Big Five Personality Traits, Spirituality and Moral Reasoning as Predictors of Misogynistic Attitudes among Industrial Workers in Owerri, Nigeria

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Abstract

This study investigated big five personality traits spirituality and moral reasoning as predictors of misogynistic attitudes among industrial organizations in Owerri .Two hundred participants were selected through convenience sampling from industrial organizations in Owerri. Their ages ranged from 40-60 years. Three (3) hypotheses were tested in the study. The four scales that were used in this study are Big Five Inventory (BFI), Moral Foundation Questionnaire (MFQ), and Religious Affiliation Scale (RAS) internalized Misogyny Scale(IMS). The survey design was employed in this study and the statistics used was multiple regression. The results show that big five personality traits, spirituality and moral reasoning did not predict misogynistic attitudes among industrial workers in Owerri. The researcher recommends education and awareness that are aimed at reducing misogynistic attitudes among industrial workers to be part of organizational policy.

Keywords: Big five personality traits, spirituality, moral reasoning, misogynistic attitudes

Introduction

Industrial organizations are the bedrock of development in many nations of the world. Great nations are known by the number of industries and quality of the manpower of the workers. Organizations cannot have successful outcomes if issues of misogyny are not properly addressed. Women play pivotal roles in organization and their protection is very fundamental for the achievement of organizational goals. Thus, prejudice, hatred and any form of humiliation or molestation of women do not add value to any organization. Misogyny, as defined by Hollway (2006), refers to the deep-seated hatred, contempt, or prejudice against women or girls. It is a form of gender-based discrimination that manifests in various ways, including but not limited to verbal abuse, physical violence, sexual harassment, and social exclusion especially in industrial organizations.. Misogyny is rooted in patriarchal systems and perpetuates gender inequality by reinforcing harmful stereotypes and limiting women's opportunities and autonomy. One of the key aspects of misogyny is its systemic nature. It is not merely an individual's personal dislike or bias towards women but rather a pervasive ideology that permeates societal structures and institutions. This systemic misogyny can be observed in various domains such as politics, media, education, and the workplace. It influences power dynamics, decision-making processes, and social norms, often resulting in the marginalization and oppression of women. Misogyny can manifest in different forms and degrees of intensity. At its most extreme, it can lead to acts of violence against women, including femicide.

However, misogyny is not limited to

overt acts of aggression; it also operates through subtle mechanisms such as objectification, slut-shaming, victim-blaming, and the trivialization of women's experiences in organizations. The impact of misogyny on individuals and society as a whole is profound. Women who experience misogyny may suffer from low self-esteem, anxiety, depression, and other mental health issues. These situations do not encourage productivity and innovation in organizations as modern organization are gender sensitive and concerned more with actualizing the goals and vision of the organization. Women also face barriers in accessing education, employment opportunities, healthcare services, and political representation. Moreover, misogyny perpetuates harmful gender norms that restrict both men and women from fully expressing themselves and participating equally in society. One common manifestation of misogyny is the objectification of women. Objectification reduces women to mere objects of sexual desire, disregarding their autonomy, intelligence, and humanity. This objectifying gaze is prevalent in media representations, advertising, and everyday interactions. It reinforces the notion that women exist solely for the pleasure or consumption of men and not for management positions.

Misogyny is a term used to describe a deep-seated hatred, dislike, or prejudice against women. It is a systemic and cultural phenomenon that has been present in societies throughout history and continues to exist today. Misogyny can manifest in various forms, including verbal abuse, physical violence, sexual harassment, discrimination, and objectification. Misogyny has been studied extensively by scholars in various fields, including sociology, psychology, and gender studies.

Misogyny is the hatred or dislike of women, and it has been a persistent problem throughout history. It can take many forms, from discrimination and belittlement to violence and abuse. Although progress has been made in recent years to address misogyny, it remains a pervasive issue in many societies. One of the most disturbing aspects of misogyny is the prevalence of violence against women in industrial organizations. Women are more likely to experience intimate partner violence, sexual assault, and harassment than men. In many organizations, this violence can take many forms, from verbal abuse to physical assault, and it can have long-lasting effects on the victim's mental and physical health. In some cases, unnecessary queries are issued to the victims in the organization in its expression. Misogyny is often fueled by cultural and social norms that promote gender inequality. Women are often portrayed as submissive and inferior to men in popular media, while men are encouraged to be aggressive and dominant.

Misogyny is also currently expressed on the internet and social media (Banet Weiser & Miltner, 2016; Lindsay, 2020). Examples are hostile and aggressive messages, but also insults and portrayals of women as ugly and hysterical (Jaki, etal.,2019). Also, there are reels on social media that mostly depict women in the most dehumanizing manner and objects of sexual exploitation. Sometimes messages go further, describing violence and rape fantasies. Women are disproportionately targeted for harassment online, with perpetrators most likely to be men (Jones

etal, 2019). Whether misogyny is expressed offline or online, the consequences are real either way especially in many industrial organizations. Biased, sexist, and misogynistic beliefs lead to women feeling unsafe,experiencinglessopportunitiesthantheirmalecounterparts,andthecontinuingexistenceofthepay-gap (Austin & Jackson, 2019; Scaptura & Boyle, 2019).Furthermore, sexist and misogynistic beliefs can translate into physical violence against women (Scaptura & Boyle, 2019). The current study therefore is interested in exploring possible new explanations for people's endorsement of misogynistic beliefs which are drawn from the observed characteristics, expressions and motives found in such industrial organizations. Thus, the role of personality traits as a variable of study will be explored.

The Big Five Personality Traits, also known as the Five-Factor Model (FFM), is a widely accepted framework in the field of psychology for understanding human personality. The model identifies five broad dimensions of personality that are considered to be universal across cultures and languages. The five dimensions, or traits, are: Openness: This trait describes a person's level of imagination, creativity, and willingness to try new things. People who score high on openness tend to be curious, adventurous, and enjoy exploring new ideas and experiences. Conscientiousness: This trait describes a person's level of organization, responsibility, and dependability. People who score high on conscientiousness tend to be reliable, hardworking, and self-disciplined. Extraversion: This trait describes a person's level of sociability, assertiveness, and energy. People who score high on extraversion tend to be outgoing, talkative, and enjoy being around other people. Agreeableness: This trait describes a person's level of friendliness, empathy, and cooperation. People who score high on agreeableness tend to be compassionate, cooperative, and willing to compromise. Neuroticism: This trait describes a person's level of emotional instability, anxiety, and moodiness. People who score high on neuroticism tend to be more sensitive to stress and negative emotions, and may be more prone to worry, anxiety, and depression.

In various literatures, the Big Five factor traits of openness and agreeableness have been strongly correlated to prejudice (Ekehammar & Akrami, 2007; Ekehammar & Akrami, 2003; Flynn, 2005). Within their study, prejudice scores increase or decrease depending on the situational manipulation (computerized social threat scenario) and on personality variables (Big Five factors openness and agreeableness, social dominance scale, and right-wing authoritarianism scale) (Akrami, Ekehammar, Bergh, Dahlstrand, & Malmsten, 2009). The Big Five Personality Traits are often used in research and applied settings, such as in the workplace and in clinical psychology, to help understand and predict behavior and outcomes. It is important to note that while the traits are fairly stable over time, they do not determine a person's behavior or destiny, and can be influenced by a variety of factors such as life experiences, organizational climate and culture, personal values and most likely spirituality.

Spirituality is a broad concept that encompasses a variety of beliefs, practices, and experiences related to the human spirit or soul. It is often associated with beliefs about

the existence of a higher power or divine force that transcends the physical world, as well as practices that aim to connect individuals with this higher power or with their inner selves. Spirituality can take many different forms, depending on cultural, religious, and personal beliefs. Some people may practice formal religion as a way of expressing their spirituality, while others may engage in meditation, prayer, or other contemplative practices to cultivate a sense of connection to something greater than themselves. Still others may find spirituality in nature, art, music, or other creative pursuits. At its core, spirituality is often seen as a way of seeking meaning, purpose, and fulfillment in life, and of connecting with something greater than oneself. It can be a source of comfort and guidance during difficult times, and can help individuals cultivate a sense of inner peace, compassion, and gratitude.

Religiousness and degree of spirituality can directly relate to how women are perceived and the treatment of women (Glick, Lamerias, & Rodriguez Castro, 2002). Many religions dictate that women should be considered secondary to men (Daly, 1985). Religion's influence can thus promote misogynistic attitudes (Haggard, Kaelen, Saroglou, Klein, & Rowatt, 2018). Often, religion is associated with patriarchal control over women and control over the sexuality of women (Burn & Busso, 2005; Haggard et al., 2018; Tasdemir& Sakalli-Ugurlu, 2009). Traditionally, religion creates cohesive groups of likeminded people who share similar beliefs (Haidt, 2012). Religiosity is a very significant factor that shapes beliefs and attitudes towards gender and gender issues (Cunningham, Miner, &

Benavides-Espinoza, 2012; Mikołajczak& Pietrzak, 2014). Some research has indicated that Christian, Jewish, and Muslim religions are positively related to benevolent sexism (Gaunt, 2012; Mikołajczak & Pietrzak, 2014; Husnu, 2016). In Addition to the sexism related to Abrahamic religions, other religions, such as Buddhism and Hinduism, foster Male dominance and patriarchal traditions (Gross, 2014; Tombs, 1991; Franiuk& Shain, 2011). Previous research has indicated that non-religious people are more likely to Support gender equality than religious people, regardless of religious affiliation (Schnabel, 2016). The degree of religiousness was expected to be correlated with hostile Sexism and benevolent sexism.

Moral reasoning is the process of determining what is right and wrong, good and bad, or just and unjust. It involves using ethical principles, values, and beliefs to guide decision-making and behavior. In many industrial organizations, moral reasoning guides, most decisions especially as they relate with placement of individuals in various positions and matters that relate with interpersonal relationship in the organization. Moral reasoning is a crucial aspect of human interaction, as it helps individuals navigate complex social situations and make choices that align with their persona, societal and organizational values. There are several different approaches to moral reasoning, including consequentialism, deontology, virtue ethics, and care ethics. Consequentialism focuses on the outcomes or consequences of actions, and argues that the right course of action is the one that leads to the greatest overall good. Deontology, on the other hand, emphasizes the importance of following moral rules and

principles, regardless of the consequences. Virtue ethics emphasizes the development of virtuous character traits, such as honesty and compassion, and argues that the right course of action is the one that is consistent with these virtues. Care ethics emphasizes the importance of empathy and compassion in moral decision-making, particularly in relationships and social contexts. Regardless of the approach taken, moral reasoning involves a process of reflection, analysis, and evaluation of ethical considerations. These considerations if absolute help to nurture the norms and values of the organization and develop workers who have the personality, spiritual values and other ethos needed for the organization to thrive.

Thus, the goal of moral reasoning is to make ethical choices that promote the well-being of industrial workers in organizations. By examining the amalgamation of the Big Five personality traits, spirituality, and moral reasoning as independent variables, more holistic understanding of the complex fabric that contributes to misogynistic attitudes especially in industrial organization in Owerri will be investigated. This approach recognizes the intricate web of psychological, cognitive, and social elements that shape attitudes and behaviors, thereby enriching our ability to develop comprehensive interventions and strategies for fostering positive change within industrial organizations.

Statement of the problem
The issue of misogynistic attitudes among industrial workers is a critical concern with implications for societal cohesion and gender equality. Women play significant roles in the development and management of organization. They provide cognitive and social skills which are unique that make decision process and interplay of emotions to be modest. Industrial organizations usually have seasons of tension and difficulties and the vibe of women in many instances calms the tension down. This unique skill of women is usually met with antagonistic and intimidating aura from the male folks. Despite its significance, there exists a substantial gap in comprehensive research that investigates the intricate interplay of personality traits, spirituality, and moral reasoning as predictors of misogynistic attitudes of industrial workers especially in Owerri. Existing studies predominantly focus on isolated aspects of this phenomenon, failing to capture the holistic spectrum of potential influences. This research therefore, aims to address this gap by examining the collective impact of personality traits, spirituality, and moral reasoning on misogynistic attitudes among industrial workers in Owerri.

The purpose of this survey-based study is to examine the roles of Big five personality traits, spirituality and moral reasoning as predictors of misogynistic attitudes among industrial workers in Owerri. Specifically, the study seeks to

1. Examine if big Five personality traits will be able to predict misogynistic attitudes industrial workers in Owerri.

2. Evaluate if spirituality will be able to predict misogynistic attitudes among industrial workers in Owerri.

3. Examine if moral reasoning will be able to predict misogynistic attitude among industrial workers in Owerri.

Empirical studies have extensively investigated the Big Five personality traits and misogynistic attitudes. The Big Five personality traits, also known as the Five-Factor Model (FFM), include openness, conscientiousness, extraversion, agreeableness, and neuroticism. These traits have been extensively studied to understand their impact on various aspects of human behavior and functioning. Several studies have explored the relationship between these personality traits and various outcomes such as job performance, academic achievement, mental health, and social behavior. Costa and McCrae (1992) examined the relationship between the Big Five personality traits and job performance in a sample of 226 employees. The results showed that conscientiousness was the strongest predictor of job performance, followed by emotional stability (low neuroticism) and extraversion.

Another study found that lower levels of neuroticism were associated with better mental health outcomes in individuals with chronic pain (Goubert et al., 2017).

Gervais, Holland, and Dodd (2013) conducted a study that explored the relationship between extraversion and misogynistic attitudes. The researchers hypothesized that extraverted individuals would be more likely to hold misogynistic attitudes due to their tendency to seek out social dominance and attention. The study involved 284 undergraduate students who completed a questionnaire measuring their levels of extraversion and attitudes towards women. The results showed that there was a positive correlation between extraversion and misogynistic attitudes, supporting the researchers' hypothesis. To further explain this relationship, Glick and Fiske (1996) proposed the Ambivalent Sexism Theory, which suggests that sexism is not just negative attitudes towards women but also includes benevolent sexism, which is the belief that women are pure, nurturing, and in need of protection. This theory posits that both hostile and benevolent sexism serve to maintain gender inequality. Glick and Fiske's theory has been widely cited in research on gender attitudes. Another study by Kilianski and Rudman (1998) examined the relationship between gender role beliefs and attitudes towards women. They found that individuals who held traditional gender role beliefs were more likely to hold negative attitudes towards women. This study highlights the importance of examining broader cultural beliefs about gender in understanding misogyny.

To understand the background of the Big Five personality traits, it is important to look at McCrae and Costa's (1999) five-factor theory of personality. This theory proposes that there are five broad dimensions of personality: openness to experience, conscientiousness, extraversion, agreeableness, and neuroticism. McCrae and Costa's (1999) five-factor theory of personality is a comprehensive model that aims to describe the fundamental dimensions of human personality. According to this theory, personality is composed of five broad factors: openness, conscientiousness, extraversion, agreeableness, and neuroticism (Costa & McCrae, 1999).

Spirituality and misogynistic attitudes are two concepts that have been intertwined throughout history. Misogyny is the hatred or dislike of women, and it has been present in many religions and spiritual practices.

However, it is important to note that not all spiritual practices promote misogyny, and many have worked to combat it. One example of a religion that has been criticized for its misogynistic attitudes is Christianity. In the Bible, women are often portrayed as subservient to men, and there are several passages that suggest women should be silent and obedient. For example, 1 Timothy 2:12 states, "I do not permit a woman to teach or to assume authority over a man; she must be quiet." This passage has been used to justify the exclusion of women from leadership positions in many Christian denominations. Similarly, in Islam, there are some interpretations of the Quran that promote misogynistic attitudes. For example, some Islamic scholars argue that men have the right to beat their wives if they are disobedient (Quran 4:34). However, it is important to note that many Muslims reject these interpretations and work to promote gender equality within their communities. In Hinduism, there are also some traditions that promote misogynistic attitudes. For example, the Manusmriti, an ancient Hindu text, contains several passages that suggest women are inferior to men. However, many Hindus reject these teachings and work to promote gender equality within their communities.It is important to note that not all spiritual practices promote misogyny. In fact, many spiritual practices have worked to combat misogyny and promote gender equality. For example, Buddhism teaches that all beings are equal and promotes compassion for all living things. Similarly, many indigenous religions have traditionally held women in high regard and recognized their important roles in society.

In conclusion, spirituality and misogynistic attitudes have been intertwined throughout history. While some religions and spiritual practices have promoted misogyny, many have worked to combat it and promote gender equality. It is important to recognize the diversity of spiritual practices and to work towards creating a more inclusive and equitable world for all.

Moral reasoning refers to the process of determining what is right or wrong based on ethical principles and values. Misogynistic attitudes, on the other hand, refer to negative beliefs and attitudes towards women. These attitudes can manifest in various ways, including discrimination, objectification, and violence against women. There is a strong link between moral reasoning and misogynistic attitudes. Research has shown that individuals who hold misogynistic attitudes tend to have lower levels of moral reasoning. This means that they are less likely to consider the ethical implications of their actions towards women. One reason for this link is that misogynistic attitudes often stem from a belief in traditional gender roles and a hierarchical view of society. This worldview may lead individuals to prioritize their own interests over those of women, leading them to justify harmful behavior towards women. However, it is important to note that not all individuals who hold traditional gender roles or hierarchical views of society are necessarily misogynistic. It is the negative beliefs and attitudes towards women that define misogyny. Addressing misogynistic attitudes requires a multi-faceted approach that includes education, awareness-raising, and policy changes. Education can help individuals develop higher levels of moral reasoning and challenge harmful beliefs and attitudes towards women. Awareness-raising

campaigns can help to highlight the negative impact of misogyny on women and society as a whole. Policy changes can include legal measures to protect women from discrimination and violence.

Moral reasoning is the process of making judgments about what is right or wrong based on ethical principles. It involves considering the consequences of one's actions and how they affect others. Research has shown that individuals who score high on measures of moral reasoning are less likely to hold misogynistic attitudes. Moreover, moral reasoning can help individuals overcome cognitive biases that contribute to misogynistic attitudes. For example, individuals may hold stereotypes about women that lead them to view women as inferior or less competent than men. Moral reasoning can help individuals recognize these biases and challenge them.

In conclusion, there is a strong link between moral reasoning and misogynistic attitudes. Individuals who hold negative beliefs and attitudes towards women tend to have lower levels of moral reasoning, which can lead them to justify harmful behavior towards women. Addressing misogyny requires a multi-faceted approach that includes education, awareness-raising, and policy changes.

The following hypotheses were tested in the course of the study;

1. Big five personality traits will not significantly predict misogynistic attitudes among industrial workers in Owerri.

2. Spirituality will not significantly Predict misogynistic attitudes among industrial workers in Owerri.

3. Moral reasoning will not significantly predict misogynistic attitudes among industrial workers in Owerri.

Method

Participants

The population of this study comprise of industrial workers from Organizations in Owerri Imo State Nigeria. The organizations were selected using simple random sampling technique. The industrial organizations include Nigeria bottling company limited, Rokana industries limited, Aluminum extrusion industry Inyishi Ikeduru, and Alameze chemical industry limited. The participants were selected using simple random sampling technique. The study allowed participants from ages 20-65 in Owerri to participate. The questionnaire were shared to industrial workers in Owerri who were participating in the research.

Instruments

A self-administered questionnaire consisting four sections were generated in order to collect the said data. It consists of three scales, which are Big Five Inventory (BFI), Moral Foundations Theory (MFQ) and religious affiliation scale (RAS). Items were also generated in order to collect the demographic information of the respondents. This demographic information will consist of their age, sex and level of education.

Big Five Inventory (BFI): The Big Five Inventory (BFI) was developed by Oliver P.J, L.P. Naumann, and C. J. Soto (1991). It is a 44-item scale that assesses five broad dimensions of personality. To calculate the BFI scores, each item is typically rated on a

Likert scale, which ranges from 1 (strongly disagree) to 5 (strongly agree). The responses are then summed up for each dimension, resulting in a score for each of the five traits. Higher scores indicate a higher level of the respective trait. For example, let's say a person rates the following items on a Likert scale, Item 1: "I am outgoing and sociable" - Rated as 4 (agree), Item 2: "I tend to be critical of others" - Rated as 2 (disagree), Item 3: "I am organized and tidy" - Rated as 5 (strongly agree), Item 4: "I often feel anxious or worried" - Rated as 3 (neutral), Item 5: "I enjoy trying new activities" - Rated as 5 (strongly agree. To calculate the Extraversion score, you would sum the ratings of all the items related to Extraversion. In this case, the score would be 4 (Item 1) = 4.

Moral Foundations Questionnaire (MFQ): This scale was developed by social psychologists Jesse Graham, Jonathan Haidt, and Brian A.N (2009). The Moral Foundations Questionnaire (MFQ) does not have a specific scoring method or a predetermined calculation. Instead, it relies on participants' responses to assess their endorsement of the different moral foundations proposed by the Moral Foundations Theory. Typically, researchers use participants' ratings on the Likert scale for each item to analyze and interpret their moral foundations. The responses can be analyzed in various ways, depending on the research objectives and the specific analyses being conducted.

Religious affiliation scale (RAS): The religious affiliation scale by P.F Omoluabi (1995) is a 21-item inventory designed to measure the extent to which individual

clients engage in religious activities, hold religious views and believe in prescribed religious practices. The scale is scored on a true or false format. Omoluabi reported a test-retest reliability coefficient of .97 in an interval of three weeks. Erinoso (1996) correlated RAS with Life Satisfaction Index-X by Neugarten et.al (1961) and obtained a divergent validity coefficient of.26.the more satisfied with life, the less the tendency to be religious. The norm for male is 26.70 while the norm for females is 35.04.The norms are the basis for interpreting the scores of the clients. Scores higher than the norms indicate high religious affiliation while scares lower than the norms indicate low religious affiliation.

Internalized Misogyny Scale (IMS) : This scale was developed b Elizabeth Piggott in 2004, it consists of 17 items reflecting three factors: distrust in women, devaluing women, and valuing men over women . example of items include: 'sometimes other women bother me by just being around', 'it is generally safer not to trust women ' and ' Generally, I prefer to work with men'. Each item is rated on a 7 point likert scale from 1(strongly disagree) to7 (strongly agree). Mean scores were used with higher scores indicating more internalized misogyny.

Design and Statistics
The researcher used cross sectional survey design because of the large participants involved in the study. Data analysis includes correlation, multiple regression, and group comparison analyses, revealing potential predictors of misogynistic attitudes in industrial workers in Owerri. The convenient sampling technique was used in selecting the

participants.

analyzed with the use of the statistical package for the Social Sciences (SPSS) 20.

Results

The data obtained from respondents were

Table 1: *Inter- Correlations among the variables*

		1	2	3	4	5
1	Age	-				
2	Religiosity	.06	-			
3	Morality	.12	.11	-		
4	Personality	.04	.13	.05	-	
5	Misogyny	-.13	-.05	-.13	-.12	-

Note N= 200; * = p< .05 (two-tailed), ** = p< .01 (two-tailed),

The results in Table 1 indicated that religiosity, morality and personality did not have a significant correlation with Misogynistic behaviour. Similarly, age does not have a significant correlation with misogynistic behaviour.

Table 2: Hierarchical Multiple Regression for Predictors of Misogyny

Variable	Step 1	Step 2 B	Sig
Age	-.12		.082
Religiosity	-.04		.583
Morality		-.11	.127
		-.11	.121
R^2	.017	.042	
ΔR^2	.017	.024	
ΔF	1.736	2.478	
Df	2, 197	4,195	
Dublin Watson	1.412		

* = p< .05 (two-tailed), ** = p< .01(two-tailed); *DV = Misogyny*

Table 2 shows that religiosity entered in Step 1 does not predict Misogynistic behaviour among industrial workers in Owerri, Imo state (β = -.04, *p*>.05), hence the hypothesis was not confirmed. Thus, religiosity does not significantly predict Misogyny.

The Table 2 also indicates that morality regressed in Step 2 does not predict Misogynistic behaviour among industrial in Owerri, Imo state (β = -.11, *p*>.05). The hypothesis, thus was confirmed.

When personality was entered into Step 2 as shown in the Table 2 above, it accounted for 0% of variance in misogynistic

behaviour among industrial workers in Owerri, Imo state. The variable does not significantly predicts misogyny among industrial workers in Owerri Imo state, ($\beta = -.11$, $p > .05$). Therefore, the hypothesis was not confirmed.

Discussion

This study aimed to address a critical societal concern related to gender equality and the cohesion of our organizations. The hypotheses posited that these factors would not significantly predict misogynistic attitudes, and the results supported these hypotheses. The non-significant relationships found in this study highlight the intricate and multifaceted nature of misogynistic attitudes. Misogyny is a deeply ingrained organizational issue influenced by various internal and external factors. These findings suggest that addressing this problem requires a more nuanced and holistic approach that goes beyond the scope of the examined predictors.

The study's results indicate that the Big Five personality traits, including Openness, Conscientiousness, Extraversion, Agreeableness, and Neuroticism, did not significantly predict misogynistic attitudes among industrial workers. This suggests that personality traits alone may not be reliable indicators of these attitudes. However, it's crucial to recognize that personality is a multifaceted construct, and specific facets or combinations of traits might influence misogynistic attitudes differently. Further research should explore the nuances within personality traits to better understand their potential roles in shaping attitudes toward gender.

Similarly, the findings revealed that spirituality did not significantly predict misogynistic attitudes among middle-aged men. While this aligns with the hypothesis, it's important to acknowledge that spirituality encompasses diverse beliefs and practices. The study also demonstrated that moral reasoning, as measured in this research, did not significantly predict misogynistic attitudes. However, this outcome may be attributed to the specific measures of moral reasoning used in the study. Moral reasoning is a multifaceted concept, and its influence on gender-related attitudes may depend on the specific moral dilemmas or ethical considerations examined.

Implications of the study

Since none of the variables (Big Five personality traits, spirituality, and moral reasoning) significantly predicted misogynistic attitudes among industrial workers, it is crucial to explore potential reasons for these findings. The lack of significant predictors suggests that the relationship between personality traits, spirituality, moral reasoning, and misogynistic attitudes might be more complex than initially assumed in industrial organizations. Further research is needed to understand how these factors interact or if other variables play a more prominent role.

The study's sample may not represent the entire industrial workers, and it may lack diversity in terms of age, ethnicity, and socio-economic status. This limits the generalizability of the findings. And also data collected through self-report surveys may be subject to response bias and social desirability bias, which could affect the accuracy of the results. Conducting longitudinal studies to track changes in

attitudes over time could provide deeper insights into the development of misogynistic attitudes in industrial workers.

Recommendations

Based on the findings of this research, there is need to promote education and awareness campaigns aimed at challenging and reducing misogynistic attitudes among industrial workers. Further research should focus on refining measurement tools, expanding sample diversity, and exploring additional variables that may influence misogynistic attitudes.

Conclusion

In conclusion, this study investigated the complex relationship between personality traits, spirituality, moral reasoning, and misogynistic attitudes among industrial workers in Owerri. Contrary to our initial hypotheses, the results revealed that none of the variables - Big Five personality traits, spirituality, or moral reasoning - significantly predicted misogynistic attitudes among industrial workers. These findings suggest that the factors contributing to misogynistic attitudes among industrial workers may be more nuanced and multifaceted than previously assumed. Further research is needed to delve deeper into the underlying causes of such attitudes and to develop more effective strategies for addressing this critical organizational concern. Understanding the complexities of these attitudes is vital for promoting gender equality and fostering a more inclusive and respectful society.

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