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A Resource-based Perspective on Work-Family Balance and Religion
among a Sample of Hindus

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Abstract

It is increasingly recognized that work and family roles are not fully separate life domains. Most existing literature defines interrole balance by emphasizing work and family roles alone; unfortunately, this narrow focus prevents us from recognizing individuals' engagements in many other roles that may also influence one's balance. The present study expands our thinking about work-nonwork role balance by presenting and testing a model that incorporates a third important role, involvement in an organized religion. Specifically, we examine religious involvement, among Hindus living in the United States ($N = 105$), as a predictor of resource gain and loss, and perceptions of work-family balance.

Individuals engage in many different social roles on a daily basis. Social roles help to define who we are, influence what we do, influence what we think about, influence how we feel about things, structure our use of time, and structure our use of physical location. According to Super (1990) an individual's combination of life roles (i.e., worker, family person, religious affiliate) could lead to either the negative effects of stress or the positive outcomes of satisfaction depending on the salience each role has in the individual's life. An imbalance between social roles can become an important source of stress for an individual (Frone, 2003).

Recent research has shown that it is inadequate to assume that work and family are truly separate or distinct life domains (Voydanoff, 2004). Today 53.1% of married couples with families have both husband and wife involved in the labor force (U.S. Bureau of the Census, 2007). Changing demographics, conditions of work, family-role expectations, and other factors have contributed to a closer relationship between the work and family domains and to greater permeability between these domains (O'Driscoll, Brough, & Kalliath, 2007). Technological advances have created more flexible work patterns and contributed to bringing work and family even closer. Though these advances may have brought about flexibility, they also add to the haziness of the boundary between one's job and family (O'Driscoll, Brough, & Kalliath, 2007).

Work-Family Balance

Work-family balance is essentially conceptualized as a state of equilibrium between work and family roles. However, recent attempts to provide a more specific definition have not fully succeeded. Indeed, "definitions of balance are not entirely consistent with one another" (Greenhaus, Collins, & Shaw, 2003, p. 511). Sometimes work-family balance is perceived simply as a lack of conflict between the two domains (O'Driscoll, Brough, & Kalliath, 2007). Other times, and in the present study, work-family balance is defined as the absence of conflict

or interference and the presence of facilitation or integration between work and family roles (Frone, 2003).

Along these lines, work-family balance involves two bidirectional components, work- to-family conflict (family- to- work conflict) and work- to- family facilitation (family- to-work facilitation) (Frone, 2003; Frone, Russell, & Cooper, 1992a, 1992b; Frone, Yardley, & Markel, 1997). According to Voydanoff (2004), work-family conflict and facilitation consist of cognitive appraisals of the effects of the work (family) domain on the family (work) domain. “The perception of work-family conflict or facilitation derives from assessing the extent to which demands hinder or resources enhance the performance of work and family roles” (Voydanoff, 2004, p. 398). According to Frone (2003), balance is achieved when low levels of conflict and high levels of facilitation are present.

Work-Family Conflict

Work-family conflict is a form of inter-role conflict in which the demands of work and family are incompatible in some respect so that participation in one role is more difficult because of participation in the other role (Greenhaus & Beutell, 1985). This conflict becomes an issue when (1) time devoted to the requirements of one role makes it difficult to fulfill requirements of another, (2) strain from participation in one role makes it difficult to fulfill requirements of another, and (3) specific behaviors required by one role make it difficult to fulfill the requirements of another (Greenhaus & Beutell, 1985).

As stated previously, work-family conflict is bidirectional: work-to-family conflict and family-to-work conflict. Work-to-family conflict refers to interrole conflict in which work-related activities interfere with performing family-related responsibilities. Family-to-work conflict is the opposite, time demands and psychological strain created by an individual’s efforts

devoted to family activities interfere with work responsibilities (Ilies, Wagner, Johnson, DeRue, & Ilgen, 2007). Most people report greater levels of work-to-family than family-to-work conflict (Aryee, Luk, Leung, & Lo, 1999; Netemeyer, Boles, & McMurrin, 1996). According to Voydanoff (2004) work-to-family conflict is associated with family absences, poor family role performance, and family dissatisfaction and distress, whereas family-to-work conflict is related to absenteeism, tardiness, poor job performance, and job dissatisfaction.

Work-Family Facilitation

Due mainly to the fact that work-family facilitation is a recent theoretical addition to this area of research, there is little in the way of published literature from which to pull. Facilitation among roles can occur when one role is enhanced by a person's participation in another role (e.g., serving as a religious education instructor at your church/temple may help you be a better trainer in the workplace, or vice versa). Frone (2003) defines work-family facilitation 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). As with work-family conflict there are two main types of facilitation.

The first, work-to-family facilitation, represents the extent to which the experiences, skills, and opportunities gained or developed at work enhance home life (Frone, 2003). The second, family-to-work facilitation, refers to the extent to which the positive mood behaviors, sense of accomplishment, support or resources received at home positively affect one's work role (Balmforth & Gardner, 2006). Facilitation can be enhanced when work (or family) activities help a person to develop skills or identify opportunities that can be used beneficially in both role domains (Voydanoff, 2004). Overall, work-family facilitation is associated with improved physical health and well-being, better marriages and parent-child interactions, and better

organizational outcomes such as job satisfaction, commitment, and productivity (Frone, 2003; Grzywacz & Marks, 2000).

The Present Study

Current theories of work-family balance explore the concept using the two domains of, work and family. This narrow focus constrains researchers from recognizing that individuals engage in activities in other role domains beyond work and family. These other roles also have the potential to influence a person's general perception of balance. One such very important domain for many people involves participation in an organized religion. Based on previous research, the present study is designed to expand our thinking about work-nonwork role balance and proposes that one's religious involvement will influence his/her ability to achieve work-family balance through the process shown in Figure 1.

It is suggested that one's degree or level of religious involvement will lead to either a gain or loss of particular resources in one's life depending on the quality (perceived as positive or negative) of the relationship. This gain or loss of particular resources is believed to influence coping strategies, which will then lead to work-family balance or a lack there of. These relationships are detailed more completely in the following sections.

Religious Involvement

Religion is an important factor to consider as we try to understand work-family and more generally work-nonwork balance because one's involvement in a religion can influence the way one governs his or her professional and family life. To many people, religion is a way of thinking (Pargament, 1997, p. 36). Religious involvement can provide people with a framework for living, applicable to the widest range of human experiences (Pargament, 1997, p. 132). It can also serve

as an important source of the moral frameworks that shape understandings of ideal family arrangements (Ammons & Edgell, 2007).

Every religion provides its followers with ways to come to terms with tragedy, suffering, and the most significant issues in life (Pargament, 1997, p. 3). In turn, religion provides individuals with methods to deal with conflicts between life domains. Those who are involved in a religion bring a reservoir of religious resources with them when they are faced with stressful issues in life (Pargament, 1997), such as times of imbalance between work and family. However, if the quality of this involvement is negative it could lead one to be drained of these resources.

Religion can help sustain people through their hardest times, but it could also make bad matters worse (Pargament, 1997, p. 10) if one's quality of involvement is negative. Negative involvement would include feeling as though God had abandoned you

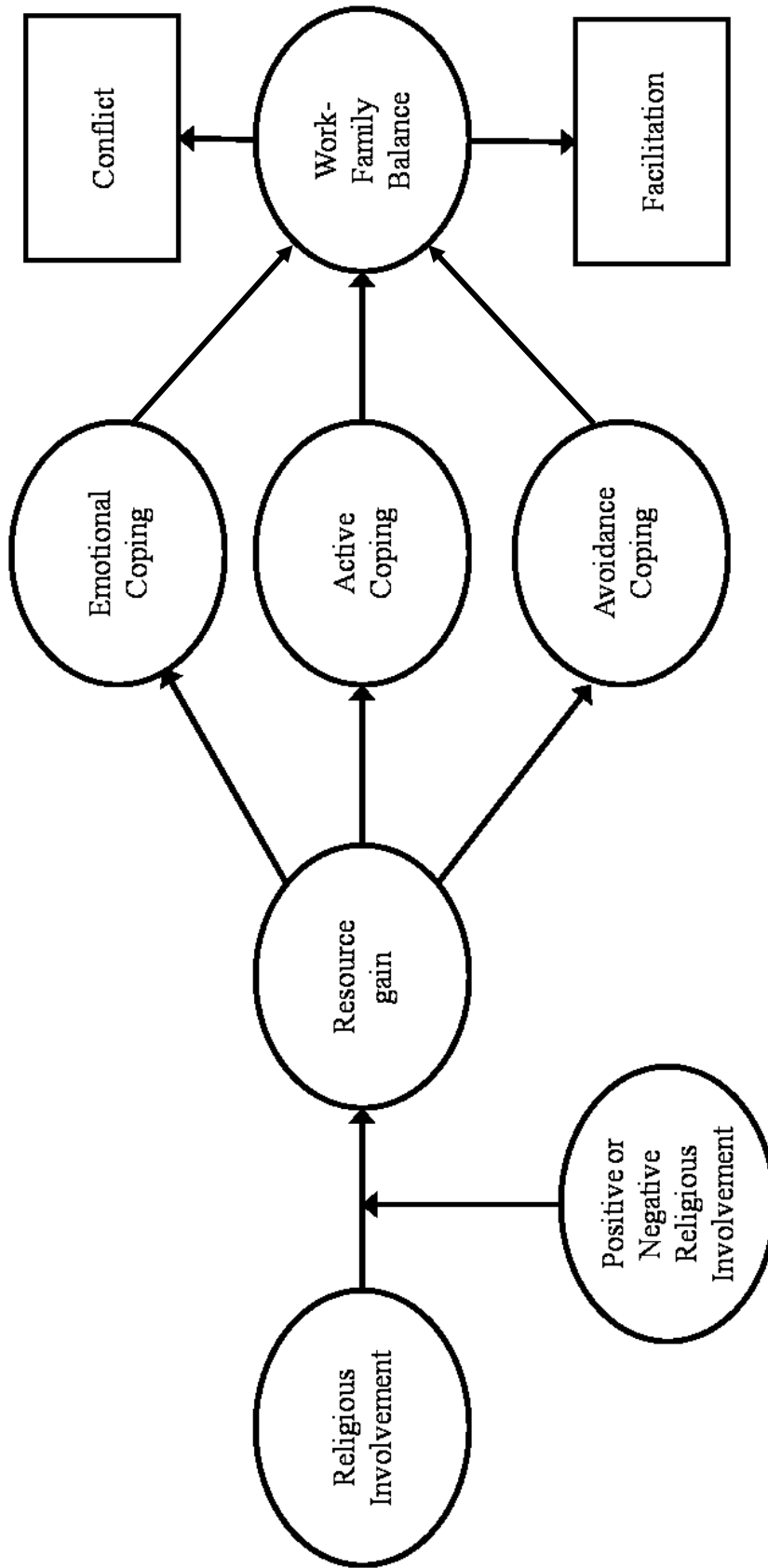


Figure 1. Conceptual Model Linking Religious Involvement, Resources, and Work-Family Balance

or expressing anger towards God during stressful periods of life. Essentially, if one is highly negatively involved in religion this involvement could lead to a drain in resources, and in turn a lack of balance between life domains, because they would be expending resources by being involved, but would not be gaining anything in return.

Religion provides individuals with guidance about where to go and how to get there during stressful periods in life (Pargament, 1997, p. 5). Religious involvement also offers a formal mechanism that can provide an individual with a positive social network and opportunities for enhancing transferable skills and opportunities (i.e., increased interrole facilitation). The religious world helps people to understand their personal limitations and encourages them to go beyond themselves for solutions (Pargament, 1997). Going beyond oneself for solutions will allow an individual to utilize the resource of social support. Most of a religion's power lies in its ability to assess negative situations from an alternative vantage point, and in turn crises become an opportunity for closeness with God (Pargament, 1997). "Religion places negative events in a positive sacred context without denying or distorting the fact that a fundamental change has taken place" (Pargament, 1997, p. 173). This aspect of religion will allow for an individual's quality of involvement to be positive.

Religion and Resources

One's involvement in many roles, such as work, family, and religion, can lead to either a gain or decline in one's personal and social resources. In relation to work and family-based resources, most research suggests that more of these resources are associated with decreased work-family conflict and enhanced facilitation (Hill, 2005). Also, the chances of work-family facilitation being achieved are increased through the exploitability of resources (O'Driscoll, Brough, & Kalliath, 2007). In other words, the chances of facilitation being obtained are

increased by the usefulness of the resources one acquires. If the resources gained are not useful to an individual the chances of interrole facilitation will not increase.

Greenhaus and Powell (2006) identified five types of resources that could be generated in one life role which may have the ability to influence the quality of life in another role:

- 1) *Skills and perspectives* (e.g., cognitive, interpersonal, and multi-tasking skills; ways of defining problems or situations).
- 2) *Psychological and physical resources* (e.g., self-esteem, optimism, physical health).
- 3) *Social-capital resources* (i.e., influence and information derived from interpersonal relationships in work, family, and religious roles).
- 4) *Flexibility* (i.e., discretion in the timing, pace, and location at which role requirements are met).
- 5) *Material resources* (i.e., money and gifts derived from the work or family domains).

Many researchers have investigated the lack of resources as a predictor of work-family conflict and decreased facilitation through two theories: Role Strain Hypothesis (Greenhaus & Beutell, 1985) and the Conservation of Resources Model (COR; Hobfoll, 1989). The role strain hypothesis is that individuals have finite amounts of psychological resources, time, and physical energy (O'Driscoll, Brough, & Kalliath, 2007). Each life role an individual has, such as work, family, and religion, exerts demands on these finite resources (Kahn, Wolfe, Quinn, Snoek, & Rosenthal, 1964). Strain occurs when the demands of one's roles exceed his/her resources, time, and energy, resulting in conflict in both the work and family domains (Frone, Russell, & Cooper, 1992; Netemeyer, Boles, & McMurrian, 1996). One's involvement in an organized religion could lead to a drain of resources and in turn a lack of "balance" between work and family roles.

The COR model states that individuals act to acquire and maintain a variety of resources, such as objects, energies, conditions, and personal characteristics (O'Driscoll, Brough, & Kalliath, 2007). An individual who has many resources will experience less stress and conflict, because some resources will act as moderators against conflict (O'Driscoll, Brough, & Kalliath, 2007). Also, those who maintain a large store of resources may experience resource spillover between work, family, and religion, which would result in facilitation.

With relevance to the present study, the COR model classifies gender, marital status, age, job tenure, job rank and status as critical personal resources (O'Driscoll, Brough, & Kalliath, 2007). It is possible that positive religious involvement can serve as an additional source of important psychosocial resources, therefore possibly enhancing facilitation and overall balance. In other words, one's involvement in an organized religion could result in additional resources that would be useful when managing work-family interface challenges, thereby potentially leading to higher levels of work-family balance. However, it is also possible that religious involvement, if negative, could cause one to be further drained of these psychosocial resources, therefore increasing conflict and decreasing overall balance.

Resources and Coping

The resources individuals may gain/lose from religious involvement could influence the particular coping strategies they utilize. Coping is a transactional process of exchange and encounter between an individual and a situation within a larger context (Pargament, 1997, p. 84). The possession of sufficient coping skills can be a crucial deciding factor in whether the benefits of combining multiple roles will outweigh the costs (Perrone, Ægisdóttir, Webb, & Blalock,

2006). Voydanoff (2002) found that coping strategies mediated the relationship between work-family interface and outcomes, for example work and family satisfaction (or facilitation).

Societal relationships (such as work, family, and religious roles) are completely intertwined in coping, it is virtually impossible to remove an individual from the various relationships they are involved in (i.e., family, work, and religion) (Pargament, 1997, p. 85-86). Individuals bring these relationships into the coping process, and these relationships can either assist in the coping process or create obstacles and impediments of their own (Pargament, 1997, p. 85).

Carver, Scheier, and Weintraub (1989) have identified three types of coping strategies that could be utilized by an individual, which could lead to work-family balance or a lack thereof:

- 1) *Active coping*: attempts to remove the stressor or decrease its effects
- 2) *Avoidance coping*: includes denial, behavioral and mental disengagement from the stressful situation, or the use of drugs and alcohol
- 3) *Emotion-focused coping*: getting moral support, sympathy, or understanding

Active coping is considered to be a positive method of coping with stressful situations, whereas, avoidance and emotion-focused coping are both considered to be negative methods of dealing with stress.

Hypotheses

In this study two general hypotheses were examined. Based on previous studies and the literature presented in the preceding sections, it was expected that religious involvement would influence a person's level of resources. The nature of this influence was expected to depend on whether the quality of this involvement was positive or negative for the individual. Hence, an

interactive effect between religious involvement in general and the positive/negative quality of this involvement was hypothesized.

Hypothesis 1a: Those individuals with a high degree of positive religious involvement will have a higher level of resource gain.

Hypothesis 1b: Those individuals with a high degree of negative involvement will have a lower level of resource gain.

Following this, it was also expected that a person's degree of resource gain (measured on a continuum from loss to gain) would then be negatively associated with reported levels of work-family conflict and positively associated with levels of work-family facilitation (indicators of balance). In addition, these relationships were expected to be mediated by the individuals' coping behavior (positive or negative). Therefore, the following hypotheses were tested:

Hypothesis 2a: Resource gain will be negatively associated with work-family conflict and this relationship will be mediated by a person's coping behavior.

Hypothesis 2b: Resource gain will be positively associated with work-family facilitation, and this relationship will be mediated by a person's coping behavior.

In order to minimize other possible influential factors, data collection focused on members of one specific religion. Specifically, participants were practicing Hindus within the United States. This population was targeted, because Hinduism is a fairly well defined religion that clearly encourages multiple role engagements (e.g., the second stage of life is that of the householder, in which Hindus are expected to engage in family, vocation, and community; Smith, 1991, p. 51).

“Hinduism posits an extensive self that lives successive lives in the way a single life lives successive moments” (Smith, 1991, p. 25). In keeping with this statement then, one who is

involved in many life domains lives “successive lives” rather than one life with many separate moments. Living successive lives, rather than one with separate moments, would theoretically allow one to carry over beneficial resources from one role (life) to another. This in turn could be expected to facilitate a person’s interrole balance. These tenants of Hinduism make this population an important focus of study involving work-nonwork role interface issues. We also felt this would provide a solid benchmark against which samples from other religions could be compared.

In line with our hypotheses, this Hindu expectation of multiple role engagement could lead to an increased drain in resources because one’s resources would be divided among the three role domains. It is also possible, however, that if one successfully manages his/her engagement in all three areas that additional resources could be garnered, such as pleasure through marriage and family, success through vocation, and sense of duty or pride through civic participation (Smith, 1991, p. 51). These, in turn, could contribute to interrole facilitation.

The Hindu religious belief that “you can have what you want” (Smith, 1991, p. 13), allows followers to feel as though they can engage fully in many life roles and still achieve what they want in life. Within this religious orientation, one of life’s limitations is the concept of a “restricted being”, which refers to the boundary of the self (Smith, 1991, p. 24). The definition of one’s being should be evaluated in terms of the size of their spirit and, the range of reality with which they identify (Smith, 1991, p. 24). Essentially, the more life domains (e.g., work, family, and religion), you engage in, the greater your overall being. For example, a man who identifies with his family, finding joy in his family’s joy, would have that much reality; on the other hand, a woman who identifies with all humankind would be that much greater (Smith, 1991, p. 24).

According to Hindu beliefs, one path to God is through work (Smith, 1991, p. 37). This belief could provide followers with the motivation to engage in work without feeling burdened by it, which in turn would result in balance between work and other life roles. However, it could also lead one to feel obligated to place work above personal satisfaction, and in turn increase conflict between the work and family domains. Hindu doctrine states that one should engage in work in a way that will bring the highest rewards (Smith, 1991, p. 37). If Hindus are engaging in work in a way in which they are obtaining the highest rewards, they are essentially gaining many valuable resources that could be used in other domains.

Method

Sample

Data were gathered from a sample of 105 employed and practicing Hindus who also have active family (as defined by the individual) role involvements. Participants were contacted via in-person appeals and snowball sampling. The snowball method is one that produces a sample based on referrals made by people who share or of know others who represent the attributes that are of research interest (Biernacki & Waldford, 1981). This sampling strategy was selected because of the challenge of reaching participants within this population. The sample consisted of 56 females and 45 males (some participants did not respond). Over three-quarters of respondents (77%) considered India to be their country of origin. Gujarati, a language from a particular region of India, was considered to be the primary language for over half of the participants (71%), with English being second most reported (27%).

Most participants were working full-time (76%) and the mean number of dependents among participants was 2 (SD=1.73). The mean level of education achieved by participants was the completion of a bachelor's degree. Only 8% of participants ($n = 8$) had children under the age of 6 in their household. The majority of participants, 82% were married or living as married, 15% were single, and only 2% were divorced/separated or widowed. The average age of participants at the time of this study was 47 years (SD=11.56).

Procedure

Participants completed either a paper and pencil or an internet-based survey (identical question formats) that consisted of the measures described in the following paragraphs. Participants were recruited in person from temples and religious events and asked to participate. Those who chose to fill out a hard copy were given approximately two weeks to return the survey, either by mail (using prepaid envelopes) or in person (picked up by the researcher). These surveys were then securely kept by the researcher in a locked room that only she had access to. The internet-based surveys were hosted by SurveyMonkey, but monitored by the thesis advisor on a secure computer within the psychology department.

Measures

All items for the measures used in this study are available in Appendix A.

Demographic information. Certain demographic information was collected for the purposes of sample description and to serve as covariates in all analyses (in an effort to be consistent with previous research): Number of children under the age of 6 (e.g., Voydanoff, 2004), marital status (e.g., Cullen & Hammer, 2007), age (e.g., Grzywacz & Butler, 2005), sex (e.g., Voydanoff, 2005), country of origin, primary language, work status (part or full time),

number of dependents in the household, and education level (e.g., van Steenbergen, Ellemers, & Mooijart, 2007).

Sex was coded as 0 for male and 1 for female. Age was measured with one item asking respondents to write in their current age. Participants were asked to respond to the question “How many of your children are under 6 years old?” by writing in the number of their children below the age of 6. In order to measure marital status participants were asked to report their current relationship status (single vs. married/living as married). Country of origin was assessed by asking participants to answer the question “What is your country of origin?”

Participants were also asked to report their primary language, as an indication of their ability to understand the survey. In order to assess work status participants were asked to circle one option between part-time and full-time. Participants were asked to respond to the question “How many people depend on you for their care or survival?” Education level was measured with one item asking respondents to circle one of the following: some high school, completed High School Diploma/GED, some college, completed a Bachelor’s Degree, some graduate school, and completed a Graduate Degree.

Religious involvement. Five items from the Personal Life Values Questionnaire by Hyde and Weathington (2006) were used as a measure of degree of religious involvement ($\alpha = .81$). Each item consists of five response levels that represented extreme to not-extreme behaviors and participants were asked to choose one for each. A sample item consists of the following choices: My religion is my highest priority (5), My religion is one of my top priorities (4), My religion is sometimes a priority to me (3), My religion is rarely a priority to me (2), and Religion is not a priority to me (1). All items were reverse scored so that a higher score represents more religious involvement.

To measure the positive and negative quality of religious involvement, items were adapted from the RCope scale developed by Pargament, Smith, Kneeing, and Perez (1998). This measure consists of two subscales: positive religious involvement (9 items; $\alpha = .89$) and negative religious involvement (6 items; $\alpha = .78$). The response scale has been modified from a Likert-type scale ranging from 0 (not at all) to 3 (a great deal), to one in which response options range from 1 (don't do this at all) to 7 (do this a lot). Sample items are "Looked to God for strength, support, and guidance in a crisis" and "Expressed anger at God for letting terrible things happen."

The orientation of the following item was slightly modified to improve its relevance to the present sample: "Disagreed with the way my church wanted me to understand and handle a situation." The modified item reads as follows: "Disagreed with the way my church or temple wanted me to understand and handle a situation." The following items from the original RCope Scale were also identified as possibly irrelevant for the purposes of this study, therefore they were not included: "Prayed for those who were killed in the bombing and for the well-being of their families and friends," "Reminded myself that the victims of the bombing are now at peace with God in heaven," "Prayed for the spiritual salvation of those who committed the bombing," "Felt that the bombing was God's way of punishing me for my sins and lack of spirituality," "Prayed to God to send those who were responsible for the bombing to Hell."

Degree of resource gain. An adapted version of the Conservation of Resources Evaluation (Hobfoll & Lilly, 1993), a list of 74 resources, was used as a measure of the resources gained or lost as a result of participation in an organized religion. Sample items include "Sense of pride in myself" and "Personal health." Participants were asked to rate each resource twice. First participants were asked to rate each resource on a scale ranging from 1 (little loss) to 7

(great loss) in relation to how much they feel their involvement in an organized religion has resulted in a decrease in that particular resource in their life ($\alpha = .99$). Then they were asked to rate each resource again on a scale from 1 (little gain) to 7 (great gain) in relation to how much they feel their involvement in an organized religion has resulted in an increase in the resource in their life ($\alpha = .98$). Degree of resource gain was calculated by subtracting the total resource loss score from the total resource gain score, such that higher, positive scores reflected a stronger degree of resource gain, while lower, negative scores reflected a stronger degree of resource loss.

The following items from the COR Evaluation were identified as irrelevant or not connected to one's religious involvement for the purposes of this study and removed from the list of rated resources: "Necessary appliances for home," "Adequate furnishing for home," "Money for 'extras'," "Money for transportation," "Medical insurance," "Status/seniority at work," "Clothing that is more than what I need," "Home that is more than what I need," "Personal transportation (car, truck, etc.)," "Time for adequate sleep," "Adequate clothing," "Clothing that is more than what I need," "Free time," "Time for work," "Housing that suits my needs," "Status/seniority at work," "Adequate food," "Home that is more than what I need," "Extras for children," "Understanding from my employer/boss," "Savings or emergency money," "Support from co-workers," "Adequate income," "Adequate credit (financial)," and "Retirement security (financial)."

Coping. An 18-item modified version of "The Cope Scale" was used as the measure of coping. This measure of coping consists of three subscales: active coping (5 items; $\alpha = .88$), avoidance coping (8 items; $\alpha = .75$), and emotion-focused coping (5 items; $\alpha = .85$). The active and avoidance coping items were developed internally at Walter Reed Army Institute of Research and used by Jex, Bliese, Buzzell, and Primeau (2001). The emotion-focused items were

taken from Carver, Scheier, and Weintraub's (1989) COPE scale. The response scale has been modified from a scale ranging from 1 (I usually don't do this at all) to 4 (I usually do this a lot) to a scale in which response options range from 1 (don't do this at all) to 7 (do this a lot). Sample items include "Complain to others" and "I let my feelings out."

Work-family balance. The results of the work-family conflict and the work-family facilitation scales were used to assess work-family balance. A high score on the facilitation scale and a low score on the conflict scale are believed to result in a high level of balance. The level of balance that participants are experiencing will also be assessed. Level of balance was also measured using the following item: "To what degree do you feel your work and family lives are balanced?" Response options ranged from 1 (not at all balanced) to 7 (completely balanced).

An 18-item measure was used to evaluate work-family conflict (Carlson, Kacmar & Williams, 2000; Stephens & Sommer, 1996). This measure contains six subscales: time-based work interference with family (3 items; $\alpha = .89$), time-based family interference with work (3 items; $\alpha = .86$), strain-based work interference with family (3 items; $\alpha = .90$), strain-based family interference with work (3 items; $\alpha = .91$), behavior-based work interference with family (3 items; $\alpha = .87$), and behavior-based family interference with work (3 items; $\alpha = .92$). Response options ranged from 1 (strongly disagree) to 7 (strongly agree). Sample items included "My work keeps me from my family activities more than I would like" and "Due to stress at home, I am often preoccupied with family matters at work."

A multidimensional work-family spillover scale (Hanson, Hammer, & Colton, 2006) was used as a measure of work-family facilitation. The scale consists of 18 items and contains four subscales: work to family affective positive spillover (2 items; $\alpha = .92$), work to family instrumental positive spillover (7 items; $\alpha = .96$), family to work affective positive spillover

(2 items; $\alpha = .86$), and family to work instrumental positive spillover (7 items; $\alpha = .95$).

The response scale was modified from a Likert-type scale ranging from 1 (strongly disagree) to 5 (strongly agree) to one with response options ranging from 1 (strongly disagree) to 7 (strongly agree). Sample items include “Behaviors required by my job lead to behaviors that assist me in my family life” and “Abilities developed in my family life help me in my job.”

Analyses

Two analytical techniques were used to test the proposed hypotheses. First, moderated hierarchical regression was used to test for the interactions between degree of religious involvement and positive/negative quality of religious involvement. Second, Preacher and Hayes (2008) approach for simultaneously testing multiple mediators was used to test the second set of hypotheses. The Preacher and Hayes method uses bootstrapping to generate more accurate statistical estimates that can be used to evaluate the contribution of each individual mediator to the dependent variable. Based on prior work-family balance studies number of children under the age of 6 in the household, marital status, age, sex, work status and number of dependents in the household were included in all models as covariates because of their demonstrated influence on work-family conflict and facilitation. Controlling for these influences allowed for a more adequate and clear testing of the hypotheses that were the focus of the present study.

Results

The results of this study are presented in two sections. First, descriptive statistics and correlations among all variables are presented. Second, moderated regression and multiple mediation results are discussed in relation to each hypothesis.

Descriptive Statistics and Correlations

Basic descriptive statistics and correlations among all variables are presented in Table 1. Interestingly, resource gain was found to be significantly negatively correlated with overall work-family conflict and significantly positively with work-family facilitation. This suggests as one's level of resource gain decreases their level of conflict increases and as their level of resources increases so does their level of facilitation. Work-family conflict was also found to be significantly positively correlated with avoidance coping, whereas work-family facilitation was found to be significantly positively related to active coping. Resource gain was also found to be significantly positively correlated with active coping. Work-family conflict and avoidance coping were also found to be significantly related to negative religious involvement. However, work-family facilitation, resource gain, and active coping were all found to be significantly and positively related to positive religious involvement.

Moderated Regression and Multiple Mediation

Moderated regression results for Hypothesis 1a can be found in Table 2. Hypothesis 1a, which stated that those with a high degree of positive religious involvement would experience higher levels of resource gain, was not supported. Although degree of religious involvement was found to be a significant predictor of resource gain, over and above the demographic covariates, one's positive religious involvement had no significant effect on resource gain and the interaction of positive involvement and level of religious involvement was nonsignificant.

Hypothesis 1b, which stated that those with a high degree of negative involvement would experience a lower level of resource gain, was only partially supported. Results for Hypothesis 1b can be found in Table 3. Degree of religious involvement was significantly positively related to resource gain and negative religious involvement was significantly negatively related to resource gain, over and above the influence of demographic covariates. However, the interaction of degree of involvement and negativity of that involvement was not statistically significant.

Table 1. Descriptive Statistics for All Main Study Variables.

	M	SD	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.
1. Female	n/a	n/a														
2. Married	n/a	n/a	.28 **													
3. Age	47.94	12.12	.30 **	.40 **												
4. # of children under 6	0.13	0.44	-.03	.13	-.29 **											
5. # of dependents	1.97	1.55	.00	.16	.04	.12										
6. Full-time work	n/a	n/a	-.17	.13	-.14	.07	.28 **									
7. Degree of religious involvement	19.53	4.09	.26 **	-.19	-.16	.00	.05	.14								
8. Positive religious involvement	50.37	11.26	.19 *	-.14	.03	.02	-.04	.11	.53 **							
9. Negative religious involvement	19.06	7.02	-.03	.03	-.12	.27 **	.10	.08	-.13	.03						
10. Resource gain	181.42	115.49	.10	-.02	-.08	.09	-.15	-.01	.45 **	.46 **	-.19					
11. Active coping	28.51	6.06	-.09	.16	.09	.04	.18	.01	.29 **	.42 **	.07	.33 **				
12. Avoidance coping	25.28	7.56	.12	-.33 **	-.21 *	-.08	.24 *	.08	.15	.16	.41 **	-.15	.07			
13. Emotional coping	22.76	6.59	.12	-.19	-.21 *	-.10	.14	.00	.08	.15	.17	.03	.20 *	.32 **		
14. Work-family conflict	53.96	25.23	-.06	-.05	-.01	.05	.25 **	.04	-.06	-.01	.29 **	-.33 **	-.10	.33 **	.07	
15. Work-family facilitation	91.71	25.35	-.03	-.03	.08	.13	.01	.03	.22 *	.26 **	.05	.36 **	.29 **	.04	-.08	.16

Note. N = 105; * p < .05, ** p < .01; Female coded 1 = Female, 0 = Male; Married coded 1 = married/living as married, 0 = single, divorced/separated, widowed; Full-time work coded 1 = full-time, 0 = < full-time

Table 2.

Moderated Regression Results for Resource Gain Predicted by Demographic Covariates, Degree of Involvement, and Positive Religious Involvement

<i>Predictors</i>	Resource Gain		
	β		
	Step 1	Step 2	Step 3
Sex	0.12	-0.01	-0.01
Married	-0.01	0.12	0.13
Age	-0.01	-0.05	-0.05
# of children under 6	0.10	0.14	0.15
# of dependents	-0.22	-0.21 *	-0.21 *
Full-time work	0.05	0.03	0.03
Degree of religious involvement		0.43 **	0.43 **
Positive religious involvement		0.19	0.19
Degree x positive involvement			0.02
	ΔR^2	0.06	0.26
	ΔF	0.89	15.67 **
	Adjusted R^2	0.00	0.24
	F	0.89	4.82 **

Note. $N = 91$; * $p < .05$, ** $p < .01$; Female coded 1 = Female, 0 = Male; Married coded 1 = married/living as married, 0 = single, divorced/separated, widowed; Full-time work coded 1 = full-time, 0 = < full-time; all variables were standardized before entry and creation of the cross-product term, and the betas reported are the properly standardized coefficients (Cohen, Cohen, West, & Aiken, 2003).

Table 3.

Moderated Regression Results for Resource Gain Predicted by Demographic Covariates, Degree of Involvement, and Negative Religious Involvement

<i>Predictors</i>	Resource Gain			
	β			
	Step 1	Step 2	Step 3	
Sex	0.12	0.02	0.02	
Married	-0.01	0.11	0.11	
Age	-0.01	0.00	0.00	
# of children under 6	0.10	0.21 *	0.20	
# of dependents	-0.22	-0.27 **	-0.27 **	
Full-time work	0.05	0.06	0.06	
Degree of religious involvement		0.51 **	0.51 **	
Negative religious involvement		-0.21 *	-0.21 *	
Degree x negative involvement			-0.01	
	ΔR^2	0.06	0.28	0.00
	ΔF	0.89	17.50 **	0.01
	Adjusted R^2	0.00	0.28	0.27
	F	0.90	5.31 **	4.66 **

Note. $N = 91$; * $p < .05$, ** $p < .01$; Female coded 1 = Female, 0 = Male; Married coded 1 = married/living as married, 0 = single, divorced/separated, widowed; Full-time work coded 1 = full-time, 0 = < full-time; all variables were standardized before entry and creation of the cross-product term, and the betas reported are the properly standardized coefficients (Cohen, Cohen, West, & Aiken, 2003).

Hypothesis 2a, which stated that resource gain would be negatively associated with work-family conflict and that the relationship would be mediated by a person's coping behavior, was only partially supported. Multiple mediation results for Hypothesis 2a are presented in Table 4. Resource gain was found to predict active coping mechanisms and avoidance coping was found to predict increased conflict, however there was no strong evidence for significant indirect effects of resource gain on work-family conflict through this set of three coping-related mediators. Figure 2 summarizes this portion of the model along with path coefficients from the multiple mediation analysis.

Hypothesis 2b, which stated that resource gain would be positively associated with work-family facilitation and that the relationship would be mediated by a person's coping behavior, was fully supported. Multiple mediation results for Hypothesis 2b are presented in Table 5. Resource gain was found to be significantly related to active coping, but no significant indirect effects of resource gain on work-family facilitation through the three coping mediators were identified. Resource gain was found to have a significant direct effect on facilitation, outside of the indirect effects of the mediators. Figure 3 summarizes this portion of the model along with path coefficients from the multiple mediation analysis.

Table 4.

Summary of Indirect Effect Tests Predicting Work-Family Conflict

	Point estimate	SE	BC CI	
			Lower	Upper
<i>Resource gain --> Coping behaviors --> Work-family conflict</i>				
Active coping	0.002	0.010	-0.019	0.023
Avoidance coping	-0.006	0.008	-0.026	0.006
Emotional coping	0.001	0.003	-0.003	0.013
TOTAL	-0.004	0.013	-0.031	0.024
Full model Adjusted $R^2 = .21$, $F(10, 96) = 2.51$, $p = .01$				

Note. The procedures followed for this analysis are summarized in Preacher & Hayes (2008) and described in the manuscript itself; BC CI = bias-corrected confidence interval estimates, based on 5,000 bootstrapped samples at a 95% CI.

Table 5.

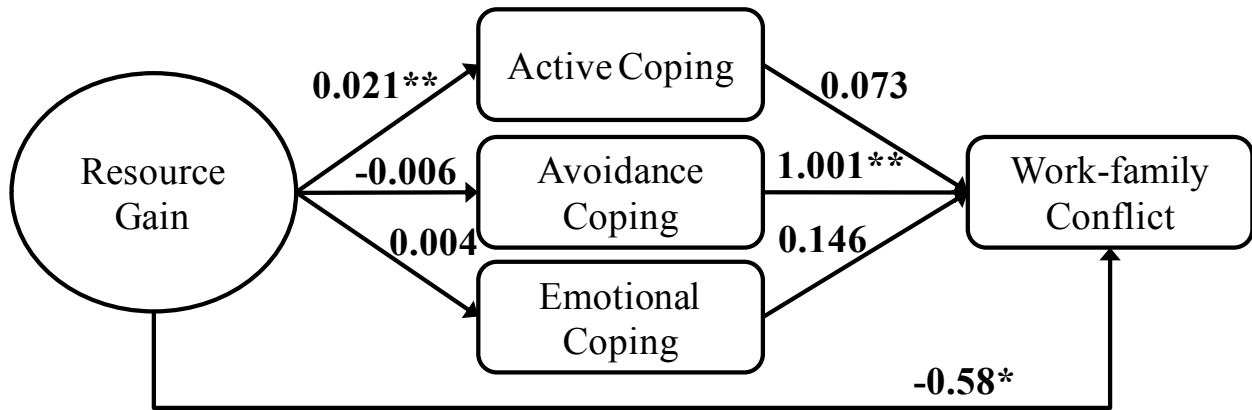
Summary of Indirect Effect Tests Predicting Work-Family Facilitation

	Point estimate	SE	BC CI	
			Lower	Upper
<i>Resource gain --> Coping behaviors --> Work-family facilitation</i>				
Active coping	0.017	0.013	-0.005	0.047
Avoidance coping	-0.003	0.004	-0.018	0.001
Emotional coping	-0.002	0.004	-0.015	0.004
TOTAL	0.012	0.015	-0.016	0.044
Full model Adjusted $R^2 = .23$, $F(10, 94) = 2.83$, $p = .004$				

Note. The procedures followed for this analysis are summarized in Preacher & Hayes (2008) and described in the manuscript itself; BC CI = bias-corrected confidence interval estimates, based on 5,000 bootstrapped samples at a 95% CI.

Figure 2.

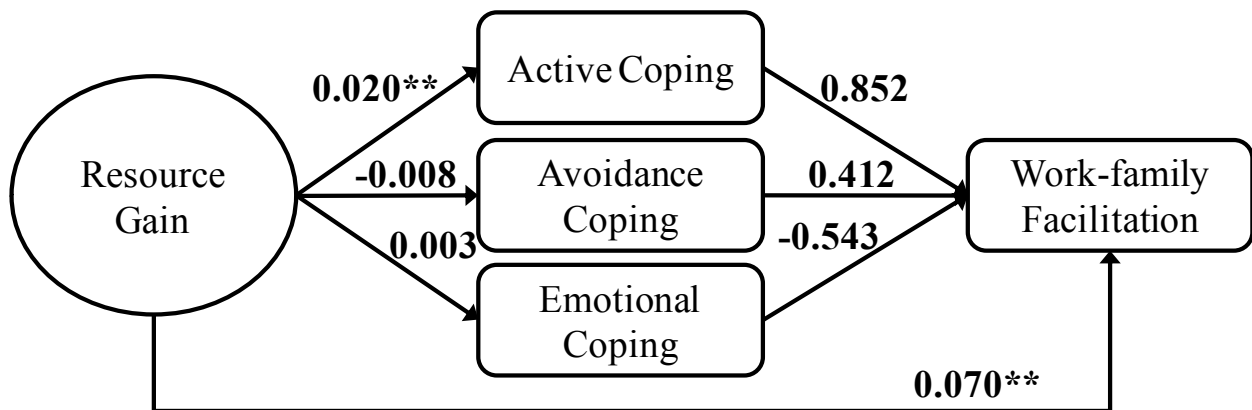
Path Coefficients from Model Predicting Work-Family Conflict from Resource Gain, via Three Coping Behavior Mediators



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

Figure 3.

Path Coefficients from Model Predicting Work-Family Facilitation from Resource Gain, via Three Coping Behavior Mediators



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

Discussion

This exploratory study sought to expand our thinking on work-nonwork role balance. To accomplish this, two sets of hypotheses were tested. These examined the effects of religious involvement on one's level of resource gain and the effects of resource gain on work-family conflict and facilitation (components of balance) mediated by coping strategies. The results of these analyses provide three major contributions to the literature.

First, the results provide strong support for the theoretical proposition that one's level of resource gain is directly related to the degree of their religious involvement. This was found to be true regardless of whether the quality of one's involvement was positive or negative. Interestingly, negative religious involvement was found to be negatively related to resource gain, therefore suggesting that as one's level of negative religious involvement increases their level of resources decreases. However, reverse causality cannot be ruled out. It is also possible that as one's level of resources decreases their level of negative religious involvement increases. Although no evidence was identified for a significant interaction of degree and quality of involvement in the present study, conceptually this is still a logical possibility that deserves future study with a larger sample of data that would have higher statistical power.

Second, support was also found for the proposition that one's level of resource gain would be significantly related to the coping mechanisms they employ. In particular, resource gain was found to be positively related to active coping. This suggests that as one obtains additional resources, their use of positive coping mechanisms (active coping) increases. The present data is cross-sectional, preventing causal attributions, but future research could test this relationship in a more prospective fashion. Religion may help people to identify elements that

can and cannot be controlled, which could in turn have an impact on locus of control perceptions over time.

Third, although the proposition that one's level of resource gain would be related to work-family conflict and facilitation via coping mechanisms was not supported, resource gain was found to have a significant negative effect on conflict and positive effect on facilitation.

Limitations and Future Research

Although this study has provided many interesting outcomes and areas for new research, it is not without its flaws. Therefore, this study's findings should be interpreted with the following limitations in mind. First, the findings of this study may not be generalizable. Due to the fact that only Hindus were included in this study, the results are limited to this population. Future studies should build on this one and examine the proposed relationships among members of other religions. A comparison of resource gain and work-family balance among members of different religions would also be a direction for future research.

Second, a snowball sampling technique was used, which could lead to self-selection bias. Therefore, the results of this study may be biased to the opinions and lifestyles of this particular subset of Hindus. It is also possible that those who experience high levels of work-family conflict may be less likely to participate in research such as this because they already feel overwhelmed.

Third, the sample size for this study was rather small. This could have resulted in lower statistical power, especially on the interaction tests, and did not allow for the use of advanced analysis techniques, such as structural equation modeling. Future studies should try to increase the sample size and test the proposed hypotheses using a more advanced method.

Fourth, common method bias could have caused measurement error, which threatens the validity of the results about the relationships between measures (Podsakoff, Mackenzie, Lee, & Podsakoff, 2003). Measurement error could have resulted from social desirability, which refers to an individual's need for social approval and the belief that this can be obtained by responding to questions in a socially acceptable manner that portrays them in positive light, regardless of their true feelings. Transient mood states could also have affected the outcomes of this study. Transient mood state refers to participants answering questions about both the predictor and the criterion while in a particular mood, which could produce artificial covariance. One way for future studies to avoid common method bias would be to temporally separate the measurement of predictor and criterion variables.

Conclusion

The present study is among the first to specifically consider the relationship between a person's religious involvement, experienced resource gain, and work-family balance. Limitations included the use of respondents from one religion, self-selection bias, and the small sample size. Given these limitations, this study should be considered a stepping stone for future research along these lines, and a starting point for realizing the fact that individuals engage in many life roles and that these roles can have an impact on one's level of work-family balance.

The present study confirmed that religious involvement does effect one's level of resources and in turn their level of balance, via coping mechanisms. Individuals can gain from being engaged in many life roles, as long as their involvement is positive. It is important that the concept of work-family balance be further developed theoretically and researched while including other life domains. As this study shows, involvements in other life domains may be important.

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Appendix A

Religious Involvement (Hyde & Weathington, 2006)

Please choose one response for each of the following items:

1. My religion is...
 - my highest priority.
 - one of my top priorities.
 - sometimes a priority to me.
 - rarely a priority to me.
 - not a priority to me.

2. My religion...
 - rules my life activities.
 - usually rules my life activities.
 - sometimes rules my life activities.
 - rarely rules my life activities.

 - does not rule my life activities.

3. My religion...
 - affects how I see this world.
 - usually affects how I see this world.
 - sometimes affects how I see this world.
 - seldom affects how I see this world.
 - never affects how I see this world.

4. I...
 - value my religion more than anything.
 - usually value my religion more than anything.
 - sometimes value my religion more than anything.
 - rarely value my religion more than anything.
 - do not value religion.

5. I...
 - consider myself to be a very religious person.
 - usually consider myself to be a religious person.
 - sometimes consider myself to be a religious person.
 - rarely consider myself to be a religious person.
 - do not consider myself to be a religious person.

Religious Involvement (Pargament, Smith, Koenig, & Perez, 1998)

Please indicate how often you do each of the following things by selecting the most appropriate option on the provided scale:

1 2 3 4 5 6 7
 Don't do this at all Do this very little Do this a little bit Do this a medium amount Do this occasionally Do this often Do this a lot

1. Think about how my life is part of a larger spiritual force.
2. Work together with God as partners to get through a hard time.
3. Look to God for strength, support, and guidance in a crisis.
4. Thought about sacrificing my own well-being and living only for God.
5. Tried to find the lesson from God in a crisis.
6. Looked for spiritual support from my church in a crisis.
7. Tried to give spiritual strength to other people.
8. Confessed my wrong-doings and asked for God's forgiveness.
9. Asked God to help me find a new purpose in living.
10. Disagreed with the way my church or temple wanted me to understand and handle a situation.
11. Wondered whether God had abandoned us.
12. Tried to make sense of a situation and decide what to do, without relying on God.
13. Questioned whether God really exists.
14. Expressed anger at God for letting terrible things happen.
15. Thought about turning away from God and living for myself alone.

Coping (Jex, et al., 2001; Carver, et al., 1989)

On the provided scale, please indicate how often you usually do the following things to cope with stress:

1 2 3 4 5 6 7
 don't do this at all do this very little do this a little bit do this a medium amount do this occasionally do this often do this a lot

1. Change what's causing the stress
2. Feel challenged
3. Look for information about possible choices
4. Feel responsible for the outcome
5. Decide what needs to be done
6. Become apathetic or just don't care
7. Drink more alcohol
8. Withdraw physically from the situation
9. Eat more
10. Just try to ignore it
11. Daydream
12. Complain to others
13. Avoid thinking about the problem
14. I get upset and let my emotions out
15. I discuss my feelings with someone
16. I let my feelings out
17. I feel a lot of emotional distress and I find myself expressing those feelings a lot
18. I talk to someone about how I feel

Resource Gain or Loss (Hobfoll & Lilly, 1993)

On the provided scale, please indicate the extent to which you feel that your involvement in an organized religion has resulted in a DECREASE in each of the following resources in your life:

1	2	3	4	5	6	7
Little Loss			Moderate Loss			Great Loss

1. Feeling that I am successful
2. Good marriage
3. Feeling valuable to others
4. Family stability
5. Intimacy with one or more family members
6. Sense of pride in myself
7. Feelings that I am accomplishing my goals
8. Hope
9. A good relationship with my children
10. Time with loved ones
11. Necessary tools for work
12. Children's health
13. Stamina/endurance
14. Personal health
15. Feeling that my future success depends on me
16. A positively challenging routine
17. Sense of optimism
18. Stable employment
19. Intimacy with spouse or partner
20. Feeling that I have control over my life
21. Sense of humor

22. A role as a leader
23. Ability to communicate well
24. Essentials for children
25. Feeling that my life is peaceful
26. Acknowledgement for accomplishments
27. Ability to organize tasks
28. Sense of commitment
29. Intimacy with at least one friend
30. Self-discipline
31. Companionship
32. Motivation to get things done
33. Spouse/partner's health
34. Feeling that I know who I am
35. Feeling independent
36. Financial assets (stocks, property, etc.)
37. Knowing where I am going with my life
38. Affection from others
39. Financial stability
40. Feeling that my life has meaning or purpose
41. Positive feelings about myself
42. People I can learn from
43. Help with tasks at work
44. Involvement with church or temple activities
45. Help with tasks at home
46. Loyalty of friends

47. Help with childcare
48. Financial help if needed
49. Health of family/close friends
50. Involvement in organizations with others who have similar interests
51. Money for advancement or self-improvement (education, starting a business)
52. Advancement in my education or training

On the provided scale, please indicate the extent to which you feel that your involvement in an organized religion has resulted in an INCREASE in each of the following resources in your life:

1	2	3	4	5	6	7	
Little gain			Moderate gain				Great gain

1. Feeling that I am successful
2. Good marriage
3. Feeling valuable to others
4. Family stability
5. Intimacy with one or more family members
6. Sense of pride in myself
7. Feelings that I am accomplishing my goals
8. Hope
9. A good relationship with my children
10. Time with loved ones
11. Necessary tools for work
12. Children's health
13. Stamina/endurance
14. Personal health
15. Feeling that my future success depends on me

16. A positively challenging routine
17. Sense of optimism
18. Stable employment
19. Intimacy with spouse or partner
20. Feeling that I have control over my life
21. Sense of humor
22. A role as a leader
23. Ability to communicate well
24. Essentials for children
25. Feeling that my life is peaceful
26. Acknowledgement for accomplishments
27. Ability to organize tasks
28. Sense of commitment
29. Intimacy with at least one friend
30. Self-discipline
31. Companionship
32. Motivation to get things done
33. Spouse/partner's health
34. Feeling that I know who I am
35. Feeling independent
36. Financial assets (stocks, property, etc.)
37. Knowing where I am going with my life
38. Affection from others
39. Financial stability
40. Feeling that my life has meaning or purpose

41. Positive feelings about myself
42. People I can learn from
43. Help with tasks at work
44. Involvement with church or temple activities
45. Help with tasks at home
46. Loyalty of friends
47. Help with childcare
48. Financial help if needed
49. Health of family/close friends
50. Involvement in organizations with others who have similar interests
51. Money for advancement or self-improvement (education, starting a business)
52. Advancement in my education or training

Work-Family Conflict (Carlson, Kacmar & Williams, 2000; Stephens & Sommer, 1996)

Please indicate the extent to which you agree or disagree with each of the following statements:

1 2 3 4 5 6 7
 Strongly disagree Moderately disagree Somewhat disagree Neutral Somewhat agree Moderately agree Strongly agree

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.
4. The time I spend on family responsibilities often interfere with my work responsibilities.
5. The time I spend with my family often causes me not to spend time in activities at work that could be helpful to my career.
6. I have to miss work activities due to the amount of time I must spend on family responsibilities.

7. When I get home from work I am often too frazzled to participate in family activities/responsibilities.
8. I am often so emotionally drained when I get home from work that it prevents me from contributing to my family.
9. Due to all the pressures at work, sometimes when I come home I am too stressed to do the things I enjoy.
10. Due to stress at home, I am often preoccupied with family matters at work.
11. Because I am often stressed from family responsibilities, I have a hard time concentrating on my work.
12. Tension and anxiety from my family life often weakens my ability to do my job.
13. The problem-solving behaviors I use in my job are not effective in resolving problems at home.
14. Behavior that is effective and necessary for me at work would be counterproductive at home.
15. The behaviors I perform that make me effective at work do not help me to be a better parent or spouse.
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 behaviors that work for me at home does not seem to be as useful at work.

Please indicate the extent to which you agree or disagree with each of the following items by using the following scale:

1 2 3 4 5 6 7
Strongly disagree Moderately disagree Somewhat disagree Neutral Somewhat agree Moderately agree Strongly agree

1. When things are going well at work, my outlook regarding my family responsibilities is improved.
2. Having a good day at work improves my frame of mind concerning family responsibilities.
3. Values that I learn through my work experiences assist me in fulfilling my family responsibilities.
4. I am better able to perform my family responsibilities as a result of skills acquired at work.
5. Abilities developed at work help me in my family life.
6. The increased competence I gain through work activities helps me fulfill my family responsibilities.
7. Successfully performing tasks at work helps me more effectively accomplish family tasks.
8. Behaviors required by my job lead to behaviors that assist me in my family life.
9. Carrying out my family responsibilities is made easier by using behaviors performed at work.
10. When things are going well in my family life, my outlook regarding my job is improved.
11. Having a good day with my family improves my frame of mind at work.
12. Values that I learn through my family experiences assist me in fulfilling my work responsibilities.
13. I am better able to perform at my job as a result of skills acquired through my family responsibilities.
14. Abilities developed in my family life help me in my job.
15. The increased competence I gain through family activities helps me fulfill my work responsibilities.
16. Successfully performing tasks in my family life helps me to more effectively accomplish tasks at work.

