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# A Study of the Effects of Strictness and Level of Church- Relatedness on Female Job Satisfaction among Christian College Administrators

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A Study of the Effects of Strictness and Level of Church-  
Relatedness on Female Job Satisfaction among Christian College  
Administrators

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## Abstract

### A Study of the Effects of Strictness and Level of Church-Relatedness on Female Job Satisfaction among Christian College Administrators

The purpose of this study was to examine levels of job satisfaction of female administrators at Christian church-related colleges and universities in the mid-Atlantic region of the United States by examining differences based on the level of an institution's church-relatedness and the strictness of sponsoring church doctrine. This was a quantitative, non-experimental study. The effects of additional variables on job satisfaction including age, length of service at an institution, length of service in a position of employment, and personal religious preference were also studied. The population for the study was all female administrators at Protestant Christian colleges in Delaware, District of Columbia, Maryland, New Jersey, New York, and Pennsylvania. Data was obtained on 101 women through the *Job Satisfaction Survey* and an additional demographic survey created by the author. Results indicated that female administrators at Christian colleges related to conservative church denominations had higher levels of job satisfaction than their counterparts at colleges related to liberal denominations. Also, female administrators at Christian colleges with a close relationship to the sponsoring church were more satisfied than those women at colleges with only an historical relationship to the church. However, when controlling for religious preference, women were more satisfied at institutions with only an historical relationship to the church. Age and length of service were found to have no significant influence on job satisfaction among the respondents.

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## Chapter One

### Introduction

"Women have been described as unstable, irrational, incapable of logical thinking, ... uncontrollable when not protected by male authorities, whether these are male family members or religious authorities. Women are respected when they conform ... and submit to male control, restricting their activities to their nurturing and motherly roles" (Kloppenborg & Hanegraaff, 1995, p. VII). This abrasive monologue is found in the introduction of Kloppenborg and Hanegraaff's book *Female Stereotypes in Religious Traditions*. Through a series of historical essays, Kloppenborg and Hanegraaff's book documented the inferior status of women and the marginalization of non-domestic female value to society as it has been perpetuated by religion from ancient Babylon through modern Christianity. From a more general perspective, Bruce and Blackburn (1992) discussed the historical role of women in America and how slow these standards have been to change. "In our culture, we have been carefully taught that 'a woman's place is in the home.' Despite mounting and powerful evidence to the contrary, cultural messages die hard. ... Unfortunately, long-held cultural biases can hamper women's achievements" (p. 60). The purpose of this study will be to determine whether or not the centuries-old inferior

perception of women is being felt by female administrators in current institutions of Christian higher education as measured by job satisfaction.

Cultural biases toward women appear to still have lingering effects in the realm of higher education. For example, Cagney (1997) pointed out that, as of 1995, the percentage of female faculty at colleges belonging to the Coalition of Christian Colleges and Universities (CCCU), an admittedly “conservative” group of Christian institutions (Lee, 1991), was substantially less than the nationwide average among all colleges and universities. The CCCU’s own president explained the discrepancy by saying that some of the religious traditions present in CCCU affiliated schools “would limit the leadership role of women based on their understanding of scriptural mandates" (p. 1). Kirkpatrick’s (1993) statistical analysis of over 400 college students showed a substantial negative correlation between level of Christian orthodoxy and opinion of women at  $r = -.23$ . Margaret Miles (2001), speaking as a former Dean of the Graduate Theological Union at Berkeley, claimed that hiring practices and institutional politics work to disadvantage women in seminaries and called on a strong presence of women in administrative roles to remedy this situation.

Reports such as these would suggest that perhaps the role of women in leadership in many of America's Christian institutions of higher education is

being adversely affected. At the very least, there appears to be a lingering perception among some scholars that the historical marginalization of women is still at work on some level in today's Christian colleges (Cagney, 1997; CCCU, 2001; Miles, 2001).

### *History of Women in the Church*

A number of studies support the notion that this marginalization of women is still very much alive in modern Christian America (Brown, 1994; Hawley, 1994; Lee, 1991; Wessinger, 1996). Hawley (1994) wrote that "by its nature, fundamentalism considers that its primary other – secular naturalism and the forces that emanate from the post-Enlightenment West – has eluded its control. Small wonder, then, that great efforts are made to assert control over the more accessible other in its midst: woman" (p. 27). In some fundamentalist Christian denominations women, while having the freedom to speak out, teach, and be active members of the church body, are often excluded from formal discussions on church policy and are not adequately represented in church politics (Stocks, 1997). "It appears that the more the feminists attempt to challenge the limits placed on them by the denomination, the more clearly those limits are set" (p. 70).

This kind of evidence indicates that there is a continuing trend by some Christians to see the role of women in society as subordinate and limited.

The existence of such a trend is supported by statements like those made by the CCCU president, who suggested that the doctrinal views of women may be affecting female leadership roles in some Christian colleges (Lee, 1991). If such a trend indeed exists, then one may logically question how strongly the sentiment of female subordination has been passed on to the institutions of higher education that have been or continue to be supported by Christian denominations whose doctrines support this view of women.

### *Women in Leadership*

With the rise of the industrial revolution and key historical events such as women's suffrage and World War II, women in the workplace have become increasingly accepted in the United States (Lewin, 1995; Posner, 1992; Roesner, 1995). This is significantly different from the traditional domestic roles of women on the 18th and 19th century family farms. Although old biases against women in leadership roles persist to this day, it is an undeniable fact that women are becoming an increasingly larger part of the American workforce. In 1900, over 75% of all clerical jobs in the United States were held by men (Posner, 1992). However, by 1990 it was women who held around 79% of these same types of jobs (Lewin, 1995). In other areas women are also becoming a greater and greater presence. As of 1995 women comprised over 40% of all middle management in corporate

America (Roesner, 1995) and in 1997 it was reported that at least one woman was sitting on the board of directors of over 80% of all Fortune 500 companies (Wellington, 1997). Women make up nearly half of all American lawyers and women publish over half of the books in America each year (Fisher, 1999).

Women represent a growing presence not only in the American workforce, but also in roles of leadership. Although the role of women is still very minimal in the manual labor sector and the world of politics, the areas of social service and education have shown a marked growth in the percentage of women in leadership in recent years (Bergmann, 1986; *The Economist*, 1998). As Fisher (1999) wrote: "As women close the education gap, more and more are moving into jobs in colleges and universities. And as more and more people need an education ... many [colleges] will seek those who can impart information clearly and imaginatively – mostly women" (p. 168). As of 2000, half of the provosts at America's eight Ivy League colleges were women (Lively, 2000) while by 1997 30% of the faculty and several presidents of Coalition of Christian Colleges and Universities member institutions were women (Cagney, 1997).

## *Women and Job Satisfaction*

The significance that the element of job satisfaction in leadership has been given by researchers is made clear by the sheer volume of job satisfaction studies (Altman, 2001; Bruce & Blackburn, 1992; Bullock; 1952; Chambers, 1999; Etzioni, 1964; Gruneberg, 1976; Gruneberg, 1979; Haldane, 1974; Harvey, 1997; Herzberg, Mausner, & Snyderman, 1959; Herzberg, Mausner, Peterson, & Capwell, 1987; Hull & Kolstad, 1942; Iiacqua & Schumacher, 1995; Likert, 1961; Locke, 1976; McGregor, 1960; Oshagbemi, 1998; Ostroff, 1992; Smith, Kendall, & Hullin, 1969; Spector, 1997; Stanley, 2001; Tait, Baldwin, & Padgett, 1989; Thompson, McNamara, & Hoyle, 1997; Topolosky, 2000). Locke (1976) estimated that over 3,350 studies of employee job satisfaction existed in research literature by the mid-1970s. Dissertation Abstracts International currently identifies over 2450 job satisfaction dissertations published in the past ten years. Many researchers have shown that organizations that alienate employees through various practices within the organization produce less effective and less efficient workers (Chambers, 1999; Etzioni, 1964; Gruneberg, 1976; Harvey, 1997; Likert, 1961; McGregor, 1960; Ostroff, 1992; Stanley, 2001). Topolosky (2000) identified several components of job satisfaction including personal development, promotion practices, worker involvement

and others as factors crucial to increased success in a business environment. Spector (1997) described how job satisfaction can effect job performance, devotion to the organization, absenteeism, physical and psychological health, productivity, and life satisfaction. Tait, Baldwin and Padgett (1989) found a correlation of .44 between a person's job satisfaction and a person's overall life satisfaction. Smith, Kendall and Hullin (1969) even associated job satisfaction with increased humanitarian values. Because of these potential consequences of job satisfaction on both the organizational and personal level, employers and employees interested in maximum output would find it a worthwhile topic of study.

Many factors have been attributed to developing job satisfaction in the workplace. Expression of appreciation, open communication, adequate treatment by coworkers, fringe benefits, the nature of the work, the nature of an organization, policies and procedures, job security, ability to achieve, recognition, interpersonal relations, potential for advancement, working conditions, and salary have all been identified as major factors that contribute to job satisfaction (Herzberg, Mausner & Snyderman, 1959; Spector, 1997; Topolosky, 2000).

Examining the role of gender in job satisfaction is a more modern construct. The lack of previous research is evidenced by the fact that in an

extensive literature review of over 3000 books and articles led by Herzberg in 1955, only 14 studies were found to contain any data on gender as a factor in job satisfaction (Herzberg, Mausner, Peterson, & Capwell, 1987).

However, as the percentage of females in the workforce has dramatically increased, many more female job satisfaction studies have been appearing in the literature, particularly in the area of higher education (Blackhurst, 2000; Chambers, 1999; Fraser & Hodge, 2000; Ma & MacMillan, 1999; Olsen, Maple & Stage, 1995; Robertson, Koll, & Lampe, 1995; Smith & Plant, 1982; Steward, Patterson, & Morales, 1995; Tang, 1999; Thomas, 1995).

Bruce and Blackburn (1992) pointed out that a lack of managerial sensitivity to gender diversity is a major problem in female job satisfaction. Betz and Fitzgerald (1987) described how the different role expectations boys and girls face as they grow up leave them with different expectations and different needs that must be addressed in order to experience satisfaction.

Thomas (1990) stated that while getting hired is no longer a widespread problem for women and minorities due to affirmative action, "their manager's inability to manage diversity" (p. 108) creates a hindrance for the employee. And finally, Olsen, Maple and Stage (1995) explored women's susceptibility to stereotypes associated with groups that have been traditionally male-dominated. "Stereotypes are so strong that contrary data

about work performance and ability are often ignored in the selection and promotion process" (p. 3). This final study is particularly relevant to the study herein.

### *Liberal versus Conservative: Strictness of the Sponsoring Church*

Strictness refers to the level of restriction a denomination's doctrine places on the actions of its followers and how literally followers interpret the teachings of the Bible (PRRC, 1977; Robinson, 2001). Bergen (1999) stated that among faculty at CCCU member institutions "those most satisfied were politically conservative"(p.2). Researchers support the observation that the more conservative a church claims to be, the less tolerant the church is of women's issues and leadership by women (Bergen, 1999; Kirkpatrick, 1993; McGuire, 1995; Rivera, 2001; Stocks, 1997). Once again, since being related to a church implies that a college accepts many of the beliefs, customs, and traditions of the sponsoring denomination (Burtchaell, 1998; Edwards, 1999, McGuire, 1995; Rivera, 2001), it has been suggested that colleges sponsored by conservative Christian bodies can create a working environment for women consisting of less than ideal interpersonal relations, advancement, salary, and working conditions (Adams, 1995; Cagney, 1997; Christman, 2001; Kurtz-Shaw, 2001; McGuire, 1995; Spector, 1997). This raises additional concerns that strictness of a sponsoring church could have

an impact on job satisfaction since interpersonal relations, potential for advancement, working conditions and salary are also major factors in determining job satisfaction (Herzberg, Mausner, & Snyderman, 1959).

Bawer (1997) used a two-mode model to separate Christian denominations into the conservative “Church of Law” group and the liberal “Church of Love” group. A conservative church is typically viewed as closed-minded, morally rigid, and preoccupied with evangelism and salvation (PRRC, 1977). They are defined by strict beliefs in religious doctrines such as the virgin birth of Christ, the power of Satan, the existence of an eternal Hell, the rapture, creation over evolution, and the inerrancy of the Bible (Robinson, 2001).

Liberals are typically thought of as being morally lenient, compromising, influenced more by secular humanism, and preoccupied with social concerns (PRRC, 1977). Liberals do not generally stress Hell and salvation to the same extent as conservative denominations and often differ with conservatives on many major theological issues (Bawer, 1997). Liberals often place little importance on the virgin birth of Christ, view the Bible more as a moral guide, believe Hell to possibly be merely a symbol, and generally accept the theory of evolution (Robinson, 2001).

Each individual church body is different on the local level and may not consider itself liberal or conservative as outlined here, but researchers have established loose guidelines to distinguish between liberal and conservative denominations in general (Barrett, 2001; Bawer, 1997; Hodge, 1979; PRRC, 1977). Using these guidelines, conservative churches would be of the Pentecostal, Fundamentalist, Holiness, Adventist and Baptist families including, but not limited to, Assemblies of God, Southern Baptist, Church of the Nazarene, Seventh Day Adventist, Church of Jesus Christ of Latter Day Saints, Churches of Christ, Lutheran Church – Missouri Synod, and most independent Fundamentalist churches (Barrett, 2001; Hodge, 1979; Robinson, 2001). More liberal churches would be of the Unitarian, Lutheran, Methodist, and Reformed families including, but not limited to, United Church of Christ, Evangelical Lutheran Church of America, United Methodist Church, Presbyterian Church (USA), and the Episcopal Church (Barrett, 2001; Hodge, 1979; Robinson, 2001).

#### *Level of Church-Relatedness*

Level of church-relatedness refers to how closely tied a sponsoring church denomination is to the affairs of its college or university (Ferguson, 1995). Christian churches in America have a history of suppressing the achievement and recognition of women in non-domestic

pursuits (Brown, 1994; Hawley, 1994; Lee, 1991; Rivera, 2001, Stocks, 1997; Wessinger, 1996). In addition, being related to a church implies that a college accepts many of the beliefs, customs, and traditions of the sponsoring denomination (Burtchaell, 1998; Edwards, 1999, McGuire, 1995; Rivera, 2001). Since Herzberg, Mausner, and Snyderman (1959) and Spector (1997) identified achievement and recognition as major sources of job satisfaction, it appears there could be a significant link between level of church-relatedness and job satisfaction.

To distinguish level of church-relatedness from strictness of the sponsoring denomination this study will employ terminology coined by Ferguson (1995). Ferguson used a three-tiered classification system for church-relatedness. "Pervasive" schools are those that "view their educational mission as an expression of the Christian gospel" (p. 33). These are the colleges with a strong, active connection to their sponsoring church denomination and consider the college to be an extension of the mission of the church. The "dimensional" schools "intentionally cultivate church-relatedness" (p. 33) but do not incorporate this into their educational mission. The "historical" schools are those that merely "reflect their common values" (p. 34) with the church but receive little or no support from

any church and gives no mention of the sponsoring church in their mission or daily functions.

### *Age and Length of Service*

Age and length of service have been shown to have an impact on job satisfaction (Herzberg, Mausner, Peterson, & Campbell, 1987; Hull & Kolstad, 1942; Oshagbemi, 1998). These variables will be introduced in an attempt to investigate any power they may have as confounding variables that may alter the strength of the relationships between job satisfaction and the other dependent variables.

In an analysis of over 20 studies involving job satisfaction and age conducted by Herzberg, Mausner, Peterson, and Campbell (1987) it was discovered that morale, which the researchers equated with higher job satisfaction, is usually very high among young workers and that this morale quickly declines, reaching a low point in around age 30. Then morale steadily climbs. In the same Herzberg, et. al. (1987) study, attention was given to length of service as a variable in 17 different reviewed studies. The exact same pattern of high initial satisfaction, sharp decline, and steady rise that was found for the age variable was repeated in the length of service variable. In another older study the specific overall pattern of length of service to job satisfaction was given to be high morale in the first year, lower

morale in the second through fifth years, and highest morale of all in the fifth through tenth year (Hull & Kolstad, 1942).

### *Personal Religious Preference*

Women having conservative religious preferences are often very much in agreement with the views of their church regarding women (Diamond, 1998 ; Brasher, 1998 ). According to Brasher (1998) women in the more gender segregated churches will often adapt well to the structure and work very well within the male-dominated traditions of the church structure. Rich and Golan (1992) found that as women enter into career plans they are significantly influenced by their religious beliefs. They also found that young women educated in religious traditions are less likely to have interest in male-dominated occupations.

The fact that the personal religious preference of women can sometimes diminish the degree to which women perceive inequitable treatment is cause for further investigation. In particular, if the religious preference of a woman is compatible with the Christian college for which she is employed, this compatibility could influence the results of this study. In fact, other studies have shown that institutional fit of a person with her work environment can heavily influence job satisfaction (Furnham & Schaeffer, 1984; Harrison, 1978; Kasl, 1973; Pervin, 1968).

### *Power and Authority Leadership Theory*

French and Raven (1959) first brought the power theory of leadership into the modern vocabulary by identifying five basic types of power that are typically exercised in a leadership role. "Reward" power, "coercive" power, "legitimate" power, "referent" power, and "expert" power were identified as potential ways of gaining and keeping power. Each of these types of power could be used to both explain why women could potentially be placed in uncomfortable positions and how institutions could remedy the problem.

Often within an institution alliances may form based on ideology (Mintzenberg, 1983). If the individuals in these alliances have power or access to power then those outside the pervading ideology find themselves engaged in a power struggle. To resolve the conflicts, it is common for the individuals holding the minority ideologies to try and avoid the conflict, compromise their ideology, or simply to accommodate those with the power (Thomas, 1976). The result is a reluctant, calculated compliance or an unvoiced resistance and alienation (Etzioni, 1975; Yukl, 1989).

Peabody (1962) described power in terms of two main categories. On one hand, power can come through formal institutional sources. Power can come from "functional" or personal sources like competence, personality, etc. This type of power often leads to the strengthening of power through

coalition building with like-minded people (Bacharach & Lawler, 1980) and would result in the ideological power mentioned above. If it were true that the pervading ideology in many Christian colleges would be one of male-dominated leadership, this could explain some of the problems women might face in an attempt to gain and maintain a position of leadership.

However, Peabody (1962) gave equal importance to "formal" power which is obtained through the organizational structure. Also referred to as "organization" power (Galbraith, 1983) or "traditional" power (Weber, 1947), this is the power granted an individual or ideology by the institution itself. This type of power makes it possible to have a pervading ideology within an institution even when the majority sentiment among the employees may not be the same. Thus, it seems possible that women in leadership at institutions sponsored by highly conservative, historically male-dominated Christian denominations could have negative experiences based solely on the sentiments of the church doctrine and traditions. In order to investigate this possibility further, this study will not only examine the strictness of the sponsoring church, but must also be expanded to include an examination of just how strong the ties are between a church and its college. If significant differences are found among the feelings of women at liberal and

conservative institutions, power and authority theory could potentially explain many of these differences.

### *Statement of the Purpose of the Study*

Jury, Weitzel, Dawis, and Pinto (1971) determined that demographic characteristics of job satisfaction are much more heavily influenced by “organizational-related variables” as opposed to “individual-related variables.” Olsen, Maple and Stage (1995) further refined this notion by describing “institutional fit” as a key indicator of job satisfaction particularly among women and minorities in higher education. They claimed that job satisfaction has a great deal to do with “how well their values, abilities, and goals ‘fit’ the values, needs, and goals of institutions of higher education that employ them” (p. 3). Therefore, one might wonder if a significant link exists between the overall job satisfaction of women employed by a Christian college and the religious nature of the employing college. The purpose of this study is to examine levels of job satisfaction of female administrators at Christian church-related colleges and universities in the mid-Atlantic region of the United States by examining differences based on the level of an institution's church-relatedness and the "strictness" of sponsoring church doctrine. Throughout this study, an examination will be made as to how job satisfaction is influenced by six independent variables:

level of church-relatedness, strictness of an institution's sponsoring church, age of the female administrator, and length of service of the female administrator at her current institution, length of service of the female administrator in her current position, and the personal religious preference of the female administrator.

### *Research Questions*

- Q1. What is the relationship, if any, between female administrator job satisfaction and the level of church-relatedness of the college?
- Q2. What is the relationship, if any, between female administrator job satisfaction and the strictness of an institution's sponsoring church?
- Q3. How influential is age as a descriptive variable when determining female administrator job satisfaction at church-related colleges?
- Q4. How influential is length of service at the employing institution as a descriptive variable when determining female administrator job satisfaction at church-related colleges?
- Q5. How influential is length of service in a current administrative position as a descriptive variable when determining female administrator job satisfaction at church-related colleges?
- Q6. How influential is the similarity of the personal religious preference of a woman and the college's sponsoring church denomination as a descriptive

variable when determining female administrator job satisfaction at church-related colleges?

### *Operational Definitions*

Job Satisfaction – A person’s attitude toward her job. This will be a numerical measurement of overall attitude, as well as attitude toward both intrinsic and extrinsic aspects of the job, as measured by a total score on the *Job Satisfaction Survey* and scores on intrinsic and extrinsic subscales of the *Job Satisfaction Survey*.

Level of Church Relatedness – A response from the *Hardesty Survey* question asking whether the respondent perceives her institution to be pervasive, dimensional, or historical in its relationship to the sponsoring church.

Strictness of a Sponsoring Church – Either alignment with one of the historically conservative Christian denominations or alignment with one of the historically liberal Christian denomination as previously outlined in this text.

Age – A numerical value from the *Hardesty Survey* question seeking the age of the respondent.

Length of Service at an Institution – Numerical value from the *Hardesty Survey* question regarding the number of years of service at the respondent's current institution

Length of Service in a Current Position - Numerical value from the *Hardesty Survey* question regarding the number of years of service in the respondent's current administrative position.

Personal Religious Preference – A yes or no determination from the *Hardesty Survey* question asking whether or not the respondent's personal religious preference is of the same church denomination that sponsors the college of employment.

### *Significance of the Study*

In addition to adding to the large job satisfaction literature base, this study will make a significant contribution to the somewhat scant job satisfaction research specifically focusing on women and Christian colleges. Given the growing number of women in higher education and the large number of Christian colleges across America, more research specific to these variables is needed to compliment existing literature.

For a Christian college seeking to hire an administrator, this study can be quite useful. Since job satisfaction has been strongly correlated to worker

morale and productivity (Spector, 1997; Topolosky, 2000), getting a correct institutional fit is very important from an institutional standpoint.

A woman considering an administrative position at a Christian college could use this study to determine the wisdom of her career choice. With a significant link existing between job satisfaction and overall life satisfaction (Tait, Baldwin, & Padgett, 1989; Spector, 1997) women would benefit from knowing what level of job satisfaction to expect from a potential administrative position. This study would inform the applicant of what her job satisfaction expectations might be before committing to an institution.

Administrators, future administrators, and those training future administrators can only work successfully within the context of dynamics on which they are informed. It is for this reason that colleges and universities preparing both men and women for roles in higher education administration could find this study useful. Not only will this study inform education administration students of the current female job satisfaction situation at America's Christian colleges, it will also allow for discussion and development of a response on the part of both the students and their professors.

This study will alert the various Christian colleges in the United States of tension or problems that may exist for female administrators. For those

colleges that do not specifically wish to marginalize women, this study could potentially serve as a catalyst for an improved work environment for female administrators at these schools. Even on a more universal scale, this study would be helpful for administrators and faculty at all levels in that, if a problem is identified, more consideration may be given to the working environment of female employees of all types.

This study will also provide some data on how the relationship between a Christian college and its sponsoring denomination may affect localized aspects of institutional operations. Individuals in high level administrative positions can use these data when deciding the direction a Christian college's future will take with respect to the sponsoring church.

### *Limitations*

The greatest limitation to this study revolves around the fact that the study only concerns itself with colleges associated with Protestant Christian churches in the United States. Specific circumstances such as these will diminish the scope of external validity. Any extrapolation of this study's findings to purely secular institutions would be inappropriate. In addition, the nature of most Christian colleges makes for a study of predominantly small, private, four-year colleges. The results of this study should be applied to large Christian-affiliated universities with extreme caution.

The restriction of this study to colleges in the mid-Atlantic region also created a limitation. The results of this study may not necessarily reflect trends in all parts of the United States.

Another limitation comes from the way the operational definitions of strictness and church-relatedness are defined. Both of these terms are somewhat fluid, and attempting to universally define them may lead to some misclassifications of a few of the institutions in the study.

The nature of the study being a quantitative, non-experimental study that employs a survey as a measuring instrument creates a few additional limitations. Limitations of validity and reliability of the survey are present in any survey research (McMillan & Wergin, 1998). However, this study will attempt to curtail such limitations by employing a widely used and appropriate job satisfaction measuring instrument. Also, limitations to internal validity such as non-response, confounding variables, and sample size are problems all survey studies must face (McMillan & Wergin, 1998; Moore, 2000). However, every effort has been made to keep the influence of such factors to minimum.

## Chapter 2

### Review of Related Literature

This study fits into the existing literature base of several research areas including job satisfaction, women in higher education, women in the church, and church-related higher education. While there is a large amount of existing literature on each of these topics, there are very few studies that examine these topics simultaneously. In particular, no research has been found specifically addressing the links between church-relatedness or strictness of a Christian college and job satisfaction of female administrators at such colleges. However, analysis of existing studies in the research areas mentioned above indicate a strong possibility that such a relationship exists.

#### *Women in the Church*

As described in Kloppenborg and Hanegraff (1995) stereotypes of women have been present in religious traditions for many centuries. This book of essays illustrates how most of the world's major religions down through history including Judaism, Hinduism, Buddhism, Christianity, and modern Neopaganism have all contained elements of placing women in inferior roles in society. However, since this study focuses specifically on Christian colleges, the discussion of women in the church will be limited to their roles within the Christian faith.

Christian thought in America has generally been categorized by two opposite schools of thought. Barrett, Kurian, and Johnson (2001) used the descriptors "liberal" and "conservative" to describe the two extreme Christian views in the World Christian Encyclopedia. As indicated by the Princeton Religion Research Center (PRRC), there is a very even mix of these groups in the United States with 18% of Americans describing themselves as extremely conservative and 19% describing themselves as extremely liberal. Others have used and expounded upon this same bimodal classification as well. For example, the PRRC says of conservatives that they are "overly strict" and "closed-minded" whereas liberals are "compromising" and "loose." Bawer (1997) called them the "church of law" and the "church of Love" and said that they "differ on almost every big theological point (p. A21)". In chapter one a general classification of the major Christian denominations in America was given using the above criteria and the classification by Robinson (2001) ranging from the most liberal body United Churches of Christ to the most conservative body the Assemblies of God.

Researchers have shown that the religious stereotypes described in Kloppenborg and Hanegraff (1995) exist in modern Christianity and may be more severe within the more conservative or "fundamentalist"

denominations (Balmer, 1994; Brown, 1994; Hawley, 1994; Lee, 1991; Robinson, 2001, Stocks, 1997; Wessinger, 1996). In his article *American fundamentalism: The ideal of femininity*, Balmer (1994) stated that "The political agenda of contemporary fundamentalists represents a desperate attempt to reclaim the nineteenth-century ideal of femininity....If women allow themselves to be seduced by 'radical feminists' into abandoning their 'God-given responsibilities in the home, America is in trouble. If, however, women cling to Victorian notions of submission, nurture, and domesticity, the future of the republic is secure. (p. 59)." This statement was echoed by Brown (1994) who stated that "for those attuned to gender as a category of analysis, a stab of recognition [of fundamentalism] is often occasioned by the presence of high degrees of religious sanctioned control of women (p. 175)". Hawley (1994) agreed saying "to the perception of fundamentalists, the loosening of women is a prominent feature of modern western secularism (p. 27)". In fact, when Robinson laid out his criteria for classifying liberal and conservative denominations, one of his comparisons involves the ordination of women. He says that conservatives either "oppose or barely tolerate" ordination of women whereas liberals are very supportive of it.

The Christian community is awakening to the problems of women in the church. This is evidenced by the fact that several campus Christian groups including Navigators, InterVarsity Christian Fellowship, and Campus Crusade for Christ began to rethink their unwritten policies toward women in the 1990s in an attempt to eliminate sexist overtones due to the rising presence of women in organizational leadership (Maxwell, 1992).

### *Women in Higher Education*

Women are becoming an increasingly larger presence in the American workforce by many accounts (Bergmann, 1986; Cagney, 1997; Fisher, 1999; Lively, 2000; Lewin, 1995; Posner, 1992; Roesner, 1995; Wellington, 1997). Along with many other professional fields, higher education is seeing a substantial growth in the number of women involved (Bergmann, 1986, Cagney, 1997; Lively, 2000; The Economist, 1998).

In 1988 Roberta Hestenes became the first woman to be president of a CCCU (then Christian College Association) institution when she became president of Eastern College in 1987 (Christianity Today, 1988). This was an important step considering the conservative nature of the CCCU.

However, according to Robertson, Koll and Lampe (1995), while women are rapidly moving into leadership roles they are still underrepresented in school administration.

This underrepresentation of women has been attributed to many things. The previous section discussed how historical stereotyping of women among Christian denominations could be a factor. However, even outside of the Christian ranks problems exist. Chambers (1999) says that researchers have suspected that the inability of women to rise in executive ranks may be linked to many kinds of discrimination. One factor to consider is cultural norming. Betz and Fitzgerald (1987) said that boys and girls grow up with strong ideas of their roles in society. Etaugh and Riley (1983) showed that women are perceived as less competent than men. Bruce and Blackburn (1992) reiterated these ideas by saying that these old cultural perceptions of women have been extremely hard to change. Other studies have suggested that this marginalization of women occurs in many other job settings both inside and outside of academe (Exum, Menges, Watkins & Berglund, 1984; Morrison & von Glinow, 1990; Reskin, 1980).

Chliwniak (1997) saw cultural norming and lack of diversity in faculty makeup as key problems in the gender gap in higher education. Raush, Ortiz, Douthitt and Reed (1989) indicated a link between institutional support and turnover rate of women in academe. Olsen, Maple and Stage (1995) claimed that “interest for increasing the number of women and minorities on our campuses has outstripped our understanding of the experience of these

traditionally underrepresented groups in academe (p. 267)." They claimed that the existing problem of discrepancy in rank, status, and salary are in large part due to their "susceptibility to the stereotypes closely associated with these groups" and that getting a correct institutional fit is key. Rausch, Ortiz, Douthitt and Reed (1989) indicated a link between institutional support and turnover rate of women in academe, while Miles (2001) cited discriminatory hiring practices and unfair institutional policies as the main problems

Two schools of thought begin to emerge when discussing how strictly Christian colleges should adhere to their doctrinal roots. Stellway (1986) claimed that Christian higher education has a responsibility to prevent "narrow and inaccurate reading" of scriptures. Edwards (1999) agreed that church-related colleges need to be flexible with cultural changes and that this can be accomplished without losing their Christian identity. However others like Burtchaell (1997), Hutcheson (1988), Marsden (1994) and Pink (1999) argued that relaxing of doctrines upon which a Christian college is based is detrimental to the Christian identity of the institution. Pink (1999) said that "enculturation of an established faith/reason integration ethos" is essential for Christian colleges to maintain their identity. So a struggle

exists in Christian colleges over just how stringently each college should adhere to their traditions and doctrines.

### *Church-Related Higher Education*

In the earliest of civilizations the community priests or holy men could be counted on as being the educated in society. In Renaissance Europe it was the Catholics and eventually the Protestants who would have major roles in the establishment of organized higher education. In fact, Christian Protestants, who are responsible for the vast majority of church-related colleges in the United States today, have been on the scene of higher education for over four centuries. From the establishment of Switzerland's College of Geneva in 1559 by reformer John Calvin to the plethora of church-related colleges and universities in America today, Christian denominations have made a dynamic impact on the existing worldwide network of higher education (Dendy, 1964). However, the relationships between the various Protestant denominations and the schools they have established are unique and vary with each institution.

The study of church-relatedness with respect to higher education is a fairly recent topic of study which began showing up as a major focus of research in the 1960s. Since that time there have been many studies on the relationships of church-related colleges to their associated denominations.

Five of the largest studies include the works of Pattillo and Mackenzie (1966), Parsonage (1978), Marsden (1994), Burtchaell (1997), and Ferguson (1995). These are the works that will be examined first.

*The Danforth Commission Study (1966)*

In January 1962 the Board of Trustees of the Danforth Commission authorized the commission to study church-related higher education. The results of this study were published in 1966 by M. M. Pattillo Jr. and D. M. Mackenzie in the book entitled *Church sponsored higher education in the United States: Report of the Danforth Commission*. The commission set out to answer five questions:

1. What have been the influential forces that have shaped church-related higher education?
2. What are the facts: students, graduates, faculties, curriculum, facilities, government, church relationship, financing and educational results?
3. What are the strengths and weaknesses?
4. What is the role of the church-related college in a secular culture?
5. What are some recommendations for future development?

Questionnaires, interviews, and 50 case studies were conducted in 29 states. Of the 1189 institutions surveyed, only 817 were found to have church relationships of any real significance. The commission used six criteria to establish church relationships including board composition, ownership, financial support, acceptance of denominational standards, educational aims, and selection of faculty and administrative personnel. The commission used this information to establish a classification system for the different types of church-college relationships.

“Defender of the faith colleges” are those colleges having extremely close ties with the associated denomination. These colleges consider themselves to be set apart from the secular world with a mission to teach and evangelize with a strong Christian emphasis. The defender of the faith colleges would encourage all aspects of college activity to be conducted within the institution’s religious philosophy. Miller (1960) described the defender of the faith or pervasive college as one that has “clamped firm theological control upon the educational process ... with doctrinal tests for teachers, the elimination of ‘dangerous’ material, and so on (p. 171).

“Free Christian colleges” are those that openly profess a strong religious commitment as outlined in the doctrine of the associated denomination. However, these colleges seek a balance between religious commitment and

traditional liberal arts education. The free Christian college would shun placing restrictions on thought, instruction, or research. Miller (1960) described this group as one that has “retained a substantial church connection and some claim to church support by a compromise between liberal learning and faith (p. 171).”

“Non-affirming colleges” are the schools that give very little formal attention to their church connection. It is unlikely that a potential student would be attracted to a non-affirming college on the basis of the religious affiliation. On the contrary, these schools pride themselves as being high-quality liberal arts institutions for purely academic reasons notwithstanding an historical association with a Christian denomination. Miller (1960) discussed these colleges as well by somewhat sarcastically describing them as institutions that have “sailed off on the sea of intellectual inquiry ... ending as a liberal university in the generic sense, its relations with the church either tenuous or nonexistent (p. 171).”

“Church-related universities” are placed in a separate category simply because of their differences from colleges that tend to be small, liberal arts oriented, and non-research driven. While church-university relationships may fall into any of the preceding categories, due to their size and mission, church-related universities often deal with distinct sets of issues and are

therefore categorized together as a single, separate group (Pattillo & Mackenzie, 1966).

Similar classifications have been supported by other researchers as well (Cuninggim, 1978; Fisher, 1989; Pace, 1972). All of these researchers generally use the same type of 3-pronged classification system to describe level of church-relatedness.

Perhaps the most important information in this study is the list of recommendations given at the conclusion of the report. After the various types of relationships were analyzed for strengths and weaknesses, it was decided that church-related higher education as a whole could most benefit from (a) increased institutional efficiency, (b) a distinct classification of purpose, (c) improved faculty training, (d) elimination of haphazard establishment of new colleges, (e) increased church financial responsibility for the colleges, (f) increased cooperation among the various church-related colleges, and (g) increased teaching commitment.

*Study by the E. Fay Campbell Lecture Series of the United Council of Churches (1978)*

In an attempt not to duplicate, but to extend some of the work done by the Danforth Commission (Pattillo & Mackenzie, 1966) and the Carnegie Commission (Pace, 1972), the United Council of Churches commissioned

this study that examined 14 colleges of 13 different religious traditions. The result of the study was the book entitled *Church related higher education: Perceptions and perspectives* which includes a compilation of chapters authored by Merrimon Cuninggim, James Smylie, Robert Parsonage, and Martin Marty. This study set out to answer three key questions:

1. What are the distinctive marks of a college related to Christian church?
2. What will be lost by the church bodies or colleges if many church-related colleges drop their church relationship and continue as only private, liberal arts colleges?
3. What are some alternative models that could satisfy the purposes of both the colleges and the churches? (p. 12)

Cuninggim went on to list criteria a college should truly meet in order to be church-related. This criteria included (a) deliberate intent to maintain a relationship with the church, (b) provision for religion in all aspects of college life, (c) placing the values of the college and the church into easily recognizable practice in the operations of the college, (d) being able to count on the church to understand the educational mission of the college, (e)

receiving tangible support from the church, (f) receiving intangible support from the church, (g) informing and enlightening the church in return, and (h) knowing why the college wants to be related to the church.

Smylie (1978) examined the “roads to our present (p. 135).” He described how competition among other private schools and particularly the increasingly popular state-supported schools has been the main force behind the demise of many church-college relationships throughout the years.

Parsonage continued by suggesting several ways in which church-related colleges could strengthen their church relationships including covenant making, initiating peace studies programs, providing continuing education for church leaders, and performing institutional self-studies (p. 115-130).

Marty concluded the study by giving five observations that make envisioning the future of the church-related college difficult including:

1. Envisioning the cultural context of higher education beyond one generation is futile.
2. Church-college relations will not remain as they are.
3. Nothing of present culture will make things easier for church-related colleges.

4. Church-related colleges constitute one of the few remaining bridges between the communities of faith and learning.
5. The basic styles of the church-college relationship are limited, but the variations are limitless. (p. 303-310)

*George M. Marsden's The soul of the American university: From Protestant establishment to established non-belief (1994)*

Marsden, a prolific writer on the subject of church-related higher education, used this book to offer a history of the secularization of the American university system. This work, sponsored by the Pew Charitable Trusts, specifically examined the histories of “pace setting” universities to determine the causes of secularization. Marsden spent a good deal of time discussing the development of the colonial institutions such as Harvard University and Yale University and proceeds to describe how the perceived incompatibility of religion and academics led to the decline of religious influence at these institutions.

Discussing primarily the relationship of religion and collegial academics, Marsden blamed the desire for a uniform set of standards in the American university system for pushing out Christian perspectives. He stated that “Protestant universalism was one of the forces that eventually contributed to the virtual exclusion of religious perspectives from the most influential

centers of American intellectual life” and claimed that “the American tendency was to build what amounted to a monolithic and homogeneous educational establishment and to force the alternatives to marginal existence on the periphery (p. 5)” Marsden discussed how the Christian influence gradually became broader, more generalized, and specifically geared toward undergraduate education and away from research-driven graduate studies where religion was thought to have little relevance.

Marsden concluded by targeting the fundamentalist attacks on higher education in the 1920s and the establishment of organizations such as the American Association of University Professors as key elements in the solidification of total academic freedom over any kind of Christ-centered intellectual thought.

*James Burtchaell's The Dying of the Light: The Disengagement of Colleges and Universities from their Christian Churches (1998)*

Rather than highlight success stories or suggest solutions to the problems found in church-college relationships, Burtchaell's (1998) book targeted failures. He examined historically church-related schools that have successfully shed the existence of Christian philosophy within the institution. Burtchaell examined 17 schools from varied geographic locations related to seven different denominations including

Congregationalists, Presbyterians, Methodists, Baptists, Lutherans, Catholics, and Evangelicals.

Burtchaell discussed that most of the schools in the study were historically founded by either a church, church members or local communities with church initiative and were primarily used originally for ministerial training. For example, 56% of students at Gettysburg College in 1882 were in ministerial training (p. 820). However, Burtchaell then gave some major reasons that these colleges abandoned their religious heritage over the years including:

1. Access to independent funding was preferable to stingy church financial support.
2. Alumni and members of the community were given rights to vote for college leaders.
3. The push toward graduate training and laboratory research diminished the theological curriculum.
4. The religious awakening of the 1880's and 1890's caused new church-related schools to be built rather than bolster support for existing institutions.

5. Often a single college president eliminated the church relationship.  
(e.g. William Jewett Tucker at Dartmouth College from 1893 to 1909)
6. A series of anti-church presidents could cause the change. (e.g. Walsh and Monan at Boston College from 1958 to 1996)
7. The faculty loses interest as the composition of faculty shifts from residential clergy to non-residential laymen.

Edwards (1999) wrote a popular response to Marsden and Burtchaell in the form of an article in *The Christian Century* entitled “Christian Colleges: A Dying of the light or a new refraction?” where Edwards claimed that Burtchaell ignored many important changes in society and human knowledge that the church-related colleges were forced to deal with including the increased professionalization of faculty and more importantly the "explosion" of competing secular colleges since World War II.

*Duncan Ferguson's On Being Faithful (1995)*

While his report is strictly limited to Presbyterian colleges, it is the work on which some of the terminology in this study is based. Ferguson used slightly cleaner terminology when classifying the church-college relationship. In his report entitled *On Being Faithful*, Ferguson (1995) chose a three-part classification system, primarily mirroring the Danforth

Commission's first three categories. "Pervasive" colleges "view their educational mission as an expression of the Christian gospel (p. 33)." These colleges would represent the conservative defender of the faith colleges. "Dimensional" colleges "intentionally cultivate church-relatedness and the connection with the church [PCUSA] (p. 33)." These would represent the free Christian college. "Historical" colleges "reflect their common values of the Reformed tradition (p. 34)." This would be an optimistic approximation of the non-affirming college. Ferguson's work has led to a church-wide initiative among Presbyterians (U.S.A.) to prepare covenant agreements in cooperation with Presbyterian-related colleges throughout the United States in an attempt to strengthen the college-church bond.

### *The College-Church Relationship*

Going on Burtchael's (1997) suggestion, much of the religious identity of an institution rests in the top rungs of administration. College presidents and governing boards that appoint such presidents have centralized power that can easily sway an institution toward or against secularization. (Burtchael, 1997) Brownlee (1994) agreed that the college President has a major role in interpreting church-relatedness. Juggling the responsibility for Christian identity with the responsibility of institutional success often lead a president down the path toward secularization (Brown, 1954; Burtchael, 1997;

Gaffney & Moots, 1982; Marsden, 1994; Marsden, 1997). Brown (1954) and Cameron and De (1994) agreed that college presidents have a considerable amount of pressure to assure college success. These presidents often cave in to secularization efforts in an attempt to compete fully with other private colleges. When speaking of any high-ranking Christian college administrator, Brown (1954) stated that “the greater his loyalty to his institution’s material needs, the more insidious the temptation to compromise (p. 114).”

Alternatively, some studies suggest that it is precisely college Presidents and governing boards that have strengthened some pervasive institutions in their commitment to a Christ-centered philosophy (Boonstra, 1988; Marsden, 1994). As Plotts (1998) described in his dissertation study, many of the more conservative college governing boards, in this case CCCU members, tend to recruit a significantly high number of presidents from a position of church ministry. These presidents, in general, are highly committed to the integration of faith and learning. Faughn (1991), in a study conducted primarily of President Frank Brock at Covenant College, found that the president of this pervasive institution is seen by others as a visionary who embodies the values of the institution. Boonstra’s book entitled *Vision for a Christian College* is an examination of the writings of Gordon J.

Wyllen, president of Hope College (1972-1987). Here Wyllen resisted secularization at every turn despite such problems as stagnant enrollment and a low endowment. He stated very simply that the college's mission should remain "excellence in undergraduate residential liberal arts education within the context of the Christian faith." (p. 52)

Another issue that has shaped the direction of the college-church relationship is faculty and their curriculum. Many studies of Christian colleges focus on curriculum and the faculty that delivers this curriculum as key elements of institutional identity. (Fisher, 1989; Holmes, 1975; Marsden, 1994; Marsden, 1997; Wagner, 1990) The philosophy of the faculty, the search for truth, and the desire for academic freedom are major factors that have shaped the pervasive and historical institutions. The disengagement of the faculty from administrative decisions has, in some cases, caused a wide discrepancy in the religious philosophy of administration in comparison with faculty (Sheridan, 1995). If there is no interest on the part of the faculty to maintain a Christ-centered philosophy, then maintaining a strong level of church-relatedness becomes difficult (Burtcheall, 1998; Fisher, 1989). In fact, Fisher (1989) stated that "the determining factor in the nature and effectiveness of a Christian university is the faith and commitment of the teacher (p. 119)."

Alternatively, a strong religious commitment on the part of the faculty can only strengthen the commitment of the pervasive institution (Boonstra, 1988; Fisher, 1989). This would seem supported by Willey's (1991) discovery that Baptist affiliated college faculties are some of the most accepting of change among church-related colleges. Many of these institutions excel in uniting the vision and goals of administration and faculty.

Two kinds of criticism are leveled at the Christian college, one from the left and one from the right. From the left comes the charge that education from religious perspective lacks objectivity and therefore responsibility. ... This introduces the criticism from the right, that teachers and students use academic freedom as a license to compromise faith and morals, and that their freedom must therefore be either restricted or removed. (Holmes, 1975, pp. 87, 89)

Many studies have shown that academic freedom has been a key curricular factor that has moved many church-related colleges into the historical category (Marsden, 1997; Marsden, 1994; Nord, 1995; Sloan, 1994; Tillman, 1999). Tillman (1999) argued that the church-related college simply cannot handle the role of competing academically with non-Christian institutions by attempting to explore truth within a restrictive religious

framework. Nord (1995), Marsden (1997), Sloan (1994), and Patillo and Mackenzie (1966) agreed that this desire to seek out pure “truth” without the biased interference of religious doctrine has been one of the most powerful factors in the secularization of many church-related colleges.

Arguing against Tillman (1999) is Thomas Leuze. Leuze (1999) claimed that religion and academic truth are not as mutually exclusive as Tillman’s argument would indicate. Leuze claimed that the dialogue between religion and academics is crucial to a true understanding of either. Sloan (1994) and Marsden (1997) agreed that it is the institution that is able to embrace academic freedom within the context of religion that becomes the successful pervasive or dimensional institution. On the other hand, Wagner (1990) suggested that it is distaste for the non-spiritual approach to academic freedom that has helped to fortify the “Christ-centric” approach to education championed by many pervasive institutions. Unfortunately, these institutions with blatant contempt for unbiased academic freedom have caused a negative backlash for church-related colleges as a whole. Public opinion of church-related colleges has been seriously harmed by widely held beliefs that the curriculum is weak and substandard (Patillo & Mackenzie, 1966; Tillman, 1999)

One additional curricular element that has caused some church-related colleges to reexamine their mission is the rise of the two year colleges and the modern push for occupational training (Fisher, 1989; Galbreath, 1995). In attempts to compete for students and stay ahead financially, many church-related institutions have questioned the rigidly liberal arts-oriented curriculum (Snively, 1955). In fact, in 1995 the CCCU began accepting two-year colleges as “non-member affiliates” (Gilbreath, 1995).

A good number of the researchers seem to agree that existing societal culture has also been a catalyst for much of the movement toward secularization at the historical institutions and a major excuse in favor of a secure religious environment at the pervasive school (Ferre, 1954; Marsden and Longfield, 1992; Nord, 1995; O’Brien, 1994; Patillo & Mackenzie, 1966). Many church-related colleges, in attempts to copy trends at the secular institutions and to quell dissatisfaction from students who, over time, became annoyed with the stringent rules and regulations of the strict Christian college atmosphere, began slow transitions toward increasingly secular philosophies (Burtchaell, 1997; Snively, 1955). Adrian and Hughes (1997) called this phenomenon the “slippery slope” toward secularization.

In stark contrast to those schools that gradually turned away from the church, many schools discovered that it was their church-relatedness that

made them unique. The “secure” Christian atmosphere they these schools provided was a substantial attraction to parents and students seeking shelter from the secular world (Frame, 1997; Holmes, 1975; Savoye, 2000). It is this need for a distinctively Christian atmosphere that Savoye (2000) and Frame (1997) claimed have attributed to recent enrollment surges at the pervasive colleges. Increased enrollment means increased financial stability (Boonstra, 1988; Wagner, 1990; Wolfe & Heie, 1993).

In addition to administration, curriculum, and culture, it is impossible to ignore finance and its role in the college-church relationship. Wolfe and Heie (1993) summed up the financial status of the Christian college well: “Money problems we always have with us. Money is a problem right now for most Christian colleges; it will be a problem for those colleges in the future. ... No one has yet to discover how to get the Christian public to support Christian higher education in anything like the same way it supports television evangelists (p. 83).” A college cannot survive if it cannot remain fiscally stable. This fact is at the heart of most decisions made by church-related colleges (Averill, 1966; Boonstra, 1988; Brown, 1954; Gaffney & Moots, 1982; Marsden & Longfield, 1992; Morriss-Olson, 1995). Many of the church-related colleges that have abandoned their denomination have done so out of frustration in the lack of financial support from the church

(Brown, 1954; Burtchaell, 1998; Gaffney & Moots, 1982). Averill (1966) explained the reasoning for the separation from both the church and the college perspectives:

After the turn of the century, a growing number of colleges defected from their relationship to their parent denominations and began to de-emphasize their earlier specific Christian purpose in higher education. The churches had neglected the financial support of their institutions, forcing the colleges to depend increasingly on independent sources of income. The demands that the churches sometimes made upon the colleges ... displayed a failure to understand the differences between a church and a college and sometimes exhibited an explicit hostility toward the prevailing intellectual culture. The colleges sought somewhat greater freedom of action in the competition with growing tax-supported educational establishment ... and welcomed the flexibility provided by independence of the parent denomination. (p. 41)

Many of the church related colleges also found it tempting to make concessions toward secularization to increase competition for student enrollment and increase eligibility for government funding (Allen and Shen, 1998; Boonstra, 1988; Brown, 1954; Gaffney & Moots, 1982).

In spite of all the financial perks of secularization, some schools have been able to resist the financial temptation and cling tightly to their church relationships. There are several reasons for this. First, as mentioned before, enrollment at church-related colleges has increased dramatically in recent years as students search for a distinctively Christian environment away from secular culture (Frame, 1997). Second, Gaffney and Moots (1982) indicated in their study that in reality only 7.5% of the 184 administrators they surveyed at church-related colleges felt that accepting government money had forced them to compromise the religious character of their institutions in any way.

Finally, it is important to note that some of the movement toward secularization has taken place over the years as a result of legal rulings on various aspects of church-related college operations. The non-establishment clause of Article I of the United States Constitution makes it illegal to have a state supported religion. Thus being an institution with a church relationship places church-related colleges in a precarious position legally if they receive any sort of direct or indirect federal funding. Other court cases such as *Tilton v. Richardson* (1971), *Bob Jones University v. United States* (1983), and *Grove City College v. Bell* (1983), among others, have helped shape the church-college relationship.

Leuze (1999) noted that a major current problem for church-related higher education is the conflict between academic values and traditional religious values. Tillman (1999) agreed with this observation and said that the solution is for each individual college to decide on one set of expectations exclusively rather than to attempt to satisfy both.

### *Job Satisfaction*

Davidson and Caddell (1994) determined that among 1869 surveyed Christians it was found that of all non-work related issues religion has the strongest influence on a Christian's attitudes toward his/her job. To further explore the existing literature on this issue, this section focuses on existing literature in the area of job satisfaction.

Major studies in job satisfaction date back to the first half of the 20th century and include such works as Hoppock (1935), Brayfield and Crockett (1955) and Herzberg, Mausner, Peterson and Capwell (1957). According to Landy (1985) it was Herzberg's work with job satisfaction that is still considered to be one of the most significant of all job satisfaction contributions. Since then, there have been thousands of job satisfaction dissertations in numerous disciplines ranging from accounting (McNatt, 2000) to zoology (Chang, 1999). Topolosky (1976) estimated that at that time there were over 3350 studies of job satisfaction existing in research

literature. According to Dissertation Abstracts International, as of 2002 there have been over 6300 dissertations published involving job satisfaction.

Research has shown the usefulness of analyzing job satisfaction to be multifaceted. Porter and Lawler (1968) equated enhancement of job experience with worker productivity. It is no surprise then that that companies are more concerned about job satisfaction now than ever before since companies recognize that high satisfaction leads to increased productivity. (Stanley, 2001; Tait, Baldwin, & Padgett, 1989). Ostroff (1992) agreed that “organizations that alienate workers through their practices will be less effective and efficient (p. 964)” Spector (1997) identified poor job performance, poor organizational citizenship, withdrawal behavior, burnout, poor physical & mental well-being, counterproductive behavior, and lower life satisfaction as possible effects of lowered job satisfaction. Etzioni (1964), Likert (1961) and McGregor (1960) had come to these same conclusions quite a few years ago.

While many of the earlier job satisfaction studies focused on the business world, there is a substantial amount of job satisfaction literature specifically within higher education (Altman, 2001; Bruce & Blackburn, 1992; Bullock; 1952; Chambers, 1999; Etzioni, 1964; Gruneberg, 1976; Gruneberg, 1979; Haldane, 1974; Harvey, 1997; Herzberg, Mausner, & Snyderman, 1959;

Herzberg, Mausner, Peterson, & Capwell, 1987; Hull & Kolstad, 1942; Iacqua & Schumacher, 1995; Likert, 1961; Locke, 1976; McGregor, 1960; Oshagbemi, 1998; Ostroff, 1992; Smith, Kendall, & Hullin, 1969; Spector, 1997; Stanley, 2001; Tait, Baldwin, & Padgett, 1989; Thompson, McNamara, & Hoyle, 1997; Topolosky, 2000).

Job satisfaction takes into consideration many factors. Herzberg's original theory conjectured about "intrinsic" factors such as achievement, recognition, advancement, the work itself, and responsibility as well as "extrinsic" factors such as salary, supervision, organizational policy, working conditions, organizational administration, and interpersonal relationships (Herzberg, 1966; Herzberg, Mausner, & Snyderman, 1959). Spector (1997) listed the common facets of job satisfaction to include: appreciation, communication, coworkers, fringe benefits, job conditions, nature of work, the organization itself, organizational policies and procedures, pay, personal growth, promotion opportunities, recognition, security, and supervision. Harvey (1997) said school administrators relate job satisfaction to achievement & recognition. These same facets have been generally used by many other researchers as well (Friedlander, 1964; Landy, 1985; Locke, 1976; Schmidt, 1976; Sergiovanni, 1965; Siegel & Lane, 1987).

Herzberg, Mausner, Peterson, and Capwell (1987) said in their analysis of over 20 previous studies that morale, another word for job satisfaction (Organ & Bateman, 1986), is high among young workers. A low point is reached in the late 20s or early 30s, then morale climbs again. Similarly, morale is high when a person takes a job initially, then there is a sharp decline followed by an eventual rise. Hull and Kolstad (1942) said that less than a year on a job is usually equated with high morale. One to five years there is lower morale. Five to ten years is where the highest morale occurs. It is because of findings such as this that length of service and age will be addressed in this study.

Many studies have discussed person-environment fit as being a factor in determining job satisfaction (Cooper, 1983, French, Rodgers & Cobb, 1974; Furnham & Schaeffer, 1984; Harrison, 1978; Kasl, 1973; Mount & Muchinsky, 1978; Pervin, 1968), and since spirituality can be a strong motivator of job satisfaction (Cavanagh & Bandsuch, 2002) a woman's religious preference and whether or not it is compatible with the employing college is important. Studies have not only shown that some women prefer the belief systems of conservative Christian churches (Brasher, 1998; Diamond, 1998; Rich & Golan, 1992) but can also be quite content and

empowered by these denominations (Brasher, 1998; Griffith, 1997; Stacey & Gerard, 1992).

For measuring job satisfaction, Spector (1985) listed six commonly used job satisfaction scales including the Job Satisfaction Survey (JSS), the Job Descriptive Index (JDI), the Minnesota Satisfaction Questionnaire (MSQ), the Job Diagnostic Survey (JDS), the Job in General Scale (JIG), and the Michigan Organizational Assessment Questionnaire (MOAQ).

### *Power and Authority Theory*

Power as a leadership theory was initially used by French and Raven (1959) who identified five types of leadership power including reward power, coercive power, legitimate power, referent power, and expert power. According to Mintzenberg (1983) alliances will often be established to increase power by forming a collective of similar ideologies. Those finding themselves in the minority ideology will most likely respond by avoiding the conflict, compromising their ideology, or accommodating those with the power (Thomas, 1976). The result is a reluctant, calculated compliance or an unvoiced resistance and alienation (Etzioni, 1975; Yukl, 1989).

Mooney (1984) described control, manipulation, persuasion, inducement, force, and authority as aspects of power that often cause controversy. However, Peabody (1962) described all power in terms of two categories

including power through formal institutional sources and power from personal sources like competence, personality, etc. Peabody labeled the former as "formal" power and the latter as "functional" power. Functional power is often strengthened through coalition building with like-minded people (Bacharach & Lawler, 1980). Formal power, which has also been called "organization" power (Galbraith, 1983) and "traditional" power (Weber, 1947) is obtained from the official ideology of the institution.

Other authors have used and revised the power and authority models laid out by French and Raven including Hoy and Miskel (1977), Northouse (1997), Etzioni (1975), Thomas (1976), Yukl (1989), McCarthy and Ramsey (1971), and Kimbrough (1982). In particular, existing power theories have been refined to not only focus on institutional leadership, but also the institutional "regime" and the "political community" (Easton, 1975; Easton 1976). It is because of these aspects of power in particular that existing literature leads one to speculate on the existence of female marginalization.

## Chapter 3

### Methodology

This study examined levels of job satisfaction of female administrators at Christian church-related colleges and universities in the mid-Atlantic region of the United States by examining differences based on the level of an institution's church-relatedness and the "strictness" of sponsoring church doctrine. Research questions included:

- Q1. What is the relationship, if any, between female administrator job satisfaction and the level of church-relatedness of the college?
- Q2. What is the relationship, if any, between female administrator job satisfaction and the strictness of an institution's sponsoring church?
- Q3. How influential is age as a descriptive variable when determining female administrator job satisfaction at church-related colleges?
- Q4. How influential is length of service at the employing institution as a descriptive variable when determining female administrator job satisfaction at church-related colleges?
- Q5. How influential is length of service in a current administrative position as a descriptive variable when determining female administrator job satisfaction at church-related colleges?

Q6. How influential is the similarity of the personal religious preference of a woman and the college's sponsoring church denomination as a descriptive variable when determining female administrator job satisfaction at church-related colleges?

This chapter provides detail on how this study was conducted. It includes information on the population being studied the sample being used, methodology in choosing the sample and organizing the independent variables, measurement of the dependent variable, and method of statistical data analysis.

### *Population*

The population of this study is all female administrators in Protestant Christian church-related colleges in the mid-Atlantic region of the United States of America (N=600). The mid-Atlantic region is defined to be the region accredited by the Middle States association including New York, New Jersey, Delaware, Pennsylvania, Maryland, and the District of Columbia. Protestant Christian church related colleges are defined in this study to be four-year colleges with at least an historical association with a Protestant Christian church body. This definition excludes all preparatory schools and schools associated with the Catholic and Orthodox branches of Christianity. Using Peterson's College Guide (2003) and eliminating all

extension campuses, it was determined that there are 44 church-related colleges in the mid-Atlantic region.

The sample used in this study was a simple random sample including 200 respondents chosen from the population. Selection of respondents was done by listing all schools in alphabetical order and randomly listing all administrators at each school. Each person in the list was assigned a number and a random number generator was used to pick those chosen to participate in the study.

### *Instrumentation*

To measure level of job satisfaction among respondents, this study used the *Job Satisfaction Survey* created by Paul Spector. A copy of the *Job Satisfaction Survey* can be found in Appendix A. The JSS is a 36 item survey that assesses nine facets of employee job satisfaction including pay, promotion, supervision, fringe benefits, contingent rewards (appreciation, recognition, etc.), operating procedures, coworkers, nature of work, and communication. Each facet is tested with four questions requiring the respondent to rate each question on a scale from 1 to 6 ranging from “strongly agree” to “strongly disagree.” Half of the items are scored in reverse due to the phrasing of the questions. All pertinent information on the JSS can be found on Dr. Spector’s web site at

<http://chuma.cas.usf.edu/~spector/scales/jsspag.html>. The JSS has a total internal consistency reliability of  $\alpha = 0.91$  (Spector, 1985; 1997).

Level of church-relatedness, age of the respondent, length of service of the respondent, and personal religious preference of the respondent were measured by a supplemental survey created by the author and entitled *Hardesty Survey*. A copy of the *Hardesty Survey* can be found in Appendix B. To measure level of church-relatedness of each institution involved in this study, individual respondents were asked whether their institution operates with a pervasive, dimensional, or historical relationship with the sponsoring church denomination. This was accomplished by a question on the *Hardesty Survey* in which the respondent was asked select from one of three possible descriptions indicating the perceived level of church-relatedness in various aspects of the college. The *Hardesty Survey* included another question where the respondent was asked to provide her age as a continuous quantitative value. Similarly, two additional questions were included on the *Hardesty Survey* in which the respondent was asked to indicate both length of service at her current institution and length of service in her current administrative position as continuous quantitative values. Finally, personal religious preference of the respondents was obtained by a yes or no question asking if the respondent's personal

religious preference was the same as the church to which their college is related.

The choice of which sponsoring denominations represented in the study fall into the liberal and conservative categories of strictness was based on previously stated classifications. Conservative churches are those of the Pentecostal, Fundamentalist, Holiness, Adventist and Baptist families including, but not limited to, Assemblies of God, Southern Baptist, Church of the Nazarene, Seventh Day Adventist, Church of Jesus Christ of Latter Day Saints, Churches of Christ, Lutheran Church – Missouri Synod, and most independent Fundamentalist churches (Barrett, 2001; Hodge, 1979; Robinson, 2001). Liberal churches are those of the Unitarian, Lutheran, Methodist, and Reformed families including, but not limited to, United Church of Christ, Evangelical Lutheran Church of America, United Methodist Church, Presbyterian Church (USA), and the Episcopal Church (Barrett, 2001; Hodge, 1979; Robinson, 2001). It should be noted that some crossover does exist within these groups as some denominations may have both liberal and conservative congregations on the local level (Robinson, 2001). This selection was based purely on general trends from existing literature.

## *Methods*

All women selected to participate in this study were sent a packet by mail including the *Job Satisfaction Survey*, the *Hardesty Survey*, and a letter complete with instructions and an assurance of anonymity. A copy of this letter can be found in Appendix C. The distribution of a follow-up letter was planned in case of a poor initial response rate but was not necessary.

## *Data Analysis*

After receiving completed surveys, the data was entered into the Microsoft Excel software package. Upon completion of the process of gathering and entering data, the effects of level of church relatedness, strictness of the sponsoring church body, age, length of service at the institution, and length of service in the current administrative position were analyzed. Where appropriate, single factor ANOVAs and t-tests were used to determine the statistical significance of the findings (Carlson & Thorne, 1996; Moore & McCabe, 1998; Tryfos, 1996).

## Chapter 4

### Analysis of Data

The purpose of this study was to examine levels of job satisfaction of female administrators at Christian church-related colleges and universities in the mid-Atlantic region of the United States by examining differences based on the level of an institution's church-relatedness and the "strictness" of sponsoring church doctrine. This chapter describes the data collected and provides an analysis of that data.

#### *Description of Data*

The population of this study consisted of all female administrators at church-related colleges in the mid-Atlantic region including the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, and the District of Columbia (N = 600). A randomly generated sample of 200 women were selected to participate in this study. In all, 101 women (51%) responded.

Demographic data were collected from each respondent including: (a) whether or not the institution is related to a liberal or conservative church denomination, (b) whether the respondent perceives the level of church-relatedness at her institution as historical, dimensional, or pervasive, (c) whether or not the respondent's religious preference is the same as the institution for which she works, (d) number of years for which the

respondent has worked at her current institution, (e) number of years in which the respondent has been in her current administrative position, (f) age of the respondent, and (g) whether or not the respondent's personal religious preference is the same church to which the employing college is related..

To determine whether or not a respondent worked at a liberal or conservative institution, each survey was coded before being sent out. The remainder of the demographic information was gathered using the *Hardesty Survey*, an instrument created by the researcher.

Overall, 63 responses (62%) were from liberal institutions, while 38 responses (38%) were from conservative institutions. Among these, 47 respondents (47%) identified their institution as having only an historical relationship with the church, 21 respondents (21%) viewed the relationship as dimensional, and 26 respondents (26%) viewed the relationship as pervasive. Overall, the average age of the respondents was 45 years. The respondents had spent an average of ten years at their current institution and five years in their current positions. Thirty-five respondents (35%) identified themselves as having the same religious preference of their institution, whereas 66 respondents (65%) had a different religious preference. On average, the schools had a student population of 1808.

## *Statistical Analysis*

Job satisfaction in this study was measured by the *Job Satisfaction Survey* (JSS) developed by Paul Spector (1985). The JSS is a 36 item survey that assesses nine facets of employee job satisfaction including pay, promotion, supervision, fringe benefits, contingent rewards (appreciation, recognition, etc.), operating procedures, coworkers, nature of work, and communication (Spector, 1985). Each question is scored on a 6 point Likert scale. Overall job satisfaction scores range from 36 to 216 with higher scores representing higher job satisfaction.

The following is an analysis of each of the research questions posed in this study. Throughout the analysis statistical significance is achieved for  $p < 0.05$ .

*Research Question 1: What is the relationship, if any, between female administrator job satisfaction and the level of church-relatedness of the college?*

Using a single factor ANOVA, it was discovered that level of church-relatedness is a statistically significant factor influencing job satisfaction. The F-value of 3.796 was significant at  $p = 0.027$  prompting a rejection of the null hypothesis. However, the differences were opposite of what was expected. The mean JSS score among those describing their college as

historical was 145, whereas the mean score for dimensional was 158, and the mean score for pervasive was 161. This would suggest that the stronger the level of church-relatedness the higher the job satisfaction.

*Research Question 2: What is the relationship, if any, between female administrator job satisfaction and the strictness of an institution's sponsoring church?*

Using a two-tailed t-test, it was determined that strictness of the sponsoring church also had a significant impact on job satisfaction. The resulting t-value of 1.986 was significant at  $p = 0.016$  forcing a strong rejection of the null hypothesis. Once again this result was contrary to what was expected in the fact that job satisfaction was actually higher among conservative institutions. The overall JSS score among liberal colleges was 146, whereas the overall score among conservative colleges was 159.

*Research Question 3: How influential is age as a descriptive variable when determining female administrator job satisfaction at church-related colleges?*

*Research Question 4: How influential is length of service at the employing institution as a descriptive variable when determining female administrator job satisfaction at church-related colleges?*

*Research Question 5: How influential is length of service in a current administrative position as a descriptive variable when determining female administrator job satisfaction at church-related colleges?*

As single determinants, length of service and age were found to have no significant impact on job satisfaction. Length of service was broken up into three categories for analysis. These groups were: (a) one year or less, (b) two to five years, and (c) more than 5 years. These groups were chosen based on expected trends from Hull and Kolstad (1942). Testing the null hypothesis using a single factor ANOVA, both F-values for length of service at the current institution and length of service in the current position had respective p-values of 0.516 and 0.478 placing them well inside confidence intervals for the null hypothesis.

Age was grouped into five categories consisting of (a) 20-29, (b) 30-39, (c) 40-49, (d) 50-59, and (e) 60 or older. These selections were based on expected trends from Herzberg, Mausner, Peterson, and Campbell (1987). Also using a single factor ANOVA, the resulting p-value was 0.171 prompting another acceptance of the null hypothesis.

*Research Question 6: How influential is the similarity of the personal religious preference of a woman and the college's sponsoring church denomination as a descriptive variable when determining female administrator job satisfaction at church-related colleges?*

When determining whether or not agreement between personal religious preference and the religious association of the college influences job satisfaction, it was found that a significantly strong influence occurred. A two-tailed t-value of 2.44 was significant at  $p = 0.017$ . Those respondents whose religious preference was the same as the sponsoring church were found to have significantly higher job satisfaction scores than those espousing a different preference. The mean job satisfaction score for those espousing the same religious preference at their institution was the highest group mean discovered in this study at 177.49. Mean job satisfaction among those with a different religious preference was 148.42.

It was the effect of personal religious preference of job satisfaction that prompted further analysis of research questions 1 and 2. It seemed appropriate to reevaluate research questions 1 and 2 controlling for personal religious preference.

When controlling for religious preference of the respondents in research question 1, seemingly contradictory results were obtained. When comparing

only those respondents whose religious preference was the same as the sponsoring church denomination the relationship between level of church-relatedness and job satisfaction was the exact opposite of what was initially indicated. Among this group, the mean JSS score among those describing their college as historical was 168, whereas the mean score for dimensional was 161, and the mean score for pervasive was 144. Another single factor ANOVA found this difference to be significant at  $p = 0.025$ .

A similar result occurred when comparing only those respondents whose religious preference was different than the sponsoring church denomination. Among this group, the mean JSS score among those describing their college as historical was 150, whereas the mean score for dimensional was 156, and the mean score for pervasive was 145. However, a single factor ANOVA found this difference to be statistically insignificant with  $p < 0.5$ .

When controlling for religious preference on research question 2 the results were partly confirmed. When comparing only those respondents whose religious preference was the same as the sponsoring church denomination, the mean job satisfaction score among liberal colleges was 148, whereas the mean score among conservative colleges was 165. This result agreed with the initial findings except the result was even stronger. A two-tailed t-test found this difference to be statistically significant at  $p =$

0.04. However, when comparing only those respondents whose religious preference was different than the sponsoring church denomination, a two-tailed t-test revealed no significant difference in job satisfaction with  $p = 0.56$ .

Examining each facet of the JSS separately shows little discrepancy in the findings. As shown in Table I, job satisfaction is higher among pervasive colleges in nearly every category. In fact, job satisfaction among pervasive colleges is higher than among historical colleges in every category. Similarly, Table II shows that job satisfaction is higher among conservative colleges in every category. Likewise, Table III shows job satisfaction to be higher among women with the same religious preference as the employing institution's sponsoring church in every category.

Table I

*Scores on Individual Facets of the Job Satisfaction Survey Based on Church-Relatedness*

<u>Relatedness</u>	<u>Level of Church-</u>		
	Job Satisfaction Facet	Pervasive	Dimensional
Pay	16.1	15.6	13.7
Promotion	14.4	13.9	13.1
Supervision	21.0	20.6	19.1
Fringe Benefits	17.4	16.2	16.8
Contingent Rewards	17.3	16.8	15.2
Operating Conditions	13.9	12.5	15.2
Coworkers	21.2	20.7	18.4
Nature of Work	21.4	22.0	20.1
Communication	17.7	18.9	15.5

*Note.* Scores for each facet may range from 4 to 28 with higher scores meaning higher job satisfaction.

Table II

*Scores on Individual Facets of the Job Satisfaction Survey Based on  
Strictness of the Sponsoring Church*

Job Satisfaction Facet	<u>Strictness of the Sponsoring Church</u>	
	Conservative	Liberal
Pay	16.1	13.6
Promotion	13.9	13.2
Supervision	20.7	19.0
Fringe Benefits	17.3	16.4
Contingent Rewards	17.1	15.2
Operating Conditions	13.6	13.1
Coworkers	20.5	19.1
Nature of Work	21.1	20.3
Communication	18.0	15.2

*Note.* Scores for each facet may range from 4 to 28 with higher scores meaning higher job satisfaction.

Table III

*Scores on Individual Facets of the Job Satisfaction Survey Based on  
Personal Religious Preference of the Respondent*

Job Satisfaction Facet	<u>Personal Religious Preference of the Respondent</u>	
	Same as the College	Different from the College
Pay	15.6	13.3
Promotion	14.3	12.5
Supervision	20.5	18.4
Fringe Benefits	17.6	15.6
Contingent Rewards	17.1	14.7
Operating Conditions	13.6	12.5
Coworkers	20.6	18.2
Nature of Work	21.4	19.3
Communication	17.5	16.2

*Note.* Scores for each facet may range from 4 to 28 with higher scores meaning higher job satisfaction.

### *Summary*

In a survey of 210 female administrators at church-related colleges in the mid-Atlantic region of the United States (N = 600), a total of 101 women responded. Using the *Job Satisfaction Survey* (Spector, 1985) and the *Hardesty Survey*, created by the author, the following results were obtained from statistical analysis using a significance level of  $p < 0.05$  :

1. The level of church-relatedness of a Christian college has a statistically significant influence on female administrator job satisfaction. Level of job satisfaction of female administrators becomes higher as level of church-relatedness increases. However, when controlling for personal religious preference, this trend reverses among women whose religious preference is the same as the employing institution's sponsoring church. In this case, level of job satisfaction of female administrators becomes lower as level of church-relatedness increases.
2. The strictness of the doctrine of a college's sponsoring church has a statistically significant influence on female administrator job satisfaction. Level of job satisfaction of female administrators is higher among

conservative church-related colleges than among liberal church-related colleges. This result is confirmed even when controlling for personal religious preference.

3. Personal religious preference has a statistically significant influence on female administrator job satisfaction. Level of job satisfaction of female administrators is higher among those women whose personal religious preference is the same as the employing institution's sponsoring church as opposed to those women whose personal religious preference is different from the employing institution's sponsoring church.
4. Length of service at an institution does not have a statistically significant influence on level of job satisfaction of female administrators at Christian colleges.
5. Length of service in the current position does not have a statistically significant influence on level of job satisfaction of female administrators at Christian colleges.
6. Age does not have a statistically significant influence on level of job satisfaction of female administrators at Christian colleges.

## Chapter 5

### Findings, Conclusions and Recommendations

#### *Summary*

The purpose of this study has been to determine whether or not the centuries-old perception of women as inferior among many followers of Christian doctrine is being felt by female administrators in current institutions of Christian higher education as measured by job satisfaction. To answer this question, the following six research questions were explored:

Q1. What is the relationship, if any, between female administrator job satisfaction and the level of church-relatedness of the college?

Q2. What is the relationship, if any, between female administrator job satisfaction and the strictness of an institution's sponsoring church?

Q3. How influential is age as a descriptive variable when determining female administrator job satisfaction at church-related colleges?

Q4. How influential is length of service at the employing institution as a descriptive variable when determining female administrator job satisfaction at church-related colleges?

Q5. How influential is length of service in a current administrative position as a descriptive variable when determining female administrator job satisfaction at church-related colleges.

Q6. How influential is the similarity of the personal religious preference of a woman and the college's sponsoring church denomination as a descriptive variable when determining female administrator job satisfaction at church-related colleges?

To answer these questions, several definitions were established. Job satisfaction was defined by a numerical measurement of the total score on the *Job Satisfaction Survey* distributed to each respondent. Level of church relatedness was defined by a response on the *Hardesty Survey* as to whether a respondent perceives her institution to be pervasive, dimensional, or historical in its relationship to the sponsoring church. Strictness of a sponsoring church was determined by whether a college's sponsoring church was historically liberal or historically conservative. Age, length of service at the current institution, and length of service in the current position were all numerical value responses to the *Hardesty Survey* soliciting this information.

The population of this study was limited to female administrators at church-related colleges in the mid-Atlantic region, including New York,

New Jersey, Delaware, Pennsylvania, Maryland, and the District of Columbia (N = 600). Of the population, 200 randomly selected women were sent a survey packet including a copy of the *Job Satisfaction Survey* (Spector, 1985), designed to determine level of job satisfaction, and the *Hardesty Survey*, created by the author to collect other demographic information.

### *Findings*

Statistical Analysis was performed on 101 responses (51%). Age, length of service in the current position, and length of service at the current institution had no significant effect on job satisfaction. Level of church-relatedness of the employing institution and strictness of the sponsoring church both had significant impacts on level of female job satisfaction. The data showed that the stronger the level of church relatedness the higher the level of female job satisfaction. Similarly, women working at conservative institutions had higher levels of job satisfaction than those at the more liberal institutions.

Personal religious preference of the respondent was found to be a confounding variable in the study. The data strongly implied that women whose personal religious preference was the same as the sponsoring church denomination had much higher levels of job satisfaction than women with

different religious preferences. In addition, when controlling for this variable some of the previous trends changed. For example, when examining only those women having the same religious preference as the sponsoring church denomination, job satisfaction was lower at institutions with a strong level of church-relatedness. Similar results were found among only those women espousing a different religious preference.

### *Conclusions*

The data gathered during this study support the conclusion that job satisfaction among female college administrators is actually greater at Christian colleges that are closely related to their sponsoring church denomination as opposed to Christian colleges only having an historical relationship with the sponsoring denomination. This contradicts assumptions based on existing literature. Literature suggests that colleges more closely related to the sponsoring church tend to adopt and implement a greater amount of church doctrine (Burtchaell, 1998; Edwards, 1999; McGuire, 1995; Rivera, 2001). That combined with the historical marginalization of women in the church would lead one to believe that job satisfaction among closely related colleges would be lower.

There are many possible explanations and influencing factors that may have caused this contradiction. A possible explanation could be that

Christian churches in general may have made such significant improvements in their views of women in leadership that a stronger Christian influence on campus is actually serving to increase female job satisfaction rather than diminish it. Also, it could be that the Christian emphasis on relationships, love, patience, etc. are permeating into the college environment while negative attributes such as intolerance, prejudice, sexism, etc. are being stifled by modern pushes for diversity and academic integrity at the campuses.

The data gathered during this study also support the conclusion that job satisfaction among female college administrators is actually greater at Christian colleges related to conservative church denominations as opposed to Christian colleges associated with more liberal denominations. This, too, contradicts indications gathered from existing literature. Literature suggests that the marginalization of women has been more severe among conservative Christian denominations (Hawley, 1994; Kirkpatrick, 1997; Stocks, 1997). This study has shown that within Christian colleges in the mid-Atlantic region of the United States such marginalization is not the case. One may only speculate at this point why such a contradiction of the original assumption was found.

Marginalization of the role of women within the Christian church as well as in society as a whole throughout history (Bruce & Blackburn, 1992; Kloppenborg & Hanegraaff, 1995) appears to have little effect on women administrators in the modern church-related college. Perhaps the trends toward a more general acceptance of women in leadership roles (Lewin, 1995; Posner, 1992; Roesner, 1995), particularly at the college and university level (Fisher, 1999) are finally erasing old stereotypes.

Age and length of service were found to have no significant influence on job satisfaction among the respondents in this study. However, one major discovery that could explain the surprising results of this study is related to the fact that specifically among women whose religious preference is the same as the sponsoring church an increase in church relatedness led to higher levels of job satisfaction. There are many women who strongly support conservative and even fundamentalist Christian views on gender-related issues (Goodale, 1997). Many women strongly feel that their place is in the home raising families. Even among female leaders, many accept and understand marginalization of women by their own church denomination and often consider serving at a college related to their church out of a sense of mission or evangelism (Jeffreys, 1997; Jonsson, 2000). If a sense of mission or an acceptance of the church's viewpoint on female leadership is

in place in the mind of a woman, such a viewpoint would undoubtedly cause little, if any, decrease in overall job satisfaction. In fact, such a situation could cause an increase in overall job satisfaction as compared to their counterparts with opposing religious preferences.

### *Theoretical Aspects of the Findings and Conclusions*

Had this study given compelling evidence of a link between conservative or pervasive colleges and lower job satisfaction, power and authority theory would have been an applicable leadership theory through which to discuss the study's results. However, in light of the study's surprising outcomes a different leadership theory may be more appropriate to help explain what was found.

Since the data collected in this study implied that women whose personal religious preference was the same as the sponsoring church denomination had much higher levels of job satisfaction than women with different religious preferences, one leadership theory that might help explain this study's results is Psychodynamic Theory.

Pioneered by Sigmund Freud's work in psychoanalysis (Freud, 1938), psychodynamic leadership theory suggests that a person's childhood experiences and familial structure in leadership and management directly contribute to their adult leadership type and effectiveness (Northouse, 1997).

Many researchers have supported the psychodynamic approach to leadership theory (Hummell, 1975; Schiffer, 1973; Winer, Jobe, & Ferrono, 1984; Zaleznik, 1977).

Under the psychodynamic approach to leadership, it is believed that development as a leader begins with the dynamics of the "family of origin" or the family into which a person is born. As a child begins to develop into adolescence a "maturation" and "individuation" process occurs in which the child begins to break away from the family and, by way of school friends, etc., starts to develop an independent personality (Northouse, 1997).

This theory of leadership development would help in explaining the results of this study. In the case of women who espoused similar religious views as those of the college for which she was employed, psychodynamic leadership theory would suggest that the woman was psychologically nurtured into sharing a similar belief system as the church in question. Therefore, the female administrator would not necessarily perceive any sort of marginalization even if such marginalization existed. The woman would be psychologically normed to an acceptance of the existing gender-related views of the church. In addition, the woman would see a heightened level of church relatedness and church influences throughout the college as a

positive rather than a negative. Either situation would likely increase job satisfaction.

### *Implications*

This study adds to the current job satisfaction literature base by making a significant contribution to the somewhat scant job satisfaction research specifically focusing on women and Christian colleges. Given the growing number of women in higher education and the large number of Christian colleges across America, more research specific to these variables has been and continues to be needed to compliment existing literature.

For a Christian college seeking to hire an administrator, this study is quite useful. Since job satisfaction has been strongly correlated to worker morale and productivity (Spector, 1997; Topolosky, 2000), getting a correct institutional fit is very important from an institutional standpoint. With this study, college search and hiring committees at conservative and pervasive Christian colleges have a tangible study for reference when supporting gender diversity in administration.

A woman considering an administrative position at a Christian college could use this study to determine the wisdom of her career choice. Specifically, a woman would be aware of the fact that, in general, her overall job satisfaction would likely be higher at an institution with a close

relationship to its sponsoring church or at an institution whose relationship is with a more conservative church denomination. However, a woman considering an administrative position at an institution which shares her religious affiliation would know that her overall job satisfaction is likely to be higher if the church-college relationship is weak. With a significant link existing between job satisfaction and overall life satisfaction (Tait, Baldwin, & Padgett, 1989; Spector, 1997) women would benefit from knowing what level of job satisfaction to expect from a potential administrative position. This study could inform any applicant at one of the schools in this study of what her job satisfaction expectations might be before committing to an institution.

Administrators, future administrators, and those training future administrators can only work successfully within the context of dynamics on which they are informed. It is for this reason that colleges and universities preparing both men and women for roles in higher education administration could find this study useful. Not only will this study inform education administration students of the current female job satisfaction situation at America's Christian colleges, it will also allow for discussion and development of a response on the part of both the students and their professors.

This study will alert the various Christian colleges in the United States of tension or problems that may exist for female administrators. For those colleges that do not specifically wish to marginalize women, this study could potentially serve as a catalyst for an improved work environment for female administrators at these schools. In particular, liberal and historical Christian colleges may now recognize the challenges they may be facing in improving working conditions for female administrators and bringing this level of satisfaction up to the level at their conservative and pervasive counterparts. Even on a more universal scale, this study is helpful for administrators and faculty at all levels in that, if a problem is identified, more consideration may be given to the working environment of female employees of all types.

### *Recommendations*

Several additional studies could prove to be revealing extensions of this study. First, similar studies should be conducted in other regions of the country. In particular, it would be wise to conduct similar studies in the "Bible-belt" region of the southeastern United States where concentrations of Christian denominations tend to be more socially conservative (Boles, 1999; Heyrman, 1997). Also, different regions tend to be more heavily populated with colleges of certain Christian denominations. For example, in the mid-Atlantic region where this study was conducted, the state of

Pennsylvania has a heavy concentration of colleges related to the Presbyterian Church (U.S.A.). Such regional differences could affect the outcomes of this study.

Another recommendation would be a qualitative study to determine how deeply a woman's level of job satisfaction is affected by her personal religious beliefs. It would be useful to determine through individual case studies whether or not women who truly espouse religious views compatible with the college's sponsoring church have improved levels of job satisfaction.

This study measured level of church-relatedness by the perception of the respondent. A follow-up study in which level of church relatedness was measured by rigid standards such as actual church funding, percentage of students recruited from the church body, etc. would further enhance this study's finding with regards to level of church-relatedness.

Finally, it would be revealing to conduct a similar study involving only men. This would allow a direct comparison to determine whether or not significant differences existed between male and female job satisfaction at Christian church-related colleges.

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## Appendix A

<b>JOB SATISFACTION SURVEY</b> Paul E. Spector Department of Psychology University of South Florida Copyright Paul E. Spector 1994, All rights reserved.							
PLEASE CIRCLE THE ONE NUMBER FOR EACH QUESTION THAT COMES CLOSEST TO REFLECTING YOUR OPINION ABOUT IT.		Disagree very much	Disagree moderately	Disagree slightly	Agree slightly	Agree moderately	Agree very much
1	I feel I am being paid a fair amount for the work I do.	1	2	3	4	5	6
2	There is really too little chance for promotion on my job.	1	2	3	4	5	6
3	My supervisor is quite competent in doing his/her job.	1	2	3	4	5	6
4	I am not satisfied with the benefits I receive.	1	2	3	4	5	6
5	When I do a good job, I receive the recognition for it that I should receive.	1	2	3	4	5	6
6	Many of our rules and procedures make doing a good job difficult.	1	2	3	4	5	6
7	I like the people I work with.	1	2	3	4	5	6
8	I sometimes feel my job is meaningless.	1	2	3	4	5	6
9	Communications seem good within this organization.	1	2	3	4	5	6
10	Raises are too few and far between.	1	2	3	4	5	6
11	Those who do well on the job stand a fair chance of being promoted.	1	2	3	4	5	6
12	My supervisor is unfair to me.	1	2	3	4	5	6
13	The benefits we receive are as good as most other organizations offer.	1	2	3	4	5	6
14	I do not feel that the work I do is appreciated.	1	2	3	4	5	6
15	My efforts to do a good job are seldom blocked by red tape.	1	2	3	4	5	6
16	I find I have to work harder at my job because of the incompetence of people I work with.	1	2	3	4	5	6
17	I like doing the things I do at work.	1	2	3	4	5	6
18	The goals of this organization are not clear to me.	1	2	3	4	5	6

PLEASE CIRCLE THE ONE NUMBER FOR EACH QUESTION THAT COMES CLOSEST TO REFLECTING YOUR OPINION ABOUT IT.		Disagree very much	Disagree moderately	Disagree slightly	Agree slightly	Agree moderately	Agree very much
Copyright Paul E. Spector 1994, All rights reserved.		1	2	3	4	5	6
19	I feel unappreciated by the organization when I think about what they pay me.	1	2	3	4	5	6
20	People get ahead as fast here as they do in other places.	1	2	3	4	5	6
21	My supervisor shows too little interest in the feelings of subordinates.	1	2	3	4	5	6
22	The benefit package we have is equitable.	1	2	3	4	5	6
23	There are few rewards for those who work here.	1	2	3	4	5	6
24	I have too much to do at work.	1	2	3	4	5	6
25	I enjoy my coworkers.	1	2	3	4	5	6
26	I often feel that I do not know what is going on with the organization.	1	2	3	4	5	6
27	I feel a sense of pride in doing my job.	1	2	3	4	5	6
28	I feel satisfied with my chances for salary increases.	1	2	3	4	5	6
29	There are benefits we do not have which we should have.	1	2	3	4	5	6
30	I like my supervisor.	1	2	3	4	5	6
31	I have too much paperwork.	1	2	3	4	5	6
32	I don't feel my efforts are rewarded the way they should be.	1	2	3	4	5	6
33	I am satisfied with my chances for promotion.	1	2	3	4	5	6
34	There is too much bickering and fighting at work.	1	2	3	4	5	6
35	My job is enjoyable.	1	2	3	4	5	6
36	Work assignments are not fully explained.	1	2	3	4	5	6

## Appendix B

### Hardesty Survey

Instructions: Please answer each of the following questions.

1. Which of the following paragraphs best describes your perception of the institution for which you work?
  - A. My institution is extremely dedicated to promoting the teachings of Jesus Christ and the doctrines of our founding church. We actively recruit prospective students using our religious heritage and make the Christian experience and the doctrines of our church part of many aspects of our college. The church, in turn, shows us some support by way of publicity and in some cases money and/or facilities.
  - B. My institution is dedicated to promoting an overall Christian theme. We openly advertise the fact that we are a Christian college, but we prefer to recruit students on the basis of academic reputation. The fact that we are a Christian college can be seen in some places throughout campus, but our relationship to the church is evenly mixed with our desire to maintain a good academic reputation. The church generally gives us little tangible support other than a recognition of our relationship.
  - C. A church group founded my institution. We recognize that we are an historically Christian college and the church, in turn, recognizes us. However, we do not actively promote our institution as a Christian college. While there are some Christian influences that can be seen on campus, our institution prides itself in an excellent academic reputation and we actively recruit students on this basis.
2. What is your age? \_\_\_\_\_
3. How long have you been employed by your current institution? \_\_\_\_\_
4. How long have you been in your current administrative position? \_\_\_\_\_
5. Is your religious preference the same as the religious affiliation of your college? \_\_\_\_\_
6. Approximately how many students attend your college? \_\_\_\_\_

## Appendix C

October 22, 2002

Dear Madam,

My name is Craig Hardesty and I am currently working on my Ed.D. in Education Leadership Studies at the Marshall University Graduate College in South Charleston, West Virginia. I am in the process of writing a dissertation entitled *A Study of the Effects of Strictness and Level of Church-relatedness on Female Job Satisfaction among Christian College Administrators*. This is an exciting, original study that will attempt to see if any differences exist in the level of job satisfaction among women administrators at Protestant Christian colleges based on the liberal/conservative nature of the affiliated church and the strength of the ties between the college and the church. My study will focus on schools in the mid-Atlantic region.

You have been selected to participate in this study! I sincerely hope that you will agree to take part in such a significant study and give a few minutes of your time to complete the attached surveys and return them to me. Please know that you are not asked to give your name or the name of the institution anywhere on the surveys. Your identity as a participant in this study will always be held in the strictest of confidence and the responses you give will be completely anonymous. You do not have to answer any questions with which you feel uncomfortable or deem inapplicable.

Included in your packet are two surveys. The Job Satisfaction Survey is a 36 question survey created by Dr. Paul Spector of the University of South Florida and has been widely used in other job satisfaction studies. The Hardesty Survey is a small, six question survey that I have created in order to get a feel for the general demographics of study participants. If you could take just a few minutes of your time to complete these surveys and use the enclosed SASE to return them to me by November 22<sup>nd</sup> it would be greatly appreciated. Thank you again for your participation!

Sincerely

Craig D. Hardesty

