

EFFECT OF RELIGIOSITY ON POLITICAL PARTICIPATION AND ATTITUDE TOWARDS GENDER ROLES

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ABSTRACT

Religiosity, Political Participation, and Attitude towards Gender Roles are one of the most essential constructs shaping a society and the three of them have been rarely studied together, especially in Pakistani population. So, a sample comprising of 400 adults across various cities strata was picked using non-probability sampling and was correlated. The surveys were comprised of three scales to measure the respective constructs. The results revealed that there exists a positive relation between Religiosity as a predictor and Political Participation as the outcome i.e., higher the religiosity, higher the political participation. Whereas, there is a negative relation between Religiosity as a predictor and Attitude towards Gender Roles as the outcome, implying that higher religiosity tends to create more negative or traditional attitudes towards gender roles. Moreover, Political Participation is also found to be significantly negatively correlated with Gender Role Attitudes. Age and gender are also found to be a significant determinant in predicting the three variables.

Keywords: Religious belief, political engagement, gender role attitudes, traditionalism, adult population, survey-based study

INTRODUCTION

Religiosity

Religiosity and spirituality are being increasingly measured in the and psychological sciences (Koenig, 2015). Religiosity means varying tendencies of people to commit themselves to certain religious beliefs, the principles that come along with these beliefs, and related activities (Ellis et al, 2019). Religion happens to be among primary means that allows people to explore the human condition and matters of existence. Researching religion is important because it means we get a chance to learn how other people understand the idea of purpose and our existence (Rollens, 2020). Purpose and existence are vast philosophical areas of studies and this is precisely why studies on religiosity are small stepping

stones towards the bigger understanding of the picture.

Political Participation

The voluntary activities of the mass public to influence public policy which can be done directly or indirectly by the method of affecting the selection of persons who make policies is known as Political participation (Uhlener, 2015). Some people often join groups so that they can meet certain needs of theirs i.e., survival, informational, interpersonal, and collective (Cottam et al, 2010). Since, religion serves as a driving force for people to determine their way of life, their motives and the choices they make, especially in a country ideologically based on the

fundamentals of religion, the two are correlated by many studies. However, most of the research signifying this relationship is based on a Christian population. Today, Islamic movements and institutions proliferate and are major political and social actors throughout the Muslim world (Esposito, 2010). Therefore, the need to conduct research on Muslim population in Pakistan was felt as well, which happens to be the target population of this study.

Gender Roles

Gender roles are the attitudes men and women show in the private and public areas. They are the expectations that a society and culture expect of both men and women according to their assignment to a certain sex i.e., male or female (Tong, 2012). In a study published on the Relationship between Attitudes towards Gender Roles, one's Religious Ideology and sense of Familism in the United States, results indicated a direct relationship among the three variables mentioned (Siordia, 2016). So, when Muslim population is studied, gender roles also play a determining role since Islamic principles put an emphasis on a sound familial system as the foundation of a society. Studying the attitude of the public towards gender norms is important for this construct further gives rise to other phenomena such as gender equality or inequality. Apart from finding an impact of religiosity on political participation and gender roles, it is also intended to observe any correlation between the two dependent variables i.e., political participation and attitude towards gender roles.

Literature Review

Religiosity

Defining religiosity is not an easy task because it carries a multitude of complexities within it. The vagueness and unpredictability of the English language is one reason. The second reason is that religiosity is not just limited to one academic discipline but rather it overlaps with many others like theology, sociology and psychology. Due to this crisscrossing between various academic fields, it is highly un-recommended to over simplify the term religiosity and its dimensions.

Dimensions of Religiosity

Religious dimensions and orientations were worked upon by Glock and Stark and following are the five dimensions of religiosity they recognized: ritualistic, experiential, intellectual, consequential, and ideological. Cognitive, cultic, creedal, and devotional are the dimensions of religiosity given by Fukuyama respectively (Abdel - Khalek, 2017)

Further diving into the literature, there are two other dimensions of religiosity which are highly talked about. One is extrinsic religiosity and the other is intrinsic identified by Allport and Ross. Extrinsic religious person uses religion for self-serving purposes like reputation or self-justification whereas intrinsic religious person lives religion for its own sake (Tiliopoulos et al., 2007).

Newaz (2014) in her research mentions that expression of religiosity shows up in four different ways as argued by Lenski: associational, doctrinal, communal, and devotional whereas Bergan and McConatha (2000) defined the term religiosity as the number of dimensions linked with involvement and religious beliefs. Likewise Ellison et al., (2001) proposed a multi-dimensional concept of religiosity under which come subjective, cognitive, behavioral, social, and cultural dimensions. To add more, Ellison et al. analyzed three dimensions of religiosity: religious attendance, private devotion and denominational connection. To its expansion in 1991, four more dimensions were analyzed: denominational ties, personal sense of the divine, social integration, and existential certainty.

Religiosity and Political Participation

Considering the literature relating to political participation, it has been viewed from a variety of angles. It has been associated with almost all subjects. Researchers have compared degrees of political participation among multiple countries and also how the nature of political participation varies around the globe but many of them have focused on variables that impact or cause political participation. One of the variables that are highly related with political participation is religiosity (Gallup, 2007).

Tatar (2003) found that men are more politically energetic than women. According to Esgin, women participate mostly in conventional politics whereas men participate mostly in

unconventional politics. Moreover, conventional political participation is linked with lower education and vice versa. Sönmez (2013) discovered the low political participation of students in Turkey. According to the research of Conway (2000), many researchers have found a positive correlation between income and political participation.

Religious institutions play a vital role in the relationship between religion and politics. That is why the relation between membership and participation has largely been studied. Religiosity has a positive correlation with conventional political participation. However, religiosity is negatively correlated with un-conventional political participation. Religiosity had a declining reaction on protests and pressure potentials as found by Çarkoglu and Kalaycioglu (2009).

National Opinion Research Center's General Social Survey's data belonging to 1972-1984 examined the connection between religiosity and political participation. Nontraditional political participation, voting and membership in voluntary associations were the three variables used. Again, the results correlated highly with previous research as it was found that religiosity repressed protest activities.

According to Clark (2004) political engagement was a way public expresses their opinions. He studied the effect of religious influences and examined the relation between external and internal religiosity including three modes: voting, campaigning, and communal activity respectively. He measured external religiosity and internal religiosity with different questions. A positive relationship was found between external religiosity and campaigning for lower income respondents and black and voting for whites. Moreover, people who are high in external religiosity tend to take part in communal activities more than the people with high internal religiosity.

It has been seen in research that mostly people who are extrinsically religious take part in politics more. However, people with greater intrinsic religiosity are largely overlooked in the literature. This remains a substantial knowledge gap for future researchers who want to investigate religiosity and political participation.

Attitude Towards Gender Roles

According to traditional perceptions, gender roles require women to act prudently and men to become the head of household and provide financial support to their families. Modern ideas about gender roles offer a different perspective. They propose that human behavior should not be determined solely by gender, but rather that there should be a more equal relationship between men and women. People should have the right to choose the roles they want to play and how those roles are related to their gender (Blackstone, 2003). Functionalists like Fenyés (2014) suggest that a division of labor according to gender is inevitable and beneficial to society. The male role is instrumental (providing basic necessities), and the female role is expressive (providing support that is emotional).

Furthermore, in imperfectly reconciled institutions, males face greater pressure to be breadwinners, reinforcing their conventional position and attitudes. Family policies, to varying degrees, can offer responses to this issue. Family policies can give, to various degrees, answers for this contention of jobs, facilitating the battle among paid and neglected work. For instance, leave game plans and youngster care administrations impact the quantity of double pay families and one-and-a-half-pay families in the Netherlands (Willemsen et al., 2001).

Relationship between religiosity and Gender role Attitude

Standards of religion are frequently viewed as intrinsically prohibitive of female organization. Most religions are contended to sustain male centric qualities expecting females to develop their maternal senses, renounce paid work for neglected family obligations, and stifle their sexuality; now and again they are likewise seen as legitimizing savagery.

Developing examination on female Islamic mosque and madrasa based Islamic training developments, by which women gain particular information about Islamic ceremony and moral practices, shows how ladies in these developments utilize this information to improve their prosperity, despite the fact that to liberal critics these developments appear to be exceptionally prohibitive of female organization (Mahmood, 2005).

There are two principal hypothetical methodologies for outlining orientation of gender roles. In the first, micro- scale level clarifications used to make sense that assuming the advantage from orientation of gender equality; they will be prompted to leave set roles of males and females in society. The second hypothetical methodology, at the macro-scale level, used socialization to make sense of gender role attitudes perspectives (Corrigan & Konrad, 2007). Utilizing this methodology, specialists have observed that strict practices and philosophies are connected with gender role attitudes perspectives (Abouchdid & Nasser, 2007). Religiosity is generally estimated with strict connection (Bang et al., 2005), strict help participation (Edgell & Ammons, 2007), and scriptural peculiarity (Read, 2003).

Political participation

Political participation is defined as conventional and unconventional participation. According to Bourne (2010), conventional participation focuses on engagement that is embedded in national norms and customs. Voting as well as a number of other actions that are also regarded as political participation, such as activity, political funding, and party membership. On the other hand, unconventional Participation that deviates from standards such as protests, shooting at security personnel, setting up roadblocks, peaceful marches, etc. Munroe (2002), they are more aggressive, more assertive and even break the law.

The condition, which is frequently referred to as the voting paradox, retains the study of political involvement as a lively subject. In a widely used beginning political science textbook, tolerance, active involvement, a high level of interest and information, and support for the government were identified as the essential qualities of a democratic citizen. (Isa & Yuce, 2020).

Age is one of the most important determinants of political participation. Political participation increase with age (Dalton,2000). Researches also show that people with more education participated more than people with less education (Walter& Rosenberg ,2007). Through political participation, citizens are able to express their political opinions and make an effort to influence the procedures used for collective

decision-making through a variety of participation channels and techniques. Polling in polls is commonly associated with political participation. The only political action that ensures the majority of people's views are represented is voting (Longely,2021).

Citizens' actions intended to influence political decisions can be broadly referred to as political engagement (Deth, 2001). Due to the influence of world-wide powers and a small figure of primitive nobles, governmental figures, public servant, and organizations, Pakistan's political system is democratic in nature (Ali, 2011). According to Dean (2004), analysis of the literature on political engagement, it is clear that youth are particularly enthusiastic about political engagement.

As narrated by Durham (2000), youth play an important role in African political arenas by participating in freedom or independence struggles, mobilising and campaigning against autocratic governments, and championing opposition to virtual forms of democratic governments.

Relationship between Political Participation and Attitudes towards Gender Role

Women are depicted as subject of honor and they are meant to be hiding behind the four walls getting training to make their families. Society goes too far to believe that it's better for women to die than to tarnish their family's name and honor (Ahmad & Anwar, 2017). Women make around 50% of Pakistan's population but they are uninvolved in political affair (Mustaq & Adnan, 2022). Article 25 of constitution of Pakistan confers the right of equality to women before law and provides protection from all sorts of misogyny. Article 34 makes Pakistan's government liable to take suitable legal actions to ensure equal and fair participation of women in all domains of life. The constitution clears up the confusion but still women are deprived of basic rights and equal and fair representation.

The factors affecting female political participation are religion and socialization of gender, deprivation of financial resources, poor education and low literacy rate, stereotypes and cultural practices etc. Women are attacked for their femininity and are made to develop masculine traits and managing skills such as

authoritativeness and aggressiveness to survive in male dominant domains. Social rank of women plays a huge role in increasing their involvement in political policy and decision-making structures. Therefore, availability of resources to production and financial means directly influences the political participation of women. Moreover, the unequal distribution of financial means and property among sex widens the gap and holds back the women to participate in male dominated domains (Odoul, 2011).

Women become their own enemies by internalizing the long held communal stereotypes and primitive beliefs that women are suitable for several fields and politics is male dominated domains where women can never survive. Furthermore, if women dare to break the stereotypes they are attacked by labels as loose characters and not a wife material.

Shami (2009) conducted research to study the details about Pakistan's archival perspective regarding political involvement of women. Pakistan movement had been strengthened by women endeavors. The Bhutto era marks the high women's involvement in participation whereas the Zia era of martial law marks low rates of women involvement in participation.

Rationale

The objective is to find out whether in the modern day, religiosity still has a causative effect on social processes and opinions as political participation and attitude towards gender roles or not. Determining this causation will, therefore, help us better understand the motives behind attitudes under study. And this begins with the proof of evidence that this research would provide. The results of the study provide the favorable impacts which are to be promoted, while identifying the negative ones and educating the masses on eliminating them.

Objectives

The objectives of the current research are:

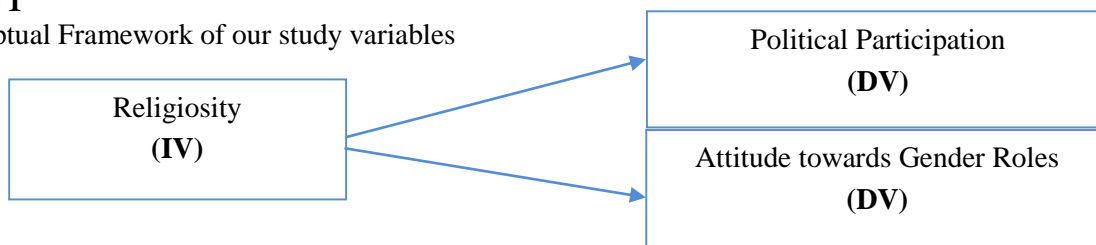
- i. To examine the relationship between religiosity, political participation and attitude towards gender roles among adults.
- ii. To investigate the effect of demographic variables like age, gender, education, monthly income, marital status, employment status and family type on religiosity, political participation and attitude towards gender roles among adults.

Hypotheses

- i. There is a positive relationship between religiosity and political participation among adults.
- ii. There is a negative relationship between religiosity and attitude towards gender roles among adults.
- iii. Religiosity leads towards political participation among adults in Pakistan.
- iv. Religiosity predicts negative attitude towards gender roles among adults in Pakistan.
- v. Male adults have high degree of religiosity, increased political participation and non- equitable attitude towards gender roles than female adults.
- vi. Older adults are higher in religiosity, have increased political participation and have negative attitude towards gender roles than middle and younger adults.
- vii. Graduates are having higher religiosity, increased political participation and positive attitude towards gender roles as compared to undergraduates and post graduates.

Figure 1

Conceptual Framework of our study variables



Methodology

Research Design

For this study, Correlational Research Design has been employed using Survey method.

Sample

Inclusion Criteria.

Non-probability sampling methods are devised. The sample ranges from 18 to 70 years of age, across various cities of Pakistan, including all socioeconomic classes with education level ranging from Bachelors to PhD, including students to retired citizens. All dynamics are included while considering the relationship status of participants.

Exclusion criteria.

While the excluded ones are people falling below the range of 12 years of education. Mentally disabled individuals are excluded from the sample as well.

Instruments

Gender Role Attitudes Scale (GRAS)

García-Cueto et al., (2014) developed GRAS for the measurement of Gender roles. It measures gender roles ascribed by traditional values in the form of different tasks and are differentiated according to sex. The test has an alpha coefficient of 0.99 and factor analysis values of GFI (.99) and RMSR (.05).

Results

Table 1

Frequencies and percentages of demographic variables of study (N=400)

Variables	Categories	F	%
Age	Below 20	92	23.0
	20-39	295	73.8
	40-59	7	1.8
	60+	6	1.5
Gender	Male	193	48.0
	Female	207	51.7

The Centrality of Religiosity Scale (CRS)

Huber and Huber (2012) created The Centrality of Religiosity Scale (CRS) to measure the centrality and salience of religious meanings in an individual's personality. The version of CRS, CRS-15 used for this study has been found more suitable, having greater reliability values of 0.92 to 0.96 per dimension. High correlations between the CRS and self-reports were also used to empirically validate the scale.

The Political Participation Scale

Gopal and Verma (2017) published The Political Participation scale which measures four aspects of political participation. The Content validity of the scale was established by examining the internal consistency of the items. The scale also has a good reliability as indicated by The Cronbach's Alpha value of 0.87.

Procedure

The data collection process is conducted on a promise of confidentiality of individuals' personal information. The CRS-15, Political Participation Scale and Gender Role Attitude Scale are distributed using Google forms and by physically distributing among conveniently available samples. The gathered data is analyzed using SPSS.

Marital Status	Single	351	87.8
	Married	38	9.5
	Divorced	3	0.8
	Other	8	2.0
Education	Undergraduate	348	87.0
	Graduates	44	11.0
	Postgraduates	8	2.0
Family Type	Nuclear	256	64.0
	Joint	144	36.0

Table 1 shows frequency and percentages of demographic variables of the study. There are 41% males and 51.7% females included in the study. There are 23.0% below 20 years, 73.8% 20-39 years, 1.8% 40-59 years and 1.5% 60+ year adults. There are 87.8% single, 9.5% married, 0.8% divorced and 2.0% others adults. There are 87.0% undergraduates, 11.0% graduates and 2.0% postgraduates' adults. There are 99.3% adults having religion Islam and 0.8% has

mentioned others. There are 64.0% adults belongs to nuclear family and 36.0% adults belong to joint family.

Table 2

Descriptive statistics and Alpha reliability coefficient of Religiosity, Political Participation and Gender Role Attitudes among adult population of Pakistan (N=400)

Variables	K	α	M(SD)	Range		Skewness	Kurtosis
				Min	Max		
Religiosity	15	.87	63.25(8.78)	15	75	-1.65	.24
Political Participation	18	.92	38.69(15.78)	18	90	1.02	.40
Gender Role Attitudes	20	.77	51.17(10.56)	20	93	-.15	.82

Table 2 shows the descriptive statistics and alpha reliability of the study variables. All of study variables show satisfactory reliability. Reliability

of Religiosity, Political Participation and Gender Role Attitudes is .87, .92 and .77 respectively.

Table 3

Correlation Matrix of Study Variables (N=400)

Variables	1	2	3
1 Religiosity	-	.21**	-.32**
2 Political Participation	-	-	-.26**
3 Gender Role Attitudes	-	-	-

*p< .05, **p< .01, ***p< .001

Table 3 shows the relationship between Religiosity, Political Participation and Gender Role Attitudes among adults. Religiosity is positively correlated with Political Participation

(r=.21) and negatively related with Gender Role Attitude(r=-.03). Political Participation is also significantly negatively correlated with Gender Role Attitudes (r=-0.26).



Table 4

Mean, Standard Deviation and One-way Analysis of Variance in Religiosity, Political Participation and Gender Role Attitudes across Age Groups (N=400)

Variable	Below 20 (n=92)		20-39 (n=295)		40-59 (n=7)		60+ (n=6)		F (3, 396)	η^2	Confidence Interval	
	M	SD	M	SD	M	SD	M	SD			LL	UL
Religiosity	62.04	8.10	63.53	9.07	63.71	6.26	67.67	4.45	1.19***	.00	62.39	64.12
Political Participation	37.55	16.30	39.12	15.83	31.00	5.88	44.50	9.64	1.05***	.00	37.14	40.25
Gender Role Attitude	50.35	10.53	51.52	10.70	50.86	5.61	46.50	8.16	.68***	.00	50.13	52.20

Table 5 shows Mean, Standard Deviation and F-values for Religiosity, Political Participation and Gender Role Attitude across age groups. Results indicate significant differences across age groups. Adults of more than 60 years of age exhibit greater degree of Religiosity (M=67.67, SD=4.45), greater Political Participation (M=44.50, SD=9.64) and least equitable attitude towards Gender Roles (M=46.50, SD=8.16) than all other age groups. There is no significant difference between age group 40-59, 20-39 and below 20 on Religiosity and Gender Role Attitudes. However, there is significant difference in age group 40-59, 20-39 and below 20 on Political Participation.



Table 5

Mean, Standard Deviation and One-way Analysis of Variance in Religiosity, Political Participation and Gender Role Attitudes across Education Groups (N=400)

Variables	Undergraduates (n=348)		Graduates (n=44)		Post Graduates (n=8)		F (2, 397)	η^2	Confidence Interval	
	M	SD	M	SD	M	SD			LL	UL
Religiosity	62.79	9.04	66.25	6.32	67.00	4.00	3.83**	.02	62.39	64.12
Political Participation	37.76	15.43	45.89	17.51	39.75	11.26	5.30***	.03	37.14	40.25
Gender Role Attitude	51.71	10.56	46.18	9.48	55.00	9.24	6.02***	.03	50.13	52.20

Table 5 shows Mean, Standard Deviation and F-values for Religiosity, Political Participation and Gender Role Attitude across Education groups. There is a significant difference between undergraduates, graduates and postgraduates on Religiosity, Political Participation and Attitude towards Gender Roles. Postgraduates score highest in Religiosity (M=67.00, SD=4.00) than graduates and undergraduates. Graduates show greater Political Participation (M=45.89, SD=17.51) than undergraduates and postgraduates. Postgraduates show more equitable attitudes towards Gender Roles (M=55.00, SD=9.24) than graduates and undergraduates.

Table 6

Simple Linear Regression Analysis shows Religiosity as a predictor of Political Participation among adult population of Pakistan (N=400)

	B	SEB	β	t	p
Constant	14.05	5.61	-	2.50	.01
Religiosity	.39	.09	.22	4.43	.00
R	.22	-	-	-	-
R ²	.05	-	-	-	-
ΔF	19.65	-	-	-	-

Table 6 provides a linear regression analysis for Religiosity as a predictor of Political Participation among Pakistani Population. $P=0.00$, 0.01 means that there exists a significant relation between the two variables. The R^2 value of 0.05 denotes that the independent variable i.e.,

Religiosity explains 5% variance in the value of dependent variable i.e., Political Participation. There exists a positive relation between Religiosity as a predictor and political participation as the outcome shown by $\beta=0.22$.

Table 7

Simple Linear Regression Analysis shows Religiosity as a predictor of Attitude towards Gender Roles among adult population of Pakistan (N=400)

	<i>B</i>	<i>SEB</i>	β	<i>t</i>	<i>p</i>
Constant	73.12	3.74	-	19.55	.00
Religiosity	-0.35	.06	-0.29	-5.95	.00
R	.29	-	-	-	-
R ²	.08	-	-	-	-
ΔF	35.43	-	-	-	-

Table 7 provides a linear regression analysis for Religiosity as a predictor of Attitude towards Gender Roles among Pakistani population. $P=0.00$ predicts a significant relationship between the IV (Religiosity) and the DV (Attitude towards Gender Roles). There exists a negative relation between Religiosity as a predictor and Attitude towards Gender Roles as the outcome shown by $\beta= - 0.29$. When the Religiosity score increases, Gender Role Attitudes score decreases. A lesser score on GRAS means that the individual holds a more traditional or a negative attitude towards Gender Roles. The R2 value of 0.08 denotes that the independent variable i.e., Religiosity explains 8% variance in the value of dependent variable i.e., Attitude towards Gender Roles.

Table 8

Mean, Standard Deviation and t value of Religiosity, Political Participation and Gender Role Attitudes among adult population of Pakistan (N=400)

Variable	Male (n=192)		Female (n=207)		<i>t</i>	Confidence Interval		
	M	SD	M	SD		P	LL	UL
Religiosity	62.46	9.40	64.00	8.14	-1.74	.08	-3.26	.19
Political Participation	42.86	16.90	34.88	13.64	5.20	.00	4.96	10.9
Gender Role Attitudes	49.89	9.68	52.39	11.22	-2.37	.018	-4.57	-.44

Table 8 indicates the difference between male and female adults on Religiosity, Political Participation and Attitude towards Gender Roles. There is a significant difference between male and female adults on Religiosity, Political Participation and Gender Role Attitudes. Female adults are higher at Religiosity (M=64.00, SD=8.14) than male adults (M=62.46, SD=9.40). Male adults are higher in Political Participation (M=42.86, SD=16.90) than Female adults (M=34.88, SD=13.64). Female adults are having more equitable attitudes towards gender roles (M=52.39, SD=11.22) than male adults (M=49.89, SD=9.68).

Discussion

The objective of this study is to examine the impact of religiosity on political participation and attitude towards gender roles among adults. The study postulated seven hypotheses, according to the first hypothesis there is a positive relation between religiosity and political participation among adults. This study registers that religiosity has positive correlation with political participation. The findings of this study are consistent with the previous literature. Religious attitudes are important catalysts for political involvement thus; enhancing voter turnout and involvement in political sphere (Djupe et al., 2007).

It was hypothesized that there is negative correlation between religiosity and gender roles among adults and this was proved in our findings. Study in this domain highlights that conventional religious attitudes and patterns widens gender difference that justifies gender discrimination (Jost & Kay, 2005; Morton, Postmes, Alexander, & Hornsey, 2009). This creates the environment that reinforces the phenomenon of rationalizing misogyny directed towards women and these patterns grow out of the thought that women are fragile and are unsafe and hence need protection from men.

It was hypothesized that religiosity leads to political participation among adults in Pakistan and. according to the findings there exists a significant cause and effect relationship between the two variables. Men enjoy the central power and make decisions virtually exclusively even when the issues concern women.

Hypothesis four states that religiosity predicts attitude towards gender roles among adults in Pakistan. After performing linear regression analysis, Religiosity turned out to be a predictor of Attitude towards Gender Roles among Pakistani population. Literature endorses the fact that religion has been used as an instrument of bigotry towards women. Across all major religions religious implications have been used as a tool against women to keep them isolated from religious, political and social structures (Paxton & Hughes 2007).

It was hypothesized that male adults have higher degree of religiosity, increased political participation and negative attitude towards gender roles than female adults. The results of this study have proved that female adults are higher at Religiosity than male adults. Male adults are higher in Political Participation than Female adults. Female adults are having more equitable attitudes towards gender roles than male adults. However, existing literature that shows that women are more religious than men (Allport, 2004; Gunay, 2006; Hokelekli, 2010).

Hypothesis six states that older adults have high religiosity, increased political participation and negative attitude towards gender roles. According to the findings the hypothesis was approved. According to most of the studies age is one of the most important determinants of political participation as age increases political participation increases, as well (Dalton, 2002; Tatar, 2003, Quintelier, 2007, Gallup, 2007

It was hypothesized that the graduates are having higher religiosity, increased political participation and positive attitude towards gender roles. In our finding, Postgraduates score higher in Religiosity than graduates and undergraduates. Graduates show greater Political Participation than undergraduates and postgraduates. Postgraduates show more equitable attitudes towards Gender Roles than graduates and undergraduates. Postgraduates are more inclined to establish religious rituals and practice it as compared to graduates and undergraduates. But, Graduates tend to be

more politically active. Studies show that more educated people are more politically active than the less educated (Quitelier, 2007; Gallup 2007). Postgraduates have a more equitable attitude towards gender roles.

Limitations and Suggestions

- Convenient sampling method was used for data collection. It is suggested that methods of probability sampling be used in further researches.
- Most of the respondents were younger adults. It is recommended that future researches focus on middle and late adults.
- Religion and politics play a very significant and controversial role in the Muslim world however there is a dearth of literature. It is suggested that future research probes into this relationship even more.
- Different people have different religious orientation hence future research should be orientation specific that is considering intrinsic and extrinsic religiosity.

Implication

The findings of this study have practical implications for both people interested in religious experiences and those hoping to improve political involvement among various groups. It is also not a lesser-known fact that religion helps shape our attitudes hence the variable gender role attitudes and consequently makes way for the formulation of national and international policies. Furthermore, our research may provide some insights into promoting a clear view of gender equality in Pakistan.

Conclusion

The findings of our research are particularly significant in investigating the cause and effect and correlation among variables religiosity, political participation and gender role attitudes. Results showed a positive relationship between Religiosity and Political Participation and a negative relationship between Religiosity and Gender Role Attitudes. Political Participation and Gender Role Attitudes were also negatively correlated.

Males and females showed an important difference in Religiosity, Political Participation and Gender Role Attitudes. Female Adults were higher in Religiosity, lower in Political Participation and exhibited a greater equitable attitude towards Gender Roles as compared to Male Adults. Age was an important determinant in measuring the three variables.

Our topic paves way for promoting clear understanding on issues concerning religion, politics and gender roles particularly in the Muslim world. However, there are still so many gaps that future researchers can work on.

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