

AN ABSTRACT FOR THE THESIS OF

Jolyn E. Dahlvig for the degree of Master of Arts in Interdisciplinary Studies in Adult Education, Women Studies, and College Student Services Administration, presented on April 27, 2006.

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The extent in which the evangelical Christian perspective influenced the career decision-making self-efficacy of six female college students was qualitatively explored. Interviews and a focus group were utilized to find common themes and influences amongst the women. Literature from the areas of female college student development, career decision-making self-efficacy, and evangelical Christian worldview were used to identify themes from the interviews and focus group. Social cognitive theory (Bandura & Bussey, 1999) provides the theoretical framework for the study. Traditional gender role orientation, career barriers, and locus of control are discussed as it relates to an evangelical Christian worldview. Implications for future research and student affairs practice are discussed at length in the final chapter.

**Career Decision-Making Self-Efficacy of
Evangelical Christian College Women**

**by
Jolyn E. Dahlvig**

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APPROVED:

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Major Professor, representing Adult Education

Redacted for Privacy

Committee Member, representing Women's Studies

Redacted for Privacy

Committee Member, representing College Student Services Administration

Redacted for Privacy

Dean of the College of Education

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Dean of the Graduate School

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Jolyn E. Dahlvig, Author

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Career Decision-Making Self-Efficacy of Evangelical Christian College Women

Chapter 1 Purpose of the Study

Introduction

The rise in enrollment at Christian colleges and recent interest in how college students experience spirituality prompts curiosity about the influence of a Christian worldview on women's career development. What is the thought process and experience of choosing a career as an evangelical Christian woman? Are there unique perceptions of choice about vocation and sex-role orientation for this population?

The body of research regarding women's career development has grown, but continues to be lacking in addressing the specific experiences of diverse populations. According to the U. S. Department of Education statistical reports (2003), enrollment at private religiously affiliated colleges has grown 34% since 1980, where it has only grown 20% at public institutions. Enrollment of female students has increased dramatically (41%) in the last 25 years, whereas enrollment of male students has only grown 13%. With the increase in female enrollment, more attention needs to be given to women as a special population. This study adds to the limited body of research regarding Christian, female college students and their career development.

Purpose of the Study

The purpose of this study was to explore the career decision-making self-efficacy of female, evangelical Christian students attending a small, liberal arts, Christian college.

Research Questions

Three central questions will provide the foundation for this study:

1. To what extent does an evangelical Christian worldview influence career decision-making self-efficacy for evangelical Christian female college students?
2. To what extent do evangelical Christian female college students develop career decision-making self-efficacy?
3. To what extent are female evangelical Christian students influenced by traditional gender role orientation? And how does that impact their career decision-making?

Definition of Terms

Research literature was reviewed in three main areas: (a) female college student development, (b) evangelical Christian worldview, and (c) career decision-making self-efficacy. The constructs listed are derived from the researcher's questions. Defining each construct was valuable to the focus of the researcher, but as with the constructs, definitions were solidified as research progressed.

The broadest construct was female college student development. College student development was understood as the maturation process of students as they

progress through college. Specific research regarding women's development was reviewed.

To further narrow the study, evangelical Christian perspectives were examined within the context of female college student development. Webster's New Collegiate Dictionary defines evangelical as "emphasizing salvation by faith in the atoning death of Jesus Christ through personal conversion, the authority of scripture, and the importance of preaching as contrasted with ritual" (Woolf, 1981, p. 392). Hammond and Hunter (1984) went beyond religious beliefs and found four themes related to evangelical's view of the world.

1. *Piety*, measuring frequency of certain religious exercises such as Bible-reading and church attendance.
2. *Traditional Familism*, measuring attitude toward divorce, equality of sex roles, and strict disciplining of children, etc.
3. *Legislation of Morality*, measuring attitudes toward the use of legislation to ban abortion, reinstate school prayer, etc.
4. *Moral Absolutism*, measuring the view that it is 'always wrong' to tell small lies, see an X-rated film, etc. (p. 225)

For the purpose of this study, evangelical was defined as literal interpretation of scripture, a commitment to sharing faith, and a distinct focus on Jesus' redemptive act on the cross (Manning, 1999; Noll, 1994). Ultimate religious authority is given to the Bible. Evangelicals were chosen for this study due to the researcher's perceived access to evangelical Christian college students and the perceived prevalence of evangelical Christian ideology in college students.

Career decision-making self-efficacy was defined as the confidence to make career choices.

Significance of Proposed Study

Understanding the experiences of female evangelical Christian college students in the midst of declaring a major may help inform career counseling practices and interventions. Self-efficacy in career decision-making has been researched quantitatively, but exploring a Christian perspective and its influence on career development has not been thoroughly explored. Practitioners in career development can utilize the reflections of these college women to gain insight into serving students in similar circumstances. Student affairs personnel may also benefit from this study by developing a greater understanding of the effects of evangelical Christian culture on evangelical college students.

Chapter 2 Literature Review

The purpose of this study was to explore evangelical Christian college women's career decision-making self-efficacy. The three constructs discussed include: (a) female college student development, (b) evangelical Christian worldview, and (c) career decision-making self-efficacy. The first concept explored through academic research was the development of college women. Understanding female college student development was foundational to this study and impacted the interpretation of being an evangelical Christian and career decidedness. The literature review discusses all three constructs broadly. Specific application to the study will be explored in the discussion chapter of this paper.

Development of College Women

The concept of development originated with life sciences. The process of development "consists of an orderly progress in which more complex forms are created by the differentiation and reintegration of earlier, simple forms" (Perry, 1970, p. 44). Overall, researchers presume that "maturation is the consequence of appropriate interaction between the environmental and individuals and that these transitions are made gradually" (Enns, 1991, p. 212). Developmental theorists do not adhere to strict progressions and labels for the maturation process. They suggest that certain experiences contribute to growth and there are commonalities and patterns amongst people.

Erik Erickson was one of the first researchers to form a comprehensive psychosocial model of development (Carter & McClellan, 2000). The foundation of Erickson's theory is eight stages of tasks that need to be resolved for full

maturation. The main task involved for college-aged students is identity versus role confusion. Enns (1991) highlighted Erickson's view of women's identity development.

According to Erickson (1968), the young adult woman does not clearly resolve issues of occupational and ideological commitment, but she denies her identity through 'the selective nature of her search for man' (p. 283)

Erickson did not explicitly study women's development and linked women's developmental stages to men's development.

Chickering (1971) extended Erickson's task for college-aged students and broke identity development into seven further tasks. Chickering's study utilized male participants. Each task is labeled a vector and functions on a continuum ranging from confusion to clarity. Moving through autonomy to interdependence, developing competence, managing emotions, establishing identity, developing integrity, developing purpose, and developing mature interpersonal relationships are Chickering's seven tasks for college students (Blimling & Miltenberger, 1984). According to Chickering (1971) vectors are overlapping but sequential. Several researchers examined Chickering's theory for differences between men and women's development (Chickering & Reisser, 1983; Straub & Rodgers, 1986;). The generality of Chickering's vectors made them easily applicable in most circumstances. Straub and Rodgers (1986) found slight differences in sequence between men and women, but the vectors remained consistent.

Perry approached development from a cognitive perspective. His study of Harvard men revealed consistent stages of growth that students progressed through in order to achieve maturity. The stages were clustered into three broad

categories: (a) modifying of dualism, (b) realizing of relativism, and (c) evolving of commitments (Perry, 1970). According to Perry, as people developed through the stages, they responded to crisis by temporizing, escaping, or retreating.

Temporizing occurred when a person reflected and explored a stage for a length of time. Escaping referred to a person alienating or denying responsibility within a stage. Retreating involved a firm commitment to dualistic, absolutist thinking regardless of anything else surrounding that person. Perry's work with college students was foundational research upon which other theorists base their assumptions.

In contrast to the work of scholars such as Kohlberg, Piaget, Freud, and Perry who primarily studied men's development, Carol Gilligan (1982) studied women's development. Gilligan highlighted the need for women to be studied within their own context and not within the parameters established by studying men's developmental issues. Gilligan interviewed men and women in different stages of development in order to compare and develop an understanding of differences. In analyzing interview responses, Gilligan found that women assume connectedness and speak from the context of relationship:

Since the reality of the connection is experienced by women as given rather than as freely contracted, they arrive at an understanding of life that reflects the limits of autonomy and control. As a result, women's development delineates the path not only to a less violent life but also to a maturity realized through interdependence and taking care. (Gilligan, 1982, p. 172)

Three stages consistently emerged from Gilligan's research. Stage one is primarily egocentric, and stage two is the opposite extreme of being other-centered. The final stage of development involved a balance between care for the

self and care for others. Connection to an “other” was foundational to Gilligan’s understanding of women’s development.

The importance of relationship and connectedness as a foundation for women’s development has been confirmed by the work of Belenky, Clinchy, Goldberger, and Tarule (1986). Belenky et al. conducted a qualitative study to “hear what was important about life and learning from her point of view” (p. 11). The researchers utilized a grounded theory method in order to verify the developmental stages expressed by Perry (1970) and Gilligan (1982), as well as give birth to their own theories of development.

Belenky et al. (1986) drew on women’s retrospective accounts of understanding knowledge. Five primary ways of knowing emerged from their research: (a) silence, women perceive themselves to be voiceless bystanders in the world; (b) received knowledge, women listen to others and use other’s knowledge for direction and guidance; (c) subjective knowledge, women see knowledge as based in an individual’s context; (d) procedural knowledge, women learn to apply objective means for obtaining knowledge, and (e) constructed knowledge, women view all knowledge as contextual and are creators of knowledge. Constructed knowledge was the point wherein women rely upon their own voices for guidance and determining truth.

Magolda (2004) built on the work of Perry (1970) and Belenky et al. (1986) in her qualitative, longitudinal study of college students. Magolda included both men and women in her study and explored the way college students develop over time. For two-thirds of first year participants, knowledge was certain and

given to students by those in authority. Magolda termed this understanding of knowledge “absolute knowing” which is likened to Belenky et al.’s (1986) received knowing stage and Perry’s (1970) modifying dualism stage. One-third of participants interviewed entered college with “transitional knowing.” Magolda defined transitional knowing as a mixture of absolute truth and relativism. “Slightly 53% of the participants used this way of knowing their sophomore year, 83% their junior year, and 80% their senior year” (Magolda, 2004, p. 34).

“Independent knowing” and “contextual knowing” were the final two stages highlighted in Magolda’s (2004) research. Magolda deepened her research by integrating cognition (ways of understanding knowledge) with interpersonal and intrapersonal dynamics. “Interviewees who developed complex ways of knowing often could not live those ways of knowing until they had developed complex ways of seeing themselves and their relations with others” (p. 39). Magolda termed the phrase “self-authorship” as a way to describe a holistic development. The concept of self-authorship asks three basic questions: (a) who am I?, (b) how do I know?, and (c) what kind of relationships do I want?

Similar to Magolda, King and Kitchener (2004) studied development from a cognitive perspective. King and Kitchener (2004) developed the reflective judgment model by examining how college students solved ethical dilemmas. They found that beliefs of what knowledge is and how it can be justified change throughout the lifespan. Similar to Perry (1970), Belenky et al.(1986), and Magolda (2004), King and Kitchener’s (2004) stages began with a sense that

knowledge is absolute and progresses to a more relativistic and complex view of constructed knowledge.

West (2004) compared research to develop a comprehensive understanding of student development. West (2004) articulated a comparison of Perry (1970), Belenky et al. (1986), Magolda (2004), King and Kitchener's (2004) theory of knowledge development in college students.

Their research strongly suggests that college students' knowledge structures and the processes through which information is organized and made usable can progress from a state of simple, absolute certainty into a complex, evaluative system. Because these authors did not all study epistemological development in exactly the same manner, the strong correspondence in the ways of knowing that were demonstrated by the participants in these disparate studies suggests that the observed phenomenon is robust. (West, 2004, p. 69)

In West's opinion, developmental research is consistent and valid. Student development research provided an exceptional tool in framing this study.

The review of research on college student development helped conceptualize the responses of research participants in this study. Utilizing the stages of knowing and Chickering's vectors was helpful in initially categorizing responses and understanding the developmental paradigm of the participants' narratives.

Evangelical Christian Worldview

The broad concept of female college student development was narrowed further to explore the experience of evangelical Christian female college students. This study specifically focused on self-identified evangelical Christians. Several questions needed to be addressed in order to define and understand the predominant evangelical worldview in the United States. What are the roots of

evangelicalism? What is the prevalent belief system within this sub-culture of Christianity? How does that belief system influence development and career decision-making of women?

Defining movements within the Christian church was a difficult task due to the complexity of belief systems and history. Fundamentalists grew in response to the pluralistic attitudes of the 1970s. Gallagher described fundamentalism as being “more isolationist – emphasizing separation rather than engagement with the world” (Gallagher, 2004, p. 216; Hunter, 1980; Schaefer, 2003). Within the same paragraph, Gallagher distinguished evangelicalism as a sub-group that continued to believe in a literal reading of the bible, but also desired to engage the world.

In her research, Gallagher (2004) administered the Religious Identity and Influence Survey 1996 to a sample of “committed Protestants” in America. Eighty-four percent of Evangelicals surveyed agreed with the statement “Husband should be the Spiritual Leader” (p. 217) and 90.4% agreed, “Husband should be head of the family” (p. 229).

The majority of conservative Protestants today continue to believe that God’s design for family is a benign patriarchy set within a broader vision of a hierarchically ordered universe. (Gallagher, 2004, p. 218)

Hierarchical belief systems in Christianity stem from early biblical writings and have continued to be a foundational discussion among churches throughout history.

In Genesis 2:18, “The Lord God said, ‘It is not good for man to be alone; I will make him and make a help mate for him.’” The concept of helper can be construed as someone with a lower status or subservient. “Historically, the

Christian Evangelical church has taught that the responsibility of women is to be helpers or assistants to their husbands” (Hughes, Brame, Vaughn, & Ward, 1998, p. 178).

Ephesians 5 contains the phrases “submit to their husbands as to the Lord” and women should not “teach or have authority over men.” Feminists have argued that the structure and teachings of the church have lead to the institutional and natural inferiority of women (Heggen & Long, 1991). Heggen and Long’s research found that women who believed in the subordination of women tended to have lower self-esteem and self-acceptance than women who held egalitarian, nonhierarchical role beliefs.

Miller (1976) discussed the psychological effect of internalizing a domination and subordination model of interpersonal relationships. A primary difficulty for both the person in a position of domination and the one in subordination is conceiving the subordinate person as a person of as much intrinsic worth as the dominant person. (Heggen & Long, 1991, p. 129)

Griffith (1997) studied evangelical women and the concept of subordination. She discussed the idea of submission as a role to play within the family and an ideal for evangelical Christian women to attain. The expectation that individuals will fulfill their role is the basis for content family life. “...Family harmony hinges upon the expectation that each member will perform his or her God-ordained role properly, accepting and following its prescriptions” (p. 177).

The concept of submission was a powerful precept in understanding the worldview of evangelical Christian women. Submission has been traditionally defined as passivity or servitude, but contemporary evangelicals have redefined submission to be mutual submission between men and women.

As teachings on proper gender roles have fluctuated over time, the strictest interpretation has gradually given way to more lenient, flexible interpretations centered on women's capacity to release divine power and effect change. (Griffith, 1997, p. 185)

Griffith expanded her explanation by saying that through wifely submission to husbands, the husband may be transformed to lovingly protect their wife and not seek power over her. Subordination and submission continues to provide strong support for traditional gender roles within the evangelical Christian perspective.

Manning (1999) corroborated Griffith's findings in her research with evangelical Christian women. "According to many women at Victory [an evangelical Christian church], they must submit only to men who are willing to return the favor (p. 141).

Manning also highlighted another evangelical Christian tenet of 'sola scriptura' or scripture alone. 'Scripture alone' refers to the capacity of every individual to read the Bible and interpret its meaning. The evangelical women interviewed in Manning's study utilized this concept in their justification for interpreting scripture that refers to gender roles differently than traditionally taught. "...if an individual woman can have a personal relationship with Jesus, she gains considerable leverage over how her role is interpreted, since anything Jesus 'calls her' to do will override her church's or her husband's decision" (p. 140). This concept allowed evangelical women in Manning's study to think differently about the Bible without giving up their fundamental belief that scripture (the Bible) is inerrant.

Feminist theologians have pointed to other biblical passages that call for an egalitarian view in relationships and religion. Galatians 2:22 declares "in Christ

there is neither Jew nor Greek; male nor female; slave nor free.” The statistics revealed in Gallagher’s study show that evangelical feminism ideals have not taken root with the majority of evangelicals:

Efforts to reclaim and interpret this strand of discourse as evidence of a redemptive movement pointing toward a new model of community are at the center of the contemporary ‘biblical’ or ‘evangelical’ feminist project. (Gallagher, 2004, p. 219)

A sub-group within evangelicalism has redefined head of the family to mean spiritual leader or servant leader. The model is still hierarchical, but values mutuality and partnership in marriage (Gallagher, 2004; Manning, 1999). A softening of gender roles has been noticed in current evangelical literature, but “maintaining the idea that husband is the ‘head’ of the family – even if that headship is largely symbolic – reinforces evangelical identity as distinct from the ‘world’” (p. 231). Thus maintaining traditional gender roles is a distinctive characteristic of the identity of evangelical Christians.

Hunter (1987) was one of the first to study the evangelical Christian movement in higher education. He found that a high percentage of evangelical Christians did not hold to the traditional tenets of the sub-group. Students reported no longer believing in the inerrancy of the Bible and showed a trend towards secularization. Hunter found that beliefs about gender roles were the most affected by a secularization trend:

Young evangelicals, while still maintaining the basics of theological orthodoxy, do reveal a certain level of ‘disenchantment’ in their worldview as well as an openness to interchange with those of the cognitive majority to a degree much greater than other factions in conservative Protestantism. (Hunter, 1980, p. 165)

Hammond and Hunter (1984) compared the beliefs of evangelicals at

self-proclaimed evangelical Christian colleges and evangelicals at secular institutions. They found that evangelicals attending a specifically evangelical college were more likely to move away from traditional beliefs. Students attending secular institutions were more entrenched in their evangelicalism. Hammond and Hunter explained this phenomenon by the continual ideological challenge that evangelicals face on a secular campus, where on an evangelical campus ideas are not contested or challenged. “The setting of the Evangelical college does allow for a relaxation of ‘cognitive defense’” (p. 233). The environment of an evangelical college may be a factor in the extent to which students subscribe to their worldview and belief system.

Schaefer (2003) purported the question in her research, “Women at religious colleges – subordination or secularization?” (p. 81). Schaefer chose to answer this question by comparing the future plans of women at religious schools to those at secular institutions. She analyzed data from the 2001 American Council on Education’s survey, *The American Freshman*. Schaefer found no significant difference between the future plans of students at religious colleges and students at secular institutions (p. 84).

Schaefer (2003) concluded her research by recognizing that female evangelical Christian college students do not necessarily subscribe to feminist theories, but are taking advantage of exploring non-traditional gender roles.

After considering all of their options – all of the permutations and combinations of balancing career and family – they do not seem overwhelmed with concern that they won’t be able to do it all. Their religious beliefs allow them to accept the inevitable trade-off between work and family. (p. 98)

In contrast to Schaefer, Huges (1998) designed a study to explore career-counseling methodology for evangelical Christian women. The study questioned deviance from traditional gender roles.

Christian evangelical women, in particular, have been socialized to believe that they are expected to deny and suppress talents and inclinations toward careers outside the home. (p. 179)

Schaefer (2004) and Hughes (1998) appeared to have contradictory conclusions about the influence of evangelical Christian perspectives on women's development.

Did participants of this study define and experience evangelicalism in accordance with Hunter's theory of secularization, with Schaefer's statistical analysis, or with Hughes' et al. suppositions? Research regarding the evangelical Christian sub-group served as a guide in exploring participant's perspectives and experiences. Understanding the relationship between evangelical Christian ideology and the participants, informed how evangelical Christian ideology has influenced participant's career decision-making self-efficacy.

Career Decision-Making Self-efficacy

Many factors contributed to the study participants' career development according to current research. Identity (O'Brien & Fassinger, 1993), ability (O'Brien & Fassinger, 1993), attachment (Blustein, Walbridge, Friedlander & Palladino, 1991; O'Brien, Friedman, Tipton, & Linn, 2000), societal influences (Dawson-Threat & Huba, 1996; Fassinger, 1994; O'Brien & Fassinger, 1993; Rainey & Borders, 1997), and values (Colozzi, 2003) were all factors in women's career development and specifically this study's participants' career development.

For every piece of the career development puzzle there was a correlating theoretical model. Hackett (1997) lamented that comparing women's career development research has been difficult because each project utilizes a different set of theoretical assumptions on which to base their research. Some researchers looked to gender theories for support while others extended existing theories that originated with studying men. "Debates also arose and continue about whether existing career theories can ever be modified to thoroughly encompass women's experiences" (Hackett, 1997, p. 184).

Bandura and Bussey (1999) offered social cognitive theory as a basis for the differentiated experience of women's gender identity. Vocational researchers utilized this theory to explore women's career development (Betz & Vuyten, 1997; Lent, Brown, & Hackett, 2000; Luzzo, 1994; Zuckerman, 1980). The multiplicity of factors and theories used in research makes it difficult to summarize all of career development, so this study focused on extending the research of social cognitive theory, specifically career self-efficacy.

Social cognitive theory recognized that societal and familial relational networks impacted how women view themselves and vocation. "Gender conceptions and role behavior are the products of a broad network of social influences operating both familially and in the many societal systems encountered in everyday life" (Bandura & Bussey, 1999, p. 676). Social cognitive theory differentiates from psychological theories in that it focused on cultural influences throughout a person's life. Many psychological theories consider early childhood formation but did not extend through a person's lifespan.

Bandura and Bussey (1999) explained gender development as a “triadic reciprocal causation” involving personal factors (self-conceptions, genetics, moral reasoning), environmental factors (social influences), and behavioral factors (activity patterns). Triadic reciprocal does not mean that each factor was given equal strength, but rather they influence each other to create an understanding of gender. The emphasis on cognition was foundational for this theory.

The capacity to exercise control over one’s thought processes, motivation, affect, and action operates through mechanisms of personal agency. Among the mechanisms of agency, none is more central or pervasive than people’s beliefs in their capabilities to produce given levels of attainment. (Bandura & Bussey, 1999, p. 691)

Belief in one’s capabilities was the definition of self-efficacy and significantly contributed to women’s career development.

Social cognitive career theory (SCCT) as explained by Lent, Brown, and Hackett (2000) applied social cognitive theory to career development.

Environmental factors, personal, and behavioral factors, which were the main tenets of social cognitive theory, surfaced as career barriers in SCCT.

It can be argued that all barriers to women’s vocational development be viewed as contextual or environmental, in that they all arise out of societal structures such as norms, ideologies, practices, policies, and institutions that serve to limit access and options for females. (Fassinger, 2000, p. 361)

Career barriers were the perceived and real factors that blocked the progress of women’s careers. Barriers limit women’s perceived options and inhibited their likelihood to explore potential careers.

It is posited that people are less likely to translate their career interests into goals, and their goals into actions, when they perceive their efforts to be impeded by adverse environmental factors. (Lent et al., 2000, p. 38)

Lent et al. (2000) focused a great deal of attention on barriers as environmental factors but mostly how women internally coped with those barriers. Coping efficacy influences women's perception of impediments in the ways that women negotiated and managed those barriers. Coping efficacy played a practical role in working with women's career development issues, but the systems that made coping necessary are a larger issue.

Douglas (2001) researched the impact of an educational system on women's lived experiences preparing for a career in veterinary medicine. "It is difficult to solve and struggle against barriers if one accepts cultural mythology internalized as reduced self-efficacy beliefs and lowered outcome expectations" (p. 103). Her findings provide an explanation for low career self-efficacy; Douglas described the educational system that contributed to low career self-efficacy.

The veterinary college emphasized passive rote learning that forced women into a posture of received knowing (Douglas, 2001). Women perceived their difficulties as a result of their personal inadequacies and did not associate it with the education system. The women in Douglas' study also felt isolated from one another because no avenues existed for the women to reflect upon their shared experiences. These women reported that not being encouraged, or attended to in their way of knowing, led to low self-efficacy in their career development. The model of Douglas' (2001) study influenced the design of this study. The evangelical church may be likened to the educational environment as systems that contributed to low career self-efficacy.

Betz and Voyten (1997) examined self-efficacy and its influence on career decision-making. Based upon the Career Decision Scale, low efficacy beliefs were the strongest predictors of indecision in male and female college students. Paulsen and Betz (2004) also examined self-efficacy and career-decision making. They discovered that confidence in specific academic areas correlated to confidence in selecting a career. More specifically, confidence in leadership and cultural sensitivity contributed to women's career decision-making self-efficacy.

Betz, Borgen, and Harmon (1996) measured self-efficacy as it relates to Holland (1973). Holland codes are realistic, investigative, artistic, social, enterprising, and conventional. Confidence scores within Holland code areas were interpreted as confidence in one's abilities to perform activities within that academic arena. The more individuals believe they will be successful, the more they will explore possible vocational avenues within that area. "...greater likelihood of 'approaching' versus avoiding that behavioral domain" (p. 96).

Career self-efficacy has also been correlated to parental attachment and dysfunction. Ryan, Solberg, and Brown (1996) administered the Family Structure Survey, Inventory of Parent and Peer Attachment, and Career Search Self-Efficacy Scale to 111 college men and 106 college women. They found that a combination of family dysfunction and parental attachments were correlated to career search self-efficacy. Ryan et al. (1996) enlightened the possible reasons behind career self-efficacy that led to further familial exploration with this study's participants.

Authority orientation may have an impact on career decision-making self-efficacy for women. "Women may demonstrate more susceptibility to relational

influences and pressures, translated here as dependence on authority in career decision-making” (Larson, Butler, Wilson, Medora, & Allgood, 1994, p. 80). Larson et al. (1994) based their predictions upon Gilligan (1982) and her work with gender differences. Larson et al. (1994) could not conclusively prove their hypothesis, but showed the need for qualitative studies to explore this issue.

Locus of control was closely associated with authority orientation in some of the research. Both evaluated whether a person looks internally for decisions or relies on external influences.

Helping students foster more of an internal locus of control in regards to career decision-making might also serve a valuable purpose. Given that individuals with an internal locus of control appear to possess the attitude characteristic of more mature career development. (Luzzo, 1993, p. 274)

Similar to Larson et al.’s (1994) hypothesis that authority orientation may be significant for women’s career development a prediction can be made about locus of control. Melcher (1987) suggested that Christian women may have greater issues with locus of control: “Sometimes Christians feel that they have no control over their own lives because God ‘pulls the strings’” (p. 118).

Weinstein, Healy, and Ender (2002) researched the correlation between women’s locus of control and their career choice anxiety. Participants who had an internal sense of control over their career decision-making were more prone to take action in solving indecision. Problem-solving coping mechanisms were shown to be more effective in alleviating anxiety over the decision-making process. Women who reported an external locus of control relied more on emotional coping that added to their decision anxiety. Authority orientation and

locus of control was explored with participants in relationship to their career self-efficacy.

The influence of gender socialization, career barriers, environmental systems, perceived abilities, family, authority orientation, and locus of control all contributed to career decision-making self-efficacy. Research provided a foundation to base initial theoretical findings for this study. The researcher was mindful of Bandura's social cognitive theory as a framework and utilized subsequent research to provide support for new theories.

Summary of the Literature Review

The central research questions for this project are: (a) to what extent does an evangelical Christian worldview influence career decision-making self-efficacy for evangelical Christian female college students? (b) to what extent do evangelical Christian female college students develop career decision-making self-efficacy? (c) to what extent are evangelical Christian female students influenced by traditional gender role orientation? And how does that impact their career decision-making? Three broad bodies of research informed the research questions: female college student development, evangelical Christian worldview, and career decision-making self-efficacy. The literature reviewed provided an overview and context for this project by broadly exploring each construct. Past research was used in formulating the research questions and designing this project. Emerging theories were developed based upon the literature review and the consistency of experiences between research participants.

Chapter 3 Methodology

This study explored the experiences of female college students attending a small evangelical Christian college and their career decision-making process. Researcher epistemology was influential in the design and interpretation of the data results. A complete explanation of methodology used for this project and an explanation of the researcher's perspective and biases in approaching this subject is included to better understand context for this project.

Researcher Epistemology

While engaging in this research, the researcher subscribed to a constructivist epistemology and aligned with feminist research methodology. Kegan (1980) discussed constructive-developmental psychology as a way to construct meaning out of surrounding experiences. Traditionally, constructivist epistemology relied heavily on context, saw knowledge as relativistic, and looked to social relationships to understand meaning. Research from this perspective explored the perspective and "lived experiences" of participants (Creswell, 2003; Piantanida, Tananis, & Grubs, 2004; Ponterotto, 2005; Seibold, 2000; Sprague & Kobryniewicz, 2004; Stanley & Wise, 1983).

Feminists and the researcher in this project, understanding the relational value and emphasis in women's ways of constructing knowledge, often adhered to a constructivist epistemology. Stanley and Wise (1983) highlighted the tenets of feminist research:

We reject the idea that scientists, or feminists, can become experts in other people's lives. And we reject the belief that there is one true reality to become experts about . . . Feminism insists that women should define and

interpret our own experiences, and that we need to re-define and re-name what other people (men, experts) have previously defined and named for us. (p. 194)

Feminist research literature values women's experiences from their perspectives as valid sources of research (Stanley & Wise, 1983).

A unique aspect of constructivist epistemology and feminist research is the integrated role of the researcher. The researcher brought bias and perspective in the questions she asks and way she categorizes data (Creswell, 2003; Sprague & Kobrynowicz, 2004; Stanley & Wise, 1983; Wilkinson, 2004). As such, a disclosure statement of researcher bias is included for readers.

Sampling

Qualitative research best fit with the researcher's perspective as a constructivist and feminist. This study utilized interviews and a focus group to explore the key research questions. The purpose of this study was to explore the experience of evangelical Christian college women making decisions about their careers. The focus of the study called for a discriminate sample. The intent of the research explored the experiences of a specific group of students, thus deliberately limiting research participants was warranted (Strauss & Corbin, 1990).

In order to specifically focus on female students with an evangelical Christian worldview, a preliminary survey was administered to all female, second year students at a small, liberal arts, Christian college for the purpose of identifying possible research participants. Fifteen surveys were returned with nine meeting the criteria for the project. Six agreed to participate in the individual interviews and focus group. The college was selected out of convenience to the

researcher due to the manageable size of the sophomore class, and because of the availability of Christian evangelical participants.

At the liberal arts college utilized in this study, sophomore students do not generally declare their academic major until spring semester. Participants were interviewed in the fall semester of their sophomore year in order to capture their career decision-making process. The survey collected demographic information as well as information about career decidedness and faith perspective. Questions were answered using a Likert scale, giving participants freedom in their range of responses (see Appendix A). The following criteria was used to select participants: (a) students who have not declared a major, (b) students who indicate a commitment to an evangelical Christian worldview, and (c) students who indicate an uncertainty of career decidedness will be invited to participate in the study (see Appendix B).

Data Collection

Six semi-structured interviews and one focus group discussion were conducted in this study. Interviews began by exploring the participants' answers to the survey and continue with the key research questions (see Appendix C). The survey and interview guide served as a basis for the interview, but the researcher asked other questions to follow participants' thoughts. The researcher allowed participants to control the direction of the interview as ideas were explored. Interviews were audio-recorded and transcribed for analysis.

A focus group was conducted after the interviews were completed. The focus group was semi-structured and began with a general review of survey

responses and asked for reactions to the interview process (see Appendix D). The focus group was audio-recorded and transcribed for analysis.

A focus group was chosen because of its naturalistic nature. Human beings are relational by nature and form opinions, construct knowledge, and make decisions based upon and in cooperation with those relationships (Kegan, 1980; Wilkinson, 2004). A group of women talking is a natural mode of exploring ideas about a specific topic. Due to the size and environment of the research institution, the focus group implied an established relationship. All first and second year students are required to live on-campus and also have a set of prescribed courses in which they must enroll. Participants had lived and been in courses together for one year.

Participants who know each other may recall common experiences, share half-forgotten memories, or challenge each other on contradictions between what they are professing to believe in the group and what they might have said or done outside the group.” (Wilkinson, 2004, p. 276)

The focus group allowed for a rich discussion and added to the saturation of the research questions.

Students were influenced by the responses of their peers during the group discussion. The focus group was an excellent avenue for the women to raise each other’s awareness and generate meaning as a collective (Wilkinson, 2004).

“Sharing experience and realizing group commonalities . . . women will develop a clearer sense of the social and political processes through which their experiences are constructed and perhaps also a desire to organize against them” (p. 285).

The focus group also helped reduce the researcher’s influence. One facilitator with many vocal participants did not allow the facilitator (researcher) to

thoroughly guide or manipulate the discussion. Once the question was posed, the group controlled the flow and tenor of response (Wilkinson, 2004).

Saturation was an issue of concern for this project. Glasser and Strauss (1967) define saturation as “the condition that is achieved when no additional data are being found whereby the sociologist can develop properties of the category” (p. 61). When was there enough data to have a robust analysis? This issue was addressed as the research project progressed. There was not a way to predict the richness of data until collection began. “Saturation, then, is achieved not merely through the conscious acquisition of texts related to the phenomenon under study, but through the quality of the researcher’s interpretation of these texts” (Piantanida et al., 2004, p. 337). The researcher consulted with colleagues in order to determine if data collection was sufficient for the purpose of this study.

Data Analysis

The preliminary survey was analyzed for adherence to the researcher’s guidelines as described in Chapter 4. Transcribed interviews and the focus group were analyzed through grounded theory procedures and techniques. Glasser and Strauss (1967) founded grounded theory in the social sciences as a way to theorize about social phenomenon. Theory emerges from the detailed study of data. “We contend that it does not take a ‘genius’ to generate a useful grounded theory. It does take some codification of the method of doing it, as well as recognition of its legitimacy” (p. 11).

Analysis began by coding ideas and separating codes into categories. The researcher looked for relationships between categories that led to the formation of

a theory (Corbin & Strauss, 1990; Creswell, 2004; Glasser & Strauss, 1967; Strauss & Corbin, 1990). Reorganizing categories and continually comparing data was necessary throughout the process. Magnotto (1996) describes coding as “chunks of meaning” put together to form categories. She also suggests parameters be written so that each category is clearly defined. “Assigning future chunks or units based on the rule rather than on the ‘looks like or feels like’ procedure used initially” (p. 3).

Due to the evolving nature of grounded theory research, data collection and analysis occurred somewhat concurrently (Corbin & Strauss, 1990; Creswell, 2003; Glasser & Strauss, 1967; Magnotto, 1996). As soon as pieces of data were collected, the process of coding began. The researcher also tested emerging categories and possible theories by adapting questions in interviews. The focus group and follow up individual conversations were two methods utilized to test emerging theory.

Elements of a category (codes) must be repeated over and over in the transcripts in order to validate the existence of that category. With grounded theory, ideas are temporal until reconfirmed in the experience of multiple participants. Repetitive comparative analysis is a core component of grounded theory research and continual comparison was utilized in analyzing the data for this project (Corbin & Strauss, 1990; Glasser & Strauss, 1967). Glasser and Strauss (1967) also emphasize the need for theory to emerge and not be forced. “The theory should never just be put together, nor should a formal-theory model be applied to it until one is sure it will fit, and will not force the data” (p. 41).

Validity

Validity is traditionally viewed as the applicability of results to other people, settings, and conditions. Validity in qualitative research deals more with the consistency of data within the research sample and not the generalizability of results (Corbin & Strauss, 1990; Creswell, 2003; Creswell & Miller, 2000).

Validity was established through the use of member checking and triangulation. Member checking is the practice of returning to participants with codes, categories, and theory to make sure the application of their words is accurate (Creswell, 2003; Creswell & Miller, 2000). Triangulation is achieved through multiple methods of data collection. For this study, a survey, interviews, and a focus group contributed to a coherent storyline of the research topic.

Reviewing current research and established theory also contributed to validity in this study. “The researcher needs only to discover the voices in the library to release them for his analytic use” (Glasser & Strauss, 1967, p. 163). The work of researchers in the areas of the primary constructs helped inform and support research explorations. The negative aspect of utilizing existing theory is that researchers may try to fit data into existing theory instead of letting ideas emerge solely from the data.

An effective strategy is, at first, literally to ignore the literature of theory and fact on the area under study, in order to assure that the emergence of categories will not be contaminated by concepts more suited to different areas. Similarities and convergences of the literature can be established after the analytic core of categories has emerged. (p. 37)

The researcher relied upon a member checking and conversations with colleagues to help mitigate the danger of forcing data.

Role of the Researcher

In general, the role of the researcher is significant in grounded theory and feminist research. For this study, bias was inherent from research design decisions to the questions being asked of participants to categorizing data. There was no way for the researcher to be objective and detach from the process of meaning making. By design, the participants and researcher were collaborative in the exploration of the topic.

The role of the researcher in this specific circumstance was complicated because the researcher had a previous relationship with the participants. Creswell (2003) would term this project as “backyard research” (p. 184). The researcher had been employed in the Student Development department. As an employee, the researcher made presentations in classrooms, facilitated workshops, lead off-campus activities, and developed rapport with students at the college.

The advantage to researching in this specific environment was convenience and the possibility that the depth of responses from women may be greater due to the historical relationship. Although there may be some advantages in data collection, the danger was that participants may feel obligated to participate in the study and reluctant to share information due to the researcher’s role on campus. The research disclosure statement mitigated some of these dangers. The researcher was continually aware of power dynamics and strictly adhered to recommendations for validity (Creswell, 2003) and ethical guidelines for research established by the Human Subjects Review Board.

The researcher's past experiences were also a source of bias. The impetus for asking the key research questions was a result of personal feelings of oppression by the evangelical Christian church as it relates to the researcher's personal career choices. "The touchstone of your own experience may be more valuable an indicator for you of a potentially successful research endeavor" (Strauss & Corbin, 1990, p. 36). Strauss and Corbin (1990) provided encouragement to be personal in deciding upon research questions, but it also leads to inherent bias.

The process of coding and categorizing data was also subjective. "Grounded theory is warranted by the persuasiveness with which the researcher lays out her/his lines of reasoning about the concepts and the relationships among them" (Piantanida et al., 2004, p. 335). The concept of grounded theory analysis relies upon the researcher's ability to theorize, make connections between categories, and be creative in analyzing data. Therefore, researcher bias and perspective was intertwined throughout this project.

Chapter 4

Data Results

The purpose of this study was to understand the career decision-making process for female Evangelical Christian college students. The sample was selected based upon female students' response to a brief questionnaire distributed in a predominantly second year course. Fifteen out of thirty surveys were returned with nine meeting the study requirements. The survey collected demographic information and solicited Likert-scale responses to six statements: (a) I am certain of my career path. (b) I have decided what to major in. (c) I interpret the Bible literally. (d) I am an Evangelical Christian. (e) I believe in the redemptive work of Jesus on the cross. (f) The Bible is my religious authority. Possible responses ranged from 5, which indicates strong agreement with the statement to 1, which indicates strong disagreement. Nine students responded either strongly agree or agree for each statement, which met the study requirements.

Out of nine possible research participants, seven students agreed to the terms of the informed consent document and were individually interviewed. One of the interviews was cut short so her transcript was not included in the final analysis. Six interviews are included in the discussion of this study. Five of the six were able to participate in the group interview. Pseudonyms were used to protect their identity.

Demographics

Cathy, Kennedy, Brianne, Lila, Lynn, and Rochelle were all female college students who attended a small, private, Christian, liberal arts college in Oregon. They are Caucasian students with ages ranging from nineteen to twenty-one years

old. The participants experienced at least one year of college and are in the process of officially declaring their major. Cathy, Brianne, and Lila were in their second year at the same college. Kennedy, Lynn, and Rochelle transferred into the college from other institutions within the past year.

At the time of the interviews, each participant was currently active in an Evangelical Christian church. All except Brianne had been attending church since childhood. Brianne began attending church while in high school and is the only person in her family that claims a Christian identity.

Cathy attended a private Christian school until her junior year in high school. Lynn was home schooled through high school. Kennedy, Brianne, Lila, and Rochelle attended public schools. Cathy, Brianne, and Lila were the first in their immediate families to attend college (first generation college students). The following figure may help keep participants personal information organized for the reader.

Research participant demographics

	<i>Age</i>	<i>Transferred into the institution</i>	<i>1st generation college student</i>	<i>Mother worked part-time or less outside the home</i>	<i>Primarily attended private Christian schools</i>	<i>Attended an evangelical Christian church through High School</i>	<i>Multiple family members identify as being evangelical Christians</i>
<i>Cathy</i>	19		X	X	X	X	X
<i>Brianne</i>	19		X				
<i>Lila</i>	19		X			X	X
<i>Rochelle</i>	20	X		X	X	X	X
<i>Kennedy</i>	21	X		X		X	X
<i>Lynn</i>	20	X			X	X	X

Introduction to the Participants

Cathy

Cathy was a sophomore who attended the same college for the last eighteen months. She was the first person in her family to attend college and is confident that she will reach graduation. She described her parents as divorced and she grew up with her mother and step-father in an urban setting. Cathy's mother was permanently disabled and has not worked since Cathy was a young child. During the interview, Cathy was passionate about working with children and hoped to declare Human Services as a major.

Cathy easily talked about her relationship with God and had strong ties to her home church. She had not found a church to attend consistently since she has been at school, but drove home as often as possible to reconnect with her "second family." During the focus group, Cathy was quick to laugh with the group and share her ideas.

Brianne

Brianne had also attended the same college since her first year. Since her first days on-campus she had struggled with what major to declare. After seeking guidance from friends and college personnel, Brianne narrowed her options to Journalism or Christian Missions. No one in Brianne's family attended college. Brianne's parents were divorced and she grew up living with her single mother, grandmother, and two siblings in an urban setting. Brianne's mother and grandmother worked full-time. Brianne was the only one in her family that identifies as Christian.

Brianne became a Christian during high school and attended an evangelical Christian church. Faith was very important to Brianne and she talked about her relationship with God readily. During the time she was interviewed, she attended an evangelical Christian church, although very different from the church that first introduced her to Christianity. Brianne said that her views about Christians and the Bible changed quite a bit since moving to college. She was exposed to a wider variety of Christian perspectives and has embraced that opportunity for self-study and conversation with Biblical faculty.

Brianne behaved more introverted than some of the other participants, but easily shared her opinions in the focus group. At times, her ideas were divergent from other group members.

Lila

Lila grew up with her grandparents in a rural setting. Lila's grandmother worked full-time and is a major female influence in her life. Lila was considering a business major, although her passion was dance. She hoped to study business so that she can open a dance studio in the future. Lila had strong family and church ties. She talked about family and church interchangeably with a lot of care and enthusiasm. She was the first person in her family to attend college. Lila also was engaged to be married which added an interesting dynamic in discussing gender roles and marital relationships. For Lila, a marriage relationship was pending and felt very real for her.

Lila described her relationship with God as interactive. She talked about spending time with God, talking to God, and relying upon God's leading. Lila

shared that at a pivotal time in her life, God helped her change for the positive. Prior to her transition point, Lila described herself as a loner, who did not care about others or her future. Lila talked about being transformed by God and being changed to care about her future and those around her.

Rochelle

Like Lila, Rochelle grew up in a rural environment. Rochelle's mother worked part time and her father financially supported their family. Her parents were married and she has two older siblings. Rochelle described her family as being Christian with church being an integral part of their family life. Rochelle transferred to her current college from a similar Christian, liberal arts institution. Rochelle studied linguistics and hoped to be a Speech Pathologist after completing her Master's degree. She would be the first person in her family to achieve a Master's degree.

During the interview, it was evident that faith was important to Rochelle. She described a couple decision-making moments as times when she wanted to do what God wants for her. She also referred to feeling at peace when she was going in the right direction and following God's direction. Rochelle specifically chose Christian colleges in order to grow in her faith and be surrounded by others with the same values.

Kennedy

Kennedy was the oldest participant and transferred into her current college after attending a large public institution near her home. Kennedy and her sister were children from her father's second marriage. She had an older half brother.

Kennedy described her family as really close and fun. Kennedy's mother worked part time or less while she and her sister were young. Kennedy talked about her family attending church, but that faith was not necessarily instrumental in their family life. Church provided a sense of family and female role models for Kennedy.

Kennedy discussed wanting to do what God wanted her to do. She placed value on being obedient to God and talked about God as a guiding force in her life.

Lynn

Lynn grew up in a rural area. Her parents were married and she was the second of three daughters. Lynn's mother started a charter home-school which she and her sisters attended through high school. Lynn transferred to her current college from a community college near her home. She had not selected a major but would like to work with children or for children's causes. During the individual interview she talked energetically about advocacy for children through the judicial system.

Lynn spoke of her relationship with God extensively and shared that religion played a positive role in her family life.

Themes from Interviews: Female College Student Development

In order to understand the participants' experience with career decision-making, the discussion must be placed in the context of the participants' overall development. According to Chickering and Reisser (1984) college students show growth in seven directions or vectors: (a) moving through autonomy to interdependence, (b) developing competence, (c) managing emotions, (d)

establishing identity, (f) developing integrity, (g) developing purpose, and (h) developing mature interpersonal relationships.

Another theory to analyzing college student development was based upon cognition. Magolda (2004) found that most college students used “transitional knowing” as a means for organizing and understanding knowledge. Transitional knowing is a mixture of absolute truth and relativism. “Slightly 53% of the participants used this way of knowing their sophomore year, 83% their junior year, and 80% their senior year” (Magolda, 2004, p. 34). The basic concept expressed by Perry (1970), Belenky et al. (1986), Magolda (2004), King and Kitchener’s (2004), was that people tend to develop from a simple, absolute understanding of knowledge to a more complex, relativistic understanding of knowledge (West, 2004).

Brianne, Rochelle, Lila, Lynn, Cathy, and Kennedy support Chickering and Reisser (1984) and West’s (2004) assumptions about college student development.

Establishing a sense of identity and purpose was a theme as participants discussed their career decision-making. Brianne used suggestions from friends and a Career Counselor to decide on a Communications major. She also commented, “I took those tests online and they told me I was supposed to be a janitor – I was like, what?” (personal communication, November 2005). In talking about her friends, Brianne says, “I always want to double check with them, like ‘what do you think, what should I do?’ just praying about it because that’s important with my friends. That’s really important” (personal communication, November 2005).

Decision-making, for Brianne, initially demonstrates a posture of received knowing (Belenky et al., 1986). She based her decision upon external sources of information and opinions. Brianne has recently questioned her choice and is considering a change to majoring in Missions. Questioning showed growth and a sign that she was beginning to rely upon her own voice for decision-making. After discussing her desire to not get married or have children, Brianne commented, "I don't really care what people think about me. I know what's true; God knows what's true. So whatever you think about me really doesn't matter" (personal communication, November 2005). Brianne talked about herself as an independent person and not being influenced by the opinion of others. In career decision-making, a somewhat cognitive process, Brianne demonstrated received knowing, but when talking about herself and in terms of identity development she had a clear self-definition. Both observations are examples that she was the process of developing her identity and sense of purpose. Brianne demonstrated development in multiple areas simultaneously.

Brianne's narrative was one example of development. Each participant alluded to growth in multiple vectors and in ways of understanding knowledge. The interviews were a snapshot within the process of development. If the interviews were repeated at six-month intervals, student development theory would support that answers might be very different due to the nature of development. Change is inherent. At times multiple perspectives on a topic were expressed within the context of the same conversation. The internal process of development explained some of the inconsistencies within the interviews.

As the researcher analyzed the interviews, it was important to remember that participants were in a continual process of growth.

Themes from Interviews: Traditional Gender Roles

Two central questions in this study revolved around evangelical Christian worldview and traditional gender roles. Participants confirmed Hammond and Hunter's (1984) themes related to an evangelical Christian worldview, especially as it related to "traditional familism" (p. 225). Traditional familism measured attitudes toward traditional gender roles.

Traditional familism (Hunter & Hammond, 1984, p. 225) was a persistent theme in responses to questions about the future. All but Brianne placed a high value on getting married and raising children. Cathy commented in the group interview, "I just want to finish school like I said – to finish – but I also really want to be a mom. Like that's something that's really in me" (personal communication, November 2005). For some, raising children also meant staying home and not being employed full-time. Kennedy shared, "I have always just wanted to be, like a mom, like I just would be really happy...that's an amazing job and I think I would actually like that" (personal communication, November 2005).

In the group and individual interviews, participants echoed Gallagher's (2004) research that indicated the majority of evangelicals agree that husbands should be the spiritual leader and head of the family. Rochelle commented, "It all depends on how much money my husband makes. If he makes enough money for us easily to survive then I wouldn't work until my kids were older...Career isn't like my lifelong goal" (personal communication, November 2005). Lila

emphasized men's responsibilities to the family by saying, "I think the husband should be able to work and bring in the money to pay for the bills and the woman's stuff [referring to pay] should enhance the home" (personal communication, November 2005).

Although the participants seemed to support traditional gender roles, participants also displayed flexibility in their views. Lila talked about women staying at home as a "stuck in the 50s" concept. Lila, Rochelle, Cathy, and Kennedy all commented on staying home as an ideal, but recognized the need to work in order to achieve financial stability. Cathy's thoughts epitomized role flexibility:

I definitely do think he [husband] is supposed to be a leader and pillar of the family, but I think that women are pillars in different ways. A lot of times in ways that people don't see. Because the man sure can't do it by himself and neither could the woman –it's like a complete union. There are areas in which, I believe God puts men in charge of and responsible for his family and in that way the women follow that. (personal communication, November 2005)

Cathy held to the idea that men are the head of the household, but allowed room for her to also be a leader.

Role flexibility could also be interpreted as cognitive inconsistency.

Developmental theory could explain these inconsistencies, but Manning (1999) provided another explanation.

Her apparent flip-flopping suggests that one way in which these women resolve those difficulties is by thinking and acting situation-specific... most women in this study constructed and reconstructed their identities and the roles they felt women should play as they deemed appropriate for different contexts. (Manning, 1999, p. 96)

Lila, Rochelle, Cathy, and Kennedy showed flexibility in gender roles and used context as a way to explain their flexibility.

Themes from Interviews: Evangelical Christian Worldview

The participants described the churches they attended early in their Christian development as conservative or traditional. The structure of the church and attitudes of mentors within the church reinforced traditional evangelical beliefs and values. Rochelle, Brianne, Lynn, and Lila's church did not have female leadership in the roles of pastor or elder. Brianne described her church as very conservative. "Women don't have any higher roles in the church and the only higher roles that a woman can have there is basically, if you are lucky, a Sunday school teacher, but usually not" (personal communication, November 2005).

Rochelle's church did not ordain female pastors. "I don't really believe in female pastors, even from just the female point of view. I don't think that we're built for it regardless of spiritual whatever – I just don't think that it is right" (personal communication, November 2005). During the group interview, Rochelle showed openness with her thinking about female church leadership. "I have never been in a church that has had that so I don't know how strong I feel about it because I never really thought about it, just recently...I've kind of thought about it more but haven't come to any conclusions" (personal communication, December 2005).

Lynn talked about her church as encouraging women to be submissive. "A meek and gentle spirit means you don't speak up – you aren't loud- you be the Sunday school teacher, you do the drama projects, you are on the worship team

and lead at the potlucks without making a big deal of it” (personal communication, November 2005). In the group discussion Lynn elaborated by saying, “I was raised to totally not allow women to be leaders in the church or to speak up much at all and when they did they were so quiet and gentle it was kind of very unreal” (personal communication, December 2005).

Lynn saw inconsistency between women’s roles demonstrated at church and her mother’s views and behaviors.

In a lot of ways she [my mom] didn’t get along with the pastor very well; there were so many women in my church that I looked up to and they were that way – and my mom was the anti-thesis of what that was – I got the best of both worlds because I saw my mom being the strong woman that she was and in some ways she did it just to be rebellious instead of what she believed, but the women in the church affected my life because I saw who they were and what they were doing – they served really well. But my mom was also – she changed people’s lives in so many ways (personal communication, November 2005).

Lynn, Brianne, and Lila expressed dislike for how their churches dealt with women’s roles, but also found positive aspects that they respected. Lila helped facilitate a change in attitudes towards women within her church:

When I first started going to church like women weren’t really encouraged to get up and talk – and it drove me crazy. I was like, why does God speak more to men than he does to women and so – it changed. I don’t know how it did or why it did, but it just changed... So women in church have been encouraging me to talk too and it’s like – and I know stuff about God and I have a good relationship with Him and I’m able to share that.” (personal communication, December 2005)

Brianne’s experience differed because she did not start attending church until she was in high school:

When I became a Christian I went to a church – the only church I have ever gone to – and no women were allowed to do anything basically. And I was going with the thought that women probably shouldn’t say anything – I

don't know anything about Christianity – I was just like whatever, that's weird, alright I accepted it. (personal communication, December 2005).

Once Brianne moved away for college she began to question her original assumptions about women's roles in church and began attending an evangelical church where women play a significant leadership role. "My views have definitely changed and I think that women are just as important in ministry as men are – yeah" (personal communication, December 2005).

Kennedy and Cathy grew up in churches that demonstrated openness to female leadership. Kennedy did not talk explicitly about the role of women in her church, but she described the church as a comfortable place with many core families who know her well. Cathy talked about her Pastor and his wife as a "tag-team ministry." "It was really empowering, a really good example to see" (personal communication, December 2005).

Church socialization played a significant role in shaping participants' view of gender roles. For Brianne, Lynn, and Rochelle, moving away to college facilitated evaluation of their churches' traditional structures and culture. Kennedy, Cathy, and Lila attended churches that are open to female leadership and they have continued to foster relationships with women in their home congregations.

Beyond socialization of the evangelical church, the women spoke extensively about their personal relationship with God and their faith. They commented specifically on the impact of faith in their decision-making process. Faith that God guided their decisions and trusting that those decisions will lead to a positive outcome was prevalent in the conversations. Brianne remarked, "And if

He opens a door that's when I know, like that's ok, where I need to go" (personal communication, November 2005). Cathy also responded to questions about her decision-making process by saying, "I don't know if this is like naive or something, but I feel like God is going to lead me into something" (personal communication, November 2005). Kennedy commented, "whatever happens in the future, I know with all my heart that whatever it is, is meant my life anyway and so I'll be happy with it" (personal communication, November 2005).

Themes from Interviews: Career Decision-Making Self-Efficacy

The theoretical framework utilized for this study was social cognitive theory (Bandura & Bussey, 1999). The main tenets of the theory are that people are highly influenced to think and believe consistently with their social or cultural group. Carrying this concept over to career development implies that social constructs influence career decisions and development. The evangelical Christian worldview is a social construct that influenced the cognition and decisions of the participants in this study.

As discussed earlier, four of the six participants attended churches that support traditional gender roles and are identified as evangelical Christian churches. For this study, church support of traditional gender roles could be defined as a career barrier for the participants. Career barriers are defined as the perceived and real factors that block the progress of women's career (Lent et al., 2000). In Brianne's situation, the church could have acted as a career barrier because women in her church discouraged her from attending college:

But when I was going to that church, they really discouraged me from going to college because they were like you should just stay at home with

your mom and I already had a view that I didn't want to be a mom – so, like I was like you are kind of stupid. I am going to do what I think, you know. (personal communication, December 2005)

Due to Brianne's resolve the church was not a barrier, but her comments showed the potential for the church to discourage career development. Lent et al. (2000) would recognize Brianne's response as a strong coping efficacy. She was able to negotiate the barrier and continue with her career goals.

Another example of coping with perceived barriers was the group discussion regarding the purpose of higher education. Lynn began by questioning whether earning her degree was worth the cost.

First thing that pops into my head is the idea that we're supposed to be deciding what our future career is right now, but most of us will end up being mother's and wives and not having a career at all. So how useful is it really? How long are we going to end up doing that career? I don't know. (personal communication, December 2005)

Lynn understood the social pressure of traditional gender roles that was clearly reinforced by her church. Later in the discussion, Lynn demonstrated strong career self-efficacy by talking about completing her degree.

I think that I, it would take a lot for me to get tired of school – not because I love school but because I feel the value and I was raised to value education. Especially as a woman, it's kind of a challenge just to be able to finish school and I think that our culture isn't entirely over the feminist movement...women are still trying to prove themselves. (personal communication, December 2005)

For Lynn, it was important to earn her degree for the intrinsic value of education and despite perceived barriers her desire to finish is strong.

The participants discussed the monetary cost of higher education and the cost effectiveness of earning a degree; would they be in a career long enough to recover the expense of their degree? Rochelle commented, "I haven't answered

that – but I’m going along as if it is worth it until things change” (personal communication, December 2005). When pushed on what factors might lead to her not continuing her education, Rochelle pinpointed marriage. Rochelle’s deference to marriage could be labeled a barrier.

As a first generation college student, Cathy’s strong self-efficacy regarding a career and higher education comes from overcoming family barriers. Cathy talked about her decision to attend college. The barriers were abundant. “We didn’t have any money and it was just – my parent weren’t like ‘we’re going to get you there no matter what it takes’. We didn’t have a car – like it was a big deal – it was going to be a huge effort” (personal communication, November 2005). At another point in the interview, Cathy talked about why she was so determined to go to college.

I saw my parents, my mom, go absolutely nowhere and now just sits on the couch and does nothing and my dad works construction – I guess happy but you know he didn’t go to school and I just want better for my life and for my kids...I just want more. (personal communication, November 2005)

During conversations about continuing with higher education in light of traditional gender roles, Cathy showed a commitment to continuing her education and again demonstrated strong career self-efficacy.

I definitely want to finish, but for me it’s more about like finishing to finish. Like, school is important I believe it is a really good foundation for like getting a job and that’s important to me... I don’t want to quit. And if I find someone to marry, that’s ok. I’ll finish school and get married, that’s ok with me. (personal communication, December 2005)

Cathy’s confidence in her decisions may help her overcome real or perceived barriers that she may face in the future.

Career decision-making self-efficacy has been correlated to authority orientation and locus of control (Larson et al., 1994; Luzzo, 1993; Melcher, 1987; Weinstein et al., 2002). Women who look to external sources for decision-making may have more difficulty overcoming barriers and great anxiety through the process. Melcher (1987) specifically recognized the difficulty of Christian women in that God can be perceived as the ultimate authority and has power over lives. The participants in this study did not confirm Melcher's hypothesis about Christian women's authority orientation or research regarding external locus of control as it relates to God.

Brianne, Lila, Lynn, and Rochelle spoke about God in terms of a relationship, not an impersonal authority that maintains control. Brianne described her relationship by saying, "I think He does know where I'm going to end up -- He already knows that of course, but I think that definitely He's walking beside you the whole way...it's more of a relationship thing and He's walking beside me, you know" (personal communication, November 2005). Lila agreed that God is relational and continually present with her. "I think it's neat because like He's always there. I don't know -- it's my sense of not being along anymore" (personal communication, November 2005).

Gibson (2004) helped frame God as an authority by describing hierarchical levels of Christian spiritual maturity. Gibson stated, "An individual at the highest level of spiritual maturity is guided by a Kingdom-centered locus of control" (2004, p. 298). Levels of spiritual maturity are described as moving from dependence to independence to interdependence. Gibson primarily modeled his

theory after Fowler (1981) and Kohlberg (1974). For Christian women, the concept of God as an authority or having a God-centered locus of control is perceived as a source of strength and a desirable characteristic.

Lynn addressed the issue of control directly when asked to describe her relationship with God.

The more I get to know God the more I feel like it is based on love not on control or power. And I feel like whatever I choose...God rejoices in whatever...it's like I choose who I'm going to be and my relationship with God comes with me. (personal communication, November 2005)

Lynn also talked about her relationship with God in terms of an internal journey and process. "It is less focused on what you do and more on who you are inside" (personal communication, November 2005). As this related to career decisions, Lynn entertained a variety of career options and was confident in multiple decision possibilities because of who she is as a person, not what she will do for a profession.

Rochelle addressed the issue of God's control over her life and her ability to make choices. "...I definitely feel that there is a choice. It's not like I'm going to be screwing up if I change my major. He can use whatever" (personal communication, November 2005). Lynn and Rochelle's comments demonstrated an internal locus of control and a God-centered locus of control simultaneously.

Cook, Larson, and Boivin (2003) helped explain the parallel presence of multiple views of God. They interviewed men and women attending an evangelical Christian liberal arts college. Their goal was to correlate student's views of themselves with their views of God. At times, students described God in terms of an authority and at times, described God as relational. Participants who

floated between the two descriptors were called transcendents. “Those who struggled to integrate a sense of God as lawgiver with a sense of God’s care, those that Piaget, Fowler and others would suggest are more mature, that appear more tentative” (p. 87). Cook et al. (2003) hypothesized that the ultimate in development for Christian college students is a transcendent view of God as both authoritative and relational.

Kennedy talked about her relationship with God more impersonally than the other women. A theme in Kennedy’s interview was obedience. “I know that He knows everything that is going to happen in my life already, but I also know that He gives us free will and I know that my job is to be obedient to Him in order for my life to turn out how He wants it to turn out” (personal communication, November 2005). Kennedy focused on God’s authority and plan and her role in responding to God through obedience. There was a slight difference in words and approach between the interviews. Lynn spoke in terms of her actions, where Kennedy focused more on God’s actions. The difference could be an indicator of a shift in locus of control.

Some of the incongruence within the women’s stories could be indicative of their developmental process. Griffith (1997) discussed incongruence within research participants’ stories as part of “the messiness of lived experience, the plasticity of storytelling, and creativity entailed in arranging the pieces of one’s life into a coherent narrative form” (p. 5). As the women continue to reflect on their experiences and what has influenced their thinking, their stories or perspectives may evolve. The interviews showed a snapshot of their life which

can not be interpreted as the end of the process, but a step in their career development.

Researcher Observations

The individual interviews were conducted in a private office. The participants appeared to be relaxed and open to conversation. Most of the interviews lasted over an hour. A consistent hallmark of the individual interviews was the passion participants' displayed when they spoke about their relationship with God. Their mannerisms and voice inflections became more animated when they described their view of God and how God interacted with their lives. The depth of personal meaning portrayed to the researcher does not translate completely in written quotes. It was evident that a relationship with God was an integral piece of their overall development, view of the future, and career decision-making self-efficacy.

The group interview was set in a conference room with an oblong table. The researcher provided refreshments. The tone throughout the ninety-minute focus group was light. The women joked with one another and often broke into laughter over squeaky chairs, personal mannerisms, and extreme statements shared for the purpose of laughter. Amidst the collegial tone there were also moments of seriousness and transparency.

After the researcher posed questions, participants often bantered with one another providing diverse opinions and feedback to one another's comments. The spirit of the banter was one of exploration and not who was right or wrong. At times, participants challenged each other to think differently, but maintained a

sense of support amidst possible disagreement. Overall, the focus group offered insight into individual development and provided substance in discussing the influence of the evangelical Christian culture on their thinking.

Chapter 5

Implications for Further Research and Practice

Implications for Further Research

This study explored the impact of an evangelical Christian worldview on the career decision-making self-efficacy of female college students. The impact of traditional gender roles within the evangelical Christian sub-culture was significant upon how the participants view women's roles and made plans for the future. Each woman had a unique story to share, but the prevalence of reinforced traditional gender roles within their church was consistent. That being said, "impact" was difficult to define and the specific influence of the evangelical Christian church was impossible to separate from the influence of other social systems and family relationships. The evangelical Church was one of many systemic factors that fostered opinions in the participants.

The issue of being a working mother repeated itself throughout the interviews. All but one participant placed a high value on getting married and having a family. Their hopes were influenced by the culture and context of the church in which they were raised. It might be significant that the one participant who did not imagine herself married or having children was the only participant who did not grow up in an evangelical Christian culture. More research is needed with a broader range of participants in order to validate that correlation. Again, there were too many systemic and family factors that played into the participants' personal development and views about marriage and family. For example, Brianne experiencing a divorce at a young age and having a strained relationship

with her mother may have been greater influence in her lack of desire to have children or get married.

Career decision-making self-efficacy was also related to a multitude of factors. Research showed that an external locus of control hinders career decision-making self-efficacy, but that did not describe the experience of Cathy, Brianne, Lila, Lynn, and Rochelle. The participants displayed an authority orientation towards God that may have enhanced their confidence in career decisions. Believing that God had their best interest in mind and guided their path may have led to positive self-esteem and confidence in the future. Again, it was challenging to connect decision-making self-efficacy with one component of the participants' identity and development. Evangelical Christian influence was one factor of many that has fostered these women's development.

Further research is needed to fully understand the longitudinal impact of the evangelical Christian culture on women's career decision-making. A study following participants from their first year in college through their first year in the workforce would further explain the research questions posed. Longitudinal research takes into account the developmental process of college students. This study was a snapshot of participants at one stage in their developmental journey. Development implies change and a study, examining student perspectives over time would strive to understand how their perceptions of the past, present, and future, change with new experiences.

Interviewing a control group of non-evangelical Christian, female college students and comparing themes from both group is another research design to

consider. Is the career development of evangelical Christian females unique or do they share similar experiences with non-evangelical females? Without a comparison group it is difficult to identify the unique factors only related to this specific population. Some assumptions can be made about females sharing a common career development framework, but does self-efficacy look significantly different for evangelical Christians? These questions may be worth pursuing to expand the current knowledge base.

A broader set of research questions would also be important. For this study, the researcher was specifically interested in the influence of the evangelical Christian culture, but discovered that one influence is difficult to pull apart from the multitude of other influences. A holistic approach is necessary in order to truly understand the decision-making process. Asking broader questions related to participants' family of origin, experiences in the education system, and more specifically about their personal identity development may facilitate greater understanding of career decision-making self-efficacy.

Regional differences within the evangelical Christian sub-culture would be another area for exploration in future studies. The experience of an evangelical Christian woman making career decisions in the Northwest may differ greatly from a woman in another area of the United States. Differences in experience due to race are dynamics that were not explored in this study due to the sample being of one race.

This study did not specifically address the impact of the educational institution in which the participants were enrolled. Their reasons for choosing a

small, Christian, liberal arts institution was part of the individual interview conversation, but the impact of living and learning in that environment was not discussed. The institution involved in this study employs several women in administration and faculty. The influence of being surrounded by self-proclaimed evangelical Christian women, who choose careers and for some, also choose marriage and family, may have impacted the participants' views.

Being immersed in a college environment that encourages critical thinking and questioning of assumptions, but also maintains a strong Christian foundation may have also impacted students' comments. Individual interviews focused primarily on participants' perceptions of their past and hopes for the future, but did not thoroughly explore the present. Is the college environment changing or contributing to how they frame their past and consider their future? There are unanswered questions from this study on the role of the college.

Implications for Student Affairs Practitioners

Career development practitioners working with evangelical Christian women should explore students' perceptions of traditional gender roles as part of career counseling. Although not a significant barrier for the women in this study, an evangelical Christian worldview could be an unconscious barrier or factor in a woman's career choice. Addressing the issue in the context of career counseling and support could foster career decision-making self-efficacy. Practitioners who sense an authority orientation to God could encourage and help students explore their faith and frame of reference as a means for enhancing self-efficacy in career decisions. Career counseling could help students recognize and define possible

career barriers and the meaning of self-efficacy as it relates to their decision-making.

Student development professionals should consider mentoring groups that encourage self-esteem and reflection on multiple systemic influences as it relates to identity and career development. Continually meeting with the focus group from this study may have allowed for further exploration and support for the participants. Intentional mentoring groups with evangelical Christian professional women who choose to balance family with career, may encourage female college students to expand their perspectives and career options.

Students' experiences within the evangelical Christian culture are diverse and need to be honored without presuppositions. Some evangelical Christian churches offer flexibility with gender roles and offer support for women's expanding career options. As Schaeffer (2003) expressed, and the women of this study demonstrated, female college students are willing to look at new possibilities and expand their career and life options. Even though the original research questions were not conclusively answered the experience of six women was better understood and the study has established a foundation for further research.

Conclusion

This study explored the career decision-making self-efficacy of female, evangelical Christian college students. Six women were interviewed and shared their perspectives on choosing a career and their visions for their future. They discussed the influences and relationships that shaped their decisions. The evangelical Christian church impacted their thought processes and worldview.

Each woman's story was unique, but together informs possible career development programs and career counseling issues to explore with evangelical Christian females.

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APPENDICES

Appendix A

I. Demographic information

NAME:

PHONE #:

Check responses (Check all that apply where appropriate):

<input type="checkbox"/> Single <input type="checkbox"/> Married <input type="checkbox"/> Widowed <input type="checkbox"/> Divorced		<input type="checkbox"/> 18-24 years old <input type="checkbox"/> 25-31 years old <input type="checkbox"/> 32-38 years old <input type="checkbox"/> 39-45 years old <input type="checkbox"/> 45-61 years old <input type="checkbox"/> 62+ years old
<input type="checkbox"/> White, non-hispanic <input type="checkbox"/> Black, non-hispanic <input type="checkbox"/> Hispanic <input type="checkbox"/> Asian or Pacific Islander <input type="checkbox"/> Non-residential alien <input type="checkbox"/> Race/ethnicity unknown <input type="checkbox"/> American Indian or Alaska Native	<input type="checkbox"/> Officially declared a major with my advisor. <input type="checkbox"/> Certain of my major, but have not officially declared. <input type="checkbox"/> Uncertain of my major.	Religious Affiliation: <input type="checkbox"/> Baptist <input type="checkbox"/> Catholic <input type="checkbox"/> Disciples of Christ <input type="checkbox"/> Foursquare <input type="checkbox"/> Lutheran <input type="checkbox"/> Methodist <input type="checkbox"/> Presbyterian <input type="checkbox"/> Non-denominational <input type="checkbox"/> No-affiliation <input type="checkbox"/> Other (please list): <hr/>

II. Survey Information*Please mark one response following the scale listed below:***5 = Strongly Agree****4 = Agree****3 = Neither Agree or disagree****2 = Disagree****1 = Strongly disagree**

		1	2	3	4	5
1	I am certain of my career path.					
2	I have decided what to major in.					
3	I interpret the Bible literally.					
4	I am an Evangelical Christian.					
5	I believe in the redemptive work of Jesus on the cross.					
6	The Bible is my religious authority.					

Appendix B

INFORMED CONSENT DOCUMENT

Project Title: Career Decision-Making Self-Efficacy of Evangelical Christian College Women

Principal Investigator: Dr. Rich Shintaku, OSU School of Education

Co-Investigator: Jolyn Dahlvig, OSU Graduate Student

WHAT IS THE PURPOSE OF THIS STUDY?

You are being invited to take part in a research study designed to explore the career decision-making self-efficacy of female, evangelical Christian students at a small, liberal arts, Christian college. Three central questions will provide the foundation for this study:

1. To what extent does an evangelical Christian worldview influence career decision-making self-efficacy?
2. How do female college students develop career decision-making self-efficacy?
3. To what extent are female evangelical Christian students influenced by traditional sex role orientation? And how does that impact their career decision-making?

WHAT IS THE PURPOSE OF THIS FORM?

This consent form gives you the information you will need to help you decide whether to be in the study or not. Please read the form carefully. You may ask any questions about the research, the possible risks and benefits, your rights as a volunteer, and anything else that is not clear. When all of your questions have been answered, you can decide if you want to be in this study or not.

WHY AM I BEING INVITED TO TAKE PART IN THIS STUDY?

You are being invited to take part in this study because you completed an initial survey in IDS 201 and indicated that you:

1. are in the process of making decision about your major and career path
2. identify as being an evangelical Christian

WHAT WILL HAPPEN DURING THIS STUDY AND HOW LONG WILL IT TAKE?

Your participation in the study entails a one-hour individual interview with the researcher and a follow up focus group with other interviewees. Both the interview and the focus group will be tape recorded and transcribed for analysis. The focus group will last no longer than 3 hours. You will be asked about the role of church in your life and about your career decision-making process. The researcher may need to clarify answers and check back with participants to ensure appropriate application of responses. Your involvement in this project will be entirely completed by May 2006.

WHAT ARE THE RISKS OF THIS STUDY?

There are no foreseeable risks involved with participation in this study.

WHAT ARE THE BENEFITS OF THIS STUDY?

There will be no direct benefit for participating in this study. However, the researcher anticipates that, in the future, educators and career development professionals will benefit from better understanding the perspectives of female evangelical Christian students. At the end of the study you will be provided with a copy of the transcripts from your interviews, which you may value for personal reasons.

WILL I BE PAID FOR PARTICIPATING?

You will not be paid for being in this research study. A token of appreciation will be given to each participant at the conclusion of the study. Snacks and beverages will be provided at the focus group meeting.

WHO WILL SEE THE INFORMATION I GIVE?

The information you provide during this research study will be kept confidential to the extent permitted by law. To help protect your confidentiality, I will keep any notes and audio recordings locked in my office at Northwest Christian College. In writing about the results of this research, pseudonyms will be used to protect your identity. Any direct quotes will only identify you by your pseudonym.

If the results of this project are published your identity will not be made public.

The only two people who will have ongoing access to the original source of the information will be the researcher, Jolyn Dahlvig, and the principal investigator, Dr. Rich Shintaku. A transcriptionist will have access to the audiotapes only during the transcription process. All copies of the audio tapes will be destroyed at the end of the study. The paper and digital copies of the transcripts will be kept in a locked location. During the time that the thesis is composed, all files will be kept on a password protected computer.

DO I HAVE A CHOICE TO BE IN THE STUDY?

If you decide to take part in the study, it should be because you really want to volunteer. You will not lose any benefits or rights you would normally have if you choose not to volunteer. You can stop at any time during the study and still keep the benefits and rights you had before volunteering. If you decide not to take part in this study, your decision will have no effect on the quality of services you receive from Career Services or as related to Service Learning.

You will not be treated differently if you decide to stop taking part in the study. You are free to skip or not answer any question posed on a survey, in the interview, or in the focus group. If you choose to

withdraw from this project before it ends, the researchers may keep information collected about you and this information may be included in study reports.

WHAT IF I HAVE QUESTIONS?

If you have any questions about this research project, please contact: Jolyn Dahlvig, Director of Residence Life, 684-7252, jolyn@nwcc.edu.

If you have questions about your rights as a participant, please contact the Oregon State University Institutional Review Board (IRB) Human Protections Administrator, at (541) 737-3437 or by email at IRB@oregonstate.edu OR Northwest Christian College's IRB Administrator, at (541) 684-7256.

Your signature indicates that this research study has been explained to you, that your questions have been answered, and that you agree to take part in this study. You will receive a copy of this form.

Participant's Name (printed): _____

(Signature of Participant)

(Date)

Appendix C

The purpose of the interview is to explore the ideas of the participant as it relates to the general research questions. The prompts listed may be adapted as the interview progresses to follow the interviewee's responses.

- I. Survey follow up.
 - a. Do you have any questions about the items asked on the initial survey?
- II. To what extent does an evangelical Christian worldview influence career decision-making self-efficacy?
 - a. Tell me about the role of church in your life – as a child? Now?
 - b. Tell me about your family ---
- III. How do female college students develop career decision-making self-efficacy?
 - a. Tell me about choosing a major – how are you feeling about making this decision?
 - b. Who/what influences your decision?
 - i. Role models, family influence?
 - ii. Having a family in the future?
 - iii. Capabilities in coursework?
 - iv. Interests?
 - c. How would you describe your personality?
 - i. Confidence?
- IV. To what extent are female evangelical Christian students influenced by traditional sex role orientation? And how does that impact their career decision-making?
 - a. Tell me about your vision for the future – how do you see yourself in ten years?
 - i. Marriage
 - ii. Family
 - iii. \$\$
 - iv.

Appendix D

The goal of the focus group is to see if women respond the same way as in the interview – have their thoughts changed as they have been able to process internally? Does the presence and influence of others change their answers?

- I. Interview follow up.
 - a. Do you have any questions about the questions asked in the interview?
- II. To what extent does an Evangelical Christian worldview influence career decision-making self-efficacy?
 - a. Tell me about the role of church in your life – as a child? Now?
 - b.
- III. How do female college students develop career decision-making self-efficacy?
 - a. Tell me about choosing a major – how are you feeling about making this decision?
 - b. Who/what influences your decision?
 - i. Role models?
 - ii. Having a family in the future?
 - iii. Capabilities in coursework?
 - iv. Interests?
 - c. How would you describe your personality?
 - i. Confidence?
- IV. To what extent are female Evangelical Christian students influenced by traditional sex role orientation? And how does that impact their career decision-making?
 - a. Tell me about your vision for the future – how do you see yourself in ten years?
 - i. Marriage
 - ii. Family
 - iii. \$\$

Appendix E

Career Decision-Making Self-Efficacy of Evangelical Christian College Women Expedited Review Script for Recruiting Survey Participants

My name is Jolyn Dahlvig. I am the Director of Residence Life for Northwest Christian College. At this time I am working on a Master's Degree in Interdisciplinary Studies at Oregon State University. My areas of study include college student services administration, women's studies, and adult education. The purpose of my thesis study is to explore the experiences of female evangelical Christian college students and their career decision-making process. It is the goal of this research to understand the specific career development issues facing Northwest Christian College female students in order to better design services to meet their needs.

I am requesting that all women participating in IDS 201 complete this short survey. After reading the surveys I will invite participants to meet with me for an individual interview and then a group interview involving all those participating (no more than 12 female students). Although I have a few questions in mind, I am open to just listening and learning from your experiences.

I would ask permission to use a recorder as I would want to listen again and again to what is being shared, however, at any time upon your request, I would turn off the recorder. In addition, I would not print your name or give your identity unless you would want it to be included in the final thesis. Also you may withdraw from the study at any time.

I am requesting your help to ensure this study has meaning. After the interview you will be provided with a full transcript to review and to clarify any comments you have made.

The benefits of this research will be to promote understanding of the experiences of female evangelical Christian college students and their career decision-making process. I may be able to utilize the information gathered in order to help promote better career services for all female students.

The time commitment required to be part of this study is one 60 minute interview, and one group interview that will last no longer than 180 minutes. As the research progresses it may be necessary to review transcripts with participants in order to clarify comments and not misinterpret any information provided.

The confidentiality of all participants will be insured. The participant's name unless otherwise authorized will not be printed in the thesis nor will their identity be revealed. All information

will be stored in a secure area. All copies of the audiotapes will be destroyed at the end of the research study.

The completed thesis will be made available at the Oregon State University Valley Library. If you would like to have a copy of our discussions and/or the completed thesis, I would be able to mail it to you.

Prior to participating in this study, I will ask you to read and sign a consent form and set up a tentative schedule for an interview.

I will be handing out the initial survey and would like to collect them today. If you are invited to participate in the full study, I will give you a copy of all the comments I made today, plus an informed consent document outlining the procedures of the research study and information about your rights and responsibilities as participants, should you elect to participate in this study.

Thank you for your help. I will extend invitations to participate in the study within one week.