# WORK-FAMILY INTERFACE IN IRANIAN WOMEN:
# THE ROLES OF RELIGIOSITY AND GENDER-ROLE IDEOLOGY

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**Abstract**

This research assessed the effect of religious orientation on experiences of Iranian women in balancing their work and family roles. Based on the proposed relationships among main variables of this study which are religiosity, gender-role ideology, work-family conflict and work-family facilitation, it was also hypothesized that gender-role ideology would mediate the relationships between religiosity and work-family conflict/facilitation. The participants of this study were 221 Iranian female employees working in the Wood and Glue Industry. The results supported some of the developed hypotheses. For instance, they showed that women with stronger religious beliefs felt the extra time spent on work responsibilities would have been better devoted to family roles. Further, the women who indicated that the role of religion is highly significant in their lives experienced less conflict between the behaviors performed at home and those performed at work. The results did not support the hypothesized mediating role of gender-role ideology.

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# 1. Introduction

Does religiosity matter in experiencing the work-family interface by employees? While a great deal of research has studied many aspects of work-family interface, surprisingly, no research has examined the relationship between religiosity and work-family interface. It is assumed that religiosity in its various forms would have relevance for every aspect of its adherents' lives making it a potentially significant predictor of how work-family interface is experienced and managed. This research project aimed to address this question by means of proposing the mechanism of gender-role ideology through which this relation might be understood.

Over the recent decades, the composition of the Western world's workforce has changed dramatically as a result of the increased participation of women in the labor force (Lee & Mather, 2008).

The increased participation of women in the workforce, and the growing diversity of family structures (including dual-earner couples, single parents, blended families, and employees with responsibility for elder care; Parasuraman & Greenhaus, 2002) have blurred the distinction between the two main domains of human life (i.e., work and family) (Saxena, Ansari, & Shankar, 1995). The boundaries between working and living are not as clear anymore and the distinctions between them have been reduced (Googins, 1991). Consequently, increased stress and pressures in both work and family lives have led to concerns about how to handle roles in these two domains at the same time (Whitehead, 2008). Hence, recent scholarship on the area of the balance between work and family roles has become critical.

The phenomenon of distorting the boundaries between work and family lives has not occurred only in the US and other Western societies, but indeed all over the world. In recent decades, Iranian society, the focus of this research, has also experienced enormous changes in the gender composition of its workplace (Karimi, 2008). This event may be the result of the steadily increasing cost of living requiring more family members to engage in paid work and also the increased number of educated women in this country available to participate in the workforce (Karimi, 2009).

Iran is a middle-eastern country that has a religious government. Islam, the official religion in Iran, has had huge influences on Iranian culture and beliefs. One of the consequences of this religious orientation is a traditional adherence to narrowly defined gender roles (Ghvamshahidi, 1995). Although Iran has undergone significant modernization in recent years, it still remains a traditional society. There are still many Iranian patriarchal families in which hierarchies of power are firmly entrenched, and attitudes towards gender role division are rigid. For instance, women's first responsibility includes housework and taking care of children, and men's first priority should be financially supporting all family members.

Dissimilar roles for genders are commonly accepted almost everywhere around the world whether or not justified in the name of religion (Hilsdon & Rozario, 2006). However, according to Lang and Risman (2007), because of the increasing number of women in the workforce and the shift towards a shared desire to actively participate in both work and family life, attitudes in Western countries have been changing towards egalitarianism and gender role convergence. But in countries more strongly dominated by

traditional religious teachings, these beliefs have slowed the movement toward gender equality (Douki, Ben Zineb, Nacef, & Halbreich, 2007).

In many but not all Muslim countries including Iran, the government legitimates the policies and actions based on Islamic norms (Hilsdon & Rozario, 2006). In these countries, people still tend to hold traditional attitudes regarding gender roles in society. Hence, when a woman in these countries for any reason decides to enter the paid workforce, she may feel more conflicted about her experiences in work and family life in contrast to a woman in Western countries where there are more flexible attitudes towards gender roles. So, this study aims to analyze the relationship between religiosity and work-family interface and the potential mediating role of gender-role attitudes in the Iranian context. In this research, these attitudes are referred to as gender-role ideology.

Although several studies have shown that women experience more conflict than men (e.g., Boles, Wood, & Johnson, 2003; Hammer, Allen, & Grigsby, 1997), other scholarship has found no significant difference between women and men on work-family interface experiences (e.g., Duxbury & Higgins, 1991; Frone, Russell, & Barnes, 1996). Hence, there must be some other effective factors other than *gender* alone influencing the experience of work-family interface. Korabik (1999) believes that there is an aspect of gender that influences behavior and roles people choose to enact. One way that this aspect can influence the work-family interface may be through the extent to which it impacts people's engagement in traditional or non-traditional belief in proper gender roles (Korabik, McElwain, & Chappell, 2008) and this might be a better predictor of work-family interface than whether a person is a male or a female.

This research project has focused exclusively on the experiences of working women in Iranian society with respect to their religious orientation and their gender-role ideology and in responding to the social expectations and pressures. This study aimed to fill some gaps identified in the literature of work-family interface which are the following.

First, research, thus far, has not been extensive in the area of work-family facilitation which is a positive side of work-family interface and occurs when participation in one role (e.g., family) will enhance functioning or performance in the other role (e.g., work) (Wayne, Musisca, & Fleeson, 2004). On the other hand, there has been overemphasis on the negative side of the interface between family and work (Parasuraman & Greenhaus, 2002). As many researchers (e.g., Byron, 2005; Parasuraman & Greenhaus, 2002; Wayne, Grzywacz, Carlson, & Kacmar, 2007) called for conducting more research on positive side of the work-family interface, this work would be a contribution to a better understanding of work-family facilitation and its predictors. Also this aspect of work-family interface could be important in countries such as Iran to help people recognize the potential positive effects that a job may have on women's lives, as well as the lives of their families.

Second, there has been also a disproportionate emphasis on situational and environmental variables as the potential predictors of work-family interface, so researchers call for considering the individual differences as well as psychological traits as the antecedents of work-family interface (Parasuraman & Greenhaus, 2002).

Furthermore, Geurtes and Demerouti (2003) have called for more attention to the mechanisms that underlie work-family interfaces in different people.

Third, as far as the author knows, there is not any research on the relationship between religiosity and work-family interface concurrently. Also, there is a scarcity of research on the work-family interface experienced by people in Muslim countries and the models developed in Western countries might not be generalized to these countries. This argument can be even more important after considering the growing number of working women in Muslim countries as well as the large amount of immigrants from those countries working in Western countries.

Finally, most studies in the area of work-family interface have been conducted in the US and other Western countries. A meta-analytic review of 66 studies on work-family conflict between 1991 and 2002 (Byron, 2005) revealed that 56 of them have been conducted in the USA and Canada, and only 10 studies have focused on other countries (e.g., Hong Kong, Finland, New Zealand, Israel, Japan, and Netherlands). The results are not always the same in those countries as compared to those in the US and Canada. For instance, the study by Fu and Shaffer (2001) in Hong Kong shows that women rather than men experience more family-to-work conflict and men rather than women experience more work-to-family conflict. They believed that although in contemporary society, women are increasingly educated and active in workforce; they still carry a greater level of responsibility for family duties, especially in a country like Hong Kong with Chinese traditional values. On the other hand, men are still the primary breadwinners. Therefore, the more a role is an integral part of their identities, the more they are inclined to let its demands intrude into the other domain's roles. But the results of Byron's meta-analytic study showed that the experience of work-family conflict for men and women is almost identical. This perhaps is because in Western societies, men are gradually taking on more

household duties (Pleck, 1989), and women are feeling more responsibility in doing their job duties. Therefore, it might not be a good idea to generalize the results of studies in the West to other countries where these trends are not as evident. Hence, it would be beneficial to understand how people from other cultures with their own beliefs and values react to the work-family role pressures (Parasuraman & Greenhaus, 2002).

For all these reasons, it is valuable to investigate the effects of religiosity, and gender-role ideology on people's experiences of work-family interactions.

The results of this study would be also helpful for managers and families to understand how they can support Iranian female employees who continue to be influenced by their cultural religious values in relation with work and family demands. In particular, it may provide practical insights for managers or colleagues of Iranian or other religious women working in non-Muslim countries when these workers confront the challenge of reconciling the expectations of competing cultural influences with their roles in work and family domains. It may also offer valuable knowledge about competing demands on women in the workplace for expatriate Western managers in Muslim countries like Iran.

In the following sections, hypotheses are developed in Chapter 2. The methodology is discussed in Chapter 3. Finally, the results are described and discussed respectively in Chapters 4 and 5.

## 2. Literature Review

In this section, the summarized literature of work-family interface, religiosity, and gender-role ideology in relation with each other will be reviewed.

**Work-Family Interface**

The work-family interface consists of all feelings, constraints, emotions, supports, and facilities that individuals experience in a certain culture that forms their work and family domains as well as their specific roles in each domain (Whitehead, Korabic, & Lero, 2008).

To date, there has been a stream of useful studies examining the interdependencies between work and family roles (Stoeva, Chiu, & Greenhaus, 2002) from different perspectives. These studies in different disciplines have enriched the field by providing considerable insights into some facets of work or family-domain relationships (Parasuraman & Greenhaus, 2002). Many of them contribute to our understanding of the factors that are predictors or consequences of different levels of work-family interface experienced by employees attempting to juggle multiple roles at work and at home (Stoeva et al., 2002).

A growing number of studies have considered negative or positive aspects of this interface. The negative side has been titled *work-family conflict* and is based on *scarcity theory, role overload,* and *role stress*, while on the positive side there are terms such as *work-family facilitation,* based on *enhancement*, *enrichment*, and *expansionist theories* in work or family roles (Whitehead et al., 2008).

*Work-Family Conflict.* As mentioned, the conflict perspective in the work–family literature has its roots in *scarcity theory*. This theory assumes that the resources of time,

energy, and attention are finite, so expending greater resources on one role demands expending fewer resources on another role (Edwards & Rothbard, 2000; Greenhaus & Powell, 2003; Sieber, 1974). Therefore, a person who is engaged in both work and family roles is likely to experience more difficulty in fulfilling both roles' demands.

Another influential theory on work-family conflict is *role theory*. According to role theory, each person during his or her life faces a set of activities or behaviors which he or she is expected by others to perform (Kahn, Wolfe, Quinn, Snoek, & Rosenthal, 1964). Within the framework of role theory, work-family conflict has been described in terms of the number of roles a person occupies (Mullen, Kelley, & Kelloway, 2008). Hence, it can be concluded that it is demanding for the person who has multiple roles to fulfill them simultaneously, due to the fact that these roles inevitably will conflict in some way (Goode, 1960).

Building on this, Greenhaus and Beutell (1985) proposed their definition of work-family conflict as:

> A form of inter-role conflict in which the role pressures from the work and family domains are mutually incompatible in some respect. That is, participation in the work (family) role is made more difficult by virtue of participation in the family (work) role. (p. 77)

According to this definition, work-family conflict can occur in two directions: family roles may interfere with work (family-to-work conflict) and work roles may interfere with family (work-to-family conflict). For instance, when an employed woman needs to take time off to take care of her sick child, she might experience family-to-work conflict. Conversely, a woman who must work late may not have enough time to prepare healthy meals for her family, so she might feel work-to-family conflict (Bellavia & Frone, 2005).

Greenhaus and Beutell (1985) went beyond the simple models of work-family conflict by developing a more complex multidimensional model that includes a broader scope influenced by the experience of work-family conflict. They investigated the sources of conflict between the work roles and family roles by an examination of the literature on work-family conflict. Based on this examination, they suggested three main forms of work-family conflict as follows: 1) time-based conflict; 2) strain-based conflict; and 3) behavior-based conflict.

The emerge of time-based conflict lies in the fact that people need time for doing their roles. They cannot spend the time that must be devoted to certain roles on other tasks related to other roles. Therefore, it is difficult to fulfill requirements of one role in the time that should be devoted to another role (Greenhaus & Beutell, 1985).

Work and family stressors might result in strain. Strain-based conflict comes out when strain in one role hinders the performance in another role. Thus, regarding work and family roles it can be said that any work or family characteristic producing strain can lead to work-family conflict (Greenhaus & Beutell, 1985).

When required behavior patterns in one role are incompatible with behaviors expected in another role, behavior-based conflict appears. For instance, some work roles need rigidity in a person's behavior but his/her family members expect more flexibility. Hence, the behavior pattern needed for one role can make it difficult to meet required behaviors in another role (Greenhaus & Beutell, 1985).

There are numerous studies in this area examining the antecedents and consequences of work-family conflict in an individual's life. These predictors and results can be divided into those that mainly concern the individual (Bellavia & Frone, 2005), such as

personality and health outcomes (e.g., Baruch & Barnett, 1986; Bruck & Allen, 2003; Carlson, 1999; Frone et al., 1996); those that concern the family (Bellavia & Frone, 2005), such as familial support, and family satisfaction (e.g., Duxbury, Higgins, & Lee, 1994; Karatepe & Baddar, 2006); and those that concern the work (Bellavia & Frone, 2005), such as organizational support and job satisfaction (e.g., Boyar & Mosley, 2007; Karatepea & Sokmen, 2006).

The majority of this research (e.g., Aryee, Luk, Leung, & Lo, 1999; Frone, Russel, & Cooper, 1992; Karatepe & Bekteshi, 2008) has investigated situational variables (Carlson, 1999) in the domain of work and family, such as social support (e.g., spouse support, supervisor support, etc.) and role variables (e.g., role overload, role conflict, etc.), as predictors of work-family conflict. However, Carlson (1999) noted the important role of personal differences and dispositional variables on work-family conflict.

Therefore, it seemed valuable to examine whether personal beliefs and values influence a person's experience of performing roles in work and family domains and to extend the literature in this area. In this regard, Carr, Boyar, and Gregory (2008) have examined the moderating effect of work-family centrality on certain work-family conflict outcomes (i.e., organizational attitudes and turnover behavior). They defined work-family centrality as a value judgment of the relative importance of work or family to a person's life. Their findings suggested that when individuals value their work as being more central to their lives, the negative effects of work-family conflict on organizational attitudes and turnover behaviors are suppressed.

*Work-Family Facilitation.* Several researchers (e.g., Barnett, 2005, 2008; Marks, 1977; Sieber, 1974) have challenged scarcity theory and indicated that the more men and

women occupy different roles, the more they report positive effects; that is, people benefit from multiple roles.

In this regard, Sieber (1974) suggested that "role accumulation tends in principle to be more gratifying than stressful" (p. 11). Likewise, *expansionist theory* (Barnett & Hyde, 2001; Baruch & Barnett, 1986) proposes that multiple roles for both men and women are not harmful, but beneficial in many aspects. Barnett and Hyde believe multiple roles could be positive in light of the contribution of several factors such as social support, added money, opportunities, experience of success, increased self-complexity, and an expanded frame of reference.

Emphasizing the positive aspect, work-family facilitation has been defined by Frone (2003) as "the extent to which participation at work (or home) is made easier by virtue of the experiences, skills and opportunities gained or developed at home (or work)" (p. 145). Similar to work-family conflict, work-family facilitation has two directions. That is, work can provide gains that enhance functioning of the family roles (i.e., work-to-family facilitation) and family can provide gains that enhance functioning of the work domain (i.e., family-to-work facilitation; Wayne et al., 2007). Several studies (e.g., Grzywacz & Marks, 2000; Voydanoff, 2004; Wayne et al., 2004) examining the correlation between work-family conflict and work-family facilitation found that these two are independent, rather than being two opposite ends of a continuum. Grzywacz and Marks believe that these two constructs might coexist to some degree and may have common or distinct predictors and consequences. Thus, studying work-family facilitation separate from work-family conflict provides added valuable knowledge about work-family interface.

Most of the research in work-family facilitation has focused on environmental factors (Boyer & Mosley, 2007) as predictors of this construct. However, there are a few studies examining the impact of dispositional traits such as the Big-Five personality traits (Wayne et al., 2004), and core-self-evaluations (comprised of self-esteem, neuroticism, locus of control, and general self-efficacy; Boyar & Mosley, 2007) on work-family facilitation. Wayne et al. (2004) have shown that extraversion positively predicts both directions of work-family facilitation; higher levels of conscientiousness and agreeableness lead to higher family-to-work facilitation; and openness is positively related to work-to-family facilitation. But Boyar and Mosley (2007) could not find any relationship between core-self-evaluations and work-family facilitation.

Further, several studies have investigated the results of work-family facilitation as job satisfaction, life satisfaction, and health outcomes (e.g., Boyar & Mosley, 2007; Grzywacz & Marks, 2000; Karatepe & Bekteshi, 2008; Wayne et al., 2004) as well. For instance, Karatepe and Bekteshi have shown the positive relationship between work-family facilitation and life satisfaction. Boyar and Mosley also have revealed that work-to-family facilitation leads to job satisfaction and family-to-work facilitation results in family satisfaction. But in general, as mentioned earlier, the research on this topic is scarce.

**Religiosity and Iranian Women**

According to McCullough and Willoughby (2009), religion is a potent social and psychological force that can impact individuals' lives. There are many studies on the relationship between religiosity and areas of sociology and psychology covering such

aspects as family, social movements, crime, health, personality and well-being (e.g., Heaton & Cornwall, 1989; McCullough & Willoughby, 2009; Noor, 2008).

Despite the importance of religion in people's lives, it has received no attention in terms of its role as a sociocultural influence (Jones & McNamara, 1991) on the work-family interface experiences. Recent research on the religion-family relationship has mostly focused on topics such as adolescent sexuality, marriage and fertility, childrearing, and gender roles (Sherkat & Ellison, 1999).

Johnson, Jang, Larson, and De Li (2001) have defined religiosity as "the extent to which an individual is committed to the religion he or she professes and its teachings, such that the individual's attitudes and behaviors reflect this commitment" (p. 25). In order to address the purposes of the present research, a practical explanation of religiosity from the Iranians' perspective was needed. However, the focus of this study is not on religion itself, but on the impact of religious interpretations on people's lives especially those of Iranian women.

As mentioned earlier, Islam is the official religion of Iran and the religion of the majority of this country's population. Iranians do not only consider Islam as a faith but a way of life that guides their attitudes and behaviors toward all issues, including acceptable roles and role behaviors. Islamic regulations clearly formulate an individual's rights and responsibilities as a father, mother, husband, wife, son or daughter in day-to-day life (Ghvamshahidi, 1995). According to the interpretations of Islamic laws, a good woman should obey her husband. So, by custom and by religion's law, a married woman is expected to devote herself to her roles as mother and wife (Ghvamshahidi, 1995).

Almost all major world religions have a strong patriarchal element (Hilsdon & Rozario, 2006) and Iranians' religion is not an exception. In Iran, it is assumed that a woman needs the financial, physical, and emotional protection of a father and her brothers (Ghvamshahidi, 1995), and after marriage the shield of her husband as well. Girls are brought up under strict surveillance of family to avoid any contact with other men. In Iran, many single females are not allowed to travel or live alone even for studying or working (Douki et al., 2007).

It has been interpreted from Islamic doctrines that for the sake of marital stability, the proper place of a woman is at home (Ghvamshahidi, 1995). Even if a woman decides to work, there are several restrictions on her behavior and activities in relation to other men (Hegland, 1982). To prevent this problem, in many workplaces men and women are segregated.

The role of religion on many aspects of Iranians' lives is undeniable. Religious values and their impact on people's everyday life have played a significant role in constructing the gender role attitudes in Iranians (Ghvamshahidi, 1995). In the following, three articles of the civil code of the Islamic Republic of Iran (1928), which is based on the common interpretations of Qur'an- Muslim's Holy book- and Sunnah, are given:

- Article 1105- "In relations between husband and wife; the position of the head of the family is the exclusive right of the husband" (p. 109).

- Article 1114 - "The wife must stay in the dwelling that the husband allots for her unless such a right is reserved to the wife" (p. 109).

- Article 1117- "The husband can prevent his wife from occupations or technical work which is incompatible with the family interests or the dignity of himself or his wife" (p. 110).

Many Iranian men do not accept the idea of autonomy and economic independence for their wives. The great majority of Iranian women are economically dependent on men; this is one of the significant reasons why the women have to comply with the wishes of their husbands (Hegland, 1982).

It should be noted that all Islamic countries are not in the same situation regarding gender-role attitudes. For instance, in the UAE (United Arab Emirates) there is still severe discrimination against women, while in Tunisia, also an Islamic country, the movement to reduce discrimination against women and establish equal gender rights has been underway for nearly 50 years (Douki et al., 2007).

In Iran also, women, especially in big cities, now have comprehended their rights and capabilities. Today, Iranian women outnumber men in higher education such that more than 50% of students in universities are females (Bakhtiari, 2009). The families in which a man is the only breadwinner are gradually being replaced by dual-earner families (Karimi, 2009). However, there are still many discriminatory practices in state laws, employment, high-level positions, salaries and so on. Therefore, it would be worthwhile to examine the impact of religious orientation of Iranian working women on their work and family lives.

**Gender-Role Ideology**

Gender-role ideology is the extent to which an individual holds traditional or non-traditional attitudes towards the accepted gender roles in a society (Barnett & Hyde,

2001). Typically, gender-role ideology is conceptualized on a unidimensional scale ranging from traditional to egalitarian (non-traditional). Traditional individuals assume that the women's and men's priorities in life should be respectively family responsibilities and work responsibilities (Korabik et al., 2008). By contrast, individuals with an egalitarian gender-role ideology believe in a more equal role distribution for men and women (Korabik et al., 2008).

The effect of gender-role ideology on work-family conflict has been described through *gender role theory*, which states that gender roles are polarized such that women are more likely identified with family roles and men are more likely identified with work roles (Livingston & Judge, 2008).

In the literature, gender-role ideology has been proposed to moderate the relationship between multiple roles and related consequences (Barnett & Hyde, 2001) such as emotions, health outcomes, satisfaction, and work-family spillover outcomes. For example, Livingston and Judge (2008) examined the effect of work–family conflict on the emotion of guilt. They tested the moderating effects of gender-role orientation on this relationship; their findings showed a significant interaction between both directions of work-family conflict and gender-role orientation to predict guilt. They also found that egalitarian women experience more guilt than traditional women when family interferes with work.

Although gender-role ideology has been studied in many disciplines, an examination of the predictors of this construct is often overlooked (Judge & Livingston, 2008). In one of the few studies in this area, Kulik (2004) tested the contribution of several sets of variables (i.e., background, personality traits, spouse's gender-role ideology, and life

satisfaction) to predict gender-role ideology. Her findings indicated that self-esteem was the most significant predictor of gender-role ideology. She also found that religiosity, education, and family size predict gender-role ideology in individuals.

**Hypothesis Development**

The study's research model is depicted in Figure 1. The development of the model is described in the following section.

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                                              └─────────────────────────┘
                    ┌──────────────┐          ┌─────────────────────────┐
   ┌───────────┐ + │  Traditional  │    -    │ Family-to-Work Conflict │
   │Religiosity│──▶│  Gender-role  │──        └─────────────────────────┘
   └───────────┘   │   Ideology    │     -    ┌───────────────────────────┐
                    └──────────────┘          │Work-to-Family Facilitation│
                              -        +      └───────────────────────────┘
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                      +                       │Family-to-Work Facilitation │
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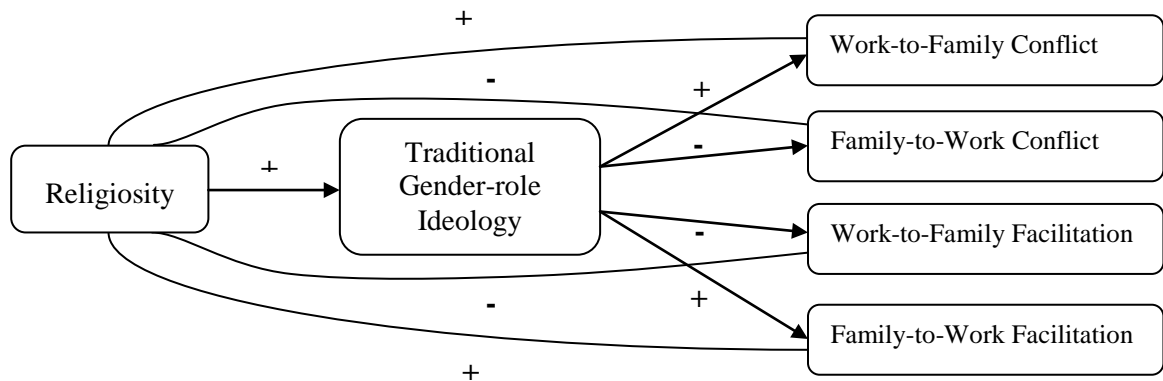
**Figure 2.1** *The Proposed Model*

**Religiosity and Work-Family Interface.** Although the literature on work-family interface suggested that work-family conflict and work-family facilitation were two independent constructs, in this study it was assumed that their predictors would be quite similar.

As mentioned earlier, the role of religiosity in the experience of work-family interface has remained under-theorized and under-examined in the work-family literature (Pedersen & Minnotte, 2008). Also, most of the research on religiosity has been in relation to Christianity and religions other than Islam. Thus, it would be valuable to examine whether more religious Iranian women have different experiences in performing work and family roles from those who are less religious.

Islam, similar to many other religions, encourages women to have a family-centered life (Ammons, 2005) and to give more time and attention to family roles. The importance of the work and family roles is one of the main predictors in the variance of work-family conflict (Frone, 2003). According to *role salience theory*, the importance of the roles played out in various domains such as work and family varies for different persons, and a high level of salience of a certain role may lead to extra participation in that role (Greenhaus & Powell, 2003). As a result, the demands of a secondary role may be seen as impinging on the primary role commitment.

Because religiosity reinforces the importance of family roles for women, a working religious woman is likely to believe that her true devotion should be at home, not at work (Judge & Livingston, 2008). So, the more these religious women engage in work roles, the more they would feel that work withholds the time and energy they should devote to their families. Furthermore, while participating in the domain of paid work, many women suffer from discriminatory rules and attitudes towards their capabilities. Also, those who fail to satisfy all traditional roles of marriage and parenting may be accused of being an imperfect wife or mother. This also can add to the conflicting pressures experienced by a woman. Thus, it can be assumed that women with higher levels of religiosity orientation may experience more work-to-family conflict than less religious working women.

Likewise, a more religious woman, who holds strong family-related values and for whom family roles are most central (Carr et al., 2008), may experience tension between work and family roles differently than a less religious woman would feel. Individuals who value the family roles over the work roles are likely to attribute the causes of the family pressures to the work demands. Consequently, this attribution may allow the

individual to blame the work demands for the experienced conflict (Carr et al., 2008). So, it is hypothesized that:

*H1a: Religiosity has a positive relationship with work-to-family conflict.*

*H1b: Religiosity has a negative relationship with family-to-work conflict.*

Work-family researchers have just a few theories for understanding and studying work-family facilitation (Wayne et al., 2007).  Instead of utilizing or developing a unified definition of work-family facilitation, most of the studies in this area have continued to rely on the theoretical basis of similar constructs such as work-family enrichment, and positive spillover. Wayne et al. developed their theoretical explanation of work-family facilitation from a systematic view; that is, they specified the system rather than the individual as the functional unit of analysis. They defined it as "the extent to which an individual's engagement in one life domain (i.e., work or family) provides gains (i.e., developmental, affective, capital, or efficiency) which contribute to enhanced [system-level] functioning of another life domain (i.e., family or work)" (p. 64).

Wayne and his colleagues identified *engagement* as one of the central components of their definition and they assumed that through an individual's active engagement in a domain, he or she may experience benefits that can help functioning in the other domain. Also, based on expansionist theory (Barnett & Hyde, 2001), the active engagement in family or work domain provides access to the gains and resources that may benefit involvement in the other domain. As the active engagement of religious Iranian women is assumed to be with family roles, they can be expected to have access to more resources from their home domain that may benefit work roles. On the other hand, as this woman does not invest her effective engagement in work roles, she may not experience work

resources as potentially beneficial to her in performing family roles. So, it is hypothesized that:

H2a: *Religiosity has a positive relationship with family-to-work facilitation.*

H2b: *Religiosity has a negative relationship with work-to-family facilitation.*

**Gender-Role Ideology and Work-Family Interface.** Social role theory (Eagly, 1987) argues that the differences between gender social behaviors lie in social roles, the accepted expectations and norms in a society regarding the traits and behaviors that should be shown by women and men. Role congruity theory (Eagly & Karau, 2002), which is an extension of social role theory, suggests that a person will be assessed positively when his or her characteristics are aligned with the requirements of his or her typical social roles. Based on this theory, it can be expected that the more a woman perceives incongruity between her accepted prevalent norms that define her gender-role attitude and the roles that she currently occupies, the more likely she would be to believe herself less capable in those roles, which may be a source of conflict and pressure.

An alternative perspective is *gender- role theory*. From this point of view, it can be said that gender-role attitudes may affect perceptions of work-to-family conflict and family-to-work conflict. For instance, a traditional woman, who values family roles more than work roles, would not see the additional hours spent in family domain as an imposition as much as the additional hours spent in work domain (Korabik et al., 2008). Hence, a woman with traditional gender-role attitudes may experience less conflict from family demands to work domain rather than an egalitarian woman. Likewise, it can be expected that a traditional woman, who identifies herself with family roles, may experience more conflict from work demands to family domain than a more egalitarian

woman (Korabik et al., 2008). This is due to the fact that their traditional attitudes require them to put most of their time and energy into their roles at home (Korabik et al., 2008) with little gratitude expectation. Ayman,Velgach, and Ishaya (2005) also have found a significant negative relationship between gender-role ideology and work-to-family conflict, such that the egalitarian individuals reported lower work-to-family conflict than traditional individuals. So, it is hypothesized that:

*H3a: Traditional gender-role ideology has a positive relationship with work-to-family conflict.*

*H3b: Traditional gender-role ideology has a negative relationship with family-to-work conflict.*

"Facilitation reflects changes to the work or family system as a consequence of an individual's engagement in the other domain" (Wayne et al., 2007, p.65). Individuals are more inclined to engage more in their salient roles because these roles are central to their self-identity (Carlson, Kacmar, Wayne, & Grzywacz, 2006; Greenhaus & Powell, 2003). A traditional woman, who views the family roles more important to her self-identity, would promote her engagement, time, and energy invested in those roles (Wayne et al., 2007) and consequently she is more likely to acquire resources from family domain (Carlson et al., 2006). In this regard, Kirchmeyer (1992) has found that individuals who saw the parenting role as a highly integral part of their identities would report more family-to-work facilitation. One can imagine that a woman, who holds traditional attitudes regarding her roles as a full-time mother and partner, may not benefit from involvement in the work role, which she finds far away from her salient role, (Barnett & Hyde, 2001) in contrast to a woman with more flexible attitudes toward gender roles.

Since a traditional woman's self-identity is more connected to family roles, she would not engage enough with work roles and consequently she may not access the resources and means required for benefit of family roles. Thus, it is hypothesized that:

*H4a: Traditional gender-role ideology has a positive relationship with family-to-work facilitation.*

*H4b: Traditional gender-role ideology has a negative relationship with work-to-family facilitation.*

**Religiosity and Gender-Role Ideology.** Goode (1960) portrayed role relations as a sequence of "role bargains" from which individuals choose their preferred roles based on "the norms of the society" (p. 484). Barnett and Hyde (2001) also realized that cultural norms in defining acceptable and unacceptable behaviors for men and women can be influential. This normative division of roles for men and women can affect their beliefs about their own abilities and skills (Desmarais & Alksnis, 2005). So, when a woman adheres to religious beliefs that more strongly emphasizes the effectiveness of women in family roles, she might identify her roles more in accordance with her beliefs; that is, she may maintain traditional gender-role ideology.

Religiosity, as stated earlier, often reinforces gender inequalities (Cornwall & Meyers, 2004) in terms of the accepted social roles. In the related literature, religiosity has been shown to predict gender-role ideology as well. It has been shown that higher levels of religious beliefs strengthen traditional attitudes (e.g., Davis, 2007; Heaton & Cornwall, 1989; Hertel & Hughes, 1987; Larsen & Long, 1988). So, it is hypothesized that:

*H5: Religiosity has a positive relationship with traditional gender-role ideology.*

**Gender-Role Ideology as a Mediator.** Due to the fact that individuals' beliefs and values might be a precursor to their behavior (Korabik et al., 2008), it can affect their experiences of work-family interface. Since practices of religiosity in Iran as hypothesized earlier reinforce the social norms describing a woman's place being at home and holding more traditional gender-role ideology, so women in these societies would be expected to devote more time and emotion to roles at home (Greenhaus & Powell, 2003) rather than to work roles. Likewise, a religious woman with traditional beliefs may feel less conflicted by the alignment of her roles along with traditional roles (Feldman, Masalha, & Nadam, 2001). Thus, gender-role values may play a significant part in establishing preferences between work and family roles and shaping the effects of these preferences on the work-family interface experiences. Therefore, one of the mechanisms through which religiosity can have impact on work-family interface may be gender-role ideology.

No empirical studies have been found proposing the mediating role of gender-role ideology in the relationship between religiosity and work-family interface. Based on the relationships hypothesized among religiosity, gender-role ideology and work-family interface in the previous part, it was predicted that religiosity would lead to holding more traditional gender-role ideology which in turn would lead to experiencing more work-to-family conflict and family-to-work facilitation, and less family-to-work conflict and work-to-family facilitation. This also implies that the relationship between religiosity and work-family interface would weaken or disappear after adding gender-role ideology to the model as the mediator. So it is hypothesized that:

*H6a: Gender-role ideology mediates the relationship between religiosity and work-family conflict in such a way that the direct effect of religiosity on work-family conflict will weaken (non-significant) or decrease after gender-role ideology is considered.*

*H6b: Gender-role ideology mediates the relationship between religiosity and work-family facilitation in such a way that the direct effect of religiosity on work-family facilitation will weaken (non-significant) or decrease after gender-role ideology is considered.*

# 3. Methodology

**Sample**

Female employees working in Iranian organizations in the Wood and Glue Industry were recruited to participate for this research project. Of 280 participants in total, 223 persons completed the survey (response rate = 79.6%). After removing two incomplete surveys (surveys with more than 10% of responses missing), the final sample consisted of 221 participants.

Of the participants in the final sample, 73% were full-time employees (i.e., working at least 40 hours in a week); the average working hours per week was approximately 43 ($SD = 19.65$). The average tenure of these employees was 7 years ($SD = 5.73$). In addition, employees ranged in age from 20 to 63 years ($M = 31.61$, $SD = 7.78$). In terms of education, 19.7% had only a high school diploma or less, 16.9% had earned a 2-year College diploma, 52.5% held a Bachelor's degree, and 10.9% held a Master's degree. Furthermore, the majority of the employees (about 92%) were in non-managerial positions. Married women comprised 52% of the participants; of those 72.9% had no children. Finally, 29.5% of participants mentioned that their mother had been employed (see Table 3.1).

**Table 3.1** *Depiction of Demographics*

| Demographics | Frequency | Valid Percent | M | SD |
|---|---|---|---|---|
| Age: | | | | |
| Under 30 | 117 | 52.9 | | |
| 30 to 45 | 86 | 38.9 | | |
| Above 45 | 18 | 8.1 | | |
| Total | 221 | 100 | 31.61 | 7.78 |
| Status: | | | | |
| Married | 115 | 52.0 | | |
| Single | 106 | 48.0 | | |
| Total | 221 | 100 | * | * |
| Working hours a week: | | | | |
| Less than 40 hours | 58 | 27.1 | | |
| More than 40 hours | 156 | 72.9 | | |
| Total | 214 | 100 | 43.46 | 19.65 |
| Tenure: | | | | |
| Less than 3 years | 60 | 27.9 | | |
| 3 to 7 years | 65 | 30.2 | | |
| 7 to 15 years | 63 | 29.3 | | |
| More than 15 years | 27 | 12.6 | | |
| Total | 215 | 100 | 6.97 | 5.73 |
| Education: | | | | |
| High School Diploma or below | 43 | 19.7 | | |
| 2-year College | 37 | 16.9 | | |
| Bachelor's | 115 | 52.5 | | |
| Master's | 24 | 10.9 | | |
| PhD or higher | 0 | 0 | | |
| Total | 219 | 100 | * | * |
| Maternal employment: | | | | |
| No | 155 | 70.5 | | |
| Yes | 65 | 29.5 | | |
| Total | 220 | 100 | * | * |

*Note:*

**Status:** Single = 1, Married = 2. **Education:** High school Diploma or below = 1, 2-year College Degree = 2, Bachelor's = 3, Master's = 4, PhD or higher = 5. **Maternal Employment:** No = 1, Yes = 2.

**\*** Categorical Variable

**Procedure**

The choice of the Wood and Glue industry was due to the researcher's existing connections with those organizations. Also, limiting the sample to only one industry would help the researcher to rule out the potential impact of having variety in the sample

in terms of industry on variables, and consequently to strengthen the internal validity of the study.

Participants were recruited from a *Wood Industries, Paper and Related Equipment* exhibition in Tehran (the capital city of Iran). The researcher approached managers at the exhibition and asked for their cooperation with this study. After getting their contact information and setting a time for an appointment, the researcher went to each company in person. Copies of the prepared questionnaire for this study were given to those managers in order to hand them over to volunteer participants in their organizations.

Each survey was enclosed with an envelope to seal it up after completion, as well as a cover letter, in which the objective of the research and the participants' rights had been stated. The questionnaires were completed anonymously and gathered mostly by a manager's assistant in each organization. Eventually, after making contact with them and making sure about the completion of the surveys, the researcher picked the completed surveys up in person.

Following completion of the surveys, all participants were offered the opportunity to be entered in a draw for two cash prizes with values of $80 CAD and $50 CAD. Interested participants gave their names, separately from their surveys, to be entered in the draw.

**Measures**

The survey was administered in a paper and pencil format. Since all scales were originally in English, they needed to be translated into Persian. By using the back-translation method (Brislin, 1986), the accuracy of the translation was tested. Therefore, at first the questionnaire was translated into Persian by an English Translation Institute in

Iran. Then, another Translation Institute was asked to translate it back into English. Finally, those two English versions of the questionnaire were compared by the researcher to examine the equivalency of the translation (Brislin, 1986). There were some inconsistencies and changes in the meaning between two English versions that were corrected. Most of these mistakes were due to the flawed translation from English to Persian. Some major instances of these inconsistencies were as follows:

- "The love and respect <u>you get at home</u> makes you feel confident about yourself at work", which is one of the items in the work-family facilitation scale, had been changed into "The love and respect <u>you take home with you</u> makes you to have self-confidence at your work".

- "<u>Almost</u> any woman is better off in her home than in a job or profession", which is one of the items of the gender-role ideology scale, had been translated to "Women can play a better and more efficient role in handling house works than working outside". In this case *Almost* was lost in the translation version.

- "Some equality in marriage is good, but by and large the husband ought to have the main say-so in family matters", which is another item of the gender-role ideology, had been converted to "Equality in marriage is good to some extent, but if this equality exceeds a special limit, the husband must set forth the main points in family issues". In this case, the whole sentence was changed to the conditional sentence.

- "I find it <u>inspiring</u> to read the Qur'an", which is one of the items of the religiosity scale, had been changed to "In my opinion, reading Holy Qur'an <u>stimulates thinking sense</u>".

In addition, a pilot study was conducted with 25 Iranian employees in order to become aware of any weaknesses or unclear parts in the questionnaire. The pilot sample consisted of subject matter experts. The researcher corrected minor areas where the participants had difficulty comprehending the directions. Table 3.2 shows the demographic descriptions of these participants.

**Table 3.2** *Demographics of the Pilot Study Participants*

| Demographics | Frequency | Valid Percent | M | SD |
|---|---|---|---|---|
| Gender: | | | | |
| Male | 11 | 44.0 | | |
| Female | 14 | 56.0 | | |
| Total | 25 | 100 | * | * |
| Age: | | | | |
| Under 30 | 12 | 48.0 | | |
| 30 to 45 | 13 | 52.0 | | |
| Above 45 | 0 | 0 | | |
| Total | 25 | 100 | 29.76 | 5.73 |
| Status: | | | | |
| Married | 9 | 36.0 | | |
| Single | 16 | 64.0 | | |
| Total | 25 | 100 | * | * |
| Working hours a week: | | | | |
| Less than 40 hours | 7 | 29.2 | | |
| More than 40 hours | 17 | 70.8 | | |
| Total | 24 | 100 | 42.62 | 18.42 |
| Tenure: | | | | |
| Less than 3 years | 8 | 33.3 | | |
| 3 to 7 years | 7 | 29.2 | | |
| 7 to 15 years | 7 | 29.2 | | |
| More than 15 years | 2 | 8.3 | | |
| Total | 24 | 100 | 5.96 | 5.04 |
| Education: | | | | |
| High School Diploma or below | 5 | 20.0 | | |
| 2-year College | 4 | 16.0 | | |
| Bachelor's | 15 | 60.0 | | |
| Master's | 1 | 4.0 | | |
| PhD or higher | 0 | 0 | | |
| Total | 25 | 100 | * | * |
| Maternal employment: | | | | |
| No | 19 | 76.0 | | |
| Yes | 6 | 24.0 | | |
| Total | 25 | 100 | * | * |

*Note:*
 * Categorical Variable

**Predictor Variable**. *Religiosity* was measured by Muslim Attitudes towards Religion

Scale (MARS) developed by Wilde and Joseph (1997). This scale has 14 items, and each

item response uses a 5-point Likert scale ranging from "strongly disagree" (1) to

"strongly agree" (5). The reliability coefficient (Cronbach's alpha) of this scale has been

reported by Wilde and Joseph to be .93.

Ghorbani, Watson, Ghramaleki, Morris, and Hood (2000) examined MARS in an

Iranian context. They investigated the dimensionality and validity of the scale, and they

found it a valid measure of Iranian religiosity. Their analyses also supported three factors

which all were internally reliable. These factors have been called *Personal Help Factor*,

*Muslim Worldview Factor*, and *Muslim Practices Factor* (see Appendix A). The

reliability coefficients of these three factors were .90, .89, and .78 respectively.

Since the Muslim practices factor was not found broad enough, two items- "I

regularly pay the compulsory alms tax (*Zakat)*", and "I perform religious rituals (e.g.,

*Ghadr* nights, *Ashoora*)"- which are common religious practices, were added to the

survey. Therefore in total, 16 items formed the measure.

Unfortunately, despite the efforts the researcher put into acquiring the Persian

version of this questionnaire, which had been used in Iran, it could not be employed in

this study as it seemed to be lost by its creators. Therefore, the English version had to be

translated into Persian once more.

*Mediator Variable. Gender-role ideology* was measured with the Traditional

Egalitarian Sex Role (TESR) scale developed by Larsen and Long (1988). They reported

the reliability coefficient to be .92. Also, they examined the concurrent and construct

validities of the measure and found them acceptable. This scale has 20 items (see

appendix A) in which response scale ranges from "strongly disagree" (1) to "strongly

agree" (5). Due to the large number of items as well as the lack of association between

some items and the Iranian context (e.g., "Women should have as much sexual freedom

as men" and "The word 'obey' should be removed from wedding vows"), six items were removed from the final scale. In total, 14 items with the highest item-total correlation, which represents the consistency of each item with respect to all other items on a measure, were chosen to be used in this research.

To reduce the common method bias that might happen in case that all measures use the same point response scale, this scale was determined to use 7-point response scale ranging from "strongly disagree" (1) to "strongly agree" (7) .

***Dependent Variables.*** This study has two dependent variables which are as follows:

***Work-Family Conflict.*** This variable was assessed by a multi-dimensional scale developed by Carlson, Kacmar, and Williams (2000). This scale is based on the three dimensions of work-family conflict proposed by Greenhaus and Powell (1985) (i.e., time-, strain-, and behavior-based conflict). Nine items measure work-to-family conflict and likewise nine items measure family-to-work conflict. This scale has six subscales; three items in each subscale yields a total of 18 items (see appendix A).

The items were rated on a 7-point Likert scale ranging from "strongly disagree" (1) to "strongly agree" (7). Carlson et al. (2000) reported the internal consistency reliability for each subscale as ranging from .78 to .87. They also examined the content and construct validity of the scale and found them to be acceptable.

This scale was also validated by Karimi (2008) in Iran. Her research sample consisted of 387 male and female Iranian employees. By conducting Confirmatory Factor Analysis (CFA), the validity and cross validity of the model on employees and across genders were examined. Her final results supported the generalizability of this six-dimensional model to Iranian employees as well as across genders (Karimi, 2008). The

Persian copy of this scale that Karimi (2008) had employed in Iran was used in this research project.

    ***Work-Family Facilitation.*** There are few scales for measuring work-family facilitation and researchers have been calling for the development of new and proper scales for this construct. This construct was measured by an established scale from the National Survey of Midlife Development in the United States (MIDUS; see Grzywacz & Marks, 2000; Boyar & Mosley, 2007). This measure has eight items (four items for each direction; i.e., work-to-family facilitation and family-to-work facilitation) that use a 5-point scale with endpoints ranging from "never" (1) to "all the time" (5) (see appendix A). The reliability coefficients (Cronbach's alpha) of these two subscales were reported by Grzywacz and Marks to be .70 (for family-to-work facilitation) and .73 (for work-to-family facilitation).

    ***Demographics and Control Variables.*** Demographics such as age, education level, marital status, the number of children, the age of the youngest child, job tenure, job level, maternal employment, and working hours per week were measured each by a single item. It is important to control for all effective variables that might have an effect on and/or skew the results. Thus, of these demographic variables, age, marital status, and working hours per week, which would likely to have an effect on work-family conflict/facilitation and had been controlled in the past studies (e.g., Bruck & Allen, 2003; Karatepe & Bekteshi, 2008; Livingston & Judge, 2008; Stoeva et al., 2002; Wayne et al., 2004), were controlled.

Besides, age and maternal employment reported as being strong predictors of gender-role ideology (e.g., Eagly, Diekman, Johannesen-Schmidt, & Koenig, 2004; Judge & Livingstone, 2008; Keith, 1988) were controlled in predicting this variable.

**Summary of the Measures**

Table 3.3 includes a summary of the measures. This table indicates the measure, author(s), number of items, number of scale response points, and the original coefficient alpha ($\alpha$) reported in previous studies for each measure as well as the coefficient alpha ($\alpha$) reported in the current study.

**Table 3.3** *Measures Used in the Current Study*

| Measure | Author(s) | # of Items | | # of Scale Responses | | Coefficient Alpha (α) | |
|---|---|---|---|---|---|---|---|
| | | *previous studies* | *current study* | *previous studies* | *current study* | *previous studies* | *current study* |
| Religiosity | Wilde & Joseph (1997) | 14 | 16 | 5, "strongly disagree" to "strongly agree" | 5, "strongly disagree" to "strongly agree" | .93 | .87, .84, & .62 |
| Gender-Role Ideology | Larsen & Long (1988) | 20 | 14 | 5, "strongly disagree" to "strongly agree" | 7, "strongly disagree" to "strongly agree" | .92 | .72, .56, & .62 |
| Work-Family Conflict (Time-, Strain-, & Behavior-based) | Carlson et al. (2000) | 18 | 18 | 7, "strongly disagree" to "strongly agree" | 7, "strongly disagree" to "strongly agree" | Factors ranging from .78 to .87 | Factors ranging from .72 to .87 |
| Work-Family Facilitation (WFF & FWF) | Grzywacz & Marks (2000) | 8 | 8 | 5, "all the time" to "never" | 5, "all the time" to "never" | .70 & .73 | .80 & .59 |
| Demographics | --- | | 9 | --- | | --- | |

*Note:*

**WFF** = Work-to-Family Facilitation. **FWF** = Family-to-Work Facilitation.

The psychometric properties of all measures are examined in the next chapter.

**Goodness of Measures**

    **Factor Analysis.** Since all scales except the work-family conflict scale were used in a new language (i.e., Persian) and a new context (i.e., Iranian context) for the first time, running a Principle Component Analysis (PCA) on each scale seemed necessary. PASW Statistics 17.0 was used to assess the factors as well as the items loading on each factor.

    *Gender-Role Ideology.* One of the items of the gender-role ideology measure was eliminated because of its low Standard Deviation1 ($< .80$). Then, the Kaiser-Meyer-Olkin (KMO) measure was assessed to be .70. This measure should be 0.5 or greater and it evaluates the sampling adequacy for proceeding factor analysis and predicts whether data are likely to factor well based on correlation and partial correlation (ASER, n.d.). Therefore, a PCA with Varimax rotation was conducted on the remaining 15 items to find the existing factors. The results revealed five factors first. One of the factors had only one item, so it was removed from the scale. Next time four factors were discovered but three items had high cross-loading ($>.30$); so they were deleted. At the next step, once again one factor remained with only one item and consequently it was removed. So, in total the PCA compelled to remove 5 items. The final result showed three factors. Table 4.1 shows the factors, item loadings, cross-loadings, eigenvalues, and percentage of variance explained by each factor.

---

[1] It is just as important to educate daughters as it is to educate sons.

**Table 4.1** *The Results of Principle Component Analysis on Gender-Role Ideology Measure*

| Items | Components | | |
|---|---|---|---|
| | *Factor1* | *Factor2* | *Factor3* |
| - Men make better leaders. | **.868** | .106 | .166 |
| - In groups that have both male and female members, it is more appropriate that leadership positions be held by males. | **.779** | .127 | .143 |
| - Almost any woman is better off in her home than in a job or profession. | **.708** | .080 | -.140 |
| - Ultimately a woman should submit to her husband's decision. | .112 | **.827** | .170 |
| - Some equality in marriage is good, but by and large the husband ought to have the main say-so in family matters. | .255 | **.767** | .297 |
| - Women should be more concerned with clothing and appearance than men. | .011 | **.644** | -.293 |
| - Having a challenging job or career is as important as being a wife and mother[*]. | -.039 | -.031 | **.809** |
| - Having a job is just as important for a wife as it is for her husband[*]. | .155 | .152 | **.784** |
| ***Eigenvalues*** | 2.62 | 1.35 | 1.27 |
| ***Percentage of Variance (%)*** | 24.55 | 21.79 | 19.25 |

*Note:*

**Extraction Method:** Principal Component Analysis; **Rotation Method:** Varimax with Kaiser Normalization.

 * Items in Reverse Response Order

Using gender-role ideology scales in other cultures may be problematic in terms of the meaning, relevance, and presumptions of the items. Also, the constitution of traditional or nontraditional gender values may differ among individuals from varied cultures (Gibbons, Hamby, & Dennis, 1997); that might be the reason why the PCA in this study demonstrated three factors instead of the original unidimensional gender-role ideology scale (TESR). In developing the TESR scale, Larson and Long suggested that gender-role attitudes may be multidimensional.

Gender-role attitude scales are mainly developed in three domains of employment, relationships, and family (McHugh & Frieze, 1997) and they cover areas such as roles,

rights, and responsibilities for women, men's authority at home, women's balance between career and family, decision making roles, and the proper roles for women and men to have psychological stability and happiness (Morgan, 1996).

Scales regarding women's roles are concerned with the general beliefs about how women should act in family and society (McHugh & Frieze, 1997). One of the demonstrations of women in traditional families is their submissive status in the family. On the other hand, women in egalitarian families are more participative in decision making in family issues (Rao & Rao, 1985).

The three factors revealed by the PCA have been named *Men's Superiority*, *Women's Submissive Role*, and *Women's Career Importance.* Men's superiority associates with the traditional belief in men's superiority over women in leadership roles and working outside the home. Women's submissive role explains the traditional belief in the appropriateness of women's submission to men in all major decisions. And women's career importance represents the belief in the secondary importance of having job to traditionally minded women. The higher level of these factors stands for the higher traditional gender-role ideology.

The Cronbach's alphas showing the reliability of aforementioned three factors were .72, .62, and .56 respectively. As presented in the Table, the first two factors each consists of three items and the third one has only two items.

*Religiosity.* KMO measure was .91. Hence, a PCA with Varimax rotation was conducted on the religiosity scale and produced three factors loading on almost completely different items from what Ghorbani et al. (2000) had declared. The PCA

results demanded to remove six items with high cross-loading (>.30). The results of

conducting a PCA on the religiosity scale are shown in Table 4.2.

**Table 4.2** *The Results of Principle Component Analysis on Religiosity Measure*

| *Items* | *Components* | | |
|---|---|---|---|
| | *Factor1* | *Factor2* | *Factor3* |
| - I think the Qur'an is relevant and applicable to modern days. | **.826** | .147 | .181 |
| - I find it inspiring to read the Qur'an. | **.798** | .247 | .088 |
| - Islam helps me lead a better life. | **.798** | .174 | .228 |
| - The five prayers help me a lot. | **.794** | .195 | .251 |
| - Allah helps me. | .061 | **.853** | .022 |
| - I believe that Allah helps people. | .204 | **.823** | .030 |
| - The supplication (dua) helps me. | .206 | **.793** | .127 |
| - I like to learn about Allah very much. | .238 | **.642** | .115 |
| - I observe my daily prayers in the Mosque. | .213 | -.002 | **.846** |
| - I regularly pay the compulsory alms tax (Zakat). | .242 | .189 | **.774** |
| ***Eigenvalues*** | 4.36 | 1.69 | .92 |
| ***Percentage of Variance (%)*** | 28.34 | 26.33 | 15.01 |

*Note:*
    **Extraction Method:** Principal Component Analysis; **Rotation Method:** Varimax with Kaiser Normalization.

Hill and Hood (1999) have identified three psychological components for measuring

religiosity which are: a) level of the commitment to a religious belief system; b)

awareness of and belief in the existence of God (or a higher power) and God's

involvement in humans' lives; and c) frequency of religious behaviors and practices

performed in regard with the awareness of a supernatural power. Therefore, three factors

obtained from the PCA have been called *Role of Religion*, *Personal Religious Belief*, and

*Religious Practices* (see Appendix B). Role of religion evidently describes the role that

religion (Islam) plays in people's lives. Three items of the role of religion factor are

similar to those of the personal help factor form the original scale (MARS) and the other

item was initially in the Muslim worldview factor. Therefore, it may be assumed that the role of religion factor is associating with the supportive role of religion in people's life. Personal religious belief associates with the extent to which people have faith in God and praying. Finally, religious practices relates to some special Islamic practices that might not be performed by all people even though who believe in God.

The coefficients alpha showing the reliability of these three factors were .87, .84, and .62 respectively. The first two factors have four items each and the third one comprises of two items.

***Work-Family Facilitation.*** The KMO measure was assessed to be .75. Therefore, a PCA with Varimax rotation was run on the work-family facilitation scale to see whether it would confirm the two factors based on the theoretical structure. On further examination, the results compelled to remove one item from each subscale because they loaded strongly on both factors (cross-loading greater than .30). Finally, two factors emerged explaining work-to-family facilitation and family-to-work facilitation (see Appendix B). The reliability coefficients of these two factors were .80 and .59 respectively. Table 4.3 illustrates the results of PCA on the work-family facilitation scale.

**Table 4.3** *The Results of Principle Component Analysis on Work-Family Facilitation Measure*

| *Items* | *Components* | |
|---|---|---|
| | *Factor1* | *Factor2* |
| - The things you do at work help you deal with personal and practical issues at home. | **.878** | .043 |
| - The things you do at work make you a more interesting person at home. | **.824** | .202 |
| - The skills you use on your job are useful for things you have to do at home. | **.755** | .369 |
| - Your home life helps you relax and feel ready for the next day's work. | .021 | **.837** |
| - The love and respect you get at home makes you feel confident about yourself at work. | .265 | **.718** |
| - Talking with someone at home helps you deal with problems at work. | .201 | **.613** |
| ***Eigenvalues*** | 2.78 | 1.12 |
| ***Percentage of Variance*** *(%)* | 35.53 | 29.51 |

*Note:*
  **Extraction Method:** Principal Component Analysis; **Rotation Method:** Varimax with Kaiser Normalization.

***Work-Family Conflict.*** Although a Persian version of this scale had been used in Iran before, in order to be consistent with other measures, a PCA with Varimax rotation was also run on this scale. The KMO measure was .84. The results almost confirmed the existence of six subscales, although the eigenvalue of the sixth factor is less than one (.82) and few items are loading on multiple factors. Table 4.4 depicts the final results of running PCA on the work-family conflict scale.

**Table 4.4** *The Results of Principle Component Analysis on Work-Family Conflict Measure*

| Items | Components | | | | | |
|---|---|---|---|---|---|---|
| | *Fac.1* | *Fac.2* | *Fac.3* | *Fac.4* | *Fac.5* | *Fac.6* |
| - My work keeps me from my family activities more than I would like. | **.86** | .11 | .06 | .04 | -.01 | .07 |
| - The time I must devote to my job keeps me from participating equally in household responsibilities and activities. | **.84** | .23 | .09 | .11 | .14 | .01 |
| - I have to miss family activities due to the amount of time I must spend on work responsibilities. | **.79** | .29 | .02 | .13 | .11 | .06 |
| - When I get home from work I am often too physically tired to participate in family activities/responsibilities. | .42 | **.76** | -.08 | .02 | .08 | .09 |
| - I am often so emotionally drained when I get home from work that it prevents me from contributing to my family. | .23 | **.81** | .10 | .23 | .14 | .06 |
| - Due to all the pressures at work, sometimes when I come home I am too stressed to do the things I enjoy. | .13 | **.76** | .25 | .10 | .07 | .13 |
| - The problem-solving approaches I use in my job are not effective in resolving problems at home. | .05 | .11 | **.74** | -.07 | -.02 | .29 |
| - Behavior that is effective and necessary for me at work would be counterproductive at home. | .14 | .21 | **.69** | .25 | .09 | .14 |
| - The behaviors I perform that make me effective at work do not help me to be a better parent and spouse. | -.04 | -.03 | **.77** | .07 | .12 | .36 |
| -The time I spend on family responsibilities often interfere with my work responsibilities. | .33 | .06 | .39 | **.62** | .01 | -.07 |
| - The time I spend with my family often causes me to not spend time in activities at work that could be helpful to my career. | .08 | .09 | -.01 | **.74** | .34 | .22 |
| - I have to miss work activities due to amount of time I must spend on family responsibilities. | .03 | .20 | .04 | **.85** | .14 | .13 |
| - Due to stress at home, I am often preoccupied with family matters at work. | .04 | .05 | .03 | .21 | **.86** | .12 |
| - Because I am often stressed from family responsibilities, I have a hard time concentrating on my work. | .04 | .11 | .06 | .15 | **.90** | .11 |
| - Tension and anxiety from my non-work life often extend into my job. | .14 | .11 | .07 | .05 | **.81** | .24 |

| | | | | | | |
|---|---|---|---|---|---|---|
| - The behaviors that work for me at home do not seem to be effective at work. | .03 | .07 | .27 | .05 | .26 | **.77** |
| - Behavior that is effective and necessary for me at home would be counterproductive at work. | .12 | .07 | .25 | .20 | .24 | **.76** |
| - The problem solving behavior that works for me at home does not seem to be as useful at work. | .01 | .15 | .24 | .09 | .06 | **.84** |
| *Eigenvalues* | 5.78 | 2.59 | 1.96 | 1.28 | 1.04 | .82 |
| *Percentage of Variance (%)* | 14.2 | 13.9 | 12.9 | 11.8 | 11.4 | 10.8 |

*Note:*

**Extraction Method:** Principal Component Analysis; **Rotation Method:** Varimax with Kaiser Normalization.

**Dimensionality and Distinctiveness.** To ensure that factors loaded on multidimensional scales would be the same as what were hypothesized, Amos 16.0 software was used to conduct Confirmatory Factor Analysis (CFA). Three indices of goodness of fit assessed for each measurement model are as follows: Goodness-of-Fit Index (GFI), Comparative Fit Index (CFI), and Root Mean Square Error of Approximation (RMSEA). GFI and CFI are expected to be greater than .90, and for RMSEA, a value less than .10 indicates a good fit (Byrne, 2001). Each model also should be compared to all competing models as the theory proposes. It is necessary that they display better fit indices than all alternative models.

In this research project, as mentioned before, CFA was run on each measurement model to make sure that factors would load on the model hypothesized. Therefore, it was assured that the assumed models have the appropriate fit indices. They also show the better fit indices than the competing models (see Table 4.5).

The hypothesized six-factor model of work-family conflict (time-, strain-, behavior-based work-to-family conflict, and time-, strain-, behavior-based family-to-work conflict;

Carlson et al., 2000) proved to be the best fit when compared to alternative one- and two-factor models.

Work-family facilitation was also compared to a one-factor model and demonstrated the best fit indices as hypothesized with two factors (i.e., work-to-family facilitation and family-to-work facilitation).

**Table 4.5** *CFA of All Measures*

| Measures | Model | $\chi2$ | df | $\Delta \chi2$ | $\Delta df$ | GFI | CFI | RMSEA |
|---|---|---|---|---|---|---|---|---|
| Work-Family Conflict | Model A | 247.38** | 120 | -- | -- | .90 | .93 | .07 |
| | Model B | 853.19** | 134 | 605.81** | 14 | .63 | .60 | .16 |
| | Model C | 1096.82** | 135 | 849.44** | 15 | .57 | .46 | .18 |
| Work-Family | Model A | 33.51** | 8 | -- | -- | .95 | .93 | .12 |
| Facilitation | Model B | 63.47** | 9 | 29.96** | 1 | .91 | .84 | .17 |
| Religiosity | Model A | 55.62** | 32 | -- | -- | .95 | .97 | .06 |
| | Model B | 251.28** | 34 | 195.66** | 2 | .78 | .75 | .17 |
| | Model C | 272.35** | 35 | 216.73** | 3 | .77 | .73 | .18 |
| Gender-Role Ideology | Model A | 31.03* | 17 | -- | -- | .97 | .96 | .06 |
| | Model B | 143.65** | 19 | 112.62** | 2 | .86 | .68 | .17 |
| | Model C | 178.95** | 20 | 147.92** | 3 | .83 | .59 | .19 |

*Note:*

**Work-Family Conflict** (Model A = Hypothesized six-factor model of work-family conflict [Time-based work-to-family conflict, Strain-based work-to-family conflict, Behavior-based work-to-family conflict, Time-based family-to-work conflict, Strain-based family-to-work conflict, Behavior-based family-to-work conflict]; Model B = Two-factor model [Work-to-family and Family-to-work conflict]; Model C = One-factor model). **Work-Family Facilitation** (Model A = Hypothesized two-factor model [Work-to-family facilitation and Family-to-work facilitation]; Model B = One-factor model). **Religiosity** (Model A = Hypothesized three-factor model [Role of Religion, Personal Religious Belief, and Religious Practices]; Model B = Two-factor model [Role of Religion/Personal Religious Belief and Religious Practices]; Model C = One-factor model). **Gender-Role Ideology** (Model A = Hypothesized three-factor model [Men's Superiority, Women's Submissive Role, and Women's Career Importance]; Model B = Two-factor model [Men's Superiority/Women's Submissive Role and Women's Career Importance]; Model C= One-factor model).

* $p < .05$
** $p < .01$

Religiosity and gender-role ideology displayed the best fit in a three-factor model as PCA had proved when compared to one- and two-factor models.

**Evidence against Common Method Bias**

Since the data were collected via a self-report questionnaire, it is necessary to assure that common method bias did not influence the results. For this, Principle Component Analysis (PCA) was run on all independent and dependent variables to check if any variable accounted for more than 50% of the explained variance (Harman's one-factor test; Podsakoff & Organ, 1986). PCA showed three factors explaining 72.25% of the total variance. Besides, the first (largest) factor accounted for 26.11% of the variance. Hence, there was no general factor. This suggests that common method variance is not a great concern in interpretation of the results.

Although running CFA approved the dimensionality of all constructs and the unlikely grouping all the items into one group (i.e., one-factor model), CFA was run again on all constructs together to compare the two-factor model to unidimensional model. Three items of each of the four constructs (i.e., religiosity, gender-role ideology, work-family conflict, and work-family facilitation) with the highest loading factor in PCA were chosen to represent their construct. These 12 items were put together as a one factor model (i.e., unidimensional model); once again, the six items representing the dependent variables (i.e., work-family conflict and work-family facilitation) and the other six items portraying the independent variables (i.e., religiosity and gender-role ideology) grouped in two factors and developed two-factor model. Although the CFA indices were not over the cut-off points, it was apparent that a multiple construct model is the better fit (see Table 4.6).

**Table 4.6** *CFA Check for Common Method Bias*

| Model | χ2 | df | Δ χ2 | Δdf | GFI | CFI | RMSEA |
|-------|-----|-----|---------|-----|-----|-----|-------|
| Two-factor model | 329.50** | 53 | -- | -- | .80 | .68 | .15 |
| One-factor model | 654.04** | 54 | 324.54** | 1 | .67 | .30 | .22 |

*Note:*
$* p < .05$
$** p < .01$

## Testing of Hypotheses

Table 4.7 contains all means, standard deviations, correlations, and reliability estimates.

Table 4.7 *Means, Standard Deviations, Correlations, and Cronbach's Alphas*

| Variable | M | SD | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1. Age | 31.6 | 7.8 | -- | | | | | | | | | | | | | | | | | |
| 2. Marital Status | × | × | 27** | -- | | | | | | | | | | | | | | | | |
| 3. Working Hours per Week | 43.5 | 19.6 | 03 | -05 | -- | | | | | | | | | | | | | | | |
| 4. Maternal Employment | × | × | -13 | -13* | -06 | -- | | | | | | | | | | | | | | |
| 5. Time-based W-to-F C | 4.3 | 1.6 | -12 | -08 | 12 | -08 | *84* | | | | | | | | | | | | | |
| 6. Strain-based W-to-F C | 4.2 | 1.5 | -19** | -09 | 11 | -14* | 54** | *80* | | | | | | | | | | | | |
| 7. Behavior-based W-to-F C | 3.1 | 1.4 | -18** | -08 | -06 | -05 | 18** | 27** | *74* | | | | | | | | | | | |
| 8.Time-based F-to-W C | 2.8 | 1.4 | -02 | -07 | -10 | -09 | 33** | 37** | 31** | *72* | | | | | | | | | | |
| 9. Strain-based F-to-W C | 2.4 | 1.5 | -05 | -10 | -09 | -08 | 22** | 27** | 21** | 40** | *87* | | | | | | | | | |
| 10. Behavior-based F-to-W C | 3.3 | 1.6 | -23** | -07 | -06 | -11 | 17** | 30** | 59** | 34** | 42** | *84* | | | | | | | | |
| 11. W-to-F F | 3.2 | .93 | 07 | 02 | -09 | 01 | -20** | -20** | -30** | -13 | -11 | -33** | *80* | | | | | | | |
| 12. F-to-W F | 4.0 | .76 | 01 | 05 | -06 | -05 | -12 | -13 | -16* | -07 | -13 | -20** | 44** | *59* | | | | | | |
| 13. Role of Religion | 3.7 | .86 | 15* | 12 | -11 | -09 | -04 | 01 | -19** | -12 | -08 | -23** | 10 | 23** | *87* | | | | | |
| 14. Personal Religious Belief | 4.5 | .56 | 09 | 13 | -01 | 02 | 12 | 04 | -18** | -06 | -04 | -18** | -04 | 20** | 45** | *84* | | | | |
| 15. Religious Practices | 2.7 | .86 | 09 | 02 | -14* | -04 | -11 | -08 | -.07 | -09 | 04 | -04 | 00 | 16* | 50** | 26** | *62* | | | |
| 16. Men's Superiority | 3.0 | 1.5 | -04 | 00 | 08 | -12 | -04 | 13 | -06 | 07 | 18** | 10 | -02 | 01 | 05 | -02 | 01 | *72* | | |
| 17. Women's Submissive Role | 3.2 | 1.4 | 15* | 08 | -05 | -12 | -05 | 04 | -05 | -03 | 04 | -08 | 09 | 11 | 38** | 18** | 22** | 30** | *62* | |
| 18. Women's Career Importance | 3.0 | 1.5 | -04 | 01 | 00 | -13* | 09 | 04 | 04 | 01 | 07 | 03 | -28** | -12 | 12 | 15* | 10 | 16* | 15* | *56* |

*Note:*

Decimals in correlation values and Cronbach's Alphas are omitted. Cronbach's alphas are displayed on the diagonal for main variables. **Status:** Single = 1, Married = 2. **Maternal Employment:** No = 1, Yes = 2. **W-to-F C** = Work-to-Family Conflict. **F-to-W C** = Family-to-Work Conflict. **W-to-F F** = Work-to-Family Facilitation. **F-to-W F** = Family-to-Work Facilitation.

× Categorical Variable

* $p < .05$

** $p < .01$

Hierarchical Multiple Regression (HMR) analysis was used to test the hypotheses. Specified control variables (i.e., age, marital status, working hours per week, and maternal employment) were controlled only when they were significantly related to the dependent variables. In relation to work-family conflict as the dependent variable, marital status and working hours per week did not correlate with any of its dimensions, and age was only correlated with strain-based work-to-family conflict, behavior-based work-to-family conflict, and behavior-based family-to-work conflict. Hence, age was controlled for in relationships with these dimensions of work-family conflict.

In relation to gender-role ideology as the dependent variable, age was related to women's submissive role and maternal employment was related to women's career importance.

In the below HMR analyses, control variables were entered in the first step, and subsequently the independent variables were entered in the next step.

**Religiosity and Work-Family Conflict.** Hypothesis 1a suggested that religiosity would have a positive relationship with work-to-family conflict. The relationship between religiosity components (i.e., role of religion, personal religious belief, and religious practices) and each dimension of work-to-family conflict (i.e., time-, strain-, and behavior-based work-to-family conflict) were evaluated. Of the three dimensions of religiosity, only personal religious belief was significantly related to the time-based work-to-family conflict ($\beta = .17$, p< .05; see Table 4.8). Therefore, Hypothesis 1a was partly supported.

**Table 4.8** *Regression Analysis of Religiosity on Work-to-Family Conflict*

| | Time-based Work-to-Family Conflict | | Strain-based Work-to-Family Conflict | | Behavior-based Work-to-Family Conflict | |
|---|---|---|---|---|---|---|
| | Eq. 1 | Eq. 2 | Eq. 1 | Eq. 2 | Eq. 1 | Eq. 2 |
| Step 1: | | | | | | |
| *Control Variable* | | | | | | |
| Age | -- | -- | -.19** | -.19** | -.18** | -.16* |
| Step 2: | | | | | | |
| *Independent Variable* | | | | | | |
| Role of Religion | | -.05 | | .08 | | -.13 |
| Personal Religious Belief | | .17* | | .05 | | -.19 |
| Religious Practices | | -.13 | | -.11 | | .04 |
| $R^2$ at each step | -- | .037 | .036 | .048 | .033 | .071 |
| $\Delta R^2$ | | -- | | .012 | | .038 |
| F | -- | 2.77* | 8.14** | 2.70* | 7.38** | 4.15** |

*Note:*
　*$p < .05$
　**$p < .01$

Hypothesis 1b suggested that religiosity would have a negative relationship with family-to-work conflict. After testing this hypothesis, the results only supported the significant negative relationship between role of religion and behavior-based family-to-work conflict ($\beta = -.22$, p< .01). Hence, Hypothesis 1b was partially supported (see Table 4.9).

**Table 4.9** *Regression Analysis of Religiosity on Family-to-Work Conflict*

| | Dependent Variable | | | | | |
| | Time-based Family-to-Work Conflict | | Strain-based Family-to-Work Conflict | | Behavior-based Family-to-Work Conflict | |
| | Eq. 1 | Eq. 2 | Eq. 1 | Eq. 2 | Eq. 1 | Eq. 2 |
|---|---|---|---|---|---|---|
| Step 1: | | | | | | |
| *Control Variable* | | | | | | |
| Age | -- | -- | -- | -- | -.23** | -.21** |
| Step 2: | | | | | | |
| *Independent Variable* | | | | | | |
| Role of Religion | | -.10 | | -.13 | | -.22** |
| Personal Religious Belief | | -.01 | | -.01 | | -.10 |
| Religious Practices | | -.05 | | .11 | | .12 |
| $R^2$ at each step | -- | .016 | -- | .015 | .055 | .111 |
| $\Delta R^2$ | | -- | | -- | | .056 |
| $F$ | -- | 1.17 | -- | 1.09 | 12.68** | 6.73** |

Note:
   * $p < .05$
   ** $p < .01$

**Religiosity and Work Family Facilitation.** Hypothesis 2a suggested that religiosity would have a positive relationship with family-to-work facilitation. This hypothesis was not supported (see Table 4.10).

Hypothesis 2b also proposed that religiosity would be negatively related to work-to-family facilitation. The results indicated that role of religion is positively related to work-to-family facilitation which is in contradiction with what was expected ($\beta = .18$, *p*< .05). Hence, Hypothesis 2a was not supported.

**Table 4.10** *Regression Analysis of Religiosity on Work-Family Facilitation*

| | Dependent Variable | | | |
|---|---|---|---|---|
| | Work-to-Family Facilitation | | Family-to-Work Facilitation | |
| | Eq. 1 | Eq. 2 | Eq. 1 | Eq. 2 |
| Step 1: | | | | |
| *Control Variable* | | | | |
| Age | -- | -- | -- | -- |
| Step 2: | | | | |
| *Independent Variable* | | | | |
| Role of Religion | | .18* | | .15 |
| Personal Religious Belief | | -.10 | | .11 |
| Religious Practices | | -.06 | | .05 |
| $R^2$ at each step | -- | .021 | -- | .065 |
| $\Delta R^2$ | | -- | | -- |
| $F$ | -- | 1.58 | -- | 5.04** |

*Note:*
  * $p < .05$.
  ** $p < .01$.

**Gender-Role Ideology and Work-Family Conflict.** Hypothesis 3a suggested that traditional gender-role ideology would have a positive relationship with work-to-family conflict. Gender-role ideology was not found to be related to work-to-family conflict at all. Hence, hypothesis 3a was not supported (see Table 4.11).

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**Table 4.11** *Regression Analysis of Traditional GRI on Work-to-Family Conflict*

| | Dependent Variable | | | | | |
| --- | --- | --- | --- | --- | --- | --- |
| | Time-based Work-to-Family Conflict | | Strain-based Work-to-Family Conflict | | Behavior-based Work-to-Family Conflict | |
| | Eq. 1 | Eq. 2 | Eq. 1 | Eq. 2 | Eq. 1 | Eq. 2 |
| Step 1: | | | | | | |
| *Control Variable* | | | | | | |
| Age | -- | -- | -.19** | -.19** | -.18** | -.18** |
| Step 2: | | | | | | |
| *Independent Variable* | | | | | | |
| Men's Superiority | | -.05 | | .11 | | -.07 |
| Women's Submissive Role | | -.05 | | .03 | | -.01 |
| Women's Career Importance | | .10 | | .01 | | .05 |
| $R^2$ at each step | -- | .013 | .036 | .051 | .033 | .040 |
| $\Delta R^2$ | | -- | | .015 | | .007 |
| $F$ | -- | .95 | 8.14** | 2.92* | 7.38** | 2.23 |

Note:
  $* p < .05.$
  $** p < .01.$

Hypothesis 3b implied that traditional gender-role ideology would have a negative relationship with family-to-work conflict. The results showed a significant positive relationship between men's superiority and strain-based family-to-work conflict ($\beta = .18$, p< .01). This outcome is opposed to what was hypothesized (see Table 4.12). Therefore, Hypothesis 3b was not supported.

**Table 4.12** *Regression Analysis of Traditional GRI on Family-to-Work Conflict*

| | Dependent Variable | | | | | |
| | Time-based Family-to-Work Conflict | | Strain-based Family-to-Work Conflict | | Behavior-based Family-to-Work Conflict | |
| | Eq. 1 | Eq. 2 | Eq. 1 | Eq. 2 | Eq. 1 | Eq. 2 |
|---|---|---|---|---|---|---|
| Step 1: | | | | | | |
| *Control Variable* | | | | | | |
| Age | -- | -- | -- | -- | -.23** | -.22** |
| Step 2: | | | | | | |
| *Independent Variable* | | | | | | |
| Men's Superiority | | .09 | | .18** | | .11 |
| Women's Submissive Role | | -.06 | | -.02 | | -.08 |
| Women's Career Importance | | .00 | | .04 | | .01 |
| $R^2$ at each step | -- | .009 | -- | .034 | .055 | .067 |
| $\Delta R^2$ | | -- | | -- | | .012 |
| $F$ | -- | .63 | -- | 2.54* | 12.68** | 3.89** |

*Note:*
    * $p < .05$.
    ** $p < .01$.

**Gender-Role Ideology and Work-Family Facilitation.** Hypothesis 4a suggested that traditional gender-role ideology would have a positive relationship with family-to-work facilitation. The results of testing this hypothesis were mixed. Women's submissive role was positively related to family-to-work facilitation ($\beta = .14$, $p < .05$). On the other hand, women's career importance was negatively related to family-to-work facilitation ($\beta = -.14$, $p < .05$; see Table 4.13).

Hypothesis 4b also implied that traditional gender-role ideology would have a negative relationship with work-to-family facilitation. The results again were not consistent. Women's submissive role was positively related to work-to-family facilitation ($\beta = .14$, $p < .05$) but women's career importance had a negative relationship with work-to-family facilitation ($\beta = -.30$, $p < .01$). The results are shown on Table 4.13. Hence, Hypotheses 4a and 4b were partly supported.

**Table 4.13** *Regression Analysis of Traditional GRI on Work-Family Facilitation*

| | Dependent Variable | | | |
| --- | --- | --- | --- | --- |
| | Work-to-Family Facilitation | | Family-to-Work Facilitation | |
| | Eq. 1 | Eq. 2 | Eq. 1 | Eq. 2 |
| Step 1: | | | | |
| *Control Variable* | -- | -- | -- | -- |
| Age | | | | |
| Step 2: | | | | |
| *Independent Variable* | | | | |
| Men's Superiority | | -.01 | | -.01 |
| Women's Submissive Role | | .14* | | .14* |
| Women's Career Importance | | -.30** | | -.14* |
| $R^2$ at each step | -- | .097 | -- | .032 |
| $\Delta R^2$ | | -- | | -- |
| F | -- | 7.81** | -- | 2.39 |

Note:
  * $p < .05$.
  ** $p < .01$.


**Religiosity and Gender-Role Ideology.** Hypothesis 5 suggested that religiosity

would have a positive relationship with traditional gender-role ideology. The results

indicated a positive relationship between role of religion and women's submissive role (β

= .35, p< .01, see Table 4.14). So, Hypothesis 5 was partly supported.

**Table 4.14** *Regression Analysis of Religiosity on Traditional Gender-Role Ideology*

| Independent Variable | Dependent Variable | | | | | |
| | Men's Superiority | | Women's Submissive Role | | Women's Career Importance | |
| | Eq. 1 | Eq. 2 | Eq. 1 | Eq. 2 | Eq. 1 | Eq. 2 |
|---|---|---|---|---|---|---|
| Step 1: | | | | | | |
| *Control Variable* | | | | | | |
| Age | -- | -- | .15* | .09 | -- | -- |
| Maternal Employment | -- | -- | -- | -- | -.13* | -.13* |
| Step 2: | | | | | | |
| *Independent Variable* | | | | | | |
| Role of Religion | | .08 | | .35** | | .03 |
| Personal Religious Belief | | -.06 | | .00 | | .12 |
| Religious Practices | | -.01 | | .04 | | .05 |
| $R^2$ at each step | -- | .005 | .022 | .153 | .018 | .045 |
| $\Delta R^2$ | | -- | | .131 | | .027 |
| F | -- | .38 | 5.01* | 9.76** | 3.91* | 2.53* |

Note:
  * $p < .05$.
  ** $p < .01$.

**The Mediation Relationships.** Based on Baron and Kenny (1986) mediation steps, to test the mediation relationship, three criteria must be met. First, there should be a significant relationship between the independent variable and mediator; second, the relationship between mediator and dependent variable should be significant; and third, by regressing dependent variable on both independent variable and mediator, the relationship between mediator and dependent variable should be significant. When in the third step, the impact of independent variable on dependent one becomes smaller but still significant, this implies a partial mediation. But when this impact becomes non-significant, the mediation is full.

Hypothesis 6a proposed that traditional gender-role ideology would mediate the relationship between religiosity and work-family conflict. This hypothesis was not supported at all. The results of the mediating role of each dimension of gender-role

ideology between religiosity and work-to-family conflict can be seen in Tables 4.15,

4.16, and 4.17, and between religiosity and family-to-work conflict are shown in Tables

4.18, 4.19, and 4.20.

**Table 4.15** *Regression Analysis of Religiosity and Men's Superiority on Work-to-Family Conflict*

| | Dependent Variables | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | Time-based Work-to-Family Conflict | | | Strain-based Work-to-Family Conflict | | | Behavior-based Work-to-Family Conflict | | |
| | Eq. 1 | Eq. 2 | Eq. 3 | Eq. 1 | Eq. 2 | Eq. 3 | Eq. 1 | Eq. 2 | Eq. 3 |
| Step 1: | | | | | | | | | |
| *Control Variable* | | | | | | | | | |
| Age | -- | -- | -- | -.19** | -.19** | -.19** | -.19** | -.16* | -.16* |
| Step 2: | | | | | | | | | |
| *Independent Variable* | | | | | | | | | |
| Role of Religion | | -.05 | -.05 | | .08 | .06 | | -.13 | -.13 |
| Personal Religious Belief | | .17* | .17* | | .05 | .05 | | -.12 | -.12 |
| Religious Practices | | -.13 | -.13 | | -.11 | -.11 | | .04 | .04 |
| Step 3: | | | | | | | | | |
| *Mediator Variable* | | | | | | | | | |
| Men's Superiority | | | -.03 | | | .12 | | | -.07 |
| $R^2$ at each step | -- | .037 | .038 | .036 | .048 | .062 | .033 | .071 | .076 |
| $\Delta R^2$ | | -- | .001 | | .012 | .026 | | .038 | .043 |
| F | -- | 2.77* | 2.14 | 8.14** | 2.70* | 2.83** | 7.38** | 4.15** | 3.53** |

*Note:*
    * $p < .05$.
    ** $p < .01$.

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**Table 4.16** *Regression Analysis of Religiosity and Women's Submissive Role on Work-to-Family Conflict*

| | Time-based Work-to-Family Conflict | | | Strain-based Work-to-Family Conflict | | | Behavior-based Work-to-Family Conflict | | |
|---|---|---|---|---|---|---|---|---|---|
| | Eq. 1 | Eq. 2 | Eq. 3 | Eq. 1 | Eq. 2 | Eq. 3 | Eq. 1 | Eq. 2 | Eq. 3 |
| **Step 1:** | | | | | | | | | |
| *Control Variable* | | | | | | | | | |
| Age | -- | -- | -- | -.19** | -.19** | -.20** | -.19** | -.16* | -.16* |
| **Step 2:** | | | | | | | | | |
| *Independent Variable* | | | | | | | | | |
| Role of Religion | | -.05 | -.04 | | .08 | .05 | | -.13 | -.15 |
| Personal Religious Belief | | .17* | .17* | | .05 | .05 | | -.12 | -.12 |
| Religious Practices | | -.13 | -.13 | | -.11 | -.11 | | .04 | .04 |
| **Step 3:** | | | | | | | | | |
| *Mediator Variable* | | | | | | | | | |
| Women's Submissive Role | | | -.03 | | | .06 | | | .04 |
| $R^2$ at each step | -- | .037 | .038 | .036 | .048 | .051 | .033 | .071 | .073 |
| $\Delta R^2$ | | -- | .001 | | .012 | .015 | | .038 | .040 |
| $F$ | -- | 2.77* | 2.13 | 8.14** | 2.70* | 2.31* | 7.38** | 4.15** | 3.37** |

*Note:*
$* p < .05.$
$** p < .01.$

**Table 4.17** *Regression Analysis of Religiosity and Women's Career Importance on Work-to-Family Conflict*

| | Dependent Variables | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | Time-based Work-to-Family Conflict | | | Strain-based Work-to-Family Conflict | | | Behavior-based Work-to-Family Conflict | | |
| | Eq. 1 | Eq. 2 | Eq. 3 | Eq. 1 | Eq. 2 | Eq. 3 | Eq. 1 | Eq. 2 | Eq. 3 |
| Step 1: | | | | | | | | | |
| *Control Variable* | | | | | | | | | |
| Age | -- | -- | -- | -.19** | -.19** | -.19** | -.19** | -.16* | -.15* |
| Step 2: | | | | | | | | | |
| *Independent Variable* | | | | | | | | | |
| Role of Religion | | -.05 | -.05 | | .08 | .07 | | -.13 | -.14 |
| Personal Religious Belief | | .17* | .16* | | .05 | .04 | | -.12 | -.13 |
| Religious Practices | | -.13 | -.14 | | -.11 | -.11 | | .04 | .04 |
| Step 3: | | | | | | | | | |
| *Mediator Variable* | | | | | | | | | |
| Women's Career Importance | | | .08 | | | .03 | | | .07 |
| $R^2$ at each step | -- | .037 | .044 | .036 | .048 | .049 | .033 | .071 | .076 |
| $\Delta R^2$ | | -- | .007 | | .012 | .013 | | .038 | .043 |
| F | -- | 2.77* | 2.47* | 8.14** | 2.70* | 2.19* | 7.38** | 4.15** | 3.52** |

*Note:*

    *\* p < .05.*

    *\*\* p < .01.*

**Table 4.18** *Regression Analysis of Religiosity and Men's Superiority on Family-to-Work Conflict*

| | Dependent Variables | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | Time-based Family-to-Work Conflict | | | Strain-based Family-to-Work Conflict | | | Behavior-based Family-to-Work Conflict | | |
| | Eq. 1 | Eq. 2 | Eq. 3 | Eq. 1 | Eq. 2 | Eq. 3 | Eq. 1 | Eq. 2 | Eq. 3 |
| Step 1: | | | | | | | | | |
| *Control Variable* | | | | | | | | | |
| Age | -- | -- | -- | -- | -- | -- | -.23** | -.20** | -.20** |
| Step 2: | | | | | | | | | |
| *Independent Variable* | | | | | | | | | |
| Role of Religion | | -.10 | -.10 | | -.13 | -.14 | | -.22** | -.23** |
| Personal Religious Belief | | -.01 | .00 | | -.01 | .00 | | -.09 | -.09 |
| Religious Practices | | -.05 | -.04 | | .11 | .11 | | .12 | .12 |
| Step 3: | | | | | | | | | |
| *Mediator Variable* | | | | | | | | | |
| Men's Superiority | | | .08 | | | .19** | | | .10 |
| $R^2$ at each step | -- | .016 | .022 | -- | .015 | .049 | .055 | .111 | .120 |
| $\Delta R^2$ | | -- | .006 | | -- | .034 | | .056 | .065 |
| F | -- | 1.17 | 1.21 | -- | 1.09 | 2.77* | 12.68** | 6.73** | 5.86** |

*Note:*
  * $p < .05$.
  *** $p < .01$.

**Table 4.19** *Regression Analysis of Religiosity and Women's Submissive Role on Family-to-Work Conflict*

| | Dependent Variables | | | | | | | | |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| | Time-based Family-to-Work Conflict | | | Strain-based Family-to-Work Conflict | | | Behavior-based Family-to-Work Conflict | | |
| | Eq. 1 | Eq. 2 | Eq. 3 | Eq. 1 | Eq. 2 | Eq. 3 | Eq. 1 | Eq. 2 | Eq. 3 |
| **Step 1:** | | | | | | | | | |
| *Control Variable* | | | | | | | | | |
| Age | -- | -- | -- | -- | -- | -- | -.23** | -.20** | -.21** |
| **Step 2:** | | | | | | | | | |
| *Independent Variable* | | | | | | | | | |
| Role of Religion | | -.10 | -.10 | | -.13 | -.15 | | -.22** | -.23** |
| Personal Religious Belief | | -.01 | -.01 | | -.01 | -.01 | | -.09 | -.09 |
| Religious Practices | | -.05 | -.05 | | .11 | .10 | | .12 | .11 |
| **Step 3:** | | | | | | | | | |
| *Mediator Variable* | | | | | | | | | |
| Women's Submissive Role | | | .02 | | | .08 | | | .04 |
| $R^2$ at each step | -- | .016 | .016 | -- | .015 | .020 | .055 | .111 | .112 |
| $\Delta R^2$ | | -- | .000 | | -- | .005 | | .056 | .057 |
| $F$ | -- | 1.17 | 0.89 | -- | 1.09 | 1.09 | 12.68** | 6.73** | 5.42** |

*Note:*

$* p < .05.$

$** p < .01.$

**Table 4.20** *Regression Analysis of Religiosity and Women's Career Importance on Family-to-Work Conflict*

| | Dependent Variables | | | | | | | | |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| | Time-based Family-to-Work Conflict | | | Strain-based Family-to-Work Conflict | | | Behavior-based Family-to-Work Conflict | | |
| | Eq. 1 | Eq. 2 | Eq. 3 | Eq. 1 | Eq. 2 | Eq. 3 | Eq. 1 | Eq. 2 | Eq. 3 |
| Step 1: | | | | | | | | | |
| *Control Variable* | | | | | | | | | |
| Age | -- | -- | -- | -- | -- | -- | -.23** | -.20** | -.20** |
| Step 2: | | | | | | | | | |
| *Independent Variable* | | | | | | | | | |
| Role of Religion | | -.10 | -.10 | | -.13 | -.13 | | -.22** | -.22** |
| Personal Religious Belief | | -.01 | -.01 | | -.01 | -.02 | | -.09 | -.10 |
| Religious Practices | | -.05 | -.05 | | .11 | .10 | | .12 | .11 |
| Step 3: | | | | | | | | | |
| *Mediator Variable* | | | | | | | | | |
| Women's Career Importance | | | .03 | | | .08 | | | .05 |
| $R^2$ at each step | -- | .016 | .017 | -- | .015 | .020 | .055 | .111 | .113 |
| $\Delta R^2$ | | -- | .001 | | -- | .005 | | .056 | .058 |
| $F$ | -- | 1.17 | .92 | -- | 1.09 | 1.13 | 12.68** | 6.73** | 5.48** |

*Note:*
 * $p < .05$.
 ** $p < .01$.

Hypothesis 6b also suggested that gender-role ideology would mediate the relationship between religiosity and work-family facilitation. This hypothesis was not supported as well (see Tables 4.21, 4.22, and 4.23).

**Table 4.21** *Regression Analysis of Religiosity and Men's Superiority on Work-Family Facilitation*

| | Dependent Variable | | | | | |
| --- | --- | --- | --- | --- | --- | --- |
| | Work-to-Family Facilitation | | | Family-to-Work Facilitation | | |
| | Eq. 1 | Eq. 2 | Eq. 3 | Eq. 1 | Eq. 2 | Eq. 3 |
| Step 1: | | | | | | |
| *Control Variable* | | | | | | |
| Age | -- | -- | -- | -- | -- | -- |
| Step 2: | | | | | | |
| *Independent Variable* | | | | | | |
| Role of Religion | | .18* | .18* | | .15 | .15 |
| Personal Religious Belief | | -.10 | -.10 | | .11 | .11 |
| Religious Practices | | -.06 | -.06 | | .05 | .05 |
| Step 3: | | | | | | |
| *Mediator Variable* | | | | | | |
| Men's Superiority | | | -.03 | | | .00 |
| $R^2$ at each step | -- | .021 | .022 | -- | .065 | .065 |
| $\Delta R^2$ | | -- | .001 | | -- | .000 |
| $F$ | -- | 1.58 | 1.23 | -- | 5.04** | 3.76** |

*Note:*
   * $p < .05$.
   ** $p < .01$.

**Table 4.22** *Regression Analysis of Religiosity and Women's Submissive Role on Work-Family Facilitation*

| | Dependent Variable | | | | | |
|---|---|---|---|---|---|---|
| | Work-to-Family Facilitation | | | Family-to-Work Facilitation | | |
| | Eq. 1 | Eq. 2 | Eq. 3 | Eq. 1 | Eq. 2 | Eq. 3 |
| Step 1: | | | | | | |
| *Control Variable* | | | | | | |
| Age | -- | -- | -- | -- | -- | -- |
| Step 2: | | | | | | |
| *Independent Variable* | | | | | | |
| Role of Religion | | .18* | .16 | | .15 | .14 |
| Personal Religious Belief | | -.10 | -.10 | | .11 | .11 |
| Religious Practices | | -.06 | -.06 | | .05 | .05 |
| Step 3: | | | | | | |
| *Mediator Variable* | | | | | | |
| Women's Submissive Role | | | .06 | | | .03 |
| $R^2$ at each step | -- | .021 | .024 | -- | .065 | .066 |
| $\Delta R^2$ | | -- | .003 | | -- | .001 |
| F | -- | 1.58 | 1.35 | -- | 5.04** | 3.81** |

*Note:*
   * $p < .05$.
   ** $p < .01$.

**Table 4.23** *Regression Analysis of Religiosity and Women's Career Importance on Work-Family Facilitation*

| | Dependent Variable | | | | | |
|---|---|---|---|---|---|---|
| | Work-to-Family Facilitation | | | Family-to-Work Facilitation | | |
| | Eq. 1 | Eq. 2 | Eq. 3 | Eq. 1 | Eq. 2 | Eq. 3 |
| Step 1: | | | | | | |
| *Control Variable* | | | | | | |
| Age | -- | -- | -- | -- | -- | -- |
| Step 2: | | | | | | |
| *Independent Variable* | | | | | | |
| Role of Religion | | .18* | .19* | | .15 | .16* |
| Personal Religious Belief | | -.10 | -.07 | | .11 | .13 |
| Religious Practices | | -.06 | -.05 | | .05 | .06 |
| Step 3: | | | | | | |
| *Mediator Variable* | | | | | | |
| Women's Career Importance | | | -.29** | | | -.17** |
| $R^2$ at each step | -- | .021 | .104 | -- | .065 | .092 |
| $\Delta R^2$ | | -- | .083 | | -- | .001 |
| F | -- | 1.58 | 6.29** | -- | 5.04** | 5.44** |

Note:
   * $p < .05$.
   ** $p < .01$.

Several shortcomings have been identified in the Baron and Kenny (1986) mediation method including: 1) the method suffers from low statistical power and 2) it is one of the most conservative methods of testing mediation (MacKinnon, Lockwood, Hoffman, West, & Sheets, 2002). In order to address these concerns and limitations, the mediation relationships in this study were also examined by employing bootstrapping method (at 95% confidence level and 5000 sampling iterations) as well as SEM. All of these methods of analysis offered a similar pattern of results.

## 5. Discussion

**Summary of the Findings**

The purpose of this research project was to investigate how religiosity relates to work-family conflict and work-family facilitation, and whether gender-role ideology mediates these relationships.

The results of this study supported some of the developed hypotheses. These results suggest that women with strong personal religious beliefs (i.e., the centrality of God to their lives) feel that the time spent on job responsibilities makes it difficult to fulfill requirements of family roles (Hypothesis 1a). This outcome can be interpreted by Greenhaus and Beutell's (1985) suggestion that an individual's perception of the situation is more likely to determine time- and strain-based work-family conflict, which in the current study is indicated by difficulty in fulfilling family role requirements. A possible explanation is that participants' religious beliefs dictate that the expected place for women is at home and they feel the time spent on job duties should be devoted to home tasks. However, we may not be able to confidently rely on this result, because the average score of personal religious beliefs of the present sample was very high ($M = 4.53$ out of a possible 5, $SD = .56$) and the low variation in data might have skewed the results. The data show that the majority of the participants in this study strongly believed in God and this central belief would direct them in placing family priorities higher than others in their lives. Therefore, they might be more willing to spend their time in fulfilling family roles rather than work responsibilities.

Furthermore, the results partly confirmed Hypothesis 1b such that when the role of religion in employed women's lives is significant, they feel less conflict between the

behaviors they have at home and those they practice at work (i.e., less behavior-based family-to-work conflict). It seems that the role that religion plays in these women's lives, more than other subscales of religiosity, is important in determining the accepted behaviors in different contexts. The expected behaviors for women in Iranian society are highly defined by Islamic rules. Therefore, the only place where women can freely behave as they wish is within their home boundaries. When individuals' beliefs are compatible with those accepted in society, they face fewer problems in adapting between the roles performed at home and those in the workplace. Therefore, women with higher religious beliefs naturally demonstrate those behaviors at home that their religion expects them to perform in public. So, when the similarity between the behaviors at home and the expected behaviors at work is high, there might be less behavior-based family-to-work conflict.

The results do not support Hypothesis 2a which posited a positive relationship between religiosity and family-to-work facilitation. For the participants in this study, the average score of family-to-work facilitation is 4 out of a possible 5 with SD of .76. This indicates that this sample of Iranian working women experience high rewards transferred from family life to their work life. The family-to-work facilitation scale (see Appendix B) measures the impact of receiving support, love, and respect from family on work functioning. This may imply that home and whatever happens in family boundaries are very important to Iranian women even without considering their religiosity; also family matters can effectively determine women's functioning at work.

Further, the results indicate that the role of religion (i.e., the importance of religious practices to everyday life) positively relates to work-to-family facilitation. This was

contrary to what was expected as Hypothesis 2b.  This may be due to the high importance of family domain to the more religious women in this study, so that they maximize the gains and resources available at work to benefit the performance of their family roles. But the more precise explanation for this outcome may be reached through more research on this subject.

The data of this study did not demonstrate a relationship between traditional gender-role ideology and work-to-family conflict. The results show that for the sample in this study work-to-family conflict is much higher than family-to-work conflict. This perhaps can be interpreted by considering that the Iranian women represented by this study, no matter their gender-role ideology, consider work tasks to interfere more with family roles because of the importance of family overall.

One other possible reason that gender-role ideology was not found to be related to work-family conflict may be the sample of this research. In Iran, most women do not have to work unless the economic situation in their family forces them to do so. The breadwinning role in families is mostly carried by men. Hence, it is common for a woman to be supported by her father, brother, or husband, and not work to pay for her living cost. Therefore, in most cases when a woman works that means she has probably had a chance to decide whether she is willing to work or not. So, when she chooses to work, she may be open to altering the accepted roles for women, which may be an indication of more egalitarian gender-role ideology. The participants of this study also might have a chance to choose between working and staying at home and as the results show, they held a relatively egalitarian gender-role ideology ($M = 3.06$). This egalitarian

ideology combined with the high level of family-to-work facilitation may explain the lack of significant relationship between gender-role ideology and work-to-family conflict.

The results also show that belief in men's superiority has a positive relationship with strain-based family-to-work conflict. This outcome contradicts Hypothesis 3b. It was proposed that the more traditional women would feel less family-to-work conflict. But the results show the participants who believed that women are better off at home than in a job or profession and that women cannot perform their job responsibilities as well as men, feel more tension transferred to their work life. These participants might be always struggling to prove their capabilities to themselves as well as to others, leading to more strain-based family-to-work conflict.

The relationships between different subscales of traditional gender-role ideology and work-family facilitation were varied. Although the data supported a positive relationship between belief in women's submissive role and family-to-work facilitation, the secondary importance of women's careers was shown to have a negative relationship with family-to-work facilitation. Likewise, women's submissive role was positively related to work-to-family facilitation but belief in the secondary importance of women's careers had a negative relationship with work-to-family facilitation. It is surprising that women's submissive role is positively related to work-family facilitation. The reason may be that these women do not have any problem with submitting the decision role to men both in work and family environments. They might enjoy performing both roles and appreciate any help and benefits that both roles give them in order to use in the other environment. On the other hand, the women, for whom having a job is not as important as being a wife or mother, feel less work-to-family facilitation. Since these women do not value their job

as much as their families, they might not enjoy performing job tasks or see their advantages of work. They also might see no benefit to their performance at work by applying family role experiences. Further, they may not be able to perceive the gains at work that may be useful in performing family roles at home.

As expected, religiosity showed a positive relationship with traditional gender-role ideology (Hypothesis 5). However, this relationship was only supported between the role of religion from the religiosity scale and women's submissive role from the gender-role ideology scale. Therefore, religion and its doctrines have an essential impact on determining the accepted roles for women. As mentioned before, Islamic rules emphasize that women always should obey their father and, after marriage, their husband. Consequently, the more religious they are, the more they accept the submission role that characterizes traditional gender-role ideology.

The data did not support any of the mediation relationships. Gender-role ideology apparently is not a mediator of the relationship between religiosity and work-family conflict/facilitation. Therefore, the impact of religiosity on work-family interface variables is not through the extent to which they are traditional or egalitarian.

There are several studies showing that women in Western populations are more egalitarian than men (e.g., Eagly et al., 2004; Judge & Livingston, 2008; Kulik, 1995; Larsen & Long, 1988). This might also be true in Iran. Although in this study men's gender-role ideology has not been measured, the results demonstrate an egalitarian sample ($M = 3.06$ out of a possible 7). Thus, even though the women in this sample believe in equity in dividing roles between men and women, in reality they may have a hard time handling both situations at home and work. Therefore, the impact of religion on

work-family conflict/facilitation is not mediated through gender-role ideology. There might be other variables as a mediator such as the extent to which religion can help people to handle tension or conflicting situations in their lives, or adhering to societal norms not because they're internalized but because they are afraid of social punishment or exclusion. In this respect, the studies presenting the positive influence of religiosity on well-being, and mental/physical health (e.g., Dein & Stygal, 1997; Miller & Thoresen, 2003; Sherkat & Ellison, 1999) may offer insight.

**Theoretical Implications**

Despite the widespread research on conflict between work and family life in the past, empirical studies on the positive spillover between these two aspects of life are scarce. This study has assisted to expand the brief literature on work-family facilitation. Previous research has demonstrated that work-family facilitation is independent from work-family conflict (Boyar & Mosley, 2007; Frone, 2003; Grzywacz & Marks, 2000). The results from this study indicated a negative relationship between these two constructs, which means higher levels of work-family conflict result in lower levels of work-family facilitation and vice versa. Clearly, the results of studies conducted in the West cannot always be generalized to other countries. Since the past studies have frequently focused on Western countries, by focusing on a middle-eastern country like Iran, this study sheds light on the importance of conducting research in other countries with different cultures.

This study also has responded to a recognized gap in the literature identified by several researchers (e.g., Byron, 2005; Parasuraman & Greenhaus, 2002), which is to examine the relationship between individual difference variables more than just situational variables and work-family interface, through investigating the relationship

between two individual difference variables (i.e., religiosity and gender-role ideology) in relation to work-family interface. People may reveal different behaviors in handling the same situations due to their individual differences. Therefore, examining these variables is useful to demonstrate how individual differences in religiosity or gender-role ideology may influence the extent of experiencing conflict or facilitation between family and work lives.

Furthermore, the relationship between religiosity and work-family interface has not been studied before. Despite a large amount of research on work-family interface especially on the conflict side, no study was found examining the impact of religion on people's experience of work-family conflict/facilitation. Given the fact that religion plays a significant role in many people's lives such as Iranians, this study contributes to understanding its effect on work-family conflict/facilitation in an Islamic context.

**Practical Implications**

The increasing number of working women in Islamic countries along with the rest of the world necessitates recognizing the challenges these employees might face in fulfilling roles at home and work. Organizations have recognized the expenses of work-family conflict and have increasingly tried to reduce it through several employee assistance programs such as flexible work schedules (Wayne et al., 2004).

Understanding the positive and negative spillovers from work to family life and vice versa, as well as the predictors of them, is vital in organizations whose main asset is their employees. Hence, to best run their organizations, managers need to maximize employees' productivity by comprehending their personal situations in the workplace. This research, by identifying two antecedents of work-family conflict/facilitation, may

help practitioners and managers interested in reducing work-family conflict and enhancing work-family facilitation for their employees.

This study can be important especially for managers who work with Muslim women either in Islamic or non Islamic countries. This study might help them understand their female Muslim workers better to provide a better working condition for them. For instance, to the extent that the women employees are religious, they might feel the additional time spent on job tasks conflicts with family roles (i.e., higher time-based work-to-family conflict). So, these employers could offer more flexible schedules for these women to help them balance their time between family and work roles.

In addition, recognizing individual differences may help organizations to increase the effectiveness of organizational programs. For instance, when they know that more religious women may feel the extra time spent on activities in the workplace would be better devoted to family issues, they may better develop programs to help these individuals to appropriately handle their time between work and family roles and to train them how to view work-family conflict as less threatening. Therefore, understanding the benefits of facilitation and costs of conflict may lead organizations to make efforts to increase workers' satisfaction and well-being.

**Limitations and Future Research**

There are a few limitations with the present study. The first limitation relates to the cross-sectional nature of the study, which does not allow us to deduce causality. A longitudinal design is needed to examine relationships among variables that occur over time. Although religiosity and gender-role ideology are somewhat fixed attributes, people might have different beliefs in different stages of their life. Also people may experience

different levels of conflict between work and family lives in different times due to many variables. In order to understand whether the impact of religiosity or gender-role ideology on work-family interface will always lead to the same results, causality needs to be investigated, but this cannot be examined at only one point in time.

Further, all scales were measured via a single survey leading to potential common method bias that could inflate or weaken the relationships between variables. However, in chapter 4 it was shown that common method bias would not create significant problems in this study. Future research can diminish fears of common method variance with data collected via other methods such as observations, interviews, or information from colleagues or family members.

This study could not support a number of the hypotheses; this indicates that the assumptions used for developing those hypotheses might not be accurate enough. Since most of the studies on work-family interface have been conducted in Western cultures, more qualitative research prior to (or in collaboration with) quantitative research is needed to provide more insight to a range of Iranian women's values and experiences concerning their work and family lives. Therefore, future research can employ multiple data collection methods (triangulation) such as survey, interview, observation or archival data to obtain more compelling evidence. Using multiple data collection methods will provide multiple perspectives on Iranian women's experiences of struggles between their work and family lives which in turn will enable the development of more accurate hypotheses in the future.

Furthermore, the coefficient alpha of the third subscale of the gender-role ideology scale (women's career importance) was lower than .70 the lowest preferred limit for

reliability (Nunnally & Bernstein, 1994). Therefore, future research might consider applying alternative scales. Also, the third subscale of the religiosity measure (i.e., religious practices) and family-to-work facilitation showed a low reliability coefficient as well that should be considered in interpreting the results. Future research should be replicated with other scales.

Similar studies should be conducted in other countries or religions to see whether the influence of other religions on work-family interface experiences is the same as that of Islamic belief.

Since this study was focused on a specific industry in Iran, it is important to note that the women in these organizations are not necessarily representative of all working women in Iran. However, focusing on a single industry would yield a higher internal validity. Future research might consider including different samples from other industries in Iran.

Further, in the present study, the subscales of gender-role ideology did not show the same behavior in relation with work-family facilitation which implies the possibility of varied behavior of different subscales of a single factor in relation with other variables. This outcome may be helpful in developing hypotheses in the future.

In conclusion, the current study provided evidence for the impacts of religiosity and gender-role ideology on work-family conflict/facilitation. The results indicated that religiosity is more related to work-family conflict, and gender-role ideology is more related to work-family facilitation. These relationships are not all in the same direction. For instance, one component of religiosity (personal religious belief) causes more work-to-family conflict. But another component (role of religion) leads to less family-to-work

conflict. Also, different components of gender-role ideology have different impacts on work-family facilitation. Therefore, the strength of religious beliefs as well as the extent of egalitarian or traditional gender-role ideology have been demonstrated to be important to Iranian working women' lives in determining the experiences of managing the roles both at work and home.

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## 7. Appendix A

**Original Religiosity Scale (MARS)**[1]

Personal help factor

1. I find it inspiring to read the Qur'an.*
2. Allah helps me.*
3. Saying my prayers helps me a lot.
4. Islam helps me lead a better life.*
5. The five prayers help me a lot.*
6. The supplication (dua) helps me.*

Muslim worldview factor

7. I like to learn about Allah very much.*
8. I believe that Allah helps people.*
9. I think the Qur'an is relevant and applicable to modern days.*
10. I believe that Allah listens to prayers.
11. Mohammed (peace be upon him) provides a good mode of conduct for me.

Muslim practices factor

12. I pray five times a day.
13. I fast the whole month of Ramadan.
14. I observe my daily prayers in the Mosque.*

**Original Traditional Egalitarian Sex-Roles Scale (TESR)**[2]

1. It is just as important to educate daughters as it is to educate sons.
2. Women should be more concerned with clothing and appearance than men.*
3. Women should have as much sexual freedom as men.
4. The man should be more responsible for the economic support of the family than the woman.
5. The belief that women cannot make as good supervisors or executives as men is a myth.
6. The word "obey" should be removed from wedding vows.
7. Ultimately a woman should submit to her husband's decision.*

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[1] By Wilde and Joseph, 1997.
[2] By Larsen and Long, 1988.
* These items were included in analyses.

8. Some equality in marriage is good, but by and large the husband ought to have the main say-so in family matters.*

9. Having a job is just as important for a wife as it is for her husband.*

10. In groups that have both male and female members, it is more appropriate that leadership positions be held by males.*

11. I would not allow my son to play with dolls.

12. Having a challenging job or career is as important as being a wife and mother.*

13. Men make better leaders.*

14. Almost any woman is better off in her home than in a job or profession.*

15. A woman's place is in the home.

16. The role of teaching in the elementary schools belongs to women.

17. The changing of diapers is the responsibility of both parents.

18. Men who cry have weak character.

19. A man who has chosen to stay at home and be a house-husband is not less masculine.

20. As head of the household, the father should have the final authority over the children.

## Original Work-family Conflict Scale[1]

Time-based conflict from work to family

1. My work keeps me from my family activities more than I would like.*

2. The time I must devote to my job keeps me from participating equally in household responsibilities and activities.*

3. I have to miss family activities due to the amount of time I must spend on work responsibilities.*

Strain-based conflict from work to family

4. When I get home from work I am often too physically tired to participate in family activities/responsibilities.*

5. I am often so emotionally drained when I get home from work that it prevents me from contributing to my family.*

6. Due to all the pressures at work, sometimes when I come home I am too stressed to do the things I enjoy.*

Behavior-based conflict from work to family

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[1] By Carlson, Kacmar, and Williams, 2000.
* These items were included in analyses.

7. The problem-solving approaches I use in my job are not effective in resolving problems at home.*

8. Behavior that is effective and necessary for me at work would be counterproductive at home.*

9. The behaviors I perform that make me effective at work do not help me to be a better parent and spouse.*

Time-based conflict from family to work

10. The time I spend on family responsibilities often interfere with my work responsibilities.*

11. The time I spend with my family often causes me to not spend time in activities at work that could be helpful to my career.*

12. I have to miss work activities due to amount of time I must spend on family responsibilities.*

Strain-based conflict from family to work

13. Due to stress at home, I am often preoccupied with family matters at work.*

14. Because I am often stressed from family responsibilities, I have a hard time concentrating on my work.*

15. Tension and anxiety from my non-work life often extend into my job.*

Behavior-based conflict from family to work

16. The behaviors that work for me at home do not seem to be effective at work.*

17. Behavior that is effective and necessary for me at home would be counterproductive at work.*

18. The problem solving behavior that works for me at home does not seem to be as useful at work.*

**Original Work-family Facilitation Scale**[1]

Facilitation from work to family

1. The things you do at work help you deal with personal and practical issues at home.*

2. The things you do at work make you a more interesting person at home.*

3. Having a good day on your job makes you a better companion when you get home.

4. The skills you use on your job are useful for things you have to do at home.*

Facilitation from family to work

5. Talking with someone at home helps you deal with problems at work.*

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[1] National Survey of Midlife Development in the United States, 1995-1996.
* These items were included in analyses.

6. Providing for what is needed at home makes you work harder at your job.

7. The love and respect you get at home makes you feel confident about yourself at work.*

8. Your home life helps you relax and feel ready for the next day's work.*

## 8. Appendix B

**Religiosity Scale Used in This Study**

Role of Religion

1. I find it inspiring to read the Qur'an.

2. Islam helps me lead a better life.

3. The five prayers help me a lot.

4. I think the Qur'an is relevant and applicable to modern days.

Personal Religious Belief

1. Allah helps me.

2. The supplication (dua) helps me.

3. I like to learn about Allah very much.

4. I believe that Allah helps people.

Religious practices

1. I observe my daily prayers in the Mosque.

2. I regularly pay the compulsory alms tax (Zakat).

**Traditional Egalitarian Sex-Roles Scale (TESR) Used in This Study**

Men's Superiority

1. In groups that have both male and female members, it is more appropriate that leadership positions be held by males.

2. Men make better leaders.

3. Almost any woman is better off in her home than in a job or profession.

Women's Submissive Role

1. Women should be more concerned with clothing and appearance than men.

2. Ultimately a woman should submit to her husband's decision.

3. Some equality in marriage is good, but by and large the husband ought to have the main say-so in family matters.

Women's Career Importance

1. Having a job is just as important for a wife as it is for her husband.

2. Having a challenging job or career is as important as being a wife and mother.

**Work-family Facilitation Scale Used in This Study**

Facilitation from work to family

1. The things you do at work help you deal with personal and practical issues at home.

2. The things you do at work make you a more interesting person at home.

3. The skills you use on your job are useful for things you have to do at home.

Facilitation from family to work

1. Talking with someone at home helps you deal with problems at work.

2. The love and respect you get at home makes you feel confident about yourself at work.

3. Your home life helps you relax and feel ready for the next day's work.