

# “Does religion affect motivation and job satisfaction in academia? A case study from Norway and France”

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# DOES RELIGION AFFECT MOTIVATION AND JOB SATISFACTION IN ACADEMIA? A CASE STUDY FROM NORWAY AND FRANCE

## Abstract

Religious affiliation is one of the indicators of the internal personality and spirituality of an employee. Although it can increase organizational effectiveness through motivation and job satisfaction, managers have not yet implemented this indicator in their work for various reasons. The purpose of this study is to test whether religious affiliation has a significant effect on the motivation and job satisfaction of faculty members at management schools in Norwegian and French higher education institutions. A survey of 96 academic workers was conducted in the spring of 2023. The results were examined using a one-way ANOVA test. The findings revealed a significant disparity in motivation and job satisfaction among academics of different religious affiliations. Only 10% of the considered motivators turned out to be significantly equal for all surveyed academic workers, while the majority showed a significant difference. Representatives of Western religions and atheists in general are significantly less motivated and satisfied with their work than representatives of Eastern religions. Significant differences were also found between representatives of various Eastern religions, indicating the impact of religion on the motivation and job satisfaction of academic workers. These findings provide an opportunity for university management to better motivate and satisfy academic staff based on their religious affiliations. When forming the teams to perform work tasks, managers can consider these findings to achieve better interaction and quality and improve organizational effectiveness.

## Keywords

motivation, job satisfaction, religious affiliation,  
academic staff, management schools

## JEL Classification

M12, Z12, J28, I23

## INTRODUCTION

In the practice of human resource management, it can be challenging to understand why some employees are highly motivated and diligent in their work while others seem to do as little as possible and only work under external pressure. At the same time, work results and performance largely depend on the job satisfaction of employees and their motivation (Riyanto et al., 2021). In higher education institutions (HEIs), the results are closely tied to teaching performance and research outputs (Ramsden, 1991). Since the academic profession is considered one of the key position in the knowledge society (Bentley et al., 2013), it is critical to identify the main factors determining the job satisfaction and motivation of academic staff.

The potential influence of gender on job satisfaction and motivation among academic staff has been frequently discussed in recent decades. However, evidence from Europe, e.g., Denmark (Eskildsen et al., 2004), England (Stevens, 2005), Portugal (de Lourdes Machado-Taylor et al., 2016), Scotland (Ward & Sloane, 2000), and outside, e.g.,

Malaysia (Santhapparaj & Alam, 2005), could not find a statistically significant difference between job satisfaction of male and female academics. This means that the factors perceived as the main ones, e.g., gender, age, or career stage (Goncharuk & Vinot, 2023), in the grouping of respondents for research do not always determine the job satisfaction and motivation of employees, respectively, and in academic institutions, specifically. Hence, it is interesting to consider other factors that are deeper and less visible to managers and which can have a significant influence. People may never reveal such hidden factors because they consider them very personal and intimate. For example, spirituality, which is considered to be a dimension of a person, can influence job satisfaction (Zaidi et al., 2019) and employee engagement (Margaretha et al., 2021). Furthermore, as recently established (Lewis, 2019), intrinsic spirituality in the workplace really functions as a person's primary motivation. Moreover, women show a much higher level of spirituality.

When forming a team of employees with different spiritualities, it is essential for managers to understand the reasons behind their actions and behaviors at work (motivation) and whether they are satisfied with the existing working conditions (job satisfaction) (Van der Walt & De Klerk, 2014). Unfortunately, spirituality is difficult to measure (Baumsteiger & Chenneville, 2015). Additionally, it can be challenging for individuals to acknowledge that their level of spirituality is not high (Nelson, 2009). However, each person understands which religious denomination she/he belongs to and whether she/he is religious at all. So, since the categories of spirituality and religiousness have similar meanings (Rose, 2001), it is appropriate to investigate whether religion in general or its absence (irreligion) affects motivation and job satisfaction. From a management perspective, it may be improper for most organizations to consider a person's religious affiliation when hiring (there are a few exceptions), but it is still interesting and useful to understand its impact. Perhaps there are some features that demotivate a person of a certain religion from performing a certain job. In addition, it is vital to understand the peculiarities of how employees from different religious denominations perceive work (motivation and job satisfaction). It might make sense to develop a work incentive system tailored to the needs and satisfaction with working conditions of specific religious or non-religious groups.

Thus, from the perspective of the theory and practice of managing higher education institutions, it is interesting to examine the impact of employees' religiosity on their motivation and job satisfaction through comparative and differential analysis of representatives from various religious affiliations.

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## 1. LITERATURE REVIEW

The influence of religion on work motivation and related issues has been discussed in the scientific literature since Weber (1930), who studied the influence of the Protestant ethic on capitalist work motivation. Peters and Waterman (1982) and Collins and Porras (1994) found that organizations with some type of higher meaning have more motivated workforces. McGregor et al. (2010) experimentally demonstrated that motivational beliefs can strongly interact with religious values, especially when people feel threatened or insecure. Moreover, religiosity may be associated with stress (Lina, 2024), burnout, job satisfaction, organizational commitment, and organizational citizenship behaviors (Kutcher et al., 2010), as well as employee performance (Nasir Hamzah et al., 2021;

Wulandari & Mubarak, 2021). Recent publications support the positive impact of Islamic work ethics on intrinsic motivation, leading to higher work engagement and outcomes (Amaliasita & Astuti, 2023), as well as job satisfaction (Khan et al., 2019). Furthermore, Suryani et al. (2023) found that religious values not only motivate employees but also enhance collective organizational culture when supported by ethical leadership. Asutay et al. (2022) also confirmed that spirituality enhances job satisfaction, with Islamic work ethics mediating the effect. It points to a deeper religious-spiritual foundation for workplace motivation, where meaning and purpose are integral drivers. Finally, Nasution and Rafiki (2020) found that a strong alignment between personal religious values and organizational ethics led to increased job satisfaction and commitment in Indonesian Islamic banks.

This supports the broader argument that congruence between religious beliefs and workplace environment is essential for sustained motivation.

Nevertheless, the study of the impact of religious affiliation on motivation and job satisfaction in academic institutions has rarely been explored. Moreover, few studies on this issue have shown contradictory results. For instance, Olofinkua (2020) did not find a significant influence of religious affiliation on the motivation and job satisfaction of academic staff in Nigeria. This study examined a sample of 247 teachers from three Nigerian Catholic universities. The findings did not reveal a significant difference between the Catholic and non-Catholic academic staff. However, it would be interesting to divide the staff into more specific groups by religious affiliation, e.g., Catholic, Protestant, Muslim, Atheist, etc., to test for differences. Because within one group, such as non-Catholic academic staff, there may be some differences that are missed by the analysis.

Contrary, earlier research from the USA (Tarr et al., 1993; Convey, 2014), significant differences in job satisfaction and motivation were found between religious and other teachers in Catholic schools. Convey (2014) confirmed that religious factors are important predictors of Catholic teachers' job satisfaction, as well as their motivators for teaching in Catholic schools. However, these studies focused on primary and secondary schools, and, like Olofinkua (2020), examined only the distribution of Catholic and non-Catholic staff, excluding other religious groups.

Meanwhile, there is an opinion that religion associates differing values with distinct needs and motivations, altering the relevance of different requirements in different religious beliefs (Luthans et al., 2021; Khan et al., 2021). Since religion, to some extent, shapes people's attitudes to life, environment (Greeley, 1993), and work, it probably could influence their needs and motivation. Besides, individual values are known to be good indicators of behavior and attitudes (Rokeach, 1968). Moreover, considering religious features, different people can be satisfied with the same things, including work, in different ways.

Previous studies on the influence of different religious affiliations on motivation and job satisfaction in other contexts have also yielded conflicting results. For example, Chusmir and

Koberg (1988) surveyed 222 managerial and non-managerial workers from various industries (oil industry, publishing, university hospitals, etc.) in Colorado. They found that there are no significant connections between various work-related attitudes and specific religious affiliations. Their evidence confirmed previous research results (Hrebiniak & Alutto, 1972; Vecchio, 1980). However, they run contrary to earlier research that significantly linked religiosity to work attitudes (York, 1981; Ray, 1982). A more recent study of 741 workers from Southern California by Ghazzawi et al. (2016) found that the level of religious commitment does impact job satisfaction. However, the relationship is not strong ( $r = 0.182$ ). Nevertheless, followers of immanent religions, such as Hinduism and Buddhism, demonstrated a significant positive relationship with job satisfaction, whereas followers of transcendental religions, including Christianity, Islam, and Judaism, did not. This finding suggested that further testing along these lines might be useful. Moreover, given the lack of research on the potential influence of specific religious affiliations, such as Hinduism, Islam, and various Christian denominations, on the motivation and job satisfaction of academic staff in higher education, such research would be relevant and important from the perspective of management science and practice.

Understanding the possibility of significant differences between representatives of various professions and areas in higher education, such as humanities and natural sciences and researchers and teachers, this study decided to consider a homogeneous sample, namely employees of management schools. Therefore, the purpose is to test whether religious affiliation has a significant effect on the motivation and job satisfaction of faculty members at management schools in Norwegian and French universities. The analysis aims to understand the feelings of academic workers regarding their job satisfaction, identify the motivators that drive them, and determine their religious affiliation. Knowing these three elements, it is possible to test the hypothesis of this study:

*H1: Religious affiliation of academic staff of management schools does not significantly affect motivation and job satisfaction.*

## 2. METHOD

In this study, the academic staff of management schools is grouped according to the following religious affiliations (in alphabetical order): Atheism (no religious); Buddhism/Hinduism; Christianity (Catholicism); Christianity (Orthodoxy); Christianity (Protestantism); and Islam.

To cover representatives of each of the listed denominations, a survey was conducted of academic staff of various backgrounds (from early career researchers to full professors) and genders working in three management schools, which are divisions of public and private higher education institutions in Norway (Department of Management in the University of Agder and Hauge School of Management in the NLA Høgskolen) and France (IAELyon School of Management in the Jean Moulin University Lyon3).

A questionnaire (Appendix A) in electronic and paper form was used to collect data on motivation, job satisfaction, religious affiliation, and other characteristics of the surveyed employees. This questionnaire is a modified version of the one used by Goncharuk and Vinot (2024), with the addition of a question about religious affiliation. This questionnaire has already been validated for surveys of academic staff on job satisfaction and motivation and is sufficiently informative. It uses a 5-point Likert scale (Joshi et al., 2015) to quantify staff perceptions for further statistical testing.

As in many other studies (Convey, 2014; de Lourdes Machado-Taylor et al., 2016; Ghazzawi et al., 2016; Goncharuk & Cirella, 2022), the one-way ANOVA parametric test (Wooditch et al., 2021), in particular the Bonferroni method with ANOVA (Cardinal & Aitken, 2013), has been applied.

If H1 is not confirmed for a specific motivator or satisfaction with a specific part of work, it will be possible to assert with some probability that there is a certain influence of religious affiliation on a specific motivator or job satisfaction. Otherwise, if H1 is confirmed for all motivators and types of job satisfaction, it can be argued that religious affiliation does not significantly affect the motivation and job satisfaction of academic staff of management schools.

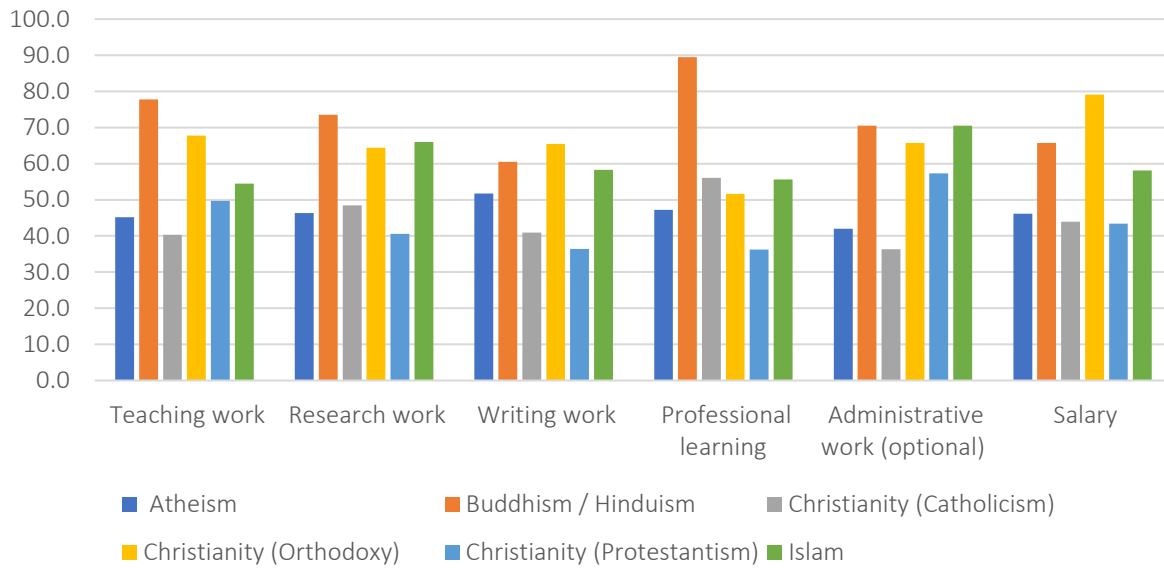
The selection of respondents was conducted randomly. During March–April 2023, 200 invitations to fill in the questionnaires were sent to the academic staff of the mentioned three management schools from Norway and France. The response rate was 48%, with 47 completed questionnaires received in France and 49 completed questionnaires in Norway.

During data collection, certain difficulties arose, particularly with the physical survey of French academic workers, as some of them were hesitant to disclose their religious affiliation in the questionnaire. However, this challenge was overcome by means of an electronic anonymous survey. Descriptive statistics of the study sample by main characteristics are presented in Table 1.

**Table 1.** Descriptive statistics of the sample

Respondents	Mean	Median	St. Dev.
<b>Atheism</b>			
Age	41.7	45.0	10.9
Experience	12.9	10.0	10.4
<b>Buddhism / Hinduism</b>			
Age	29.5	29.5	1.7
Experience	5.5	5.5	2.1
<b>Christianity (Catholicism)</b>			
Age	44.8	48.0	10.5
Experience	15.8	20.0	11.1
<b>Christianity (Orthodoxy)</b>			
Age	41.3	40.5	4.6
Experience	14.8	12.0	6.9
<b>Christianity (Protestantism)</b>			
Age	50.4	49.5	10.6
Experience	17.4	16.0	10.8
<b>Islam</b>			
Age	29.0	29.0	2.6
Experience	3.5	3.5	2.4

The distribution of respondents by gender, with a slight percentage advantage of the proportion of males over females (52% to 48%), is close to the national statistics of the percentages of males and females in universities in both countries (Adedokun & Tourbeaux, 2023; World Bank, n.d.), i.e., in 2022 the average share of females among academic staff in tertiary education in these countries was about 48%. Thus, the survey sample can be considered representative.



**Figure 1.** Job satisfaction of academic staff in selected management schools depending on religion

### 3. RESULTS

Upon reviewing the responses from the representatives of the six groups of respondents (see Appendix A), several significant differences were identified, as shown in Figure 1.

The Chi-squared for each of these job satisfaction factors was high, ranging from 7.7 for satisfaction with teaching conditions to 14.4 for administrative work. Accordingly, the probability of composition is from 0.173 to 0.013. It was lower than 0.05 for professional learning and administrative work. As can be seen in Figure 2, representatives of Buddhism/Hinduism were the most satisfied with professional learning, and representatives of Protestantism were the least satisfied. In terms of satisfaction with administrative work, Buddhists/Hinduits shared the highest positions with Muslims, while Catholics were the least satisfied with it.

Despite the relatively low probability (approximately 0.133), it is notable that representatives of Orthodox Christianity exhibit the highest satisfaction with their salary, while Protestants and Catholics show the lowest satisfaction with it. Besides, the Orthodox Christians, together with Buddhists/Hinduits and Muslims, are the most satisfied with the conditions of teaching, research, and writing. The lowest satisfaction ratings for teaching and administrative work are specific to

Catholics. However, Protestants are the least satisfied with conditions for research, writing, professional learning, and salary. Therefore, it seems Protestants and Catholics are the least satisfied groups of academic staff in management schools.

It should also be noted that atheists occupy an average position in all types of job satisfaction. They are close to Catholics in terms of low satisfaction with teaching and administrative work. However, they perceive research conditions even a little worse than Catholics.

Regardless of specific features in individual areas, the most job-satisfied religious groups among the academic staff of management schools are shown by Buddhism/Hinduism (the average points number is 72.9), Orthodox Christianity (65.7), and Islam (60.5). Catholics (43.9) and Protestants (44.4) were the least satisfied in certain directions and in general. While atheists (46.4) more often have average job satisfaction.

Table A1 (Appendix A) presents the questionnaire used to assess the motivation of representatives from different religious denominations to work in management schools. The results can be seen in Figure 2.

Considering the average level of all motivators, it is possible to single out the least motivated group – atheists (with an average score of

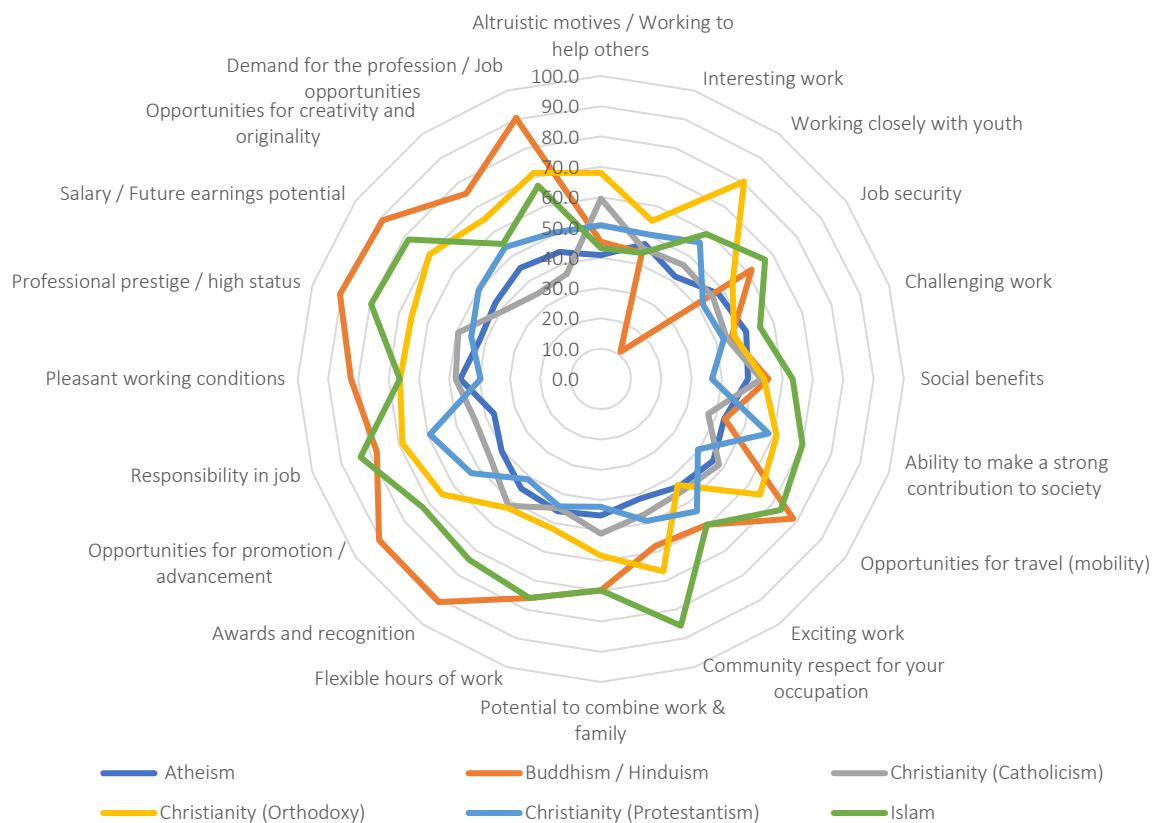


Figure 2. Motivators of academic staff in management schools depending on religion

Table 2. H1 testing using ANOVA one-way test

No.	Motivators		Chi-squared	Prob.
1	Altruistic motives/Working to help others	AM	9.485	0.0912
2	Interesting work	IW	<b>1.012</b>	<b>0.9616</b>
3	Working closely with youth	WC	15.434	0.0087
4	Job security	JS	4.136	0.5300
5	Challenging work	CW	<b>2.215</b>	<b>0.8186</b>
6	Social benefits	SB	6.308	0.2774
7	Ability to make a strong contribution to society	AS	12.116	0.0332
8	Opportunities for travel (mobility)	OT	10.500	0.0623
9	Exciting work	EW	3.830	0.5741
10	Community respect for your occupation	CR	13.497	0.0191
11	Potential to combine work and family	PC	6.570	0.2546
12	Flexible hours of work	FH	8.235	0.1438
13	Awards and recognition	AR	12.093	0.0335
14	Opportunities for promotion/advancement	OP	15.637	0.0080
15	Responsibility in job	RJ	26.031	0.0001
16	Pleasant working conditions	PW	10.053	0.0737
17	Professional prestige/high status	PP	16.285	0.0061
18	Salary/Future earnings potential	S	16.400	0.0058
19	Opportunities for creativity and originality	OC	10.542	0.0613
20	Demand for the profession/Job opportunities	JO	16.066	0.0067

Note: Regular black means no significant differences or matches; bold black means a high probability (over 0.80) of match; green means a significant difference with a probability of over 0.95; light green means a difference with a probability of over 0.90.

44.2). The most motivated groups were followers of Islam (67.1), Buddhism/Hinduism (66.7), and Orthodoxy (61.4). They are followed by Protestants (47.9) and Catholics (45.8).

However, in contrast to job satisfaction, the motivation of different religious groups is not so clear-cut. To understand for which motivators *H1* was confirmed, the chi-squared and probabilities were placed in Table 2.

As can be seen from Table 2, *H1* was confirmed with a probability of more than 80% for only two motivators: interesting work (0.96) and challenging work (0.82). This means that there is almost no difference between religious groups on these motivators.

However, a significant difference was recorded for 9 out of 20 motivators, with a probability level significantly lower than 0.05, as well as for four more motivators with a probability level between 0.05 and 0.10. This means that religious affiliation significantly affects most (13 of 20) of the studied motivators.

## 4. DISCUSSION

The results show that there is almost a complete lack of similarity in motivation and job satisfaction between academics of different religious affiliations. All of them are approximately equally motivated only by interesting and challenging work.

The results of this study just partly confirmed the findings by Ghazzawi et al. (2016) with a significant positive effect of immanent religions like Hinduism and Buddhism on job satisfaction. The study confirmed a relatively negative relationship for believers of some transcendent religions, Protestants and Catholics. However, in other religious affiliations, e.g., Islam and Orthodoxy, this study's results are opposite to the results obtained earlier. Therefore, it is problematic to identify similar influences among representatives of two types of religions, as considered by Ghazzawi et al. (2016): transcendent and immanent ones. In addition, this study's results follow another classification by the level of influence on job satisfaction and motivation, namely Eastern and Western religions, as well as atheists (non-religious people).

As it turned out, representatives of Eastern religions, such as Islam, Buddhism/Hinduism, or Orthodoxy, are, on average, much more motivated and satisfied with their work in management schools. At the same time, atheists have the lowest rates of motivation and job satisfaction among all the groups considered. However, some specific factors should be considered separately.

The most striking thing is the weak motivation of Buddhists to work closely with young people (see Figure 2). In addition, on the contrary, this motivator is very high among Orthodox Christians.

The representatives of these religions have certain peculiarities in the drivers of their creativity. Considering the relatively young age of the studied Buddhist/Hindu followers (see Table 1), it can be assumed that they have not yet reached the age when a person gets pleasure from communicating with young people. In other religions and cultures, this seems to happen earlier. Besides, this can also be explained by the fact that young people who have recently arrived in Norway or France often have problems with acculturation (Sam & Berry, 1995) and experience ambivalent feelings about local society (Johansen & Bendixsen, 2023) due to which they may be afraid to contact local youth, who are quite liberal and sometimes not accepting of migrants (Gardenier, 2022).

As for Orthodox academic workers, it is likely that they have long felt a close connection to their parents (Koellner, 2023) and have remained young for a long time. Therefore, it is much more interesting for them to communicate with young people. Moreover, a case in Sweden demonstrates that older children learn about traditions through teaching in the Orthodox Church, and later in youth meetings and at youth liturgy (Nordin, 2023). This also accustoms representatives of this denomination to communicate and teach youth to pass on traditions, knowledge, and experience.

In general, higher motivation in most of the positions considered in the study confirms the conclusion that representatives of non-traditional Western society religions, migrants, and refugees should make more efforts to be accepted by the local society. However, they strive for this and, therefore, have much higher motivation, unlike lo-

cal workers. If a person crosses the seas and comes thousands of kilometers away to a European country like Norway or France, this is a sign of her/his high motivation. This confirms previous studies (Chiswick, 1978; Portes & Rumbaut, 2006) that migrants are usually the most ambitious, motivated, and risk-taking people in their home countries. When employed in a European country, they exhibit a motivational orientation and have significantly higher motivation than their non-migrant colleagues (Polavieja et al., 2018). In this study case, this can be seen, for example, in motivation regarding salary/future earning potential and several other motivators (see Figure 2), according to which the motivation of representatives of all three considered Eastern religions is significantly (prob. = 0.0058) higher than the motivation of representatives of the Western religions and atheists. Cerdin et al. (2014), on the example of France, also confirmed a significant influence of migration and the desire to integrate into the host country by meeting expectations related to gaining framing on the motivation of qualified workers. However, the presence of a high influence of migration as a motivation factor in this case may neutralize the religious influence on motivation and job satisfaction. Because of this, additional research is needed to identify the influence of exactly religious affiliation on the motivation of academic workers.

Looking only at the significant differences in job satisfaction, one can see the opposite perception of Protestants and Catholics. While the former are more satisfied with administrative work and less with professional training, the latter, on the contrary, are highly satisfied with professional training and have a poor perception of administrative work.

The low satisfaction of atheists, particularly in administrative work, aligns with the findings of previous studies on the satisfaction of international students with the administration of higher education institutions in Belgium (Huisman et

al., 2022). This may indicate a general dissatisfaction among atheists with administrative duties and control. Their lowest motivation can be explained by excessive reflexivity compared to religious people, which was discovered at a Canadian university by Pennycook et al. (2016). In other words, people who are generally very reflexive rely less on religion, and do not need high motivation, neither extrinsic nor intrinsic, to engage in academic work. However, Garcia (1992) and Semerci (2011) found a positive correlation between motivation and critical thinking in academia. Therefore, for a more detailed conclusion, further research is needed on the relationship between the motivation, critical thinking, and religiosity of academic workers.

This study has several limitations. The revealed significant influence of religious affiliation on the academic staff of management schools in France and Norway may not be typical for other countries or other departments of universities. In addition, the number of respondents in this study could have been bigger. Further research with a larger sample is needed to better understand the relationships discussed in this study and possible cross-cultural differences. However, the considered case provides a new perspective on the performance of certain academic tasks, as job satisfaction and motivation impact the job performance of academic staff and organizational performance (Dartey-Baah & Harley, 2010).

Since religious affiliation and spirituality of the workplace (Aboramadan & Dahleez, 2021) affect the job performance of academic staff, it is possible to revise certain traditions and allow certain religious paraphernalia to create an effective and satisfying environment in universities. Moreover, it aligns with the concept of corporate social responsibility (Miethlich et al., 2023) and sustainability (Ruiz-Palomino et al., 2021), which emphasizes that staff should be maximally satisfied with their working conditions.

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## CONCLUSION

The purpose of this study was to test whether religious affiliation has a significant effect on the motivation and job satisfaction of faculty members at management schools in Norwegian and French universities. Despite the equal rights of all academic workers, representatives of different religious affiliations

are motivated and satisfied with their work to varying degrees. Only 10% of the considered motivators turned out to be significantly equal for all surveyed academic workers. While 45% of them have a significant difference with a probability of more than 0.95, and 65% with a probability of more than 0.9.

Representatives of traditional religions for France and Norway (Western) and atheists were generally significantly less motivated and satisfied with their jobs than representatives of more Eastern religions. Such motivational polarization could be explained by the predominance of migrants among representatives of Eastern religions, their prior experience, and their high desire to succeed in the host country. However, certain significant differences were found between representatives of various Eastern religions, testifying to the religious influence on the motivation and job satisfaction of academic workers.

The obtained results provide an opportunity for university management to better motivate academic staff based on their religious affiliations. By understanding which motivators are important for representatives of one or another religion, managers can choose appropriate incentives for good motivation and employee satisfaction. Moreover, despite the religious equality in the treatment of employees, some special aspects in the policy of management schools can be highlighted in order to improve the motivation of certain religious groups, which are currently the least motivated. Moreover, when forming teams to carry out academic programs or tasks, managers can consider the results of this study to achieve better interaction and quality. All this should improve work performance and the general psychological climate in academic institutions. Of course, all such changes should not violate human values and rights.

## AUTHOR CONTRIBUTIONS

Conceptualization: Anatoliy Goncharuk.

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Formal analysis: Anatoliy Goncharuk.

Funding acquisition: Jan Inge Jenssen.

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Methodology: Anatoliy Goncharuk.

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Supervision: Jan Inge Jenssen.

Validation: Didier Vinot.

Visualization: Anatoliy Goncharuk.

Writing – original draft: Anatoliy Goncharuk.

Writing – review & editing: Jan Inge Jenssen, Didier Vinot.

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## APPENDIX A

**Table A1.** The questionnaire for surveying motivators and working conditions\*

No.	Motivators		Levels of evaluation				
			1 – does not matter	2 – weak	3 – medium	4 – important	5 – very important
1	Altruistic motives/Working to help others	AM					
2	Interesting work	IW					
3	Working closely with youth	WC					
4	Job security	JS					
5	Challenging work	CW					
6	Social benefits	SB					
7	Ability to make a strong contribution to society	AS					
8	Opportunities for travel (mobility)	OT					
9	Exciting work	EW					
10	Community respect for your occupation	CR					
11	Potential to combine work and family	PC					
12	Flexible hours of work	FH					
13	Awards and recognition	AR					
14	Opportunities for promotion/advancement	OP					
15	Responsibility in job	RJ					
16	Pleasant working conditions	PW					
17	Professional prestige/high status	PP					
18	Salary/Future earnings potential	S					
19	Opportunities for creativity and originality	OC					
20	Demand for the profession/ Job opportunities	JO					

No.	Type of work	Levels of evaluation				
		1 – very bad	2 – bad	3 – modest	4 – good	5 – excellent
1	Teaching					
2	Research					
3	Writing					
4	Professional learning					
5	Administrative work (optional)					
6	Salary					

Note: \* here refers to whether enough time, resources, technical conditions, institutional support, etc.