

1 Satisfying housework division? Gender role beliefs and religion as moderators of housework
2 division and satisfaction

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Satisfying housework division? Gender role beliefs and religion as moderators of housework division and satisfaction

Results

Analysis Strategy

To test our hypotheses that gender role beliefs and religion moderate the relationship between housework distribution and satisfaction, we used multilevel modeling and the Actor-Partner Interdependence Model (Kenny, Kashy, & Cook, 2020)). The APIM measures the effect of the explanatory variables for both members in a dyad at the same time, so actor as well as partner effects could be considered in our analysis. This way, it is possible to see how one partner's housework distribution affects both their own satisfaction with the housework distribution (actor effect) and their partner's satisfaction with the housework distribution (partner effect). In this analysis, we will look at the moderating effect of each partner's gender role beliefs on the two actor effects (shown in figure 1) as well as on the partner effects. Our research studied people in relationships, where each pair in a relationship is referred to as a dyad. Since we were working with dyadic data, our data was not independent. For example the amount of housework one partner does, will be correlated with how much housework the other partner does. This will result in correlated residuals. To account for the nonindependence, the APIM considered how much of the variation in satisfaction was caused by the dyad compared to housework distribution and gender role beliefs. To account for the correlated errors, we weighted each dyad so that the residuals of each individual were constant.

Main Results

Gender Role Beliefs. All relevant results of the moderation analysis in the APIM are shown in figure 2. It was shown that for husbands and wives, a higher amount of

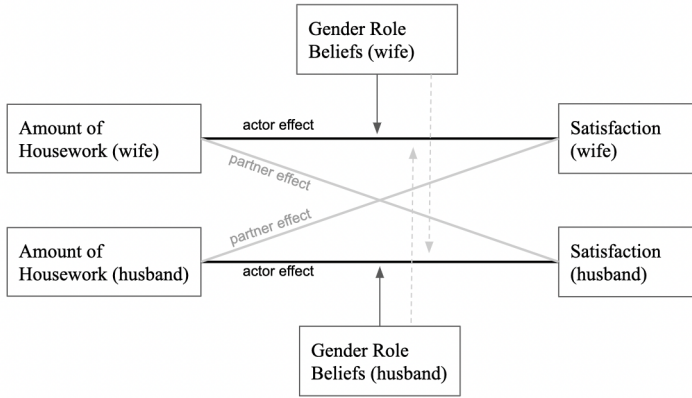


Figure 1. Schematic representation of actor and partner effects in the APIM moderated by gender role beliefs.

housework was significantly related to a lower satisfaction. For wives we found $\beta = -0.02$, $p = 0.02$, and $SE = 0.01$. For husbands we found $\beta = -0.03$, $p = 0.01$ and $SE = 0.01$. For the female partners, their own gender role beliefs significantly moderated the relationship between their housework distribution and their satisfaction with the housework distribution. The moderation effect was 0.07 ($p = <0.01$, $SE = 0.02$). When the wives had higher gender role beliefs, which means more conservative, their satisfaction with the housework distribution tended to be higher, while keeping their own housework distribution constant at the mean. The husband's gender role beliefs significantly moderated the relationship between the wife's housework distribution and the wife's satisfaction with the housework distribution. The moderation effect was -0.06 ($p = 0.01$, $SE = 0.02$). When the husbands had more conservative gender role beliefs, the wife's satisfaction decreased by -0.06 while keeping the wives housework distribution constant at the mean. Moreover, a marginally significant moderation effect was found for the relationship between the husbands amount of housework and the wife's satisfaction which was moderated by the wife's gender role beliefs ($\beta = 0.03$, $p = 0.10$, $SE = 0.02$). When wives had more conservative gender role beliefs, their satisfaction tended to be higher, while their husbands housework distribution was held constant at the mean.

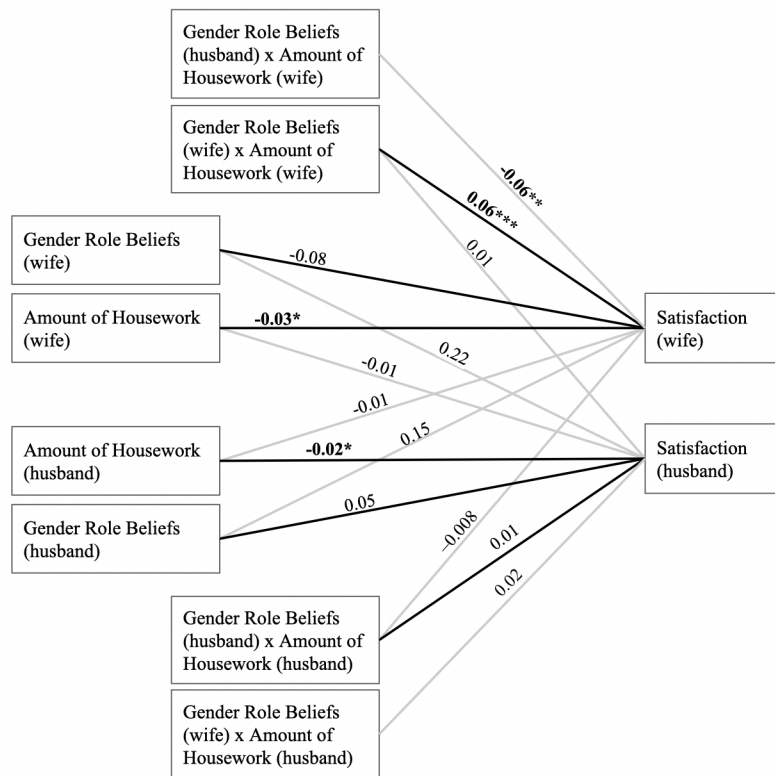


Figure 2. Moderation effects in the APIM. Values shown in the figure are β coefficients. * $p < .05$, ** $p < .01$, *** $p < .001$.

Wives who have low gender role beliefs, which means they are more liberal, reported a lower satisfaction with an increasing amount of housework they had to do. Women with more conservative gender role beliefs (high) did not show a significant decrease in satisfaction with an increasing amount of housework (figure 3).

As the housework distribution increases for wives whose husbands have low gender role beliefs, their satisfaction remains constant. As the housework distribution increases for wives whose husbands have high gender role beliefs, their satisfaction decreases (figure 4).

Since we used distinguishable dyads, gender was a built in moderator. To see if the moderation effects differed significantly by gender we looked at the three way interactions between gender, housework distribution, and gender role beliefs. We found two significant gender differences in the moderation effects. The interaction between actors housework

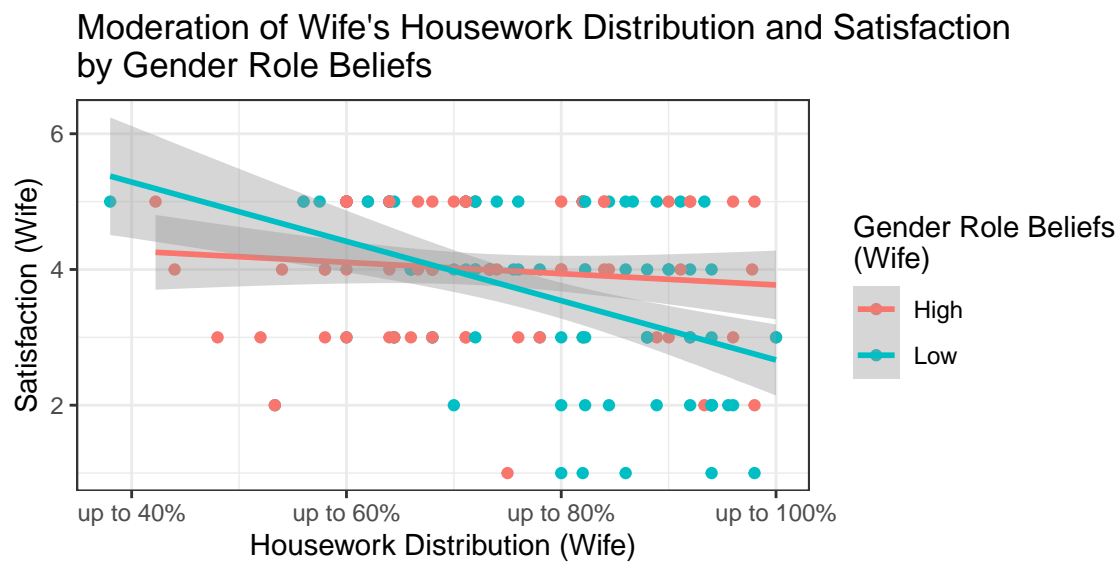


Figure 3. Moderation of wife's housework distribution and satisfaction by gender role beliefs. Housework distribution in %, Satisfaction and gender role beliefs were measured with a 5 point Likert scale (1 = liberal, 5 = conservative).

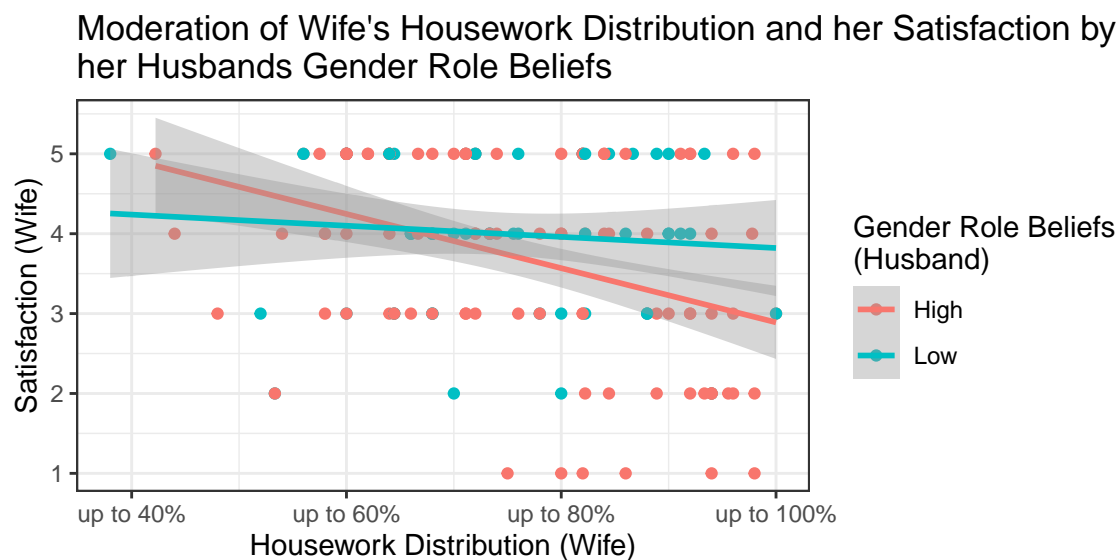


Figure 4. Moderation of wife's housework distribution and her satisfaction by their husbands gender role beliefs. Housework distribution in %, Satisfaction and gender role beliefs were measured with a 5 point Likert scale (1 = liberal, 5 = conservative).

distribution and their own gender role beliefs was significantly different for husbands and wives with an estimate of 0.06 ($p = 0.03$, $SE = 0.03$). The moderation effect of ones own gender role beliefs was 0.06 units higher for women than men meaning the moderation effect of gender role beliefs had a significantly larger positive effect on satisfaction for wives than for husbands.

In addition, the interaction between actors housework distribution and their partners gender role beliefs was significantly different for husbands and wives with an estimate of -0.08 ($p = 0.01$, $SE = 0.03$). The moderation effect of ones partners gender role beliefs was -0.08 units lower for women than men meaning the moderation effect of her husbands gender role beliefs had a significantly larger negative effect on satisfaction compared to how her gender role beliefs effected the relationship between housework distribution and satisfaction for her husband.

Religion. No significant relationships between any of the variables have been found in the APIM model including the moderator religion ($p > 0.19$). Religion did therefore not moderate the relationship between housework distribution and satisfaction for wives and husbands.

Exploratory Results

In order to being able to find possible explanations for the association between gender role beliefs and satisfaction that we found in our analysis, we conducted a simple mediation analysis, investigating whether the wife's gatekeeping mediated the relationship between her gender role beliefs and her satisfaction, and therefore could explain the patterns found in the prior analysis. Are women with higher gender role beliefs more likely to gatekeep housework tasks which would in turn lead to a higher satisfaction? Linear models will be calculated for all paths to see whether all paths are significant first, before we will calculate the mediation effect in a second step.

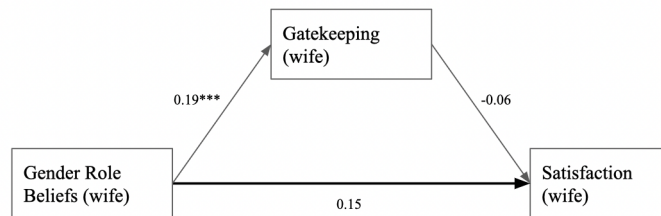


Figure 5. Proposed mediation model with wife's gatekeeping as the mediator of the wife's gender role beliefs and satisfaction. Values shown in the figure are β coefficients. * $p < .05$, ** $p < .01$, *** $p < .001$.

As seen in figure 5, no significant relationship between gender role beliefs and satisfaction has been found, despite the moderating effect of gender role beliefs that has been found before. Because only the relationship between gender role beliefs and gatekeeping has been significant, a full mediation analysis was no longer appropriate to conduct. Instead, we conducted post-hoc t tests to get a better sense of the relationship between gender role beliefs and gatekeeping. INCLUDE T TESTS HERE.

The summary table above shows us that all paths are statistically significant ($p < 0.01$). Not all the paths are positive, the effect of the partner gender role beliefs on the actor's satisfaction is negative. So, the partner's gender role beliefs could negatively impact the actor's satisfaction. The effect of the actor's gender role beliefs on the actor's satisfaction is 0.52 which means that the actor's gender role beliefs could positively impact the actor's satisfaction.

The summary table above shows us that not all paths are statistically significant. The effect of the actor's gender role beliefs on the actor's gatekeeping behaviors could be potentially mediated ($p = < 0.01$). This path is also positive, so the actor's gender role beliefs could positively impact the actor's gatekeeping behaviors.

References

98

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