JOB SATISFACTION OF TEACHERS IN KRISHNA PRIMARY AND SECONDARY SCHOOLS

by
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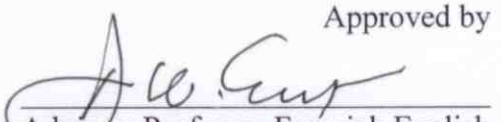
Approved by



Advisor: Professor Fenwick English

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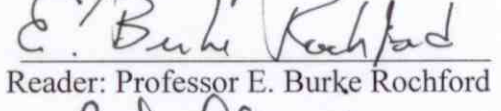
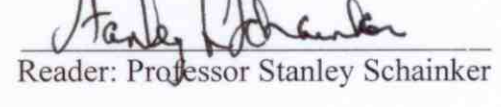


Reader: Professor E. Burke Rochford



Reader: Professor Stanley Schainker

ABSTRACT

Edith Elizabeth Best
Job Satisfaction of Krishna Teachers in Primary and Secondary Schools
(Under the direction of Dr. Fenwick English)

The level of teacher satisfaction and morale is a primary predictor of overall student academic success in schools. Satisfied teachers may also have a positive effect on the affective, moral, cultural, and spiritual lives of their students. Therefore, discovering what contributes to job satisfaction is important to educational leaders in religious schools, including those affiliated with the Hare Krishna Movement.

There are two main categories of work that affect teachers' job satisfaction. The first category concerns the intrinsic nature of teaching. Intrinsic factors act as motivators and can give positive satisfaction. The second category concerns factors extrinsic to teaching, such as the physical environment. Extrinsic factors can contribute to more or less dissatisfaction but are not motivating forces for satisfaction. The purpose of the study was to determine if selected teacher variables such as the work itself, advancement, Hare Krishna organizational relationships, working conditions, and pay are correlated to the level of job satisfaction of teachers in Hare Krishna schools at the primary or secondary level, with implications for educational leaders.

An attempted census of all Krishna primary and secondary teachers worldwide resulted in a response rate of over 90%. Results were analyzed with correlations and one-way ANOVA. For all the ten factors of job satisfaction, there was a statistically significant relationship with overall job satisfaction for teachers in Krishna primary and secondary schools. This relationship existed for the intrinsic motivating factors of positive job satisfaction, namely: (a) responsibility, (b) work itself, (c) advancement, and (d) recognition.

The relationship also held for the extrinsic factors of job dissatisfaction, namely: (a) supervision, (b) colleagues, (c) working conditions, (d) pay, (e) security, and (f) ISKCON (Krishna) organizational management.

There were also statistically significant relationships between some teacher demographics, such as teachers' cultural backgrounds and education level, and higher levels of satisfaction. Some characteristics of Krishna schools, such as students' academic achievement and cultural background, also had significant relationships with teacher satisfaction. When teachers, students, and school location had a culture in harmony with the practice of the Hare Krishna religion, teachers were significantly more satisfied with many aspects of their work.

To all those in primary and secondary educational programs under the umbrella of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada: the leaders, teachers, staff, students, and parents

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I hope this dissertation brings knowledge, pleasure, and satisfaction to all those who assisted.

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CHAPTER I

Introduction

A Key to Effective Education: Teacher Job Satisfaction

Schools whose students have high academic achievement have some factors in common, one of the most important of which is teacher satisfaction (Zigarreli, 1996). In fact, Zigarreli's analysis of data from the National Educational Longitudinal Study of 1988, as well as a review of several key previous studies (including Block, 1983; Coyle & Witcher, 1992; Edmonds, 1979) was that teacher job satisfaction was found to be "a single general measure that is a statistically significant predictor of effective schools" (Bogler, 2002).

To answer questions about job satisfaction of teachers in Hare Krishna primary and secondary schools, this researcher attempted a complete census of teachers in Krishna schools worldwide. Of a total of 377 teachers, 344 responded, or about a 90% response rate, yielding an excellent estimate of the population. The study covered 32 Krishna schools. By far the largest Krishna schools are located in India, which contained 12 of the schools in this study. Other schools are: (a) one in Sri Lanka, (b) six schools in Africa, (c) two in Europe, (d) one in Australia, (e) one in New Zealand, (f) eight in America (three of which have now closed), and (g) one in Peru.

Theories and empirical studies on motivation and job satisfaction (such as Dinham & Scott, 1998; Herzberg, 1968/2003; Maslow, 1943/2003; Sergiovanni, 1967) have proposed and then validated the concept of intrinsic job motivators related to job content as being the

main impetus to job satisfaction; extrinsic or hygiene features of the job environment affect levels of job dissatisfaction. A simple example may illuminate the concept of intrinsic motivators and external hygiene factors. If a teacher feels that the students are progressing in their studies, and also if that teacher experiences a sense of personal responsibility for that progress, positive job satisfaction is likely to result. Such a sense of accomplishment and responsibility are part of the work itself and are termed motivators. On the other hand, if a teacher's room has poor temperature control, that teacher is likely to feel dissatisfied with the job. However, optimal room temperature simply creates a neutral environment in terms of job satisfaction. Herzberg (1968/2003) compared environmental circumstances, extrinsic to the core work of teaching, to the hygiene of one's person and environment. A lack of hygiene causes dissatisfaction, but the finest hygiene does not promote satisfaction with one's work. See Table 1 for a list of the intrinsic motivators and extrinsic hygiene factors in this study.

Table 1 Job satisfaction factors: intrinsic motivators and extrinsic hygiene

Job Satisfaction Factors	
Intrinsic Motivators	Extrinsic "Hygiene"
Work Itself	Supervision
Advancement	Colleagues
Responsibility	Working Conditions
Recognition	Pay
	Security
	Company Policy and Administration+

From (Herzberg, Mausner, & Snyderman, 1959/2004)

+This factor has been adapted for this study to ISKCON (International Society for Krishna Consciousness) Organizational Management

The quality of teachers in religious schools (also called faith schools), including their job satisfaction, greatly influences the effectiveness of those schools for their students, whether considering how those students fare cognitively, affectively, culturally, or spiritually. O'Keefe (2003) and Schuttloffel (2001) found that teachers in faith schools define and achieve job satisfaction, while avoiding dissatisfaction, in ways that appear to differ somewhat in nature and definition from that of their secular counterparts. O'Keefe (2003) and Schuttloffel (2001) each concluded that the special aspects of faith schools that relate to students' cultural and spiritual development are also reflected in how teachers in those schools gain enthusiasm for their work. It may be important to consider the job satisfaction of teachers in religious schools separately from teacher job satisfaction in general, because of the possible unique contributions of faith schools to individuals and society. Those contributions may include the providing of culturally proficient curriculum and pedagogy to children from religious families, contribution to student autonomy and social good, and increased moral values and behavior in society.

A study of how Krishna teachers find satisfaction is of interest not only for the above reasons, but also because of the changing nature of primary and secondary education in ISKCON. Whereas early Krishna schools served mostly children of ISKCON members, and had as teachers only strict followers of the Krishna faith, (Daner, 1976) the schools at the time of this study only have half their teachers self-identify as ISKCON members. The emphasis has shifted, to varying extents in different schools, from spiritual training to livelihood preparation (Deadwyler, 2001). However, regardless of variety in school mission and purpose, Krishna schools, in general, seek to have a climate and pedagogy that supports the religious culture.

Religion and Culture

Many studies in culturally proficient education and multicultural teaching (Anderson & Herr, 1993; Banks, 1999; Belogurov, 2004; Jordon, 1985; Joshee, 2003; Ladson-Billings, 1995; Lindsey, Robbins, & Terrell, 1999; Lee and Warren, 1991; Nieto, 1999), address students' culture in terms of race, ethnicity, and country of origin. Students' religion is rarely considered (Grace, 2003), although a person's culture can be defined as "everything you believe and everything you do that enables you to identify with people who are like you and that distinguishes you from people who are different from you" (Lindsey et al., 1999, p. 27). Using this definition would mean that students' religion is vital in defining culture; for some, it is more significant than race, ethnicity, or national origin.

In addition to religion shaping culture, most religions are culturally connected with the region in which they became well-established. The culture of that region can be called the religion's native culture. There are two types of cultures which are then "alien" to a religion—that of regions or countries other than those associated with the establishment of the religion, and the present global, relativistic, secular culture which is unsupportive of most religions' values and practices (Anthony, 2003). Because of the relationship between religion and culture, it is reasonable that students from religious homes would benefit from an education that respects, or even harmonizes with, their native religious culture.

Empirical studies show that children educated with culturally consistent pedagogy do better academically (Jordon, 1985; Ladson-Billings, 1995; Lindsey et al., 1999). Theorists (such as Kahne, 1994; Nieto, 1999) propose that schools celebrating diversity are more likely to support equitable and peaceful societies. If the cultures and viewpoints that make up the diverse environment are themselves grounded in ideals of learning and respectful

coexistence, it is reasonable to conclude that children from religious families who attend schools based in their own faith might be expected to flourish academically and work for social justice.

It is rare that scholars and researchers who promote cultural proficiency broach the topic of how schools aiming for societal harmony should deal with cultures that encourage violent dominion or sweeping ideological condemnation of any but their own. Certainly such attitudes have historically been dominant in national cultures, such as Nazi Germany, or in religious cultures, such as the Roman Catholicism that underpinned the violent Spanish conversion of Central and South America. Today's world cannot be said to be entirely free of such cultures. Not only does most literature on culturally proficient pedagogy remain silent on the place of cultures alien to liberty and tolerance. It is also rare that religious culture, whether that culture supports democratic values or not, is included in studies or theories of culturally proficient pedagogy (Marshall & Gerstl-Pepin, 2005). Those who engage in a general condemnation of faith schools as contributing to societal division and strife, applied indiscriminately to any and all religions, are without empirical data to support their assertion (Burtonwood, 2003; Dagovitz, 2004; Grace, 2003). Such a sweeping attitude toward religious culture and faith schools is reminiscent of the assimilation and "melting pot" attitude of American schools in the not distant past when educators sought to negate students' racial or ethnic backgrounds rather than work with them (Spring, 2001). Rather, both the process and result of good education should be more diversity, not homogenization.

> The use of any manufacturing model in schools ultimately fails because nearly all operate on the assumption that somehow inputs can be standardized. With human beings, such an idea is absurd. Education cannot only not standardize people, but, if education is effective, it leads to greater differences between students, not less. Thus effective education quickly

becomes destandarized in practice. (English, 2000, p. 16)

There are those who claim that religious schools can contribute to a liberal view of cultural inclusiveness and diversity, but only if those schools present their tradition and beliefs as one among many reasonable options. Burtonwood (2003) defines religious schools as "strong" or "moderate," and posits, as does Dagovitz (2004) that it is the "strong" version to which proponents of multicultural harmony offer objections. Burtonwood (2003) explains "strong" and "moderate":

> Strong cultural identity schools… 'seek to foster a separate education of extensive scope and duration that is meant to ensure that children adhere to a distinct ancestral identity throughout their lives'. … Moderate cultural identity schools, on the other hand, operate with a much more limited ambition. …intending only to establish an initial conception of the good, one that is revisable by individuals as they mature and develop their own critical resources. On this moderate view children are expected eventually to subject their own traditions to critical examination (p. 416).

Yet Burtonwood (2003) and Dagovitz (2004) suggest that the simple fact of a religious school taking a strong rather than moderate approach to the transmission of belief and behavior does not necessarily render that school opposed to democratic ideals. Students who attend religious schools—even of the strong variety—can and often do contribute positively to a pluralistic society. Indeed, as shown in empirical studies (such as Grace, 2003) such students often actively work toward promoting social justice.

Another model for religious schools, other than demarcations of strong and moderate, may be useful when assessing the relationship between faith schools and multicultural harmony. Anthony's (2003) model of three inculturation attitudes of religious schools provides perhaps a richer framework than the Burtonwood's (2003) and Dagovitz's (2004) binaries of strong and moderate, as described above. The three attitudes Anthony (2003)

analyzes are: (a) exclusive/aggressive, (b) relativistic/syncretistic, and (c) inclusive/dialogic. If a religious school's attitude toward alien cultures is exclusive and aggressive, the school goes beyond being strong in regards to the attitude of teachers toward their own faith. Other ways of living and thinking are viewed with great hostility, self-righteousness, and intolerance. The relativistic or syncretistic mood is one of "uncritically consider[ing] all elements of all cultures as equally valid and mixing them up without caring for their inner meaning and coherence" (Anthony, 2003p. 36). This attitude is an extreme form of the moderate described by Burtonwood (2003). An inclusive or dialogic mood toward alien cultures, what Anthony (2003) suggests as ideal for religious schools, combines a strong grounding in one's own faith with a willingness, or even an eagerness, to have students and teachers live synergistically with those even of radically differing tenets and lives.

A society in which people from diverse backgrounds, with individual strengths and challenges, work together for the common good is one definition of an ideal democracy (Kahne, 1994). Religious schools that contribute to this ideal may produce students who make autonomous choices for the good of themselves and society, based on a high standard of morality and ethics. Religious schools aim not only for their students to choose what is good, but also to justify what is good by the particular religion's epistemological authorities (Dagovitz, 2004). Both through theory and empirical research, scholars have attempted to gauge the effects of religious schools in these areas.

Religious Schools, Autonomy, and Social Good

It is often assumed, both by those in favor and those opposed to religious schools, that the main reason for having schools associated with particular religions is to train children in that religion's doctrines, dispositions, and practices (Cohen-Zada, 2002; Burtonwood, 2003;

Grace, 2003; MacMullen, 2004). A specific objection to religious schools, whether to faith schools in general or only the strong variety, is that a religious school strongly interferes with children's autonomous choices as adults and decreases tolerance for, and acceptance of, others. However, although choosing what is good according to custom rather than personal decisions is not considered autonomous (Mill, 1909), the somewhat limited autonomy seemingly desired by even strong religious educators can be compatible with political liberalism (Dagovitz, 2004) that supports multicultural harmony. At issue is not how strongly a faith school propounds its tenets. It is, rather, the nature of those beliefs that affect harmony between faith schools and respectful diversity. After all, a strong emphasis on qualities such as tolerance, love, and charity, benefits individuals and society. In addition, religious education for children from religious families may be essential for those children's later autonomy (MacMullen, 2004). Indeed, an early sense of what is good is necessary in order to choose, in adolescence or adulthood, the best moral actions (Ackerman, 1980; McDonough, 1998; Levinson, 1999).

Empirical studies show that teachers in Catholic schools aim to have students who can make intelligent autonomous choices as adults (Altena, Hermans, & Scheepers, 2004), though presumably most of those teachers would want students' choices to be consistent with their faith. Also, the extent to which secondary students in Catholic schools consider religion important for them personally, is tied to accepting other religions, and many religious schools tend to produce students who are committed to social justice and welfare (Grace, 2003).

Indeed, some religious schools are themselves instruments of social justice. For example, in America, Catholic schools are often instrumental in helping students who are disadvantaged both in terms of socio-economic status and educational opportunities. Some

evidence of this aid is that urban African-American and Latino students in Catholic schools, the most studied of any religious schools (Neal, 1998), significantly out-perform their public school counterparts, both in academic test scores and graduation rates (Figlio & Stone, 1997; Grace, 2003; Neal, 1998; Sander, 2001). Religious schools may also contribute to social justice by aiding one of the major goals of education, that of choice (Marshall & Gerstl-Pepin, 2005). Some researchers (such as Brown, 1981, p. 371) conclude that real equity can be achieved only if parents have "absolute" choice regarding their children's schools, teachers, and curriculum.

Students in or from Religious Schools: Morality and Beliefs

Studies of how Christian school literature (DeWolff, Miedema, & Ruyter, 2002) and leaders (Johnson, 2002) identify the goals of their schools, indicates that having students who are ethical and work for the good of society is not the only aim. Students are expected to accept the dogma and practices of the religion the school espouses. Some studies have examined whether or not students who attend Catholic schools are more likely to follow the moral and religious teachings of Catholicism (Francis, 2002). It is typical to study attitudes and behavior of Catholic students while they are still in school, rather than how schooling affects them as adults (Francis, 2002; Grace, 2003; Glesne, 1999; Dijkstra & Veenstra, 2001). Results are mixed, and it is difficult to control for the effect of the family. The few studies of religious schools other than Catholics are generally limited to one or a few schools (Dickson, 2004; Dijkstra & Veenstra, 2001). As with Catholic schools, the emphasis seems to be on the students while they are still in school. There are some exceptions, such as a study of the adult graduates of one Jewish day school (Dickson, 2004). No matter what the focus of the study, however, there is little research that can be generalized to all schools of a particular

religion; there is also little research that can be generalized to encompass all religious schools of any and all religious affiliations.

Teacher Job Satisfaction in Krishna Schools

The very few studies this researcher could locate on teacher satisfaction in religious schools were about Catholic school teachers. To this researcher's knowledge, no studies exist on Krishna school teachers. While it is not unreasonable to assume that teachers in any type of faith school have characteristics of job satisfaction both in common with, and distinct from, teachers in secular schools, teachers in Hare Krishna schools may have their own flavor of cultural and affective motivators. Therefore, research on teachers in secular schools, or even those in Catholic schools, may not be fully applicable to Krishna school teachers. Without knowing what is most likely to increase their teachers' satisfaction and decrease dissatisfaction, it is almost impossible for educational leaders and teachers to emphasize what parts of their program are contributing to faculty morale, what parts are hindering it, and what parts are neutral. Having worked as a teacher and administrator in Hare Krishna schools for over two decades, this researcher became concerned about the lack of empirical research as to how to improve the effectiveness of these schools. All known research to date has failed to address questions about the quality of leaders and faculty in Hare Krishna schools. For example, research on children in one Hare Krishna school (Lilliston, 1985) seems to indicate that students were not only achieving significantly better academically than their public school peers, but also were developing morally and spiritually. However, the role of teachers was not addressed. There are also two studies, which, to this researcher's knowledge, represent the only academic and empirical investigation of adolescents and adults who attended Hare Krishna schools (Manu, 1998; Rochford, 1999b). Neither touch on questions

of teacher quality or satisfaction. In addition, the studies either have incomplete information (Manu, 1998) or do not reflect the way in which schools have functioned in the last 15 years and at present (Rochford, 1999b).

Statement of Purpose: Problem Statement

Teacher job satisfaction is one of the main predictors of academically effective schools. (Bogler, 2002; Zigarreli, 1996). The main motivators that tend to produce that satisfaction are ones intrinsic to the content of the work itself (Bogler, 2005; Herzberg 1968/2003; Latham, 1998; Zigarreli, 1996), though features of the extrinsic work environment, especially organizational culture, can also be very important at decreasing work dissatisfaction (Bogler, 2001; Lee, Dedrick, & Smith, 1991). Teachers in Hare Krishna schools, may, like those who teach in Catholic schools, identify the content of their work as akin to ministry or divine vocation (O'Keefe, 2003; Schuttloffel, 2001). Possibly special to the Krishna culture, teachers may also define the intrinsic concept of advancement in their work (Herzberg et al., 1959/2004) as relating more to their internal spiritual development rather than job title or positional authority (Danier, 1976; McDaniel, 1992).

Specifics of the motivators or inhibitors to job satisfaction of teachers in Krishna schools may relate to school effectiveness not only in the academic realm, but also in students' affective, cultural, moral, and spiritual lives. Mill's (1909) theory of autonomy would indicate that autonomous choosing of ethical and moral behavior is more likely to be attained when children from religious families attend religious schools (MacMullen, 2004). It is not only a question of having a provisional base of goodness from which a child can later develop an inclination and ability of deep reflection (Ackerman, 1980; Levinson, 1999; McDonough, 1998). Affective spiritual experiences may be essential for moral development

(Ferrari & Okamoto, 2003; James, 1902; Piaget, 1962). And, children are most likely to engage in the practices that awaken spiritual experiences when they attend religious schools, since the schools can give students a much broader and more formal experience of spirituality than they are likely to get only from the family (MacMullen, 2004). For example, it is common for religious schools to have daily time for prayer, meditation, scriptural study, and theological discussion that many families would find difficult to squeeze into the day. Religious schools also may extend observance of traditional festivals with special research, projects, musical presentations, dramas, and so forth that may significantly add to students' participation in, and understanding of, the events commemorated.

Goals of members of the Hare Krishna Movement include tangible spiritual experiences that awaken the original loving emotions of the soul in relationship to God, understood as Krishna (Rochford, 1985; Shinn, 1987). It is this realization of the self and God that is the aim of all Hare Krishna religious practices, and both the reason for, and the impetus of, moral life (Braswell, 1986; Cox, Shinn, Hopkins, Basham, & Shrivatsa, 1983; Danier, 1974; Mukunda, 2001; Rochford, 1985; Rosen, 1992; Shinn, 1987). Primary and secondary schools in the Hare Krishna Movement exist not only to give students an academic education and preparation for livelihood, but also to nurture spiritual consciousness as direct perception (Bhagavad-gita, 9.2; Rochford, 1999b). A critical factor in religious schools' effectiveness in these domains of human development is the teacher (Anthony, 2003; MacMullen, 2003). The purpose of this study is to determine if selected teacher variables such as the work itself, advancement, International Society for Krishna Consciousness (ISKCON) organizational relationships, working conditions, and pay are correlated to the level of job satisfaction of teachers in Hare Krishna schools at the primary or secondary

level, with implications for educational leaders.

Major Research Question

This study involves an attempt at a census, not surveying any type of purposeful sample. Therefore, only descriptive statistics are relevant (Witte & Witte, 1997, p. 3). Null hypotheses and other processes that relate to inferential statistics are not applicable. Statements about statistical significance are applicable when comparing sub-populations to each other and to the whole population.

For a list of the independent and dependent variables referred to by these research questions, please see Table 2.

Major Question:

What relationship do factors of intrinsic motivation or extrinsic conditions have on perceptions of job satisfaction of teachers in Hare Krishna schools at the primary or secondary level?

Research hypotheses

1) What relationship does supervision have with Krishna school teachers' job satisfaction?

2) What relationship does interaction with colleagues have with Krishna school teachers' job satisfaction?

3) What relationship do working conditions have with Krishna school teachers' job satisfaction?

4) What relationship does pay have with Krishna school teachers' job satisfaction?

5) What relationship does responsibility have with Krishna school teachers' job satisfaction?

6) What relationship do perceptions of the work itself have with Krishna school teachers' job satisfaction?

7) What relationship does recognition have with Krishna school teachers' job satisfaction?

8) What relationship does advancement have with Krishna school teachers' job satisfaction?

9) What relationship does security have with Krishna school teachers' job satisfaction?

10) What relationship does ISKCON organizational management have with Krishna school teachers' job satisfaction?

11) What relationship do various teacher demographics have with Krishna school teachers' job satisfaction?

12) What relationship do various school characteristics, such as grade level and basis of financing, have on Krishna school teachers' job satisfaction?

Table 2 Independent and dependent variables

Independent variables, teacher demographics	Independent variables, school characteristics	Independent variables, school characteristics/policies	Dependent variables
Sex	Day or boarding	Whether students are vegetarian	Supervision
Marital status	Co-educational, only boys, or only girls	Whether students have early morning religious services	Colleagues
Years teaching	Whether students' native language is the same as instructional language	Whether students have religious services as part of daily school program	Working Conditions
Childhood spent in Hindu or Vaisnava culture	School's main source of funds	Whether students learn Krishna religious practices	Pay
Education level	How many students' families are ethnic Indian Hindus	Whether students have home media guidelines	Responsibility
Have government teacher licensure	Inclusion of technology	Whether teachers integrate Krishna into academics	Work Itself
Age	Whether classes are organized by grade or multi-level	Whether students learn and practice Vaisnava etiquette	Advancement
School administrator or not	Level of student academic achievement	Whether students memorize scripture	Security
Years teaching in Krishna school	Location in Hindu culture or not	Whether students study Krishna philosophy	Recognition
ISKCON member or not	Age of youngest and oldest students	Whether students observe Vaisnava festivals as part of the school program	ISKCON Organizational Management
Raised by family that is ISKCON, Vaisnavas or Hindus	How many eligible students in community attend	Whether Vaisnava dress is required of students or teachers	Overall job satisfaction
	How many students receive financial aid		
Strength of religious faith (continuous variable)	How many student families are ISKCON members, any ethnicity		
Strength of religious practice (continuous variable)	City or rural environment		
	Compensation for teachers		

Definition of Terms

Some of the terms listed are widely used and variously interpreted. The terms are limited to these definitions for the purpose of this study.

Advancement: "The opportunity for promotion" (Lester, 1982, p. 11). Also, a gradually increasing feeling of spiritual pleasure beyond the body and mind, coupled with a growing understanding of the self and God (Bhagavad-gita, 9.2 purport). This latter definition may be referred to as *spiritual advancement* to differentiate it from job promotion.

Ashrama: Literally a shelter or sanctuary. In this study, ashrama refers to a boarding school, the physical facility where the boarding students live, or classes that are taught before or after the regular school day, and concentrating on religious practice.

Ethnic Indians: See definition of *Indians*. These two terms are used interchangeably.

Ethnic Indian Hindus: People who self-identify as having the ethnicity common to the people of the subcontinent of India in South Asia, and who further self-identify as adherents of the Hindu religion or followers of the sacred writings of the Vedas. Some Ethnic Indian Hindus will also self-identify as ISKCON members and/or Vaisnavas, and some will not.

Faith schools: Institutions of formal schooling that encompass any of grades K-12 and teach the standard academic content and skills taught in schools encompassing equivalent grades in the same state or nation. Faith schools are openly affiliated with a religious or spiritual tradition. The missions of these schools, in the context of that religious or spiritual tradition, range from (a) "seek[ing] to foster a separate education of extensive scope and duration that is meant to ensure that children adhere to a distinct ancestral identity throughout their lives" (McDonough, 1998, p. 464) to (b) "intending to establish an initial conception of the good, one that is revisable by individuals as they mature and develop their own critical

resources" (Burtonwood, 2003, p. 416). *Faith schools* is used interchangeably in this paper with *religious schools*.

Gurukula: A Sanskrit word literally meaning, "residence of the teacher." In ancient times, a gurukula was a place where male students lived with a teacher, who was generally married. Krishna schools or Hare Krishna schools were, in the early days of ISKCON, all referred to as *gurukulas* by ISKCON members. However, while many ISKCON members continue to used the term synonymously with *Krishna schools*, only a very few Krishna schools today fit that model. The term *gurukula*, therefore, is used sparsely in this study, and then primarily in relation to the history of Krishna schools.

Hare Krishna Movement: A spiritual and cultural society based on the sacred texts of the Vedas and their corollaries and commentaries, particularly the *Bhagavad-gita*, *Srimad-Bhagavatam* (*Bhagavata Purana*), and Bengali Vaisnava writings such as *Caitanya Caritamrita*. Coming in the line of Madhvacarya, Caitanya Mahaprabhu, Bhaktivinoda Thakura, Bhaktisiddhanta Sarasvati, and A.C. Bhaktivedanta Swami Prabhupada (Prabhupada), this society is a branch of Gaudiya Vaisnavism. It is also known as the International Society for Krishna Consciousness (ISKCON) (Braswell, 1986; Hopkins, 1989, pp. 42-54; Shinn, 1987, pp. 85-86). This definition of the Hare Krishna Movement does not include other branches of Gaudiya Vaisnavism, or groups with some connection to Prabhupada but not part of ISKCON.

Hare Krishna school: a faith school that claims affiliation with the Hare Krishna Movement. These schools are sometimes called *gurukulas*. The term *Hare Krishna school* is used interchangeably in this study with *Krishna school*.

Inculturation: "A neolism that has gradually gained ground during the past two

decades in the theological field, particularly in Catholic theology….It can be understood as a mutually enriching critical correlation between religious faith and societal culture that paves the way for a creative ingeneration of the two" (Anthony, 2003, p. 17). This term is different from enculturation and from acculturation.

Indians: People who self-identify as having the ethnicity common to the people of the subcontinent of India in South Asia. This term will be used synonymously with *ethnic Indians*. In this study, the term Indians will not be used to refer to the original, indigenous inhabitants of the Western Hemisphere.

Interaction with colleagues: "The work group and social interaction among fellow teachers" (Lester, 1982, p. 11). In the survey instrument, this concept may simply be referred to as *colleagues*. This definition is limited to the "interpersonal relationships that arise when people interact in the performance of their jobs" (Herzberg, Mausner, & Snyderman, 1959/2004, p. 47) rather than including purely social interactions.

ISKCON: International Society for Krishna Consciousness. See definition of *Hare Krishna Movement*. These two terms are used interchangeably.

ISKCON organizational management: The working and social relationship between teachers and members of the local Krishna congregation including parents of students, the local temple president and other ISKCON clergy such as sannyasis, ISKCON's Ministry of Educational Development, ISKCON's Child Protection Office, and ISKCON's Governing Body Commissioners. This definition is limited to the "interpersonal relationships that arise when people interact in the performance of their jobs" (Herzberg et al, 1959/2004, p. 47) rather than purely social interactions.

Krishna school: See definition of *Hare Krishna school*. These two terms are used

interchangeably.

Mode of goodness: The "understanding by which one knows what ought to be done and what ought not to be done, what is to be feared and what is not to be feared, what is binding and what is liberating" (Bhagavad-gita, 18.30). People in goodness do work which helps themselves and society, "without false ego, with great determination and enthusiasm, and without wavering in success or failure" (Bhagavad-gita, 18.26). A person in goodness will feel mentally satisfied, be self-controlled, honest, wise, clean, not unnecessarily violent, and will speak only what is both truthful and beneficial in such a way that others are not disturbed (Bhurijana, 1995, p. 417).

Pay: "Annual income" (Lester, 1982, p. 11). Because some teachers in Krishna schools may receive living facility in lieu of payment, whether in whole or part, *pay* will also refer to any means of compensation for work done.

Personal spiritual mission: Ministry, calling, vocation, or sense of one's work as loving service to God; understanding one's work as a teacher as part of fulfilling the desires of God. "Sharing the faith" (Schuttloffel, 2001, p. 10).

Prabhupada: The short title of the modern day founder of ISKCON, or the Hare Krishna Movement. Also called *Srila Prabhupada* or *A.C. Bhaktivedanta Swami Prabhupada*.

Recognition: "Some act of notice, blame, praise, or criticism" (Lester, 1982, p. 11).

Religious schools: See definition of *faith schools*. These two terms are used interchangeably.

Responsibility: "The opportunity to be accountable for one's own work and the opportunity to take part in policy or decision-making activities" (Lester, 1982, p. 11).

Sadhana: Literally "practice," in this context religious or spiritual practice. The sadhana in the Krishna Movement consists of communal and individual worship, chanting of mantras, and study of scripture.

Security: "The school's policies regarding tenure, seniority, layoffs, pension, retirement, and dismissal" (Lester, 1982, p. 11).

Supervision: "The task-oriented behavior and person-oriented behavior of the immediate supervisor" (Lester, 1982, p. 11).

Teachers in Krishna schools: Any adult aged 18 or older who teaches any subjects or grades to students in any of grades K-12 who are enrolled in a *Hare Krishna school*. This definition includes teachers of academic and non-academic subjects, full-time and part-time.

Teacher job satisfaction: "Any combination of psychological, physiological, and environmental circumstances that cause a person [in this case, a teacher] to say, 'I like my job'" (Hoppock, 1935 cited in: Rinehart & Short, 1994, p. 571). And, also, "the extent to which the teacher perceives and values various factors or job characteristics of the work situation" (Lester, 1982, p. 1).

Teacher satisfaction: See definition of *teacher job satisfaction*. These two terms are used interchangeably.

Vaisnava: Someone who self-identifies their religious affiliation as a follower of the sacred writings of the Vedas and who is monotheistic, using the term Krishna or Vishnu to indicate the Supreme Being. There are various Vaisnava denominations or lineages. The Hare Krishna Movement is part of one of those lineages.

Working conditions: "The working environment and aspects of the physical environment" (Lester, 1982, p. 11).

Work itself: “The job of teaching or the tasks related to the job. The freedom to institute innovative materials and to utilize one’s skills and abilities in designing one’s work. The freedom to experiment and to influence or control what goes on in the job” (Lester, 1982, p. 11).

CHAPTER II

Literature Review

Introduction

This summary of relevant literature first examines (a) the general correlation between teacher attributes and student achievement, (b) the role of teacher job satisfaction on student achievement, and (c) intrinsic and extrinsic factors of teacher job satisfaction. All three of these areas may manifest differently in religious schools where the definition of student achievement is usually explicitly broadened to encompass not only the academic, but also the moral, affective, social, and spiritual. Teachers in religious schools may also define the intrinsic nature of their jobs differently from their counterparts in secular schools. Additionally, they may face a different type of extrinsic work situation in religious versus secular schools. Therefore, after reviewing theory and research on teacher job satisfaction in a general way, according to the three areas outlined above, this researcher will delve into the literature about religious schools. Finally, the two topics of teacher job satisfaction and religious school education will converge in a review of research concerning the job satisfaction of faith school teachers.

In the section of this review concerning religious schools, this researcher will examine the purpose and effect of religious primary and secondary education in general, including the academic achievement of students who attend religious schools. Because the vast majority of literature on faith-based education is either general or deals with Christian

schools, and among them primarily Catholic schools, this review includes the results of Christian and Catholic school research, even though some of it cannot necessarily be extrapolated to schools in the Hare Krishna Movement. Keeping such limitations of the literature in mind, this researcher will then consider how Christian schools self-identify, as well as the leadership styles and how their school leaders define their school purpose. Next, general theories of religious schools' value will be addressed in the areas of inculturation, autonomy, and identity. The next five areas are as follows: (a) religious schools affecting students' moral behavior and the social good, (b) faith schools' effect on students' religious beliefs and practices, (c) faith schools and religious minorities, (d) the Hare Krishna Movement, and (e) schools and children of the Hare Krishna Movement. In this review, the terms "religious school" and "faith-based school" will be used synonymously.

Finally, the role of teacher job satisfaction in religious schools in particular will be examined. Specific areas covered will be: (a) job satisfaction of teachers in religious schools, and (b) unanswered questions.

Teachers' Role in Effective Schools

General Correlation Between Teacher Attributes and Student Achievement

There are many studies that seek to answer questions about what effect teachers have on student academic achievement. Studies in this area are extremely numerous, cover a wide range of ways in which teachers may affect student achievement, and often contradict one another. Therefore, this researcher will first consider three articles which review the general literature, and then focus on some studies that address the specific area of teacher job satisfaction related to student achievement.

In their review of research about teacher attributes and student achievement, Darling-Hammond and Youngs (2002) seek to challenge the findings of the 2002 report of the United States Secretary of Education. The authors analyze studies which show evidence that teachers who have preparation programs stressing pedagogical skills, positively impact student achievement. They challenge data that suggest teachers' verbal ability and subject matter knowledge are the strongest determining factors in predicting students' academic proficiency. Perhaps the main conclusion of Darling-Hammond and Youngs' (2002) review is that there are many conflicting studies and many ways of interpreting the strengths and weaknesses of individual studies.

There is further evidence that the Secretary of Education's 2002 report only gives part of the picture of teacher quality. This evidence consists of a short comparison of that report with the Educational Testing Service's survey in May, 2002, of parents of school-age children which asks about what they considered most important in a teacher (Perkins-Gough, 2002). Parents' perceptions did not at all correlate with the government report, or with all the findings Darling-Hammond and Youngs (2002) presented. For example, parents considered pedagogical skills most important, with 31% responding that teachers' enthusiasm for the job is an important attribute of a high quality teacher.

Probably one of the most thorough reviews of empirical studies on what characteristics of teachers have an impact on student achievement was done by Wayne and Youngs (2002). They carefully examined 21 studies which met four criteria: (a) all respondents or subjects were in the United States, (b) students' socio-economic status was taken into account, (c) students' past achievement was taken into account, and (d) there was a focus on specific teacher characteristics. The characteristics considered in this review were

(a) the nature of the colleges teachers had attended, (b) teachers' test scores, (c) teachers' degrees and coursework, and (d) teacher certification. The authors mention that they did not consider the race of teachers, nor did they address years of experience because they considered this feature too problematic, being influenced by many other factors. Teachers' job satisfaction was not mentioned in this review.

Wayne and Youngs (2002) concluded that there is some significant positive effect on student achievement when teachers received their degrees from "select" colleges. Research on the effect on students of teachers' test scores—whether the tests involved those required as part of the certification process or were other tests of general verbal ability—seems to be mixed, and the authors could draw no clear conclusions. The same mixed results were found in attempted correlations of teachers' degrees, certification, and coursework with student achievement. The only clear positive relationship in all three areas was found with mathematics. Teachers with degrees in mathematics, certification in teaching math, or who took many math courses, showed a positive correlation with students' math grades. There was no general correlation between a degree, a higher degree, or certification with student achievement. Correlation between these areas—and coursework—in other fields besides math was also absent or inconclusive.

The Role of Teacher Job Satisfaction on Student Achievement

One study of existing data sought to discover the common factors of schools whose students have high academic achievement. Zigarreli (1996) used data from the National Educational Longitudinal Study of 1988 (NELS88), and also referenced several previous key studies (including Block, 1983; Coyle & Witcher, 1992; Edmonds, 1979) in order to discover correlations between student academic achievement and a wide range of aspects of schools

and communities. The NELS88 covered 1,100 public schools, and involved interviews with 16,842 students in grades eight and ten, their parents, teachers, and principals. Students were also given achievement tests. One result of Zigarreli's (1996) research was that teacher job satisfaction was found to be a highly significant, single general measure, as a predictor of effective schools. Zigarreli's findings were that

> Teacher education level was more clearly unrelated to achievement, for the percentage of teachers with an advanced degree had no impact on test scores. Teacher morale, however, was important, consistent with the myriad studies that hypothesize an association between teacher satisfaction/collegiality and student performance (1996, p. 107).

In a brief review of the literature on teacher satisfaction, Shann (1998) concludes that teacher job satisfaction predicts how well students will achieve academically, the teachers' level of commitment to education in general and their school in particular, and the likelihood that they will remain in the profession. Shann (1998) references data that suggests teachers relate in differing ways to their students which can be correlated to their own job satisfaction, or lack of it.

It should be noted that areas of student achievement other than cognitive—affective, moral, cultural, and spiritual—were not considered in the above mentioned studies on the role of teachers.

Job Satisfaction: Intrinsic and Extrinsic Factors

The subject of job satisfaction, and teacher job satisfaction in particular, has been extensively researched. For example, Rinehart and Short (1994) mention that one review of literature from 1975-1986 found 1063 articles on teaching and job satisfaction. Clearly, because a thorough examination of all theory and research on this topic is beyond the scope

of this dissertation, this researcher will concentrate on major works, literature reviews and meta-analyses, as well as literature most relevant to this study.

What is most likely to influence job satisfaction seems to cut across professions and national boundaries. Referencing Maslow's (1943/2003) classic theory of the hierarchy of needs, Herzberg, Mausner, and Snyderman's landmark study of what motivates work (1959/2004) was based on a sample of 200 engineers and accountants. Later, Herzberg (1968/2003) replicated his research with 1,685 employees in 12 different investigations. The study spanned the United States, Hungary, and Finland, asking about job events that had caused satisfaction or dissatisfaction. Among those interviewed were teachers, engineers, agricultural administrators, nurses, manufacturing supervisors, and others in a wide range of occupations. As Herzberg reported (1968/2003), and which Sergiovanni also confirmed (1967), the factors that influence job satisfaction are separate from those that influence job dissatisfaction. The former deal with aspects especially human, identified as the content of the work. These are termed motivators (Herzberg et al, 1959/2004, p. 113). They can also be called internal, or intrinsic factors. The latter relate more to fulfillment, or the lack thereof, of more basic animal needs, identified as the work environment. These are termed hygiene (Herzberg et al, 1959/2004, p. 114). They can also be called external or extrinsic factors.

One relevant study of educators' job satisfaction related to Maslow's (1943/2003) higher and lower order needs focused entirely on four positional leadership levels such as principal and superintendent. Brown (1972), using a survey of 13 items, each of which could be rated on a seven point scale, concluded that job advancement and position was the most significant factor in satisfaction, measured at $p<.0001$. Having surveyed 1,000 leaders in California's public schools, Brown (1972) postulated that perhaps the key motivator for

educators was status and prestige. It is also possible that those with higher titles and education were more satisfied with their jobs because they felt more power to affect positive changes in students' lives. In fact, Herzberg et al's original study (1959/2004) found that recognition, job advancement, and higher salaries were most likely to act as motivators for job satisfaction when combined with achievement, responsibility, and the nature of the work itself.

A short review of research on teacher satisfaction (Latham, 1998) reveals the same findings of the role of intrinsic and extrinsic job elements found by Herzberg et al. (1959/2004) and Sergiovanni (1967). For example, the MetLife Survey (Louis Harris & Associates, 1995) revealed that among teachers who reported job satisfaction, 89% most liked how they were able to make a difference in the lives of children—part of what Herzberg (1968/2003) identified as intrinsic factors of: (a) the work itself, (b) responsibility, and (c) achievement.

Dinham and Scott (1998) found similar results in their survey of 892 teachers in 71 schools in Australia. While they proposed that there may be a third general area affecting teacher satisfaction and dissatisfaction—that of organizational culture—this researcher feels that all the subparts of this area already exist in Herzberg's (1968/2003) two part model. Research on job satisfaction of Jewish and Arab teachers in Israel (Bogler, 2005) echoed previous findings of the two-factor model. Again, teachers cited "the internal conditions of their work" (p. 25) as the most important part of job satisfaction, with physical working conditions as least important.

With reference to the work of Dinham and Scott (1998), and Ziggarelli (1996), among others, Shann (1998) specifically studied teacher satisfaction in American urban

schools. Of 200 teachers in four schools, a sample of 58 participated in in-depth interviews covering areas of job satisfaction. The teachers themselves had helped participate in designing the interview questions. Almost all respondents instantly and enthusiastically said that the "kids" were what they liked most about teaching. This response is consistent with the concept that it is the content of the work itself—in this case, teaching students—that is among those intrinsic factors most responsible for job satisfaction.

Explanation of the Four Intrinsic Motivating Factors and the Five Extrinsic Hygiene Factors

Work itself

This motivating factor refers to the very nature of the tasks involved in teaching. The work itself for a teacher would consist of tasks such as: (a) planning lessons, (b) delivering the lessons, (c) assessing students' progress, and (d) managing classroom behavior. Teachers could describe the work itself as "routine or varied, creative or stultifying, overly easy or overly difficult" (Herzberg et al., 1959/2004, p. 48). Teachers may leave the profession, for example, if they feel that their supervisors restrict their creativity (Marlow & Inman, 1993). To what extent a teacher controls teaching, from the gathering of information to the act of making decisions, is also part of the work itself (Mintzberg, 1992). For example, in some schools, persons other than the teachers are responsible for many of the stages of decision making. State and district personnel, as well as building administrators, may decide on the objectives to be taught, the materials used for teaching, appropriate or best pedagogy, time for each subject, and method of assessment. In such cases, the teacher's work becomes simply to put the decisions of others into action.

Advancement

Herzberg et al. (1959/2004) defines the intrinsic motivating factor of advancement in terms of a change in job status, not just a change in job responsibilities. It may be noted that in many cases, it is difficult for a teacher to have a change in job status while remaining a classroom teacher. A similar situation exists for school counselors, who in one study (*Counselor satisfaction*, 1997) cited the lack of opportunities for advancement as one of their main areas of lack of job satisfaction.

Responsibility

Part of the intrinsic motivating factor of responsibility includes a teacher's relationship with students, and knowing about general policies that apply to the school or district. For example, knowing that one has the responsibility for the "'core business' aspects of teaching—facilitating student learning and achievement" (Scott, Cox & Dinham, 1999, p. 302) was one of the biggest areas of satisfaction in a study of British teachers and school administrators.

Recognition

Herzberg et al. (1959/2004) define the intrinsic motivating factor of recognition as receiving a verbal or written communication of notice or praise. This category is distinct from that of getting a tangible reward, such as an increase in status or pay. Recognition can come from a variety of sources, such as students, parents, other teachers, or supervisors. It is considered separately from general interactions with colleagues and supervisors, however. Personal recognition can be a "powerful motivator" (Davidson, 1999, p. 45) and "increase employee loyalty" (Davidson, 1999, p. 47). In general, employees whose morale is low will typically say that they receive little recognition for their work (Nelson & Dailey, 1999).

Supervision

The role of the principal is a major part of teacher job satisfaction (Memon & Christou, 2002). How principals and other supervisors deal with teachers is one of the extrinsic hygiene factors. It involves leaders' competence, fairness, ability to delegate, and general attitude toward teachers (Herzberg et al., 1959/2004). Teachers will feel dissatisfied if the bureaucratic system of authority communicates to them that they "cannot be trusted to make responsible decisions" (Geiger, 1995, p. 2). Bogler (2001) found that the supervisor's style had a significant effect upon teacher job satisfaction.

Colleagues

The way that teachers relate to others in their work environment is one of the extrinsic hygiene factors. One study of teachers of the deaf found that their relationship with colleagues was the most important element in their job satisfaction (Luckner & Hanks, 2003). The colleague factor involves both the formal and informal interpersonal dealings that happen at staff meetings, teacher lounges, and at the water cooler. Herzberg et al. (1959/2004) found few instances where interactions with colleagues that were only social, with no job related context, had an effect upon job satisfaction or dissatisfaction. Rather, this satisfaction factor deals with how a teachers' colleagues interact in job related areas.

Working conditions

In the North Carolina Teacher Working Conditions Initiative (*Working conditions*, 2004) teachers noted one of the main causes of job dissatisfaction to be problems such as lack of time and school size. Teachers in a study in Cyprus (Menon & Christou, 2002) similarly cited working conditions as a main source of problems. For example, new teachers in that study felt that the conditions in their schools did not meet their expectations. Herzberg

et al. (1959/2004) describes this extrinsic hygiene factor as dealing with how much work needs to be done in a set amount of time, the resources available to get the work done, as well as environmental considerations such as temperature, light, and space.

Pay

Engineering students who responded to a job satisfaction survey noted that they were more interested in job content than pay (Costlow, 2000). An extrinsic hygiene factor, pay was dealt with in one sense as a separate category by Herzberg et al. (1959/2004). If pay is connected to the work itself or advancement, it acts as a motivator, but when it is connected with company policy and administration it acts as an impetus for dissatisfaction. Inadequate salary was listed as one of the ten primary causes of job stress for teachers of the deaf (Luckner & Hanks, 2003).

Security

A study of 500 government employees showed a statistically significant relationship between measures of job security and the following: (a) job stress, (b) physical health conditions, and (c) psychological distress (Probst, 2003). One can measure security by, for example, the type of policies a school has about tenure. Security is an extrinsic hygiene factor.

Company policy and administration

Included in this extrinsic hygiene factor is the way in which the educational institution is organized, its lines of communication, and its general management structure. Also included are organizational policies and their perceived harm or benefit to teachers (Herzberg et al., 1959/2004). Organizational form and policies were a contributing factor to job satisfaction in studies of teachers in Cyprus (Menon & Christou, 2002), England (Scott &

Cox, 1999), and America (Stockard & Lehman, 2004).

Summary

According to the theories and research discussed extensively above (such as Bogler, 2001; Herzberg et al., 1959/2004; Sergiovanni, 1967) there are ten independent factors that influence job satisfaction. The positive, intrinsic aspects of work that act as motivators are: (a) the work itself, (b) advancement, (c) responsibility, and (d) recognition. The negative, extrinsic aspects of work that have an effect on satisfaction similar to that of hygiene are: (a) supervision, (b) colleagues, (c) working conditions, (d) pay, (e) security, and (f) company policy and administration. Teacher job satisfaction was found to be "a single general measure that is a statistically significant predictor of effective schools" (Bogler, 2002). Generally, the measure of effectiveness is in the area of academic achievement, as determined by standardized tests.

Student academic achievement is not the only measure of effective education that teacher job satisfaction can affect, however. Effective schools adequately fulfill all their purposes, which can include freedom, equality, fraternity or citizenship, and economic growth (King, Swanson, and Sweetland, 2003).

Religious Education: Its Purpose and Effects

Teacher Job Satisfaction and Effective Religious Schools

Religious schools may contribute to achieving all the goals of formal education in ways that differ from their secular counterparts. Faith schools may also play an important role in benefitting individuals and society in ways that are beyond the ability of secular schools. If faith schools offer unique benefits, the role of the job satisfaction of religious school teachers in those schools' effectiveness becomes important. After concluding a review

of research on faith schools, the two strands of religious schools and teacher job satisfaction will be twirled together in the thread of the role of teacher satisfaction in faith schools.

A General Dearth of Research

Although faith is fragile for students of religious homes who are educated in a secular culture (MacMullen, 2004), the mainstream educational research literature all but ignores religious groups in studies of multiculturalism (Grace, 2003; Marshall-Pepin, 2005). Not only are there almost no studies of students from various religious cultures in secular schools, but also neither secular nor religious educators and researchers attempt many empirical studies of faith-based schools and their effect on their students and society (Dickson, 2004; Dijkstra & Veenstra, 2001; Driesson, 2002; Grace, 2003). There are even very few theoretical models of the value of religious schools, or the effect upon children from religious homes who attend secular schools (Driesson, 2002; Grace, 2003; MacMullen, 2004).

Academic Effect of Faith-Based Schools

Most of the studies on religious schools have concentrated on whether attending those schools affects students' academic achievement. Since that area is not this researcher's primary concern, and because this topic has been researched more extensively than other types of effects, a brief consideration of a literature review and a meta-analysis should be sufficient here. A review of numerous studies on private school achievement (Neal, 1998) and a meta-analysis of 15 studies (Jeynes, 2002) shows evidence that private school students, from both secular and religious schools, generally have academic scores above those of public schools, if not taking student demographics into account. However, the advantage, for most groups, largely disappears when data are controlled for socio-economic status and so forth. There is at least one exception. Catholic schools, in particular, have been studied to

determine whether or not students achieve higher test scores than the public school norm. Data (Grace, 2003; Neal, 1998; Sander, 2001) show that racial and ethnic minorities may choose faith-based schooling for an academic advantage, whether or not students' families identity with or practice the religion the school promotes. When family demographics such as race, parental education, and socio-economic status are factored out, there seems to be an academic advantage for urban Latino and African-American students in Catholic schools, especially at the secondary level. Not only are test scores higher, often by as much as two grade levels, but also high school graduation rates for these groups are 26% higher than for their public school counterparts (Sander, 2001). Many researchers, such as Sander and Grace, note this academic benefit that Catholic schools appear to offer to minority students. This researcher is not aware of similar studies with religious schools other than Catholic.

Neal (1998) points out that most research on private schools, particularly religious private schools, is centered on Catholic schools because these schools make up a large segment of private schools, and that "the balance of the private school market is quite heterogeneous. No other relatively homogeneous group of private schools is well represented in data sets that provide student background characteristics as well as individual achievement and attainment data" (p. 83). These literature reviews (Jeynes, 2002; Neal, 1998) suggest that parents from socially privileged groups may send their children to private schools, including religious ones, because they are not aware that most of the academic advantage is illusory. These reviews and meta-analyses of academic achievement do not explain, however, why some families who opt for private schooling choose a religious school over a secular one.

Christian School Publications and Leaders: Identifying Effect

How Some Christian Schools' Publications Define School Identity

With their academic advantage limited to select groups of students, religious schools most likely have reasons for their existence in addition to academic instruction. Some studies seek to understand the reasons for the existence of religious schools from religious school literature and religious educational leaders. DeWolff, Miedema, and Ruyter (2002) reviewed the conclusions of other scholars on how Christian schools self-identify. Not only did they review the work of other researchers, but they also looked at a "large amount of publications" (p. 239) apparently produced by Christian schools, using only what they called "key publications" for their final analysis. There was no indication of the number of key publications, nor even the number of schools that informed their study. The authors restricted themselves to Dutch, Anglo-American, and German Christian schools. One might assume that "Anglo-American" refers to schools in both America and the United Kingdom, though the term is never defined. Isolating the category of identity, DeWolff et al. (2002) found three Dutch types of Christian school identity, one German type, and two of the Anglo-American type.

Some of the key publications studied by DeWolff et al (2002) defined Christian school identity in a generic sense, whereas other key publications detailed the identity of one particular school. In some cases, identity was defined as something static and stable regardless of external social change, whereas others described Christian school identity as dynamic and responding to circumstances. Some publications embraced both concepts, and some seemed ambiguous in this area. What is of most interest for this researcher is that some publications defined the identity of a Christian school as one-dimensional or purely religious.

All activities and learning in these definitions are subsumed into religion. Others had what the authors termed a multi-dimensional understanding, where goals and thought based on religion, pedagogy, and education defined either Christian education in general, or the particular school. And, some had a one-dimensional explanation as the world-view of the school, while incorporating other purposes. Some multi-dimensional schools asserted that the religious dimension is foundational.

DeWolff et al.'s study (2002) of how Christian schools define themselves in their own key publications seems to indicate that those who write those publications, at least in the countries under consideration, find the religious aspect to be of tremendous primary importance. Of course, this analysis of Christian schools' publications does not tell us about faith schools of other religions, but it is not unreasonable to suppose that similar motives might inspire schools of other faiths. While it is also realistic to assume that it was school leaders who wrote the publications DeWolff et al (2002) reviewed, it would be useful to examine research concerning the leaders directly.

Christian School Leaders: Leadership Style and School Purpose

Two studies in 2002, both of Christian schools, were particularly concerned with principals. Shee, Ji, and Boyatt (2002) were interested in leadership styles, and confined themselves to 206 K-12 leaders affiliated with one Protestant denomination in the United States. Johnson's (2002) research was limited to schools in England affiliated with the Roman Catholic Church, Church of England, and the Quakers, with a focus on school culture.

The work of Shee et al (2002) is more interesting for what it does not find than for the findings. The authors used the four leadership frames of Bolman and Deal (1997, cited in

Schainker, 2004, pp. 84-86)—structural, human resource, political, and symbolic—as the basis for a questionnaire. They found that about half of the principals surveyed only used one leadership frame; the other half used a combination. Of the four frames, it was only the human resource frame that was statistically significant in terms of which frame was favored. Some other measures of leadership were also investigated, but without significant results. The authors tentatively concluded that religiosity and leading a religious school did not affect leadership style. From the previously discussed document research (DeWolff et al, 2002), it appears that a religious paradigm would inform almost everything else in a religious school. Yet Shee et al (2002) found that the leaders of a Protestant group, identified as very conservative, do not have evidence of their faith in the way they lead and administer their schools. It remains unclear as to what extent religion can be, or is, integrated in most religious schools.

Another study on religious school principals, with a very different perspective, was done by Johnson (2002). She restricted her research to Roman Catholic, Anglican, and Quaker schools around London, England. Document analysis from national church authorities, as well as semi-structured interviews over two years, with six Roman Catholic principals, seven Anglican, and one Quaker (there was only one Quaker school in England at the time of her study) yielded five general themes of school purpose and identity. These were: "(a) professional perspective and religious commitment; (b) values, behavior and/or faith building; (c) parental desire for discipline and a moral sense; (d) use and awareness of Christian visual symbols; and (e) devolved or determined values" (p. 213).

The principals in Roman Catholic schools (Johnson, 2002) described each of their school's purpose and identity with vocabulary, themes, and principles nearly identical to one

another. They interpreted their position in the school as being a personal witness of Catholicism and to transmit church dogma. For them, the spiritual, moral, social, and cultural aspects of their schools are all fully dependent on a Catholic perspective. The schools were full of Catholic symbolism, and, overall, existed almost as a type of church.

On the other hand, in Johnson's study (2002) the Anglican school principals and the one Quaker school principal did not necessarily share the same religion as their school espoused. Anglican schools had some Christian symbols, but generally these principals stressed moral values and de-emphasized the dogma or rituals of their sects. All principals from all types of schools felt that parents sent their children in order go get an education that was grounded in morality, though for the heads of Anglican and Quaker schools, this moral and spiritual training was primarily of a universal, non-denominational quality.

Theories on the Value and Purpose of Religious Schools

Scholars have also theorized on the purpose and effects of religious schools. Searches in January and February, 2005, on EBSCO, PsycInfo, Anthropology Plus, Philosopher's Index, and International Bibliography of the Social Sciences, using keywords such as *religious* or *faith*, *schools* or *education*, and *effects* or *results*, yielded a small number of empirical or theoretical articles relevant to this study. The theoretical literature most salient to this study examines the effect of religious schooling in a generic sense, without regard for schools' religious affiliation, though it is Christian schools that are most often used as examples. The relationship of faith schools to student inculturation, and the relationship of faith schools to students developing an autonomous identity, are two theoretical frameworks this researcher will consider.

Inculturation

One of the most interesting and relevant theories about the role of faith-based education is that of inculturation. Anthony (2003) bases his theoretical conclusions and practical suggestions, in part, on his own empirical research in 1997 regarding Catholic schools in Tamil Nadu, India. Anthony (2003) first makes the point that most religions are connected either with their country of origin or with the country or region in which they became well-established. He calls the culture of that place the religion's native culture. There are two types of cultures which are alien to a religion—that of regions or countries other than that associated with the religion, and a global, relativistic, secular culture which is alien to all religions. Inculturation is defined as "mutually enriching critical correlation between religious faith and societal culture that paves the way for a creative integration of the two" (Anthony, 2003, p. 18).

The manner in which religious schools achieve inculturation for their students depends partly on whether the school is located in a culture that is native or alien to it, and whether it serves primarily families of a native or alien culture. Thus, a Christian school in India that serves primarily European children has a different inculturation role than a Christian school in India that schools mostly Indian children, or than a Christian school in Europe that has mostly European students. Also, Anthony (2003) recommends that teachers in religious schools adopt what he calls an "inclusive/dialogic" approach both to a specific alien culture and to secular culture in general. If religious schools and teachers have an exclusive/aggressive attitude towards any but their native culture, the students risk being in a kind of cultural "ghetto." Another possibility is that students from exclusive/aggressive religious schools will consider their religion irrelevant if they adopt lifestyles that include all

or part of the cultures their religion regards as alien. In other words, an exclusive/aggressive attitude on the part of religious educators may place students in a position where they feel they have to choose between their religion and any culture perceived as alien to it. It is of interest in this regard that the Anglican and Quaker principals in Johnson's study (2002) explained their choice of an inclusive approach as a manifestation of their desire to avoid students feeling forced to follow either their religion or an alien cultue. Anthony (2003) also points out that some religious schools have a relativistic/syncretistic position that renders its own teaching and practices more likely to be distorted or abandoned. He suggests that, to be effective in its mission of inculturation, the curriculum in a religious school—explicit, implicit, and null (the null is what knowledge, skills, and values are not taught)—should favor students having their cognitive, affective, and behavioral lives such that there is harmony between their social roles and their religion.

Development of Autonomy and Identity

Another theory about the role of religious schools and identity is less concerned with students' cultural identity than with their autonomy and the ability to choose what is good and moral because of developed skills in critical thinking. Theorists most relevant to this study, such as Mill (1909), McDonough (1998), and MacMullen (2004), assert that faith schools' role is in giving children grounding in ideals of goodness as a necessary base for developing autonomy.

John Stuart Mill (1909) first introduced a definition of autonomy as making a choice regarding what is good, or what is the most good; he postulated that if a person acts purely out of custom there is no autonomy. Many theorists (Ackerman, 1980; Levinson, 1999; McDonough, 1998) assert that a person must first have a conception of the good in order to

choose autonomously. Hitchcock (1981) considers the difficulty a nation faces when balancing the roles of often exclusionary religious beliefs and personal autonomy. He discusses whether or not a liberal view of wanting all citizens to make autonomous choices can truly coincide with religious schools that are perceived as indoctrinating rather than educating. At the same time, he recognizes the silencing of religion in government schools to be of major "symbolic importance" (p. 14). Hitchcock (1981) considers it odd that an educational system which seeks to expose children to all of reality—even areas which are contentious or unsettling—would exclude religion. Yet, American public schools do just that.

> If the schools are regarded as helping to shape the child's total world, then the exclusion of religion cannot help but shape a religionless [sic] world. At the most formative period of their lives, children are in effect taught that religion is unimportant or even perhaps false. They are habituated in modes of thinking and feeling in which religion plays no part (Hitchcock, 1981, p. 13).

Hitchcock (1981) challenges us to consider whether even the most so-called neutral educational systems do not also indoctrinate. The role of religious schools would then be understood as one form of indoctrination among many, and not helping or hindering autonomy merely on the grounds of indoctrination.

A number of scholars have examined the relationship between autonomy, a liberal society, and religious schools (Burtonwood, 2003; Dagovitz, 2004; Hitchcock, 2004; MacMullen, 2004). A general theme that emerges from these authors is tension between faith schools which teach in an exclusive manner, and the relativistic liberal society, which seems to propound that each person should be equipped through education to find their own values.

Burtonwood (2003) concludes that understanding autonomy, in the sense of making a personal choice among possibly or probably relatively equal values, is part of a liberal conception of society. He posits that such liberals can only support faith schools which take a moderate approach, not those which claim exclusivity of truth and understanding.

Other theorists (DeJong & Snik, 2002; MacMullen, 2004) propound or accept the usefulness of faith schools at the elementary level to imbue children with an idea of the good before they can choose the good from among many options in secondary school. A study of Dutch Catholic teachers (Altena, Hermans, & Scheepers, 2004), revealed that these primary school educators understood part of their vocation as giving children notions of the good which would lead to eventual autonomy. In other words, they used an initial heteronomy approach as a stage toward autonomy, rather than mutual exclusivity.

MacMullen (2004) does not appear to be opposed completely to faith schools at a secondary level as are DeJong and Snik (2002), but rather simply stresses the importance of faith schools at the primary level, specifically for children from religious homes. MacMullen (2004) considered the work of Piaget (1928/1976) to indicate that children would not begin to function on the autonomous level until secondary school, and that expecting them to do so before that time would be unreasonable and counterproductive. Because a provisional ethical identity is necessary for young children to develop later autonomy, a religious school is the best place for children from religious families because it provides cohesion of the primary culture. First, children can apply or interpret principles and concepts within a framework; then they are ready to reflect on the framework itself. However, most people think secular schools, even at the primary level, are better for developing autonomous, critical thinking. This opinion may be related to Burtonwood's (2003) assertion that the more extreme version

of faith schools wish to have their students accept their particular faith without question. MacMullen (2004), therefore, concludes that for enhancing true autonomy, religious schools at the primary level should teach about situations which their scripture and tradition do not easily explain, as well as having a reasonable, not totalitarian, understanding of their faith.

Dagovitz (2004) takes a very different stance on the relationship between faith schools, autonomy, and liberal concepts of a good society. He points out that many religions do not wish for students—or adults—to approach their religious authorities with an inquiring and questioning attitude. Rather, while encouraging reflection on how to understand and apply what is good, many religious schools do not wish for adherents to question the epistemology, or the justification, for definitions of goodness. He suggests that many people can agree upon what is good, while greatly disagreeing on the means by which one knows what is good. The function of religious schools, in his view, is to impart faith in a particular epistemology, which is more of what defines the commonality of people with a specific religious identification than do specific behaviors or even specific conceptions of goodness. Dagovitz (2004) sees a harmony between religious schools that deny personal choice of faith and *political* liberalism; he feels it is with *comprehensive* liberalism that an unwillingness to question the faith of one's family is incompatible. Dagovitz (2004) seems to feel that a lack of autonomy is inevitable with some, or much, religious training. He appears to accept that this loss of autonomy is not harmful to individuals or free societies.

In summary, whether or not autonomy is desirable would depend on how the word is defined. Few, if any, societies respect total autonomy; some boundaries on human behavior are set by law. And, religions typically desire their adherents to engage in reflection about how they *interpret* and *apply* conceptions of good (Dagovitz, 2004), even if what constitutes

identity and goodness cannot be questioned. Therefore, the literature tends to suggest that limited autonomy and a sense of identity is a desired outcome of most religious schools. Some religious schools will hope to encourage a more expansive conception of autonomy. To explore practical application of these theories, differences not only between religions, but also between specific branches of religion and even between specific schools of the same religious denomination would have to be considered. In this regard, Anthony's (2003) ideas suggest that schools with an aggressive/exclusive attitude might be more likely to exist and flourish in areas which possess the native culture of the religion and have, as well, students from the native culture. Schools with relativistic/syncretistic attitudes towards alien cultures would probably be more likely to foster autonomy in the broadest sense applicable in liberal societies.

Religious Schools Affecting Students Moral Behavior and Social Good

Some scholars focus on the theoretical way in which religious schools should be, or even must be, essential in producing students who are moral in behavior and thus contribute to social good. Other empirical studies seek to measure the values and actions of students presently or formerly enrolled in religious schools, and, sometimes, compare those results to students in or from secular schools.

William James explored human religious experience in his landmark lectures, *The Variety of Religious Experience* (1902). James had a great influence on Piaget, another seminal researcher, who concluded (1962) that affective spiritual experiences, influenced by family and culture, were at the root of moral development. Based on James and Piaget's theories and experiments, Ferrari and Okamoto (2003) conclude that moral development must be grounded in religious and moral experiences, with the cognitive serving to interpret

them. In contrast, the dogma and rituals of religions are of minimal social and communal importance. Rather, experience allows us to act properly under temptation. Moral lives are structured through narratives, not Kohlberg's cognitive stages. Highly moral people often are assessed as reasoning at Kohlberg's lower levels of moral development.

An example of how religious practice and experience can lead to moral behavior is an experiment with some subjects chanting the Hare Krishna mantra, some chanting a concocted series of sounds presented as if a mantra, and some doing no spiritual practice at all (Wolf & Abell, 2003). Results showed that Hare Krishna chanting produced more moral behavior and mental equilibrium in subjects. Because this chanting is supposed to be a means of effecting affective religious experience, it would be of interest to discover if the subjects had any such experiences as the results of their chanting.

If moral insight and behavior come from returning to our real state of compassion, then experiences that invoke our connection with the divine are essential (Ferrari & Okamoto, 2003). One way in which this theory relates to religious schools involves the finding that both interpretation of religious experience, and whether or not one feels moral outrage about various situations, is affected by upbringing and culture. Religious schools, would, therefore, have some effect both on the affective and cognitive understanding of morality and social responsibility. Many religious schools enable children to have more opportunities to practice their religion than they do at home. Religious experience resulting from this practice not only could lead to a more moral person, but also a person better equipped to autonomously choose belief and action in general (MacMullen, 2004). Ferrari and Okamoto (2003) also note that both James (1902) and Piaget (1962) had specific conclusions about how schools could encourage the kind of spiritual, emotional, and

intellectual development that would give rise to moral persons. They suggest that students should work together for common goals, an idea also strongly propounded by researchers such as Kahne (1994), although his justification is quite different, based as it is on Dewian ideas of democracy.

Spiritual experience may be part of any educational program, whether intended and explicit or not. The questions schools face should be concerned more with what kind of emotional and spiritual experiences their programs can or do invoke. Often, efforts to try to have some sort of generic spirituality end up negating or conflicting with local cultures and religions, satisfying no one. Crossman (2003) examines efforts by schools internationally to foster students' spiritual growth, and suggests that schools are more likely to promote moral and social harmony if all religions and spiritual disciplines are respected in a mood of harmony. It is not clear whether she is thinking of Anthony's (2003) inclusive/dialogic or the relativistic/syncretistic position.

There is quite a difference between positing that schools can and should create a climate and pedagogy to support producing moral students who will work for the common good, and discovering whether or not they do so. Some empirical studies have attempted to answer the question of whether or not there are indications for differences in the moral and social behaviors between pupils of various denominations, and, if so, whether or not differences could be attributed to the influence of the schools.

A study of students in the Netherlands (Dijkstra & Veenstra, 2001) used data from 100 secondary schools from the National Pupil Survey. Because it was not a random sample, the researchers weighted data to make them representative. This information was combined with data from 1600 pupils, in grades three to six, in Orthodox Protestant schools. The

researchers analyzed data about frequency of use of hallucinogenics, hard and soft drugs, as well as data about frequency and amount of time youth spent going to pop concerts, house parties, discos, cinemas, or bars. They then looked for the significance of religion, sex-role orientation, and social orientation. There were two steps: (a) finding differences in attitudes and behaviors, and (b) various multi-level analyses to connect differences to school effects.

Dijkstra and Veenstra (2001) note, "One of the topics for which available data is scare is the extent to which schools achieve religious goals" (p. 187). Their methodology was to analyze existing quantitative studies in a new way. The greatest variation was found in students from Orthodox Protestant schools, but these students account for only 1% of the population of the Netherlands, and so were dropped. Other differences they found are real but very slight, and may be due to factors other than schooling. A significant effect of school denomination was found only for drug use, sex-role orientation, and significance of religion. No significant correlation was found for participation in popular culture and going out. Students' religious background affected how important religion was in students' lives, but overall, the effect of school denomination was modest. Dijkstara and Veenstra (2001) concluded that schools have an effect on moral and social attitudes and behavior, but it is a very limited one.

Questions the Dijkstra and Veenstra (2001) study raises are whether their results would be typical for schools outside the Netherlands, and, most importantly, whether or not what these researchers felt were important indicators corresponded with the goals of the denominational schools they studied, or the families who chose them. Regarding the study itself, many adjustments were made to control for factors that were not included in the data with which they worked.

A review of empirical studies on Catholic schools conducted by Grace (2003) brings up the point that mainstream educational researchers, as well as faith-based educators, have done few empirical studies on how students educated in religious schools believe and behave in moral and social terms. Grace (2003) found that Catholic students in Catholic schools were more likely than Catholic students in public schools to be pro-feminist and accepting of other religions. In general, students who were the most interested and involved in their own religion were also the most accepting of other religions. Pointing out the usually higher academic scores students, especially those from poor families, achieve in Catholic schools, Grace (2003) notes that religions in general include moral imperatives to care for humanity, and so benefits for those on the margins of society are to be expected from religious schools. She calls for additional research to discover to what extent religious schools that preach love, forgiveness and harmony engender these qualities in their students. She also points out that the effect of a faith school on the "personal, social, and public" lives of adults who were former students is "very under-researched" (p. 161).

An unusual point Grace (2003) makes is in regards to the tension between religious schools and a global, market culture. Anthony (2003) describes the globalization of a secular culture as being alien to all religions. In a similar way, Grace (2003) suggests that religious schools have a unique role in counteracting the tendency toward high-stakes testing as the ultimate goal and measure of education.

Faith Schools' Effects on Students' Religious Beliefs and Practices

"A review of the Christian school literature suggests that very little is known about the lives of adults who as children attended a fundamentalist Christian school. To what extent do they live within the boundaries of the doctrine espoused by their schools?" (Glesne, 1999,

p. 20). One of the few studies that attempted to answer that question (Kraybill, 1977) compared Mennonite high school students in public schools with those in Mennonite high schools, and found that whether these students attended a secular or faith school had no significant effect on their faith or practice.

Perhaps Glesne's (1999) question about the effect of religious schools stemmed from her role as research assistant in the 1980s as part of a one-year ethnographic study of an American Christian fundamentalist school (Peshkin, 1986). Rather than the open and accepting atmosphere students reported existing in Catholic schools (Grace, 2003), Peshkin's research found this particular fundamentalist school to meet the stereotype of a highly controlled, authoritarian culture. The textbooks, teachers, and climate were very hostile to other religions, even other Christian denominations. However much Peshkin's (1986) study reveals about the mood and purpose of a fundamentalist school, it does not disclose either the extent to which this philosophy and mood is typical of such schools, or the effects on the students in their later, adult life.

Frances (2002) reviewed studies of Catholic schools in Australia, Scotland, and America, and those schools' effects on students' moral and religious lives. Frances (2002) then conducted her own research involving surveys of 33,982 Catholic and secular school students aged 13-15 in England and Wales. These students completed a short survey of attitudes and beliefs regarding such topics as abortion, heroin use, life after death, and church attendance. Francis (2002) found that the girls, who comprised about half of her study, were overall more moral and religious as a group than the boys. Also, students who were opposed to one of the items on the list of immoral behaviors were likely to be opposed to most or all of them, as well as choosing most of the positive items on the religious list.

Francis (2002) found that students who were both in Catholic schools, and practicing Catholicism regularly, scored the highest in moral and religious beliefs. Students who partially practiced Catholicism scored slightly higher than students in secular schools, and students who were officially Catholic but not practicing scored lower than students in secular schools. While this study may point to the effect of Catholic school for young adolescents presently in the schools, it does not address the beliefs and practices of these students once they are adults.

One of the few studies to address former religious school students, who are now adults, was research involving graduates of a Jewish day school, Kadimah (Dickson, 2004). This school started as K-6, and gradually expanded to eighth grade. Dickson identified 201 students who had graduated at least ten years previously. Of the 51 students who responded, slightly more than half were female, and the average age was in the mid-thirties. They rated the religious classes they had in school as being highly influential. All but one graduate was giving a Jewish education to his or her own children (54% in a Jewish day school), and 95% of those in a committed relationship or marriage had a Jewish spouse. Over half the respondents graduated from high school with honors or awards, 98% had received a baccalaureate degree, 31% also earned a masters degree, and 29% had also earned a doctorate. The level of commitment to Judaism was comparable to the adult Jewish population in general. However, the religious activities of the graduates are significantly greater than for the American population of those born Jewish but who only attend Jewish classes on afternoons and weekends, or who receive no Jewish education at all. Dickson notes, by referring to other studies, that Jewish after-school programs are failing to produce adults with a desire to live Jewish lives, whereas at least this one day school had practically

all the survey respondents with a high level of Jewish commitment (Dickson, personal correspondence, January, 2005).

It is possible that self-selection was a more important factor in the graduates' religious lives than was the influence of the school itself. In general, it may be close to impossible to completely separate out the effects of school and family on students. In regards to self-selection questions, Dickson (2004) noted a significant difference between the students and their parents in terms of whether they described their religious observance as "somewhat observant" or "varied/inconsistent" (p. 21), with fewer students than parents in the former group, and more students than parents in the latter. There were also differences, not identified as to whether or not they were significant, between graduates and their parents' affiliation with Orthodox, Conservative, or Reform Judaism. Dickson (2004) pointed out, "As far as their religious affiliation and practices are concerned, they [the Kadimah graduates] are representative of what one may find in the Jewish population generally" (p. 38). This finding is meaningful because much of the goal of American Jewish education is to stem the tendency for Jews to abandon their faith while assimilating into society in general. However, it is still not clear whether or not self-selection was a crucial element in these students' religious commitment. In the area of academic achievement, Kadimah's graduates in this study far excel both the general American public and the overall American Jewish population. For example, Dickson (2004) notes that in the general population, 18% have bachelors' degrees; the figure is 47% for American Jews and 98% for this sample. Of the respondents in this sample, 60% had graduate degrees (29% of those doctorates), as compared to 24% of American Jews with graduate degrees, and 5% of the general American population. There is no mention of parental educational level. Finally, Dickson's study

(2004) is of only one school, and of such a small number of people that there may be sample errors which do not allow firm conclusions about the effects of Jewish day schools in general. Dickson (2004) does refer to earlier research that tends to support his conclusions about the effects of Jewish day schools on former students' adult religious lives.

Overall, studies about moral and religious effects of faith schools have been few. Most have been limited to surveying the students while they are in school, and most have concentrated on Catholic schools. It is difficult to reach any general conclusions from the little research on adult graduates. Also, research that finds no difference in faith and secular education (Kraybill, 1977) stands in contrast to studies that find a significant difference (Dickson, 2004). Finally, it is difficult to tease out the effect of religious schooling from other factors, such as the nature of the community and the beliefs and practices of family.

Faith Schools and Religious Minorities

It is possible that faith schools have a special role in the lives of children from religious minorities, or that children in religious minorities are particularly disadvantaged in secular schools. A few researchers have focused on these questions.

Driesson (2002) conducted a study of the effect on children of being in a religious minority in school. He studied 700 primary schools in Holland, which account for about 10% of the primary schools in that nation. Some of these schools were secular; the others were of varying religious denominations. There were 60,000 children, in grades two, four, six, and eight, included in the study. Analysis was done according to language and math scores from the students' tests, as well as proxy information from teachers about each student's social position in the class, sense of well-being, and self-confidence. These two cognitive and three normative scores were then analyzed in terms of whether each child was in a majority or

minority religious group relative to the other classmates. When data were calculated according to these criteria alone, there were significant differences in language and math scores between majority and minority students, both on the level of individual students and for the school as a whole. However, when data were controlled for variables such as ethnicity, family income, and parental educational level, the still existing differences were no longer significant.

Driesson (2002) concluded that, because his study involved official religious affiliation but not the extent of religious practice and experience, the results might not be entirely meaningful. He also speculated that, since the children in his study had not spent many years in school, some for only two years, that more pronounced differences might be found in older students. He also wondered about the general effect that Putnam (1995) has noted regarding the breakdown of most religious communities in modern, secular society. According to Putnam's (1995) research, religious affiliation may not play much of an important role in children's lives today, even from a cultural or community point of view. It is also possible that Driesson's study (2002) was influenced by factors peculiar to Holland, which cannot necessarily be generalized elsewhere, even to reasonably comparable Western, democratic societies. Such a conclusion seems unlikely. More probable is that the influence of religion on most students is only minimal upon the five factors Driesson (2002) was addressing. And, it may be that few researchers or theorists show interest in the subject in general because religious minority status does not seem to affect academic scores.

Yet it may be that the data Driesson (2002) was measuring are not the reasons that parents chose a religious school for their children. Cohen-Zada (2002) wanted to know if the majority or minority position of a religion had any effect on the number of children in

religious schools of that denomination. He took data from *US Catholic Elementary and Secondary Schooling 1989-1990* as well as the *County and City Data Book* for 1990. After dividing for elementary and secondary schools, the variable was then divided by the share of Catholic households in the population. Regression results showed that Catholic school enrollment increases as the percentage of the population that is Catholic decreases. The peak of enrollment is when Catholics make up 50% of the population. It is reasonable to conclude, as Cohen-Zada (2002) does, that minority religious groups use faith-based schooling to preserve their identity and attempt to keep their children in the same faith. It is of great interest to this study that religious schools may have more significance when the members of that religion are in the minority, whatever the nature of that greater significance may be.

Walford (2003) researched schools of minority religious groups in the Netherlands and England. He concluded that religion in general is on the wane in both of those societies. Almost all religious groups are therefore minorities. He examines schools for whether or not they achieve results of social cohesion, individual rights of choice, equity, and efficiency. His findings include the resignation of members of the Board of the Organization for Islamic School Boards for their admitted failure to create "integration of the students into Dutch society whilst retaining an Islamic identity" (p. 297). But Walford (2003) also points out that religious schools vary much in their aims and programs, so that some teach a very mild version of their religion. He noted that most families who are religious minorities are content to send their children to secular schools as long as their beliefs and values are respected.

It is possible that families who are in religious minorities feel that secular education will ill-serve their children, although no specific measure of the disadvantage has been determined. Yet, some schools of religious minorities may find it difficult to achieve what is

considered the ideal of inculturation (Anthony, 2003) and either alienate their children from their own religion or from society in general. Because little research has been done in these areas, any conclusion is tenuous at best.

The Hare Krishna Movement

The members of the Hare Krishna Movement, or International Society for Krishna Consciousness (ISKCON) are an extreme religious minority in most non-Hindu countries. Even in India and places such as Fiji, many Hindus live virtually secular lives or have a form of belief and practice different from members of ISKCON, which is part of the Gaudiya Vaisnava line of the Madhva school.

Practically all the research on ISKCON has been done through ethnographies or other qualitative methods. The focus of research (Braswell, 1986; Cox, Shinn, Hopkins, Basham, & Shrivatsa, 1983; Danier, 1974; Mukunda, 2001; Rochford, 1985, 1992, 1995; Rosen, 1992; Shinn, 1987; Weiss & Mendoza, 1990) has been on why people join the International Society for Krishna Consciousness, how ISKCON is organized socially, the religious and philosophical tradition on which it is based, and the mental health of members. One of the few quantitative studies was that of Weiss and Mendoza (1990) who found that members had mental health comparable to those in more traditional Western religions, with the only significant finding being a greater sense of well-being associated with increased acculturation. It is unclear whether their definition is exactly the same as Anthony's (2003) inculturation that involves synergy between a person's religion and the surrounding culture, and they conclude that the existence of two strong concomitant factors does not imply causality.

Much of the qualitative research (such as Danier, 1974; Mukunda, 2001; Shin, 1987) has an emphasis both on the inner life of members and the degree to which they both have their own religious identity and can function in the larger society. Researchers agree (for example, Shinn, 1987) that members have made an autonomous decision to adopt a Hare Krishna lifestyle, often after extended study of the religion. All researchers note the Krishna belief in one God, who is loving and personal, the doctrine of karma and reincarnation, and a lifestyle that includes avoiding illicit sex, intoxication, gambling, and the eating of meat, fish, or eggs.

Also relevant here, though not a study of Krishna members per se, is a true experiment as to whether chanting the Hare Krishna mantra would increase the mode of goodness as explained in sacred writings such as the Bhagavad-gita. The findings of Wolf and Abell (2003) showed a significant positive correlation between the spiritual practice of chanting Hare Krishna and the mode of goodness, including an increase in peacefulness and general mental health.

Schools and Children of the Hare Krishna Movement

A Brief History of Krishna Schools

For many years, schools in the Hare Krishna Movement attempted to model themselves after the ancient, traditional gurukula, literally "residence of the guru," or teacher. A gurukula was generally a boarding school, with the place where the children lived termed an "ashrama" or sanctuary (Daner, 1976). The Krishna Movement's founder, Bhaktivedanta Swami Prabhupada, explained that traditional system.

> The brahmacari [celibate student], or a boy from the age of five years, especially from the higher castes, namely from the scholarly parents (the brahmanas), the administrative parents (the ksatriyas), or the

> mercantile or productive parents (the vaisyas), is trained until twenty-five years of age under the care of a bona fide guru or teacher, and under strict observance of discipline he comes to understand the values of life along with taking specific training for a livelihood. (purport to Srimad Bhagavatam 2.7.6)

In 1971, ISKCON established a boarding school in Dallas, Texas, that served up to about a hundred students, boys and girls up through around the eighth grade. The school was an ashrama or boarding school with few vacations for children to visit their parents. In 1976 an ashrama school, for boys only, opened in Vrindavana, India, and eleven ashrama schools, most for both boys and girls, were in North America by 1978. Several other Krishna schools, all ashrama and co-educational, were started in Europe, Africa, and Australia by the early 80s (Rochford, 1998).

Prabhupada considered the schools of ISKCON "one of our most important projects" (Letter to Hrdayananda, May, 10 1973). In many of his letters, public lectures and conversations, he expressed hope that reviving the ancient gurukula ashrama system would not only solidify the Hare Krishna Movement, but would also be an example to the world. In a letter to the Dallas principal in 1972, Prabhupada stressed that all ISKCON leaders, the Governing Body Commission (GBC), should assist with creating a model school system. He asked one of the GBC to take on the role of Minister of Education to oversee the developing international schools.

Despite Prabhupada's emphasis on the schools, local temple leaders or GBC persons were responsible for determining their own criteria of acceptability for a school and whether or not schools in their area met those criteria. Often, in the personal experience of this researcher, such persons had little or no capacity for making such decisions, and therefore the de facto situation was that schools were basically left to oversee themselves. The

international Minister of Education would visit schools and make recommendations, but he had few resources to monitor conditions long-term in more than a handful of schools. He was also dependent on local leaders to impose sanctions and had no fiscal or human resources under his authority to use as incentives or to help remedy problems.

For the first years of ISKCON, most general members accepted that their schools would fulfill their hope for an educational system that would produce children who were both saintly and materially competent. Other types of schools were considered essentially materialistic and, therefore, not serious options, so that ISKCON affiliated schools had a virtual monopoly over the education of Krishna members' children. The GBC was not under pressure from parents to develop, for example, a system of accreditation. Prabhupada passed away in 1977.

The formation of the international and continental boards of education in the 80s and 90s helped the situation somewhat by adding competent individuals to monitor schools, but did not provide the needed financing. Perhaps the strongest problem was the lack of political support among the GBC in general. This lack may have been due to the fact that most of the GBC were monks without their own children. Also, relatively new schools, while offering long-term societal benefits, are in the short term a kind of liability for an organization.

The general trust of ISKCON members changed dramatically in the late 80s. There was both a breakdown of leadership in general and revelations about child abuse in the schools. Most GBC members then retreated from involvement in primary and secondary education (Urmila, 2005). Existing international and continental boards of education took up the responsibility, especially in the late 90s with significant funding from then GBC chairman Swami Harikesa. Since the collapse of that fiscal structure, neither the boards nor

the GBC has been active even in gathering information about existing schools, what to speak of moving toward accreditation (Bhaktarupa, personal communication, fall, 2005). A legacy of inaction, under-funding, and GBC public statements about the soundness of schools without sufficient information and monitoring, created a general wariness on the part of Krishna members to entrust their children to schools with little or no organizational oversight.

From the opening of ISKCON's first primary school until at least the mid-80s, if not the 90s, finding good teachers seemed a straightforward matter. The ideal teacher was deemed to be one who demonstrated strict following of Krishna religious practices, while academic qualifications or training in pedagogy were considered minor in importance (Daner, 1976; Deadwyler, 2001). Sometimes members were asked to be teachers simply because they were deemed by local temple leaders as unfit for other service (Deadwyler, 2001). However, being a teacher in the early schools was a very demanding job. The students usually lived at school; there was little use of published textbooks or commercial educational materials, and few vacations. Deadwyler's father, a religious scholar, described both the challenges and hope of the Krishna primary school in America that his son attended in the mid-70s, where a husband and wife team was responsible for all the academic instruction, school administration, and general care of the students:

> In effect, Bhurijana and Jagattarani had taken on a family of ten boys, and I was fairly awed by the heroic self-sacrifice they were rather cheerfully undertaking. While the gurukula style of education is immeasurably superior to the sort of American factory schooling I had been subjected to, I could see that it must be rough on the teacher, even if he's a saint. "You stay with ten boys all day long?" I asked Bhurijana in amazement on one visit. "How do you stand it?" "Some days," he said, "they drive me up the wall." I could believe it…. Bhurijana straightforwardly confessed that he had almost no curriculum and few

> books. He was planning his lessons one step ahead of the students, developing curricula as he went along….For Krishna is the context and the goal of all study, all work, all play. Bhurijana continues to teach this daily by his own example. He still lives with the boys, rises early in the morning with them, and remains with them throughout the community's morning devotions in the temple. He has also built a camp for them in the woods, he takes them swimming and hiking, and he shows them the workings of the farm. "I have the idea," he says, "that they should remember their childhood as fun." Thus Bhurijana is creating a special childhood for these children. They are growing up happy, strong, intelligent, self-disciplined, and imbued with the spirit of devotion to Krishna. (Ravindrasvarupa, 1982, pp. 21-27)

While some Krishna schools were fairly idyllic and children received a good education, many of the early schools found that the lack of a rigorous curriculum, little institutional oversight, and few qualified teachers created a recipe for disaster. By the end of the 1980s it became apparent to ISKCON's educational leaders that most Krishna schools were failing to prepare their students for a productive life and that child abuse had found a foothold, especially in a few schools (Deadwyler, 2001). This researcher was the first in ISKCON, in 1982, to have a day school rather than ashrama, to use commercial educational textbooks for all subject areas, to insist on professional training for teachers, and to award state recognized high school diplomas. Such policies were considered very radical at the time, though they gradually became the worldwide standard, starting in North America.

> As the last two regionally based *ashram-gurukulas* closed in North America by 1986, ISKCON schools became almost exclusively day-schools. The only exception in North America today is the Vaisnava Academy for Girls located in Alachua, Florida, for high school aged women. The school has both day-students and students living full-time in the *ashram*. World-wide only the Vrindavan and Mayapur, India, schools remain *ashram*-only *gurukulas.* A sizeable majority of ISKCON's children in North America presently attend state-supported schools, a trend found in a number of other countries as well. (Rochford, 1998, sec 2, para 3-4)

ISKCON educational leaders took a firm hand, starting in 1989, to prevent child abuse and deal with past transgressions, getting the GBC to pass resolutions on this issue in 1991. It was not until a key meeting between GBC members and former Krishna school students in 1996, however, that a comprehensive and highly successful program for child protection was developed (Bharatashestha, 1998; Deadwyler, 2001; Rochford & Heinlein, 1998). Still, the fact that child abuse occurred at all in Krishna schools continues to shake Krishna members' confidence in their schools to the present day.

The revelation of problems in Krishna schools had wide-reaching consequences for ISKCON's system of primary and secondary education. Rochford's survey (1999a) of nearly 2000 Hare Krishna members from 53 countries, reveals something of the attitude of members a decade ago:

> Nearly one-half (48%) of the devotees surveyed identified education as an area needing immediate attention by ISKCON leaders (i.e., ranked among the five most urgent problems needing attention). In Latin America and Africa educational alternatives for children were identified as most in need of attention. In Western/Northern Europe education was ranked second….Among parents who were full-time members, 39% indicated that they didn't believe the *gurukula* in their community was adequately meeting children's academic needs; 42% felt that children's spiritual needs were not being met. Congregational members who were parents expressed greater dissatisfaction: 59% believed that the *gurukula* in their community was not adequately addressing children's academic needs. Forty-seven percent felt that their community's *gurukula* was not providing children with the spiritual training they required. In almost every case--outside of India and the Vaisnava Academy for Girls and Boys in Florida--the schools being assessed were community day-schools. (Rochford, 1998, p. 9)

Since Rochford's research nearly 10 years ago, it is this researcher's experience that his above description remains mostly valid. And, now as then, the majority of ISKCON's children are not enrolled in Krishna schools. Although many of the problems of the early

schools have been addressed (Deadwyler, 2001), there remains little institutional support or oversight, resulting in a continuing lack of trust and participation of Krishna members in Krishna primary and secondary schools. A listing of all current and recently closed Krishna schools, with some facts supplied by the principals, is in Appendix five. Further information about current Krishna school characteristics and teacher demographics is in the beginning of chapter four. This study represents the first time in ISKCON's history that accurate details have been gathered on its primary and secondary schools, and the first accurate list of those schools since 1989 (Bhaktarupa, personal correspondence, fall, 2005).

Academic Research on Krishna Schools or Students

Almost all the literature on ISKCON concerns adults. A few magazine and newspaper articles, as well as some television shows, have focused on the children and schools, but none of these has been an academic, rigorous qualitative or quantitative study. The first, and possibly only, thorough study of a Krishna school (Lilliston, 1985) involved two weeks of observation and coding of student behavior. This took place at a boarding school in upstate New York. Unstructured interviews with teachers, administrators, and some parents, loosely focused on: (a) expectations for the children, (b) interpretations of children's behavior, and (c) relating perceptions and beliefs to the philosophy of Krishna consciousness (p. 5). Lilliston (1985) also administered a series of clinical assessments to the children, including the Standford Binet, some norm-referenced achievement tests, a moral dilemmas measure, and projective story telling. He also interviewed each child. He found no greater psychiatric problems than exist in the general population. Academically, students were, on average, one to three grades ahead of their public school peers, with an average I.Q. of 106. He found the children normal on measures of creativity, moral reasoning (80% in terms of interpersonal

sensitivity, with the majority of children reasoning in terms of justice), self-monitoring, self-regulation (in which they were significantly high), spontaneity, and situational discrimination (in which they were significantly high).

While Lilliston's (1985) study indicates a possible positive correlation between the school and children's academic and moral development, the research was not controlled for other factors such as the family's level of education, income, and so forth. The primary aim of the research was to determine if there was any harm to the children, with results quite the opposite.

A very different kind of study, involving interviews, surveys, and observation (Rochford, 1999b) examined the social and religious identity of students who were educated in ISKCON primary boarding schools in the 1970s and 80s. Most of these students then attended secular public high schools. Some of the students studied either continued in ISKCON schools at the secondary level, or were home schooled for their high school experience. Rochford's data (1999b) came from a survey of 87 former ISKCON school students, who had an average age of 18-19. He also conducted open-ended interviews with another 47 former ISKCON school students, 30 of whom were in their late teens or early twenties, and 17 of whom were still in secondary school.

Rochford (1999b) found a significant difference between the students who attended an ISKCON or a secular high school in terms of their identification with the Hare Krishna religion, with those who attended ISKCON schools being more likely to self-identify as a devotee of Krishna. In general, students who attended secular high schools felt awkward and embarrassed about their identity with ISKCON, and often tried to assimilate. These attempts resulted in students having their primary social relationships with non-ISKCON students as a

way to hide their identity. Many students ended up engaging in illicit sex, as well as indulging in drug and alcohol use. It is notable that only seven of the 87 youths surveyed indicated that they had ever tried meat; only three regularly ate non-vegetarian food. Meat-eating is one of the strongest taboos for devotees of Krishna.

It appears that the primary boarding schools that educated the youth in Rochford's (1999b) study had an exclusive/aggressive attitude towards any but their native culture, according to Anthony's (2003) definition. Students were, thus, ill prepared to retain their own identity while functioning in society. Many of them felt torn between worlds, and took many years to be settled in their identity.

The only other study this researcher could find on adolescents or adults who had attended Krishna schools was a survey (Manu, 1998) of ISKCON youth an average of nine years after they had left a Krishna school. Because Manu's data is probably one of the only two studies ever done on youth who attended Hare Krishna schools, it is included in this study. However, only the raw data are available, without any interpretation or analysis, and the low response rate makes Manu's study (1998) susceptible to sampling errors. The average age of respondents was approximately 22 years. Out of the 500 surveys mailed, only 71 responded. Between 20-76% of the respondents had experienced some negative, distressing problem during their schooling. Yet about 90% continued to accept Krishna as God, and about 74% self-identified as a devotee of Krishna. At the same time, 62% were having illicit sex, 38% were taking some kind of intoxication (which would include caffeine and tobacco), about 10% were gambling, and about 5% were eating non-vegetarian food. About 60% engaged in the most important spiritual activity of chanting Krishna's names.

While Manu's study (1998) is important, being the only research done on adults who attended ISKCON's schools, there are many unanswered questions about it. Some of the questions deal with possible problems in the study itself, whether because of sampling errors, or bias because of question wording. In addition, there does not seem to be any controlling in this study for how religious the families of origin are, socio-economic status, country of residence, and so forth. Finally, if Ferrari and Okamoto (2003) are correct in understanding that emotional, religious experience is the basis of morality, then questions relating to these experiences would also have been invaluable.

Academic research on schools and children in ISKCON is so scarce that it is difficult to draw any conclusions. There are some suggestions that Krishna schools need to prepare students for living in alien cultures, and that students who attended Krishna schools in the 70s and 80s tend to accept religious beliefs and practices, but not necessarily moral behavior stressed in the Krishna religion. The schools in ISKCON are radically different now than when these studies were done, and little from the studies can be extrapolated to the present situation.

In order for Krishna schools to be successful, there needs to be both recruitment and retention of high quality teachers and leaders. The questions O'Keefe (2003) asks about teachers in Catholic schools—why people would chose to teach in a system with both little money and a burden of past abuses—also applies to teachers in Krishna schools. General principles of work satisfaction as applied to teachers, and even more specifically to those who teach in faith schools, will help educational leaders understand how to allocate energy, time, and resources in areas most likely to increase their teachers' satisfaction.

Teachers in Religious Schools: Job Satisfaction

This researcher searched, on March 30, 2005, through EBSCO, and ISI Citation Index, using keywords such as "teacher satisfaction" and "religious schools" or "faith schools." There appear to be very few studies done in this area. Schuttloffel (1998) interviewed 200 Catholic school teachers, mostly with the open ended question of why they choose to teach in Catholic schools. Unsurprisingly, the intrinsic factors were the ones most mentioned, although the way they were defined indicated the unique features of teaching in a faith school. For example, 45% reported their job to be practically like a ministry. Whereas teachers in secular school found the main impetus to job satisfaction in definitions of the work itself that focused on affecting students' lives academically and emotionally, these Catholic teachers felt satisfaction from sharing their faith with students. They were also interested in having a job in harmony with their values, and that gave them a sense of community. Of interest is that 9% of the teachers' responses more closely mirrored those of teachers in secular schools, describing the content of their work, as well as personal achievement and growth, mostly in terms of their pedagogical styles and academic interests, although they mentioned that they liked to bring God into the classroom. Another 6% mentioned aspects of the work itself related to the school having more discipline or some other aspect not related to religion. Schuttloffel (1998) concluded that, while most Catholic school teachers found their primary job satisfaction in intrinsic aspects that they related to their faith, others had a more peripheral interest in the religious aspects, while still being primarily motivated by the same factors Herzberg predicted (1968/2003).

When reviewing some of the literature on Catholic school teachers, O'Keefe (2003) did not use the two factor analysis discussed above. However, several of the studies cited in

O'Keefe's review (2003) deal with the effects of the extrinsic factors on teacher dissatisfaction. For example, there were findings that dissatisfaction is related to teachers' perceptions of high levels of problems with student discipline, poor interactions with parents, low professional status, and low salaries. On the other hand, where the organizational policies and administration created an environment less bureaucratic, teachers felt less dissatisfaction and schools had more academically successful students (Bryk, Lee & Holland, 1993).

Unanswered Questions

Intrinsic Motivators

Although it would be reasonable to expect that general findings on teacher job satisfaction will also apply to teachers in Hare Krishna primary and secondary schools, there are inherent features of the Krishna culture that may give teachers a very different perspective. For example, while a portion of Krishna school teachers are likely to share with many teachers in Catholic schools the concept that the content of their work includes the dimension of ministry and spiritual vocation, Krishna devotees have their own understanding of the intrinsic nature of advancement. Thinking of advancement in terms of positional authority is greatly discouraged in the Krishna Movement, especially in regards to any work related to ministry. Rather, advancement is understood as moving to a state of more elevated internal awareness of self and God (McDaniel, 1992). In this connection, it is of interest that the concept of job satisfaction as related to fulfillment of higher order needs (Maslow, 1943/2003) predicts that the most satisfied teachers will be primarily interested in "character growth, character expression, maturation, and development" (Brown, 1972, p. 6). Indeed, educators who act on the highest level of self-actualization, and therefore most likely to

experience the greatest job satisfaction, would probably move toward "ultimate mysticism and cosmic consciousness" (Brown, 1972, p. 8).

From an empirical, point of view about the intrinsic nature of teaching, some Krishna teachers may have concepts of job advancement different from that of an American public school teacher, whatever the Krishna teachers' level of need fulfillment. This situation exists because in the few Krishna schools that follow the ancient traditional model of un-graded classrooms, there is often little distinction between teacher and school leader. "Permanent administrative roles in American public education largely owe their existence to graded schools, because it is within graded schools that they become necessary" (English, 1992, p. 126). This researcher's direct experience, which this study confirms, is that most Krishna schools have adopted the graded class structure in the last decade or so, despite advice from ISKCON's founder, Prabhupada, in favor of an un-graded system. However, certain Krishna schools' vision and un-graded structure is in accordance with some secular scholars who have concluded that graded systems arose out of desires for efficiency and control rather than for any cognitive, emotional, or social benefits of students (English, 1992).

Extrinsic Hygiene

In the areas extrinsic to teaching that have the potential to act as agents of job dissatisfaction, teachers in Krishna schools have a possibly unique environment resulting from the synergy between their own religious society and the larger culture in which their particular school is situated.

It would be expected, both in the intrinsic and extrinsic domains, that leaders in Krishna schools consider the ways in which the Krishna culture lend a special flavor to what is likely to give teachers the most job satisfaction, thereby positively impacting school

effectiveness.

Conceptual Framework

Figure 1 represents the conceptual framework of this study. There are two main concepts that contribute to teacher satisfaction as identified in the seminal research by Herzberg (1968/2003), which are: (a) motivators or intrinsic factors, and (b) hygiene or extrinsic factors. Herzberg, Mausner, and Snyderman had originally put forward this theory in 1959, and the model was confirmed by Sergiovanni (1967), who concluded, as did Herzberg (1968/2003), that the intrinsic factors which lead to job satisfaction and the extrinsic factors that lead to dissatisfaction are "separate and distinct" (p. 184) from each other. There may be a third major factor (Dinham & Scott, 1998) of climate, leadership, and decision making. However, the two factor model seems to include these aspects.

It should be noted that, while the two factor model has been validated as indicators of job satisfaction for workers in many fields and countries, including teachers, those who work in religious schools will have somewhat different understandings of terms such as work itself, advancement, and growth. For example, teachers' personal faith development, found in studies to be important to satisfaction working in religious schools, (Moore, 2000) is an item of growth. The work itself is likely to be understood, for example by Catholic teachers, as a divine calling (Schuttloffel, 2001). Members of the Hare Krishna Movement regularly use the term advancement to refer to inner spiritual development rather than positional status, though the concept would be a similarly strong motivating force.

Figure 1 Conceptual Framework of Intrinsic Motivators and Extrinsic Hygiene Satisfaction Factors

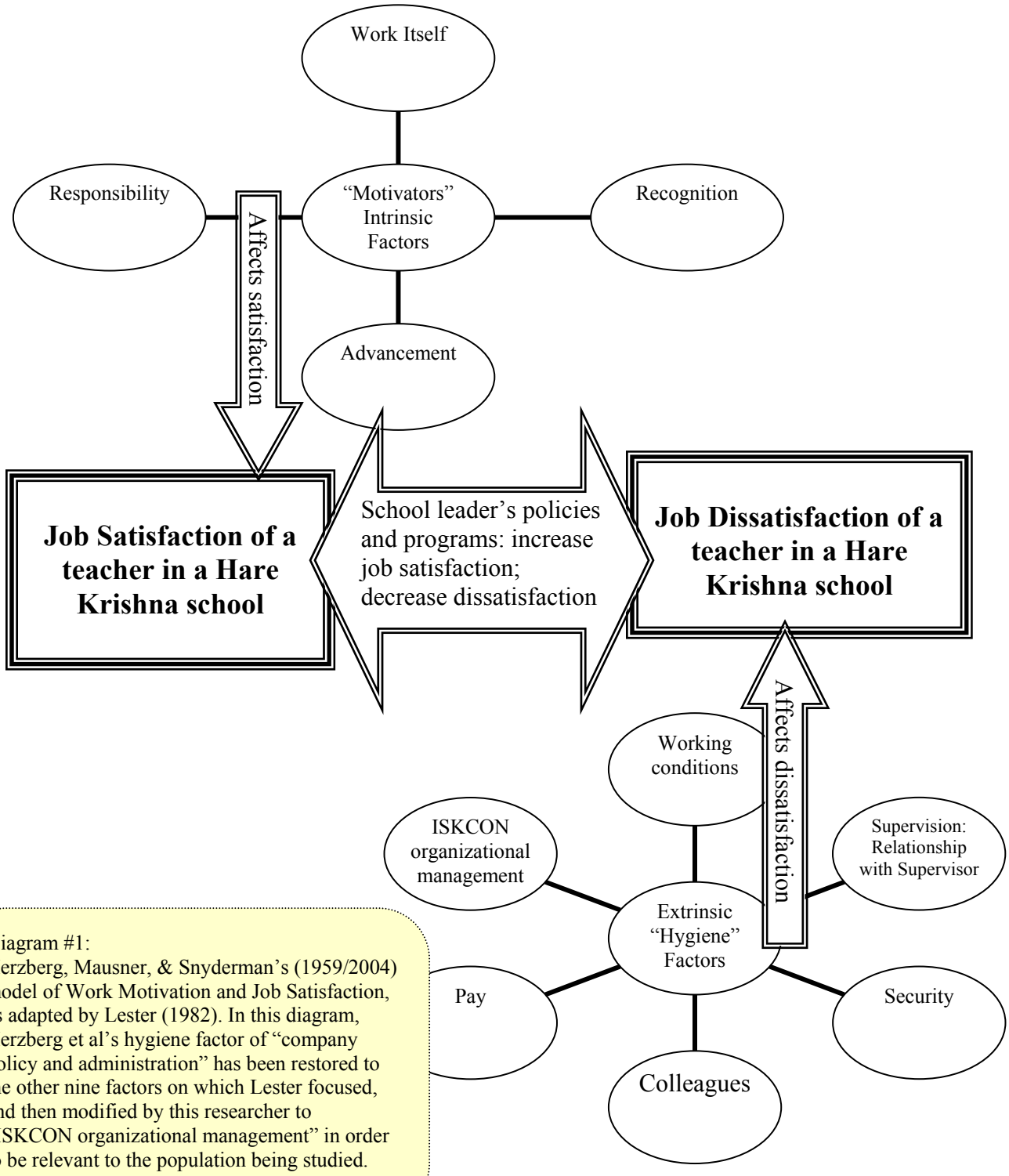


Diagram #1:
Herzberg, Mausner, & Snyderman's (1959/2004) model of Work Motivation and Job Satisfaction, as adapted by Lester (1982). In this diagram, Herzberg et al's hygiene factor of "company policy and administration" has been restored to the other nine factors on which Lester focused, and then modified by this researcher to "ISKCON organizational management" in order to be relevant to the population being studied.

CHAPTER III

Research Design

Introduction

Purpose

A society in which people from diverse backgrounds, with individual strengths and challenges, work together for the common good is one definition of an ideal democracy (Kahne, 1994). Religious schools that contribute to this ideal may help produce students who make autonomous choices for the good of themselves and society, based on a high standard of morality and ethics (Anthony, 2003; Ferrari & Okamoto, 2003). Religious schools aim not only for their students to choose what is good, but also to justify what is good by the particular religion's epistemological authorities (Dagovitz, 2004). Both through theory and empirical research, scholars have attempted to gauge the effects of religious schools in these areas. Affective spiritual experiences may be essential for moral development (Ferrari & Okamoto, 2003; James, 1902; Piaget, 1962). And, children are most likely to engage in the practices that awaken spiritual experiences when they attend religious schools, since the schools can give students a much broader experience of spirituality than they are likely to get only from the family (MacMullen, 2004).

Reviews of empirical studies of effective schools show that a primary predictor of overall student academic success in schools is the level of teacher satisfaction and morale (Bogler, 2002; Latham, 1998; Zigarreli, 2001). How teachers in faith schools define the

content of their job is also crucial to the effectiveness of those schools in the affective, moral, cultural, and spiritual lives of students (Anthony, 2003; MacMullen, 2004).

Rinehart and Short (1994) assert that research on the role of job satisfaction, both in terms of individuals and organizations, started with the work of Hoppock (1935). Hoppock considered which physiological, psychological, and environmental factors inspire a person to declare personal satisfaction with his or her job. That understanding will comprise, with the additional clarification of Herzberg's conceptual framework (1968/2003), how this researcher understands teacher job satisfaction.

The differences between religious and secular schools in vision and culture appear to play a large part in the satisfaction of teachers who choose religious schools as the venue for their profession. For teachers in general, job satisfaction is far more influenced by internal factors such as being able to affect children's lives than by external factors such as hours of work (Louis Harris & Assoc., 1995). For teachers in religious schools, their effect on their students' faith lives is often their primary motivator (Schuttloffel, 2001). The few studies on Hare Krishna schools or students (Lilliston, 1985; Manu, 1998; Rochford, 1999b) have not addressed why teachers come or stay in the schools. Rather, all these studies focused on students. In addition, Lilliston's and Rochford's research does not speak of the much changed Krishna schools of today, and Manu's study result was presented as raw data only. A thorough search of the literature has not shown any academic research on teachers in Hare Krishna schools.

The purpose of the study is to determine if selected teacher variables such as the work itself, advancement, International Society for Krishna Consciousness (ISKCON) organizational relationships, working conditions, and pay are correlated to the level of job

satisfaction of teachers in Hare Krishna schools at the primary or secondary level, with implications for educational leaders.

Conceptual Framework

There are two main concepts that contribute to teacher satisfaction as identified in the seminal research by Herzberg, Mausner, and Snyderman (1959/2004), which are: (a) motivators or intrinsic factors, and (b) hygiene or extrinsic factors. Sergiovanni (1967) further validated this model, and concluded, as did Herzberg (1968/2003), that the intrinsic factors which lead to job satisfaction and the extrinsic factors that lead to dissatisfaction are "separate and distinct" (p. 184) from each other. There may also be a third major factor (Dinham & Scott, 1998) of school climate, leadership, and decision making. However, the two factor model seems to include these aspects, either in the realm of intrinsic or extrinsic categories. Teachers in Hare Krishna schools would most likely define Herzberg's terms in ways that approximate how Catholic school teachers describe job satisfaction (Schuttloffel, 2001) rather than completely mirroring definitions understood in secular organizations.

Research Questions

This study involves an attempt at a census, not any type of purposeful sample. Therefore, only descriptive statistics are relevant (Witte & Witte, 1997, p. 3). In addition, null hypotheses worded in terms of random samples, as well as statements about statistical significance that relate to inferential statistics are not applicable. The value of much of inferential statistics is to try and describe a population from a sample (Weiss, 1993, p. 5). The bulk of analysis and interpretation is on the meaning and application of the descriptive statistics rather than on extrapolating about the probable attitudes of the population. The wording of this study's hypotheses follows the logic of dealing with a population estimate

rather than a purposeful sample.

Major Hypothesis:

There will be a relationship between selected measures of overall job satisfaction of teachers in Hare Krishna schools at the primary or secondary level and selected measures of intrinsic motivation or extrinsic work environment.

Research hypotheses

1) There will be a relationship between Krishna teachers' scores on the selected measures of overall job satisfaction and selected measures of supervision.

2) There will be a relationship between Krishna teachers' scores on the selected measures of overall job satisfaction and selected measures of interaction with colleagues .

3) There will be a relationship between Krishna teachers' scores on the selected measures of overall job satisfaction and selected measures of working conditions.

4) There will be a relationship between Krishna teachers' scores on the selected measures of overall job satisfaction and selected measures of pay.

5) There will be a relationship between Krishna teachers' scores on the selected measures of overall job satisfaction and selected measures of responsibility.

6) There will be a relationship between Krishna teachers' scores on the selected measures of overall job satisfaction and selected measures of the work itself.

7) There will be a relationship between Krishna teachers' scores on the selected measures of overall job satisfaction and selected measures of recognition.

8) There will be a relationship between Krishna teachers' scores on the selected measures of overall job satisfaction and selected measures of advancement.

9) There will be a relationship between Krishna teachers' scores on the selected

measures of overall job satisfaction and selected measures of security.

10) There will be a relationship between Krishna teachers' scores on the selected measures of overall job satisfaction and selected measures of the International Society for Krishna Consciousness (ISKCON) organizational management.

11) There will be a relationship between overall satisfaction as well as the four motivating factors or the six hygiene factors and teacher demographics such as: (a) age, (b) sex, (c) years teaching, (d) years teaching in a Krishna school, (e) education level, and (f) religious self-identification.

12) There will be a relationship between overall satisfaction as well as the four motivating factors or the six hygiene factors and school characteristics such as: (a) environment of urban or rural, (b) residential or day students, (c) gender of students, (d) age of students, (e) percentage of students from ISKCON families, (f) basis of financing, (g) cultural background of students (e.g. ethnic Indian Hindus), (h) spiritual and religious practices included in school day, and (i) predominant religion of local area.

Rationale for Quantitative Approach

The design of this study is quantitative. This researcher arrived at some findings that could reasonably be generalized, considering the limitations of the study, and doing so is often difficult in a qualitative study (Glesne, 1999). This researcher also hopes to eventually publish the study both in publications geared to the leaders in the Hare Krishna Movement, as well as in academic journals dealing with education, religious education, and the sociology of religion. Because these audiences are more likely to take quantitative research as a guide toward understanding theory and practice, this study's design should match the expectation and understanding of the audience (Creswell, 2002, pp. 61-62).

Additionally, a quantitative study best augments the very small amount of research done on Hare Krishna schools. Rochford's (1999b) study used a convenience sample for the statistical analysis—which is not uncommon in this type of religious research—fleshing out the findings with semi-structured interviews and observation. Manu (1998) attempted to sample the then-identified population of former Krishna school students, but the response rate was low, and the raw data never analyzed or interpreted. From this researcher's experience working in Hare Krishna educational systems for over two decades on local, national, and international levels, it is reasonably safe to assume that the majority of members and leaders in the Hare Krishna Movement, including those leading and teaching in the movement's schools, presently base their conclusions about what is, and is not going well in their schools on personal observation, and anecdotal information.

The type of quantitative design used is primarily correlative, to discover whether and to what extent there is a relationship between factors such as internal conditions of work and satisfaction of teachers in Hare Krishna schools. Gay and Airasian (1999) explain that correlation designs are most appropriate for this type of research question.

Site Selection & Participants

Access

Most of the school leaders and teachers immediately welcomed an opportunity to relate their views and experiences. Some surveys, mostly from schools in Western countries, were completed over the Internet. The majority of surveys were mailed to school leaders who distributed and collected them from the teachers. Each teacher who received a paper survey was given a consent form, envelope for the form, the survey, and envelope for the survey. All completed consent forms and surveys were given to the principal or coordinator in individual

sealed envelopes so as to prevent any breach of confidentiality. Some teachers mailed the surveys directly to the researcher.

In most cases, access proved to be more of a challenge than anticipated. For example, the head of one remote school in India would only consent to the study if his spiritual master, or guru, approved. This principal's guru has an intensive schedule of traveling to lecture and present papers at scientific and theological conferences worldwide. This researcher had known him many years ago, and tried for two months to contact him through his various offices and secretaries, somewhat by email but mostly by phone. The researcher then contacted a mutual friend who hails from the same cultural background as the guru and school leader. After two fruitless months, there ensued a phone conversation with the guru that highlighted the wonderful accomplishments of the school and a desire to integrate the scientific work with primary and secondary education. Full cooperation followed.

Getting access to the school in Peru took going through a chain of persons in order to locate both a translator for the survey and the school principal. There were a number of blind alleys and several months before all was arranged. One local Krishna member in North Carolina assisted with translating emails back and forth between the researcher and the principal. He also translated the teachers' answers to the surveys' open ended questions.

For the African Krishna schools, this researcher was directed to an ISKCON member who often helped those schools with fundraising and who was traveling through America. Most of the contact information he gave did not work, and it was through a series of people, mostly leaders there that this researcher knows personally, that school leaders were contacted. Some of those principals had met this researcher previously.

For some schools, a contact person would give assurances and then prove not to be the correct person with whom to work. In most cases, it became necessary to contact school leaders directly. Some school leaders, however, work and live in such remote locations that no phone, email, or even postal service, was available. Repeated calls to an intermediary in the nearest city or small town, often at odd hours for North Carolina, were frequently necessary.

There were many unforeseen problems with access. Paper surveys were lost en route to schools and had to be resent with more expensive carriers. Two schools in India where the leaders initially thought their teachers could do the survey on the Web entered up realizing that paper was the only reasonable option because their Internet connection was so unreliable. Special delivery packages needed to be sent, sometimes with a friend who was going to that area anyway and agreed to act as a courier. As soon it was arranged to translate the paper survey into Russian, the Russian government rescinded their permit for an ISKCON temple in Moscow under pressure from the Russian Orthodox Church. Krishna members were threatened with eviction from their property and their K-12 school of fifteen years closed. The teachers scattered throughout the country, and the ISKCON leaders became so absorbed in their political emergency that asking for help with a research project was unthinkable. An uncharacteristic extreme monsoon flood in Sri Lanka closed the school long past its normal vacation time. The principal there finally decided not to wait until the return of some teachers before sending surveys to the researcher. In Manipur, India, the surveys were delayed arriving for over a month due to both a postal strike and rebel uprising. This researcher's contact person then took a two month trip away from the area. Mutual friends explained the research time constraints to the contact person who then learned for the first

time how to receive money via Western Union and send packages by express mail to America.

Perhaps the most frustrating access problems were in America, with schools where the principals have been this researcher's personal friends for decades and who had expressed great interest in the study long before it was solidified. With two such principals, the initial response rate from their schools was very low. The principals said that they informed the teachers to fill out the Web survey, had done so themselves, and would do nothing further. In each case, the researcher had to beg for the help of a teacher in the school who would follow up with the other teachers. For one of the schools, paper surveys were sent overnight delivery so a teacher could pass them out at a faculty meeting the next day.

Even with schools where this researcher has an excellent long-standing relationship with the principal, has given staff development programs to the teachers, and so on, there were unexpected problems. Sometimes the website for the survey did not function properly. Some schools had extended holidays, exams, or other programs just when the surveys needed to be distributed. Money for teacher incentives and return postage did not always get to the right person at the right time. Phone conversations with principals in India, Africa, Peru, and Sri Lanka sometimes necessitated yelling into the phone and waiting for the echo to finish. People who speak no English would answer the phone and then hang up. One principal retired, and another had a baby. About four months were spent on nothing more than making sure that all teachers received surveys, and that those surveys were being returned.

Steps to Acquire Participants

The researcher first got a list of schools from Bhaktarupa das, ISKCON's Governing Body Commissioner secretary who many years ago was deeply involved with Krishna

primary and secondary schools. The researcher also had a list of worldwide Krishna schools based on personal contacts. Going through those two lists revealed that some of the contact persons were no longer available, some contact information was outdated, or someone else now worked with particular schools. Many of the schools on Bhaktarupa's list, supposedly updated only a few months prior, had been closed for years. On the other hand, three of the schools on that list had been previously unknown to the researcher; indeed, they remain unknown to most Hare Krishna members, although two of them are very large schools.

A concerted effort was made to find any other school not on either list. ISKCON leaders and various friends were contacted worldwide, both by phone and email. Most leads to what might seem a previously unknown school ended up being home schooling groups or closed schools. Once the researcher determined that a Krishna school did, indeed, operate somewhere, it was necessary to find the principal, or, in some cases, a reliable contact person who would take responsibility for the research. Those contact persons included the owner of a Krishna vegetarian restaurant, a teacher in the school, project managers who supervised the school among other concerns, or simply a local, responsible Krishna member who had a working cell phone and spoke English well. For at least half the Krishna schools, the researcher already had an established relationship with the principal as well as other contact persons connected with the school. Teachers were, for the most part, informed about the study by their principals or the contact person. In only a handful of cases did the researcher deal directly with individual teachers. Such cases involved schools that had recently closed, where the teachers knew the researcher well, or when it was a teacher who ended up taking responsibility to enroll the school in the study.

Population & Number of Participants

The population is all teachers currently working in Hare Krishna primary or secondary schools worldwide. This includes many school leaders because all but a very few of them also teach classes. The population includes all types of teachers, not only of academic subjects. Some teachers who have stopped teaching in Hare Krishna schools within the last year but still maintain a connection with a school in some capacity were included in the study, at the discretion of school leaders. There were at least seven teachers in this study who are not currently teaching. Conversely, teachers who are new to Krishna schools are generally not included because the time period covered by the survey instrument is the last completed school year. The study was aimed at teachers who can read English, although the survey instrument was translated into Spanish for the school in Peru. Additionally, even though all other principals initially insisted that all their teachers could read English, some teachers had the survey verbally translated by a local person. Notes of which schools used local translators for a few teachers are in the tables in Appendix five. It was originally estimated, from this researcher's knowledge of existing schools, that the total number of Krishna school teachers would be less than 200 people. The actual number of teachers in operating schools as of late October, 2005, is 377. The main reason for the large discrepancy between actual and anticipated numbers of teachers is that there are some large schools which, for reasons of politics and authority, as well as being in remote locations, were unknown to most of the Krishna community. Also, some schools had an unexpectedly small student-teacher ratio.

Rationale for Choice of Population

In order to assess the effects of Hare Krishna schools, it would be most reasonable to embark on a longitudinal study, beginning with current students in various types of schools in a variety of countries, and follow those students into their adult life. It is hoped that the current study will be a precursor to such longitudinal research, as well as inspiring schools to make an effort to keep in contact with former students, doing their own periodic assessment of what is proving to be most valuable in adult life. It is also hoped that this study will lead to research that targets parents of children in the Krishna movement.

For this study with a limited time frame, drawing on only a few previous studies on Hare Krishna schools or their students (Lilliston, 1985; Manu, 1998 ; Rochford, 1999), choosing a population that could be fairly easily identified and accessed, is both prudent and significantly expands on existing knowledge. Teachers in Hare Krishna schools are one of the few populations connected with primary and secondary education that can be readily identified and accessed. It could be argued that other populations, such as ISKCON leaders in general, current Krishna school students, or parents of grown children in the Krishna Movement would also serve for this study. Certainly each of these populations could provide an informative perspective, and studies involving them in exploring the questions raised here would be reasonable for future research. Teachers are the people who are most connected with the goals and processes of education. The best place to start trying to understand people's lived realities is by going to those people, (Marshall & Gerstl-Pepin, 2005) rather than relying on proxies whose interpretation of those people's lives will be very different (Biemer & Lyberg, 2003).

Procedures

Rationale for Choice of Survey and Survey Items

General overview

The survey instrument used for this study has six sections. The main and longest section is comprised completely of the *Teacher Job Satisfaction Questionnaire* (TJSQ), which Paula Lester (1982) of Long Island University developed and tested for validity and reliability. Lester's survey uses the basic conceptual framework of Herzberg et al (1959/2004), though reducing the total number of factors to nine. The only change to the TJSQ for this study is the verb tense of each question, in order to ensure that all respondents are mentally accessing the same time frame of their teaching experience when answering the questions.

There is one section each in the survey about school characteristics and teacher demographics, both of which have items unique to teachers in Krishna schools. Included in the teacher demographic section are five questions which are the *Abbreviated Santa Clara Strength of Faith Questionnaire* (Plante, Vallaeys, Sherman, & Wallston, 2002). This questionnaire was included because of the finding (Hoppock, 1935) that 41% of 500 sampled teachers who identified themselves as satisfied with their work also regarded themselves as religious, and viewed the work of teaching as a divine calling. Hoppock (1935) does not indicate whether the teachers sampled were from secular or religious schools, though a reasonable inference from this fairly early study of teacher job satisfaction seems to be that the teachers surveyed were working in public schools.

Finally, there are three sections of the survey that deal with circumstances probably only relevant to Krishna school teachers. One of these sections deals with general job

satisfaction, and another section deals with teacher perceptions of relationships with parents, the ISKCON organization, and the local community of Krishna devotees. The latter section was based, to a large extent, on a survey instrument developed by Opinions Unlimited, and used in 2000 with teachers in Lutheran schools. The third section was developed entirely by this researcher to explore how Krishna school teachers would like to improve their schools. This section, although not informing the core of the research questions of this study, makes the instrument both more salient to the respondents and of increased value to educational leaders in ISKCON.

Which survey questions correspond to sections of conceptual framework

The following section explains which items made up each variable. Please see Appendix six for this same list with corresponding numbers from the survey instrument. Lester's (1982) questions are copyrighted by her and may only be used with her permission.

Variables Used, Items in Those Variables, and Reliability in This Study

Overall satisfaction

An overall measure of satisfaction was developed from seven items, based on several survey instruments designed to measure overall teacher job satisfaction such as: (a) an instrument developed by Opinions Unlimited and used in 2000 with teachers in Lutheran schools; (2) North Carolina Professional Teaching Standard, Governor's Teacher Working Conditions Initiative; and (3) CSMpact Teacher/Staff Questionnaire, 1999. These seven items were: (a) My sense of dedication to teaching in a Krishna school was strong; (b) My family was not happy with my work as a teacher in a Krishna school, reverse coded; (c) The students were getting good training and education in Krishna consciousness; (d) The students were getting a good academic education; (e) The students' emotional needs were met very

well in the school; (f) Overall, teaching in a Krishna school during the most recent completed school year was very dissatisfying, dissatisfying, neutral, satisfying, or very satisfying; and (g) Since I started teaching in a Krishna school, my overall satisfaction with teaching has decreased, increased, or remained the same, recoded. This last item was recoded twice. The first time was so that "remained the same" was the middle value and "increased" the top value. Then, in order for answers to this item to correspond to the interval scale for the other items in this composite variable, recoding was done from three intervals to five. Cronbach's Alpha for this factor is .70.

Supervision

An overall measure of supervision was developed from 14 items taken from Lester's (1982) survey. These items were: (a) My immediate supervisor gave me assistance when I needed help; (b) My immediate supervisor praised good teaching; (c) My immediate supervisor provided assistance for improving instruction; (d) I received positive recognition from my immediate supervisor; (e) My immediate supervisor did not back me up, reverse coded; (f) My immediate supervisor explained what was expected of me; (g) My immediate supervisor was not willing to listen to suggestions, reverse coded; (h) My immediate supervisor treated everyone fairly; (i) My immediate supervisor made me feel uncomfortable, reverse coded; (j) When I taught a good lesson, my immediate supervisor noticed; (k) My immediate supervisor offered suggestions to improve my teaching; (l) My immediate supervisor provided material I needed to do my best; (m) My immediate supervisor turned one teacher against another, reverse coded; and (n) I received too many meaningless instructions from my immediate supervisor, reverse coded. Cronbach's Alpha for this factor in this study is .71.

Colleagues

An overall measure of colleagues was developed from ten items taken from Lester's (1982) survey. These items were: (a) I liked the adults with whom I worked; (b) I disliked the people with whom I worked, reverse coded; (c) My colleagues, the other teachers, seemed unreasonable to me, reverse coded; (d) I got along well with my colleagues; (e) I did not get cooperation from my co-workers, reverse coded; (f) My colleagues, the other teachers, stimulated me to do better work; (g) My colleagues, the teachers, were highly critical of each other, reverse coded; (h) I have made lasting friendships among my colleagues, the other teachers; (i) My interests were similar to those of my colleagues, the other teachers; and (j) My colleagues provided me with suggestions or feedback about my teaching. Cronbach's Alpha for this factor in this study is .79.

Working conditions

An overall measure of working conditions was developed from seven items taken from Lester's (1982) survey. These items were: (a) Working conditions in my school were good; (b) Working conditions in my school were comfortable; (c) Physical surroundings in my school were unpleasant, reverse coded; (d) The administration in my school did not clearly define its policies, reverse coded; (e) The administration in my school communicated its policies well; (f) Working conditions in my school could not have been worse, reverse coded; (g) Working conditions in my school could have been improved, reverse coded. Cronbach's Alpha for this in this study factor is .68.

Pay

An overall measure of pay was developed from seven items taken from Lester's (1982) survey. These items were: (a)Teacher income was barely enough to live on, reverse

coded; (b) Teacher income was adequate for normal expenses; (c) Teaching provided financial security; (d) I was well paid in proportion to my ability; (e) Teacher income was less than I deserve, reverse coded; (f) Insufficient income kept me from living the way I want to live, reverse coded; and (g) My pay was about the same as given for similar jobs in other schools. Cronbach's Alpha for this factor in this study is .76.

Responsibility

An overall measure of responsibility was developed from eight items taken from Lester's (1982) survey. These items were: (a) I got along well with my students; (b) I tried to be aware of the policies of my school; (c) I was not interested in the policies of my school, reverse coded; (d) I had responsibility for my teaching; (e) My students respected me as a teacher; (f) I was responsible for planning my daily lessons; (g) Teaching provided me the opportunity to help my students learn; and (h) I was not responsible for my actions, reverse coded. Cronbach's Alpha for this factor in this study is .63.

Work itself

An overall measure of work itself was developed from eight items out of the original nine in Lester's (1982) survey. One item, "the work of teachers consisted of routine duties," was eliminated because, for this population, its inclusion adversely affected reliability. The eight items were: (a) Teaching discouraged my originality, reverse coded; (b) Teaching was very interesting work; (c) Teaching encouraged me to be creative; (d) Teaching did not provide me the chance to develop new methods, reverse coded; (e) Teaching provided an opportunity to use a variety of skills; (f) I was indifferent toward teaching, reverse coded; (g) I did not have the freedom to make my own decisions, reverse coded; (h) The work of a teacher was pleasant. Cronbach's Alpha for this factor in this study is .63.

Recognition

An overall measure of recognition was developed from three items taken from Lester's (1982) survey. These items were: (a) I received full recognition for my successful teaching; (b) No one told me I was a good teacher, reverse coded; (c) I received too little positive recognition, reverse coded. Cronbach's Alpha for this factor in this study is .58.

Advancement

An overall measure of advancement was developed from five items taken from Lester's (1982) survey. These items were: (a) Teaching provided an opportunity for job advancement; (b) Teaching provided an opportunity for promotion; (c) In the last completed year of teaching in a Krishna school, teaching provided me with an opportunity to advance professionally; (d) Teaching provided limited opportunities for job advancement, reverse coded; (e) I was not getting ahead in my teaching position, reverse coded. Cronbach's Alpha for this factor in this study is .65.

Security

An overall measure of security was developed from two out of the original three items in Lester's (1982) survey. One item, "teaching provided a secure job future," was eliminated because, for this population, its inclusion adversely affected reliability. These items were: (a) I was afraid of losing my job, reverse coded; and (b) I never felt secure about keeping my teaching job in the last school year, reverse coded. Cronbach's Alpha for this factor in this study is .69.

ISKCON Organizational Management

An overall measure of ISKCON organizational management was developed from14 items that were based on survey instrument developed by Opinions Unlimited and used in

2000 with teachers in Lutheran schools to measure teacher job satisfaction. These items were then adapted to ISKCON in line with Herzberg's (1968/2003) tenth factor of organizational relationships. These items were: (a) In my last completed year of teaching in a Krishna school, local ISKCON leaders viewed the school as an important part of ISKCON's mission; (b) There was tension between the local community of devotees and the school, reverse coded; (c) In general, the devotee community, including temple members, did not help with the financial needs of the school, reverse coded; (d) In general, ISKCON leaders and members gave primary and secondary education needed attention as part of the overall mission of ISKCON; (e) It was easy to see that local leaders from the ISKCON temple and devotee community were involved in the school; (f) Local ISKCON leaders and members had unreasonable expectations of the teachers and school, reverse coded; (g) The international ISKCON Child Protection Office in Florida, USA, adequately served the local community and the school; (h) The local devotee leaders appreciated my contribution to the mission of the temple and community; (i) The local ISKCON leaders (temple president, GBC, etc.) did not promote the school to the community, reverse coded; (j) Parents of our students were not appreciative of the Vaisnava (a monotheistic branch of Hinduism of which ISKCON is a part) practices and values taught to their children, reverse coded; (k) There were very good means for dealing with suggestions and complaints from parents; (l) The local ISKCON Child Protection Team adequately served the community and the school; (m) ISKCON on a local or international level has adequate programs for teachers to continue their education and training; (n) Parents of our students expected their children to receive a better overall education at a Krishna affiliated school than at a government school. Cronbach's Alpha for this factor in this study is .84.

Strength of religious faith

An overall measure of strength of religious faith was developed from five items directly from the Santa Clara Strength of Religious Faith Questionnaire, Brief Version. These items are: (a) I pray daily; (b) I look to my faith as providing meaning and purpose in my life; (c) I consider myself active in my faith or temple (or church, mosque, etc.); (d) I enjoy being around others who share my faith; and (e) My faith impacts many of my decisions. Cronbach's Alpha for this factor in this study is .79.

Krishna religious practices and behavior

An overall measure of Krishna religious practices and behavior was developed from 11 items that are more specific to Krishna consciousness than the measure of general strength of faith. These items are based on similar questions in Rochford's surveys (1999a) They are: (a) I thought of teaching in a Krishna school as devotional service to the Supreme Lord; (b) During the last completed school year, I chanted rounds of the Hare Krishna mantra; (c) I was a vegetarian: no meat, fish, or eggs; (d) I ate food that had been offered to Krishna; (e) I took coffee, tea, tobacco, or caffeinated drinks, reverse coded; (f) I took alcohol, marijuana, or other drugs, reverse coded; (g) I played games of skill or chance on which I staked money, reverse coded; (h) My recreational entertainment included non-devotional and non-educational movies, television, computer games, books, etc., reverse coded; (i) My sexual habits in the last school year were generally in or out of marriage, recoded so the last two choices were equal in value; (j) I read, studied, or listened to Vaisnava scriptures; and (k) I worshiped Deities of Krishna, at home or at a temple, reverse coded. Because these 11 items are of different intervals, the composite variable was arrived at by standardizing all items with z-scores. This standardization sets the means for each item at zero with a standard

deviation of one. Cronbach's Alpha for this factor in this study is .74. The correlation between this factor in this study and the strength of religious faith factor in this study, is .326, which is statistically significant at the $p<.01$ level.

How the Survey is Constructed

Following survey methodology research by Dillman (2000), the initial questions are: (a) not difficult to answer, (b) establish the nature of the research, and (c) should be of interest to respondents. Demographic information is at the end, so that respondents who have already committed their time will be likely to answer these questions, understanding that what they have answered up until that point will only be useful if they complete the survey. In line with methodology research done by Biemer and Lyberg (2003), general questions about job satisfaction are in the first section, before the many specific questions about satisfaction factors, so that the answers to the former, general questions are not simply the aggregate of the latter, more detailed answers.

Using Dillman's Tailored Design program (2000, p. 27), the instrument is designed to "(a) establish trust, (b) increase rewards, and (c) reduce social costs" for respondents. For example, the survey section on how teachers would like to improve schools is a way of asking for advice, one of the items of "increasing rewards." Language common to ISKCON members displays "knowledge of the survey population" as well as indicating "sponsorship by legitimate authority." The latter is also accomplished by having the researcher's spiritual name as a member of the Krishna clergy in the upper left corner of the first page. The majority of Krishna teachers are familiar with the researcher under that name as one of the primary international authorities on Krishna school education.

Other aspects gleaned from methodology research (Campanelli, 2005; Dillman, 2000, 2005) that are incorporated into the instrument include the two column format, a similar method of answering questions throughout the instrument, the use of limited font changes, how questions and answers are spaced on the page, and how fonts are used to designate questions, answer choices, instructions, and section breaks. The wording of questions, especially those related to sensitive issues such as alcohol use, is also based on the above survey methodology research, as well as that of Biemer and Lyberg (2003).

Finally, this researcher met three times, in May and June, 2005, with Paul Biemer, Associate Director of Social Surveys for the Odum Institute, to get advice regarding the instrument's content and format. The last meeting included Biemer's structured, expert review of the instrument, question by question, using the response process model. Biemer's previous extensive experience with the U.S. Census was especially valuable because this study also involves a population estimate rather than a purposeful sample.

The instrument was translated into Spanish in order to include Hare Krishna school teachers in Peru who are not proficient in English. A translation into Russian was planned for the school in Moscow. Unfortunately, severe governmental religious persecution of the Krishna community in the fall of 2005 closed the school. The teachers dispersed to various parts of Russia. All other school leaders were confident that their teachers could read English at a level sufficient to answer the questionnaire without translation, although some verbal translation was done at a few schools for selected teachers, as noted in the tables in Appendix five.

Establishing Reliability and Validity

The TJSQ and the Santa Clara Strength of Religious Faith Questionnaire have already been tested for reliability and validity. Questions 69-134 are directly from the TJSQ, with verbs changed to past tense, some slight wording changes in response to the pilot study, and some change of question order for formatting purposes. Content validity for the TJSQ was done through a "Q" sort by faculty and graduate students. It was not possible to test the original instrument for criterion validity because it was the first instrument developed for measuring job satisfaction specifically in teachers, so there were no other instruments to which it could be compared. Factor analysis was used to establish construct validity (Lester, 1982). See Table 3 for reliability for the TJSQ.

Table 3 Reliability of Lester's (1982) Teacher Job Satisfaction Questionnaire Factors

Factor	Alpha	Number of items
Supervision	.92	14
Colleagues	.82	10
Working Conditions	.83	7
Pay	.80	7
Responsibility	.73	8
Work Itself	.82	9
Advancement	.81	5
Security	.71	3
Recognition	.74	3

N=526

Questions 152-156 are directly the Santa Clara Strength of Religious Faith Questionnaire, Brief Version which "contains questions 2, 4, 5, 8, and 10 of the original scale and provides a 0.95 correlation with results from the longer version" (Plante, Vallaeys,

Sherman & Wallston, 2002, p. 359). The full version

> was found to have high internal reliability (Cronbach Alpha=.95) and split-half reliability (r=.92). The validity of the full version has also been supported by strong correlations between [it] and the AUROS, which measures both intrinsic and extrinsic religiousness (rs ranged from .70 to .83, $p<0.5$), DRI, which measures religious involvement (rs ranged from -.71 to -.85, $p<0.5$), and IRMS, which is a measure of religious motivation (rs ranged from .69 to .82, $p<0.5$). (Plante, Vallaeys, Sherman & Wallston, 2002, p. 362)

Much of the rest of the instrument deals with factual information such as ages of students. The portion of the instrument that relates to teachers' spiritual lives showed a high degree of internal reliability according to Cronbach's Alpha scores (.74). Such was also the case for questions used to determine overall teacher satisfaction (.70).

Validity for the portions unique to the population of Krishna school teachers were addressed in the pilot study, especially with the protocols explained by Dillman (2000) and the response process model (Biemer & Lyberg, 2003). Many of those questions are also similar to ones used in Rochford's (1999a) Krishna member survey.

In order to further test the sections on ISKCON for reliability, a sample with at least 130 respondents would have to be used, testing twice (P. Biemer, meeting, May, 2005). Obviously, with a total population of less than 400 persons, such rigorous reliability testing is not feasible. This researcher does not wish to attempt to establish reliability through the alternative method of embedded repetition because the instrument is already long, and an undue respondent burden might reduce the response rate so as to cause a greater problem than it purports to solve. Also, embedded repetition is already part of the TJSQ, and most participants in the pilot study commented negatively on the fact that the same question was often asked in different ways.

Pilot Study

Validity testing of the instrument involved piloting the survey in printed booklet form. However, because the aim of this study was to survey the entire population of Krishna school teachers, none of the members of that population could be used for piloting and testing purposes. Rather, this researcher piloted the study with other adults, mostly members of the Hare Krishna Movement, who role-played the targeted population (Biemer & Lyberg, 2003). The pilot study was done in two phases, with six and four persons, respectively.

The researcher timed how long it took each participant to complete each section, although generally participants frequently interrupted filling out the instrument to ask questions or comment, increasing the time. The researcher modified the instrument after each phase of the pilot using (a) the response process model (Biemer & Lyberg, 2003) of having participants explain their cognitive procedures used to understand the question and decide on their answers, as well as (b) debriefing questions (P. Biemer, personal meeting, May, 2005; Dillman, 2000). Please see Appendix two for a list of the debriefing questions. The demographics of the ten people involved in the pilot study are as follows: (a) seven female and three male; (b) two non-ISKCON members and eight ISKCON members; (c) four aged 21-30, two aged 31-40, two aged 41-50, one aged 51-60, and one aged 61-70; (d) five non-native English speakers and five native English speakers; (e) three ethnic Indians, one raised in ISKCON but not ethnic Indian, and six neither raised in ISKCON nor ethnic Indian; and (f) one who works for the Wake County school system, one who home schools her own children, two former Krishna school teachers, one of whom is presently a college professor, and six with no teaching experience. Please see Appendix one for individual demographics of the pilot study participants as well as detailed field notes.

Analysis

Getting the Data Ready for Analysis

First the data was examined for incorrect coding through frequency tables. Questions from Lester's (1982) survey that needed reverse scoring were reverse scored for this study. Negatively worded questions in the ISKCON organization section were also recoded. Questions with reversed answer categories in the religious practices section were reverse coded. Recoding was done on question #8 so that answers indicating increased satisfaction would score higher than would answers indicating satisfaction remaining the same. It was then further recoded so as to be on a five point scale like all the other questions that make up the variable for overall satisfaction. Recoding was done on question #164 so that both celibacy and sex in marriage for children would have equally the highest score. All the responses to questions that make up the variable for religious practice were then standardized using a z-score because they were on slightly different scales. Please see Appendix six for a full indication of which questions were reverse scored or recoded.

Paper surveys were entered into the computer by seven people, including the researcher. Output was in Excel files, which was then converted to SPSS version 13. Anomalies were noted in some of the responses. For example, about 9% of the respondents indicated that they were "never" vegetarians, an unexpected amount for teachers in Krishna schools. Out of those, four respondents were found to have indicated that they had all the following characteristics or behaviors: (a) were ISKCON members, (b) had hari nama initiation (which involves a vow to be vegetarian), (c) usually or always chant at least 16 rounds of the Hare Krishna mantra daily, (d) every day ate food offered to Krishna, (e) never took either mild or strong intoxicants, (f) never gambled, (g) read Prabhupada's books, and

(h) worshipped Deities of Krishna daily or most days. In this researcher's over three decades of experience with Krishna members worldwide, the likelihood of persons with all those behaviors also never being vegetarians is almost nonexistent. The wording of the vegetarian question was therefore presumed to have been misunderstood by those four respondents, all of whom were from India or Africa. (The question was: "I was a vegetarian: no meat, fish, or eggs.") The researcher concluded that those four respondents intended to indicate that they never ate meat, fish or eggs, and their answer was therefore changed from "never" vegetarian to "always."

For the marital status question, there was an option of "other." Eleven respondents checked that answer, and in the write-in area indicated responses such as (a) engaged, (b) seeking, (c) may get married, (d) single, and (e) may get married soon. All those were recoded to "single, never married." There were ten respondents, two from Africa and eight from India, who indicated both that they were "single, never married" and that their sexual habits in the previous school year were either "in marriage" or "in marriage for children." None of these answers was recoded, though there are several possible interpretations of how and why these respondents gave apparently contradictory answers. There were two questions, one each in two job satisfaction factor categories, which were eliminated from the total mean factor scores so as to have considerably better reliability for this population. These were, from the work itself factor, question #75, "The work of a teacher consisted of routine activities," and from the security factor, question #82, "Teaching provided a secure job future."

In a few schools there were some teachers who completed the survey as a group, a circumstance over which this researcher had no control. In Appendix five, schools where this

occurred are noted. In some of these cases, similarity occurs in the open ended question of what teachers felt that Krishna schools need in addition to the choices offered on the survey (question #39). Similarity in these answers naturally raised the question of whether or not there would also be similarity in the closed ended questions that inform this study. It is to be expected that teachers from the same school will provide similar responses to certain questions. Indeed, very dissimilar responses to questions that ask for factual information about the school would be an anomaly within teachers from the same school. As a precaution, all responses from one large school where many teachers had filled out the survey in a group were checked separately from all other responses. That school's mean scores were compared both to the entire data set including them, and to the data set excluding them. There was no statistically significant difference between either including or excluding this group of teachers. So there is a reasonable presumption that, even in groups, responses to closed answer questions represent truly individual answers. There is no report in this study of data disaggregated by school as part of the confidentiality agreement with respondents.

Statistical Procedures

This researcher worked extensively with Cathy Zimmer of the Odum Institute to design and test the statistical procedures. Only descriptive statistics, and no inferential statistics, were used. Pearson product moment coefficient of correlation was used to determine the strength of the relationship between all continuous variables. This bivariate correlation was used for hypotheses one through ten which concern the relationship between the ten job satisfaction factors and overall satisfaction. In each case, the variables are continuous. In such correlations, there are no independent or dependent variables (Cathy Zimmer, personal communication, December, 2005). Bivariate Correlation was also used to

examine the relationship between the ten satisfaction factors and continuous variables such as teachers' strength of religious faith and degree of religious practice, both parts of hypothesis eleven.

Comparison of the means and standard deviation of all job satisfaction factors, including overall satisfaction, was done using one way ANOVA *F* test for all categorical variables that described various sub-populations. The *F* statistic shows the probability that the means of the sub-populations statistically differ from each other (Weiss, 1993). These sub-populations include teacher demographics such as sex, age, years teaching, and education level as described in hypothesis 11. Other sub-populations, as described in hypothesis 12, related to school characteristics such as whether the school was co-educational, had day students or boarding, and so forth. Whether comparing teacher demographics or school characteristics, post hoc tests were also done where applicable to discover which of the means contributed to the effect, or which groups were significantly different from each other. The Scheffe test was chosen for the post hoc calculations because it is customarily used with unequal sample sizes, though it can be used with equal sample sizes also (Weiss, 1993). In all cases where a one way ANOVA was used, the teacher demographics or school characteristics were the independent variables and measures of satisfaction were the dependent variables. It should be noted that whether or not a variable is independent or dependent is not solely determined based on whether that variable is categorical or continuous, although generally in research independent variables are categorical (Hosmer & Lemeshow, 1989).

Independent and dependent variables

Testing for hypotheses one through ten involved correlation, where there are no dependent or independent variables. The part of hypothesis 11 that examines the relationship between the job satisfaction factors and religious strength, and between satisfaction factors and religious practice, also involve correlation and therefore no dependent or independent variables (Zimmer, personal discussion, December, 2005). The rest of hypothesis 11 that used one way ANOVA to examine the differences in the means of the satisfaction factors and teacher demographics, and all of hypothesis 12 that uses one way ANOVA to examine the differences in the means of the satisfaction factors and school characteristics or school policies, used independent categorical variables and dependent continuous variables. For a list of these, see Table 4. Definitions of some of the terms used for independent and dependent variables can be found at the end of chapter one.

Table 4 Independent and dependent variables

Independent variables, teacher demographics	Independent variables, school characteristics	Independent variables, school characteristics/policies	Dependent variables
Sex	Day or boarding	Whether students are vegetarian	Supervision
Marital status	Co-educational, only boys, or only girls	Whether students have early morning religious services	Colleagues
Years teaching	Whether students' native language is the same as instructional language	Whether students have religious services as part of daily school program	Working Conditions
Childhood spent in Hindu or Vaisnava culture	School's main source of funds	Whether students learn Krishna religious practices	Pay
Education level	How many students' families are ethnic Indian Hindus	Whether students have home media guidelines	Responsibility
Have government teacher licensure	Inclusion of technology	Whether teachers integrate Krishna into academics	Work Itself
Age	Whether classes are organized by grade or multi-level	Whether students learn and practice Vaisnava etiquette	Advancement
School administrator or not	Level of student academic achievement	Whether students memorize scripture	Security
Years teaching in Krishna school	Location in Hindu culture or not	Whether students study Krishna philosophy	Recognition
ISKCON member or not	Age of youngest and oldest students	Whether students observe Vaisnava festivals as part of the school program	ISKCON Organizational Management
Raised by family that is ISKCON, Vaisnavas or Hindus	How many eligible students in community attend	Whether Vaisnava dress is required of students or teachers	Overall job satisfaction
	How many students receive financial aid		
Strength of religious faith (continuous variable)	How many student families are ISKCON members, any ethnicity		
Strength of religious practice (continuous variable)	City or rural environment		
	Compensation for teachers		

Rationale

Because this study deals with an attempted census of Hare Krishna school teachers, rather than a purposeful sample, inferential statistics and most statistical tests are irrelevant. Pearson correlation is best for discovering if there is overall association for Krishna teachers between perceptions of the factors such as suitability of the working conditions and overall job satisfaction.

Reliability and Validity

Study of religious populations is fraught with difficulties because of problems of accurately identifying the population. For example, "Not only is there no enumerated national sample of all Catholics, but [also] there is no consensus about who should be considered a Catholic" (Kirk, 1989, p. 140). Therefore sample errors usually plague such research. To address that problem, this researcher narrowly defining the population studied and then attempted to survey the entire population.

The non-response error is low presumably because most of the teachers in this population, in the experience of this researcher, are eager to contribute information that will help their profession. Indeed, among the teachers who chose to write open-ended comments, were statements such as: (a) "Thank you very much for doing this survey because this helps us to know what is really happening in the gurukulas;" (b) "This is fun!" (c) "I am very glad to get this chance of writing an opinion in this survey book;" and (d) "I look forward to reading about the results."

Coverage error is unlikely because the surveys were given at approximately the same time to all schools. School leaders know who their teachers are, and few, if any, teachers are likely to switch schools during the survey period, an action that could conceivably lead to

one person taking the survey twice.

The researcher considered that teachers who declined to participate might have characteristics not shared by the general population. Several steps were taken to deal with this possibility. The first was to get such a high response rate that differences in a very few non-responders are not especially important. A second was to contact non-responders directly, in an effort to determine if they share common traits. This was done through communication with school leaders who in almost every case knew which teachers did not participate. Some school leaders went so far as to give this researcher a breakdown of the specific circumstances that lead to each instance of non-participation. In almost all cases, non-participation was due either to the fact that a teacher was traveling or is new to teaching in Krishna schools and therefore could not answer questions about the last completed school year.

There may be encoding errors when data from the paper surveys was entered into the computer, but the small number of the population made cross-checking relatively easy with frequency calculations and cross-tabulations.

When questioning teachers about behaviors, there may be errors due to forgetting, telescoping, or estimating. While only a properly kept diary adequately solves these problems, how questions are worded can help respondents give accurate answers. Many non-sample errors were, hopefully, avoided by the nature of the questionnaire format, layout, question wording, question order, and clarity of instructions, both verbal and graphic (Biemer & Lyberg, 2003). The fact that a number of respondents reported that they are not strict vegetarians is indicative of a reasonable certainty of honesty in responses to sensitive questions in general. Vegetarianism is one of the most core practices of members of the Hare

Krishna Movement, and would be an expected habit in teachers in Krishna schools. Meat eating is understood by Krishna members to be as shameful as the taking of hard drugs or having adulterous relationships (Rochford, personal communication, December, 2005).

Limitations

The study is limited to how teachers perceive aspects of their work and level of satisfaction. The researcher did not engage in direct observation to attempt to verify those perceptions. Nor were there attempts to correlate teachers' effectiveness, student achievement, or other factors with teacher satisfaction, although a general correspondence has already been established in the literature (Latham, 1998). In general, teachers who have left teaching positions in Krishna schools have not been considered for comparison, nor was any comparison made to teacher satisfaction in other types of schools, whether these are secular or of other faiths.

Biemer and Zimmer of the Odum Institute suggested that, in addition to studying the results in terms of an excellent population estimate, the teachers surveyed here could also be considered a sample of Krishna teachers over time. However, there have been core changes in Krishna schools since the founding of ISKCON. The nature of the curriculum, the relationship to the ISKCON organization, qualifications for teachers, expectations for graduates, compensation for teachers—all these factors and many more have undergone several radical changes in the last thirty or forty years. The present population of Krishna teachers, therefore, could not reasonably be considered as a representative sample of Krishna teachers over time.

There were also some limitations because the researcher had to rely on school leaders, and sometimes third party contact persons, in third world countries. Some teachers took the

survey over the Web on their personal computer, some on a shared computer at school. Some teachers completed paper surveys individually; in some schools a group of teachers completed the surveys together, obviously collaborating on the answers for the short open-ended questions. While the researcher engaged a person to translate the paper survey into Spanish, translations into other languages, when needed, were done orally by a translator at the school. This researcher had no control over such situations, which could conceivably affect the type of responses received.

Finally, in many ways this study is of the subjective opinions of teachers. It does not take into account the opinions of students, parents, or other Krishna community members. It does not include a document review of students' scores on academic exams or graduation records. When a school has different policies for different categories of students (e.g. day and boarding) some teachers might have reported the policies for only the boarding students. Similarly, if a school pays salaries to some teachers and has other teachers who are only given facility or yet others who are volunteers, there may be variation in teachers' responses regarding how most teachers are compensated. This study, therefore, cannot completely give definitive information about Krishna schools themselves, although it can provide a general idea.

Significance: Implications for Leadership

Educational leaders strive to have successful schools. While definitions of success in America today are centered on achievement test scores, other aspects of formal schooling need to be part of a more holistic view of education. In fact, "in some cases the untested learning may be more important than what is tested" (Frase & English, 2000, p. 19). Whether considering how students fare cognitively, affectively, morally, culturally, or spiritually, the

effectiveness of faith schools depends to a large degree upon the quality of teachers. When considering measures of effective education specific to faith schools, teachers play an important role (Anthony, 2003; MacMullen, 2003), and are arguably the key persons who ensure students' success no matter what criteria are used for measurement. Teachers are also the ones who ultimately determine much of the implementation of school policy (Marshall & Gerstl-Peppin, 2005).

Schools whose students have high academic achievement have some factors in common, one of the most important of which is teacher satisfaction (Zigarreli, 1996). In fact, Zigarreli's analysis of data from the National Educational Longitudinal Study of 1988, as well as a review of several key previous studies (including Block, 1983; Coyle & Witcher, 1992; Edmonds, 1979) was that teacher job satisfaction was found to be a highly significant, single general measure, as a predictor of effective schools. Considering all the above, using data gleaned from this study should help leaders, especially those in Krishna schools, better understand some of the most important ways to improve their own work. These ways include: (a) plans to improve school climate, (b) meeting the staff development needs of teachers, and (c) reflecting on how their own actions are affecting the satisfaction of their faculty (Schainker & Roberts, 1987).

Leaders who can understand what factors are more likely to produce satisfied teachers may also be more likely to recruit and retain the teachers whose influence on their students' lives will benefit not only the students and their families, but also society at large. Knowing how educators' needs are leading to satisfaction or dissatisfaction is important to leaders who can then (a) develop an appropriate reward system, (b) improve personnel policies, and (c)

help reduce conflict which enables organizational energy to be used constructively (Brown, 1972, p. 3).

In the Krishna schools, leaders who know more about likely concomitant factors to teacher satisfaction can bring that empirical data to bear on specific policy decisions as discussed in chapter five. Such leaders will be better equipped for relevant discussions with parents, community members, and Krishna organizational leaders about concrete ways to improve the schools.

This researcher hopes to publish these results in academic journals in the areas of education, sociology, and religion. Additionally, an article on this study may be published in the general magazine of ISKCON, Back to Godhead, which enjoys a wide readership worldwide. This researcher intends to create an audio-visual presentation of the research to present at ISKCON centers and to ISKCON leadership. As this researcher has already been invited to organize central offices for Krishna schools in the UK and the Mayapur district of West Bengal, India, it is hoped that this study will help inform policies and services. Finally, the leaders of all the schools studied here have invited the researcher to visit. Perhaps the desires of teachers for improving Krishna schools, as expressed in the survey instrument of this study, can be presented at each school for the benefit of all stakeholders.

CHAPTER IV

Results

This chapter is divided into two sections. The first section concerns a general description of the teachers and schools in this study, and has two subsections: (a) the demographics of Krishna school teachers, and (b) a description of the characteristics of all Krishna schools, as reported by the teachers. That section consists of frequencies and some cross-tabulations. The second main section concerns the research questions, and is divided into subsections, one for each research question. Correlations and one way ANOVA were used for the second section.

Section One: Description of Krishna Schools and Teachers

Krishna School Teacher Demographics

Demographic information about the 344 teachers in this study is as follows. There were 118 males (34.3%) and 217 females (63.1%), with 9 teachers not responding to the question about sex. Almost all the teachers are aged 21-50, with about 30% each in their 20s and 30s, and about 20% in their 40s. Less than three percent are either ages 18-20 or over 60, and less than eight percent are in their 50s. About 60% are married, with 28.8% single, never married. Teachers who are separated, divorced, or widowed make up about 2% each, while those who are remarried after being divorced or widowed make up 1.7%.

This study considered teachers' culture and religious upbringing, which, in this researcher's experience, are more relevant than race or ethnicity to programs connected to the Hare Krishna Movement. Over half of Krishna school teachers, 53.5%, reported being raised in a family of ISKCON (International Society for Krishna Consciousness) devotees, Vaisnavas, or Hindus. It is important to note that these 184 teachers represent both people raised in ISKCON who are of a wide variety of nationalities, races, and ethnicities, as well as those who are from ethnic Indian families who may or may not also have been ISKCON members. A slightly higher percentage of teachers, 59%, spent their childhood in a region where Hindu or Vaisnava culture is dominant. These 203 teachers include those who are from a family which may be Christian or Muslim. There were 66 teachers who reported that they had some or all of their own primary or secondary education with devotees of Krishna, either in a Krishna school or having been home schooled. Because there are traditional gurukula schools that are not associated with ISKCON, it should not be assumed that all these teachers had an education in Krishna schools as they are defined in this study.

Examining teacher qualifications and training, 43.9% reported having government licensure. It should be noted that government requirements for private school teachers vary widely. Teachers with bachelor's degrees made up 27.6% of the population. There were 31.4% of teachers with masters' degrees, and 10.3% teachers with some graduate school education. One teacher, or 0.3%, has a doctorate degree.

Various ISKCON organizations have programs or courses for training teachers in pedagogy or Krishna conscious philosophy. The Vaisnava Training and Education (VTE) has three courses, 30 hours each, specifically for training new teachers. These courses have been developed with ISKCON's Education Ministry as a first step toward complete training in

pedagogy. VTE courses have been taken by 59 Krishna school teachers, or 17.2%. The primary course in Krishna conscious philosophy, originally developed by ISKCON's founder, Prabhupada, is called Bhakti sastri, and is offered either as an intensive four month program as well as in formats of one or two years. A Bhakti shastri diploma has been earned by only 30 teachers, or 9%. The next level of scripture and philosophy diplomas, Bhakti vaibhava, has only been earned by 5 teachers, or 1.7%. It should be noted that this course not only takes several years, but is also only recently available in ISKCON, and is available in very few locations. The Vrindavana Institute for Higher Education (VIHE) and its sister, Mayapur Institute for Higher Education (MIHE), both offer many courses in philosophy and practical areas. Courses from these institutes have been attended by 11.3% of teachers. Another 4.7% took courses in ISKCON colleges.

There were two survey questions about length of time in teaching; one asked about time teaching in Krishna schools and the other about time teaching anywhere. As the responses were very similar, this researcher will just report years teaching in Krishna schools. The non-response for this item was 8.1%. More than half of teachers, 57.6%, have taught in Krishna schools four years or less, with about 20% having taught for five to ten years. About 12% have taught for 11-20 years, and about 2% for 21-30 years. Only two teachers have taught for 31 years or more. It should be noted that a number of schools in this study have only been in existence for four years or less.

Regarding their teaching responsibilities, about 28% of teachers indicated that they also serve in an administrative capacity. Non-response on this item was 4.7%. All teachers responded to the questions about what ages of children they teach, and could respond to more than one category. Only one teacher taught students less than one year old, while 28 teachers

taught ages one to three. A third of the teachers taught students aged four to six, and 65 teachers, or 18.9%, taught students aged 17-18. Half of the teachers had students who were 11-13 years old, 43.3% had students seven to ten years old, and 38.7% had students 14-16 years old. In terms of what subjects they taught, teachers could respond to more than one category, so answers exceed 100%. There was a non response rate of between 3.5 and 7.6% on items related to subject category taught. Academic subject matter was taught by 87.2% of teachers, ashrama or sadhana (religious practice) classes by 27%, scripture philosophy or verse memorization by 48.5%, and subjects such as art, music, physical education, and Deity worship by 60.5%.

This researcher included a number of questions in the survey instrument about teachers' present religious self-identification and religious practices, both germane to teachers in Krishna schools. Teachers who self-identified as ISKCON members made up 50% of respondents, with a 4.7% non-response to this question. Of the 328 teachers who responded to this question, 52.4% self-identify as ISKCON members.

ISKCON membership can be broadly or narrowly defined, and may encompass widely differing criteria for different teachers. A more precise measurement is how many teachers have received harinam initiation from a Vaisnava guru. By wording the question as "Vaisnava guru" rather than "ISKCON guru," teachers who have received harinam initiation from a guru in any of the four main Vaisnava lines could answer this question in the affirmative. Even with taking such teachers into consideration, the question of harinam initiation gives a reasonably good indication of the degree of ISKCON membership of teachers in Krishna schools.

To receive harinam initiation in ISKCON, one takes five vows, namely: (a) to chant at least the Hare Krishna mantra 16 times around prayer beads daily (16 rounds); (b) to abstain from all intoxicants, including tobacco and caffeine; (c) to abstain from eating any meat, fish, or eggs; (d) to abstain from gambling; and (e) to abstain from sex other than in marriage for children. Initiates are also generally expected to study Vaisnava scripture, especially Prabhupada's translations and writings, on a regular basis, and to engage in Deity worship, preferably on a daily basis. They are also expected to have the additional dietary restriction of eating food sanctified by being offered to Krishna. A further step beyond harinam initiation is gayatri diksa where one vows, in addition to the requirements for harinam, to chant gayatri mantras three times daily—at sunrise, noon, and sunset. Those who receive gayatri diksa are ordained ministers who are expected to be at high personal standards regarding following their vows. They should have scriptural knowledge, preferably a Bhakti shastri diploma. In most ISKCON centers, only those with gayatri diksa may worship the temple Deities, deliver public sermons in the temple, officiate at weddings and other ceremonies, and so forth. Some Hindu or Vaisnava Krishna school teachers who are not ISKCON members may have gayatri diksa, though some of the gayatri mantras will differ and the vows they took upon receiving diksa will be different.

In this study, 169 teachers, or 49.1%, reported having received harinam initiation, and 108 report having also received gayatri diksa. It is, of course, possible to take these vows ritualistically and not actually follow. In addition, many ISKCON members who have not taken vows follow all or some of the same vows as initiates. So, as an additional way of determining ISKCON membership, a number of questions dealt with teachers' behaviors regarding religious practices.

Of all the religious behaviors and practices, the one that would most clearly demarcate ISKCON membership is vegetarianism, and more specifically eating food offered to Krishna. The strongest prohibition in the Hare Krishna Movement is the eating of meat, fish, or eggs. It is, therefore, of particular interest that over a third of teachers, 125 or 39.8%, are not strictly vegetarian. While a lack of strict vegetarian habits would strongly indicate non-existent or weak ISKCON membership, the presence of vegetarianism in 60.2% of teachers is much less meaningful, especially since over 30% of the teachers who said they are not ISKCON members indicated that they are Hindus. Many Hindus are vegetarian. Over half of the teachers, 56.1%, daily eat food offered to Krishna.

The second behavior that would indicate ISKCON membership would be the chanting of the Hare Krishna mantra (Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare) on prayer beads. To chant this mantra one time on each of 108 beads is called "chanting a round." About a third of teachers daily chant 16 rounds, the vow of initiates. However, almost a third of teachers chant rounds either never or sometimes. Of those Krishna teachers who have taken harinam initiation, nearly 75% chant 16 rounds daily or almost daily, and about 20% chant a regular number of rounds daily, though less than 16.

Other vows of initiates often followed by ISKCON members in general are prohibitions against all forms of intoxication, gambling, and sex other than in marriage for children. About a third of teachers sometimes take mild intoxicants such as caffeine or tobacco, and only two teachers report ever taking stronger intoxicants such as alcohol or marijuana. Almost 90% never gamble, and 59.6% of teachers are either celibate or restrict sex to procreation within marriage. Only five teachers report that their general sexual habits

in the last year were outside of marriage.

A practice that is strongly encouraged for initiates and Krishna members in general, while not being strong vows, is to study daily the Vaisnava scriptures, especially the translations and commentaries of Prabhupada. Over two-thirds of the teachers study Vaisnava scriptures at least once a week, and almost 85% of teachers have studied Prabhupada's books at least once during the last school year. Certainly the teachers whose duties include classes in scripture philosophy or memorization, nearly half of the respondents, would study scriptures as part of their job, whether or not they have personal interest in doing so. There is a fairly wide range of responses in this area.

Daily worship of deities of Krishna, sacred icons, is also part of recommended religious practice. It should be noted that Hindus and Vaisnavas who are not ISKCON members may also have regular deity worship. The great majority of teachers, 75.9%, engage in deity worship all or most days.

An area of behavior that indicates the seriousness of Krishna religious commitment, while not as strongly encouraged as the other practices outlined above, is to have all entertainment and recreation related to spiritual life. Though over half the teachers never or rarely have non-devotional or non-educational recreation, there is a rather wide range of the degree to which Krishna school teachers are strict in this respect. A similar behavior that could indicate religious conviction is whether or not Krishna school teachers with school-aged children either enrolled those children in Krishna schools or home-schooled them. Of those 135 teachers who had school-aged children, 82.2% educated those children with Krishna devotees. Some teachers with school-aged children may have few choices about their children's education, regardless of personal convictions, due to local laws or Krishna

school grade level availability.

Please see Table 5 for a listing of Krishna teacher characteristics by number and percentage of teacher responses. There were a total of 344 teachers in this study.

Table 5 Krishna School Teacher Demographics and Characteristics

Krishna School Teacher Demographics and Characteristics, part 1	n	%	Total n
General			
Male	118	34.3	335
Female	217	63.1	335
Age			
18-20	10	2.9	335
21-30	115	33.4	335
31-40	97	28.2	335
41-50	78	22.7	335
51-60	26	7.6	335
61 or older	9	2.6	335
Marital status			
Single, never married	99	28.8	334
Married	204	59.3	334
Remarried after divorce or widowhood	6	1.7	334
Separated	8	2.3	334
Widowed	9	2.6	334
Divorced	8	2.3	334
Own children			
Had school-aged children in last completed school year	135	39.2	325
children educated by Krishna devotees	111	*82.2	131
Cultural and religious background and upbringing			
Childhood in predominantly Hindu or Vaisnava cultural region	203	59.0	335
Raised by ISKCON devotees, Vaisnavas, or Hindus	184	53.5	329
any primary or secondary education with Krishna devotees	66	*35.8	140
Teaching			
Duties (could have more than one duty)			
Administrative position also (principal, project manager, etc.)	91	26.5	328
Taught academics	300	87.2	332
Taught ashrama or sadhana classes	93	27	322
Taught classes such as art, music, PE, or Deity worship	208	60.5	324
Taught Krishna scripture philosophy or verse memorization	167	48.5	318
Ages of children taught (could teach more than one age group)			
Birth-3 years	29	8.4	344
4-6 years	116	33.7	344
7-10 years	149	43.3	344
11-13 years	175	50.9	344
14-16 years	133	38.7	344
17-18 years	65	18.9	344

*percent of those who answered yes to the previous question, not percent of the whole population

Krishna School Teacher Demographics and Characteristics, part 2	n	%	Total n
Teaching continued			
Years having taught in Krishna school			
4 or less	198	57.6	316
5-10	68	19.8	316
11-15	25	7.3	316
16-20	14	4.1	316
21-25	8	2.3	316
26-30	1	0.3	316
31 or more	2	0.6	316
Education level and training			
Highest level of education			
Bachelor	95	27.6	336
Some graduate	35	10.2	336
Masters	108	31.4	336
Doctorate	1	0.3	336
Other training and education			
Government teacher licensure	151	43.9	328
Teacher courses from Vaisnava Training and Education (VTE)	59	17.2	313
Course from ISKCON Colleges	16	4.7	317
Courses from Vrindavana and/or Mayapur Institutes for Higher Education (VIHE; MIHE)	39	11.3	317
Bhakti shastri diploma	31	9.0	309
Bhakti vaibhava diploma	5	1.5	229
Religious identification			
Hare Krishna or ISKCON membership			
Member of ISKCON	172	50.0	328
Harinama initiation from Vaisnava guru	169	49.1	305
Gayatri diksa	108	31.4	301
Other religious identification if not ISKCON member			
No religion, spiritual beliefs or practices	5	1.5	163
Religion other than Vaisnavism or Hinduism	22	6.4	163
Hindu but not an ISKCON member	108	31.4	163
Vaisnava but not part of the Gaudiya Sampradaya	13	3.8	163
Part of the Gaudiya sampradaya but not an ISKCON member	15	4.4	163

Krishna School Teacher Demographics and Characteristics, part 3	n	%	Total n
Religious Practices and Behaviors in last completed school year			
Chanting rounds of the Hare Krishna mantra			
Never in the last school year	16	4.7	329
Sometimes	91	26.5	329
Usually or always regular amount less than 16	76	22.1	329
Usually at least 16	31	9.0	329
Every day at least 16	115	33.4	329
Vegetarian diet: no meat, fish or eggs			
Never in the last school year	31	9.0	332
Sometimes	66	19.2	332
Usually	28	8.1	332
Always	207	60.2	332
Eating vegetarian food offered to Krishna			
Never in the last school year	7	2.0	329
A few times in the last school year	31	9.0	329
At the temple or a spiritual program	52	15.1	329
Once or twice a week	14	4.1	329
Most days	32	9.3	329
Every day	193	56.1	329
Taking coffee, tea, tobacco, or caffeinated drinks			
Never in the last school year	220	64.0	326
A few times in the school year	33	9.6	326
A few times a month	17	4.9	326
Once or twice a week	12	3.5	326
Most days	12	3.5	326
Every day	32	9.3	326
Taking alcohol, marijuana, or other drugs			
Never in the last school year	323	93.9	325
A few times in the school year	1	0.3	325
Once or twice a week	1	0.3	325
Playing games of skill or chance on which money was staked			
Never in the last school year	307	89.2	331
A few times in the school year	14	4.1	331
A few times a month	4	1.2	331
Once or twice a week	4	1.2	331
Most days	1	0.3	331
Every day	1	0.3	331

Krishna School Teacher Demographics and Characteristics, part 4	n	%	Total n
Religious Practices and Behaviors in last completed school year, continued			
Having recreational entertaining that included non-devotional and non-educational movies, television, computer games, books, etc.			
Never in the last school year	112	32.6	329
A few times in the school year	88	25.6	329
A few times a month	55	16.0	329
Once or twice a week	30	8.7	329
Most days	32	9.3	329
Every day	12	3.5	329
General sexual habits			
Outside of marriage	5	1.5	308
In marriage	98	28.5	308
In marriage for having children	86	25.0	308
Celibacy	119	34.6	308
Studying Vaisnava scriptures			
Never in the last school year	12	3.5	333
A few times in the school year	49	14.2	333
A few times a month	23	6.7	333
Once or twice a week	66	19.2	333
Most days	89	25.9	333
Every day	94	27.3	333
Specific studying of Prabhupada's books, at least once	291	84.6	327
Worship of deities of Krishna, at home or at a temple			
Never in the last school year	16	4.7	335
A few times in the school year	24	7.0	335
A few times a month	13	3.8	335
Once or twice a week	21	6.1	335
Most days	77	22.4	335
Every day	184	53.5	335

This study is focused upon teacher job satisfaction because it is a primary indicator of student academic achievement (Bogler, 2002; Zigarreli, 1996). It is also important that teachers be qualified in the specific areas they teach. As pointed out in the section on the history of Krishna schools, the early schools in ISKCON focused almost exclusively on teachers' spiritual qualifications, if there was a concern with qualifications at all (Deadwyler,

2001). Presently, there is a shift toward interest in academic qualifications, even sometimes at the expense of religious considerations.

In Krishna schools there are two broad areas of student achievement, the academic and the religious. Cross tabulations show the relationship between the type of class taught and teacher qualifications that relate to that class. In Table 6 data concerning teachers who teach academic classes (300 teachers, or 87.2%) are disaggregated according to the number and percentage of teachers with various levels of education and teacher licensure. A little less than half of academic teachers have government teacher licenses, and nearly three-fourths have a bachelors' degree or higher.

Regarding teaching classes in religious subjects, teacher qualifications would encompass at least four indicators of being a practicing member of the Hare Krishna Movement, namely: (a) self-identification as an ISKCON member, (b) strict practice of vegetarianism, (c) having harinam initiation, and (d) having gayatri diksa. The number and percentage of teachers with these qualifications are examined regarding the two types of religious classes, namely: (a) classes in religious practice, namely ashrama or sadhana, or (b) classes in religious dogma, namely scripture philosophy or memorization. In Table 7, cross tabulations between these four indications of ISKCON membership and teaching of these two types of classes, indicate that about one-fifth to one-half of the teachers of these classes do not have one or more of the indicators of strict membership in the Hare Krishna Movement.

Table 6 Cross tabulation of teaching academic subjects and teacher education and licensure

	Teacher academic qualifications							
	Has government teacher licensure		Bachelor's degree		Some graduate school		Masters or doctorate	
Type of class taught	n	% within class taught	n	% within class taught	n	% within class taught	n	% within class taught
Academics	140	46.6	86	28.7	32	10.7	104	34.7

Table 7 Cross tabulation of teaching religious subjects and teacher religious practice

	Teacher religious characteristic or behavior							
	ISKCON member		Strictly vegetarian		Harinam initiation		Gayatri diksa	
Type of class taught	n	% within class taught	n	% within class taught	n	% within class taught	n	% within class taught
Ashrama or sadhana	67	72.1	74	79.6	70	75.6	56	60.2
Scripture philosophy or memorization	102	61.1	115	68.9	117	70.1	79	47.3

Krishna School Characteristics

Teachers reported facts about the school in which they taught during the last completed school year. Most of the percents add up to slightly less than one hundred because of item non-responses. Item non-response ranged from zero to 71 (20.6%), though it was

most common for about six respondents (1.7%) to skip an item. Items which had a particularly large non-response rate are noted in this narrative.

Sometimes teachers from the same Krishna school reported facts differently from each other. The differences could possibly be due to the fact that some teachers are currently in a school other than the one to which they refer in the survey. Also, some of the schools have different policies depending on whether students are boarding or day. Some schools have differing policies for students in different age categories. So, some teachers could be reporting policies for a particular sub-population of students in their school. Finally, some teachers, especially part-time teachers, may be less familiar with the characteristics and policies of their schools than others. In this section, school characteristics are reported by number of teachers. For very basic school characteristics sorted by specific schools rather than by teachers, please see Appendix five. The principal or the primary contact person gave the information in Appendix five to this researcher by phone, or rarely, email. Information in Appendix five includes a list of Krishna schools worldwide in each region and country, the grade levels or ages of students taught, number of teachers, and whether each school is co-educational or single sex, boarding or day.

This study was of 344 teachers out of 377. Some of the 377 teachers were new and thus could not answer questions based on the last completed school year. Responses received represent about 90% of the entire population of Krishna teachers worldwide as of October, 2005. As detailed in Appendix five, the study covered 32 Krishna schools, of which three small schools in America recently closed. By far the largest Krishna schools are located in India, which also contained 12 of the schools in this study. Results in this study were not analyzed by school, for reasons of confidentiality, especially since some Krishna schools are

very small.

When considering general characteristics of Krishna schools, half of the teachers, 50.3%, worked in a rural school, with 39.2% having worked in an urban school. About 9% described their school as having been located in a town or suburban setting. Teaching in co-educational schools was reported by 84% of teachers, with 11% teaching in schools for boys only, and 3.2% teaching in schools for girls only. Exclusively boarding schools accounted for 4.4% of teacher responses, and exclusively day schools for 59.6%. About a third of teachers, 34.3%, work in schools that have both boarding and day students. The largest number of teachers, 61%, worked in schools where the youngest students were between four and six years old. The second largest number of teachers, 23%, worked in schools where the youngest students were between one and three years old, and 6.1% worked in schools where the youngest student was less than one year old. Schools where the youngest students were either ages seven to ten, 11-13, or 14-16 are each represented by about 2-4% of the teachers. There is much more variety in what teachers report as the oldest students in their schools. Schools with their oldest students aged 11-13 or 14-16 account for 21.2% and 27.3% of the teachers, respectively. Teachers who reported that the oldest students were aged 16-18 years accounted for 43.9%. Only 5.8% worked in schools where the oldest students were aged seven to ten.

When asked how students in their school achieved academically on national exams or similar assessments, almost 95% of teachers reported that achievement was between average to far superior. This question had a relatively large non-response rate of 9.6%, or 33 teachers. Some of these teachers wrote in their final comments that they skipped that question because their students did not take any form of national exams. The reason given was that in their

country, such exams are not given for primary school children.

Teachers described the culture of the region and their students. Almost two-thirds of the teachers, 64%, worked in a school that is located in a country or area where most people are Hindus or Vaisnavas. Slightly less than half of the teachers, 41.6%, worked in schools where more than half of the students' native language was the same as the language of instruction. The only racial or ethnic factor considered in this study was what percent of the students were ethnic Indian Hindus. A little less than half of the teachers, 40.4%, described their student body as being all or mostly ethnic Indian Hindus. The next largest categories were more than half or none of the students being from ethnic Indian Hindu families, which was reported by 18.6% and 19.2% of the teachers, respectively. Two percent reported that half their student body was from ethnic Indian Hindu families, and 15.4% reported that this group made up less than half of their students. When considering whether or not the students' families were International Society for Krishna Consciousness (ISKCON) members of any ethnicity, the largest group of teachers, 45.6%, said that such students were less than half of the student body. Teachers who worked in schools where all students were from ISKCON families accounted for about 24% of respondents, and 12.5% of teachers reported working in schools where no students came from ISKCON families. More than half the teachers, 59.6%, indicated that more than half of the eligible children in their community attended their school in the last completed academic year.

When asked about how many students received financial aid, 71 teachers, or 20.6%, did not answer the question. Some wrote in that they did not know. Such information might, in many schools, only be available to administrators. Of those that responded to this question, 15.4% (12.2% of all teachers) indicated that more than half of the students received aid, and

59% (46.8% of all teachers) said that few or no students received aid. Some teachers added, either next to this question or in the open-ended comment section at the end of the survey, that all their students received financial aid. This study included a charity school in Vrindavana, India, as well as two orphanages—one in Sri Lanka and one in Kenya.

Regarding the schools' finances, all teachers answered the question regarding sources of school funds. Only 19 teachers, or 5.5%, worked in schools that received government funding. Tuition and fees provided funding for the schools of 65.1% of the teachers, and 51.5% of teachers worked in schools that received donations. In addition, almost 7% reported other sources, generally listing these as money from the local Krishna temple, corporate grants, and so forth. Almost half of the teachers reported tutition as the chief source of funds, followed by 28.5% who checked donations as their chief source. Only 4.7% of teachers, representing 16 respondents, named government as the chief source of school funds. Most teachers are paid salaries, as reported by 75.3% of respondents, with almost 15% saying that teachers are unpaid volunteers, and 7% reporting that most teachers are given compensation in the form of living facility, with or without additional money. When asked about whether or not students received training in technology such as computers, 20.1% of teachers said that the resources for such training were not available in their school. Only 4.4% stated that training in technology was not offered because of a conflict with the school's mission, and 43% reported that training in technology was a regular, required part of the school's instructional program.

Teachers also provided information about their schools' practices and policies. Although Prabhupada (founder of the Hare Krishna Movement) originally set up ISKCON's first gurukulas (literally *residence of the teacher*, where students lived with their teacher's

family) on the ancient, traditional model of multi-level or individualized learning, less than a third of respondents, or 28.2%, described their classroom organization as following this model. Close to 90% of teachers reported that students were required to memorize scripture. A similar percentage said that Vaisnava festival observance was a required part of school programs. About 80% of teachers said they were required to relate Krishna consciousness to academic instruction. A similar percentage of teachers reported that students learned the philosophy of Krishna consciousness. Learning the rules of Vaisnava etiquette, with the expectation of it being applied, was also reported by about 80% of teachers. Student requirements for an at-home vegetarian diet, participation in early morning religious practice (sadhana), worship during school hours, and the wearing of some aspects of traditional Vaisnava dress were each policies that about 70% of teachers reported as existing in their schools. About 60% of teachers work in schools that have home media guidelines for students, while a similar percentage of teachers report that students in their school receive training in Vaisnava practices such as Deity worship.

Please see Table 8 for a listing of Krishna school characteristics by number and percentage of teacher responses. There were a total of 344 teachers in this study.

Table 8 Krishna School Characteristics

Krishna School Characteristics, part 1	n	%	Total n
Students			
General			
Boarding only	15	4.4	338
Day only	205	59.6	338
Boarding and Day	118	34.3	338
Co-educational	289	84.0	338
Boys only	38	11.0	338
Girls only	11	3.2	338
More than half the community's eligible children attended	205	59.6	321
More than half of students have native language same as language of instruction	143	41.6	333
Academic achievement			
Far superior academic achievement	60	17.4	311
Better than average academic achievement	166	48.3	311
Average academic achievement	67	19.5	311
Lower than average academic achievement	13	3.8	311
Far below average academic achievement	5	1.5	311
Financial Aid			
More than half received financial aid	42	12.2	273
Less than half received financial aid	70	20.3	273
Very few or none received financial aid	161	46.8	273
Age of youngest students			
1-3 years old	79	23.0	338
4-6 years old	210	61.0	338
other	28	8.1	338
Age of oldest students			
11-13 years old	73	21.2	340
14-16 years old	94	27.3	340
16-18 years old	151	43.9	340
other	22	6.4	340
Students from ethnic Indian Hindu families			
None	66	19.2	329
Less than half	53	15.4	329
More than half	64	18.6	329
All or most	139	40.4	329
Students from ISKCON families; any ethnicity			
None	43	12.5	328
Less than half	157	45.6	328
All or most	82	23.8	328

Krishna School Characteristics, part 2	n	%	Total n
Location			
Urban	135	39.2	338
Rural	173	50.3	338
Other	30	8.7	338
Region where most people are Hindus or Vaisnavas	220	64.0	331
Finances			
Any funding received from			
Government	19	5.5	344
Donations or fundraising	177	51.5	344
Tuition or fees from students' families	224	65.1	344
Other	23	6.7	344
Chief funding from			
Government	16	4.7	309
Donations or fundraising	98	28.5	309
Tuition or fees from students' families	171	49.7	309
Other, or no chief source	24	7.0	309
Most teachers were compensated by			
Salaries	259	75.3	334
Living facility with or without money	24	7.0	334
Volunteers, no compensation	51	14.8	334
Policies			
Classroom organization			
Classrooms grouped by age or level	238	69.2	335
Different ages and levels taught together	97	28.2	335
Training given in the use of technology such as computers			
Yes, as regular, required function	148	43.0	338
Yes, but optional	106	30.8	338
No, because of school mission	15	4.4	338
No, because of lack of resources	69	20.1	338
Required Hare Krishna practices			
Memorizing scripture (whether Sanskrit, translation, or both)	304	88.4	330
Vaisnava festival observance a part of school programs	301	87.5	336
Training in, and application of, Vaisnava etiquette	292	84.9	334
Courses in Krishna conscious philosophy	280	81.4	327
Teachers relating Krishna consciousness to academics	266	77.3	330
Students following a vegetarian diet at home	255	74.1	335
Students participating in daily worship during school hours	253	73.5	334
Students participating in a daily early morning worship	249	72.4	333
Students and teachers wearing some traditional Vaisnava dress	239	69.5	336
Student guidelines about use of media at home	219	63.7	326
Training in Vaisnava practices such as Deity worship	214	62.2	329

Section Two: Research Questions

For a list of all factors and corresponding questions, please see Chapter three, procedures, variables used. Please also see Appendix six. For a list of independent and dependent variables for research questions 11 and 12, please see Table 4.

Question 1

Research question 1: There will be a relationship between Krishna teachers' scores on the selected measures of overall job satisfaction and selected measures of supervision. Results, as indicated in Table 9, show a statistically significant relationship at $p<.01$, two tailed. Correlation was .468 between the measure of overall satisfaction and supervision.

Question 2

Research question 2: There will be a relationship between Krishna teachers' scores on the selected measures of overall job satisfaction and selected measures of interaction with colleagues. Results, as indicated in Table 9, show a statistically significant relationship at $p<.01$, two tailed. Correlation was .445 between the measure of overall satisfaction and colleagues.

Question 3

Research question 3: There will be a relationship between Krishna teachers' scores on the selected measures of overall job satisfaction and selected measures of working conditions. Results, as indicated in Table 9, show a statistically significant relationship at $p<.01$, two tailed. Correlation was .428 between the measure of overall satisfaction and working conditions.

Question 4

Research question 4: There will be a relationship between Krishna teachers' scores on the selected measures of overall job satisfaction and selected measures of pay. Results, as indicated in Table 9, show a small but statistically significant relationship at $p<.01$, two tailed. Correlation was .222 between the measure of overall satisfaction and pay.

Question 5

Research question 5: There will be a relationship between Krishna teachers' scores on the selected measures of overall job satisfaction and selected measures of responsibility. Results, as indicated in Table 9, show a small but statistically significant relationship at $p<.01$, two tailed. Correlation was .268 between the measure of overall satisfaction and responsibility.

Question 6

Research question 6: There will be a relationship between Krishna teachers' scores on the selected measures of overall job satisfaction and selected measures of the work itself. Results, as indicated in Table 9, show a statistically significant relationship at $p<.01$, two tailed. Correlation was .327 between the measure of overall satisfaction and work itself.

Question 7

Research question 7: There will be a relationship between Krishna teachers' scores on the selected measures of overall job satisfaction and selected measures of recognition. Results, as indicated in Table 9, show a statistically significant relationship at $p<.01$, two tailed. Correlation was .396 between the measure of overall satisfaction and recognition.

Question 8

Research question 8: There will be a relationship between Krishna teachers' scores on the selected measures of overall job satisfaction and selected measures of advancement. Results, as indicated in Table 9, show a statistically significant relationship at $p<.01$, two tailed. Correlation was .427 between the measure of overall satisfaction and advancement.

Question 9

Research question 9: There will be a relationship between Krishna teachers' scores on the selected measures of overall job satisfaction and selected measures of security. Results, as indicated in Table 9, show a small but statistically significant relationship at $p<.05$, two tailed, for the measure of overall satisfaction. Correlation was .138 between the measure of overall satisfaction and security.

Question 10

Research question 10: There will be a relationship between Krishna teachers' scores on the selected measures of overall job satisfaction and selected measures of ISKCON organizational management. Results, as indicated in Table 9, show a statistically significant relationship at $p<.01$, two tailed. Correlation was .419 between the measure of overall satisfaction and ISKCON organizational Management.

Summary of Questions 1-10

For all the ten factors of job satisfaction, there was a statistically significant relationship between each of those factors and overall job satisfaction for teachers in Krishna primary and secondary schools. This relationship existed for the intrinsic motivating factors of positive job satisfaction, namely: (a) responsibility, (b) work itself, (c) advancement, and (d) recognition. The relationship also held for the external hygiene factors of job

dissatisfaction, namely: (a) supervision, (b) colleagues, (c) working conditions, (d) pay, and (e) security. See Table 9 for summary information on the relationship between overall satisfaction and these ten factors.

Table 9 Correlation between Overall Satisfaction and Ten Factors

+Scale: 1=very dissatisfied, 2=dissatisfied, 3=neutral, not dissatisfied or satisfied, 4=satisfied, 5=very satisfied

Factors	Items N	Range	Mean+	SD	Correlation with Overall Satisfaction	Teachers N
Overall Satisfaction	7	2.71	4.25	.54	1.00	337
			Intrinsic Motivators			
Work Itself	8	2.25	4.13	.44	.327**	337
Advancement	5	3.40	3.56	.60	.427**	337
Responsibility	8	2.63	4.23	.38	.268**	337
Recognition	3	4.00	3.70	.71	.396**	337
			Extrinsic "Hygiene"			
Supervision	14	3.14	3.87	.52	.468**	337
Colleagues	10	2.40	4.01	.43	.445**	337
Working Conditions	7	3.14	3.55	.56	.428**	337
Pay	7	4.00	2.80	.75	.221**	337
Security	2	4.00	3.58	.97	.138*	336
ISKCON Organizational Management	14	4.00	3.44	.64	.419**	340

** Correlation is significant at the 0.01 level (2-tailed).
* Correlation is significant at the 0.05 level (2-tailed).

Question 11

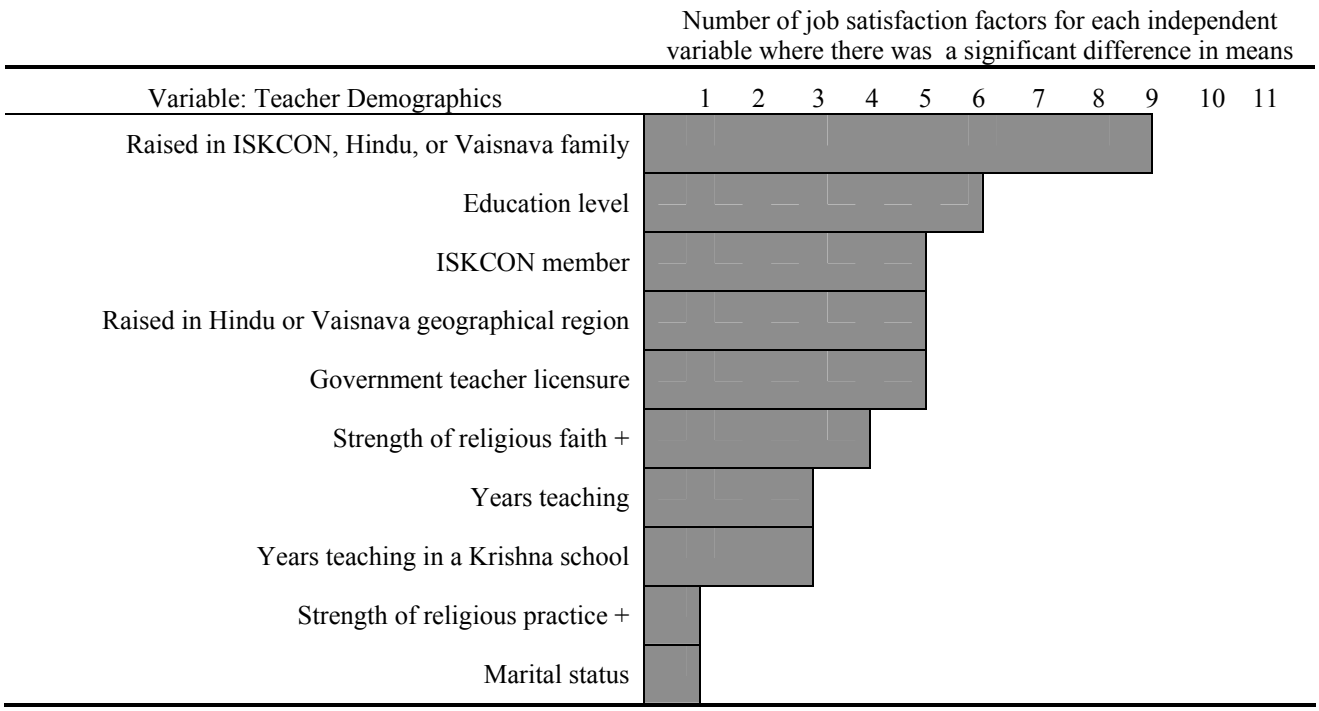
Research question 11: There will be a relationship between overall satisfaction as well as the four motivating factors or the six hygiene factors and teacher demographics such as: (a) age, (b) sex, (c) years teaching, (d) years teaching in a Krishna school, (e) education level, and (f) religious self-identification. Results showing how many job satisfaction factors—the ten separate factors and overall satisfaction—have a statistically significant relationship with teacher demographic variables, are shown in Figure 2. Details showing the significant results of the ANOVA calculation are shown in Table 10, and details for the significant correlations between satisfaction variables and the two continuous variables of teacher characteristics (i.e. strength of religious faith and strength of religious practice) are shown in Tables 11 and 12. Further details of only the significant relationships between each teacher demographic and satisfaction factors are found in Tables 13-17. Scheffe post hoc calculations are shown in Tables 13-17 whenever appropriate. Please note that sometimes a teacher demographic has a significant overall relationship to a satisfaction factor, but there are no significant differences between individual aspects of that demographic and the satisfaction factor. In other words, a teacher demographic may be listed in the ANOVA table as having a significant relationship with a particular satisfaction factor, but that satisfaction factor is not listed in the Sheffe post hoc table for that demographic. These situations generally occurred when there was a very small group of teachers who reported a particular aspect of, for example, a marital status. Because this is a study of a population estimate, rather than a purposeful sample, such apparent discrepancies simply reflect the fact that the total amount of Krishna teachers is small, rather than any type of error or bias.

Teachers raised in families of ISKCON members, Vaisnavas, or Hindu (these categories can overlap) had significantly higher satisfaction with all factors except for work itself and responsibility. Teachers' education level had a significant relationship with satisfaction with (a) advancement, (b) recognition, (c) supervision, (d) security, (e) ISKCON organizational management, and (f) overall satisfaction. In general, teachers with masters or doctorate degrees were more satisfied in these areas. Teachers who self-identified as ISKCON members were significantly less satisfied with (a) advancement, (b) recognition, (c) supervision, (d) ISKCON organizational management, and (e) overall satisfaction. Teachers with government licensure were significantly more satisfied with (a) work itself, (b) responsibility, (c) colleagues, (d) security, (e) ISKCON organizational management, and (f) overall satisfaction. Teachers' strength of religious faith had a significant relationship with their levels of satisfaction with (a) work itself, (b) colleagues, (c) responsibility, and (d) security. The relationship between strength of religious faith and security is negative, however. Teachers who were raised in a geographical region where Hindu or Vaisnava culture was dominant were significantly more satisfied with (a) advancement, (b) recognition, (c) supervision, (d) ISKCON organizational management, and (e) overall satisfaction. Teachers' strength of religious practice had a significant relationship with satisfaction with working conditions.

For three teacher demographics, an ANOVA test indicated a significant relationship with some satisfaction factors, but the nature of the relationship can not be determined through Scheffe post hoc tests, presumably because of the small number of teachers in some of the categories. This situation existed for the following relationships: (1) The number of years spent teaching in any school had a significant relationship with teachers' satisfaction

with (a) work itself, (b) working conditions, and (c) pay. (2) The number of years teachers spent teaching in Krishna schools had a significant relationship to their satisfaction with (a) work itself, (b) advancement, and (c) ISKCON organizational management. (3) Teachers' marital status had a significant relationship with satisfaction with advancement. Three teacher demographic variables, age, sex, and whether or not a teacher also held an administrative position, did not have any significant relationship with any satisfaction variables.

Figure 2 Number of job satisfaction factors for each teacher demographic with significant relationships



+These two variables are continuous rather than categorical, so for these teacher characteristics, this figure notes the number of job satisfaction factors where there was significant correlation rather than a significant difference in means.

Table 10 ANOVA for Teacher Demographics and Job Satisfaction Factors

Relationship Between Teacher Demographics and Job Satisfaction Factors											
	Job satisfaction factors for each independent variable where there was a significant difference in means (df between groups, df within groups)=F										
Variable: Teacher Demographic	Work Itself	Advancement	Responsibility	Recognition	Supervision	Colleagues	Working Conditions	Pay	Security	ISKCON Organization	Overall Satisfaction
ISKCON, Hindu, or Vaisnava family origin		(1,333)= 17.80***		(1,327)= 17.13***	(1,327)= 17.51***	(1,327)= 5.01*	(1,327)= 7.22**	(1,327)= 11.79**	(1,327)= 6.14*	(1,325)= 34.33***	(1,326)= 20.52***
Education level		(4,331)= 5.46***		(4,331)= 5.44***	(4,331)= 3.87**				(4,330)= 5.19***	(4,329)= 3.93**	(4,330)= 4.68**
ISKCON member		(1,326)= 20.97***		(1,326)= 7.47**	(1,326)= 9.49**					(1,324)= 10.54**	(1,325)= 10.03**
Government teacher licensure	(1,326)= 6.30*		(1,326)= 3.93*			(1,326)= 5.35*			(1,326)= 8.66**		(1,325)= 9.04**
Raised in Hindu or Vaisnava geographical region		(1,333)= 17.80***		(1,333)= 7.90**	(1,333) =9.77**					(1,331)= 26.02***	(1,332)= 24.63***
Years teaching	(6,312)= 2.32*						(6,312)= 2.38*	(6,312)= 3.04**			
Years teaching in a Krishna school	(5,310)= 2.76*	(5,310)= 3.08**								(6,307)= 3.27**	
Marital status		(5,328)= 2.77*									

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 11 Correlation between teachers' strength of religious faith and job satisfaction
+Scale: 1= very weak faith, 2=weak faith, 3=strong faith, 4=very strong faith

Teacher Characteristic Factor	Items N	Range	Mean+	SD	Correlation with Overall Satisfaction	N
Santa Clara Strength of Religious Faith	5	3.00	3.46	.43	.035	336

Job satisfaction factors where there is statistically significant correlation

Job satisfaction factor	Correlation	n
Work Itself	.174**	337
Colleagues	.146**	337
Responsibility	.318***	337
Security	-.136*	336

***Correlation is significant at the 0.001 level (2-tailed).
**Correlation is significant at the 0.01 level (2-tailed).
*Correlation is significant at the 0.05 level (2-tailed).

Table 12 Correlation between teachers' strength of religious practice and job satisfaction
+Scale: 12-23=very weak practice, 24-36=weak practice, 37-49=strong practice, 50-61=very strong practice
++These data are provided because they provide more easily read information than the z-score

Teacher Characteristic Factor	Items N	Raw score range	Mean	SD	Correlation with Overall Satisfaction	N
Strength of Religious Practice, not standardized++	12	12-61	51.46+	7.22	.039	343
Standardized z score	12	-2.68-.86	.0053	.54	.039	343

Job satisfaction factors where there is statistically significant correlation

Job satisfaction factor	Correlation	n
Working Conditions	.122*	338

*** Correlation is significant at the 0.001 level (2-tailed).
**Correlation is significant at the 0.01 level (2-tailed).
* Correlation is significant at the 0.05 level (2-tailed).
Note: the correlation was established using the standardized z-score

Table 13 Teachers raised in families that were ISKCON members, Vaisnavas, or Hindus: Detailed comparisons by satisfaction factor

Satisfaction factor	Group versus group	Mean	SD	Mean Difference
Advancement	yes	3.68	.50	
	no	3.41	.69	.27***
Recognition	yes	3.85	.61	
	no	3.53	.81	.32***
Supervision	yes	3.97	.41	
	no	3.74	.62	.23***
Colleagues	yes	4.07	.41	
	no	3.96	.44	.11*
Working Conditions	yes	3.63	.49	
	no	3.46	.62	.17**
Pay	yes	2.92	.67	
	no	2.64	.83	.28**
Security	yes	3.69	.93	
	no	3.42	1.00	.27*
ISKCON organizational management	yes	3.61	.57	
	no	3.22	.65	.39***
Overall satisfaction	yes	4.10	.39	
	no	3.86	.57	.24***

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 14 Teachers' educational level: Post hoc multiple comparisons tests between pairs of groups by satisfaction factor, Scheffe

Satisfaction factor	Group versus group	Mean	SD	Mean difference
Advancement	Masters or doctorate	4.11	.37	
	Some graduate	3.80	.60	.32*
Recognition	Masters or doctorate	3.91	.62	
	Some graduate	3.36	.70	.56**
Supervision	Masters or doctorate	3.94	.40	
	Some graduate	3.59	.52	.35*
Security	Masters or doctorate	3.85	.84	
	Secondary	3.23	1.03	.62**
ISKCON Organizational Management	Secondary	3.53	.68	
	Some university	3.13	.75	.40*
	Masters or doctorate	3.54	.49	
	Some university	3.13	.75	.41*
Overall Satisfaction	Masters or doctorate	4.11	.37	
	Some graduate	3.80	.60	.32*

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 15 Whether teachers were ISKCON members: Detailed comparisons by satisfaction factor

Satisfaction factor	Group versus group	Mean	SD	Mean Difference
Advancement	yes	3.43	.63	
	no	3.71	.50	-.28***
Recognition	yes	3.61	.75	
	no	3.82	.63	-.21**
Supervision	yes	3.78	.56	
	no	3.96	.46	-.18**
ISKCON organizational management	yes	3.33	.68	
	no	3.55	.55	-.22**
Overall satisfaction	yes	3.91	.54	
	no	4.08	.42	-.17**

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 16 Whether teachers were raised in dominantly Hindu or Vaisnava cultures: Detailed comparisons by satisfaction factor

Satisfaction factor	Group versus group	Mean	SD	Mean Difference
Advancement	yes	3.67	.51	
	no	3.39	.69	.28***
Recognition	yes	3.80	.63	
	no	3.58	.80	.22**
Supervision	yes	3.94	.46	
	no	3.76	.60	.18**
ISKCON organizational management	yes	3.58	.56	
	no	3.22	.67	.36***
Overall satisfaction	yes	4.10	.40	
	no	3.83	.57	.27***

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 17 Whether teachers had government teacher licensure: Detailed comparisons by satisfaction factor

Satisfaction factor	Group versus group	Mean	SD	Mean Difference
Work Itself	yes	4.20	.47	
	no	4.08	.41	.12*
Responsibility	yes	4.27	.36	
	no	4.19	.39	.08*
Colleagues	yes	4.07	.43	
	no	3.96	.42	.11*
Security	yes	3.74	.91	
	no	3.43	1.00	.31**
Overall satisfaction	yes	4.07	.49	
	no	3.90	.49	.17**

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Question 12

Research question 12: There will be a relationship between overall satisfaction as well as the four motivating factors or the six hygiene factors and school characteristics such as: (a) urban or rural environment, (b) boarding or day students, (c) co-educational or single sex, (d) age of students, (e) percentage of students from ISKCON families, (f) basis of financing, (g) cultural background of students (e.g. ethnic Indian Hindus), (h) spiritual and religious practices included in school day, and (i) predominant religion of local area. Results showing how many job satisfaction factors—the ten separate factors and overall satisfaction—have a statistically significant relationship with school characteristic or policy variables, are shown in Figure 3. Details showing only the statistically significant results of the ANOVA calculation are shown in Table 18. Further details of only the significant relationships between each school characteristics and satisfaction factors are found in Tables 19-45. Scheffe post hoc calculations are shown in Tables 19-45 whenever appropriate. Please note that sometimes a school factor has a significant overall relationship to a satisfaction factor, but there are no significant differences between individual aspects of that characteristic and the satisfaction factor. In other words, a school characteristic may be listed in the ANOVA table as having a significant relationship with a particular satisfaction factor, but that satisfaction factor is not listed in the Sheffe post hoc table for that characteristic. These situations generally occurred when there was a very small group of teachers who reported a particular aspect of a school characteristic. Because this is a study of a population estimate, rather than a purposeful sample, such apparent discrepancies simply reflect the fact that the total amount of Krishna teachers is small rather than any type of error or bias.

Teacher satisfaction is significantly greater when student achievement is higher. This relationship exists between students' academic achievement and all 11 variables of Krishna teachers' job satisfaction. Teachers in schools for girls only have significantly lower satisfaction, with teachers in co-educational schools generally having higher satisfaction, for all variables except for work itself and responsibility. Teachers' satisfaction is greater when more students have a different native language than the language of instruction for all satisfaction variables except: (a) responsibility, (b) colleagues, and (c) overall satisfaction. Teachers have significantly higher satisfaction when there are more students from ethnic Indian Hindu families in all areas except: (a) work itself, (b) responsibility, and (c) colleagues.

Teachers are significantly more satisfied when the school is in a region dominated by a Hindu or Vaisnava culture in the areas of: (a) advancement, (b) recognition, (c) supervision, (d) pay, (e) security, (f) ISKCON organizational management, and (g) overall satisfaction. A school's chief source of funds is significantly related to teachers' satisfaction in the areas of: (a) work itself, (b) responsibility, (c) recognition, (d) colleagues, (e) working conditions, and (f) security. In the area of security, teachers are most satisfied when the chief source of funds is from the government. Having donations as the main funding is least satisfying for teachers, unless relying mostly on donations is compared to having no chief source of funds.

The age of the school's youngest students, with generally younger ages being more satisfying, is significantly related to teachers' satisfaction in the areas of: (a) work itself, (b) advancement, (c) supervision, (d) security, (e) ISKCON organizational management, and (f) overall satisfaction. Teachers are significantly more satisfied when fewer students receive

financial aid, in the areas of: (a) work itself, (b) responsibility, (c) recognition, (d) colleagues, and (e) overall satisfaction.

Having more than half of the eligible children in the local community attend the Krishna school is significantly more satisfying to Krishna teachers in the areas of: (a) advancement, (b) pay, (c) ISKCON organizational management, and (d) overall satisfaction. Krishna teachers are significantly less satisfied when more students' families are ISKCON members, in the areas of advancement and ISKCON organizational management. In the area of security, teachers were more satisfied when more of the students came from ISKCON families. There is a significant relationship in the ANOVA *F* test between the percentage of students from ISKCON families and overall satisfaction, but the Scheffe post hoc test did not show any significant differences between sub-categories for this measure.

When students are required to have early morning spiritual worship and practices, teachers are significantly more satisfied in the areas of: (a) advancement, (b) supervision, (c) pay, and (d) ISKCON organizational management. If teachers are required to relate academic instruction to Krishna consciousness they are significantly more satisfied in the areas of: (a) advancement, (b) supervision, (c) ISKCON organizational management, and (d) overall satisfaction. When students have guidelines for the use of media at home, teachers are significantly more satisfied in the areas of: (a) advancement, (b) supervision, (c) pay, and (d) ISKCON organizational management.

The following three school characteristic variables are only significantly related to extrinsic hygiene satisfaction factors. (1)Whether the school is boarding, day, or a combination is significantly related to teachers' satisfaction in the areas of: (a) pay, (b) security, (c) ISKCON organizational management, and (d) overall satisfaction. Teachers'

satisfaction with security is lower for boarding only schools; for the other factors, higher satisfaction is related to working in a school that is boarding only. (2) When students are not trained in technology due to lack of resources, teachers' satisfaction is significantly less in the areas of: (a) working conditions, (b) pay, (c) security, and (d) overall satisfaction. (3) The way in which most teachers are compensated (i.e. salary, given living facility with or without money, or volunteers) is significantly related to teacher satisfaction in the areas of: (a) working conditions, (b) pay, and (c) ISKCON organizational management. Generally, teachers are more satisfied with salaries, and least satisfied with receiving living facility and money. However, they are more satisfied with receiving living facility and money than working as volunteers with no type of compensation.

The age of the school's oldest students is significantly related to teacher satisfaction in the areas of: (a) advancement, (b) recognition, and (c) pay, with, generally, older students related to higher satisfaction. If students are required to have a program of worship and spiritual practice in the school day, teachers are significantly less satisfied in the areas of: (a) work itself, (b) recognition, and (c) working conditions. Whether Vaisnava festival observance is a required part of the school program is significantly related to higher teacher satisfaction in the areas of: (a) responsibility, (b) colleagues, and (c) ISKCON organizational management. Whether students are required to learn Vaisnava practices such as deity worship is significantly related to lower teacher satisfaction in the areas of: (a) work itself, (b) colleagues, and (c) security. Whether teachers and/or students are required to wear any aspects of Vaisnava traditional dress is significantly related to lower teacher satisfaction in the areas of work itself and security. Whether the school is in a rural or urban location is significantly related to teacher satisfaction in the areas of advancement and security.

Teachers are more satisfied with urban or rural locations than they are with other types of surroundings, such as being located in suburbia or villages.

Only extrinsic hygiene factors have a significant relationship to whether students are required to learn philosophy, scripture verse memorization, and Vaisnava etiquette. Whether Krishna philosophy is required to be taught is significantly related to higher teacher satisfaction in the areas of supervision and security. Whether students are required to memorize scripture verses is significantly related to higher teacher satisfaction in the areas of supervision and ISKCON organizational management. Whether students are required to learn and practice Vaisnava etiquette is significantly related to higher teacher satisfaction in the area of ISKCON organizational management. Teachers are significantly more satisfied when classrooms are organized by grade rather than by multi-level in the intrinsic motivational area of advancement. There is no significant relationship between whether students are required to follow a vegetarian diet at home and any teacher satisfaction variables.

Student academic achievement: a note

The only variable among all school characteristics and policies, even among all teacher demographics, that is significantly related to all satisfaction variables, is the level of student academic achievement. For that reason alone it merits particular attention. In addition, the premise of this study is that teacher job satisfaction is a single significant predictor of schools' effectiveness (Bogler, 2002). It is, therefore, not surprising that there is a strong relationship between Krishna teachers' higher satisfaction in all areas, including overall, and the degree to which their students are achieving academically. This relationship is discussed further in Chapter five.

Figure 3 Number of job satisfaction factors for each independent variable with a significant relationship

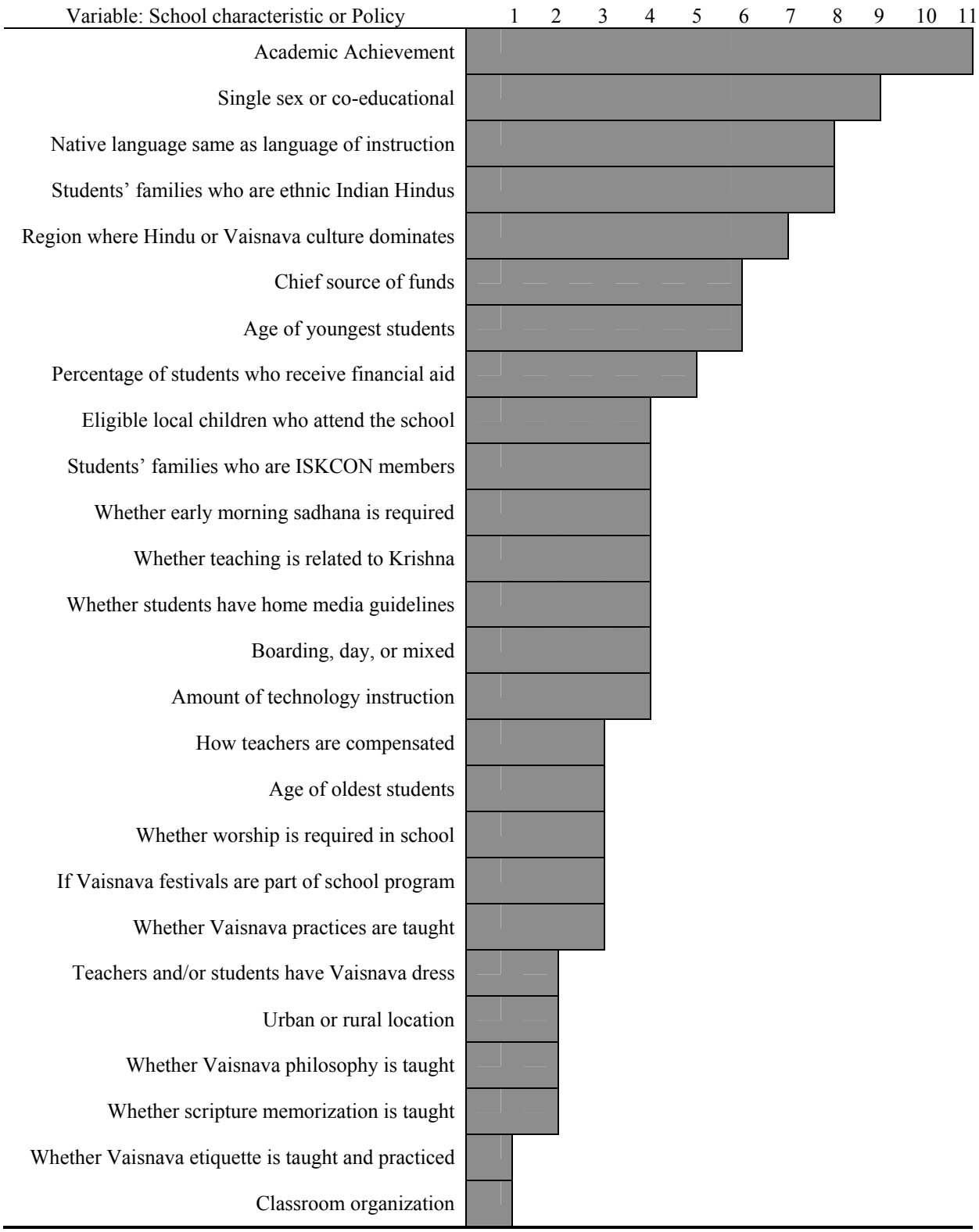


Table 18 ANOVA for School Characteristics and Job Satisfaction Factors

Relationship Between School Characteristics and Job Satisfaction Factors, part 1

Variable: School Characteristic or Policy	Job satisfaction factors for each independent variable where there was a significant difference in means (df between groups, df within groups)=F										
	Work Itself	Advancement	Responsibility	Recognition	Supervision	Colleagues	Working Conditions	Pay	Security	ISKCON Organization	Overall Satisfaction
Academic Achievement	(4,303)= 8.46***	(4,303)= 4.799**	(4,303)= 3.90**	(4,303)= 9.92***	(4,303)= 9.42***	(4,303)= 5.64***	(4,303)= 8.53***	(4,303)= 4.26**	(4,302)= 2.87*	(4,304)= 2.93*	(4,305)= 12.88***
Single sex or co-educational		(2,331)= 7.79***	(2,331)= 3.82*		(2,331)= 6.41**	(2,331)= 5.24**	(2,331)= 3.10*	(2,331)= 9.63***	(2,330)= 3.33*	(2,333)= 3.62*	(2,334)= 6.41**
Native language same as language of instruction	(1,328)= 5.48*	(1,328)= 17.72***		(1,328)= 14.32***	(1,328)= 14.21***		(1,328)= 7.54**	(1,328)= 6.67*	(1,327)= 13.19***	(1,329)= 35.44***	
Students' families who are ethnic Indian Hindus		(4,321)= 10.17***		(4,321)= 3.50**	(4,321)= 4.19**		(4,321)= 3.39*	(4,321)= 6.86***	(4,321)= 2.96*	(4,323)= 14.39***	(4,323)= 8.31***
Region where Hindu or Vaisnava culture is dominant		(1,325)= 26.97***		(1,325)= 17.73***	(1,325)= 7.83**			(1,325)= 6.26*	(1,324)= 7.27**	(1,328)= 20.10***	(1,328)= 24.08***
Chief source of funds	(3,302)= 9.75***		(3,302)= 7.08***	(3,302)= 2.97*		(3,302)= 3.74*	(3,302)= 3.67*		(3,302)= 13.40***		
Age of youngest students	(5,328)= 2.87*	(5,328)= 2.95*			(5,328)= 2.46*				(5,327)= 4.61***	(5,330)= 2.56*	(5,331)= 2.94*
Percentage of students who receive financial aid	(2,268)= 9.56***		(2,268)= 3.55*	(2,268)= 6.54**		(2,268)= 5.25**					(2,269)= 3.76*

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Relationship Between School Characteristics and Job Satisfaction Factors, part 2

Variable: School Characteristic or Policy	Job satisfaction factors for each independent variable where there was a significant difference in means (df between groups, df within groups)=F									
	Work Itself	Advancement	Responsibility	Recognition	Supervision	Colleagues	Working Conditions	Pay	Security	ISKCON Organization	Overall Satisfaction
Eligible local children who attend the school		(1,317)= 5.63*						(1,317)= 7.08**		(1,320)= 15.98***	(1,319)= 5.39*
Students' families who are ISKCON members		(4,320)= 6.67***							(4,319)= 5.72***	(4,322)= 4.89**	(4,322)= 2.88*
Whether early morning sadhana is required		(1,329)= 8.83**			(1,329)= 4.62*			(1,329)= 4.63*		(1,329)= 28.43***	
Whether teaching is related to Krishna		(1,326)= 16.03***			(1,326)= 13.12***					(1,327)= 17.80***	(1,327)= 18.44***
Whether students have home media guidelines		(1,322)= 18.64***			(1,322)= 6.98**			(1,322)= 3.88*		(1,322)= 21.12***	
Boarding, day, or mixed								(2,331)= 7.85***	(2,330)= 5.44**	(2,333)= 7.65**	(2,334)= 3.97*
Amount of technology instruction							(3,331)= 3.98**	(3,331)= 11.44***	(3,330)= 9.84***		(3,333)= 3.13*
How teachers are compensated							(3,327)= 3.02*	(3,327)= 461**		(3,328)= 6.79***	
Age of oldest students		(4,331)= 2.73*		(4,331)= 2.61*				(4,331)= 3.92**			

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Relationship Between School Characteristics and Job Satisfaction Factors, part 3

Variable: School Characteristic or Policy	Job satisfaction factors for each independent variable where there was a significant difference in means (df between groups, df within groups)=F										
	Work Itself	Advancement	Responsibility	Recognition	Supervision	Colleagues	Working Conditions	Pay	Security	ISKCON Organization	Overall Satisfaction
Whether worship is required in school	(1,330)= 4.39*			(1,330)= 4.72*			(1,330)= 5.39*				
If Vaisnava festivals are part of school program			(1,332)= 6.24*			(1,332)= 7.41**				(1,322)= 7.59**	
If teaching Vaisnava practices	(1,325)= 7.22**					(1,325)= 5.87*			(1,325)= 7.28**		
If teachers and/or students have Vaisnava dress	(1,332)= 18.32***								(1,332)= 13.13***		
Urban or rural location		(2,332)= 4.88*							(2,331)= 3.70*		
If teaching philosophy					(1,323)= 7.78**				(1,322)= 4.46*		
If teaching scripture memorization					(1,326)= 6.75*					(1,327)= 12.09**	
If Vaisnava etiquette is taught and practiced										(1,330)= 11.01**	
Classroom organization		(1,330)= 5.274*									

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 19 Academic Achievement: Post hoc multiple comparisons tests between pairs of groups with regard to how well all the schools' students performed, overall, on national academic examinations, for each satisfaction factor, part 1

Satisfaction factor	Group versus group	Mean	SD	Mean difference
Work Itself	Far superior	4.28	.42	
	average	3.90	.44	.37***
	Far superior	4.28	.42	
	Lower than average	3.83	.43	.45*
	Better than average	4.19	.42	
	average	3.90	.44	.28**
Advancement	Better than average	3.66	.56	
	average	3.38	.61	.28*
Responsibility	Far superior	4.37	.39	
	average	4.10	.41	.27**
Recognition	Better than average	3.86	.61	
	average	3.33	.74	.53***
	Better than average	3.86	.61	
	Lower than average	3.08	.92	.78**
Supervision	Far superior	3.96	.62	
	average	3.59	.42	.37**
	Better than average	3.95	.44	
	average	3.59	.42	.36***.
	Better than average	3.95	.44	
	Lower than average	3.50	.49	46*

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 20 Academic Achievement: Post hoc multiple comparisons tests between pairs of groups with regard to how well all the schools' students performed, overall, on national academic examinations, for each satisfaction factor, part 2

Satisfaction factor	Group versus group	Mean	SD	Mean difference
Working Conditions	Far superior	3.68	.57	
	average	3.25	.48	.43***
	Better than average	3.62	.53	
	average	3.25	.48	.37***
Pay	Far superior	3.03	.82	
	Far below average	1.91	.73	1.12*
Security	Better than average	3.73	.98	
	average	3.26	.87	.47*
ISKCON Organizational Management	Better than average	3.50	.59	
	average	3.20	.62	.29*
Overall Satisfaction	Far superior	4.20	.40	
	average	3.72	.56	.48***
	Far superior	4.20	.40	
	Lower than average	3.51	.55	.68***
	Better than average	4.05	.43	
	average	3.72	.56	.32***
	Better than average	4.05	.43	
	Lower than average	3.51	.55	.53**

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 21 Co-educational or single sex: Post hoc multiple comparisons tests between pairs of groups by satisfaction factor, Scheffe

Satisfaction factor	Group versus group	Mean	SD	Mean difference
Advancement	Boys only	3.46	.67	
	Girls only	2.90	.44	.55*
	Co-educational	3.59	.58	
	Girls only	2.90	.44	.68**
Supervision	Co-educational	3.90	.51	
	Boys only	3.66	.47	.25*
	Co-educational	3.90	.51	
	Girls only	3.51	.72	.39*
Colleagues	Co-educational	4.04	.43	
	Boys only	3.83	.45	.21*
Pay	Boys only	3.29	.71	
	Girls only	2.62	.73	.66*
	Boys only	3.29	.71	
	Co-educational	2.74	.73	.54***
Security	Co-educational	3.61	1.00	
	Boys only	3.20	.66	.41*
ISKCON Organizational Management	Boys only	3.51	.53	
	Girls only	2.95	.28	.56*
	Co-educational	3.46	.65	
	Girls only	2.95	.28	.50*
Overall Satisfaction	Co-educational	4.02	.48	
	Girls only	3.55	.61	.47**

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 22 Native language of students: Detailed comparisons with regard to whether or not students' language is the same as the language of instruction, by satisfaction factor

Satisfaction factor	Group versus group	Mean	SD	Mean Difference
Work Itself	yes	4.06	.43	
	no	4.18	.44	-.12*
Advancement	yes	3.40	.64	
	no	3.68	.52	-.28***
Recognition	yes	3.54	.72	
	no	3.84	.68	-.30***
Supervision	yes	3.74	.59	
	no	3.96	.52	-.22***
Working Conditions	yes	3.46	.58	
	no	3.63	.52	-.17**
Pay	yes	2.69	.81	
	no	2.90	.68	-.39*
Security	yes	3.37	1.00	
	no	3.75	.90	-.38***
ISKCON organizational management	yes	3.22	.64	
	no	3.61	.57	-.39***

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 23 Students' ethnicity: Post hoc multiple comparisons tests between pairs of groups with regard to percentage of students from ethnic Indian Hindu families by satisfaction factor, Scheffe

Satisfaction factor	Group versus group	Mean	SD	Mean difference
Advancement	More than half	3.78	.54	
	None	3.43	.66	.35*
	More than half	3.78	.54	
	Less than half	3.19	.66	.59***
	All or most	3.67	.47	
	Less than half	3.19	.66	.47***
Recognition	More than half	3.86	.63	
	None	3.47	.93	.39*
Supervision	More than half	3.99	.46	
	None	3.66	.70	.33*
	All or most	3.93	.41	
	None	3.66	.70	.27*
Working Conditions	Less than half	3.70	.61	
	None	3.37	.62	.34*
Pay	About half	3.55	.92	
	None	2.53	.73	1.02*
Security	All or most	3.70	.90	
	None	3.21	1.00	.48*
ISKCON Organizational Management	More than half	3.65	.45	
	None	3.17	.72	.48***
	More than half	3.65	.45	
	Less than half	3.06	.67	.59***
	All or most	3.62	.55	
	None	3.17	.72	.44***
	All or most	3.62	.55	
	Less than half	3.06	.67	.55***
Overall Satisfaction	More than half	4.10	.35	
	None	3.75	.63	.34**
	All or most	4.11	.38	
	None	3.75	.63	.35***

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 24 Schools' cultural region: Detailed comparisons with regard to whether or not a Krishna school is located in a region where Hindu or Vaisnava culture dominates, by satisfaction factor

Satisfaction factor	Group versus group	Mean	SD	Mean Difference
Advancement	yes	3.67	.52	
	no	3.32	.67	.35***
Recognition	yes	3.83	.60	
	no	3.49	.84	.34***
Supervision	yes	3.92	.45	
	no	3.74	.64	.18**
Pay	yes	2.88	.72	
	no	2.66	.81	.22*
Security	yes	3.69	.93	
	no	3.38	1.02	.31**
ISKCON organizational management	yes	3.55	.54	
	no	3.23	.72	.32***
Overall satisfaction	yes	4.08	.43	
	no	3.80	.57	.28***

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 25 Funding: Post hoc multiple comparisons tests between pairs of groups with regard to the chief source of funds by satisfaction factor, Scheffe

Satisfaction factor	Group versus group	Mean	SD	Mean difference
Work Itself	Tuition and fees	4.22	.40	
	Donations/fundraising	3.94	.43	.28***
Responsibility	Government	4.40	.35	
	Donations/fundraising	4.09	.37	.31*
	Tuition and fees	4.28	.35	
	Donations/fundraising	4.09	.37	.19**
Recognition	Tuition and fees	3.80	.69	
	Donations/fundraising	3.54	.69	.26*
Colleagues	Tuition and fees	4.06	.41	
	Donations/fundraising	3.89	.43	.17*
Working Conditions	Government	3.80	.65	
	No chief source	3.28	.75	.52*
Security	Government	3.81	1.06	
	No chief source	2.58	1.07	1.22**
	Donations/fundraising	3.37	.83	
	No chief source	2.58	1.07	.79**
	Tuition and fees	3.76	.93	
	No chief source	2.58	1.07	1.17***
	Tuition and fees	3.76	.93	
	Donations/fundraising	3.37	.83	.39*

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 26 Students' age: Post hoc multiple comparisons tests between pairs of groups with regard to age of youngest students by satisfaction factor, Scheffe

Satisfaction factor	Group versus group	Mean	SD	Mean difference
Advancement	4-6 years	3.60	.59	
	11-13 years	3.02	.76	.59*
Security	4-6 years	3.71	.93	
	Less than 1 year	2.80	.91	.91**
Overall Satisfaction	Less than 1 year	4.31	.30	
	11-13 years	3.74	.66	.58*

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 27 Financial aid to students: Post hoc multiple comparisons tests between pairs of groups with regard to percentage of students who receive financial aid by satisfaction factor, Scheffe

Satisfaction factor	Group versus group	Mean	SD	Mean difference
Work Itself	Less than half	4.14	.45	
	More than half	3.90	.49	.24*
	Very few or none	4.22	.37	
	More than half	3.90	.49	.32***
Responsibility	Less than half	4.34	.42	
	More than half	4.14	.39	.20*
Recognition	Less than half	3.85	.65	
	More than half	3.36	.87	.50**
Colleagues	Less than half	4.09	.44	
	More than half	3.83	.38	.26**
	Very few or none	4.02	.41	
	More than half	3.83	.38	.19*
Overall Satisfaction	Less than half	4.02	.41	
	More than half	3.79	.65	.23*
	Very few or none	4.00	.46	
	More than half	3.79	.65	.22*

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 28 Attendance: Detailed comparisons with regard to whether or not more than half of eligible children in the local community attended the school by satisfaction factor, Scheffe

Satisfaction factor	Group versus group	Mean	SD	Mean difference
Advancement	yes	3.64	.52	
	no	3.48	.66	.16*
Pay	yes	2.90	.73	
	no	2.68	.72	.12**
ISKCON Organizational Management	yes	3.57	.56	
	no	3.28	.69	.29***
Overall Satisfaction	yes	4.05	.42	
	no	3.91	.58	.14*

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 29 ISKCON membership, students: Post hoc multiple comparisons tests between pairs of groups with regard to percentage of students whose families were ISKCON members by satisfaction factor, Scheffe

Satisfaction factor	Group versus group	Mean	SD	Mean difference
Advancement	Less than half	3.70	.51	
	All or most	3.29	.73	.41***
Security	Less than half	3.72	.97	
	None	2.95	1.04	.77***
	All or most	3.63	.88	
	None	2.95	1.04	.69**
ISKCON Organizational Management	Less than half	3.57	.49	
	All or most	3.25	.76	.32**

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 30 Early morning sadhana: Detailed comparisons with regard to whether students are required to have early morning sadhana (religious practice) by satisfaction factor

Satisfaction factor	Group versus group	Mean	SD	Mean Difference
Advancement	yes	3.61	.55	
	no	3.39	.70	.22**
Supervision	yes	3.90	.48	
	no	3.76	.62	.26*
Pay	yes	2.86	.72	
	no	2.66	.79	.20*
ISKCON organizational management	yes	3.54	.58	
	no	3.13	.69	.41***

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 31 Religious academics: Detailed comparisons with regard to whether teachers are required to relate academic instruction to Krishna consciousness by satisfaction factor

Satisfaction factor	Group versus group	Mean	SD	Mean Difference
Advancement	yes	3.63	.55	
	no	3.30	.68	.33***
Supervision	yes	3.92	.48	
	no	3.66	.63	.26***
ISKCON organizational management	yes	3.51	.62	
	no	3.15	.58	.36***
Overall Satisfaction	yes	4.05	.47	
	no	3.76	.53	.29***

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 32 Media guidelines: Detailed comparisons with regard to whether students have home media guidelines

Satisfaction factor	Group versus group	Mean	SD	Mean Difference
Advancement	yes	3.66	.51	
	no	3.37	.68	.29***
Supervision	yes	3.92	.46	
	no	3.77	.61	.15**
Pay	yes	2.85	.69	
	no	2.68	.86	.17*
ISKCON organizational management	yes	3.56	.58	
	no	3.23	.66	.33***

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 33 Boarding or day: Post hoc multiple comparisons tests between pairs of groups with regard to whether schools are exclusively boarding, exclusively day, or a mixture, by satisfaction factor, Scheffe

Satisfaction factor	Group versus group	Mean	SD	Mean Difference
Pay	Boarding only	3.50	.65	
	Day only	2.73	.77	.77**
	Boarding only	3.50	.65	
	Mixed	2.84	.66	.66**
Security	Day only	3.54	.96	
	Boarding only	2.87	.81	.67*
	Mixed	3.72	.98	
	Boarding only	2.87	.81	.85**
ISKCON organizational management	Boarding only	4.02	.54	
	Day only	3.38	.65	.64**
	Boarding only	4.02	.54	
	Mixed	3.48	.58	.54**
Overall Satisfaction	Boarding only	4.30	.32	
	Mixed	3.93	.50	.37*

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 34 Use of technology: Post hoc multiple comparisons tests between pairs of groups with regard to whether students are trained in the use of technology such as computers, by satisfaction factor, Scheffe

Satisfaction factor	Group versus group	Mean	SD	Mean Difference
Working Conditions	Optional instruction	3.64	.56	
	No, lack of resources	3.35	.54	.29*
Pay	Regular & required instruction	2.98	.82	
	No, lack of resources	2.42	.67	.56***
	Optional instruction	2.73	.57	
	No, lack of resources	2.42	.67	.31*
	No, conflict with school mission	3.22	.71	
	No, lack of resources	2.42	.67	.80**
Security	Regular & required instruction	3.62	.96	
	No, lack of resources	3.06	.94	.56**
	Optional instruction	3.84	.90	
	No, lack of resources	3.06	.94	.78***
Overall Satisfaction	Regular & required instruction	4.11	.47	
	No, lack of resources	3.90	.53	.21*

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 35 Teacher compensation: Post hoc multiple comparisons tests between pairs of groups with regard to the way in which most teachers are compensated, by satisfaction factor Scheffe

Satisfaction factor	Group versus group	Mean	SD	Mean difference
Pay	Salaries	2.87	.73	
	No compensation	2.46	.60	.40**
ISKCON Organizational Management	Salaries	3.48	.62	
	Living place & money	2.94	.79	.53**
	No compensation	3.55	.50	
	Living place & money	2.94	.79	.61**

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 36 Students' age: Post hoc multiple comparisons tests between pairs of groups with regard to age of oldest students, by satisfaction factor, Scheffe

Satisfaction factor	Group versus group	Mean	SD	Mean difference
Advancement	11-13 years old	3.62	.60	
	7-10 years old	3.15	.80	.47*
Pay	11-13 years old	2.88	.85	
	7-10 years old	2.27	.83	.62*
	16-18 years	2.89	.66	
	7-10 years old	2.27	.83	.63*

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 37 Religious practice: Detailed comparisons with regard to whether sadhana, religious practice, is required in school, by satisfaction factor

Satisfaction factor	Group versus group	Mean	SD	Mean Difference
Work Itself	yes	4.11	.42	
	no	4.22	.49	-.11*
Recognition	yes	3.65	.72	
	no	3.85	.67	-.20*
Working Conditions	yes	3.50	.55	
	no	3.67	.56	-.17*

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 38 Religious festivals: Detailed comparisons with regard to if Vaisnava festival observance is a required part of the school program, by satisfaction factor

Satisfaction factor	Group versus group	Mean	SD	Mean Difference
Responsibility	yes	4.24	.36	
	no	4.07	.53	.17*
Colleagues	yes	4.03	.42	
	no	3.82	.48	.21**
ISKCON organizational management	yes	3.48	.63	
	no	3.17	.57	.31**

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 39 Religious worship: Detailed comparisons with regard to if Vaisnava practices such as Deity worship are a required part of instruction, by satisfaction factor

Satisfaction factor	Group versus group	Mean	SD	Mean Difference
Work Itself	yes	4.09	.43	
	no	4.22	.45	-.13**
Colleagues	yes	3.97	.41	
	no	4.09	.45	-.12*
Security	yes	3.46	.92	
	no	3.77	1.07	-.31**

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 40 Religious dress: Detailed comparisons with regard to if teachers and/or students are required to wear any aspect of traditional Vaisnava dress, by satisfaction factor

Satisfaction factor	Group versus group	Mean	SD	Mean Difference
Work Itself	yes	4.07	.44	
	no	4.29	.40	-.22***
Security	yes	3.46	.96	
	no	3.88	.94	-.42***

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 41 School location: Post hoc multiple comparisons tests between pairs of groups with regard to school location, by satisfaction factor, Scheffe

Satisfaction factor	Group versus group	Mean	SD	Mean difference
Advancement	Urban	3.62	.55	
	Not urban or rural	3.24	.70	.38**
	Rural	3.57	.60	
	Not urban or rural	3.24	.70	.33*
Security	Urban	3.70	.88	
	Not urban or rural	3.18	.85	.53*

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 42 Religious philosophy classes: Detailed comparisons with regard to whether or not Vaisnava scriptural philosophy is required to be taught, by satisfaction factor

Satisfaction factor	Group versus group	Mean	SD	Mean Difference
Supervision	yes	3.89	.49	
	no	3.67	.64	.22**
Security	yes	3.63	.92	
	no	3.30	1.20	.33*

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 43 Scripture verses: Detailed comparisons with regard to whether or not Vaisnava scripture verses are required to be memorized, by satisfaction factor

Satisfaction factor	Group versus group	Mean	SD	Mean Difference
Supervision	yes	3.89	.50	
	no	3.61	.63	.27*
ISKCON Organizational Management	yes	3.48	.62	
	no	3.04	.60	.44**

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 44 Cultural etiquette: Detailed comparisons with regard to whether students are taught Vaisnava etiquette and expected to practice it, by satisfaction factor

Satisfaction factor	Group versus group	Mean	SD	Mean Difference
ISKCON Organizational Management	yes	3.48	.64	
	no	3.14	.52	.34**

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

Table 45 Graded or un-graded classrooms: Detailed comparisons with regard to whether classrooms were organized by grade/age or multi-level, by satisfaction factor

Satisfaction factor	Group versus group	Mean	SD	Mean Difference
Advancement	Grouped by age or grade	3.61	.59	
	Multi-level	3.45	.60	.16*

***difference in means between groups is significant at p<.001
**difference in means between groups is significant at p<.01
*difference in means between groups is significant at p<.05

CHAPTER V

Implications and Interpretation

Overview

The purpose of the study was to determine if selected teacher variables such as the work itself, advancement, International Society for Krishna Consciousness (ISKCON) organizational relationships, working conditions, and pay are correlated to the level of overall job satisfaction of teachers in Hare Krishna schools at the primary or secondary level. This study also examined the demographics of Krishna teachers, the characteristics of their schools, and what relationships these had with how well the teachers are satisfied in terms of ten satisfaction factors and overall job satisfaction.

A complete census of teachers in Krishna schools worldwide was attempted with a survey instrument. Responses were analyzed using correlations for the continuous variables and one-way ANOVA *F* test for the categorical variables. Of a total of 377 teachers, 344 responded, or about a 90% response rate for the entire population. This high response rate was achieved through the diligence of the school leaders and contact persons throughout the world over a four month period. The study covered 32 Krishna schools, of which three small schools in America recently closed. By far the largest Krishna schools are located in India, which also contained 12 of the schools in this study. Please see Appendix five for a complete table of all the schools in this study, and the number of teachers per school.

The information this study reveals has never been gathered before, either by members of the Hare Krishna Movement or by those studying it from outside. When this researcher asked the secretary of ISKCON's International Governing Body Commission (GBC), in the summer of 2005, for a list of current Krishna schools, many existing schools were not listed and many schools on the list were closed, some for more than a decade. For example, not only this researcher, but also almost all the other Krishna school leaders worldwide, were not aware of the existence of one of the largest schools in the Krishna Movement, in Tripura, India.

From the opening of the first Krishna schools through the late 1980s, some facts were collected annually on Krishna schools (Urmila, 2005), but there has never been anything close to comprehensive reporting on teacher demographics, school characteristics, and school policies. Certainly no one has ventured beyond a gathering of the most basic facts to examine whether or not Krishna school teachers are happy in their profession, and, if so, what factors do and do not contribute to their satisfaction. As one teacher wrote, "Thank you very much for doing this survey because this helps us to know what is really happening in the gurukulas [literally residence of the teacher; ancient model of Krishna schools where students lived with the teacher's family and was given broad training]." Not only is this study the first comprehensive attempt at gathering information about Krishna schools, but it also represents the first time since 1988 that teachers have been asked about their knowledge of international Krishna educational policies and programs. "On a local level there doesn't exist precise information about the education ministry of ISKCON," as one teacher put it in survey comments.

General Reflections on Results

This researcher had assumed that the factors which influenced job satisfaction for Krishna teachers might differ from those of teachers in secular schools, or even other religious schools. This study demonstrated that all ten job satisfaction factors have a statistically significant correlation with overall satisfaction for Krishna school teachers. All but one, security, was significant at $p<.01$. Just as qualitative and quantitative research on the members of the Hare Krishna movement (such as Danier, 1974; Mukunda, 2001; Shin, 1987; Weiss & Mendoza, 1990) found Krishna devotees to correspond to the general population in their intelligence and psychology, so this study indicates that what encourages and discourages teachers in Krishna schools parallels the sources of satisfaction of teachers in general.

Krishna school teachers showed the strongest correlation between overall satisfaction and the following: (a) advancement, (b) colleagues, (c) working conditions, (d) supervision, and (e) ISKCON organizational management. Among these, the supervision factor had the strongest correlation with overall satisfaction. Only one of these four, advancement, is an intrinsic motivator; the rest are extrinsic hygiene factors.

Considering first the area of advancement, it is of note that 91 out of the 344 teachers, or 26.5%, reported they hold some administrative position in addition to teaching. It is often the case, in this researchers' experience, that a Krishna school administrator more closely resembles the principal teacher of pre-industrial schools (Spring, 2001) than the more modern Western model of a manager who may only visit classrooms for mandated evaluations and rarely, if ever, teach a regular class. Krishna school principals commonly provide regular classroom instruction, even daily. Therefore, many Krishna teachers may be

able to avoid making an absolute choice between classroom teaching and job promotion. On the other hand, especially in the larger Krishna schools, the lack of opportunities for job advancement for those who wish to remain a classroom teacher may be similar to the situation in many Western schools. As one teacher wrote in the open comment section at the end of the survey, "Answer of 'no' to some of the questions may be misleading...as do you have opportunities for upward mobility...because that really isn't an aspect of the school structure."

The strong correlation between advancement and overall satisfaction may also be related to the way the term advancement is used in Krishna jargon. To advance, even professionally, is likely to signify for Krishna teachers an internally perceived increase in personal purity, dedication, and spiritual happiness, whether or not there is a concomitant raise in title, authority, or responsibility. That kind of spiritual advancement should lead to overall satisfaction (Bhagavad-gita 2.39 purport).

In the areas of working conditions and colleagues, one possible reason Krishna teachers enter their profession is to be in a physical environment that reminds them of Krishna, and to work with colleagues for whom spiritual perfection is important. In most Krishna schools the food, bulletin boards, music, and so forth, are connected with Krishna. Such working conditions, even if circumstances are difficult in other ways, may provide much job satisfaction, as the goal of work is to always remember Krishna (Bhagavad-gita, 9.27). Specifically with regards to colleagues, the most important element in Krishna spiritual life is to have the association of other devotees of Krishna (Srimad Bhagavatam 4.20.26) in whose company one will find "great satisfaction and bliss" (Bhagavad-gita 10.9). One may suspect that for some Krishna school teachers, the association of colleagues is more

part of the intrinsic work of teaching than an external factor. As one teacher wrote at the end of the survey instrument,

> Teaching in a Krishna school is like a dream come true for me. I feel very much privileged and honored by getting an opportunity to serve in an ISKCON school. I also enjoy every bit of time that I spend with so much pious devotees around.

Krishna teachers reported a high rate of satisfaction with ISKCON organizational management, a mean of 3.44 in a range of 1-5, or an overall mean of 48.28 out of a range of 14-70. The degree of satisfaction with organizational structure and policies seem, and reasonably so, to be related mostly to cultural or religious factors in the teachers or their work. For example, four out of the five teacher demographic variables that had a significant relationship to greater satisfaction with ISKCON organizational management involved teachers' religion or culture. They are as follows: (a) being raised in a culture that was predominantly Hindu or Vaisnava, (b) having a family of origin that was Hindu, Vaisnava, or ISKCON affiliated, (c) present self-identification as other than an ISKCON member, and (d) years teaching in a Krishna school. School characteristics that relate to satisfaction with ISKCON organizational management often concern practices and policies not likely to be found in many schools outside of the Krishna Movement, such as whether or not the school required observance of Vaisnava (the monotheistic branch of Hinduism that names the Supreme Lord as Vishnu or Krishna, and of which the Krishna Movement is a part) festivals and early morning religious practices (sadhana) for students.

It should be noted that Krishna teachers who self-identified as ISKCON members were significantly less satisfied with ISKCON organizational management. This researcher has heard many teachers express frustration and disappointment with the ISKCON

organizational systems and policies in regards to primary and secondary education. As one teacher wrote in the survey, "Certainly, from the top to the bottom, there was nowhere near enough preaching of the importance of education/spiritual training, or help and support." Some respondents who wrote final comments indicated that their satisfaction occurred in spite of ISKCON organizational management, as one teacher wrote,

> After 26 years of teaching in ISKCON schools I have to admit that most of my experiences were rewarding. However, I do not think (most of) our leaders understand the importance of this kind of education. I would like it to become one of the top priorities in Srila Prabhupada's mission. [note: Srila Prabhupada, or Prabhupada, was the founder of ISKCON or the Krishna Movement.]

It was expected that teachers' strength of religious faith or practice would affect levels of satisfaction; yet, these had significant correlations with only four and one satisfaction factor, respectively. On the other hand, Krishna school teachers, like teachers everywhere, showed a relationship between their students' higher academic achievement and a higher level of their own job satisfaction. Which is the causative agent and which the effect—satisfaction or student achievement—cannot be determined from this study. Indeed, all that can be concluded is that either they affect each other or that other factors affect both.

The effect of religious culture is rarely considered in research on education (Grace, 2003; Marshall & Gerstl-Pepin, 2005). However, culture is important to Krishna teachers' job satisfaction. The data concerning relationships between teacher demographics and satisfaction shows that teachers raised in a family of Hindus, Vaisnavas, or ISKCON members (these categories may overlap) are more satisfied overall and with each of the satisfaction factors, except the work itself and responsibility. The data concerning relationships between school characteristics and satisfaction indicates that teachers'

satisfaction in eight out of eleven areas—the ten factors and overall satisfaction— is higher if more of their students' families were ethnic Indian Hindus and if the school is located in a world region where Hindu or Vaisnava culture is dominant. This interrelationship of religion, culture, and satisfaction in Krishna teachers' work gives some indication of the value of culture even to those who ultimately seek to transcend it.

Implications for Implementation and Further Research

Policy Suggestions Based on Data of Krishna Teachers' Demographics

Highlights of findings:

- 34% of Krishna teachers are male
- Over 90% are in their first marriage or are single, never married
- About 80% of those with school-aged children send those children to Krishna schools
- Over 30% have graduate degrees
- Half identify as ISKCON members
- Most who are not ISKCON members are Hindus
- 60% are strict vegetarians
- About one third regularly chant 16 rounds of the Hare Krishna mantra
- Of those who teach academic classes, almost half have government licensure and three-fourths have a bachelor's degree or higher
- Of those who teach classes in spiritual practice or dogma, about one-fifth to one-half do not have a main indicator of strict following of Krishna religion, such as ISKCON identification, strict vegetarianism, harinama initiation, or gayatri diksa

Policy suggestions based on teacher demographic information:

- Have stricter policies for teaching classes in religious practice and dogma. Religious qualifications are important for these classes
- Meet the needs of teachers who are not ISKCON members (such as special training and facility)
- Help Krishna school teachers to be able to send their own children to Krishna schools

This study yields rich and thick data in the area of general knowledge about Krishna school teachers' demographics and their schools' characteristics and policies. A few possible areas where school leaders can use this study's data are provided here. First, Krishna school leaders can have only ISKCON members who are strict vegetarians teach classes in religious

practice (ashrama and sadhana) and religious dogma (scripture memorization and philosophy). It may not be wise to continue the current situation, where 20% of the teachers of ashrama or sadhana classes are less than strict vegetarians. Prabhupada wrote in this regard, "the teachers themselves should be fixed up initiated devotees, otherwise how the children can get [sic] the right information and example?" (Letter to Aniruddha, March 7, 1972) Presently over one-fourth of teachers of religious practice are not initiated [harinam, where one becomes a disciple and vows to be vegetarian, chant Hare Krishna a prescribed amount daily, and abstain from intoxicants, gambling, and illicit sex], and almost 30% of teachers of religious practice do not even self-identify as ISKCON members. The numbers are higher when it comes to teaching religious dogma as compared to practice. About a third of teachers of religious dogma are not ISKCON members, with about the same percentage not being strict vegetarians or having harinam initiation. As the tendency in Krishna schools has shifted to a concern over teachers' academic qualifications, it might be wise to consider that transmission of an enthusiasm for religious philosophy and practice will be difficult if the teachers themselves lack this conviction in their own life.

Second, considering the large percentage of teachers who are not ISKCON members, Krishna school leaders may wish to implement policies to meet those teachers' needs. For instance, one such teacher wrote, "Krishna teachers should be given a special dress like the way the devotees dress, because at times we also go to the temple…. Teachers need to be taught deity worship at the temple."

Third, Krishna school leaders, and ISKCON leaders in general, can implement policies to encourage all Krishna school teachers to send their school aged children to Krishna schools. Leaders may note that about 20% of the school-aged children of Krishna

school teachers are not being educated in Krishna schools. Perhaps there are teachers who do not have faith in the very schools in which they work, or perhaps the available schools cannot serve all the children needing an education.

Further Research on Krishna Teachers' Demographics

Further research regarding teacher demographics can address questions about differences in teachers by country, type of school, chief source of funds, and so forth. For example, it may be that more Krishna schools in India than in other countries are likely to hire teachers who are neither ISKCON members nor even vegetarian, perhaps because school leaders feel that an ethnic Indian Hindu teacher has enough sympathy and understanding of Krishna consciousness to teach in a Krishna school. Krishna schools in countries where Hindu or Vaisnava culture is not dominant may be more hesitant to hire non-ISKCON teachers. The Krishna schools in Africa, many of which have students who come from families that are neither ISKCON members nor ethnic Indian Hindus, may have different needs and criteria about the kind of teachers they hire.

Policy Suggestions Based on Data of Krishna School Characteristics

Highlights of findings on school characteristics:

- About one-third of teachers work in schools that are mixed day and boarding
- About 60% of teachers have half or more of the eligible students in the local community attending their school
- Only about 40% have student bodies where half or more students' native language is the same as language of instruction
- Over 90% are in schools where student achievement is between average to superior
- About 12% have more than half the students on financial aid (some work in government funded schools where such considerations are not applicable)
- 40% have all or most students from ethnic Indian Hindu families
- 19% have more than half of students from ethnic Indian Hindu families
- 19% have no students from ethnic Indian Hindu families
- 24% have all or most students from ISKCON families
- 13% have no students from ISKCON families
- Half work in schools that are mostly funded by tuition

- About three-fourths are in schools where most teachers are paid salaries
- About 70% are in schools that separate students by age or grade
- Between 60-90% are in schools that require some Krishna practices

Policy suggestions based on school characteristics information:

- Recruit more students from families in the Hare Krishna Movement to attend Krishna schools
- Increase ways to have the best of the traditional boarding school training without a residential school

First, Krishna leaders can aim to recruit more students from families in the Hare Krishna Movement. Specific policies to accomplish this would involve getting more support from ISKCON leaders, developing a system of internal ISKCON regional and international oversight and accreditation, and giving high quality information about the schools to Krishna Movement members. Ensuring that teachers are both academically and spiritually qualified and that students are well prepared for further education and vocations is also important. Presently, only 23.8% of teachers reported that all or most of their students come from ISKCON families, and more than 40% of teachers work in schools where less than half of the community's eligible students attend.

Second, for students who are not going to live in ashrama (traditional boarding) schools, leaders who wish to be faithful to the vision of the Krishna Movement's founder, Prabhupada, need innovative ways to keep the essence of traditional gurukula education. One solution, which the schools in which most Krishna teachers work have adopted, is to increase specific programs of Vaisnava practice and philosophy as part of the curriculum. Yet, perhaps more needs to be done. One teacher expressed these concerns,

> I have great fear ashrama aspects are finished. There is no impetus for taking up this position, at least for girls. So training will come from the community in general. So where is the adult training on the mere sadhana level? Householders can't attend morning programs and women's training

> doesn't exist. The kids like to hang out and chant together, but 1 out of 400 attend shastra [scripture] class when the opportunity is there. So how does training go on? How do we get leaders?

In general, the swing away from boarding schools, with only 4.4% of teachers working in exclusively boarding schools, presents Krishna educational leaders with a challenge if they desire to give their students the type of spiritual training that the traditional ashrama school provided, but without the ashrama. Specifics in this regard are discussed in the section on culture.

Further Research on Krishna School Characteristics

There is a wealth of future research that can be done on Krishna school characteristics. One can explore the relationship between academic achievement, or required spiritual practices, and factors such as whether the schools are day or boarding, in an area that has a predominantly Hindu or Vaisnava culture or not, a school with or without government funding, schools with age-segregated or multi-level classroom organizations, and so forth.

Policy Suggestions Based on the Ten Satisfaction Factors and Overall Satisfaction

Highlights of findings:

- Teachers have high overall satisfaction
- All ten satisfaction factors are significantly correlated with overall satisfaction
- All satisfaction factors but security are correlated to overall satisfaction at $p<.01$
- Of the ten satisfaction factors, those with the strongest correlation with overall satisfaction were supervision, work itself, responsibility, and colleagues
- Pay had weakest correlation with overall satisfaction
- The widest range of teachers' satisfaction was in areas of pay, security, recognition, and ISKCON organizational management

Policy suggestions based on the ten factors and overall satisfaction:

- Implement policies suggested by Herzberg (1968/2003)
    - Teachers taking responsibility for areas out of the classroom, such as what kind of staff development they need or what resources they use
- Implement policies suggested by Lester and Shuman (1990)
    - Hire administrators from within the school

    - Teachers train assistant teachers
- Implement policies suggested by Nelson and Dailey (1999)
    - Give teachers recognition for various areas of student accomplishment in addition to academics
    - Assess programs where there is a strong teacher recognition
- Ground all such programs in the language, etiquette, symbols, and norms of Krishna culture

First, Krishna leaders can implement some of the policies and programs specific to improving each of the ten satisfaction factors as explained by Herzberg (1968/2003). These include increasing teachers' taking responsibility for decisions outside of the classroom, such as what kind of staff development they need or what resources they use. Lester and Shuman (1990), also list 50 strategies school leaders can use for increasing teacher satisfaction, grouped according to the intrinsic motivating factors. For example, to increase satisfaction with advancement, they suggest hiring all administrators from within the ranks of teachers at that school. In the area of responsibility, they suggest having teachers be the trainers for assistant teachers. Specific organizational policies to increase employee satisfaction with recognition (Nelson & Dailey, 1999) can also include ways of evaluating the effectiveness of those programs. For example, Krishna school leaders can evaluate changes in student attendance, academic achievement, behavior problems, and parent involvement as related to the degree and kind of recognition given to teachers for excelling in these areas. Unfortunately, school leaders, in general, often overlook such a seemingly common sense strategy as assessing the effect of specific policies or staff development programs (Guskey, 2002).

Second, it is reasonable to assume that much of what is shown in research to be effective in improving the recruitment and retention of good teachers would also be effective

policies for Krishna school leaders to implement in their schools. This assumption comes from the finding that the conceptual framework that explains job motivation for people in general also applies to Krishna teachers. Such a conclusion, while perhaps seeming obvious to those outside the Krishna Movement, is by no means an assumption to ISKCON members, who are at least striving to be motivated only by pure love and devotion for the Supreme Lord (Srimad Bhagavatam 7.10.6). Yet, the heart of this study shows a statistically significant relationship between ten factors of job satisfaction and overall job satisfaction for Krishna school teachers. What is perhaps most striking about these data, as noted in the overview in this chapter, is that Krishna school teachers' job satisfaction is related to the same forces that shape job satisfaction for people in general. Evidently, 40 years from ISKCON's founding, there are still those running schools who feel that all Krishna devotees are automatically in a state of perfection. As one teacher writes in the open comments section, "The headmaster is a fundamentalist who despises material education 'reading' in general and thinks that chanting will get you a job."

There has been a general shift in the Krishna Movement towards getting good quality training and expertise for the members, whether the source of training is in or out of ISKCON. This study lends firm support to the idea that Krishna teacher staff development and school policies based on the conceptual framework of this study are likely to improve teacher satisfaction and thus student achievement. But there is a caveat. Certainly some training and policies can be directly imported into Krishna schools from other religious and cultural milieu. At the same time, the culture that is native to those following the spiritual process of Krishna consciousness has emerged in this study as a factor with strong relationships to job satisfaction. Therefore, if Krishna school leaders want to bring greater

satisfaction to their teachers, motivational training and organizational policies designed to increase Krishna teacher satisfaction should be firmly grounded in the cultural language, etiquette, behavioral norms, and symbols that are part of Vaisnava native culture. Otherwise, the policies, programs, and staff development may meet with resistance from the very people they are designed to assist, and may even produce negative unanticipated consequences (Marshall & Gerstl-Pepin, 2005).

Further Research on Relationships Between Satisfaction Factors

First, future research in the area of the elements of Krishna teachers' satisfaction can involve developing an instrument to measure satisfaction factors in ways that relate specifically to the situations in Krishna schools. Second, comparisons can be made between the satisfaction of Krishna school teachers in the ten factors and that of teachers in secular schools or schools of other faiths.

Third, general research on the effectiveness of Krishna schools could focus on students rather than teachers. For example, two teachers in this study suggested that the students in Krishna schools should be surveyed about satisfaction. It would be helpful to have studies of Krishna school students that measure their moral and religious values and practices, similar to the work Dijksta and Veenstra (2001) did with Christian school students. Or, like Dickson's (2004) study of graduates of one Jewish day school, research could concentrate on the effects on the adult life of former Krishna school students. One study on students in one Krishna school (Lilliston, 1985) concentrated on students' psychological health. With a somewhat different focus on both psychological and sociological health, other studies (Rochford, 1999b; Rochford & Heinlein, 1998) on Krishna youth have looked at attendance at Krishna schools as one of several sociological factors affecting them.

Fourth, regarding student success in Krishna schools, this study asked teachers to assess their students' general academic achievement, training in Krishna consciousness, and emotional care. Further research could involve document review from each of the schools to examine the relationship between direct assessment of students and teachers' perceptions.

Finally, Prabhupada envisioned a school system that would produce world leaders. Indeed, the traditional gurukula ashrama system was intended, in part, for that very purpose (Srimad Bhagavatam 4.12.23 & 7.12.13-14). Future studies could examine to what extent former Krishna school students take up leadership positions in or out of ISKCON, in whatever spheres—religion, scholarship, government, business, and so forth. If Krishna school students do or do not enter into leadership positions in percentages out of proportion to their portion of the general population, then research could be done as to what aspects of an education in a Krishna school do or do not foster such leadership qualities and inclinations.

Policy Suggestions Based on Relationships Between Teacher Demographics and Satisfaction

Finding:

- The correlations between satisfaction measures and the generic measure of strength of faith was strongest with responsibility, and was negative with security

Policy suggestions:

- Give all teachers evidence of job security; do not neglect security for the religious
- Give appropriate responsibility to all teachers, regardless of strength of religious faith

Findings:

- Teachers who are from families of ISKCON members, Vaisnavas, or Hindus have higher satisfaction
- Teachers who are ISKCON members have lower satisfaction
- Teachers whose childhoods were spent in geographical regions where Vaisnava or Hindu culture was dominant have higher satisfaction

Policy suggestion:

- Align school culture with a culture native to Krishna religion

Findings:

- The correlation between satisfaction measures and the specific Krishna measure of strength of religious practice was only weakly correlated with working conditions
- Teachers who are ISKCON members have lower satisfaction

Policy suggestions:

- Make Krishna schools friendlier to strict followers of the Krishna religion
- Give special recognition and responsibility to teachers who are strict Krishna followers
- Give Krishna teachers who are strictly following the religion a larger role in decision making
- Especially recognize Krishna teachers who are ISKCON members for their unique contribution to a Krishna school
- Give teachers who are ISKCON members more direct input into school decision making
- ISKCON leaders in general can recognize Krishna teachers who are ISKCON members as a valuable resource for decision making in the society in general

Findings:

- Teachers' whose education level is higher have higher satisfaction
- Teachers who have government licensure have higher satisfaction

Policy suggestions:

- Set up a fund to help Krishna teachers get graduate degrees while they teach, or while they are on a sabbatical
- Krishna leaders in general can generate or re-direct funds to finance Krishna teachers getting government licensure
- Krishna leaders in general can generate or re-direct funds to help Krishna teachers get degrees from existing ISKCON colleges
- Put more effort into expanding and publicizing ISKCON teacher training certificate programs
- Move toward ISKCON teacher licensure

First, Krishna school leaders, based on this study, should give all their teachers sufficient evidence of job security, regardless of the strength of those teachers' religious faith. The correlation between strong religious faith and satisfaction with security was a negative one. Perhaps Krishna teachers with strong religious faith are less inclined to work in secular schools than are their less religiously inclined colleagues. Thus the fact that most Krishna schools have no system of tenure, pension, or even medical benefits may contribute to less satisfaction with job security in a general sense. Or perhaps, from a more esoteric

point of view, those with stronger religious faith find their security in spiritual things, with more skepticism about worldly security arrangements. Finally, Krishna school leaders may not feel they need to provide arrangements for job security to those who are working with a sense of divine calling.

Second, Krishna school leaders can implement policies that give opportunities for responsibility to all teachers. The strongest correlation between strength of religious faith and a satisfaction factor was with responsibility, .318, $p<.001$. Perhaps Krishna school leaders, parents, and ISKCON members, presently give more fulfilling responsibilities to Krishna teachers with stronger religious conviction. Or perhaps these teachers are more dedicated to the mission of their schools and therefore voluntarily take on responsibility in areas that are important to them.

Third, Krishna school leaders who want their teachers to be satisfied, and therefore more likely to be effective, should align the culture of their school organization more with the culture native to Krishna consciousness. How Krishna school leaders can implement policies based on cultural considerations is discussed in a separate section of this chapter, because similar conclusions about culture and teacher satisfaction emerge in the data on school characteristics. The teacher characteristic that showed a relationship with the most satisfaction factors—nine—was whether or not teachers were raised in a family of ISKCON members, Hindus, or Vaisnavas. Of those nine, five were significant at $p<.001$, which included the relationship with overall satisfaction. Being raised in a region where Hinduism or Vaisnavism was prominent was also strongly related to overall satisfaction at $p<.001$, as well as having significant relationships with four other factors. The conclusion that emerges from the relationships between teacher demographics and satisfaction is that culture is

important to Krishna school teachers. When Krishna teachers' native culture is similar to the native culture of Krishna consciousness, the teachers are more satisfied.

Fourth, Krishna school leaders need policies to make their schools friendlier to teachers who are strict followers of the Krishna religion. Leaders can give special recognition to teachers whose behavior is more in line with Krishna teachings, since they are uniquely qualified to guide the students in religious matters. A position as a teacher in a Krishna school can be portrayed as an honor given to those who are not only academically qualified, but also firm in their religious practice. The move in the last two decades away from the traditional gurukula system and toward a more Western model of achievement may have been at the cost of the job satisfaction of those teachers who are in the best position to transmit love of Krishna to their students. Perhaps surprisingly, the measure of teachers' strength of religious practice had a significant correlation with only one satisfaction factor, that of working conditions. The correlation was weak, .122, $p<.05$. There does not appear to be much of a relationship between how strictly teachers follow the practices of Krishna consciousness and how satisfied they are working in Krishna schools. The measure of strength of religious faith, however, which is applicable to people of any religious identification, had a significant correlation with four satisfaction factors in this study. It appears that there is more of a relationship between general religious faith and being satisfied with teaching in a Krishna school than between satisfaction and specific Krishna religious practices.

Fifth, Krishna Movement leaders in general might want to include the voice of Krishna teachers who are strict ISKCON members in larger policy issues that affect the Krishna movement. Both Krishna teachers' self-identification as an ISKCON member and

their higher degree of strict following of Krishna religious practices are significantly related to lower satisfaction with ISKCON organizational management. It appears that the more Krishna teachers are dedicated to the Krishna religion, the less satisfied they are with the management of their religious society. Krishna school leaders can especially provide for their teachers who are strictly practicing ISKCON members to (a) advance in their profession, (b) receive recognition for their accomplishments, and (c) have direct input into school leadership decisions. Being an ISKCON member significantly lowers Krishna teachers satisfaction in these areas presently.

Sixth, educational leaders, and Krishna leaders in general, should move to implement teacher licensure programs and increase the number of ISKCON affiliated, government accredited graduate school programs. Doing so requires either the generation of new resources or the re-directing of existing ISKCON resources. Such policies require commitment in ISKCON beyond what Krishna school leaders can probably supply on their own. Teachers with a government teacher license or a graduate degree are more satisfied in several areas, including overall. Yet, while 30% of Krishna teachers have an advanced graduate degree, more than 30% of Krishna teachers do not have even a bachelor's degree, less than half hold teacher licensure, and the vast majority have not taken Krishna related teacher courses offered in ISKCON colleges or by Vaisnava Training and Education. As one teacher wrote in the open-ended survey comments, "Teachers need to further their education to a higher level [for] which they need financial aid from the leaders or administration of the school."

There are numerous ways in which Krishna school leaders could implement policies to increase the number of teachers who have access to higher levels of training. For example,

Krishna teachers can take courses from Vaisnava Training and Education (VTE) and other ISKCON based training institutions. For several years, the VTE has offered three levels of courses, 30 hours each, in pedagogy. These courses are reasonably priced, each usually taught in an intensive one-week program, and available in many parts of Europe and India throughout the year. Many experienced Krishna teachers contributed to the development and piloting of these courses, which represent the first steps toward a full teacher licensure program in ISKCON. However, only 17.2% of teachers have taken these courses, and only 4.7% have taken courses in ISKCON's colleges which are accredited by government recognized agencies. Educational leaders could work to discover the reasons why these courses are not better attended by their faculty, and, in general, seek to aid the level of training and education of their staff.

Some teacher training and education, whether for initial certification or for existing teachers, can be done through creating more of a global, or at least regional, learning community of Krishna school teachers. One teacher writes, "If we have a chance to tour all the Krishna schools periodically, we will develop our mind and should develop our teaching methods." Another teacher commented, "I would like to give my poor suggestions to have link for all Krishna schools in the world." Yet another teacher suggested that ISKCON schools should work "hand to hand."

Further Research on Krishna Teacher Demographics and Satisfaction

Further research stemming from the data relating teacher characteristics to satisfaction can explore, through interviews and observation, more precise ways in which, for example, the region in which a teacher spent his or her childhood relates to satisfaction with the organization of ISKCON or advancement in the teaching profession. More research could

also ascertain how these teacher characteristics relate to each other. Other areas of research could focus on what kind of education best prepares teachers for work in Krishna schools.

Policy Suggestions Based on Relationships Between School Characteristics and Satisfaction

Finding:

- Teachers whose students score higher on achievement assessments have higher satisfaction by every satisfaction measure

Policy suggestions:

- Have specialists to give students extra help when needed
- Have specialists to help gifted students go beyond the standard course of study

Findings:

- Teachers who have more students from families of ethnic Indian Hindus have higher satisfaction
- Teachers whose school is in a geographical region where Vaisnava or Hindu culture is dominant have higher satisfaction

Policy suggestion:

- Align school culture with a culture native to Krishna religion

Finding:

- Teachers in schools where students are not required to study technology due to lack of resources have less satisfaction

Policy suggestion:

- Provide enough funds for technology

First, policies to increase student achievement could affect teacher satisfaction and thus help in both recruitment and retention of high quality teachers. Such programs include having specialists available to give students extra help, or enable gifted students to go beyond the standard course of study. What stands out most from these data are the relationships between student academic achievement and every aspect of Krishna teachers' satisfaction. Five of these relationships, those with: (a) work itself, (b) recognition, (c) colleagues, (d) working conditions, and (e) overall satisfaction, are significant at $p<.001$.

Second, because culture emerges in this data as important to teachers' satisfaction both regarding teacher demographics and school characteristics, policy implementation based

on culture is discussed in a separate section of this chapter. Cultural school characteristics make a difference in teachers' satisfaction. Teachers who have more students whose families are ethnic Indian Hindus have significantly higher satisfaction in eight of the eleven satisfaction factors, and if the school is located in a region where Hindu or Vaisnava culture is dominant, teachers' satisfaction is higher in seven factors. Both the students' culture and the culture of the school's location are related to higher overall satisfaction for teachers at $p<.001$.

Third, leaders who provide sufficient technology and facilities for education may reduce teachers' frustrations with roadblocks in their environment. When technology education is not available or required for students teachers' satisfaction in the extrinsic areas is reduced.

Further Research of School Characteristics and Satisfaction

There is a wealth of possibilities for further research in this area. For example, these data indicate that whether Krishna schools are co-educational or single sex affects teachers' satisfaction in almost all areas. In general, teachers in schools for only girls are the least satisfied. Interviews with teachers and observations in these schools could probe deeper to help discover how to have each type of school foster teachers' satisfaction and student achievement.

Relationships between the various factors could also be explored. For example, there may be common elements of schools whose chief source of funding is from the government, or the requiring of early morning sadhana could be more common in boarding or mixed boarding and day schools than in schools with only day students.

On a deeper level, only a limited amount of information about the characteristics of Krishna schools can be understood from these data. Qualitative studies based on in-depth visits to each Krishna school are probably necessary to give a more accurate idea of the state of primary and secondary education in the Hare Krishna Movement. These studies could involve interviews with school leaders and selected teachers, observations of classroom and administrative procedures, document review of school policy booklets and newsletters, observations of parent programs, and so forth. So little is known about Krishna schools that the field is open for extensive studies in almost every respect.

Culture, Religion, and Job Satisfaction for Krishna Teachers: Theory and Implementation

Findings:

- Teachers who are from families of ISKCON members, Vaisnavas, or Hindus have higher satisfaction
- Teachers are ISKCON members have lower satisfaction
- Teachers whose childhoods were spent in geographical regions where Vaisnava or Hindu culture was dominant have higher satisfaction
- Teachers who have more students from families of ethnic Indian Hindus have higher satisfaction
- Teachers whose school is in a region where Vaisnava or Hindu culture is dominant have higher satisfaction
- Teachers whose students have required early morning sadhana (religious practice) have higher satisfaction
- Teachers whose students have required sadhana (religious practice) during school hours have lower satisfaction
- Teachers whose students are required to learn Vaisnava practices such as deity worship during school hours have lower satisfaction
- Teachers who are required to relate academics to Krishna have higher satisfaction
- Teachers whose students have home media guidelines have higher satisfaction
- Teachers in schools where Vaisnava festival observation is required have higher satisfaction
- Teachers in schools where any aspect of Vaisnava dress is required for teachers and/or students have lower satisfaction
- Teachers whose students are required to learn Krishna scripture philosophy have higher satisfaction
- Teachers whose students are required to memorized Krishna scripture verses have higher satisfaction
- Teachers whose students are required to learn and practice Vaisnava etiquette have

higher satisfaction

Policy suggestions:

- Have an inclusive/dialogic attitude toward alien cultures
- Align school culture with a culture native to Krishna religion

As noted in chapter four and the previous sections of this chapter, a strong relationship between culture and Krishna teacher job satisfaction emerges from both the teacher demographics and school characteristics data in a total of five areas. The relevant teacher demographics are: (a) whether the teacher's family is Hindu, Vaisnava, or ISKCON members; (b) whether the teacher is a member of ISKCON; and (c) whether the teacher was raised in a region where Hindu or Vaisnava culture is dominant. The relevant school characteristics are the percentage of students from families who are ethnic Indian Hindus (who may or may not also be ISKCON members) and whether or not the school is located in a region where Hindu or Vaisnava culture is dominant. Before considering implementing policies or further research based on these findings, a brief review of the theory of inculturation (Anthony, 2003), as discussed in chapter two, will most likely be helpful.

Anthony (2003) states that each religion has its native culture, which corresponds to the culture of the region in which that religion came to dominance. Each religion and its native culture develop, over time, a kind of synergy of nourishing and supporting each other. Parts of the religion, such as holidays, symbols, and even laws, become part of the region's culture. Language, customs, food, and behavioral norms of the region may become integrated into religious practice. All other world cultures then become, to each religion, alien cultures. In addition, the presently evolving global secular culture is alien to most religions.

The data in this study indicates that Krishna teachers' satisfaction, both in terms of overall satisfaction and in relationship to many of the ten satisfaction factors, is significantly

greater when the Krishna school is in a region of its native culture, the students' families are of the native culture, or the teachers' childhoods were in families or regions where the culture was native to Krishna consciousness. Teaching may be, in a sense, more natural and therefore more satisfying for Krishna teachers in such conditions. In contrast, when the culture of the region, the teachers, the students, or any combination of these, are alien to Krishna consciousness, teachers may feel as if their task involves swimming against the current.

Implementing policies based on these data in Krishna schools can focus on how to deal with teachers, students, or regions that have a culture alien to Krishna consciousness so as to mitigate the negative effect on Krishna teachers' satisfaction. Religious leaders and practitioners can take three different approaches to alien cultures (Anthony, 2003). They can be exclusive and aggressive, isolating themselves and condemning alien cultures. They can be inclusive and dialogic, trying to maintain identity and internal cohesion while both giving to and taking from the alien culture. Or they can be relativistic and syncretistic where their practices and beliefs become one of many equally valid choices for their members, and many or most aspects of the alien culture permeate the religion.

First, school leaders can reflect about their attitude and policies toward alien cultures. An exclusive/aggressive attitude closes the school organizational form and may give teachers at least a temporary sense of camaraderie and even euphoria (White, 1997). Yet it can also lead to the members being culturally isolated from alien cultures. The early Krishna schools took this stance toward alien cultures which created a problem for Krishna school students when they entered the larger society (Rochford, 1999b).

On the other hand, a relativistic/syncretistic attitude allows an organization to take anything considered valuable from the alien culture while it allows its members to function without a sense of cultural awkwardness. It also tends to make the organization so porous that it loses its identity (White, 1997) and distorts both philosophy and practice of the religion (Anthony, 2003).

A Krishna school that maintains a flexible structure is more likely to remain healthy (White, 1997) since a dialogic approach allows for both staff and students to have harmony of both their social roles and their religion (Anthony, 2003). However, it is very difficult to maintain such an attitude as there will constantly be forces within the religion pulling toward exclusivity and forces in the alien culture pulling toward relativity. In addition, the right balance of an inclusive/dialogic attitude is hard to define. Rather than feeling comfortable and satisfied in each world, students and teachers may conclude that they belong nowhere.

Taking this study's data and the above theory into consideration, school leaders can make an intentional, sustained effort at a dialogic attitude between the school and alien cultures. This strategy to enhance Krishna teachers' satisfaction may become more important worldwide as global secularization increasingly affects both India and ethnic Indian Hindus who live in any country.

Second, Krishna teachers can have policies and programs that create a school culture with as many elements as possible in harmony with that of traditional Vaisnavas. Those elements of Vaisnava culture that emerged in this study as significantly related to higher teacher satisfaction are: (a) having Vaisnava festivals as part of school programs, (b) norms of interaction based on Vaisnava etiquette, (c) requiring students to have early morning spiritual practices of sadhana, and (d) studying scripture, both the memorizing of verses and

philosophy. Krishna leaders should carefully note that requiring early morning sadhana was significantly related to higher teacher satisfaction, while having that same sadhana during the school day was significantly related to lower teacher satisfaction. It may be that the cultural emphasis on the early morning as a time for spiritual practices is important. While each of the above cultural and religious practices are not in and of themselves related to more than a few satisfaction factors, they help to create Vaisnava culture within the school.

To further develop the above policies, the creation of educational materials based on Vaisnava scriptures, staff development in harmony with Vaisnava culture, and regular interaction between Krishna school leaders and teachers from various schools may also create a sense of common cultural identity.

Finally, to both have a solid base of Vaisnava culture in the school while fostering an inclusive/dialogic attitude toward alien cultures (Anthony, 2003), school leaders can use non-Krishna educational materials that support and complement Vaisnava culture, while being grounded in different external norms. For example, there is much in the way of literature, educational film, and textbooks available from Christian publishers which can be used in Krishna schools. These materials show both teachers and students how those outside of their religion and culture hold to many of the same principles and ideals, while using different symbols, language, and ways of human interaction. Teachers can thus get, and give students, both a solid foundation in their own culture and an ability to function in alien cultures. Secular and national holidays can be noted in the curriculum, or even observed, but from the perspective of a devotee of Krishna (Urmila, 1998).

Applying Findings to Schools of Faiths Other than Krishna

Some of the findings here regarding Krishna teachers might be applicable for school leaders in primary or secondary schools of other religions. First, policies based on the motivational framework of Herzberg et al (1959/2004) could also help recruit and retain teachers in other faith schools. Additionally, if such policies increase those teachers' job satisfaction, school effectiveness, particularly student achievement, may also increase.

Second, the relationship between Krishna teachers' job satisfaction and culture may apply to religious schools in general. If so, suggestions to have the school climate as close as possible to the religion's native culture may aid teachers' sense of belonging and make their job of teaching feel more natural. Also, school leaders in other faith schools can carefully consider their attitude toward alien cultures. That attitude will manifest in the behavioral norms of teachers and students in relation to alien cultures, as well as what holidays are celebrated, what types of educational materials are used, and even what food is served. It is likely that inclusive and dialogic attitudes will be welcoming to students and teachers who do not share the religion's native culture while preserving cultural support. An inclusive stance may also best nourish the native culture without simultaneously making it difficult to function outside of it.

Future Research that Involves Schools in Remote Locations in Developing Countries

In general, any further research on Krishna schools, or any schools located in remote areas of developing countries—or even cities in developing countries—should include a plan for unavoidable pitfalls. For example, survey research over the Internet is not generally possible, even when schools have Internet connections. Even in large cities, such connections are often through dial-up modems and subject to frequent disconnections. Reaching people

by email, and even by phone, is often unpredictable. Phone contact is sometimes only possible at times very inconvenient to a researcher in America. Phone connections are often poor and unreliable. Inefficient postal services, corrupt customs officials, unstable government conditions, and no mail or parcel delivery system at all in some very remote locations, can cause extreme delays and additional cost when using paper surveys. Schools in diverse countries have extended school vacations at various times of the year, not corresponding to seasons or holidays in America. What appears to be an excellent English capability for a teacher in Africa in an English medium school may not be sufficient for that teacher to understand and respond to an English survey.

Taking all the above into consideration, any such research should include very advanced planning, a flexible timeline, and many contingency plans. Finally, relying on school leaders in far distant places to oversee research procedures is likely to result in uneven procedures over which the researcher has no control, and sometimes no knowledge. For example, although a principal may be emphatic that all teachers can complete an English survey, some translation may have to be done at the school, without the researcher being able to check the accuracy of the translation. Teachers who need translations may then complete the survey as a group, which may lead to some collaboration on responses. Any future studies on populations such as these should be designed with such inevitabilities in mind.

Concluding Words

Mintzberg (1992) writes that power for a decision process in an organization tends to rest at the level where the necessary information can best be accumulated (chap. 5). He further explains that whatever is actually done in an organization comes from what is authorized to be done, which solidifies from what intends to be done, based on what can be

done. And, to learn what can be done, one must first gather information. Without data, nothing can be analyzed rationally. Decisions without data, or without comprehensive and accurate data, are based on rumor, personal experience, intuition, and so forth. The data collected and analyzed in this study can form the base for rational decisions about Krishna schools.

This researcher aims to disseminate the results of this study to those involved in Krishna primary and secondary education, leaders in the Krishna Movement, and to academics who are interested in education, religious education, and the sociology of religion. Appropriate periodicals include: (a) *ISKCON Communications Journal,* (b) *Journal of Vaisnava Studies,* (c) *International Journal of Education and Religion,* (d) *International Journal of Children's Spirituality,* (e) *Journal of Empirical Theology,* (f) *Journal of Education and Religion,* (g) *Journal of Philosophy of Education,* (h) *First Things,* (i) *Sociology of Religion,* (j) *Journal for the Scientific Study of Religion,* (k) *Review of Religious Research,* and (l) *Back to Godhead. Back to Godhead* is the most widely read Krishna periodical in ISKCON, with writing geared to a general, not academic, audience. There are also Krishna related websites that would probably welcome publication of this study's results.

In addition to publications, this researcher is often invited to various Krishna centers worldwide to deliver seminars and presentations. The hope is that an attractive audio-visual presentation of this study, in simplified form, will be presented to ISKCON leaders and members on a large scale.

This study, filling a gap in the knowledge base, will serve a variety of uses for the future. It has value in the general study of teacher job satisfaction, in considering faith

schools in general, and specifically for the leaders and members of the Hare Krishna Movement as they work towards an exemplary primary and secondary educational program. As Prabhupada wrote, “Please take care of the children. They are our future hope” (letter to Hayagriva, Nov. 7, 1969).

Appendices

Appendix 1: Pilot Study Field Notes June 14-July 3, 2005

Note: 1) the survey instrument was adjusted according to the pilot so that comments made here often no longer apply to the question numbers indicated. 2) all pilot study participants were asked the debriefing questions (see appendix 2) but answers were only recorded in the field notes if there was a problem or confusion.

First pilot

1) Female 21-30 grad student, non-ISKCON; non-native English speaker

No timing

Difference between questions #10 and 13?

#11 could be impression, not fact

#22 could include all other questions in this section

#48 font mistakes

#61 spacing mistakes

Difference between #66, 68, 108, 121, 125? And 85 and 97?

2) Female, 21-30, ISKCON member, non-native English speaker, non ethnic Indian, some teaching experience

Timings: consent form: use legal name or spiritual name? 4 ½ min

What does "printed name" mean?

Section 1: 3 min, 5 sec

Section 1: #3: may be different if family members are not devotees, parents or spouse/children?

#12: word "resent" could mean re-sent

Section 1 & 2: 9 minutes (several interruptions)

#28: what does “in service” mean

Section 3: 2 minutes (easy)

#41 not clear that it’s optional

Section 4: 9 minutes

#47 British level A unclear; unclear whether or not these examples are the only choices

#50 meaning of “financial aid”

#52: ethnic Indian Hindus and not ISKCON members?

#59: Does this mean that every subject had to be integrated with KC?

#71: is “routine” good or bad? Not sure how to answer the question

#129 is not really a question

Section 5: 14 minutes

#134: does this mean my own children? Skip instruction unclear

#141 made you feel bad because everything was “no” What does VIHE or MIHE mean?

#156 might have difficulty being honest, especially for a teacher

Section 6: 15 minutes

No problems with debriefing questions

Total time: 56 minutes (several interruptions and discussions)

3) Female, 31-40, ISKCON member, non-ethnic Indian, non-teacher, native English speaker

Cover looks official

Timing: consent form: 3 minutes

Think there should be two extra categories for each question: somewhat agree and somewhat disagree

Used to having ‘agree’ at the top

Timing first section: 2 minutes

Question #12: financial burdens not usually on temple members

#16: would be more clear in the positive; had to re-read several times

#19: better education is too vague; higher academics/more moral

#23: confusing because of verb tense. Suggestion for wording change: There were local, national or international programs in ISKCON to help our school attain success

#24; not sure who the ones to give attention are, needs subject

Would probably check ‘neutral’ for anything I didn’t understand

#26; would everyone know where this is or what it is

Timing: 15 minutes

#28: What does in-service mean? Does it mean getting training as an apprentice, being mentored?

#36 is unclear

#38; about what schools/Krishna schools?

#39; more interaction between Krishna schools?

Timing section 3: 5 minutes

Instructions before #55: ‘my’ to ‘your’

#57; daily sadhana could mean Sanskrit class at 2 pm

#48 and 49: is money received through fundraising the same as ‘donations’

#58 should students’ be possessive

#59 what does Krishna consciousness integrated mean

#61; does this mean courses in the school itself/does Gaudiya Vaisnava philosophy mean

Krishna conscious philosophy?

#64: what specifically?

Timing section 4; 19 minutes

#71 what does routine mean?

#72 What is meant by 'not getting ahead'?

#91 not sure what is meant by originality

Annoying that several questions seem to be asking the same thing

#117 verb tense change to past

Timing section 5; 10 minutes

Comment: I'm on the next section, the questions that every survey asks

#145: skip instructions unclear

Like answer categories on spiritual practices

This research is very interesting and much needed

Section 6: 10 minutes

Total time (with many interruptions): 64 minutes

4) male, 41-50, ISKCON member, non-native English speaker, ethnic Indian

Not clear where to start when reading consent form

Timing: consent form: 7 minutes

Timing section 1: 2 minutes

#15: what does "visibly involved" mean?

Timing section 2: 11 minutes

#41 not clear what 'other' means

Timing section 3: 5 minutes

#42 unclear, reword

#49: suppose there's no main source, need other answer category

Timing section 4: 17 minutes

Timing section 5; 14 minutes

144/145 skip instructions unclear: add to 145 "If not a member of iskcon, check one"

Timing section 6; 15 minutes

Maybe use a euphemism for sex life, some Indians might get offended

Add whether or not they have a retreat facility for the teachers: do they take students to holy places

Girls' education: cooking (in school facts section) gender specific education?

Maybe dramas, etc also

Total time: 71 minutes (note longer time for a person with limited English proficiency)

5) Male, 31-40, ISKCON member, non-native English speaker

Consent: not clear

Timing: consent: not clear that consent wasn't part of the questions; did not read: one minute

At first #4 and 5 seemed to be the same question and had to think about it

Timing section 1: 4 minutes

Timing section 2: 6 minutes

#28: what does 'in service' mean?

Section on helping schools: "take out ISKCON organization because otherwise people may disagree because they think ISKCON lacks the capacity rather than because they think these are needed; In what ways should the ISKCON organization develop the ability to help schools?"

Timing section 3: 12 minutes

Clear that #41 is optional

#47 does this only include devotional type or in general; wasn't sure if high school diploma would be a correct answer

Timing section 4: 8 minutes

Many questions are related to immediate supervisor but many ISKCON schools may not really have someone there who is directly supervising teaching

Some teachers may have difficulty identifying who their immediate supervisor is.

Timing section 5: 11 minutes

Timing section 6: 8 minutes

Very useful research; teachers will enjoy it; will help a lot

Total time: 50 minutes

6) Female, 41-50, ethnic Indian, ISKCON member, partial native English/Hindi speaker, works for public school system in NC

Cover: Hare Krishna instead of Krishna

Timing: consent form: 2 minutes, didn't sign

Timing: section 1: 3 minutes

Teachers will find it valuable and useful

Include information this is a start and part of greater research to be done in the future

If get honest answers then it would be very valuable research

Section 2 timing: 2 minutes

Section 3 timing: 1 minute

#34 unclear: do the "schools" need this, or the system as a whole?

Timing section 4: 2 minutes

Might want to include something about building, computers, integrated technology, can get on Internet on Facts about the school

Section 5: 8 minutes, seemed that pay and supervisor were main topics and much repetition

#119: not sure whether this refers to physical or climate

Section 6 timing: 4 minutes

#135 is double barreled

#160: teachers will see that as irrelevant and they may not answer it honestly

Total time: 21 minutes

Second pilot with instrument changed according to feedback from first pilot

1) female, non-ISKCON member (at least I thought so, but she defined herself as an ISKCON member while taking the survey!), non-native English speaker, non teacher, 21-30.

Timing consent form: 2 minutes (didn't notice stop sign on inside page)

Timing section 1: 2 minutes

#1 What does commitment mean? Maybe dedication rather than commitment

5. What does "academic education" mean—content, etiquette?

#6: personal emotional needs or how they felt about their studies?

#10 not sure what "tension" means

#11 unclear—is it due to choice or is that the only school available?

#12 double barreled

#14 if not promoting, neutral or agree?

#20 who the parents are is unclear

#21 complaints and suggestions about what?

Timing section 2: 17 minutes

#27 training specific for Krishna schools or general training that all teachers should get?

#28 difference between continuing training—quality and content: why would teachers need continuing training for things at which they are already expert? Someone who thinks that teachers should get on-going training for a new book or technique might disagree in general that teachers need on-going training. (my own note: it is probably the case that different cultures have very different ideas about continuous training and improvement in a profession such as teaching. This response was very revelatory for this researcher)

#34: perhaps better wording: curriculum that shows the connection between scripture and the subject matter?

#39: not sure what this means: maybe just ISKCON colleges

#66: not clear—Sanskrit, translation, what this means

Liked the section on describing school policies; it was wonderful

Timing section 3: 2 minutes

Timing section 4: 9 minutes

#73 what does "insufficient income" mean?

#96 unclear: originality in teachers or students?

#106 change to "teachers were criticizing each other?"

Timing section 5: 13 minutes, not very interesting, thought about present work situation

#146: are most schools in India "Krishna schools?" If one went to school in India/Fiji with Hindu culture, one might answer yes.

#147/148: find out from India what the B.Ed is

148c: might answer yes if one grew up in India; might not understand that the VTE is a

specific organization

149: might want to define ISKCON; she identified as an ISKCON member because she's a Vaisnava, but I wouldn't have defined her as an ISKCON member.

159: always seems like whole life; forgot that this is referring just to the last year of teaching.

165: what does celibacy mean? Is this the same as virgin? People might take as too personal.

169b: unclear needs

Timing section 6: 15 minutes

Total time: 60 minutes

2) Female, 21-30, ISKCON member, former Krishna school teacher (9 years ago), raised in ISKCON, non-ethnic Indian, native English speaker

Timing consent form: 2 minutes; did not read thoroughly

Timing section 1: 1 minute

#3: took longer to answer because in the negative

Timing section 2: 5 minutes

#11: not worded as an opinion—maybe should go in the facts section?

#19: maybe should be changed to moral/spiritual instead of academic

#13, 10, 15, 24, Seem to be very similar

#31: maybe need another answer category; high quality should be accurate, system? Maybe database: parents to be able to get accurate information about individual Krishna schools should have a question of regular evaluation

#34: re-word to in some subjects

#36 passive tense; needs subject

#37: unclear what kind of interaction

Should match: would you like in instructions doesn't match "need" in questions—need implies survival; maybe "would benefit from" "it's important for Krishna schools to have"

Timing section 3: 15 minutes (much discussion)

Timing section 4: 20 minutes

Timing section 5: 34 minutes (much discussion)

Timing section 6: 10 minutes

#47: give more room

These are good questions

#49: took a while to understand it was the "main" source of funds

#58: maybe needs to be two questions; double barreled

#63: no commercial tv is very vague: guidelines instead of restrictions; no example

#64: needs work; integrated into subjects such as etc.

#69 wouldn't think of tilaka, etc. should be more specific

#71 where was there to go? Problem of lack of job advancement opportunities in many Krishna schools

#79 should say positive recognition instead of recognition

#82 what does this mean? Financial security? Keeping the job?

#89: include students?

#95: they were great or they were the lowest point?

#98: add last year to that question—problem with "never"

#105: wasn't paid at all—add question in school facts about whether or not teachers are paid

#107: does this mean a teacher would get criticized if not do well, or have the freedom to develop own lessons?

#110: include students? Should it say “co-workers”?

#118: positive or negative recognition?

Too much repetition in this section

#121: should be not “held” responsible

#122: “provided” instead of “made available” or “had”

#127 and 132: do these imply agreement or following, or both?

#146 if both, then what? Should be “was any of your” change “no” category to no, all..

Total time: 87 minutes (much discussion interrupting the time)

3) male, 51-60, ISKCON member, non-ethnic Indian, not teacher

timing: consent form: 1 minute

Timing section 1: 3 minutes

#14 is confusing: would be better if positive

Timing section 2: 4 minutes

#36 unclear

Timing section 3: 6 minutes

Timing section 4: 8 minutes, very smooth and straightforward section

#70 and 90 say almost the same thing

#121 and 107 are very similar

Timing: section 5: 14 minutes

What is the Vaisnava Training and Education

Timing section 6: 9 minutes

Interesting but don’t see the point

Total time: 45 minutes

4) female, 61-70, ISKCON members, former Krishna school teacher (in the 80s), present college professor, native English speaker, non-ethnic Indian

cover: good, bottom section for return should be larger, top sentence with instructions should be larger

consent form: 10 seconds, only signed, not read

Timing section 1: 1 minute

Section of print above first title is confusing; already on front cover. Not clear if Padma inc and Urmila devi dasi are the same or different but not clear as to why that stuff is there.

Timing section 2: 7 minutes

#11 was hard to answer because of the nature of the community

#12 was hard to answer in the negative—took more time to think about (see if #13 can be negative instead)

#16 had no idea how to answer so picked "neutral"

#20 better if said 'were not appreciative'

#24 hard to understand; needed to read it four times and out loud; hard to answer because some did and some didn't

Timing section 3:2 minutes

Section 3 needs work because it tends to guide people to the answer you want; tends to make respondent question whether should mark "strongly agree" in order to be socially acceptable.

#36 fix grammar; needs subject or verb change

Timing section 4: 9 minutes

#47 might have "don't know" section

#48 needs “other” category

#58 does “no” include visiting the local temple and not sure what “not available” means

#section 4: some teachers may not know all these school policies; maybe need answer category of “not sure”, at least for some of them

#68 “Vaisnava festival observance was a required part of school programs” might be better wording.

#86 grammar “need” should be “needed”

have to add something about being given facility (or nothing) instead of pay

“felt like I already answered some of them” know that surveys often include repetition

Timing section 5: 8 minutes

Timing section 6: 8 minutes

Some difficulty to count years of teaching

Put #162 before 161 or people who take caffeine would mark “other drugs”

Not always clear in this section that all applies to the last completed school year. Put in a reminder earlier.

Had good time doing the survey, loved it

Total time: 44.16 minutes

Appendix 2: Debriefing Questions

Note: these questions are based on the work of Dillman (2000) as well as that of Biemer (meeting, May, 2005).

Any reactions to the cover, positive or negative?

Any reactions to the back cover?

Where does this survey look like it's coming from?

On a scale of 1-5, with 1 the easiest and 5 being the most difficult, how easy was it for you to figure out where to begin?

Did we make any mistakes or do anything silly?

Was it interesting?

Is there any time you wanted to stop answering?

Did any of the questions offend you or make you feel uncomfortable?

Were there things you didn't know the answer to?

Was it clear as you went through that every question applied only to the last year of teaching?

Did you have any difficulty remembering the last year?

Were there enough answer categories or did you want to give different answers?

Was there any confusion about what question to answer next?

Was there anything particularly difficult in this section?

For specific questions:

What did this mean?

What did this mean to you?

Appendix 3: Consent Form

Consent Form for Survey of Teachers in Krishna Schools

University of North Carolina-Chapel Hill
Consent to Participate in a Research Study
Adult Participants: teachers in schools serving the Hare Krishna Movement

What are some general things you should know about research studies?
You are being asked to take part in a research study. To join the study is voluntary. You may refuse to join, or you may withdraw your consent to be in the study, for any reason, without penalty. Research studies are designed to obtain new knowledge. This new information may help people in the future. You may not receive any direct benefit from being in the research study. There also may be risks to being in research studies. Details about this study are discussed below. It is important that you understand this information so that you can make an informed choice about being in this research study. You will be given a copy of this consent form. You should ask the researchers named above, or staff members who may assist them, any questions you have about this study at any time.

What is the purpose of this study?
The purpose of this research study is to learn about how teachers in schools that serve the Hare Krishna Movement feel about different parts of their jobs. With this information, educational leaders can better understand how to improve schools and education.

Are there any reasons you should not be in this study?
You should not be in this study if you are less than 18 years of age.

How many people will take part in this study?
If you decide to be in this study, you will be one of approximately 100-200 people in this research study.

How long will your part in this study last?
It should take less than an hour to complete the survey.

What will happen if you take part in the study?
Your opinions will help form educational policies for Krishna schools.

What are the possible benefits from being in this study?
Research is designed to benefit society by gaining new knowledge. You may also expect to benefit by participating in this study by influencing positive change in the schools where you teach.

What are the possible risks or discomforts involved from being in this study?
If any teacher or school were to be identified from the surveys, there might be a risk of job difficulties for teachers who report problems with their supervisors or unwanted personal habits. This risk has been minimized by making it difficult to identify individual teachers or

schools from the survey questions. Also, no survey answers will be considered individually. Answers will only be analyzed as a group. There may be previously unknown risks. You should report any problems to the researcher.

How will your privacy be protected?
Participants *will not* be identified in any report or publication about this study. Surveys completed on the Web will be encrypted on secure sites. Only the researcher will have access to the information, which will be compiled and studied as a whole. No individual survey answers will be looked at in isolation. Although every effort will be made to keep research records private, there may be times when federal or state law requires the disclosure of such records, including personal information. This is very unlikely, but if disclosure is ever required, UNC-Chapel Hill will take steps allowable by law to protect the privacy of personal information. In some cases, your information in this research study could be reviewed by representatives of the University, research sponsors, or government agencies for purposes such as quality control or safety.

Will you receive anything for being in this study?
You will be receiving USD$2.00 (or its equivalent in your own currency) as a token of appreciation for taking part in this study.

Will it cost you anything to be in this study?
There will be no costs for being in the study

What if you have questions about this study?
You have the right to ask, and have answered, any questions you may have about this research. If you have questions, or concerns, you should contact the researchers listed on the first page of this form.

What if you have questions about your rights as a research participant?
All research on human volunteers is reviewed by a committee that works to protect your rights and welfare. If you have questions or concerns about your rights as a research subject you may contact, anonymously if you wish, the Institutional Review Board at 919-966-3113 or by email to IRB_subjects@unc.edu.

- -

Participant's Agreement:

(Turn in this signed form separate from the completed survey for confidentiality)
I have read the information provided above. I have asked all the questions I have at this time. I voluntarily agree to participate in this research study.

Please sign your name here: _____ **Date:** ----/----/----
(Signature of Research Participant) **(day/month/year)**

Please print your name here: _____
(Printed name of Research Participant)

Appendix 4: Survey Instrument Information

The survey instrument contains questions copyrighted by Lester (1982) and is, therefore, not reproduced here. Those questions can only be used with permission of the author. For more information about the survey instrument, please contact this researcher. Current contact information for this researcher can be obtained through the editors of *Back to Godhead*, the international magazine of the Hare Krishna Movement.

Appendix 5: Krishna Schools Worldwide

Notes:

- Names in parentheses indicate another head administrator in addition to the principal, and/or may indicate the researcher's main contact person.
- Total teachers: 377; Total teachers excluding known new teachers: 365; Total responses: 344

*Orphanages

Table 46 Krishna schools in America

School name	Location	Principal	# of teachers	Board Day	Boys Girls	Ages Grades	Results
Vaisnava Academy for Girls	18925 NW CR 239 Alachua FL 32615	Laxmimoni devi dasi	15	Both	Girls	12-18	4 on web; 6 on paper, rest of teachers are new
South Mississippi Preparatory Academy	31492 Anner Rd. Carriere MS 39426	Kalindi devi dasi	3	Day	Both	K-8	Hurricane Katrina caused major disruption 1 paper, possibly 1 web
TKG Academy	5423 Parry Avenue Dallas, TX 75223	Jayanti devi dasi	4	Day	Both	K-12	4 on Web
The Alachua Learning Center	1110 West State Road 235, Alachua, FL, 32615	Tosan Krishna dasa (Jaya Radhe devi dasi)	8	Day	Both	K-8	6 on Web; no special characteristics of other 2
New Raman Reti School	15213 NW 89th St. Alachua, FL 32615	(Nataka Candrika) Ekadasi vrata devi dasi and Madhuryalilananda devi dasi	5	Day	Both	K-8	5 on Web
Vaisnava Boys Academy (just closed)	Rob Cecil P. O. Box 238 Lacrosse, FL 32658	Rohini Kumar das	3	Day	Boys	6-10gr	2 done on Web Other former teacher unavailable
Bhaktivedanta Gurukula School (may not currently be in operation)	1025 Krishna Road, Sandy Ridge, NC, 27046	Arcana Siddhi devi dasi	2	Both	Both	K-5	2 paper
Padma Academy (just closed)	Hillsborough, North Carolina	Mayapurcandra dasa	2	Day	Both	K-12	2 on Web
School closed; teacher unavailable	Los Angeles, CA	Nichol	1	Day			

Table 47 Krishna schools in India—Vrindavana

School name	Location	Principal	# of teachers	Board Day	Boys Girls	Ages Grades	Results
Bhaktivedanta Gurukula & International School	Raman Reti, Vrindavan, Mathura Dist., UP 281121	Ananda Vrindavanaesvari devi dasi	42	Both	Boys	K-12	35 on paper no special characteristics of other 7, 5 are new
Sandipani Muni School	Vrindavana Mathura Dist., UP 281121	(Rupa Raghunatha) Rajendra Singh	23	Day	Both		23 on paper Some done with verbal Hindi translation

Table 48 Krishna schools in India—Mayapur

School name	Location	Principal	# of teachers	Board Day	Boys Girls	Ages Grades	Results
Bhaktivedanta Academy, girls	ISKCON West Bengal	Sri Radhe devi dasi	2 (shared with boys' school) 6 total	Day	Girls	Ages6-16	1 on web 5 on paper (for girls and boys school together)
Bhaktivedanta Academy, boys	ISKCON West Bengal	Priti Vardana dasa	4 (shared with girls' school)	Boarding	Boys	Age 8-16	See above
International School	ISKCON West Bengal	Lalita devi dasi	13	Day	Both	K-12 (British A)	11 on paper No special characteristics of other 2
National School	Nadia District West Bengal, 741313	Padma Radhika devi dasi	12	Day	Both	preK-4gr	12 on paper Some done with verbal Bengali translation

Table 49 Krishna schools in India—Mumbai

School name	Location	Principal	# of teachers	Board Day	Boys Girls	Ages Grades	Results
Gopal's Garden	Chowpatty	(Raj Copra, aka Raghunatha Caran) Vraj Kumari devi dasi	25	Day	Both	2.5-13	25 on Web
Bhaktivedanta Mission School	Juhu	Gandhari devi dasi	25	Day	Both	2.5-15 ages	2 on Web 18 on paper No special characteristics of other 5, 2 are new

Table 50 Krishna schools in India—East of Bangladesh: Manipur, Agartala

School name	Location	Principal	# of teachers	Board Day	Boys Girls	Ages Grades	Results
Bhaktivedanta Institute Mission School	Manipur Nongban Enkhol Tidim Rd., near ISKCON Temple, Moirang, Manipur 795 133	Several temporary principals (Ekanath dasa)	17	Day	Both	standards 1 to 10 (ages 4-15)	17 paper Delayed by rebel uprising and postal strike Most done as a group; some irregularity about open ended questions
Bhaktivedanta Institute Mission Higher Secondary School	Manipur Airport Road, near ISKCON Temple, Imphal, Manipur	Tirtharaja dasa (Ekanath dasa)	36	Day	Both	standards 1 to 12 (ages 4-17)	36 paper Delayed by rebel uprising and postal strike Most done as a group; some irregularity about open ended questions
Sri Krishna Mission School	Agartala, tripura India	Deena Bandhu dasa	36			Gr 1-10	35 paper 1 teacher on leave

Table 51 Krishna schools in other places in India and in Sri Lanka

School name	Location	Principal	# of teachers	Board Day	Boys Girls	Ages Grades	Results
Bhaktivedanta Mission English Medium School	Tirupati	Revati Raman dasa	9	Day	Both	4-10	9 paper Some done with verbal Telegu translation
Bhaktivedanta Children's Home	607A, Negombo road Mabola, Wattala, Sri Lanka (Columbo)	Nandarani devi dasi	12	Boarding*	Both	2-18yrs	9 paper 1 sick 2 didn't return in time after severe Monsoon flood

Table 52 Krishna schools in Africa

School name	Location	Principal	# of teachers	Board Day	Boys Girls	Ages Grades	Results
Lord Krishna's Academy	Ghana, Africa PO Box 11686, Accra North, Accra, Ghana Samsam Road, Off Accra-Nsawam Highway, Medie, Ga West District, Medie.	Srivas dasa	9	Day	Both (135 children)	3-12yrs	9 on paper
Nimai International School	in Port Harcourt, Nigeria Africa P.O. BOX 4429 TRANS-AMADI, PORT-HARCOURT, NIGERIA	Canakya dasa	6	Day	Both	1-5gr 5-12yrs	5 on paper All done as group; some irregularity about open ended questions
Little Gokul Education Center	Kisumu, Kenya P.O.BOX 957 Kisumu, Kenya	Krsnamayi devi dasi (Phalguna dasa)	11 (shared) 11 total	Both*	Boys	preK-8	9 on paper 2 teachers traveling Some done as group; some irregularity about open ended questions
Little Gokul Education Center	See above	Krsnamayi devi dasi (Phalguna dasa)	5 (shared)	Day*	Girls	preK-8	See above
Jagannatha School	Kampala Uganda ISKCON Kampala P.O. 1647 Kampala, Uganda	Mukhesh Sukla (Thiru and Phalguna dasa)	8 for both schools total	Day	Both	preK-2	7 on paper
Hilltop school	Uganda ISKCON Kampala P.O. 1647 Kampala, Uganda	Caitanya Vallabha dasa (Thiru)		Day	Both	preK-5	See above

Table 53 Krishna schools in Europe

School name	Location	Principal	# of teachers	Board Day	Boys Girls	Ages Grades	Results
Bhaktivedanta Manor Primary School	Hilfield Lane, Aldenham, Herts WD25 8EZ UK	Gurucarana Padma devi dasi	6	Day	Both	Age 5-11	6 on Web
Sri Prahlad Gurukula	Hungary, Vraja dhama	Sri Sarovara devi dasi	4	Day	Both	Age 7-13	1 on Web 3 on paper
Gurukula (closed for a long time)	Kiev, Ukraine	Acyuta Priya das (contact person)					

Table 54 Krishna schools in New Zealand, Australia, and South America

School name	Location	Principal	# of teachers	Board Day	Boys Girls	Ages Grades	Results
Hare Krishna Primary School	1229 Riverhead-Coatesvile Highway Riverhead Auckland New Zealand PO Box 349, Kumeu. Auckland, 1250. New Zealand.	Prana dasa	6	Day	Both	K-8	5 on Web (not sure if 6th did or not)
ISKCON School (Bhaktivedanta Swami Gurukula)	New Govardhana, Australia NSW	Antardvip dasa	9	Day	Both	K-10	7 on Web No special characteristics of other 2
Bhaktivedanta International School	Lima, Peru Avenida Bolivia 1086 Departamento 201 Distrito de Brena Lima 05, Peru.	Rohini devi dasi	20			Gr 1-5 (ages 6-13)	19 on paper 1 traveling Spanish surveys

Table 55 Krishna schools in other places

School name	Location	Principal	# of teachers	Board Day	Boys Girls	Ages Grades	Results
Moscow Bhaktivedanta Gurukula (closed)	Moscow	Sadhu priya dasa	13	Both	Both	K-11gr (have many graduates in universities)	October government religious persecution; school closed and teachers disbursed

Appendix 6: Correspondence of specific questions to conceptual framework and rationale

*reverse scored; **recoded
+eliminated from factor mean for better reliability for this population
Lester's (1982) questions are copyrighted by her and may only be used with her permission.

Factor #1: Supervision, n=14
Rationale: from Lester's survey
86. My immediate supervisor gave me assistance when I needed help
128. My immediate supervisor praised good teaching
110. My immediate supervisor provided assistance for improving instruction
79. I received positive recognition from my immediate supervisor
*94. My immediate supervisor did not back me up
127. My immediate supervisor explained what was expected of me
*112. My immediate supervisor was not willing to listen to suggestions
99. My immediate supervisor treated everyone fairly
*122. My immediate supervisor made me feel uncomfortable
126. When I taught a good lesson, my immediate supervisor noticed
81. My immediate supervisor offered suggestions to improve my teaching
120. My immediate supervisor provided material I needed to do my best
*74. My immediate supervisor turned one teacher against another
*133. I received too many meaningless instructions from my immediate supervisor

Factor #2: Colleagues, n=10
Rationale: from Lester's survey
90. I liked the adults with whom I worked
*109. I disliked the people with whom I worked
*132. My colleagues, the other teachers, seemed unreasonable to me
78. I got along well with my colleagues
*108. I did not get cooperation from my co-workers
101. My colleagues, the other teachers, stimulated me to do better work
*107. My colleagues, the teachers, were highly critical of each other
121. I have made lasting friendships among my colleagues, the other teachers
119. My interests were similar to those of my colleagues, the other teachers
134. My colleagues provided me with suggestions or feedback about my teaching

Factor #3: Working Conditions, n=7
Rationale: from Lester's survey
116. Working conditions in my school were good
87. Working conditions in my school were comfortable
*104. Physical surroundings in my school were unpleasant
*85. The administration in my school did not clearly define its policies
96. The administration in my school communicated its policies well
*95. Working conditions in my school could not have been worse
*77. Working conditions in my school could have been improved

Factor #4: Pay, n=7
Rationale: from Lester's survey
*114. Teacher income was barely enough to live on
71. Teacher income was adequate for normal expenses
123. Teaching provided financial security
105. I was well paid in proportion to my ability
*124. Teacher income was less than I deserve
*73. Insufficient income kept me from living the way I want to live
131. My pay was about the same as given for similar jobs in other schools

Factor #5: Responsibility, n=8
Rationale: from Lester's survey
129. I got along well with my students
125. I tried to be aware of the policies of my school
*130. I was not interested in the policies of my school
100. I had responsibility for my teaching
93. My students respected me as a teacher
103. I was responsible for planning my daily lessons
88. Teaching provided me the opportunity to help my students learn
*113. I was not responsible for my actions

Factor #6: Work Itself, n=9
Rationale: from Lester's survey
*91. Teaching discouraged my originality
89. Teaching was very interesting work
111. Teaching encouraged me to be creative
*98. Teaching did not provide me the chance to develop new methods
+*75. The work of a teacher consisted of routine activities
72. Teaching provided an opportunity to use a variety of skills
*115. I was indifferent toward teaching
*80. I did not have the freedom to make my own decisions
106. The work of a teacher was pleasant

Factor #7: Advancement, n=5
Rationale: from Lester's survey
118. Teaching provided an opportunity for job advancement
102. Teaching provided an opportunity for promotion
69. In the last completed year of teaching in a Krishna school, teaching provided me with an opportunity to advance professionally
*92. Teaching provided limited opportunities for job advancement
*76. I was not getting ahead in my teaching position

Factor #8: Security, n=3
Rationale: from Lester's survey
*84. I was afraid of losing my job
+82. Teaching provided a secure job future
*97. I never felt secure about keeping my teaching job in the last school year

Factor #9: Recognition, n=3
Rationale: from Lester's survey
83. I received full recognition for my successful teaching
*70. No one told me I was a good teacher
*117. I received too little positive recognition

Factor #10: ISKCON's Organizational Management, n=14
Rationale: (1) based on survey instrument developed by Opinions Unlimited, and used in 2000 with teachers in Lutheran schools to measure teacher job satisfaction; (2) adapted Herzberg's tenth factor of organizational relationships to ISKCON
9. In my last completed year of teaching in a Krishna school, local ISKCON leaders viewed the school as an important part of ISKCON's mission
*10. There was tension between the local community of devotees and the school
*11. In general, the devotee community, including temple members, did not help with the financial needs of the school
12. In general, ISKCON leaders and members gave primary and secondary education needed attention as part of the overall mission of ISKCON
13. It was easy to see that local leaders from the ISKCON temple and devotee community were involved in the school
*14. Local ISKCON leaders and members had unreasonable expectations of the teachers and school
15. The international ISKCON Child Protection Office in Florida, USA, adequately served the local community and the school
16. The local devotee leaders appreciated my contribution to the mission of the temple and community
*17. The local ISKCON leaders (temple president, GBC, etc.) did not promote the school to the community
*18. Parents of our students were not appreciative of the Vaisnava practices and values taught to their children
19. There were very good means for dealing with suggestions and complaints from parents
20. The local ISKCON Child Protection Team adequately served the community and the school
21. ISKCON on a local or international level has adequate programs for teachers to continue their education and training
22. Parents of our students expected their children to receive a better overall education at a Krishna affiliated school than at a government school

Expansion of application for leadership
Questions 23-39 deal with perceived needs of Krishna schools, for further research

Overall measures of job satisfaction:
Rationale: Based on several survey instruments designed to measure overall teacher job satisfaction: (1) and instrument developed by Opinions Unlimited, and used in 2000 with teachers in Lutheran schools; (2) North Carolina Professional Teaching Standard, Governor's Teacher Working Conditions Initiative; and (3) CSMpact Teacher/Staff Questionnaire, 1999
1. My sense of dedication to teaching in a Krishna school was strong
*3. My family was not happy with my work as a teacher in a Krishna school
4. The students were getting good training and education in Krishna consciousness
5. The students were getting a good academic education
6. The students' emotional needs were met very well in the school
7. Overall, teaching in a Krishna school during the most recent completed school year was very satisfying to very dissatisfying
**8. Since I started teaching in a Krishna school, my overall satisfaction with teaching has increased, decreased, or stayed the same

Teacher demographics
Rationale: to determine basic information about teachers in Krishna schools and what effect, if any, these factors have upon job satisfaction.
136. Age
135. Sex
137. Marital status

Teacher demographics: Cultural affiliation:
Rationale: in Krishna schools, this factor will be more important than race or ethnicity
143. Did you spend your childhood where Hindu or Vaisnava culture is dominant (such as India, Trinidad, Nepal, Fiji)
144. Was the family that raised you ISKCON devotees, Vaisnavas, or Hindus; 145. If yes, was any of your primary or secondary education with devotees

Teacher demographics: Aspects of teaching:
Rationale: Based on several survey instruments designed to measure overall teacher job satisfaction: (1) and instrument developed by Opinions Unlimited, and used in 2000 with teachers in Lutheran schools; (2) North Carolina Professional Teaching Standard, Governor's Teacher Working Conditions Initiative; and (3) CSMpact Teacher/Staff Questionnaire, 1999
140. Are you also a Krishna school administrator (principal, assistant principal, project coordinator, etc.)
141. At the completion of the last school year, the total number of years I have been a teacher in any school was
142. At the completion of the last school year, the total number of years I have been a teacher in a Krishna school was
146. Highest level of education I have completed is
147. Additional training you have taken
168. In the last completed school year, did you teach (types of classes; subjects)
169. What ages of children did you teach

Religious self-identification questions:
Rationale: More specific to Krishna Consciousness than general strength of faith, to determine the relationship between adherence to cultural and religious self-identification and satisfaction in a religious school specifically connected with Krishna:
138. During the most recently completed school year, did you have school-aged children of your own; 139. If yes, were they educated with Krishna devotees? (for example, home schooled or in a Krishna school)
143. Did you spend your childhood where Hindu or Vaisnava culture is dominant (such as India, Trinidad, Nepal, Fiji)
144. Was the family that raised you ISKCON devotees, Vaisnavas, or Hindus; 145. If yes, was any of your primary or secondary education with devotees
148. I am a member of ISKCON; 149. If no, check one (types of religious affiliation)
150. I have hari nama initiation (1st initiation) from a Vaisnava guru
151. I have gayatri diksa

Strength of religious faith measure:
Rationale: From the Santa Clara Strength of Religious Faith Questionnaire, Brief Version; to determine if personal, general strength of faith has any relation to job satisfaction in a religious school:
152. I pray daily
153. I look to my faith as providing meaning and purpose in my life
154. I consider myself active in my faith or temple (or church, mosque, etc.)
155. I enjoy being around others who share my faith
156. My faith impacts many of my decisions

Strength of Krishna religious practices and behavior measure:
Rationale: More specific to Krishna Consciousness than general strength of faith, to determine the relationship between adherence to specific behaviors associated with Krishna religious practice and satisfaction in a religious school specifically connected with Krishna:
2. I thought of teaching in a Krishna school as devotional service to the Supreme Lord
157. During the last completed school year, I chanted rounds of the Hare Krishna mantra
158. I was a vegetarian: no meat, fish, or eggs
159. I ate food that had been offered to Krishna
*160. I took coffee, tea, tobacco, or caffeinated drinks
*161. I took alcohol, marijuana, or other drugs
*162. I played games of skill or chance on which I staked money
*163. My recreational entertainment included non-devotional and non-educational movies, television, computer games, books, etc
**164. My sexual habits in the last school year were generally in or outside of marriage or celibacy
165. I read, studied, or listened to Vaisnava scriptures
167. I worshiped Deities of Krishna, at home or at a temple

School characteristics:
Rationale: to determine the relationship between different characteristics or circumstances of schools and teacher job satisfaction:
40. The students where I taught in the last completed school year (boarding/day)
41. Was the school where you taught last school year in a country or area where most people are Vaisnavas or Hindus (example: a school located in India, Nepal, Trinidad, Fiji, etc.)
42. The students were (boys/girls/both)
43. Ages of youngest students in the school
44. Ages of oldest students in the school
45. What diploma, degree, or certificates do students receive when they graduate (examples: High school diploma, British level A, Bhakti shastri
46. Was more than ½ of the students' native language the same as the language of instruction
47. Did more than ½ of the community members' eligible children attend last school year
48. My school got funds from
49. The chief source of funds was
50. How many students received financial help to attend the school
51. How many students' families were ethnic Indian Hindus
52. How many students' families were ISKCON members of any ethnicity
53. Students were trained in the use of technology such as computers
54. The school was in (urban/rural)
55. How were classes organized (age-segregated/multi-level)
56. How were most teachers paid (salaries/volunteers)
57. How did all the schools' students, overall, achieve academically on national exams or similar assessments

School policies, especially in regards to religious aspects:
Rationale: to get general information about Krishna schools as well as to determine the relationship between different characteristics or circumstances of schools and teacher job satisfaction:
58. Students were required to follow a vegetarian diet at home
59. Students were required to participate in a daily early morning sadhana program
60. Students were required to participate in daily sadhana (japa, kirtana, arotik) during school hours
61. Training in Vaisnava practices such as Deity worship was required
62. Students were required to follow guidelines about use of media at home
63. Having teachers relate Krishna consciousness to academic instruction was required
64. Students were trained in Vaisnava etiquette and expected to apply it
65. Students were required to memorize scripture (whether Sanskrit slokas, translation, or both)
66. Students were required to have courses in Krishna conscious philosophy
67. Vaisnava festival observance was a required part of school programs
68. Students and teachers were required to wear some aspect of traditional Vaisnava dress in school (such as any of the following: tilaka, neck beads, shika)

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