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Comparison of the Use of Gendered Language in Discourse on Christian Theology and Psychology

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by

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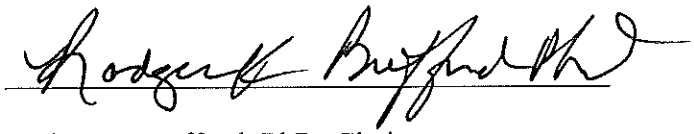

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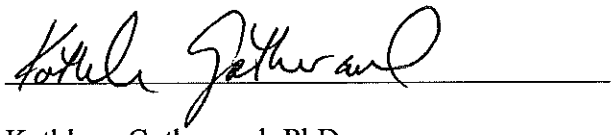

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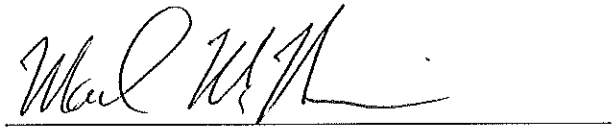

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Abstract

The English language has historically reflected the sexist principles of Western culture. Common examples include the use of sexist pronouns and nouns such as *policeman, businessman,* or *servicemen* to represent men and women. Research in the last 50 years revealed the detrimental effects of sexist language, and the English language was accordingly altered. However, sexist language is still used colloquially and in settings such as Christian theology. This study explored differences in the use of gender language between the discourse on Christian theology and psychology, and tested a method of promoting inclusive gender language in Christian discourse. One hundred thirty-nine undergraduate Introduction to Psychology students completed a pretest essay inducing participants to discuss themes of psychology and theology in a setting requiring nonsexist language use, then completed the Ambivalent Sexism Inventory, Christian Orthodoxy Scale, and Inventory of Attitudes Toward Sexist/Nonsexist Language – General. Prior to a post-test essay, approximately half of the participants received a lesson in

nonsexist language and half did not. Analyses of variance were utilized to analyze results separately for discipline and correct/incorrect, sexist/nonsexist language. No significant effects were found in pronoun use between the subjects of psychology and theology, though significant results were identified between pretest and posttest by gender and history of nonsexist language education. Sexist language use among all participants was minimal; men reduced nonsexist incorrect and increased nonsexist correct language more than women; and a history of nonsexist language education acted as a priming effect in the posttests. Overall, nonsexist incorrect language prevailed, suggesting that college-aged individuals favor *they/them/their* as the third person singular pronoun. As this is both historically grammatically correct and is inclusive of gender-nonconforming individuals, the use of *they/them/their* as the third person singular pronoun is recommended.

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Chapter 1

Introduction

In 1646, a scholarly grammarian named Joshua Poole wrote a grammatical text which argued for the use of *he/him/his* as the third person singular pronoun (Poole, 1969). Prior to the publication of Poole's text, the accepted pronoun in the English language was *they/them/their*. Poole argued that switching to a purely masculine pronoun was more appropriate because males were adequately representative of both males and females. In 1746, John Kirkby published a book of grammar in which he included 88 fundamental grammatical rules, one of which stated that *he/him/his* was a more comprehensive pronoun than *they/them/their* (Kirkby, 1746/1971; Spender, 1985). By 1850, the English Parliament had ratified the sexist pronoun into law, and *he/him/his* became a part of the English lexicon for the next century (Russell, 1985). In 1979, widely-favored style guides asserted that the sexist pronoun "has lost all suggestion of maleness," that it "has no pejorative connotations; it is never incorrect" (Strunk & White, p. 60). As recently as 1990, students were taught to use *he* as the third person singular pronoun (Earp, 2012).

Throughout the 1970s and 1980s, the sexist pronoun was re-evaluated, as was such language as police*man*, chair*man*, and mail*man.* Russell (1985) noted that by 1971, the Oxford English Dictionary deemed obsolete the use of the word *Man* to represent humanity. In 1977, the American Psychological Association (APA) developed guidelines for nonsexist language, and by 1982, all APA journals required submitted manuscripts to adhere to nonsexist language.

Currently, the APA publication manual requires that authors eliminate androcentric language and use "he or she" for the third person singular pronoun (APA, 2010).

Evidently, the use of sexist language has started to fall out of favor in Western grammar in the last 40 years. A driving force behind this cultural shift has been research in the fields of linguistics and psychology, which has successfully demonstrated that sexist language adversely impacts females, and that females see themselves as actively excluded from the sexist pronoun. One such study, undertaken by Moulton, Robinson, and Elias (1978) required participants to write a story based on one of two prompts that used *his*, *their*, or *his or her* to refer to the main character. The authors concluded that, "using male terms in their 'gender-neutral' sense induces people to think of males even in contexts that are explicitly gender-neutral" (Moulton, et al., 1978, p. 1034). Moulton's finding undermined the argument that the sexist pronoun, then called the gender-neutral pronoun, was inclusive of both males and females. In fact, both male and female participants in the *his* group concluded that the pronoun referred exclusively to a male character, a finding that has withstood the test of time (Stout & Dasgupta, 2011).

More alarming is the subsequent research, which indicated children do not grasp the grammatical rule that females are included in the sexist pronoun (Shibley Hyde, 1984). Results showed they assume the sexist pronoun only refers to males. Based on these results, Shibley Hyde postulated that perhaps the sexist pronoun led participants to believe males are normative and females are abnormal, which may be correlated with the prevalence of poor self-esteem and self-efficacy in young girls and teenagers.

In fact, the concept of female-as-lesser as inferred by Shibley Hyde permeates gender language research. Male participants were less likely to refer male friends to a career in

psychology when the job description replaced *he* with *he or she* (Briere & Lanktree, 1983). Briere and Lanktrees's finding suggests that males find unappealing careers targeted either to males and females or to females exclusively. The use of feminine pronouns purportedly indicated that males were not eligible for the position, while exclusively masculine pronouns were supposed to indicate eligibility for both sexes (Moulton et al., 1978). Furthermore, Stout and Dasgupta's (2011) investigation into ostracism and sexist language in the workplace found that women experience a lower sense of belonging and higher sense of ostracism when exposed to gender-exclusive language. They postulate that their findings may provide partial insight into why girls and young women continue to pursue careers in the science, technology, engineering, and mathematics (STEM) disciplines.

In another instance of female-as-lesser in research, Madson and Shoda (2006) found that the gender pronouns used in a writing sample could impact an individual's perception of the sample's quality. Writing samples that relied more heavily on gender-inclusive language were rated by undergraduate students as lower quality, while those same samples with exclusively masculine pronouns were rated as higher quality. Those with exclusively feminine pronouns were deemed sexist. While such findings might have been understandable prior to the shift to nonsexist language 40 years ago, the above research was conducted in the 21st century, when sexist language has been considered inappropriate for several decades. Clearly, the use of gendered pronouns still has an effect on an individual's perception and appraisal (Sweeney, 2009). Said another way, language has an effect on thought.

The Sapir-Whorf hypothesis (Whorf, 1956) postulates that language can form or inform an individual's worldview or how he or she thinks about the world. Whorf (1941) offers an

anecdotal example of the hypothesis regarding the word *empty.* He observed that when given a choice between smoking around gasoline drums labeled either "Full" or "Empty," workers would choose to smoke around the "Empty" ones due to their belief that *empty* meant *without gasoline*. Because of their assumptions of the word, workers failed to consider the dangerous presence of gasoline fumes present in the "Empty" drums (Whorf, 1941).

Applying the Sapir-Whorf hypothesis to sexist language is not a new idea. As has been noted by a number of researchers in the past, if a certain type of language is constantly utilized, an individual will structure his or her worldview in order to accommodate the assumptions of that language as truth (Briere & Lanktree, 1983; Gastil, 1990; Miller & James, 2009; Moulton et al., 1978; Parks & Roberton, 2004; Shibley Hyde, 1984; Sweeney, 2009).

In terms of Piagetian theory of development, Sweeney (2009) explains that if sexist language such as *he/him/his*, *mankind,* and *Man* are consistently used to describe humanity, children develop language schemas in which males are the paragon of humanity, while females are at best excluded from discourse and at worst deviant. Evidently, training students to use nonsexist language is more than a simple matter of proper grammar—it's a matter of gender equality.

Unfortunately, if the research is any indication, teaching nonsexist language is not a simple task. Parks and Roberton (1998) encountered overt hostility in examining why students resisted using nonsexist language, recording such statements as, "A woman (is it safe to use this word?) will never be one hundred percent equal to a man. It is a concept that needs to be faced" (p. 453). Kennedy (1993) found that among male and female undergraduate students, only 54% of women and 37% of men reported receiving nonsexist language instruction. What is striking

about these differing reports is that many of these students received the same primary education, and presumably the same instruction in grammar. Kennedy concluded that instruction in gender inclusive language appeared less salient for men than for women, and further commented on the lack of adequate nonsexist language instruction overall, as indicated by less than half of participants reporting ever receiving instruction in gender inclusive language.

Other attempts at teaching nonsexist language have resulted in little to no change depending on the stimulus used. For example, attempting to teach students to write inclusively about a business executive following instruction on nonsexist language resulted in no change in sexist language (McMinn, Troyer, Hannum, & Foster, 1991). In a second experiment, the authors found that the efficacy of the intervention depended on the writing prompt. Students writing about business executives utilized exclusively masculine pronouns; students writing about nurses wrote exclusively about females; but students writing about professors improved their gender language significantly following the instructional intervention. These results show an interaction. They indicate that though sexist language has been deemed inappropriate by prestigious institutions such as the APA and the Oxford English Dictionary, it is still a salient part of everyday discourse. What's more, McMinn et al. (1991) postulated that those students who rectified their sexist language did so more because of their personal experience of having female professors rather than as a direct result of the experimental intervention. Arguably, then, the vehicle of reforming sexist language is not simply teaching it, but rather teaching and modeling it. This is supported by Koeser and Sczesny's (2014) finding that simply presenting a compelling argument to participants bore little result in effecting change in participant use of inclusive language—though it did have a small effect. Some authors recommend a multi-faceted approach,

utilizing a number of techniques to non-threateningly introduce nonsexist language into educational settings, including self-critique, role-modeling, flooding the environment, reversing labels (for example, using exclusively female pronouns), providing a safe place for discussion and deconstruction of norms, and engaging in activities involving experiences with sexist language (Koeser & Sczesney, 2014; Sweeney, 2009).

In the field of psychology, using *him or her* as the third person singular pronoun has been the disciplinary standard for 30 years. Therefore, it could be expected that once students learned and practiced this rule, they would adhere to it without question when instructed to follow APA guidelines. More difficult is the issue of observing APA guidelines when discussing other subjects that have not yet embraced the English language standard of nonsexist language; for example, Christian theology (Sweeney, 2009). While the historical argument that the sexist pronoun includes both male and female has been debunked in the realms of psychology and linguistics, it is still alive and well in religious culture. It is common in church settings to hear humanity referred to as *mankind* or *Man*, and major religious events tend to be framed in masculine terms—for example, the sin of Adam and Eve is referred to as the *Fall of Man.* Sweeney (2009) noted that sexist language remains prevalent in Christian churches, which, "continue to use sexist language and promote sexist images—in hymns, in liturgies, in prayers, in meetings" (p. 7). Simply examining a hymnbook, liturgical text, or most translations of the bible will produce numerous examples of sexist language, as will examining discourse in church services in the majority of mainline denominations. If sexist language has been modeled consistently for religiously affiliated individuals, it is possible that simply providing nonsexist language education will not be adequate to improve their gender language in these contexts.

The present study aims to examine gendered language between disciplines and potential modes of remedying sexist language. The purpose of this study is to investigate the effects of an intervention to promote use of nonsexist language on the use of sexist and nonsexist language in essays with psychological and theological themes. Hypotheses are as follows: there will be a relationship between descriptive data and surveys; pretest use of sexist language will be correlated to survey results; a history of being taught about nonsexist language will predict use of it in pretest; and finally, the intervention will significantly improve use of nonsexist language in both psychological and theological discussion.

Chapter 2

Method

Participants

Participants were recruited from the Introductory Psychology courses at George Fox University, and were compensated through research participation credit.

Control Group. Forty-six participants were assigned to the control group. Of these individuals, the mean age was 19.56 (*SD* = 4.02). Twenty-six were female and 20 were male. Of those who reported a history of NSLE, 31% noted formal education, 49% noted no education, and 20% noted informal education. Ethnicity distribution was as follows: 82% White, 2% Latino, 5% African American, 2% Native American, 2% Asian, and 7% other. Participants identified as 68% Christian, 13% Holiness, 7% Quaker, 4% Lutheran, 4% Catholic, 2% Baptist, 2% Reform, and 2% non-Christian. Of the 46 participants, 32 completed the pretest and 26 completed the posttest.

Intervention Group. Ninety-one participants were assigned to the intervention group. Mean age was similar to the control group, *M* = 19.39, *SD* = 1.93; *t*(131) = -.31, *p* = >.05. Fifty-five were female and 36 were male. In regards to NSLE, 44% reported formal education, 44% reported no education, and 11% noted informal education. Ethnicity distribution was as follows: 72% White, 9% Latino, 1% African American, 5% Asian, and 13% other. Participants identified as 92% Christian, 9% Baptist, 9% non-Christian, 6% Catholic, 5% Holiness, 1% Lutheran, and 1% Reform. Of the 91 participants, 45 completed both pretest and posttest.

Instruments

Four instruments were used, including a demographic questionnaire, the Inventory of Attitudes Toward Sexist/Nonsexist Language–General, the Christian Orthodoxy Scale, and the Ambivalent Sexism Inventory. Each will be described in turn.

Demographic Questionnaire. Participants were asked to supply their date of birth, gender, year in school, ethnicity, major, and religious affiliation. They were asked to describe what, if any, instruction they had previously received in sexist and nonsexist language.

Inventory of Attitudes Toward Sexist/Nonsexist Language–General (IASNL-G). The 21-item IASNL–G (Parks & Roberton, 2000; 2001) was utilized to measure participants' attitudes towards inclusive language. Items include statements such as "Teachers who require students to use nonsexist language are unfairly forcing their political views upon their students," and questions such as, "How willing are you to use the expression, 'husband and wife' rather than 'man and wife'?" The inventory was normed on 636 participants, many of whom were undergraduate students, faculty, or staff at an Eastern United States university. Participants respond to each item on a 5-point Likert scale, where 1 indicates strongly negative attitudes towards nonsexist language and 5 indicates strongly positive attitudes. Item responses are added together after seven items are reverse-scored to produce an overall score, with a possible range of 21-105. Although no rationale was provided, the authors interpreted overall scores as follows: 21 to 52.5 indicate negative attitudes towards nonsexist language, 52.6 to 73.5 indicate neutral or undecided attitudes, and 73.6 to 105 indicate positive attitudes, $M = 66.59$, $SD = 14.90$ (Parks & Roberton, 2000). Parks and Roberton found good content, construct, and discriminant validity; an analysis comparing scores between individuals identifying as feminist and randomly-selected

participants found a significant difference between means, $t(327) = 27.66$, $p < .001$. Cronbach's alphas assessing internal consistency ranged from .85 to .91. Alpha in the present sample was .81.

The Christian Orthodoxy Scale (COS). Participants' adherence to doctrines deemed essential to Christian faith were assessed using the 24-item Christian Orthodoxy Scale (Fullerton & Hunsberger, 1982). The scale was standardized on 2,427 participants from Australia or the Canadian provinces of Manitoba and Ontario; participants were enrolled in high school or university or the parents of university students. Participants were identified as Catholic, Protestant, Orthodox, apostate, or switchers. Items were drawn primarily from the Nicene and Apostles' Creeds as representatives of doctrine which all Christians would endorse, such as, "Jesus Christ was the divine Son of God."

Participants rated the degree to which they agreed with each item on a 7-point Likert scale ranging from -3 (*disagree strongly*) to 3 (*agree strongly*), with 0 representing *neutrality*; 12 items are reverse scored. Final scores are calculated by summing the total, with lower scores indicating lower adherence to orthodox Christian doctrine. Four points are added for each item so the final score distribution for each item is 1-7. Means and standard deviations for the sample most similar to this study's sample, consisting of introduction to psychology students at a North American university, were $M = 119.1$, $SD = 41.2$ ($N = 143$; Fullerton & Hunsberger, 1982). In university students, the mean inter-item correlation of the items was .67, with an alpha coefficient of .98. Alpha in the current sample was .95.

A factor analysis found one factor controlling 66.5% of the total variance, with which all items had loadings of .73 or higher (Fullerton & Hunsberger, 1982). In regards to validity,

Paloutzian (1999) reports correlations with religious service attendance (.62), frequency of prayer (.70), scriptural-devotional reading (.57), overall religious behavior (.75), extent of trust in the religious guidance of the Bible (.77) and the church (.68), indicating good predictive validity.

Ambivalent Sexism Inventory (ASI). Latent and overt attitudes towards women were assessed using Glick and Fiske's (1996) Ambivalent Sexism Inventory (ASI), which evaluates benevolent (positive and covert in nature) and hostile (negative and overt in nature) sexism. Examples of benevolent sexism (BS) include beliefs regarding women's need to be taken care of, whereas hostile sexism (HS) would involve the belief that women seek to gain power over men. The ASI is a 22-item self-report questionnaire; half the items measure BS and half measure HS. Participants rated their level of agreement or disagreement with each statement on a 6-point Likert scale, with 0 denoting *strong disagreement* and 5 denoting *strong agreement*. However, for ease of data entry, participants in this study were instructed to rate their agreement from 1 to 6.

The ASI was standardized on a population of 2,282 individuals from the Eastern and Midwestern United States. Participants included 2,026 (870 male and 1,156 female) undergraduate students and 256 (108 male and 148 female) nonstudent individuals. The majority of participants were White, with the second largest ethnicity being Asian.

An overall score of sexism can be obtained by adding and averaging all items after reverse scoring six items. Among undergraduate introductory psychology participants, the authors found $M = 2.46$ and $SD = .61$ for males, and $M = 1.97$ and $SD = .72$ for females (Cohen's d = .73). Alternatively, HS and BS can be measured independently by adding and averaging items identified in each category. In the same sample, the authors found males to score $M = 2.38$,

SD = .78 in HS and *M* = 2.53, *SD* = .74 in BS. Conversely, females scored *M* = 1.73, *SD* = .84 in HS and *M* = 2.20, *SD* = .84 in BS (Cohen's d = .80 and .41, respectively). For the purposes of this study, both the overall ASI and the HS and BS scores were calculated, with corresponding alpha coefficients of .80, .82, and .77.

Procedures

The study was conducted on the George Fox University campus. As part of their coursework, Introduction to Psychology students completed a take-home, electronically submitted, two-page assignment completing the statement, "A Christian psychologist…". The assignment was utilized to induce participants to discussed both psychological and theological themes in a context that required nonsexist language use. The assignment was due in the first two weeks of the course. Following essay submission, the principle researcher guest lectured in the course. Students were given informed consent and a demographic questionnaire regarding their age, sex, ethnicity, religious background, and what instruction they previously received regarding sexist and nonsexist language. They then completed a questionnaire packet, which included IASNL-G, Christian Orthodoxy Scale, and Ambivalent Sexism Inventory. The principle researcher instructed an intact group of approximately half of the students on APA guidelines on biased language, with an emphasis on gender language. Informed consent, scripts, and survey materials can be viewed in Appendices A through G. Students were assigned to their groups based on the class they were in, resulting in a non-randomly-assigned experiment and control group. Additionally, groups were not matched for equivalency in gender, religious orientation, or previous instruction in nonsexist language use. Campbell and Stanley (1963) describe this as design 10, the non-equivalent control group design.

Instruction for the non-sexist language treatment group included a brief lecture followed by two activities involving identifying and exploring beliefs on sexist language use. Participants were first asked to identify sexist language and verbalize why it was incorrect. The principle researcher then led a discussion exploring participants' opinions about inclusive language and why they do or do not think it is important (see Appendix B for script and activity). The activities were designed based on Sweeney's (2009) recommendation to use a multi-faceted approach to non-threateningly introduce nonsexist language. The control group received a generic review of the APA guidelines for formatting academic papers and presentations. Near the middle of the semester, students again completed the original writing assignment, and were instructed to include information they had learned in their course.

Pronouns were identified using the Microsoft Word word-finder function. All pronouns were identified, included *we, you,* and *they,* as well as exclusive nouns such as *mankind* and *Man* and inclusive nouns such as *humankind* and *humanity.* Pronouns were then reviewed by the principle researcher and classified as *third person singular* or *other. Other* pronouns were discarded. Pretests and posttests were coded for third-person singular pronoun (TPSP) use; that is, pronouns used when the antecedent gender is ambiguous. The APA style guide requires *he or she/him or her/his or hers* as the TPSP (APA, 2010). Pronouns were coded as *Nonsexist Correct (NSC)* when they appropriately used the APA standard. They were coded as *Nonsexist Incorrect (NSI)* when participants failed to adhere to the APA standard but used nonsexist pronouns such as *they/them/their*. Pronouns were to be coded as *Sexist Incorrect (SI)* when participants used *he/him/his* or *she/her/hers*; however, no student used *she/her/hers* as the TPSP, so *he/him/his*

was the only pronoun coded as *Sexist Incorrect*. No pronouns were coded as *Sexist Correct* because the TPSP cannot be both sexist and correct according to the APA standard (APA, 2010).

Pronoun use was also coded for subject matter. Initially, pronouns were to be coded only for *Psychology* when participants discussed psychological themes, and *Theology* when participants discussed themes related to Christian theology, though it became apparent that many participants wrote about both concurrently. Therefore, a third code for *Both* was added to capture participant discussed of the integration of Christianity and psychology. These will be referred to as *Psychology*, *Theology*, and *Both* in the following sections. Finally, a code of *Total* combined all TPSP use.

Chapter 3

Results

Survey Results

Descriptive results for sexist attitudes and Christian beliefs are presented in the following section. Results for the ASI and IASNL-G are presented, followed by results for the COS. Descriptive data for use of non-sexist language will be included in the following section, along with test of treatment effects. Means and standard deviations for males and females are noted in Table 1.

Table 1

Survey Means and Standard Deviations

Scale	N	Male M/SD	Female M/SD	Total M/SD
IASNL-G	134	58.98/10.71	63.78/10.80	62.20/10/71
COS	130	152.64/17.77	146.62/27.83	148.65/24.98
ASI Overall	128	2.53/.66	2.33/.68	2.39/.68
ASI(B)	131	2.59/.84	2.37/.82	2.44/.83
ASI(H)	133	2.39/.81	1.28/.80	2.32/.81

Note. IASNL-G = Inventory of Attitudes Toward Sexist and Nonsexist Language – General; COS = Christian Orthodoxy Scale; ASI = Ambivalent Sexism Inventory (B: Benevolent) (H: Hostile).

ASI. The ASI was used to measure latent and overt attitudes towards women. Scores indicate overall attitudes as well as the presence of benevolent or hostile sexism, with higher scores indicating more sexism. While the authors did not recommend specific scoring guidelines, scores in this sample were compared to the means and standard deviations most similar to this study's sample. Participants in this sample scored significantly lower than the authors' sample in overall sexism, $t(127) = 2.88$, $p < .05$, and hostile sexism, $t(132) = 3.65$, $p < .05$, but were not significantly different from the original sample in benevolent sexism, $t(130) = 1.02$, $p > .05$. The present sample, therefore, exhibited significantly less overall and hostile sexism towards women than the sample on which the test was normed, though they were similar to the normed sample in levels of benevolent sexism. An independent samples *t* test comparing the mean scores of male and female participants within the present sample found no significant differences in hostile, benevolent, or overall sexism, $t(131) = -.49$, $p > .05$, $t(129) = -1.34$, $p > .05$, and $t(126) = -1.57$, $p > .05$, respectively.

IASNL-G. The IASNL-G was utilized as a measure of participants' attitudes towards inclusive language. The authors suggest that 21 to 52.5 indicate negative attitudes towards nonsexist language, 52.6 to 73.5 indicate neutral or undecided attitudes, and 73.6 to 105 indicate positive attitudes (Parks & Roberton, 2000). Participants in this study evidenced neutral or undecided attitudes towards nonsexist language $M = 62.20$, $SD = 10.71$, $N = 134$, using Parks and Roberton's guidelines. However, an independent-samples *t* test comparing the mean scores of male and female participants found a significant difference between the means of the two groups, $t(132) = 2.48$, $p < .05$. The mean for males was significantly lower than the mean for females, $M = 58.98$, $SD = 9.87$ and $M = 63.78$, $SD = 10.80$; Cohen's $d = .46$. Therefore, while

both males and females fell within the "neutral or undecided" range, the significant difference suggests that the authors' guidelines do not adequately capture significant differences in practical application.

***COS*.** The COS was used to determine how closely participants adhered to the most essential doctrines of the Christian faith. Scores range from 24, indicating absolutely no adherence to essential Christian doctrine, to 168, indicating complete adherence. While the authors did not recommend specific scoring guidelines, scores in this sample were compared to the means and standard deviations of the group most similar to this study's sample, consisting of introduction to psychology students enrolled in a North American university, $M = 119.1$, $SD = 41.2$, $N = 143$ (Fullerton & Hunsberger, 1982). A single-sample *t* test compared the means of the present sample with the authors' sample. A significant difference was found, $t(129) = 13.49$, $p = < .05$. The present sample mean of 148.65 ($SD = 24.98$) was significantly greater than the original authors' sample, suggesting significantly higher adherence to the Christian doctrine than the sample on which the COS was normed, Cohen's $d = .86$. This result is consistent with the university's religious population, as compared to Fullerton and Hunsberger's (1982) secular university population. In the present sample, there was not a significant difference between men and women, $t(128) = -1.30$, $p = > .05$.

Analyses of Demographic Variables

This study hypothesized that there would be a relationship between descriptive data and surveys. A Pearson correlation coefficient was calculated for the relationship between age and survey data. No significant relationships were identified. See Table H7, Appendix H for non-significant results.

As all other descriptive data used a nominal scale; relationships were examined using one-way ANOVAs comparing survey results to remaining descriptive data. A significant result was found for both the Christian Orthodoxy Scale and Ambivalent Sexism Inventory total score, $F_{(7, 120)} = 5.60$, $p < .05$, and $F_{(7, 122)} = 3.01$, $p < .05$, respectively. Post hoc analysis revealed that participants who identified as Baptists scored significantly higher on the COS, while those identifying as non-Christian unsurprisingly scored lower.

In regards to the ASI, Baptists scored significantly higher on Benevolent Sexism, while Lutherans scored significantly lower (see Table 2). A significant effect was also identified for scores on the Inventory of Attitudes Toward Sexist/Nonsexist Language and gender, $F_{(1,132)} = 6.17$, $p < .05$, with women scoring significantly higher than men, Cohen's $d = .46$. See Table 3 for results. Notably, there were no significant effects when surveys were compared to history of NSLE. All other results were not significant; see Appendix H.

The second hypothesis of this study was that there would be a correlation between pretest use of sexist language and surveys. A Pearson correlation coefficient was calculated for the relationship between descriptive and survey data. A moderate negative correlation was found for the relationship between total sexist incorrect language and the IASNL-G, $r(81) = -.24$, $p < .05$, as well as sexist incorrect use in discussing psychology and the IASNL-G, $r(73) = -.24$, $p < .05$. Participants who scored higher on the IASNL-G used less sexist language when discussing psychology exclusively and when discussing psychology and theology together. See Table 4 for full results.

Table 2

One-Way ANOVA: Surveys by Religious Affiliation

	df	M^2	*F*	Sig.
IASNL-G	7, 129	143.91	1.28	.27
COS	7, 130	2654.534	5.60	< .01
ASI	7, 126	.67	1.51	.17
ASI(B)	7, 131	1.86	3.01	.01
ASI(H)	7, 127	.27	.41	.90

Note. IASNL-G = Inventory of Attitudes Toward Sexist and Nonsexist Language – General; COS = Christian Orthodoxy Scale; ASI = Ambivalent Sexism Inventory (B: Benevolent) (H: Hostile).

Table 3

One-Way ANOVA: Surveys by Gender

	df	*M*	*F*	Sig.
IASNL-G	1, 130	681.03	6.17	.01
COS	1, 132	1054.90	1.7	.20
ASI	1, 127	1.12	2.49	.12
ASI(B)	1, 133	1.23	1.80	.18
ASI(H)	1, 129	.40	.61	.44

Note. IASNL-G = Inventory of Attitudes Toward Sexist and Nonsexist Language – General; COS = Christian Orthodoxy Scale; ASI = Ambivalent Sexism Inventory (B: Benevolent) (H: Hostile).

A subsequent one-way ANOVA found no significant relationship between surveys and other TPSP use See Appendix H for these non-significant results.

Table 4

Correlations between Survey Results and Pretest Sexist Language

	Theology	Psychology	Both	Total
IASNL-G	-.15	-.24*	-.05	-.24*
COS	-.09	.17	.10	.04
ASI	-.04	.10	.01	.06
ASI(B)	-.06	-.01	-.05	-.04
ASI(H)	.03	.14	.06	.13

Note. IASNL-G = Inventory of Attitudes Toward Sexist and Nonsexist Language – General; COS = Christian Orthodoxy Scale; ASI = Ambivalent Sexism Inventory (B: Benevolent) (H: Hostile); * p < .05, two-tailed; *N* = 75.

Treatment Effects for Non-Sexist Language Education

This study hypothesized that a history of NSLE would be related to the use of sexist or nonsexist language in the pretest. A one-way ANOVA compared use of pronouns in pretests to reports of NSLE. No interaction was found, indicating that in the pretest, a self-reported history of NSLE did not impact participants' pronoun use in any domain. Table H4 in Appendix H provides full results. However, in a posttest one-way ANOVA, a significant interaction was found between NSLE and both the total use of nonsexist incorrect language and the use of nonsexist incorrect language when talking simultaneously about both psychology and theology, $F_{(2, 63)} = 4.23$, $p < .05$, and $F_{(2, 63)} = 3.39$, $p < .05$, respectively. See Table 5 for results. Post hoc

Table 5

One-Way ANOVA: Posttests by Nonsexist Language Education

	Mean			*SD*			*df*	M^2	*F*	Sig
	F	*N*	*I*	*F*	*N*	*I*				
Total										
NSC	1.82	.57	1.13	3.08	.90	1.46	2, 65	11.41	2.44	.10
NSI	6.39	7.50	17.63	8.48	5.96	21.07	2, 65	08.28	4.23	.02
SI	.79	.53	.00	2.66	1.38	.00	2, 65	1.97	.50	.61
Theology										
NSC	.25	.13	.13	.80	.57	.35	2, 65	.11	.26	.77
NSI	.79	.73	1.75	3.25	1.51	4.17	2, 65	3.48	.65	.53
SI	.18	.30	.00	.48	1.32	.00	2, 65	.31	.35	.71
Psychology										
NSC	.32	.03	.13	.77	.18	.35	2, 65	.61	2.14	.13
NSI	.79	.80	1.25	1.37	1.71	3.15	2, 65	.74	.23	.80
SI	.14	.10	.00	.59	.31	.00	2, 65	.07	.34	.72
Both Together										
NSC	1.25	.43	.88	2.24	.57	1.46	2, 65	4.84	1.91	.16
NSI	4.82	6.63	14.63	7.57	6.21	20.38	2, 65	300.11	3.39	.04
SI	.46	.13	.00	1.73	.35	.00	2, 65	1.10	.82	.45

Note: NSC = Nonsexist Correct; NSI = Nonsexist Incorrect; SI = Sexist Incorrect; F = Formal NSLE; N = No NSLE; I = Informal NSLE; *N*= 66.

analyses showed that those who reported an informal history of NSLE used significantly more nonsexist incorrect language overall, Cohen's *d* = .80, and specifically when talking about both psychology and theology, Cohen's *d* = .69.

Test of Training Effects

The final aim of the present study was to determine whether a multi-systemic intervention would significantly improve use of nonsexist language. A subsidiary goal was to determine if sexist language was more prevalent for participants discussing theological themes as compared to psychological themes, and whether sexist language when discussing theological themes would be slower to change than sexist language pertinent to psychological themes.

A repeated measures ANOVA was used to identify changes for gender, religious affiliation, and history of nonsexist language education to determine whether particular demographic characteristics were related to significant shifts in the TPSP.

Pretests. Use of the TPSP varied widely among the 88 participants included in the analysis (see Table 6). A paired-samples *t*-test was calculated to compare the means of the three TPSP groups with each other. Participants used the nonsexist incorrect pronoun more frequently than either the nonsexist correct or sexist incorrect pronouns, $t(79) = -7.31$, $p = < .05$; Cohen's d = 1.20 and $t(79) = 8.26$, $p = < .05$; Cohen's d = 1.32, respectively. There was not a significant difference between the nonsexist correct and sexist incorrect pronouns, $t(79) = 1.19$, $p = < .05$, Cohen's d = .19. This is not surprising when one considers that in the vernacular, *they/them/their* is commonly used as the TPSP, while the APA's recommendation of *he or she/him or her/his or hers* is less commonly used in everyday speech, perhaps due to its more formal and cumbersome delivery.

Table 6

Pretest and Posttest Pronoun Use Means and Standard Deviations

	Total			Psychology			Theology			Both		
	NSC	NSI	SI	NSC	NSI	SI	NSC	NSI	SI	NSC	NSI	SI
Pretest												
N	80	80	80	80	80	80	80	80	80	80	80	80
M	1.11	8.08	0.69	0.16	1.05	0.16	0.18	1.00	0.23	0.70	6.23	0.33
SD	2.70	7.76	1.69	0.49	2.35	0.40	0.55	1.68	0.71	2.16	6.45	1.25
Posttest												
N	75	75	75	75	75	75	75	75	75	75	75	75
M	1.17	7.92	0.55	0.20	0.84	0.20	0.15	0.75	0.09	0.84	6.60	0.25
SD	2.17	9.92	1.87	0.70	2.20	0.89	0.51	1.70	0.41	1.60	9.41	1.10

Note: NSC = Nonsexist Correct; NSI = Nonsexist Incorrect; SI = Sexist Incorrect.

Posttests. Similar to the pretests, participants' use of the TPSP fell across a wide range. Once again, a paired-samples *t*-test was calculated to compare the means of the three TPSP groups with each other. The 75 participants included in the analysis used the nonsexist incorrect pronoun significantly more than either the nonsexist correct or sexist incorrect pronouns, $t(74) = -5.70$, $p = < .05$; Cohen's d = .94, and $t(74) = 6.27$, $p = < .05$, Cohen's d = 1.03, respectively. There was not a significant difference between the nonsexist correct and sexist incorrect

pronouns, $t(74) = 1.87$, $p = < .05$, Cohen's d = .31. Notably, the use of the sexist pronoun was lower across groups than either the nonsexist correct or nonsexist incorrect pronouns, showing up at most once in a given pretest or posttest paper, $M = .65$, $SD = 1.62$, $N = 88$; $M = .55$, $SD = 1.87$, $N = 75$. Perhaps Gastil's assertion that "college-educated listeners simply do not consistently understand *he* in the generic sense" is supported by this finding (1990, p. 631). This study's participants almost never used *he* in this manner.

Gender. Total use of nonsexist incorrect language was unchanged from pre-test to post-test, $F_{(1,47)} = .03$, $p = >.05$; see Table I18, Appendix I. When language use was broken out into themes of psychology, theology, or both, men evidenced gains in the use of nonsexist correct language (pretest $M = .48$, $SD = 1.08$; posttest $M = 1.00$, $SD = 1.37$) while women's use remained constant between pretest and posttest (pretest $M = .80$, $SD = 2.49$; posttest $M = .83$, $SD = 1.73$) when discussing both theology and psychology, $F_{(1,47)} = 5.44$, $p = <.05$. See Table 7 for results. No significant results were found for psychology or theology alone.

Religious affiliation. Significant results were identified in the interaction of religious affiliation and TPSP use; however, most of the religious sub-groups had an *N* of less than five. Therefore, results will not be reported or treated as significant.

Nonsexist language education. Those who reported receiving formal NSLE evidenced the lowest total use of nonsexist incorrect language, $M = 6.39$, $SD = 8.48$, while those who reported knowing about inclusive language without receiving formal education used far more nonsexist incorrect pronouns than did either the above group or those who reported no training, $M = 17.63$, $SD = 21.07$; $F_{(1,47)} = 9.49$, $p = <.01$; Cohen's d = .70. Nevertheless, overall use of nonsexist incorrect language did not significantly change.

Table 7

Test of Within-Subjects Effects: Nonsexist Correct Language in Reference to both Psychology and Theology

Measure	Pretest *M/SD*	Posttest *M/SD*	*df*	*(MS)*	*F*	*Sig.*	R^2
Occasions	-	-	1, 47	.97	.92	.34	-
Gender	F: .80/2.49	F: .83/1.73	1, 47	5.75	5.44	.02	.10
	M: .48/1.08	M: 1.00/1.37					
Religious Affiliation	-	-	1, 47	6.61	6.25	.02	.12
NSLE	-	-	1, 47	2.46	2.33	.13	-
Group	-	-	1, 47	.05	.05	.83	-

Note: F = Female; M = Male; NSLE = Nonsexist Language Education.

Likewise, those who reported knowing about inclusive language without receiving a formal education evidenced significantly more use of nonsexist incorrect language when talking about both theology and psychology (M = 14.63, SD = 9.75), than those who reported either receiving (M = 4.82, SD = 7.57; Cohen's d = 1.12), or not receiving formal NSLE (M = 6.63, SD = 6.21; $F_{(1,47)}$ = 7.93, p = <.01; Cohen's d = .98). Tables 8 and 9 provide results.

Themes. A repeated measures ANOVA was also utilized to test for differences between sexist and nonsexist language use when discussing themes related to psychology and theology. No significant changes were identified in pretests and posttests in regards to TPSP use in the specific domains identified, indicating that the intervention did not have a significant effect on

participants' language use in the breakout themes. Additionally, participants did not differ in their sexist and nonsexist language use between thematic domains. See Appendix I for non-significant results.

Table 8

Test of Within-Subjects Effects: Nonsexist Incorrect Language in Reference to both Psychology and Theology

Measure	Pretest *M/SD*	Posttest *M/SD*	*df*	*(MS)*	*F*	Sig.	R^2
Occasions			1, 47	111.48	2.16	.15	
Gender			1, 47	64.99	1.26	.27	
Religious Affiliation			1, 47	87.76	1.70	.20	
NSLE	Y: 7.64/7.56	Y: 4.82/7.57	1, 47	409.34	7.93	.01	.14
	N: 6.30/6.34	N: 6.63/6.21					
	I: 4.58/5.13	I: 14.63/20.38					
Group			1, 47	42.76	.83	.37	

Note: Y = Formally educated; N = Not educated; I = Informally Educated; NSLE = Nonsexist Language Education.

Table 9

Test of Within-Subjects Effects: Total Nonsexist Incorrect Language Use

Measure	**Pretest M/SD**	**Posttest M/SD**	**df**	**(MS)**	**F**	**Sig.**	**R^2**
Occasions	-	-	1, 47	113.94	2.03	.16	-
Gender	-	-	1, 47	152.89	2.73	.18	-
Religious Affiliation	-	-	1, 47	102.97	1.84	.18	-
NSLE	Y: 9.93/9.62 N: 8.13/6.92 I: 5.67/5.96	Y: 6.39/8.48 N: 7.50/5.96 I: 17.63/21.07	1, 47	532.14	9.49	<.01	.17
Group	--	-	1, 47	67.59	1.21	.28	-

Note: F = Female; M = Male; Y = Formally educated; N = Not educated; I = Informally Educated; NSLE = Nonsexist Language Education.

Chapter 4

Discussion

The purposes of this study were manifold. It attempted to identify correlations between descriptive characteristics and responses on surveys; isolate NSLE as a predictive marker in participants' use of inclusive language; identify a difference in the use of inclusive language when discussing psychological and theological themes; and determine whether a multi-faceted approach of teaching inclusive language would improve participants' language use. Each of these purposes will be addressed.

Correlations and Demographic Differences.

In regards to the relationship between demographic data and survey scores, there was no correlation between age and survey results. Women scored significantly higher on the IASNL-G than men, indicating women held more favorable views towards inclusive language. There were no differences in the other two surveys when compared with gender. Predictably, non-Christians scored lower on the COS, while Baptists scored the highest. Baptists evidenced more benevolent sexism than other groups while Lutherans reported the least. The hypothesis that there would be a relationship between demographic data and survey scores was partially supported, with unsurprising relationships becoming apparent. Finally, people who were more in favor of inclusive language used less sexist language, as evidenced by the negative correlation between the two.

Surveys.

No significant effects were found in comparing survey results with participants' demographic data or pretests and posttests. These results may be attributed to a number of factors. First of all, the sample size was ultimately rather small. A more robust sample size may have yielded different results (reduced Type I errors); however, unless the relationships were also stronger than found here, the amount of variance accounted for would be small. Additionally the majority of participants adhered strongly to Christian doctrine, felt neutral about inclusive language, and evidenced little benevolent or hostile sexism towards women. Perhaps a more diverse sample would have yielded significant results, as the present sample was accessed through a university and was 93% Christian, 76% White, and 68% between the ages of 18 and 22. A sample comprised of a more religiously, ethnically, and generationally diverse individuals from various socioeconomic, geographic, and educational backgrounds would provide a more comprehensive reflection of current views on the use of gendered language. Alternatively, perhaps prevailing views on sexist language and behavior have shifted in the 20 years since the scales were developed, resulting in reduced variability.

Nonsexist Language Education.

In pretests, NSLE was not a viable predictor of grammatically correct inclusive language use, though a correlation was found in posttests in the areas of nonsexist incorrect language overall, and nonsexist incorrect language in addressing both psychological and theological themes. Participants who reported an informal history of NSLE showed higher frequencies for use of *you* or *they* as the third person singular pronoun. While technically incorrect and not in compliance with the APA guidelines, this change is notable for two reasons. First, a history of

NSLE may have a priming effect for relearning inclusive language. This supports the argument that inclusive language education should be emphasized multiple times throughout a student's education, and also suggests that one factor in successful teaching of inclusive language is to have had it built into earlier (or subsequent) curricula. It should also be noted that Kennedy (1993) found that participants who had received NSLE did not reliably remember receiving the lesson, so current sample may have under-reported their education. This probably distorted comparisons of those who had or had not received NSLE, perhaps to a substantial degree as it is suspected that most participants had been exposed to some degree of NSLE as a standard part of K-12 education.

A second notable point on this finding is that, while participants did not use technically correct language, they did use colloquially correct language. Strahan (2008) argued that the use of *they* over *him or her* is thought to be more fluid and comfortable, and thus to evoke more compliance in the modern English speaker. Evidently, as the vernacular has shifted from the sexist pronoun since the 1960s, it has returned to what was considered grammatically correct prior to the 1600s; that is, the use of *they/them/their* as the third person singular pronoun (Poole, 1969). Perhaps a viable explanation for this could be Gastil's (1990) finding that *they* produces mixed images of male and female subjects in both male and female research participants, while neither *he* nor *he/she* produces consistently mixed images. Strahan (2008) found that *they*, rather than producing mixed male and female images, was used by university students when they wanted to evoke no gender images at all. In other words, in terms of mental images, *they* is in fact the most gender neutral pronoun. An alternative possibility is that *they/them/their* may

simply be more comfortable, more familiar (due to its widespread colloquial use), or less awkward.

Themes.

Sweeney (2009) proposed that inclusive language is difficult to teach in the area of theology due to firmly-developed schemas related to masculine language. This study attempted to provide evidence of these schemas by comparing the use of gendered language in secular (psychology) and sacred (theology) subject matter. No significant differences were found between pretests and posttests in the use of the TPSP when discussing either theme. While an argument could be made that Sweeney's language schemas do not exist based on this finding, a more accurate interpretation of this study's results would take into consideration the frequency of TPSP in discussing exclusive themes. Participants rarely addressed only psychology or theology; instead, they wrote about the two together. Additionally, almost all TPSP use within specific themes were nonsexist incorrect. Therefore, it is recommended that future research should assign more clearly-defined writing prompts to induce discussion of either one or the other theme, but not both at the same time. A second informative variant on the current study would be to compare psychology students with theology students, as they may approach the task in different ways.

Teaching Inclusive Language.

This study utilized a multifaceted approach to teach inclusive language. Students received a lecture, completed an exercise, and engaged in conversation with each other about their views on inclusive language. This approach was based on the assertion that multiple methods of non-

threatening education may be an effective way to change students' language use (Koeser & Sczesney, 2014; Sweeney, 2009).

As noted above, NSLE evidently played a part in participants' ability to integrate and apply the intervention in the posttest. Whether students received formal training or simply picked it up along the way also had an effect on their language use. An informal understanding of inclusive language resulted in far more nonsexist incorrect language use overall, and when discussing psychology and theology simultaneously. Those who reported receiving a formal NSLE used the least nonsexist incorrect language. What can be gleaned from this information is that individuals who remembered their training were more likely to use it effectively, while those who did not remember it used it more loosely. This loose or informal understanding of inclusive language resulted in a higher likelihood of using *they/them/their* as the TPSP. Said differently, formal training increased the use of technically correct nonsexist language, while informal learning resulted in higher rates of nonsexist incorrect language use, and likely reductions in sexist language use, but did not show an effect on use of nonsexist correct language.

Finally, though technically significant results were found in regards to religious affiliation, interpretation will not be attempted due to the small numbers of participants in several religious groups. There were less than five participants in the most of the religious sub-groups.

While the present study did not provide evidence for Sweeney's proposal of a gendered language schema, it should be noted that participants overwhelmingly spoke of theology and psychology in conjunction with each other, rendering an independent analysis of their inclusive language in psychology and theology independently almost impossible. Consequently, the percentage of sexist and nonsexist language in reference to psychological and theological themes

is small and difficult to interpret. While Sweeney's (2009) theory of gendered language schemas may yet be accurate, the present study does not adequately investigate the possibility. Nevertheless, his recommendation that a multi-faceted, non-threatening approach to teaching nonsexist language is ideal for religion students was supported by this study's results in regards to general studies.

Limitations

A major limitation of this study was the sample, which was small, relatively homogenous, and convenient. Each characteristic impacted the analysis and makes it difficult to generalize to a more general population. Additionally, the sample size reduced the power so that even modest effects could not be detected. It is possible that with a larger, more representative sample, more significant and representative effects may have been identified. The sample size was limited almost entirely due to missing data; specifically, a missing pretest or posttest. It is highly recommended that future studies take steps to ensure infrastructure is in place to collect pretests and posttests.

A second limitation of this study was the difficulty in parsing out when participants were discussing theological or psychological themes. Many students spoke of the two themes conjointly, resulting in somewhat confounded data. Perhaps a better approach would be to assign specific subject matter to separate groups in order to prevent contamination of the themes.

Further Study

There are many directions in which this research can be taken. Questions raised by the results, or lack thereof, include which modes of teaching nonsexist language use were adequate, if any. Sweeney (2009) offered several potential modes of teaching, but none have been

empirically validated to this author's knowledge. Future investigation would do well to identify the most efficacious modes of teaching students not only nonsexist language, but also inclusive language in regards to gender identity, class, and ethnicity, as recommended by APA (2010). Of particular note, the meager results of the present intervention suggest that significantly altering the use of gender-related language may take significantly more prolonged interventions that were employed here.

Another question raised by the results is whether these findings are unique to the population tested. A similar research design used in a setting that would supply diversity in age, spirituality, affluence, and ethnicity would likely yield interesting and illuminating results, as would a more longitudinal study spanning the participant's college career rather than simply one semester.

A final recommended direction is in the area of qualitative, rather than quantitative, design. One method of teaching nonsexist language use in this study was engaging participants in discussion about their views on nonsexist language. Participants actively and passionately engaged, voicing differing opinions, listening to each other, and molding each other's worldview. Perhaps a qualitative approach would better capture participants' learning styles and views on language, and therefore yield more informative results on improving the way we teach inclusive language.

Summary

The present study uncovered both expected and surprising trends. Predictably, men reported more negative attitudes towards inclusive language than women; more conservative Christians evidenced more benevolent sexism than other groups; and those who were in favor of

inclusive language also used less sexist language. What was less expected was that Christians used less sexist language; sexist language use among all participants was minimal; men reduced nonsexist incorrect and increased nonsexist correct language more than women; and while a history of NSLE did not affect pretest language use, it acted as a priming effect in the posttests. Those with an informal history of NSLE used the highest nonsexist incorrect language, indicating that informal knowledge results in technically incorrect but nonsexist pronoun use, while formal education results in both grammatically correct and nonsexist pronoun use. Finally, the interventions used to teach nonsexist language use did not successfully change participants' language.

Overall, this and other research provided evidence for a widespread use of what is here termed nonsexist incorrect language. It appears to be commonplace in colloquial conversations. Here it was the overwhelmingly predominant choice of most participants for their written speech. This finding supports returning to the use of *they* as the third person singular pronoun. Not only is it already firmly in use in the vernacular, but it appears to be the pronoun of choice when college students move away from the sexist pronoun in their written language. It most consistently evokes mixed images rather than primarily male or female images, and it is a more fluid term. Finally, a point not yet noted in research identified by the author, the nonsexist correct pronoun *he or she* still renders invisible a portion of the population which does not identify with the gender binary; namely those who identify as transgender, gender nonconforming, intersex, and/or genderqueer. When we make the argument that the sexist pronoun erases the female population, we must also consider whether our proposed alternative erases other marginalized populations.

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Appendix A

Informed Consent

Agreement to Participate in Research Study

Religious and Social Attitudes and Beliefs

You have been asked to participate in a study investigating religious and social attitudes and beliefs. All data will be anonymous. It will take about 15 minutes to complete the attached questionnaires. Please describe your personal attitudes and experiences as accurately as you can. Apart from the personal background questions such as age and class standing there are no right or wrong responses. If you do not wish to complete this study you may turn in your unfinished materials at any point. By completing the materials you agree to participate in the study.

When completed, results of the study will be available for those interested. If you wish to receive a summary of the results, please complete a request form (available when you submit your completed materials) with you name and address; you will then be notified when results are completed.

If you have questions or concerns, or would like additional information regarding this research, you may contact the researchers.

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Appendix B

Essay, Intervention, and Activity Scripts

I. Essay Script (for professors)

There's an assignment on Foxtale to be completed before (*fill in due date*). You'll be completing the statement, "A Christian psychologist…" Describe what you think a Christian psychologist is, does, etc. It should be two pages, doubled-spaced, and be in APA format. Any questions?

II. Intervention Script

(Potentially part of a larger class lesson on research methods)

The APA Publication Manual covers more than just how to write up a reference list or format a research article. It also sets clear guidelines on reporting statistics, writing numbers, and proper grammar. The manual pays special attention to bias in language, including gender, sexual orientation, racial and ethnic identity, disability, and age. I'm going to spend the next few minutes talking about the guidelines to avoid gender bias to give you an idea of what's expected in regards to bias overall, then we'll do an exercise to practice identifying and correcting gender bias.

Gender bias in language is anything that unnecessarily leaves out a gender. So, for example, if I were talking to your professor about this class and said, "Those ladies are so smart!" I would be engaging in gender bias because I would be leaving out all the men. This wouldn't be biased if the class was actually full of women. APA considers any language that

unnecessarily leaves out one gender to be sexist language, and it prohibits its use. So, for example, instead of saying, “chairman,” you would need to say, “chairperson” to comply with APA standards. Instead of saying “mankind” or “man,” you would use “people” or “humanity.”

It gets trickier with pronouns, though. Who knows what the third person singular pronoun is? The third person singular is the pronoun that’s used when you don’t necessarily know the gender of the person you’re talking about. So, for example, if I’m writing about a hypothetical, generic client, I might say, “When a client first comes into therapy, he might be nervous.” “He” is the third person singular. Pronouns that can be used as the third person singular are he or she, him or her, and his or her. Can you tell me why they, them, and their are not classified as third person singular pronouns? They’re all plural. In English, the subject has to agree with the pronoun in number. So if I say, “When a client first comes into therapy, they might be nervous,” it’s not right because there’s only one client. I have to use “he” or “she” or else it’s wrong.

For the last couple hundred years, the grammatically correct third person singular pronoun was “he.” So the sentence I first gave you would be grammatically correct: “When a client first comes into therapy, he might be nervous.” In the past century, though, the English language has changed. People started noticing the bias in the third person singular – that it left out women, and so grammatical rules were changed in many professional publications. The APA was one of those. Now the APA publication manual says that the only correct third person singular pronoun is actually three words: “he or she,” “him or her,” or “his or her.” Using either one of those alone means you are not using APA format correctly. Using they, them, or their also means you’re not using APA format correctly because the subject number and pronoun number don’t agree.

So when you're writing in your psychology courses, you need to check the APA publication manual for guidelines on using non-biased language. In the area of gender, that means avoiding the use of biased nouns like policeman, stewardess, and mankind, and making sure your third person singular pronouns are in order. Any questions?

III. Activity Script

I'm passing out a handout for you to practice identifying and correcting gender bias in language. For each sentence, I want you to circle any biased language and write what APA considers to be correct. You don't need to rewrite the whole sentence – just write in the word or words that need to be corrected. These won't be graded. Don't forget to put your name on your paper. Any questions?

(When people look finished or after no more than seven minutes) Go ahead and pass those up, making sure your name is on them. *(Go over handout.)* Now I want you to get into groups of three. You're going to spend a couple of minutes talking about why you think the APA requires bias to be removed from language, as well as why you think it's important. *(Give two minutes.)* What did you come up with? *(Facilitated discussion follows.)*

Appendix C

Activity Handout

1. A nurse works really hard in her job, so make sure you thank yours!

2. All the businessmen in the office got together to play golf, but the secretaries went to the mall to shop.

3. If you go the doctor, he will encourage you to get a flu shot.

4. A tourist who takes the time to learn the language of the country they travel to will be appreciated by the locals.

5. Firemen, policemen, and servicemen deserve our respect.

6. When a lawyer first begins practicing, she may be nervous in court.

7. The typical psychologist sees many clients throughout the day, but he may also do assessment, consultation, and teaching on the side.

8. The stewardess was really rude throughout the flight.

9. Do you guys want to go to the park after lunch?

10. Each person in this class works hard. They probably study every night.

Appendix D

Demographics Questionnaire

Demographic Data/Supplemental Questionnaire

Name:_____

Date of Birth:_____

Year in College: Freshman Sophomore Junior Senior

Gender: M F

Ethnicity:_____

Major:_____

Religious Affiliation: _____

Have you been taught about sexist and nonsexist language before? If so, please describe.

INSTRUCTOR USE ONLY:

ID No.

Appendix E

Inventory of Attitudes Toward Sexist/Nonsexist Language-General (IASNL-G)

Please use the following definition in completing this questionnaire: **Sexist language includes words, phrases, and expressions that unnecessarily differentiate between females and males *or* exclude, trivialize, or diminish either gender.**

SECTION I: For each of the following expressions, choose the descriptor that most closely corresponds with your beliefs about language.

1 = strongly disagree; 2 = tend to disagree; 3 = undecided; 4 = tend to agree; 5 = strongly agree

1. Women who think that being called a "chairman" is sexist are misinterpreting the word "chairman."
2. We should not change the way the English language has traditionally been written and spoken.
3. Worrying about sexist language is a trivial activity.
4. If the original meaning of the word "he" was "person," we should continue to use "he" to refer to both males and females today.
5. When people use the term "man and wife," the expression is not sexist if the users don't mean it to be.
6. The English language will never be changed because it is too deeply ingrained in the culture.

7. The elimination of sexist language is an important goal.

8. Most publication guidelines require newspaper writers to avoid using ethnic and racial slurs. So, these guidelines should also require writers to avoid sexist language.

9. Sexist language is related to sexist treatment of people in society.

10. When teachers talk about the history of the United States, they should change expressions, such as "our forefathers," to expressions that include women.

11. Teachers who require students to use nonsexist language are unfairly forcing their political views upon their students.

12. Although change is difficult, we still should try to eliminate sexist language.

SECTION II: Are the underlined words and phrases in the following sentences sexist?

1 = not at all sexist; 2 – probably not sexist; 3 = undecided; 4 = somewhat sexist; 5 = definitely sexist

13. People should care about all <u>mankind</u>, not just themselves.

14. The belief that frogs will give you warts is just <u>an old wives' tale.</u>

15. If a child wants to play the piano well, <u>he</u> must practice hard.

16. Alice Jones should be <u>chairman</u> of our committee.

SECTION III: Choose the descriptor that most closely describes <u>you</u> in the following situations.

1 = very unwilling; 2 = reluctant; 3 = undecided; 4 = somewhat willing; 5 = very willing

17. When you are referring to a married woman, how willing are you to use the title "Ms. Smith" rather than "Mrs. Smith"?

18. How willing are you to use the word “server” rather than “waiter” or “waitress”?

19. How willing are you to use the expression “husband and wife” rather than “man and wife”?

20. How willing are you to use the term “camera operator” rather than “cameraman”?

21. How willing are you to use the title “flight attendant” instead of “steward” or “stewardess”?

Reminder: Sexist language includes words, phrases, and expressions that unnecessarily differentiate between females and males *or* exclude, trivialize, or diminish either gender.

Appendix F

The Christian Orthodoxy Scale

ATTITUDE SURVEY

This survey includes a number of statements related to specific religious beliefs. You will probably find that you *agree* with some of the statements, and *disagree* with others, to varying extents. Please mark your opinion on the line to the left of each statement, according to the amount of your agreement or disagreement by using the following scale:

Write down a –3 in the space proved if you *strongly disagree* with the statement

–2 in the space proved if you *moderately disagree* with the statement

–1 in the space proved if you *slightly disagree* with the statement

Write down a +1 in the space proved if you *slightly agree* with the statement

+2 in the space proved if you *moderately agree* with the statement

+3 in the space proved if you *strongly agree* with the statement

If you feel exactly and precisely *neutral* about an item, write down a "0" in the space provided.

1. God exists as Father, Son, and Holy Spirit.
2. Man is *not* a special creature made in the image of God, he is simply a recent development in the process of animal evolution.
3. Jesus Christ was the divine Son of God.
4. The Bible is the word of God given to guide man to grace and salvation.
5. Those who feel that God answers prayers are just deceiving themselves.
6. It is ridiculous to believe that Jesus Christ could be both human and divine.
7. Jesus was born of a virgin.

8. The Bible may be an important book of moral teachings, but it was no more inspired by God than were many other such books in the history of Man.

9. The concept of God is an old superstition that is no longer need to explain things in the modern era.

10. Christ will return to the earth someday.

11. Most of the religions in the world have miracle stories in their traditions, but there is no reason to believe any of them are true, including those found in the Bible.

12. God hears all of our prayers.

13. Jesus Christ may have been a great ethical teacher, as other men have been in history, but he was not the divine Son of God.

14. God made man of dust in His own image and breathed life into him.

15. Through the life, death, and resurrection of Jesus, God provided a way for the forgiveness of man's sins.

16. Despite what many people believe, there is no such thing as a God who is aware of Man's actions.

17. Jesus was crucified, died, and was buried but on the third day He arose from the dead.

18. In all likelihood there is no such thing as a God-given immortal soul in Man which lives on after death.

19. If there ever was such a person as Jesus of Nazareth, he is dead now and will never walk the earth again.

20. Jesus miraculously changed real water into real wine.

21. There is a God who is concerned with everyone' actions.

22. Jesus' death on the cross, if it actually occurred, did nothing in and of itself to save Mankind.

23. There is really no reason to hold to the idea that Jesus was born of a virgin. Jesus' life showed better than anything else that he was exceptional, so why rely on old myths that don't make sense.

24. The Resurrection proves beyond a doubt that Jesus was the Christ or Messiah of God.

Appendix G

Ambivalent Sexism Inventory

Relationships Between Men and Women

Below is a series of statements concerning men and women and their relationships in contemporary society. Please indicate the degree to which you agree or disagree with each statement using the following scale: 0 = disagree strongly; 1 = disagree somewhat; 2 = disagree slightly; 3 = agree slightly; 4 = agree somewhat; 5 = agree strongly.

1. No matter how accomplished he is, a man is not truly complete as a person unless he has the love of a woman.
2. Many women are actually seeking special favors, such as hiring policies that favor them over men, under the guise of asking for "equality."
3. In a disaster, women ought not necessarily be rescued before men.
4. Most women interpret innocent remarks or acts as being sexist.
5. Women are too easily offended.
6. People are often truly happy in life without being romantically involved with a member of the other sex.
7. Feminists are not seeking for women to have more power than men.
8. Many women have a quality of purity that few men possess.
9. Women should be cherished and protected by men.
10. Most women fail to appreciate fully all that men do for them.
11. Women seek to gain power by getting control over men.
12. Every man ought to have a woman whom he adores.

13. Men are complete without women.

14. Women exaggerate problems they have at work.

15. Once a woman gets a man to commit to her, she usually tries to put him on a tight leash.

16. When women lose to men in a fair competition, they typically complain about being discriminated against.

17. A good woman should be set on a pedestal by her man.

18. There are actually very few women who get a kick out of teasing men by seeming sexually available and then refusing male advances.

19. Women, compared to men, tend to have a superior moral sensibility.

20. Men should be willing to sacrifice their own well-being in order to provide financially for the women in their lives.

21. Feminists are making entirely reasonable demands of men.

22. Women, as compared to men, tend to have a more refined sense of culture and good taste.

Appendix H

Non-significant ANOVA Results

Table H1

One-Way ANOVA: Surveys by Nonsexist Language Education

	df	*M*	*F*	Sig.
IASNL-G	2, 118	264.22	2.44	.09
COS	2, 119	33.59	.05	.95
ASI	2, 115	.27	.60	.55
ASI(B)	2, 120	.96	1.46	.24
ASI(H)	2, 117	.33	.50	.61

Note. IASNL-G = Inventory of Attitudes Toward Sexist and Nonsexist Language – General; COS = Christian Orthodoxy Scale; ASI = Ambivalent Sexism Inventory (B: Benevolent) (H: Hostile).

Table H2

One-Way ANOVA: Pretests by Gender

	df	Mean	*F*	Sig
Total				
NSC	1, 84	1.20	.16	.69
NSI	1, 84	8.87	.14	.71
SI	1, 84	1.20	.40	.53
Theology				
NSC	1, 76	.39	1.61	.21
NSI	1, 76	5.74	1.01	.32
SI	1, 76	.04	.22	.64
Psychology				
NSC	1, 76	.02	.06	.80
NSI	1, 76	4.00	1.38	.24
SI	1, 76	1.70	3.34	.07
Both				
NSC	1, 76	1.64	.34	.56
NSI	1, 76	15.82	.37	.55
SI	1, 75	2.23	1.36	.25

Note: NSC = Nonsexist Correct; NSI = Nonsexist Incorrect; SI = Sexist Incorrect.

Table H3

One-Way ANOVA: Pretests by Group

	df	Mean	*F*	Sig
Total				
NSC	1, 76	1.26	.17	.69
NSI	1, 76	28.45	.46	.50
SI	1, 76	.68	.23	.64
Theology				
NSC	1, 76	.01	.04	.85
NSI	1, 76	3.87	.68	.41
SI	1, 76	.05	.32	.57
Psychology				
NSC	1, 76	.01	.03	.87
NSI	1, 76	4.57	1.59	.21
SI	1, 76	.12	.23	.63
Both				
NSC	1, 76	.07	.01	.91
NSI	1, 76	25.82	.61	.44
SI	1, 76	.94	.58	.45

Note: NSC = Nonsexist Correct; NSI = Nonsexist Incorrect; SI = Sexist Incorrect.

Table H4

One-Way ANOVA: Pretests by Nonsexist Language Education

	df	Mean	*F*	Sig
Total				
NSC	2, 69	14.15	1.76	.18
NSI	2, 69	78.58	1.23	.30
SI	2, 69	4.52	1.50	.23
Theology				
NSC	2, 69	.08	.28	.76
NSI	2, 69	5.15	.88	.41
SI	2, 69	.26	1.76	.18
Psychology				
NSC	2, 69	.53	1.69	.19
NSI	2, 69	.04	.01	.99
SI	2, 69	.07	.15	.86
Both				
NSC	2, 69	3.22	.61	.55
NSI	2, 69	40.86	.91	.41
SI	2, 69	1.63	.92	.41

Note: NSC = Nonsexist Correct; NSI = Nonsexist Incorrect; SI = Sexist Incorrect.

Table H5

One-Way ANOVA: Posttests by Gender

	df	Mean	*F*	Sig
Total				
NSC	1, 71	.01	.01	.98
NSI	1, 71	199.69	2.00	.16
SI	1, 71	.01	.01	.98
Theology				
NSC	1, 71	1.12	2.26	.14
NSI	1, 71	.03	.01	.94
SI	1, 71	.27	.33	.57
Psychology				
NSC	1, 71	.09	.31	.58
NSI	1, 71	2.39	.80	.37
SI	1, 71	.10	.54	.46
Both				
NSC	1, 71	.40	.15	.70
NSI	1, 71	200.74	2.23	.14
SI	1, 71	.07	.05	.82

Note: NSC = Nonsexist Correct; NSI = Nonsexist Incorrect; SI = Sexist Incorrect.

Table H6

One-Way ANOVA: Posttests by Group

	df	Mean	*F*	Sig
Total				
NSC	1, 71	.09	.02	.89
NSI	1, 71	33.32	.33	.57
SI	1, 71	7.54	2.11	.15
Theology				
NSC	1, 71	.15	.30	.59
NSI	1, 71	.16	.03	.86
SI	1, 71	1.88	2.35	.13
Psychology				
NSC	1, 71	.01	.01	.99
NSI	1, 71	4.07	1.38	.24
SI	1, 71	.13	.75	.39
Both				
NSC	1, 71	.01	.01	.97
NSI	1, 71	35.08	.38	.54
SI	1, 71	1.03	.81	.37

Note: NSC = Nonsexist Correct; NSI = Nonsexist Incorrect; SI = Sexist Incorrect.

Table H7

Correlations between Survey Results and Age

Survey	Age
IASNL-G	-.06
COS	.08
ASI	-.01
ASI(B)	-.05
ASI(H)	.02

Note. IASNL-G = Inventory of Attitudes Toward Sexist and Nonsexist Language – General; COS = Christian Orthodoxy Scale; ASI = Ambivalent Sexism Inventory (B: Benevolent) (H: Hostile).

Appendix I

Non-significant Repeated Measures Results

Table I1

Test of Between-Subjects Effects: Nonsexist Correct Language in Reference to both Psychology and Theology

Measure	*df*	*(MS)*	*F*	Sig.	R^2
Gender	1, 47	.40	.05	.82	-
Religious Affiliation	1, 47	29.09	3.82	.06	-
NSLE	1, 47	1.00	.13	.72	-
Group	1, 47	2.19	.29	.59	-

Note: NSLE = Nonsexist Language Education.

Table I2

Test of Between-Subjects Effects: Nonsexist Incorrect Language in Reference to both Psychology and Theology

Measure	*df*	*(MS)*	*F*	Sig.	R^2
Gender	1, 47	124.22	1.14	.29	-
Religious Affiliation	1, 47	160.08	1.46	.23	-
NSLE	1, 47	34.80	.32	.58	-
Group	1, 47	15.25	.14	.71	-

Note: NSLE = Nonsexist Language Education.

Table I3

Test of Within-Subjects Effects: Sexist Incorrect Language in Reference to both Psychology and Theology

Measure	*df*	*(MS)*	*F*	Sig.	R^2
Occasions	1, 47	1.54	1.55	.22	-
Occasions x Gender	1, 47	.22	.22	.64	-
Occasions x Religious Affiliation	1, 47	1.14	1.15	.29	-
Occasions x NSLE	1, 47	3.04	3.08	.09	-
Occasions x Group	1, 47	.85	.86	.36	-

Note: NSLE = Nonsexist Language Education.

Table I4

Test of Between-Subjects Effects: Sexist Incorrect Language in Reference to both Psychology and Theology

Measure	*df*	*(MS)*	*F*	Sig.	R^2
Gender	1, 47	.03	.01	.91	-
Religious Affiliation	1, 47	.38	.19	.66	-
NSLE	1, 47	1.71	.87	.36	-
Group	1, 47	.98	.50	.48	-

Note: NSLE = Nonsexist Language Education.

Table I5

Test of Within-Subjects Effects: Nonsexist Correct Language in Reference to Psychology

Measure	*df*	*(MS)*	*F*	Sig.	R^2
Occasions	1, 47	1.41 E-005	<.01	.99	-
Gender	1, 47	.25	1.18	.28	-
Religious Affiliation	1, 47	<.01	.01	.91	-
NSLE	1, 47	.11	.53	.47	-
Group	1, 47	.14	.68	.41	

Note: NSLE = Nonsexist Language Education.

Table I6

Test of Between-Subjects Effects: Nonsexist Correct Language in Reference to Psychology

Measure	*df*	*(MS)*	*F*	Sig.	R^2
Gender	1, 47	.06	.18	.68	-
Religious Affiliation	1, 47	.16	.48	.49	-
NSLE	1, 47	.81	2.48	.12	-
Group	1, 47	.02	.05	.83	-

Note: NSLE = Nonsexist Language Education.

Table I7

Test of Within-Subjects Effects: Nonsexist Incorrect Language in Reference to Psychology

Measure	*df*	*(MS)*	*F*	Sig.	R^2
Occasions	1, 47	2.57	1.33	.26	-
Gender	1, 47	<.01	<.01	.97	-
Religious Affiliation	1, 47	1.56	.80	.38	-
NSLE	1, 47	1.66	.86	.36	-
Group	1, 47	.85	.44	.51	-

Note: NSLE = Nonsexist Language Education.

Table I8

Test of Between-Subjects Effects: Nonsexist Incorrect Language in Reference to Psychology

Measure	*df*	*(MS)*	*F*	Sig.	R^2
Gender	1, 47	5.14	1.19	.28	-
Religious Affiliation	1, 47	7.67	1.78	.19	-
NSLE	1, 47	.32	.08	.79	-
Group	1, 47	12.04	2.79	.10	-

Note: NSLE = Nonsexist Language Education.

Table I9

Test of Within-Subjects Effects: Sexist Incorrect Language in Reference to Psychology

Measure	*df*	*(MS)*	*F*	Sig.	R^2
Occasions	1, 47	.03	.12	.73	-
Gender	1, 47	.10	.45	.51	-
Religious Affiliation	1, 47	.17	.80	.38	-
NSLE	1, 47	<.01	.02	.90	-
Group	1, 47	.13	.59	.45	-

Note: NSLE = Nonsexist Language Education.

Table I10

Test of Between-Subjects Effects: Sexist Incorrect Language in Reference to Psychology

Measure	*df*	*(MS)*	*F*	Sig.	R^2
Gender	1, 47	.30	.53	.47	-
Religious Affiliation	1, 47	.01	.02	.90	-
NSLE	1, 47	.36	.63	.43	-
Group	1, 47	.40	.70	.41	-

Note: NSLE = Nonsexist Language Education.

Table I11

Test of Within-Subjects Effects: Nonsexist Correct Language in Reference to Theology

Measure	*df*	*(MS)*	*F*	Sig.	R^2
Occasions	1, 47	.01	.04	.85	-
Gender	1, 47	.57	2.67	.11	-
Religious Affiliation	1, 47	.30	1.41	.24	-
NSLE	1, 47	<.01	.02	.90	-
Group	1, 47	.05	.24	.63	-

Note: NSLE = Nonsexist Language Education.

Table I12

Test of Between-Subjects Effects: Nonsexist Correct Language in Reference to Theology

Measure	*df*	*(MS)*	*F*	Sig.	R^2
Gender	1, 47	.09	.23	.63	-
Religious Affiliation	1, 47	4.65	11.46	<.01	.20
NSLE	1, 47	.01	.01	.91	-
Group	1, 47	.61	1.49	.23	-

Note: NSLE = Nonsexist Language Education.

Table I13

Test of Within-Subjects Effects: Nonsexist Incorrect Language in Reference to Theology

Measure	*df*	*(MS)*	*F*	Sig.	R^2
Occasions	1, 47	.01	<.01	.96	-
Gender	1, 47	15.93	3.89	.06	-
Religious Affiliation	1, 47	.05	.01	.92	-
NSLE	1, 47	12.42	3.03	.09	-
Group	1, 47	3.38	.82	.37	-

Note: NSLE = Nonsexist Language Education.

Table I14

Test of Between-Subjects Effects: Nonsexist Incorrect Language in Reference to Theology

Measure	*df*	*(MS)*	*F*	Sig.	R^2
Gender	1, 47	.19	.02	.89	
Religious Affiliation	1, 47	<.01	<.01	.98	
NSLE	1, 47	2.29	.25	.62	
Group	1, 47	6.95	.77	.39	

Note: NSLE = Nonsexist Language Education.

Table I15

Test of Within-Subjects Effects: Sexist Incorrect Language in Reference to Theology

Measure	*df*	*(MS)*	*F*	Sig.	R^2
Occasions	1, 47	.50	.73	.40	-
Gender	1, 47	.09	.14	.72	-
Religious Affiliation	1, 47	.02	.03	.87	-
NSLE	1, 47	.54	.79	.38	-
Group	1, 47	1.54	2.25	.14	-

Note: NSLE = Nonsexist Language Education.

Table I16

Test of Between-Subjects Effects: Sexist Incorrect Language in Reference to Theology

Measure	*df*	*(MS)*	*F*	Sig.	R^2
Gender	1, 47	.51	.83	.37	-
Religious Affiliation	1, 47	.03	.05	.83	-
NSLE	1, 47	.13	.31	.65	-
Group	1, 47	.61	.98	.33	-

Note: NSLE = Nonsexist Language Education.

Table I17

Test of Within-Subjects Effects: Total Nonsexist Correct Language Use

Measure	*df*	*(MS)*	*F*	Sig.	R^2
Occasions	1, 47	1.06	.70	.41	-
Gender	1, 47	4.37	2.87	.10	-
Religious Affiliation	1, 47	4.22	2.77	.10	-
NSLE	1, 47	2.81	1.85	.18	-
Group	1, 47	.25	.16	.69	-

Note: NSLE = Nonsexist Language Education.

Table I18

Test of Between-Subjects Effects: Total Nonsexist Correct Language Use

Measure	*df*	*(MS)*	*F*	Sig.	R^2
Gender	1, 47	.29	.03	.87	-
Religious Affiliation	1, 47	51.37	4.69	.04	-
NSLE	1, 47	.03	.01	.96	-
Group	1, 47	3.11	.28	.60	-

Note: NSLE = Nonsexist Language Education.

Table I19

Test of Between-Subjects Effects: Total Nonsexist Incorrect Language Use

Measure	*df*	*(MS)*	*F*	Sig.	R^2
Gender	1, 47	107.22	.77	.39	-
Religious Affiliation	1, 47	204.79	1.47	.23	-
NSLE	1, 47	34.46	.25	.62	-
Group	1, 47	7.40	.05	.82	-

Note: NSLE = Nonsexist Language Education.

Table I20

Test of Within-Subjects Effects: Total Sexist Incorrect Language

Measure	*df*	*(MS)*	*F*	Sig.	R^2
Occasions	1, 47	2.42	1.06	.31	-
Gender	1, 47	.04	.02	.90	-
Religious Affiliation	1, 47	.51	.22	.64	-
NSLE	1, 47	7.90	3.45	.07	-
Group	1, 47	.74	.32	.57	-

Note: NSLE = Nonsexist Language Education.

Table I21

Test of Between-Subjects Effects: Total Sexist Incorrect Language

Measure	*df*	*(MS)*	*F*	Sig.	R^2
Intercept	1, 47	6.43	.95	.33	-
Gender	1, 47	.12	.02	.90	-
Religious Affiliation	1, 47	.39	.06	.81	-
NSLE	1, 47	1.62	.24	.63	-
Group	1, 47	11.17	1.66	.20	-

Note: NSLE = Nonsexist Language Education.

Table I22

Repeated Measures: Nonsexist Correct Language in Reference to Theology

Measure	Pretest *M/SD*	Posttest *M/SD*	*df*	*(MS)*	*F*	Sig.	R^2
Within Subjects							
Occasions	.14/.46	.07/.24	1, 55	.07	.56	.46	-
Group	.14/.46	.07/.24	1, 55	.07	.57	.45	-
Between Subjects							
Group	.14/.46	.07/.24	1, 55	.02	.16	.69	-

Table I23

Repeated Measures: Nonsexist Correct Language in Reference to Psychology

Measure	Pretest *M/SD*	Posttest *M/SD*	*df*	*(MS)*	*F*	Sig.	R^2
Within Subjects							
Occasions	.04/.13	.07/.24	1, 56	.05	1.91	.17	-
Group	.04/.13	.07/.24	1, 56	.02	.86	.36	-
Between Subjects							
Group	.04/.13	.07/.24	1, 56	<.01	.04	.84	-

Appendix J

Curriculum Vitae

Chloe Ackerman
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Newberg, OR 97132
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cackerman10@georgefox.edu

EDUCATION

Doctor of Psychology: Clinical Psychology *Expected* May 2015

George Fox University, *Newberg, OR*

Graduate Department of Clinical Psychology: APA Accredited

Master of Arts: Clinical Psychology 2012

George Fox University, *Newberg, OR*

Graduate Department of Clinical Psychology: APA Accredited

Bachelor of Arts, Psychology 2009

Houghton College, *Houghton, NY*

SUPERVISED CLINICAL EXPERIENCE

George Fox University / Providence Family Medicine August 2014 to Present

- Established primary care behavioral health program at Providence Family/Internal Medicine: The Plaza. Trained providers and support staff in BH role, utilization, appropriate referrals, and common assessments/interventions. Completed daily rounds, attended staff meetings and huddles, and coordinated with clinic teams to build behavioral health services into team-based care.
- Provided short term behavior-based intervention to patients of all ages and ethnicities with a variety of mental and physical health concerns. Functioned in a 20-minute, population-based care model. Completed between two and five warm-hand offs a day, in addition to between seven and ten patient appointments.

- Intervened in clinic emergencies and crises, and assisted in development of appropriate response to escalated patients. Educated staff on necessary work flow for an unsafe patient.
- Provided team-based care to patients; coordinated care between providers, support staff, PharmD, case managers, insurance, outside community mental health organizations, and skilled nursing facilities. Educated patients on community-based mental health care to meet their needs.
- Attended weekly training in the areas of clinical case presentation, intervention, research, and supervision. Received two hours of weekly individual supervision. Provided individual supervision and documentation review for a second and fourth year practicum student. Additionally, provided informal support and consultation to four other practicum students.

Supervisors: Joel Gregor, PsyD, and Vanessa Cassillas, PsyD

Oregon Health and Science University Family Medicine June 2012 to June 2014

- Provided short-term behavioral health services for rural Medicaid/Medicare and uninsured clinic patients of varying ages, ethnicities, and sexual/gender orientations**.** Developed treatment plans for a range of behavioral health diagnoses, including anxiety, depression, insomnia, PTSD, schizophrenia, bipolar disorder, fibromyalgia, chronic pain, obesity, and diabetes**.** Conducted comprehensive memory, behavioral/emotional, and ADHD assessments for adults and children. Assisted with warm handoffs, brief interventions and screeners, and crisis management.
- Engaged in treatment planning, medication consultation, and care coordination meetings in a multi-disciplinary team with doctors, nurses, psychiatrists, social workers, and physician's assistants in an integrated primary care setting. Assisted in program development for behavioral health in the primary care setting.
- Assisted in development and pilot study for a medical student rotation in behavioral health integration; presented at the Society of Teachers of Family Medicine.

Supervisors: Tami Hoogestraat, PsyD, MBA, and Marie-Christine Goodworth, PhD

Rock Creek Middle School September 2011 to June 2012

- Provided weekly individual therapy and behavioral interventions for middle school students of varying ethnicities and socioeconomic backgrounds to address behavioral and emotional needs. Maintained student session records and developed treatment plans and interventions.

- Developed curricula for and facilitated social skills and storytelling groups designed to assist students with behavioral issues in functioning appropriately in a school setting.
- Worked with a system of student support, including teachers, administrators, school counselors and psychologists, case managers, and parents. Coordinated with Special Education specialists, school counselors, and outside therapists to manage student cases.
- Conducted comprehensive ADHD and behavioral/emotional assessments for students age 12 to 17. Attended Individualized Education Plan (IEP) meetings to present assessment results to parents, administrators, and teachers and advocate for necessary accommodations.

Supervisors: Stacy Rager, M.S. and Fiorella Kassab, Ph.D

George Fox University Graduate Department of Clinical Psychology January to April 2011

- Provided weekly therapy for undergraduate clients.
- Conducted intake interviews, developed treatment plans, wrote formal intake reports, and completed termination summaries.

Supervisors: Mary Peterson, Ph.D, Adam Dickey, M.A.

RELEVANT EXPERIENCE AND UNIVERSITY INVOLVEMENT

Clinical Foundations Teaching Assistant

Fall 2013 to Present

George Fox University Graduate Department of Clinical Psychology

- Supervised and taught four PsyD pre-practicum students basic client-centered therapy skills. Met with students individually and in groups to review and provide feedback on videotaped pseudo-therapy sessions. Provided feedback on student papers involving personal growth and explorations.
- Met in group supervision with five other pre-interns and supervisor for therapeutic skill instruction via role-plays, videotape review and group discussion.

Transgender Health Program Committee March 2013 to Present

Oregon Health and Sciences University

- Attended monthly meetings and worked within an interdisciplinary team to develop a network of general physicians, surgeons, endocrinologists, mental health providers, and other professionals to provide the best evidence-based care for transgender and gender-nonconforming individuals.
- Member of the Research and the Patient-Centered Care & World Professional Association for Transgender Health (WPATH) Standards subcommittees.
- Assisted in development of first full-time position for the THP.
- Currently inactive member.

Guest Lecturer Spring 2013

George Fox University Undergraduate Department of Psychology

- Introduction to Psychology: Research Methods (two sections)
- Introduction to Psychology: APA formatting

Military Psychology Interest Group Fall 2012 to Present

George Fox University Graduate Department of Clinical Psychology

Gender and Sexuality Consultation Committee Spring 2011 to Present

George Fox University Graduate Department of Clinical Psychology

George Fox University Graduate Assistant

- Research Design Spring 2013
- Integrative Approaches to Psychology and Psychotherapy Spring 2012

Parent Advice Line Fall 2011

George Fox University Graduate Department of Clinical Psychology

- Provided telehealth and email advice to parents and children/adolescents regarding pediatric and adolescent issues at the referral of PCPs through Providence Medical Group. Provided additional referrals for comprehensive assessment and treatment.

PRESENTATIONS AND PUBLICATIONS

Copeland, B., Bufford, R., Ackerman, C., Mitchell, J., & Blake, A. (Provisionally Accepted; In Process). *Sexual development and dysfunction: The sexual interdependence and sexual progression model.* Sexual Addiction and Compulsivity: Treatment and Prevention.

Ackerman, C., Schiefer, R., & Skariah, J. (2013, September). *Integrating learners into Accountable Care Organizations: The educator's role in the changing face of healthcare.* Presentation at the Society of Teachers of Family Medicine 34th Forum for Behavioral Sciences in Family Medicine.

Copeland, B., & Ackerman, C. (2013, September). *Sexual interdependence theory and sexual progression approach: An alternative approach to treating sexual dysfunction in military populations.* Presentation at Madigan Army Medical Hospital.

Ackerman, C. (2013, February). *Social class: Cultural competencies in class differences.* Presentation at the Oregon Health and Science Behavioral Health Forum.

Ambroson, H., Simons, J., & Ackerman, C. (2013, May). *Needs assessment of primary care physicians' perceived risks, benefits, and barriers to incorporation of behavioral health services in Coordinated Care Organizations.* Poster session presented at the Oregon Psychological Association Annual Convention.

Kunze, K., Foster, L., Ackerman, C., Hottenstein, J., Gann, J., & Gathercoal, K. (2012, August). *Gender predictability in curricula vitae of graduate students in a clinical psychology program.* Poster session presented at the American Psychological Association Annual Convention

Research Vertical Team January 2011 to Present

Faculty Advisor: Dr. Rodger Bufford, Ph.D.

Dissertation: *Comparison of the use of gendered language in discourse on Christian theology and psychology*

The purpose of this study is first to determine if there is a difference in the use of gender language between discourse on Christian theology and psychology for undergraduate students in a Christian university. Second, it seeks to identify a salient method of bringing gender language up to the English language standard in the field of Christian theology.

Undergraduate Research Fall 2008

Faculty Advisor: Dr. Paul Young, Ph.D.

The Effect of Urban Poverty on Child Development

CONSULTATION

Zerebral March 2013

- Commissioned as a consultant to social learning platform production company, Zerebral, to produce a white paper regarding how the dopamine loop may be utilized to promote student learning and improve school workflow through social learning platforms.

MEMBERSHIPS AND HONORS

Society for the Psychology of Women

Student Affiliate

American Psychological Association

Student Affiliate

Research Award for Competency in Science and Application 2013

Oregon Psychological Association

Richter Scholar Grant 2012

Psychology Honors 2009

Houghton College, *Houghton, NY*

Magna Cum Laude 2009

Houghton College, *Houghton, NY*

Psi Chi, the National Honors Society in Psychology 2008

Houghton College, *Houghton, NY*

RELEVANT TRAININGS

Behavioral Health Boot Camp	August 2014
Joel Gregor, PsyD	
ACT II: Acceptance and Commitment Therapy	August 2014
Steven Hayes, PhD	
Integrated Primary Care	October 2013
Brian Sandoval and Juliette Cutts	
A Curriculum to address Barriers to Effective Chronic Pain Treatment Encountered by Family Medicine Residents	September 2013
Corey Smith, PsyD	
PTSD in Primary Care: Theory and Treatment Update	September 2013
Heather Kirkpatrick, Phd, & Grant Heller, PhD	
Multidisciplinary Care to the Urban Underserved: Training Clinicians, Empowering Patients	September 2013
Eric Berko, PhD; Michael Raddock, MD; Leanne Chrisman-Khawam, MD; & Bettina Aprile, MD	
Adult ADHD: Management Strategies in Primary Care	September 2013
Scott Fields, PhD, & William Johnson, MD	
Portland Veterans Administration Medical Center Suicide Prevention Program	September 2013
Monireh Moghadam, LCSW & Aimee Johnson, LCSW	
Working with Transgender and Gender Non-Conforming Children, Adolescents, and Their Families	May 2013
Laura Edwards-Leeper, PhD	
Redesigning Primary Care: The Mental Health Clinic of the Future	May 2013

Benjamin Miller, PsyD, & Robin Henderson, PsyD

African American History, Culture and Addictions & Mental Health Treatment January 2013

Danette C. Haynes, LCSW and Marcus Sharpe, PsyD

Sexual Identity November 2012

Erica Tan, PsyD

Treating Gender Variant Clients October 2012

Erica Tan, PsyD