

**The Relationship Between Religiosity and Gender Norms among Undergraduate  
Seventh-day Adventist College Students**

**[Research Proposal]**

by

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Understanding what shapes gender norms among college students is essential because when gender norms are violated, they can have adverse mental and physical health outcomes, according to the following studies. One of the mental health outcomes of negative social reactions when traditional gender norms are violated is increased stress (Weber, 2019). Unequal or “traditional” gender norms can also be a factor that leads to depression in young adults (Koenig et al., 2021). Another study found that an increase in body shame, self-silencing behaviors, hostile sexism, and benevolent sexism was positively related to an increase in traditional gender role ideology (Eliason et al., 2017). Besides that, Stark and colleagues (2017) found that traditional gender norms increase the risk of exposure to violence and unwanted sexual touch (Stark et al., 2017). Research has shown that changing attitudes toward gender norms may foster resilience among young girls and teenagers (Stark et al., 2017).

Given that traditional gender norms have significant consequences on health outcomes and increase the potential for violence, it is vital to understand the factors that shape traditional gender norms. One such factor is religiosity (Cislaghi, 2019). According to Huber and Huber (2012), religiosity refers to “the importance or salience of religious meaning in personality” (p. 711). It has five core dimensions: belief, intellect, ideology, and public and private practice. Research has shown that religiosity impacts gender norms. For example, more religious families have men in more hierarchical roles in relation to the women in the family (Leavitt et al., 2021).

Furthermore, in-depth interviews with women enrolled at Utah university found that women talked about patriarchal religious influence and associated it with a submissive stance in relationships in which the women felt disempowered when interacting with men (Barker et al.,

2020). Some other studies found that an increase in religious ideology is accompanied by more traditional gender role views (Siordia, 2016), religiosity positively correlated with legislators being less supportive of women's rights bills (Creel, 2022), and that religiosity is linked strongly and associated with inequitable gender beliefs (Seguino, 2011). Throughout the United States, there is a copious amount of research and studies on gender norms. However, there is a lack of research on the effects of gender norms on college students in Christian universities. In our study, we would like to understand what relationship there may be between religiosity and gender norms at Southern Adventist University.

### **Literature Review**

We reviewed research findings on the relationship between religiosity and gender norms among college students. We encountered a need for other studies that covered this particular demographic, so we looked at parallel studies and other demographics in our literature review. These parallel studies focused on the impact of religiosity in various populations in several cross-sectional studies.

### **Religiosity and Gender Norms**

Studies reviewed show that religiosity impacts an individual's values and experiences with gender norms and experiences. Private interviews with women enrolled in a Utah university found that women talked about patriarchal religious influence and associated it with a submissive stance in relationships in which the women felt disempowered when interacting with men (Barker et al., 2020). A limitation of this study is that it did not interview men as well to see how or if they would also mention patriarchal religious influence being influential in their relationship dynamics. Another study, not of university students but of Christian women in the US, found a positive correlation between increased sexual commitment, fulfillment of domestic roles, and

adherence to being sweet and pleasant (Power et al., 2017). A study of women attending a private Evangelical university on the West Coast found a positive correlation between traditional gender role ideology and hierarchical religious beliefs regarding gender (Eliason et al., 2017). A survey of mostly Mormons adults found that an increase in religious ideology generally is accompanied by more traditional gender role views (Siordia, 2016).

Moreover, a qualitative survey at a Mormon university found that religiosity was highly positively correlated with gender essentialism, which is a theory of gender being fixed and determined at birth, the core beliefs behind traditional gender norms (Robinson, 2019). All five of these studies found that religiosity increased adherence to traditional gender norms and belief in gender essentialism.

Based on the studies reviewed, religiosity has measurable effects on individuals and shapes gender norms in the family. A qualitative interview with a total of 198 individuals from American families found that more religious families have men in more hierarchical roles in relation to the women in the family (Leavitt et al., 2021). Religious conservatism also plays a role in parents passing on gender norms to their children. According to the National Survey of Religion and Family Life, the practice and norm of the man being the head of the household and the leader is amplified in conservative homes (Ruiz et al., 2017). This can lead to a higher likelihood of adopting the gender norm belief that men are leaders and women should take the supportive role. Another study conducted in the Bible Belt of the United States found that religious fundamentalism positively correlated with support for the patriarchal family in which the husband makes the decisions, and the wife is subservient to him. Religiosity was also significantly and positively correlated with the patriarchal family, though not as significant a positive correlation as religious fundamentalism (Grasmick et al., 1990).

Another mixed-methods study revealed that when parents are more religious, their children have more stereotypical gender attitudes (de Vries et al., 2022). According to a study completed in Australia by Perales and colleagues (2019), fundamental Christian groups (including Seventh-day Adventists) were some of the religious groups with the strongest patriarchal gender attitudes (Perales & Bouma, 2019). Religiosity and religious fundamentalism increase traditional gender role performance in families and stereotypical gender attitudes in children.

### ***Studies Outside the United States***

Some other parallel studies we found outside of the US are relevant to our research question by addressing similar issues in other demographics. A survey of college students in Delhi found a positive correlation between religious fundamentalism and sexism (Pareek et al., 2022). Sexist attitudes are an extreme example of gender norms and how they relate to religious beliefs. Because of the difference in culture between the US and India, we are limited in the associations we can make between our target population and the demographics of this study. Another study that primarily covered Muslim undergraduate students living in Turkey found that people who were highly religious had more negative gender attitudes towards childless women (Husnu, 2016).

Interestingly, this study shows that higher levels of religiosity and benevolent sexism predicted the behavior. This study does not draw causal conclusions between religiosity and benevolent sexism, but there is a correlation between these two and their relationship towards negative attitudes toward childlessness in Muslim women. Among Chilean university students, findings supported the culture and role of religion exemplifying and promoting gender roles and

expectations that are traditional. Religious Identification, extrinsic religiosity, and intrinsic religiosity all correlated positively with stereotypical gender attitudes (Sánchez et al., 2020).

Studies done at universities in Turkey also found a correlation between religion and attitudes toward women's work roles and gender-specific attitudes based on attendance at religious services. In the first study, several questionnaires found that the religious tendencies of a person can significantly predict how they feel about women's work roles (Sümer, 2015). Essentially, the more important religion was to an individual and the more regularly they attended religious services, the more negative attitudes they had towards women's work roles.. The second study on gender-specific attitudes found that sexually active male participants, who were less religious, which was found by measuring public attendance of religious services, had more liberal attitudes toward pornography and masturbation. These findings stated the gender-specific norm that it is more acceptable for men to enjoy activities like masturbating and pornography than for women (Sümer, 2015). While these studies are not from the US, it is relevant as it shows how research has shown a relationship between religiosity and gender norms in various countries.

### ***Strengths, Limitations, and Gaps in Research***

Some of the strengths of the research we reviewed for our literature review include large and diverse sample sizes, and valid instruments used for measuring the study variables. Some limitations include limited age groups, a lack of diverse populations, and the potential for biased results due to self-reports. A gap in the research is examining how religiosity may impact gender norms among undergraduate students on an Adventist campus, which we seek to study.

### **Conclusion**

In summary, the literature we reviewed showed consistent themes of increased religiosity being positively correlated with increased submissiveness in women and men in hierarchical roles and adherence to traditional gender roles in individuals, and families. The literature outside of the United States found strong links between religiosity and various variables, including sexism, negative attitudes towards childlessness, traditional gender-based rules of behavior, attitudes towards women's work roles, and a double standard view towards masturbation and pornography behaviors in women. The research shows that religiosity impacts gender norms, attitudes, stereotypes, and beliefs.

This study will evaluate and determine what impact, if any, religiosity has on gender norms among students at a Seventh-day Adventist campus, Southern Adventist University. In addition, it will cover the research gap involving the population of students at a Seventh-day Adventist university. We hypothesize that religiosity will be positively related to the endorsement of traditional male gender role stereotypes. We also expect that religiosity will be positively related to the endorsement of traditional female gender role stereotypes.

### **Methodology**

This study will utilize a mixed-methods cross-sectional design. The sample will consist of undergraduate students that attend Southern Adventist University in Collegedale, Tennessee. This study will include a 10-minute survey and 30-40 minute personal interviews.

### **Quantitative Methods**

#### ***Sampling***

The target population for this research will be undergraduate students that attend Southern Adventist University (SAU). Therefore the researchers will collect data from a sample of undergraduate students at SAU. We will generalize this data to those attending other Adventist

universities in the United States of America. This sample will be obtained using a non-random convenience sampling method. To be included in this study, participants must meet the following requirements: be a currently enrolled student at Southern Adventist University, be enrolled in the undergraduate program, and be between 18 and 24 years old. The tentative sample size for this study will be approximately 150 participants.

### ***Recruitment***

Participants for this study will be recruited using non-random purposive sampling methods by posting flyers (see Appendix A) around campus (permission will be requested from the Student Development office at SAU) with a QR code to information and the survey, posts on social media (same graphic as the flyer), and word of mouth. To incentivize students to participate in this study, we will inform them that if they complete the survey, they will be entered into a drawing to win one of three \$10 Amazon gift cards. If the desired number of subjects still needs to be met, snowball sampling will be used as we will request that people ask their friends and acquaintances to participate in our survey.

### ***Measures***

**Religiosity.** We will measure religiosity with the Centrality of Religiosity Scale (CRS-15; Huber, 2012). In three studies, the reliability for this measure ranged from 0.92 to 0.96. This scale also has empirically established validity. The item scores are 1 to 5 for those with five answer options; for the items with more response options, such as the response options for the questions concerning prayer and meditation, A and B, and F and G are put together when coded. The response options are: A) several times a day, B) once a day, C) more than once a week, D) once a week, E) one or three times a month, F) a few times a year, G) less often, H) never. For example, for questions regarding an objective frequency of participation in religious services, the



response options are: A) more than once a week, B) once a week, C) one or three times a month, D) a few times a year, E) less often, F) never. The item sum score is divided by the number of scored scale items in calculating the CRS score. This means that every question either has five response options or is coded into five levels. This allows for a range of CRS scores between 1.0 and 5.0.

The CRS-15 has five subscales, three questions measuring the following: Intellect, Ideology, Public Practice, Private Practice, and Experience. The Intellectual dimension is the knowledge of religion an individual has and that they can explain their views. For example, “How often do you think about religious issues?” The subscale for ideology measures the beliefs about the existence of a supernatural entity. For example, “To what extent do you believe that God or something divine exists?”. The subscale of public practice is measured by the participation and attendance of religious services. For example, “How often do you take part in religious services?”. The subscale for private practice measures religious rituals and activities practiced in a private space. For example, “How often do you pray?”. The final subscale of religious experience measures their emotional experience of direct contact with a supernatural entity. For example, “How often do you experience situations in which you have the feeling that God or something divine intervenes in your life?”.

**Gender Norms.** We will measure gender norms with the Gender Role Stereotypes Scale (Mills, 2012). This scale measures their response to stereotyped domestic roles in a heterosexual relationship and asks participants to choose if the task should usually or always be done by either the man or the woman or if they should share equal responsibility. There are 14 items. For example, one of the items is “Mow the lawn.” Participants are then given a Likert-style response option on a five-point scale: 1 - should always be done by the man; 2 - should usually be done by

the man, 3 - equal responsibility; 4 - should usually be done by the woman; and 5- should always be done by the woman. This is scored through a sum score average, the sum of the questions divided by the number of questions (14). The scale has good retest reliability ( $r=0.85$ ). It has acceptable validity, as was shown by its respective correlations to the Scale of Egalitarian Sex Role Attitudes, Attitudes toward Women Scale, Status Norm Scale, and the Sexual Harassment Attitudes Scale (Suzuki, 1991).

We are also using the Belief subscale of the Measurement of Gender-role Attitudes, Beliefs, and Principles Scale as the second measure of gender norms (Prasad, 1996). The subscale has 22 items and a reliability of  $r=.907$ . For example one question is, "If one parent is to care for a child, the child develops better if it is the mother rather than the father." Responses are collected by participants rating the extent to which they agree with each item on a scale of 1 to 5, where one is described as "strongly agree," 2 is "moderately agree," 3 is "neutral," 4 is "moderately disagree," and five is "strongly disagree."

### ***Demographic Variables***

The last part of the questionnaire will ask demographic and background questions to determine each participant's age, gender, religious affiliation, major, race, and ethnicity.

### ***Data Collection***

Data will be collected using a google forms survey (see Appendix B). The survey will be self-administered unless someone needs help due to vision impairment or other limitations. The survey is estimated to take approximately 7-10 minutes to complete. Data will be collected over a period of weeks until the desired sample size of 150 is reached.

### ***Qualitative Methods***

### ***Sampling and Recruitment***

The researchers will recruit participants from those who completed the survey via a question on the survey that will ask if they wish to participate in a follow-up personal interview. They will use purposive, quota sampling and snowball sampling. The quota sampling will include categories of: gender, sexual orientation, race, ethnicity, and religious affiliation. We hope to have three males, three females, and three gender non-conforming individuals. For sexual orientation we would like to equally represent gay, lesbian, heterosexual, bisexual, pansexual, and asexual orientations. They would also like a minimum of two individuals from each of the following categories: Whites, African Americans, Asian Americans, Native American/Pacific Islander and two from the ethnicity category of Hispanic/Latino. For the religious affiliation we would like to include a minimum of three individuals that are non-Adventist or non-religious. The tentative sample size will be 9-12 individuals, but it will be less if saturation is reached early and more if we receive a variety of answers and need more data. . To be included in the study, participants must be a currently enrolled undergraduate student at Southern Adventist University and be between the ages of 18 and 24.

To provide an incentive and thank the participants for their time, each participant will be given one extra entry for our gift card giveaway, and we will provide refreshments at the time of the interview.

### ***Data collection***

Data will be collected through individual in-person narrative interviews (see interview guide in Appendix C). The length of the interview will be 30-40 minutes long and semi-structured. The questions will ask about a person's gender norm beliefs, what influences them, and their feelings of religiosity. Data will be collected from students attending Southern Adventist University. Data will be recorded through audio-recording and/or note taking. We will

be transcribing both the words and emotions of the interviewee and interviewer. Each researcher will collect the data from 3 to 4 persons. The major demographic characteristics we will collect data on include age, gender, religious affiliation, field of study, and race/ethnicity in order to describe the participants in the qualitative component of our study, if not obtained from the survey.

### ***Trustworthiness***

In order to achieve trustworthiness in our qualitative findings, we will seek to minimize researcher bias and participant's reactivity. As a part of this process it is customary to disclose our biases and backgrounds that are related to this research study for those who will be audiences of the findings of our research study, particularly the qualitative segment..

**Researcher Disclosures.** Laura Gibbs grew up in a religious environment and is currently attending a religious university. She expects to find an association with higher centrality of religiosity score and sexism/more conservative score on gender norms, in the quantitative portion of our study, and a trend of association with a conservative religious family background being positively associated with traditional gender attitudes due to the protestant background of the college we are conducting our study at.

Sierra Dunzweiler grew up in a religious environment and is currently attending a religious university. She has also read research for a literature review on the research question which discusses aspects of the relationship between religiosity and gender norms. She expects that a moderate percentage of students from the study will participate in or uphold negative or patriarchal gender norms that are influenced by religion. In religious settings, gender stereotypes exist such as the woman being submissive and the man being the head of the household. These unhealthy gender role expectations are what I expect from this study.

Sarah Cole has grown up in a religious environment and has been involved in spiritually related ministries for much of her life. She has been exposed to a lot of literature and research that has looked at gender norms, and she has seen both heavily traditional and nontraditional gender norms played out in her extended family. She expects that stronger religiosity, especially traditionally focused religiosity, will be associated with stronger traditional and hierarchical gender norms.

**Other strategies to minimize researcher bias.** In addition to disclosure, we will use strategies of reflexivity, peer debriefing and support, and analyst triangulation to minimize biases on the part of the researchers. Methods to accomplish reflexivity include reflection through journaling, meetings/discussions with peers, and researchers' self-disclosure statements of their bias, background, and interest related to the topic and how they potentially influenced the findings. Meetings will be held with the research team to check for and discuss potential biases that may be present. This will also demonstrate confirmability by having peer debriefing sessions to thoroughly analyze our entire data collection methods and allow time to probe and cross-examine the emotions and frustrations of team members. Finally, we will use triangulation through multiple data collections and have multiple people collecting the data and analyzing it in order to minimize researcher bias.

**Strategies to minimize researcher bias.** To help minimize participants' reactivity, we will use the strategy of prolonged engagement by having fairly lengthy interviews. Additionally, we will remind participants that their participation is voluntary and they can decline to answer any questions at any time.

### **Protection of Human Subjects**

To protect the participants, the researchers will obtain ethical approval from Southern Adventist University's Institutional Review Board. Additionally, each person who participates in the study will be asked to sign a consent form that we will provide to them. There will be two consent forms provided: a survey consent form (see Appendix D) and an interview consent form (see Appendix E). These forms explain the purpose of the study and the rights of the participants. It will include that their participation is voluntary and therefore they may choose to discontinue their participation at any time. It also includes the expected duration of the interview or survey, the benefits of participating, the confidentiality of the records, and contact information for the researchers and the researchers' supervisor.

Participants' data will be kept confidential on locked devices. Unless participants indicate that they wish to participate in the individual interviews, their answers to the survey will not be connected with the emails that they logged in with, which will further protect their privacy and confidentiality. If hard copy papers are printed that include data, all papers will be fed through a paper shredder after the data is analyzed. Until then, it will be secured in a locked drawer and electronic material will be kept in password -protected files.

## **Data Analysis**

### **Quantitative Data Analysis**

Quantitative data from the survey questionnaire will be analyzed by the Statistical Package for the Social Sciences (IBM SPSS Statistics version 28.0) software. We will use frequencies to summarize each nominal and ordinal variable. The descriptive statistics for each interval/ratio will be the mean, standard deviation, and range. If the data is skewed, the median will be calculated instead of the mean.

We will use multiple regression analysis to answer our research question and to test our hypothesis between the relationship between the independent variable of religiosity and the dependent variable of gender role attitudes. We will use a statistical significance level of .05. The analyses will also include an  $R^2$  for the effect size of all the predictors or independent variables as a whole and the standardized  $\beta$  for the strength of each individual predictor. Before conducting the regression analyses, we will conduct preliminary tests to assess if the data meets the assumption for multiple regression. If the assumptions are violated such that regression is not possible, then we will use alternative statistical tests. Finally, we will discuss any differences or relationships, not only in relation to statistical significance but also in terms of practical or clinical significance.

Confounders from our demographic variables, such as gender, race, ethnicity, major, and religious affiliation, will be analyzed by factoring these out to examine if these variables affect the gender role attitudes score. If these confounders correlate with our outcomes, then they will be added to the multiple regression analysis.

### **Qualitative Data Analysis**

We will use the Taguette software version 1.4.1 (Rampin, 2021) to store and manage our analysis of the qualitative data. All interview transcripts will be uploaded to Taguette after they have been cleaned and de-identified. The analysis will be guided by grounded theory methods (Chun Tie et al., 2019).

Analysis of the data will begin with the first interview and occur simultaneously with data collection. To analyze the interview data, we will use several strategies. First, we will preview the data by listening to all the audio recording or reading through all of the transcripts, reviewing journals, and looking at field notes. Secondly, for each interview, we will write a

one-page summary of the major themes that emerged by reviewing the answers for each question presented in the interviews. Next, we will code each transcript in an emergent manner. All three researchers will be coding the data. Then we will come together and compare our codes, choose the most comprehensive code that best fits, and create a singular codebook. Next, using the new codebook, we will code the transcripts and use the same process to add any new codes to the codebook. The coding process will involve first level and second level coding. Throughout all of this we will make constant comparisons between codes within each transcript and across transcripts to identify patterns.

Fourth, we will write memos which will help clarify how we constructed the emerging codes and define them to help ensure consistency. It will also help us to understand our thoughts on the meanings, themes, and patterns that we see in the data. We will then come together and discuss the coding for each transcript. Finally, we will use the memos to make any changes in our data collection to better improve the analysis. Any discrepancies between the analysts will be resolved by meeting together as a team and having in-depth discussions and negotiated consensus.

## **Discussion and Conclusion**

### **Summary of Study**

The purpose of this study is to explore what, if any, is the relationship between religiosity and gender role attitudes among undergraduate students at Southern Adventist University. The researchers will be using a mixed-methods research design for the study. The quantitative section of the study will be an online survey of a convenience sample of approximately 150 undergraduate students at Southern Adventist University. The qualitative phase of the study will



include in depth interviews of 9-12 individuals. Participants will be recruited from the survey participants using purposive and quota sampling as well as snowball sampling.

### **Practical Implications**

The findings from this study can be practically used by Southern Adventist University in many ways. The Student Support Center can use findings and better understand and support those who are feeling negatively about the gender norms that are being portrayed to them. The findings from our study can influence and educate the university as a whole, as the institution will be able to interpret and analyze how they may be demonstrating gender roles and norms within the system. Finally, the counseling center can use our findings to shape programs for people that will give them a space to explore how they may have been impacted by portrayed gender norms and process their own view.

### **Limitations**

There are several limitations to our mixed methods study. First, a limitation to our methodology is the non-random sample selection, which could lead to there being underrepresented populations in our survey. This is a limitation of our qualitative component as well, as we will be utilizing non-random sampling and snowball sampling. Another limitation of our qualitative and quantitative studies is the measure that we used for gender norms as a variable of gender role attitudes and beliefs, which is narrowly defined due to the broad scope of gender norms. For our interview, a limitation is our sample size, which is relatively small and may limit the potential for generalizing the results. Finally, we will only be looking at the relationship between religiosity and gender role attitudes, but we recognize that there may be other variables that could impact these two points. One example of such a variable that may

influence the relationship between religiosity and gender norms is cultural and societal influences, but our design will not control for it (Stark, et al., 2017).

### **Strengths**

Our study has many strengths, one of which is that it is a mixed-methods design. The qualitative interviews will strengthen the information that is gained from the quantitative survey, providing more in-depth results. Another strength is that the researchers disclosed their biases and backgrounds ahead of time, and they used member checking during the qualitative interview to ensure that the participants' data was correctly interpreted. Second, the researchers will include several strategies to enhance trustworthiness encompassed in the qualitative findings. Trustworthiness strategies include analyst triangulation to reduce research bias. Finally, our methodology is the established validity and reliability of the Centrality of Religiosity Scale (CRS-5) and Gender Role Stereotypes Scale (GRSS).

### **Future Studies**

Additional future studies should be conducted on public non-religious university campuses with our same research question, determining the relationship between religiosity and gender norms, that utilize random sampling with larger sample sizes. This would create more information that is better able to be generalized to other private universities, as well as to obtain more representative results and increase validity. Future research should also analyze how religiosity may impact gender role attitudes among graduate students. Lastly, a study that includes random samples from multiple different private universities that are located in a variety of geographic locations would provide a more diverse range of information on the relationship between religiosity and gender norms, increasing the validity of the results and providing better generalizability across more geographic regions.

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## Appendix A

### Recruitment Flyer

# PARTICIPATE IN STUDY → WIN GIFT CARD

## What is it about?

- A study exploring student's views on gender roles and what shapes them.
- Involves a 5-7 minute survey and an optional follow-up individual in-depth interview.
- Your response will be kept confidential.

Want to participate? Scan the QR code at the bottom!

## Requirements

**In order to participate in the study you must:**

- Be a currently enrolled student at Southern Adventist University
- Be in the undergraduate program
- Be between the ages of 18 and 24

## Contact info

- Sarah Cole:  
sarahcole@southern.edu
- Laura Gibbs:  
gibbs@southern.edu
- Sierra Dunzweiler:  
sdunzweiler@southern.edu

## Gift card!

Each person who completes the survey/interview will be entered into a drawing to get one of three \$10 Amazon gift cards. Winners will be contacted via email.





**Appendix B**  
**Google Forms Survey**

<https://docs.google.com/forms/d/1eCWE--IDA6NymhLwXp8kSozfPLjOH1aw0hLZmm-7sl/pre>  
[fill](#)

## Appendix C

### Interview Guide

**Opening:** Good morning/afternoon/evening], My name is \_\_\_\_ [name]. Thank you for taking time for this interview. The purpose of this study is to learn about your perspectives on gender norms and what factors influence those beliefs. The interview should take about 30-40 minutes. I want to remind you that your participation is voluntary and you can stop or leave at any time. Also, whatever you share with me I will keep confidential except if you tell me that you or someone else may be at risk of harm. With your permission, may I record this interview so that I can accurately reflect on what you have shared? Do you have any questions for me before we begin?

Remember, no answer is right or wrong, I'm just interested in hearing your perspective. If you have not filled out our survey, would you mind doing so before we begin? It will only take a couple of minutes and give us information about yourself and your perspectives.

**1. Tell me a little bit about yourself.**

- a. Probes
  - i. How did you come to be at Southern?
  - ii. How long have you been at Southern?
  - iii. What year are you?
  - iv. What major are you?

*We are now going to transition to talking a little bit about gender roles. As you know, our study is designed to study gender norms and factors that may influence them. For this study, we define gender norms as the expectation or assumption of how a person should act according to their assigned gender. Now I will ask you some questions regarding specific roles and your perspective.*

**2. We're interested in hearing your experience. What are your views on gender roles?**

**3. What is your perspective on gender roles within a relationship? :**

- a. Probes:
  - i. Who is the decision maker in the relationship?
  - ii. How a person is cared for.

**4. What is your perspective on gender roles within the workplace? What role does a woman or man have?**

**5. What is your perspective on gender roles within domestic roles or chores?**

- a. Probes:
  - i. Are there differences in domestic roles?

*From these questions it is apparent that gender roles and norms are very prevalent in our lives and within society.*

**6. Growing up, what influenced how you think of gender roles?**

- a. Probes:
  - i. What would you say has shaped your opinions?
  - ii. What were the gender roles in your family? In your school? In your place of work? With your friends? In your relationships?

- iii. What is your personal view of gender roles?
- iv. How do society's gender roles influence the way you act?

*Now I would like to ask you some questions regarding religiosity.*

**7. What role, if any, does religion have in your life?**

- a. Probes:
  - i. Explain what that looks like to you

**8. How religious would you consider yourself? Please explain.**

- a. Probes:
  - i. Do you believe in a higher power?
  - ii. Do you affiliate yourself with a religion? If yes, which one? For how long?
  - iii. Do you believe most everything under that religion?
  - iv. Do you believe you have become more or less religious over time? If so, explain.
  - v. If you have become more or less religious overtime, what has led you to be more or less religious?
  - vi. What factors, if any, have influenced your religion/spirituality?

**9. Describe the religious beliefs and practices, if any, you observed in your family growing up.**

- a. Probes:
  - i. What religious beliefs did/does your family hold?
  - ii. What religious practices did you or your family participate in?
  - iii. How did you view those religious beliefs and practices?
  - iv. Did you agree with those religious practices?

**10. How has your sense of religiosity influenced the gender roles, actions, and perceptions in your life?**

- a. Probes
  - i. How were gender roles portrayed in your place of worship? How did that impact you?
  - ii. Do you feel as though your religion/spirituality impact the gender norms you currently hold? If yes, how so?
  - iii. Has your view of gender norms influenced how you view the religion you affiliate with? Please explain.

**11. Is there anything else that you would like to share or ask?**

**Closing:** Thank you for participating in this interview. Your incitement and perspectives will help us better understand gender roles within our society and how religiosity may influence those norms. When we have written up the results of this study we would like you to read it and give us feedback on whether the interpretation reflects your experience. Is this something you would be willing to help us with? If so, what email address should I send it to?

**Incentives:** Within two weeks, we will announce the winners of the gift cards for completing the interview. How can we contact you if you are a winner?

## **Appendix D**

### **Religious Background and Gender Roles Study**

#### **INFORMED CONSENT FORM: SURVEY**

Researchers: Sarah Cole, Sierra Dunzweiler, & Laura Gibbs

#### **Introduction and Purpose**

Hello, our names are Sarah Cole, Sierra Dunzweiler, and Laura Gibbs, and we are social work majors at Southern Adventist University. We are conducting a study for our Research Methods II class taught by Dr. Nina Nelson. We are inviting you to participate in this study that explores what factors influence a person's perspective on gender roles.

#### **Who Can Participate**

You can participate in this study if you are currently:

- a) enrolled as an undergraduate student at Southern Adventist University
- b) between the ages of 18 and 24

#### **Study Content**

If you decide to participate, you will complete an online questionnaire (via Google Forms) that will take about 7-10 minutes to finish.

#### **Participation**

Participating in this study is voluntary. You can choose to stop at any time without any consequences to you. You can choose to not answer any particular question.

#### **Risks**

Any risk to participating in this study is very low. If you find that answering questions that you are asked brings up any additional questions that you want to explore, you can contact the Counseling Center at (423) 236-2782.

#### **Compensation**

If you complete the questionnaire, you will be entered into a drawing for one of three \$10 Amazon gift cards. If you also complete an interview for this study, you will gain an extra entry.

#### **Confidentiality and Use of the Results**

All personal identifying information will be kept entirely confidential. Answers you give will not be linked to your information. All data will be kept in password protected files. The survey dataset will be de-identified and only be reviewed by the researchers and our professor, Dr. Nelson. The research results will be presented to our class, campus research day, and other

scholarly audiences. One exception to confidentiality is if you tell us that you or others are at risk of harm, or if we hear of elderly or child abuse/neglect. In that case, we are required by law to make a report of these actual/potential harms.

**Contact Information**

Thank you for considering to be a part of this research. If you have questions or concerns, you may contact Sarah Cole (240-360-0376, [sarahcole@southern.edu](mailto:sarahcole@southern.edu)) or our professor, Dr. Nina Nelson (423-236-2635, [nnelson@southern.edu](mailto:nnelson@southern.edu)). This study had been approved by Southern's Institutional Review Board (IRB). If you have any concerns about the study, you may contact Robert Overstreet, the IRB Committee Chair, at (423) 236-2654.

**Authorization**

I have received the above information. I understand that I can withdraw my consent at any time and for any reason. I consent to participate in this study.

## **Appendix E**

### **Religious Background and Gender Roles**

INFORMED CONSENT FORM: IN-DEPTH INTERVIEW

Researchers: Sarah Cole, Sierra Dunzweiler, & Laura Gibbs

#### **Introduction and Purpose**

Hello, our names are Sarah Cole, Sierra Dunzweiler, and Laura Gibbs, and we are social work majors at Southern Adventist University. We are conducting a study for our Research Methods II class taught by Dr. Nina Nelson. We are inviting you to participate in this study that explores what factors influence a person's perspective on gender roles.

#### **Who Can Participate**

You can participate in this study if you are currently:

- a) enrolled as an undergraduate student at Southern Adventist University
- b) between the ages of 18 and 24

#### **Study Content**

One of the researchers will interview you for approximately 25-40 minutes at a place and time mutually agreed on. It will be audio-recorded so that we can accurately reflect on what you shared in the interview. The recordings will be transcribed (typed up).

#### **Participation**

Participating in this study is voluntary. You can choose to stop at any time and can choose to not answer any particular question.

#### **Risks**

Any risk to participating in this study is very low. If you find that answering questions that you are asked brings up any additional questions that you want to explore, you can contact the Counseling Center at (423) 236-2782.

#### **Compensation**

If you complete the interview you will be entered into a drawing for one of three \$10 Amazon gift cards. If you also complete an online survey for this study, you will have one extra entry into the drawing.

#### **Confidentiality and Use of the Results**

All personal identifying information will be kept entirely confidential. Answers you give will not be linked to any identifying information for you or anyone else you may mention. All data will

be kept in password protected files. Audio transcripts of the interview will be de-identified and only be reviewed by the researchers and our professor, Dr. Nelson. The research results will be presented to our class, campus research day, and other scholarly audiences. One exception to confidentiality is if you tell us that you or others are at risk of harm, or if we hear of elderly or child abuse/neglect. In that case, we are required by law to make a report of these actual/potential harms.

### **Contact Information**

Thank you for considering to be a part of this research. If you have questions or concerns, you may contact Sarah Cole (240-360-0376, [sarahcole@southern.edu](mailto:sarahcole@southern.edu)) or our professor, Dr. Nina Nelson (423-236-2635, [nnelson@southern.edu](mailto:nnelson@southern.edu)). This study has been approved by Sothern's Institutional Review Board (IRB). If you have any concerns about the study, you may contact Robert Overstreet, the IRB Committee Chair, at (423) 236-2654.

### **Authorization**

I have received the above information. I understand that I can withdraw my consent at any time and for any reason. I consent to participate in this study.