Religiosity, Spirituality and Their Relationship to Job Satisfaction: Quantitative Data from Faith-Based Schools in Australia – Part One[1]

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Abstract

This paper is the first of a two-part report on a mixed methods study that examined the job satisfaction of teachers who worked in faith-based schools. Five aspects of the work of teaching (colleagues, working conditions, responsibility, work itself, and recognition) and two transcendent factors (spirituality and religiosity) were examined to see how they impacted overall job satisfaction. In this mixed methods project, both quantitative and qualitative data were collected from a sample that consisted of nine schools in two Australian faith-based educational systems: Lutheran and Seventh-day Adventist. This paper reports on the findings from regression analysis of the quantitative data (N = 221), which indicated that overall job satisfaction was influenced by a combination of direct and indirect relationships that centred around working conditions, work itself, religiosity, and the age of the respondent. It also was found that religiosity impacted overall job satisfaction directly and indirectly via the mediating element of spirituality. A partial discussion of the results is presented in this report, but the complete discussion will be found in Part Two (2024).

Keywords: *Job satisfaction, religiosity, spirituality, faith-based school*

Introduction and Need for the Study

In 2022 Australia had 1,127 independent schools and 1,762 Catholic schools, and between these two sectors over 100,000 teachers were employed (2021—105,263) (Australian Bureau of Statistics, 2021). According to the Independent Schools Council of Australia, 83% of all independent schools have a religious affiliation (Independent Schools Council of Australia, 2023,). Acquiring empirical data identifying the factors most likely to promote job satisfaction for such teachers would add to the limited work that has focused on faith-based education.

The acceptance, sometimes reluctantly, of the analysis of religiosity and spirituality in business and healthcare environments, plus the general acknowledgement of workplace spirituality, does not appear to be mirrored in the education sector. There is a need to understand the impact of spirituality and religiosity on job satisfaction in this context more fully.

A further reason for this study on job satisfaction of those who work in faith-based institutions is that it has the potential to support the well-being of teachers in these environments. There are numerous reports of a mental health crisis in Australia (Australian Psychological Society, 2022; Morris, 2021), and frequent media reports of a "teacher exodus" from the profession has attracted scholarly interest (Shine, 2015). With these issues providing a broad context, and on account of the known relationship between life satisfaction and job satisfaction (Rice et al., 1980), maximizing job satisfaction could have important societal benefits.

Objectives of the Study

The focus of this research was to examine factors that impact overall job satisfaction (OJS) among teachers in faith-based environments. In particular, the intent was to ascertain whether there are any relationships, yet not causation, between teachers' self-reported levels of religiosity and spirituality with specific aspects of teaching (colleagues, working conditions, responsibility, work itself, and recognition) and their impact on teachers' levels of OJS. The objectives were further

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[1] This article is based on a thesis that was previously posted on a university website for a limited audience.
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narrowed by limiting the participants in the study to those whose expertise was in education taking place within the context of a faith-based educational environment. The study was limited to schools that were located within the state of Victoria.

Hill and Hood (1999), in the introduction to their monumental work "Measures of Religiosity," acknowledged both the distinction and the overlap between the concepts of religion and spirituality. They also stated that researchers have focused in many areas; however despite investigations on the relationship between religion and spirituality, there is a need for more work in this area.

Research Problem and Questions

The variables in this study consisted of five aspects of teaching (colleagues, working conditions, responsibility, work itself, and recognition), two transcendent factors (religiosity and spirituality), and job satisfaction. Only the latter has a long and relatively extensive history in academic research. Further to this, empirical studies that involve the areas of spirituality and religiosity have a two-fold problem: First, the definitional fluidity that confronts the researcher, and second the problem of measurement. Can something as elusive (some might say illusive) as spirituality actually be measured? If so, using what? And how is spirituality different from religiosity?

It is understood that today's search for the spiritual may not lead to the church, mosque, synagogue, or temple. Organised religion no longer has a monopoly on spiritual matters, and this may have led to the confusing number of definitions.

At the turn of the century there was an increased level of interest in workplace spirituality (Beazley, 2004; Carette & King, 2004; Giacalone & Jurkiewicz, 2003; Guillory, 2001; Hill & Hood, 1999; Marques et al., 2007; Mitroff & Denton, 1999; Rolheiser, 1999; Smith, 2006). However, much of the research of more recent times is now coming from emerging economies around the world (Hassan et al., Hefny, 2021; Lata & Chaudhary, 2020; Pokhariyal, 2020). Nevertheless, as Rolheiser (1999, p. ix) states, we are in "an age which is rich in everything except clarity."

In outlining the definitional parameters for spirituality and religiosity, it is readily acknowledged that their boundaries are blurred. Although still possessing common characteristics, this distinction in concepts is considered by some to be a recent phenomenon. For example, Carette and King (2004, p. 26) stated that "it was not until the second half of the twentieth century that 'spirituality' came to signify a de-institutionalised and privatised religion as it does today."

Similarly, Hill and Hood (1999, p. 359) noted that for many people, "spirituality is experienced and expressed through conventional religious understanding, and the contemporary conception of spirituality as separate from religion has a surprisingly short history." Many have adopted the distinction with certitude. For example, Nash (2002, p. 166) stated that "Religion … is the institution; spirituality is the personal. Religion is what we do with others; spirituality is what we do within ourselves. Public vs. private faith. Religion is head; spirituality is heart." Here it is considered that there is sufficient delineation of the concepts to allow for independent examination.

The research questions that guided this part of the investigation were: (a) How do teachers who work in faith-based school systems rate themselves in terms of agreement with worldview factors related to religiosity and spirituality (when specified definitions of these factors are adopted), and how satisfied are these teachers with various aspects of teaching and their jobs? (b) What are the relationships between teachers' religiosity, spirituality, and job satisfaction within this given framework? In Part Two of this research, the nature of teachers' perceptions will be examined relating to religiosity, spirituality, and job satisfaction, when allowing for respondents to formulate their own framework with which to describe these constructs.

Literature Review
Job Satisfaction

Job satisfaction has a long and rich research history that dates back to the 1920s and 30s with the Hawthorne studies, which focused on workers in the Western Electric Company located on the outskirts of Chicago (Mayo, 1993). In the 1960s, Maslow's (1968) research linked the hierarchy of

human needs and the concept of work (Hall & Nougaim, 1968). Major models that have developed in this area of study include Locke's Range of Affect theory (Locke, 1976), the dispositional approach (Staw et al., 1986; Staw & Cohen-Charash, 2005), Herzberg's motivator-hygiene theory (Herzberg, 1987; Herzberg et al., 1959), Hackman and Oldham's job characteristics model (Kulik et al., 1988), and Equity theory (Bulger et al., 2020).

Narrowing the focus to the teaching profession and examining teacher job satisfaction, some of the most extensive work appeared in the early 1990s when Dinham (1992) conducted his interview-based research over four nations (Dinham & Scott, 1998). Dinham and Scott extended Herzberg's (1987; 1959) "two factor theory" by identifying a third domain within teacher career satisfaction (Dinham & Scott, 1998, 2000, 2002; Scott & Dinham, 2003). This third domain lies between the intrinsic rewards that teaching provides (student achievement and self-growth) and the extrinsic dissatisfiers (administrative workloads, poor status and continual change), and consists of school-based factors (leadership, organisational culture, school reputation) that provide substantial potential for facilitating change (Dinham & Scott, 1998). A further narrowing to within the faith-based sector has produced research with inconclusive results (Metheny et al., 2015), while other work has linked job satisfaction with servant leadership (Baqai, 2020).

Spirituality and Religiosity

Interest in religious and spiritual matters can be traced back thousands of years, but empirical research is a more recent phenomenon that has concentrated on organisational spirituality, workplace spirituality, or individual spirituality (Rocha & Pinheiro, 2021). Analysis of the work environment, as outlined by Marques (2004), represents a progression from studies commenced in the early 20th century on management theories, to the incorporation of the cognitive aspects, and now an expansion that includes the spiritual dimension. Around the turn of the century, auditing corporate America was in fashion (Mitroff & Denton, 1999), then workplace spirituality (Giacalone & Jurkiewicz, 2003; Smith, 2006) came to the fore where organisations were considered as "living" entities with a spiritual element (Guillory, 2001). Now the connections to individual welfare are considered, such as burnout, happiness, trust, mental health, and organisational citizenship behaviour (Bal & Kökalan, 2021; Dubey et al., 2020; Hassan et al., 2016; Pokhariyal, 2020).

While there is widespread acceptance of the interdisciplinary nature of this field of study (Fornaciari & Lund Dean, 2004; Furnham, 2003; Ingersoll, 2001; Rhodes, 2003), the relatively recent interest in spirituality in the workplace and its accompanying scholarly articles have not been without concerns being expressed in some quarters. For example, not all corporate personnel view the study of spirituality as a positive element. This is acknowledged by Poole (2009, p. 577), where she refers to the area of study as "still not yet mainstream." Others have identified that "theory development and research in the field of spirituality in organizations has to date been fragmented" (Tischler et al., 2007, p. 23). King (2008) stated that "research focused on religion's influence … is light, and mostly outside the mainstream of the [management] field" (p. 215). In a similar manner, the proportion of empirically documented studies on the relationship between religiosity/spirituality and job satisfaction amongst teachers is limited.

Nevertheless, the presence of both religiosity and spirituality in the workplace have been shown to be beneficial (Hassan et al., 2016; Purnamasari & Amaliah, 2015), and a number of literature-based reviews examining workplace spirituality suggest that perhaps this area of research is now gaining acceptance within the mainstream (Dubey et al., 2020; Obregon et al., 2022). While this is an encouraging indicator, analysis from a legal perspective clearly documents that this is still a contested space (Ebrahim, 2021; Flake, 2020).

Definitional Issues

It has to be acknowledged that there are no generally accepted definitions of spirituality and religiosity. Giacalone and Jurkiewicz (2003) illustrate the diversity of views well by providing a representative list of around 15 definitions of spirituality in literature. Zinnbauer and Pargament

(2005) also collated the range of views with two tables of their own–one for spirituality and one for religion (Paloutzian & Park, 2005), and they listed 17 more authors resulting in 14 more definitions. The term spirituality cuts across all religions and value systems, and it is this universality that makes defining it so difficult. While there has been some level of definitional uncertainty, there has also been a similar vagueness about religiosity's relationship to spirituality, and now a number of options of how the concepts are juxtaposed can be explored.

The Spirituality / Religiosity Distinction

A common topic of discussion in many articles is the problem of distinguishing between spirituality and religiosity (Stanard et al., 2000). First, one needs to recognise that there are many shared characteristics as stated by Zinnbauer and Pargament (2005). Second, there are differences between the constructs, and both popular and academic literature now distinguish between spirituality and religiosity. However, as Paloutzian and Park (2005) assert, there is still no clear consensus about the two constructs. This study is premised on the conceptualisation that religiosity and spirituality are discrete concepts with shared roots and common elements. For the teachers involved, spirituality is defined as a personal connectedness with a power or source in the universe that is greater than oneself. In contrast, religiosity is defined as the institutional, doctrinal public faith that is celebrated with others. In other words, spirituality is focused around the intrapersonal, while religiosity is focused around the interpersonal.

Methodology

This quantitative research was conducted as part of a larger mixed methods approach that involved "the collection and analysis of both qualitative and quantitative data" (Punch, 2009, p. 288). This paper profiles the quantitative data that gave respondents an opportunity to exhibit any relationships using the structured framework that is implicit in survey data.

The Sample

The data in this cross-sectional study was collected from five Lutheran and four Seventh-day Adventist (SDA) schools that were essentially urban in nature. The schools are located in Victoria, Australia, and consisted of a mix of both metropolitan and regional sites. Each respondent in this study was an adult and registered teacher working within a faith-based educational system. They received an information letter as well as a consent form. A total of 287 questionnaires were distributed across the nine schools and 221 usable questionnaires were returned. This gave a very acceptable return rate of 77%. The sample consisted of 36.6% males and 63.4% females. This higher distribution of females is typical of overall ratios found in Australian K-12 education.

Questionnaire

The data collection instrument consisted of a 60-question survey that could be completed in less than 10 minutes. The survey length was considered significant because teachers are generally time poor, and longer surveys seriously hamper one's ability to collect data. The questionnaire consisted of three sub-sections: Demographics, Questions About Your Job, and Worldview Factors.

Aspects of Teaching Instrument

Due to its direct applicability, brevity, and high reliability scores on the sub-scales ($\alpha > .70$), the Teacher Job Satisfaction Questionnaire (TJSQ), developed in 1984 by Paula Lester, was used as a basis to assess teachers' satisfaction with specific aspects of teaching. The complete TJSQ contains 77 self-reported items on a five-point Likert scale (Lester, 1987).

The original instrument in the North American context examined nine sub-scales relating to teacher's satisfaction with specific aspects of teaching (Supervision, Colleagues, Working Conditions, Pay, Responsibility, Work Itself, Advancement, Security, and Recognition). For the Australian teacher working within a faith-based school, where most schools are small to medium in size and the level of

supervision is relatively minor, teacher pay is standardised across the profession, advancement is not a major factor, and working conditions tend to be protected, it was decided to omit the supervision, pay, advancement, and security sub-scales of the TJSQ to generate something more applicable to this context. The sub-scales used were as follows: Colleagues (eight questions), Working Conditions (4), Responsibility (7), Work Itself (8), Recognition (2)—a total of 29 items. The reliability coefficient of each factor was also suitably high (> .60); colleagues (.756), working conditions (.757), responsibility (.679), work itself (.600), and recognition (.600). The survey size was reduced by removing duplication (i.e., either positive or negative forms were used, not both).

The TJSQ's original 5-point Likert scale was modified to a 6-point scale in order to create a forced choice and hence providing greater information. The descriptors for this scale were as follows: *Strongly Disagree, Moderately Disagree, Slightly Disagree, Slightly Agree, Moderately Agree, Strongly Agree*.

Worldview Factors Instrument

The section on Worldview Factors (religiosity and spirituality) used the Religious Commitment Inventory–10 (Worthington et al., 2003) for data collection. This 10-item instrument qualified on the basis of brevity, its correlation with the definitions of spirituality and religiosity as previously outlined, and its utilisation of the intrapersonal/interpersonal distinction adopted for this study.

Nine additional questions were added to the Perspectives on Life section. Six of these came from the Brief Multi-dimensional Measure of Religiousness/Spirituality (Fetzer Institute/National Institute on Aging Working Group, 1999) and three other questions were added after testing. These additional questions were added to provide a broader coverage of contemporary lifestyle elements, such as volunteer work. Once again, the reliability coefficient of each factor was assessed— religiosity (.819) and spirituality (.867). As a consequence, Section 3 of the survey had 18 items.

Outcome Measure–Job Satisfaction

Overall job satisfaction (OJS) was measured using a global job satisfaction conceptualisation and the item stated, "Rate your overall job satisfaction on the [1-6] scale below."

Data Analysis

A statistical software package, PASW 18.0 for Mac, was used for data analysis. Descriptive statistics for each subscale were determined. Independent groups, *t*-tests and one-way between groups ANOVA with post-hoc comparisons were run to locate any areas of significant difference. In addition, a linear regression analysis was used to explore the relationship between sets of individual variables and respective dependent variables. Reliability for each scale and subscale was reviewed using Confirmatory Factor Analysis, and Cronbach's alpha was used to estimate internal reliability. The Cronbach alpha values obtained lay between .600 and .867, an acceptable range. This was after one item was removed in each of the "Work Itself, "Responsibility," and "Working Conditions" factors; one item was removed to improve the sub-scale's internal reliability.

Results

The sample consisted of 221 teachers, 89 employed by Lutheran Education Australia within five Victorian schools, and 131 employed by Adventist Schools Australia within four Victorian schools.

The participants were distributed across the following age groupings: 21–30, 31–40, 41–50, 51–60 and 61+. There was a relatively equal distribution across age groups except for the greater than 61 group. The sample consisted of 36.6% males and 63.4% females, a distribution of females typical of overall ratios found in K-12 education. Similarly, the experience level of the teachers was diverse; all categories approximated 20%, except for very experienced teachers, and inductees (0–2 years) were less represented. From the 221 respondents, 131 (59.5%) indicated that they were teaching in an Adventist school, and 89 (40.5%) stated that they were teaching in a Lutheran school.

Of the respondents who indicated that they worked in a Lutheran school, 59.5% indicated that they were from a Lutheran heritage. Similarly, of the respondents who indicated that they worked in a Seventh-day Adventist school, 91.6% were from an Adventist background. There were no Seventh-day Adventists in Lutheran schools and no Lutherans in Adventist schools.

The Perspectives on Life (Religiosity and Spirituality) and the Aspects of Teaching (Work Itself, Recognition, Responsibility, Colleagues, and Working Conditions) factors addressed in the questionnaire were subjected to confirmatory factor analysis. The analysis indicated that religiosity and spirituality were distinct constructs, though it suggested that each construct consisted of sub-constructs. The factor analysis indicated that there were five Aspects of Teaching components, even though for this data set, the factors "Work Itself" and "Responsibility" had some minor overlap.

For this study, the Religiosity and Spirituality factors were considered as single units, and the five Aspects of Teaching factors as indicated in the methodology were adopted as single measures.

Aspects of Teaching and Worldview Factors: Characteristics
The mean and standard deviation of the scales for the Aspects of Teaching and Worldview factors are shown in Table 1.

**Table 1** *Mean and Standard Deviation–All Factors (N = 221)*

	Aspects of Teaching					Worldview Factors	
	Colleagues	Working Conditions	Responsibility	Work Itself	Recognition	Spirituality	Religiosity
Mean	4.731	4.011	5.480	5.095	4.057	5.127	4.256
SD	0.673	0.963	0.462	0.539	1.104	0.727	0.812

The mean values (six indicating that they strongly agreed with the positive statement, and one indicating that they strongly disagreed with the positive statement) ranged from a low of 4.001 to a high of 5.480. The standard deviation was rather large for Recognition.

Profiles
The nature of a particular group or sub-group within this sample was described with reference to their demographics, aspects of teaching, and worldview factors. When the sample was considered as one group, the profile obtained is shown in Figure 1.

Figure 1 *Mean Responses for Aspects of Teaching and Worldview Factors for All Data*
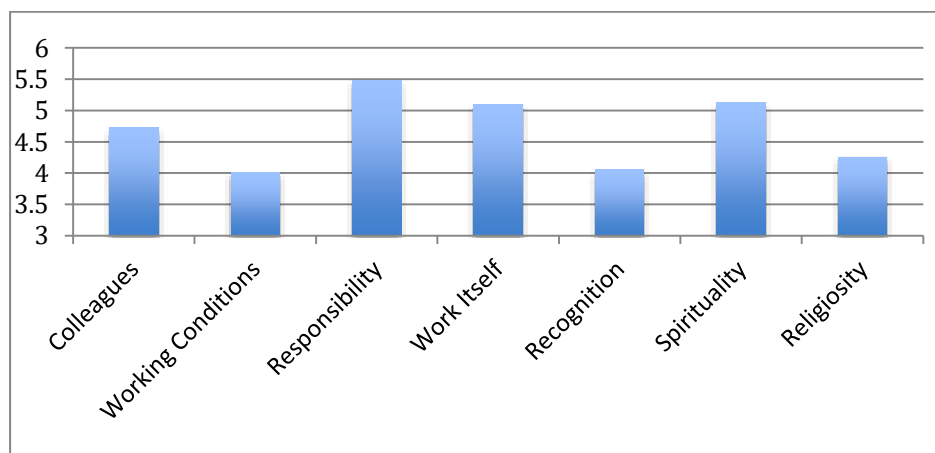
Three aspects of teaching factors (Responsibility, Working Conditions, and Recognition) had scores above five. The Responsibility factor had the lowest standard deviation (0.462).

Among the Worldview factors, the mean for Spirituality was significantly greater than for Religiosity, indicating stronger respondent agreement with possessing Spirituality than Religiosity.

Gender Profile

The general trend of the data indicated that females most often scored higher on each profile element. The difference between the male and female response was significant at the .05 level for the Aspects of Teaching sub-scales: Colleagues (t[215] = 3.747, p < .005), Working Conditions (t[215] = 2.342, p < .005), Responsibility (t[215] = 2.167, p < .005), Work Itself (t[215] = 2.097, p < .005), with the females means score being significantly higher. There was no statistically significant difference between the males and the females in terms of their self-rating of both spirituality and religiosity.

Age Group Profile

In terms of the Aspects of Teaching factors, it was the 41–50 age group that most often scored the highest; the youngest and the oldest groups scored the lowest. There was, however, no statistically significant difference between the respective age groups for any of the sub-scales.

Years of Teaching Experience Profile

The mean values for the teaching experience groupings (0–2 years, 3–5 years, 6–10 years, 11–20 years, 20+ years) revealed no statistically significant difference for any of the Aspects of Teaching factors. However, there was a statistically significant difference for the 3–5 years' experience group which had a lower Spirituality rating than the other groups (F[4,215] = 2.612, p < .05).

Highest Qualification Profile

The data indicated that for the Aspects of Teaching factors, higher qualifications were statistically significant for the Working Conditions element (F[3,215] = 2.872, p < 0.05), with more highly qualified respondents registering lower Working Conditions scale scores. No other statistically significant differences were found.

School Student Enrolment Profile

The general trend observed indicated that school size has an impact on four of the five job satisfaction elements. The difference between the respondent's school size was statistically significant for the job satisfaction sub-scales: Colleagues (F[3,216] = 4.694, p < .005), Working Conditions (F[3,216 = 9.503, p < .005), Responsibility (F[3,216] = 5.009, p < .005), and Recognition (F[3,215] = 3.718, p < .005), with the larger schools scoring higher. In terms of the Worldview factors, there were no statistically significant differences between the respective school size groupings.

School Level Profile

The general trend of the data indicated that primary teachers scored higher on each profile element. The difference between the primary and secondary response was statistically significant for all the job satisfaction sub-scales: Colleagues (F[1,216] = 17.190, p < .005), Working Conditions (F[1,216] = 25.107, p < .005), Responsibility (F[1,216] = 8.005, p < .005), Work Itself (F[1,216] = 8.529, p < .005), and Recognition (F[1,216] = 8.121, p < .005), with the primary teachers scoring significantly higher. There were no statistically significant differences noted in Worldview factors.

School Religious Affiliation Profile

The general trend of the data indicated that teachers in Lutheran schools most often scored higher on each job satisfaction element, while teachers in SDA schools scored higher on the Worldview elements. The differences between the responses of teachers in the Lutheran schools and teachers in the SDA schools were statistically significant: Colleagues (t[218] = 6.168, p < .005), Working Conditions (t[1,218] = 5.557, p < .005), Responsibility (t[218] = 3.885, p < .005), and Work

Itself (t[218] = 2.863, $p < .005$), with the teachers in Lutheran schools scoring significantly higher, but with the same level of agreement.

Teachers in SDA schools scored higher on spirituality than the teachers in Lutheran schools, but this was not statistically significant. Similarly, teachers in SDA schools rated themselves at a higher level of religiosity than the teachers in Lutheran schools. This response was significant: Religiosity (t[218] = -3.591, $p < .005$).

Teacher Religious Affiliation Profile

The difference between the respective religious affiliation groupings was statistically significant for the Aspects of Teaching sub-scales: Colleagues (F[2,218] = 23.507, $p < .001$); Working Conditions (F[2,218] = 19.114, $p < .005$); Responsibility (F[2,218] = 7.886, $p < .005$); and Work Itself (F[2,218] = 4.163, $p < .005$), with the SDA teachers scoring the lowest and the Lutheran teachers scoring the highest.

In terms of the Worldview factors, there was a statistically significant difference in the responses at the 5% level. The teacher religious affiliation profile showed a difference in both elements, the Spirituality factor (F[2,218] = 5.121, $p < .05$) and the Religiosity (F[2,218] = 9.311, $p < .05$), with the Other Christian teachers scoring the lowest, and SDA teachers scoring the highest.

Potential Relationships

Regression analysis was used to explore relationships between the dependent variable—Overall Job Satisfaction (OJS) and the respective Aspects of Teaching factors, Worldview factors, and teacher demographics. All other items were later eliminated from the model. The Aspects of Teaching factors covered were as follows (Figure 2): Work Itself; Recognition; Responsibility; Colleagues; and Working Conditions. The Worldview factors consisted of Religiosity and Spirituality.

Figure 2 *The Initial Model for Predictors of Overall Job Satisfaction*
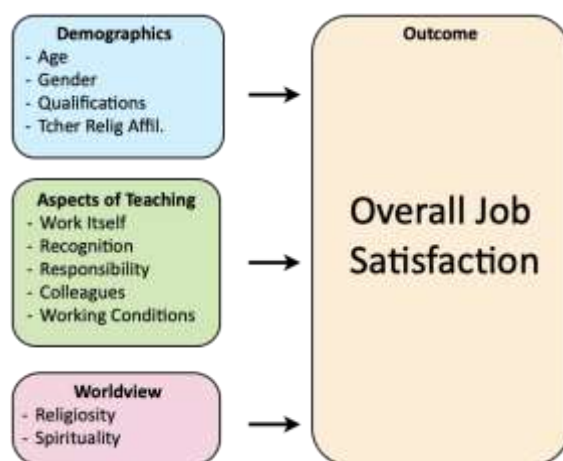
Regression Analysis for Predictors of OJS: Hierarchical Regression

To test the relative influence of each of these groups of variables on Overall Job Satisfaction, hierarchical regression analysis was carried out on the independent variables. A number of demographic variables were omitted because initial regression analysis indicated that they had minimal impact on OJS. The model then for the predictors of OJS (dependent variable) consisted of the following set of independent variables (N = 11): Demographics—Age, Gender, Highest Qualification, Teacher Religious Affiliation; Aspects of Teaching factors—Colleagues, Working Conditions, Responsibility, Work Itself, Recognition; and Worldview factors—Spirituality, Religiosity. Hierarchical regression of this model indicated that the Demographics accounted for 13.7%, the Aspects of Teaching factors accounted for 31.1%, and the Worldview factors accounted for 2.2% of the explained variance in Overall Job Satisfaction.

Regression Analysis for Predictors of Overall Job Satisfaction: Backward Regression

The initial model for the predictors of OJS (dependent variable) consisted of the following set of independent variables: Demographics, Aspects of Teaching factors, and Worldview factors.

To test the relative influence of each of these independent variables, backward regression analysis was carried out using this model. It accounted for 47.2% of the explained variance. Backward regression, however, generated a four-factor model (Table 2), significant (at the .05 level), which accounted for 45.4% of the explained variance in OJS.

Table 2 *Predictors of Overall Job Satisfaction (OJS) – All Respondents*

Independent Variables	R Square	Beta	t	Significance
	0.454			
Working Conditions		.394	6.884	.000
Work Itself		.323	5.598	.000
Spirituality		.148	2.810	.005
Age of the Respondent		.139	2.668	.008

The strongest predictor of OJS was Working Conditions, followed by Work Itself and Spirituality, with the Age of the Respondent having the least influence on the final outcome.

Modified OJS: Quantitative Data

The above regression analyses indicated that although OJS was influenced by the following set of variables–Demographics, Aspects of Teaching and Worldview factors as proposed in the initial model (Figure 2)–not every variable within these sets had a significant impact on OJS.

For the Demographic set of variables, it was only Age that had a significant and direct impact on OJS, with the older teachers being more satisfied with their teaching role than the younger ones. In terms of Aspects of Teaching, the variables Working Conditions and Work Itself were the only variables within the set that significantly contributed to OJS. Those teachers that perceived their working conditions were pleasant and the work itself was rewarding registered the highest OJS. Finally, the Demographic variable Gender and the Worldview variable Religiosity positively influenced OJS indirectly through the mediating Worldview variable Spirituality.

A Comparison: Regression Analysis for Predictors of OJS

Comparisons of the influences on OJS for the teaching personnel in the SDA school system as compared to those in the Lutheran school system were undertaken using backward regression analysis to test the relative influence of each of the independent variables.

The model for the predictors of OJS (dependent variable) consisted of the following independent variables: Demographics—Age, Gender: Aspects of Teaching factors–Colleagues, Working Conditions, Responsibility, Work Itself, Recognition; and Worldview factors–Spirituality, Religiosity.

For the teachers in Lutheran schools, the model accounted for 41.5% of the explained variance. Backward regression, however, generated a four-factor model, significant at the 5% level (Table 3), which accounted for 37.8% of the explained variance in overall job satisfaction.

Table 3 *Predictors of Overall Job Satisfaction (OJS) – Lutheran School Respondents*

Independent Variables	R Square	Beta	t	Sig
	0.378			
Working Conditions		.290	2.771	.007
Work Itself		.277	2.615	.011
Religiosity		.205	2.286	.025
Age of the Respondent		.192	2.147	.035

The strongest predictor of OJS for teachers in Lutheran schools was Working Conditions, then Work Itself, and Religiosity. Age of the Respondent had the least influence on the final outcome.

For the teachers in SDA schools, the model accounted for 49.1% of the explained variance. Backward regression, however, generated a three significant (at the .05 level) factor model (Table 4), which accounted for 47.2% of the explained variance in OJS.

Table 4 *Predictors of Overall Job Satisfaction (OJS) – SDA School Respondents*

Independent Variables	*R* Square	Beta	*t*	Sig
	0.472			
Working Conditions		.405	5.725	.000
Work Itself		.370	5.075	.000
Spirituality		.193	2.801	.006

The strongest predictor of OJS for teachers in SDA schools was Working Conditions, followed by Work Itself, and with Spirituality having the least influence on the final outcome.

Discussion

While the group or subgroup profiles and the potential relationships provide considerable opportunity for discussion, a more complete analysis will be found in Part Two of this report. In this abbreviated discussion, only a few key features are highlighted. When examining the predictors for OJS, the initial analysis looked at 18 inputs from three discrete areas: Demographics, Aspects of Teaching factors, and Worldview factors. Using regression analysis, the number of potential predictor variables was reduced to 11, and an initial model for the predictors of Overall Job Satisfaction was constructed (Figure 2). Backward regression analysis further reduced this to just three or four independent variables as shown in Tables 2, 3, and 4.

The factors that had the greatest impact on OJS were Working Conditions and Work Itself, followed by a worldview factor. The most notable feature appears to be the difference between the teachers in Lutheran schools compared to the teachers in SDA schools. It can be seen that for the Lutherans, Religiosity (interpersonal-corporate activities) directly influenced OJS, while for those teaching in SDA schools, Spirituality (intrapersonal aspects) directly influenced OJS. The age of the respondent was a predictor of OJS only for teachers in Lutheran schools.

Teachers in Lutheran schools see Religiosity as a more affirmed aspect of their lives and impacting on their job satisfaction. Teachers in SDA schools see Spirituality as a more agreed component in their lives and impacting on their job satisfaction. A number of explanations exist. First, teachers in the respective systems may have different understandings of the terms Religiosity and Spirituality. Second, teachers in the respective systems may have the same understandings of the terms, but their worldviews may be influenced by different sets of evaluative criteria. Deciding what these criteria are is an area where further research is recommended.

Conclusion

Part Two of this report (2024) will examine the qualitative data with the teachers' unframed perspectives on overall job satisfaction (OJS) and its various predictors. The use of a convergent data collection design (Creswell & Creswell, 2017) has allowed some level of methodological triangulation to support the space triangulation (multiple sites) in the presentation of this research.

Both quantitative and qualitative data will be discussed in Part Two. Using both data sets, a final model based on the one suggested in this paper will be generated that proposes a set of predictors for OJS in this group of faith-based schools. Finally, the combined data will be presented with conclusions, recommendations, and limitations acknowledged as being implicit in the research.

Acknowledgments

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