
Tesis doctoral

"It's in my blood."

Examining the link between calling and productivity at work.

María Dolores Arderiu Gandía



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EXAMINING
THE LINK
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AND
PRODUCTIVITY
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PhD Thesis

UIC
barcelona

Thesis title: “It’s in my blood.” Examining the Link
between Calling and Productivity at Work

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DOCTORAL THESIS

Universitat Internacional de Catalunya, 2020

Supervisors:

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Doctoral Program in Economics and Law

Line of research: Business Economics



Dedicated to my son Jan, as is everything I do.

Acknowledgments

Firstly, I would like to express my sincere gratitude to my supervisors **Dr. Dolors Gil** and **Dr. Frederic Marimon** for their continuous support of my PhD research, for their patience, for motivating me, and for sharing their knowledge. Their honest, timely, and constructive feedback has helped me through the entire period of working towards and writing this thesis. I cannot imagine having had better advisors. I am indebted to them as individuals and professionals. I want to express my appreciation to my mentors during my three-month stay in the Ludwig Maximilians Universität (LMU) of Munich: **Dr. Erika Spieß** and **Dr. Rita Berger**. We worked together doing research on calling, job-crafting, and job performance, which allowed me to aspire to the International Ph.D. mention. I have wonderful memories of my time there.

My gratitude also goes to my beloved mentor and friend **Dr. Antonio del Cerro**, who passed away in December 2020. It has been nearly 37 years since we met, and he took me under his wing with generosity, intelligence, and a great sense of humor. His guidance will remain with me for the rest of my life. **Father Joan García Llobet** also passed away in 2020; he had been my spiritual guide since 1990. Both of them always encouraged me to finish my PhD. Although I became an orphan without them, I am sure they are looking over me from heaven. God bless them.

Dr. Ricardo Blasco, a great vocational professor, has sustained me during this long process with his wisdom and moral support.

My thanks go to **Dr. Bryan Dik** too, for having allowed me to use his instrument (Calling and Vocation Questionnaire: CVQ) free of charge to be validated into Spanish and used in my research. **Dr. Luís F. Diaz-Vilela** also gave me some useful recommendations to validate his “Escala de comportamiento cívico” for hetero-research validation, together with his permission to use it for free.

I am in addition very grateful to the **participants** who took part in the survey, as well as the heads of all the companies involved in the study; without their time and effort, this dissertation would not have been possible.

Moreover, I would like to thank my **parents** for all the values they have conveyed to me through their love, such as ethics, resilience, and discipline, which have turned out to be critical for my perseverance in the task of completing this work.

Equally, I want to express my gratitude to my **friends**, the ones who have always been there, encouraging me and supporting me in moments of fatigue.

Last but by no means least, I have no words to express my love and thankfulness to my son **Jan** who has impressed me so much, at his young age, showing such understanding and empathy towards the hard work that this thesis has required of me. He has been the main driving force that has urged me on to finish the research, so that I can spend more time with him.

Abstract

A ‘calling’ is a very important issue for individuals, corporations, and society at large. Working on what you have been called to do can give you a sense of purpose, meaning, and personal fulfillment which in turn can impact your well-being, career, and performance, as well as the results of the entity you are working for. Despite scholars having shown growing interest in the topic, especially over the last decade, there are only a few empirical studies that have explored the relationship between a perceived calling and productivity. They however, arrived at different conclusions. Among them, only a handful used supervisor ratings to assess job performance. Furthermore, most of the empirical research is based on specific types of jobs, where employees are expected to experience high levels of calling. Additionally, no study, to the best of my knowledge, has examined life satisfaction as a possible mediator between a perceived calling and job performance. Only a few examines both types of job performance (in-role behavior and organizational citizenship behavior). Neither has any previous empirical research explored the mediator effect of the presence of a calling and life satisfaction when studying job performance. Moreover, no prior research of this type has included both qualitative and quantitative analysis. Finally, until the study which I present here, there was not a single calling scale validated in Spanish that could enable researchers to study this variable empirically in this language. Consequently, to explore the relationship between perceived calling and productivity, and also the abovementioned mediating effects, I have conducted empirical research in 25 Spanish companies from different sectors and covering a range of occupations with a sample of 548 employees. My study employs a combination of both quantitative and qualitative analysis. Using structural equation modeling (SEM), I tested my research model and validated three new scales for the Spanish population: one concerning calling, and two

others concerning job performance (task performance, and organizational citizenship behavior). My qualitative analysis (two panels of experts) provides a richer interpretation of the quantitative results of my model. Finally, I compared some sociodemographic and labor characteristics to test whether there were significant differences among the classification groups when comparing the presence of a calling. My study uses the Work as a Calling theoretical model (WCT) as a framework (Duffy et al., 2018). The three scales were successfully validated for the Spanish population, showing reliability and validity. My model displayed a good fit. Most of the hypotheses I put forward regarding the model were confirmed through SEM and supported by the two panels of experts. Effectively, people who feel a calling at work are more productive. Life satisfaction and the presence of a calling turned out to be mediators in my model. As a result of the comparison of the groups, I identified some differences in the way the various classification groups perceived the presence of a calling, according to: gender, age, leadership position, subordinates, spirituality, type of company, and company sector. The main contributions of this thesis are the attempt to clarify the relationship between callings and productivity, and the comparison of different groups of people along the lines of calling. An important source of originality is the provision of scales in Spanish. The study concludes with recommended practical interventions for companies which can benefit from having higher levels of performance by providing their employees with meaningful work and helping them feel the presence of a callings at work while increasing their life satisfaction.

Keywords: calling at work, the meaning of work, life satisfaction, job performance, in-role behavior, organizational citizenship behavior.

Resumen

El Calling es un tema importante para individuos, corporaciones y la sociedad. Trabajar en lo que uno ha sido llamado puede proporcionar un sentido de propósito, significado y realización personal, que a su vez puede impactar en el bienestar, carrera, y rendimiento, así como en los resultados de las empresas. A pesar de que los académicos han mostrado un interés creciente en este tema, especialmente durante la última década, existen solo unos pocos estudios empíricos que hayan explorado la relación entre la percepción de *calling* y la productividad. Éstos, sin embargo, llegaron a diferentes conclusiones. Entre estos, solo un puñado ha usado evaluaciones de los supervisores para valorar el rendimiento. Además, la mayoría de las investigaciones se han basado en puestos de trabajo específicos, donde los empleados se supone que tienen elevados niveles de *calling*. Adicionalmente, no existe ningún estudio, del que tenga conocimiento, que haya examinado la satisfacción en la vida como un posible mediador entre el *calling* percibido y el rendimiento en el trabajo. Únicamente unos pocos examinan ambos tipos de rendimiento en el trabajo (comportamiento intra-rol y comportamiento cívico). Tampoco existe ningún estudio empírico previo que haya explorado el efecto mediador de la presencia de *calling* y la satisfacción en la vida cuando se estudia el rendimiento. Además, ningún estudio previo de este tipo ha incluido tanto un análisis cualitativo y como cuantitativo. Finalmente, hasta la presente investigación, no existía ninguna escala de *calling* validada en español que permitiese a los investigadores estudiar empíricamente esta variable en este idioma. En consecuencia, para explorar la relación entre el *calling* percibido y la productividad, y también los efectos de los mediadores mencionados anteriormente, realicé una investigación empírica en 25 compañías españolas que comprendían diferentes sectores y ocupaciones con una muestra de 548 empleados. El estudio emplea una combinación

de técnicas de análisis cuantitativas y cualitativas. Utilizando ecuaciones de modelos estructurales (*SEM*), comprobé mi modelo de investigación y validé tres nuevas escalas para la población española: una de *calling*, otras dos de rendimiento (rendimiento en la tarea, y comportamiento cívico). Mi análisis cualitativo (dos paneles de expertos) provee una interpretación más rica de los resultados cuantitativos de mi modelo. Por último, llevé a cabo una comparación entre algunas variables sociodemográficas y laborales para verificar si existían diferencias significativas entre los grupos de clasificación cuando comparaba la presencia de *calling*. El estudio utilizó el marco teórico de “el trabajo como un *calling*, modelo teórico” (WCT), (Duffy et al., 2018). Las tres escalas han sido validadas exitosamente para la población española mostrando fiabilidad y validez. Mi modelo ha exhibido un buen ajuste. La mayoría de las hipótesis del modelo fueron confirmadas a través de SEM y apoyadas por los dos paneles de expertos. Efectivamente, las personas con una presencia de *calling* en el trabajo son más productivas. La satisfacción en la vida y la presencia de *calling* han resultado ser mediadores en mi modelo. Como resultado de la comparación entre grupos, identifiqué algunas diferencias en la manera en que los diferentes grupos de clasificación percibieron la presencia de *calling*: género, edad, posición de liderazgo, subordinados, espiritualidad, tipo de compañía, y sector. Las principales contribuciones de esta tesis son el intento de clarificar la relación entre *calling* y productividad, y la comparación de diferentes grupos de personas en función del *calling*. Una importante fuente de originalidad lo constituye la provisión de escalas validadas en español. El estudio concluye con unas recomendaciones sobre intervenciones prácticas para empresas que se pueden beneficiar de tener altos niveles de rendimiento dotando de significado al trabajo de sus empleados, ayudándolos a sentir la presencia de *calling* en el trabajo mientras se incrementa su satisfacción en la vida.

Palabras clave: *calling* en el trabajo, el significado del trabajo, satisfacción en la vida, rendimiento en el trabajo, comportamiento intra-rol, comportamiento cívico.

Preface

The basis of this dissertation stemmed from my calling to contribute to the development of a better society through education. It is my desire to help students to face life and work without giving up, having a better life. This requires encouraging them to think by themselves and respecting each other. And above all, love should be the center of everything in education: to truly love our students.

This discovery process gave me a pose in my life, a meaning, and a purpose. It crystalized my mission. When you find out your calling, not only your work has a meaning; but your entire life. You put more passion and energy into what you do, as you firmly believe in it, with your brain, heart, and spirit. You are less self-centered, as calling has a prosocial orientation, in the way I conceptualize it. I do believe that human beings cannot be happy being selfish. When I asked myself where I got the calling from, I cannot even say if it came from God, an internal drive, a passion, or a sum of everything. Effectively, I believe that calling is a transcendent summons, a magic gift that all of us deserve to discern and live out. During my professional career, I help students and executives to discover and live their callings that have a sustainable impact on their lives.

Having shared with you some of my thoughts and feelings, I hope this research could help people to start searching and finding their callings, and companies to support their employees in this amazing journey.

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Chapter 1: Introduction

1.1 Calling at Work and Job Performance

The activity of working is of paramount importance in daily life, not only in terms of one's occupation but for overall life satisfaction. People spend from one third to one half of their time working. The functions of working are those of surviving and acquiring power; work is a means of self-determination (Deci & Ryan, 2000) and social connection (Bowlby, 1982). Consequently, it is desirable to find meaningful work that fulfills one's personal and professional aspirations. According to Bellah et al. (1985), people can see their work as merely a job, as a career, or as a calling; and those who understand their work as a calling will comprehend it as an inseparable part of their lives. Hence, it is quite feasible to think that the 'lucky' ones with a sense of calling and meaning in what they do at work will boost their productivity (Fredrickson, 2001). Surprisingly, however, there are only a handful of empirical studies of which I am aware that address the association between calling and job performance (Afsar et al., 2018; Kim et al., 2018; Lee et al., 2018; Park et al., 2016; Rawat & Nadavulakere, 2015; Xie et al., 2017).

For research purposes, a calling is defined as "an approach to work that reflects the belief that one's career is a central part of a broader sense of purpose and meaning in life and is used to help others or advance the greater good in some fashion" (Duffy & Dik, 2013, p. 429). This is the definition I will use in the current dissertation.

My thesis is grounded on the 'work as a calling' theoretical model (WCT), which conceives calling "as an approach to work that reflects seeking a sense of overall purpose and meaning and is used to help others or contribute to the common good, motivated by an external or internal summons" (Duffy et al., 2018, p. 426). This framework will be explained in detail in the section on conceptual foundations.

However, calling is “a double-edged sword” (Hirschi et al., 2019). Some researchers have highlighted the negative effects of an intensive sense of calling on behavior (Cardador & Caza, 2012; Schabram & Maitlis, 2017), while others have placed the emphasis on both positive and negative effects (Bunderson & Thompson, 2009; Cardador & Caza, 2012; Lee et al. , 2014; Wilson & Britt, 2020). Nevertheless, in the current study, I expect to find that people with a higher sense of calling will perform their tasks better and thereby help both their colleagues and the organization they form part of (Grant, 2007; Hall & Chandler, 2005). Therefore, my work aims to shed light on this critical and unexplored area of research, thus being among the very few studies with the notable exceptions of Kim et al. (2018) and Xie et al. (2017), to the best of my knowledge, to include supervisory ratings in the assessment of job performance instead of using only self-rated performance. Thompson and Bunderson (2019) in their meta-analysis of calling at work said there was no study of calling and job performance that uses any measure of job performance other than self-reported evaluations. Ratings provided by supervisors could be a more reliable way to evaluate individual productivity, as employees’ superiors are those who set the objectives for each position, and conduct performance appraisal as a means of reviewing the level of accomplishment and competencies. Self-rated measures are affected by social desirability and self-monitoring, which mean that employees rate themselves higher than others do for both contextual and task performance (Mersman & Donaldson, 2000). Self-monitoring refers to the control of self-presentational behavior (Snyder, 1974), whereas social desirability concerns the tendency to answer in such a way as to make oneself look good by reflecting a socially conventional and dependable image (Paulhus, 1991).

Concerning the samples studied in previous research, the majority are from the US population and focus on specific types of job profiles, such as zookeepers (Bunderson & Thompson, 2009), musicians (Dobrow, 2013), or healthcare professionals (Dobrow & Tosti-Kharas, 2011), among many others. In their meta-analysis, Thompson and Bunderson (2019) mention that a significant portion of the existing research studies university students. With the aim of enlarging the populations studied and thereby to obtain conclusions that can be extrapolated to any type of job, I will include different types of companies and occupations ranging over 25 different organizations.

Since calling is an inseparable part of people's lives (Bellah et al., 1985), it is pertinent to inquire whether, when individuals have a sense of calling at work, they also need to feel more satisfied in life in general to perform better. Hence, my research model based on the WCT (Duffy et al., 2018) will include, for the first time, life satisfaction as a mediator between the presence of a calling and job performance.

The WCT proposes the meaning of work as a mediator between the presence of a calling and living a calling. When studying living a calling and the meaning of work overtime, the latter turned out to be a better predictor than an outcome of living a calling (Duffy, et al., 2014). Although in the current work I study perceived calling and not living a calling, I aim to explore whether the meaning of work could also be a predictor of the presence of a calling. So, there could be two possible predictors of the presence of a calling: the meaning of work and the search for a calling. Consequently, the calling and job performance model that I hypothesize will include the presence of a calling as a mediator between the meaning of work and life satisfaction. As the search for and presence of a calling are subconstructs of the same construct which is perceiving a

calling (Dik et al., 2012), in my model I also presume that the presence of a calling will mediate between the search for a calling and life satisfaction.

Since there are few empirical studies that can ground the interpretation of my results, I decided to use the opinions of reputed scholars and practitioners that could broaden this base. For this purpose, I conducted two separate focus groups with senior experts from different organizations occupying various positions who could help us to connect my results with practice. Taking into account that the main approach adopted in this thesis is to offer a theoretical and practical explanation of how the presence of a calling affects performance at work, the panels of experts could facilitate comprehension and the interpretation of the meaning of the results obtained, thereby enriching the discussion, conclusions, and practical applications of the model.

When I considered conducting empirical research on calling and job performance in Spain, I discovered that there was no calling scale that has been validated in Spanish; no in-role behavior scale in Spanish; and no organizational citizenship behavior scale validated for supervisory ratings. Therefore, a validation of three scales became a necessary step prior to being able to measure the different constructs involved.

Taken as a whole, the current dissertation aims to expand the almost nonexistent empirical research on calling at work and job performance. And to do this through translating and validating three scales, procuring supervisory ratings as a measure of job performance, testing a new model that includes novel mediators in a large sample of a diverse workforce, applying mixed quantitative and qualitative analysis, and examining differences among the main labor and sociodemographic variables in regard to the presence of a calling. The conceptual foundations of each of the constructs contained in

the study are presented in the next section, together with the proposed theoretical framework that integrates the relations between them.

Chapter 2: Literature Review

2.1 Conceptual Foundations

2.1.1 Calling

Although the idea of a calling is an old concept that originates in sixteenth century theology, where it meant receiving a call from God, the concept has evolved from that sacred definition to a secular one. The term ‘vocation’ was in the past a synonym of ‘calling’ in the sense of having a religious purpose. However, more recently a vocation has come to mean simply an occupation (Schuurman, 2004). There is no consensus on the definition of calling; but according to Bunderson and Thompson (2009), there are two categories within a continuum: the neoclassical definition and the modern one.

Neoclassical meanings stress the concept of a prosocial orientation and sense of duty (Bunderson & Thompson, 2009). Those authors defined a calling as “that place in the occupational division of labor in society that one feels destined to fill by virtue of particular gifts, talents, and/or idiosyncratic life opportunities” (p. 38). This clearly stresses the idea of purpose and meaning: the component of prosocial motivation originated in an external or transcendent source (God, emergent social needs, a family legacy, etc.) or a sense of destiny (Dik & Shimizu, 2019). Dik and Duffy (2009) defined a calling as “a transcendent summons, experienced as originating beyond the self, to approach a particular life role in a manner oriented toward demonstrating or deriving a sense of purpose or meaningfulness and that holds other-oriented values and goals as primary sources of motivation” (p. 427). So, to summarize, the classical conceptualization involves destiny and a sense of duty serving God and humans; it is a process that starts by evaluating each person’s passions, talents, and life opportunities.

In contrast, modern definitions affirm that callings are inner drivers that lead individuals to self-fulfillment, self-expression, and happiness. “A consuming, meaningful passion people experience toward a domain” Dobrow and Tosti-kharas (2011, p. 1005) is an example of such a modern definition of calling, as is that provided by Hall and Chandler (2005, p. 160) whereby a calling constitutes the “work that a person perceives as his purpose in life”. So, to summarize this approach, callings would be expressions of internal passions and interests, and they are pursued for the enjoyment and fulfillment they can give and not due to any sense of duty or obligation: a calling is more a form of personal expression than a destiny waiting to be discerned.

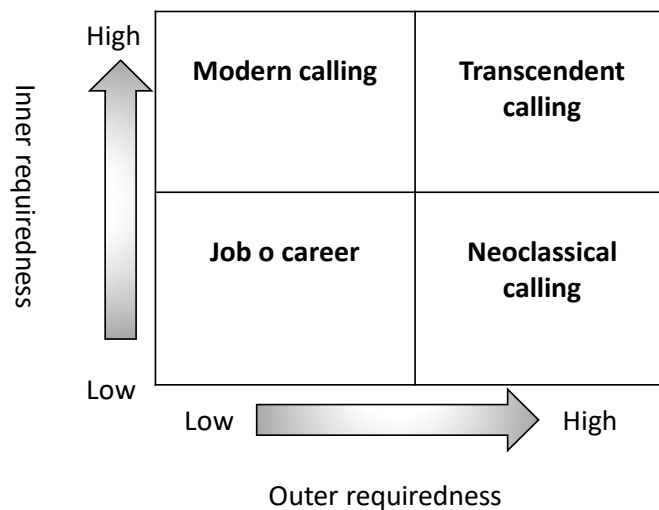
Some intermediate (between neoclassical and modern) approaches do not claim that there is any external ‘caller’. One example comes from Elangovan et al. (2010, p. 430) and states that a calling is a “course of action in pursuit of prosocial intentions embodying the convergence of an individual’s sense of what he or she would like to do, should do, and does”. Meanwhile, Wrzesniewski et al. (1997), claim that the essential component is a “focus on the enjoyment of fulfilling, socially useful work” (p. 21).

When we analyze these definitions, it can be ascertained that some of them consider the element of purpose and meaning (Dobrow & Tosti-Kharas, 2012; Hall & Chandler, 2005), while others also include prosocial motivation (Elangovan et al., 2010; Wrzesniewski, et al., 1997). As an example of a theory that includes purpose and meaning as well as transcendent motivation, we have that provided by Bunderson and Thompson (2009). Finally, the definition by Dik and Duffy (2009) includes all three components: purpose and meaning, prosocial motivation, and a transcendent summons. These last authors also noted that people endorse a calling along a continuum, which changes over a lifetime, and that the sources of the calling can be external (e.g. God or some higher power), or internal (e.g. interests, values, passions or skills).

In any event, the different conceptualizations can be integrated as suggested by Thompson and Bunderson (2019). They proposed a classification of the different theories into four blocks, based on two dimensions: inner requiredness and outer requiredness (p. 432) (see Figure 1). The definition I will use in my research is the updated one offered by Duffy and Dik (2013): “a belief that one’s career is a central part of a broader sense of purpose and meaning in life and is used to help others or advance the greater good in some fashion.” (p. 4290).

Figure 1

A Framework for Definitions of ‘Calling’



Source: Thompson and Bunderson (2019, p. 432)

So, in accordance with this scheme, neoclassical theories emphasize outer requiredness but without inner requiredness. Meanwhile modern theories attribute a high weight to inner requiredness rather than outer requiredness. Seeing one’s occupation as simply a job or career implies giving little importance to these dimensions, whereas seeing it as a transcendental summons stresses both dimensions. I

agree with Thomson and Bunderson in the sense that the most powerful life experience of calling characterized by a sense of harmony or destiny occurs when both types of requiredness are high. Table 1 includes a list of definitions of ‘calling’ (Thompson & Bunderson, 2019, pp. 433-434).

Table 1*Definitions of Calling*

Definitions	Inner requiredness (intrinsic interest, passion, personal meaning, enjoyment)	Outer requiredness (duty, obligation, a need in the world)	Sense of destiny
Wrzesniewski, et al. (1997, p. 22): “People with Callings find that their work is inseparable from their life. A person with a Calling works not for financial gain or Careeradvancement, but instead for the fulfillment that doing the work brings to the individual.”	X	X	
Hall and Chandler (2005, p. 160): “work that a person perceives as his purpose in life.”			X
Oates et al. (2005, p. 212): “acompelling summons by God that leads to the expression of oneself ina particular profession.”		X	
Dik and Duffy (2009, p. 427): “A calling is a transcendent summons,experienced as originating beyondthe self, to approach a particular life role in a manner oriented toward demonstrating or deriving a sense of purpose or meaningfulness and that holds other-oriented values and goals as primary sources of motivation.”	*	X	X
Bunderson and Thompson (2009, p. 38): “that place in the occupational division of labor in society that one feels destined to fill by virtue of particular gifts, talents, and/or idiosyncratic life opportunities.”		X	X

Definitions	Inner requiredness (intrinsic interest, passion, personal meaning, enjoyment)	Outer requiredness (duty, obligation, a need in the world)	Sense of destiny
Berg et al. (2010, p. 973): “an occupation that an individual (1) feels drawn to pursue, (2) expects to be intrinsically enjoyable and meaningful, and (3) sees as a central part of his or her identity.”(Wrzesniewski, et al., 1997)	X		
Elangovan et al. (2010, p. 430): “a course of action in pursuit of prosocial intentions embodying the convergence of an individual’s sense of what he or she would like to do, should do, and actually does.”		X	*
Hunter et al. (2010, p. 178): “originating from guiding forces, co-occurring with unique fit and well-being, having altruistic features, and extending to multiple life roles.”	*	X	X
Dobrow and Tosti-kharas (2011, p. 1001): “a consuming, meaningful passion people experience toward a domain.”	X		
Cardador and Caza, (2012, p. 341): “a view toward work in which one expects the work to be intrinsically meaningful and sees the work as making a difference in some way.”	X	*	
Coulson et al. (2012, p. 84): “a strongly held belief that one is destined to fulfil a specific life role, regardless of sacrifice, that will make a meaningful contribution to the greater good.”		X	X

Definitions	Inner requiredness (intrinsic interest, passion, personal meaning, enjoyment)	Outer requiredness (duty, obligation, a need in the world)	Sense of destiny
Duffy and Dik (2013, p. 4290): “a belief that one’s career is a central part of a broader sense of purpose and meaning in life and is used to help others or advance the greater good in some fashion.”		X	
Praskova et al. (2015, p. 93): “a mostly self-set, salient, higher order career goal, which generates meaning and purpose for the individual, and which has the potential to be strengthened (or weakened) by engaging in goal-directed, career-preparatory actions and adaptive processes aimed at meeting this goal.”	X		
Neubert and Halbesleben (2015, p. 860): “a summons from God to approach with a sense of purpose and a pursuit of excellence in work practices.”		X	

Note: Xs indicate the primary focus of the definition, and asterisks indicate the secondary or implicit focus of the definition. From Thompson and Bunderson (2019; pp. 433-434)

According to Ogutu (2016), callings emerge from people's life trajectories in three ways: some individuals have always had one, some recognize their calling gradually, and others experience it as a sudden epiphany. Dik and Duffy (2009) had already introduced the distinction between *seeking* and *experiencing* a calling. Meanwhile, *perceiving* a calling (PC) is to feel summoned to perform a particular type of work through which one will reach a purpose in life and contribute to the greater good (Duffy et al., 2018). But even if you have chosen a specific career path, one through which you hope to use your competencies to contribute to making a better world, you need to have the chance to live out this calling. This means you need to find a tangible opportunity. Therefore, perceiving a calling does not necessarily imply that one is currently living out that calling. Thus, while PC is the perception of a calling in your work domain, your sense of calling, having a career calling; living a calling (LC) is finding or creating a tangible opportunity in one's career to which one feels called (Duffy, et al., 2018). In the current dissertation, I will consider the 'perceived calling' construct as it can be split into the search for and presence of a calling: the search means that you are seeking your calling, and the presence that you perceive a calling in your current career.

2.1.2 Meaning of Work (MOW)

The definitions of the meaning of work (MOW) can be split between two perspectives: a psychological one based purely on the individual's subjective interpretations and a sociological perspective that assumes that the individual's perception is conditioned by social and cultural systems. The former types of definition could either emphasize values, beliefs, and attitudes (Brief, & Nord, 1990; Nord et al., 1988/1990; Roberson, 1990; Ros et al., 1999), or the significance of work and personal experience (MOW International Research Team, 1997; Wrzesniewski et al., 2003). In

turn, the latter definitions are represented by authors such as Geertz (1973) and Kluckhohn and Strodtbeck (1961).

Additionally, it is important to differentiate between meaning and meaningfulness, as researchers have often used the two terms as synonyms. 'Meaning' would come under the idea of having made sense of something when interpreting what one's work means for oneself, or its role in one's life context (e.g., work is a paycheck, a calling, an obligation, etc.). Such perceptions can be positive, negative, or neutral (Brief & Nord, 1990; Wrzesniewski, 2003). In contrast, 'meaningfulness' refers to the amount of significance that the work has for the individual (Pratt et al., 2003); and normally has positive connotations in the literature (Rosso et al., 2010). Table 2 shows a list of definitions of MOW based on the conception of meaningfulness.

Table 2*Definitions of Meaningful Work*

Author	Definitions
Hackman and Oldham (1975, p. 162)	“The degree to which the employee experiences the job as one which is generally meaningful, valuable, and worthwhile.”
Kahn (1990, pp. 703–704)	“Psychological meaningfulness can be seen as a feeling that one is receiving a return on investments of one’s self in a currency of physical, cognitive, or emotional energy.”
Wrzesniewski and Dutton (2001, p. 180)	“Understandings of the purpose of their work or what they believe is achieved in the work.”
Pratt and Ashforth (2003, p. 311)	“Work and/or its context are perceived by its practitioners to be, at minimum, purposeful and significant.”
May et al. (2004, p. 14)	“The value of a work goal or purposes, judged to the individual’s own ideals or standards.”
Podolny et al. (2004, p. 15)	“An action is meaningful when it's undertaking: (1) supports some ultimate end that the individual personally, values; and (2) affirms the individual’s connection to the community of which he or she is part.”
Grant (2008, p. 119)	“Meaningfulness is a judgment of the general value and purpose of the job.”
Bunderson and Thompson (2009, p. 32)	“Significance, purpose, or transcendent meaning.”
Rosso et al. (2010, p. 95)	“Work experienced as particularly significant and holding more positive meaning for individuals.”
Ciulla (2000, p. 223)	“Meaningful work, like a meaningful life, is morally worthy work.”
Muirhead (2004, p. 8)	“To experience work as meaningful is to be able to give an account that makes sense of our work in this broader context.”

Author	Definitions
Christopher (2009, p. 3)	“Enables self-realization and service to others while fitting market demands.”
Cheney et al. (2008, p. 144)	“Similarly, meaningful work, as work that contributes to a personally significant purpose, can be differentiated from work that simply makes us feel good or work that enables us to express and hone our talents.”
Lips-Wiersma and Morris (2009, p. 493)	“In summary, to further our understanding of meaningful work, a helpful starting place might be to (a) frame it as a property of human beings rather than a dimension of leadership or the employing institution, (b) understand the various sources of meaningful work and their relationship with each other, (c) study meaningfulness alongside meaninglessness to discriminate between those systems of meaning which are designed to open up creative possibilities and those which delimit the choices available to individuals (Sievers, 1994), and (d) employ research methods that access the subjective experience of meaningful work.”

Source: Lepisto and Pratt (2017, p. 102)

Following tradition and the recommendations of Rosso et al. (2010), I will also use the MOW to embody both meaning and meaningfulness. My research used the meaning subscale of meaning as defined by Spreitzer (1995, p. 1443). Spreitzer employed the following definition of meaning: “the value of a work goal or purpose, judged with an individual's own ideals or standards. In other words, it involves the individual's intrinsic caring about a given task” (Thomas & Velthouse, 1990, p. 672); together with: “Meaning involves a fit between the requirements of a work role and beliefs, values, and behaviors” (Brief & Nord, 1990; Hackman & Oldham, 1980). From the analysis of these definitions, we can observe that they correspond to meaningfulness, although Spreitzer calls them “meaning”. Moreover, if we review the items included in the which I use to assess MOW, we can see that the items refer to the significance, value, and importance of one’s work and task: “*The work I do is very important to me; My job activities are personally meaningful to me; The work I do is meaningful to me*”.

Schnell et al. (2013) differentiate between meaning *of* work and meaning *in* work, although in some empirical studies the two have been used interchangeably. They indicate that these concepts belong to different aspects such as the role of work in society and subjective experiences in a specific professional domain, respectively. Therefore, they propose we should talk of the meaning *of* work when work per se is at issue. Meaning *in* work would then be linked to the subjective experience of meaningfulness in a particular work context. Table 3 shows a list of definitions of meaning in work from the meta-analysis by Lee (2015). Nevertheless, the key search terms used in that analysis included: “(1) the combined keywords (‘meaning’ or ‘meaningful’) and ‘work’ (subject heading: SH); and (2) the combined keywords

‘meaning of work’ and ‘work’ (SH); and (3) the keyword ‘logotherapy” (p. 2260), which again illustrates the mix of conceptualizations in the literature.

In conclusion, I prefer to use the term ‘meaning of work’ in a broad sense that includes, in my case, meaningfulness and meaning in work as well, considering that the items I used to assess them are general.

Table 3*Definitions Meaning in Work*

Author	Exemplar	Sub-attributes	Critical attributes
Clark (1995)	the sense of what is personally meaningful	Meaningfulness in work	Experienced positive emotion at work
Morin (2004)	the significance the subject attributes to work	Meaningfulness in work	Experienced positive emotion at work
Hackman and Oldham (1976)	work experience as valuable and worthwhile	A sense of worth in work	Experienced positive emotion at work
Clark (1995)	gain sense of worth	A sense of worth in work	Experienced positive emotion at work
Rosso et al. (2010)	being experienced as personally fulfilling	Self-fulfilment in work	Experienced positive emotion at work
Baxter and Bowers (1985))	self-fulfilling prophecy to help employees develop a philosophy of values and meaning	Self-fulfilment in work	Experienced positive emotion at work
Hackman and Oldham (1976)	feeling their work matters	Significance of work itself	Meaning from work itself
MOW International Research Team (1997)	significance of work	Significance of work itself	Meaning from work itself
Rosso et al. (2010)	general values and attitudes about work	Work values	Meaning from work itself

Author	Exemplar	Sub-attributes	Critical attributes
Baxter and Bowers (1985)	what is worth working for, fighting for, sacrificing for	Work values	Meaning from work itself
Rosso et al. (2010)	how they are oriented towards the activity of work	Work orientation	Meaning from work itself
Šverko and Vizek-Vidović (1995)	the set of general beliefs about work	Work orientation	Meaning from work itself
Rosso et al. (2010)	the broader purpose for which they are performing the work	Work purpose	Meaningful purpose and goals of work
	what they seek at work	Work purpose	Meaningful purpose and goals of work
Harpaz and Meshoulam (2009)	what sort of goals are important to them	Work goals	Meaningful purpose and goals of work
	meaningful goals that only you can actualize and fulfil	Work goals	Meaningful purpose and goals of work

Author	Exemplar	Sub-attributes	Critical attributes
Morin (2004)	the importance work has in his life	Significance of work related to life	Work as a part of life towards meaningful existence
Quintanilla (1991)	what meaning work has in a person's life	Significance of work related to life	Work as a part of life towards meaningful existence
Pattakos (2009)	why you do what you do	Work toward meaningful existence	Work as a part of life towards meaningful existence
Schechter (1995)	part of a larger life journey toward a meaningful existence	Work toward meaningful existence	Work as a part of life towards meaningful existence
Rosso et al. (2010)	stronger connections between work and one's authentic self	Experienced an authentic self in work	Work as a part of life towards meaningful existence
Baxter and Bowers (1985)	what they can become	Experienced an authentic self in work	Work as a part of life towards meaningful existence

Source: Lee (2015, p. 2262)

2.1.3 Life satisfaction (LIS)

Life satisfaction (LIS) is one of the three components of well-being, together with positive and negative affect (Andrews et al., 1976). According to Diener et al. (1999), subjective well-being, or happiness, has an affective and a cognitive component. The former consists of how often a person reports experiencing positive and negative affect. Thus, LIS reflects “the standards of the respondent to determine what is a good life” (Diener, 1984, p. 543). This is the definition used in the study that corresponds to the author of the instrument employed in my research. Table 4 shows the most important LIS definitions.

Table 4

Definitions of Life Satisfaction

Author	Definition
Diener (1984)	Life satisfaction is a general assessment of feelings and attitudes about one's life at a particular point in time extending from negative to positive. It is one of three main indicators of well-being together with positive and negative affects.
Andrew and Withey (1976)	Life satisfaction represents an overall attitude which includes elements of satisfaction in various areas of life.
Shin and Johnson, (1978)	"a global assessment of a person's quality of life according to his chosen criteria" (p. 478).

2.1.4 Introduction to Job Performance

Although some authors prefer to see job performance as a general factor, (Viswesvaran, 1993), most agree on the multi-dimensionality of the construct. According to the analysis of job performance reported by Rotundo and Sackett (2005), job performance can be split into task performance, citizenship behavior, and counterproductive behavior. Those authors defined (p. 69) these concepts as I now explain. “Task performance includes behaviors that contribute to the production of a

good or the provision of a service. However, the definition is not restricted to include only those behaviors that are listed in the job description”. Citizenship performance is “the behavior that contributes to the goals of the organization by contributing to its social and psychological environment”. While “counterproductive performance is a voluntary behavior that harms the well-being of the organization” (p. 69). Table 5 shows different job performance definitions and components alluded to by those authors, and thereby offers a first approach to and overview of the dimensions of job performance based on different authors’ definitions (including task performance, citizenship performance, and counterproductive behavior).

Katz and Kahn (1978) identified two job-related behaviors: in-role, and extra-role. They remarked that the former, IRB, is the one required or expected to perform the duties of our role, while the latter is discretionary and benefits the organization beyond role expectations at a given time (Van Dyne et. al., 1994). These categories have also been referred to as “core” and “discretionary” behaviors, respectively (Tompson & Werner, 1997).

Table 5*Descriptions and Components of Job Performance*

Authors	Components	Description
Katz and Kahn (1978)	Role performance in the system	Meeting or exceeding the quantitative and qualitative standards of performance
	Innovative or spontaneous behaviors	Facilitate the achievement of organizational goals, cooperating, protecting the organization
	Joining and staying with the organization	Low turnover and absenteeism
Murphy (1989)	Task performance	The accomplishment of duties and responsibilities
	Interpersonal relations	Cooperating, communicating, exchanging job-related information
	Destructive or hazardous behaviors	Violating security and safety, destroying equipment, accidents
	Downtime behaviors	Substance abuse, illegal activities
Campbell (1990)	Job-specific task proficiency	Core technical tasks
	Non-job-specific task proficiency	Tasks not specific to a given job
	Written and oral communication proficiency	Preparing written materials or giving oral presentations
	Demonstrating effort	Exerting extra effort, willing to work under adverse conditions
	Maintaining personal discipline	Avoid negative or adverse behaviors (e.g., substance abuse)
	Facilitating peer and team performance	Support and assist peers, reinforce participation
	Supervision and leadership	Influence, setting goals, rewarding and punishing
	Management and administration	Organize people and resources, monitor progress, problem-solve

Authors	Components	Description
Borman and Motowidlo (1993)	Task performance	Formally recognized as part of the job and contribute to the organization's technical core
	Contextual performance	Discretionary, not necessarily role-prescribed, contribute to the social and psychological environment
Borman and Brush (1993)	Technical activities	Planning, demonstrating technical proficiency, administration
	Leadership and supervision	Guiding, directing, motivating, coordinating
	Interpersonal dealings	Communicating, maintaining a good organizational image, and working Relationships
	Useful personal behavior	Working within the guidelines and boundaries of the organization
Welbourne et al. (1998)	Job	Doing things specifically related to one's job description
	Career	Obtaining the necessary skills to progress through one's organization
	Innovator	Creativity and innovation in one's job and the organization as a whole
	Team	Working with coworkers and team members, toward the success of the firm
	Organization	Going above the call of duty in one's concern for the firm

Authors	Components	Description
Johnson (2003)	Task performance	
	Job-specific task proficiency	Core technical tasks
	Non-job-specific task proficiency	Performance on tasks that are required but are common to other employees
	Written and oral communication proficiency	Proficiency in written and oral tasks
	Management Supervision	Organize people and resources Influence, setting goals, rewarding and Punishing
	Conscientiousness initiative	Persisting with the extra effort despite difficult Conditions
	Citizenship performance Conscientiousness initiative	Persisting with the extra effort despite difficult conditions. Taking the initiative to do all that is necessary to accomplish objectives
	Organizational support	Favorably representing the organization by defending, supporting, and promoting it as well as expressing satisfaction and showing loyalty by staying with the organization despite temporary hardships.
	Personal support	Helping others by offering suggestions, cooperating, and teaching them useful knowledge or skills, directly performing some of their tasks, and providing emotional support for their personal problems.

Authors	Components	Description
	Adaptive performance	Dealing with uncertain and unpredictable work situations
Schmitt et al. (2003)	Task performance	Task-related behaviors that contribute to the the technical core of the organization
	Citizenship performance	Behaviors that support the environment in which the technical core must function
	Adaptive performance	Dealing with uncertain and unpredictable work situations
Griffin et al. (2007)	Individual task proficiency	Meets the known expectations and requirements of his or her role as an individual
	Individual task adaptivity	Copes with, responds to, and/or supports changes that affect their roles as individuals
	Individual task proactivity	Self-starting, future-oriented behavior to change their individual work situations, their individual work roles, or themselves
	Team member proficiency	Meets expectations and requirements of his or her role as a member of a team
	Team member adaptivity	Copes with, responds to, and/or supports changes that affect their roles as members of a team
	Team member proactivity	Self-starting, future-directed behavior to change a team's situation or the way the team works

Authors	Components	Description
	Organizational member proactivity	Self-starting, future-directed behavior to change her or his organization and/or the way the organization works

Source: Rotundo and Sackett (2005, p. 67), and Carpenter (2012, pp. 11-12)

2.1.4.1 In-Role Behavior (IRB).

As mentioned, this concept is also called core task behavior although the term IRB was initially defined by Katz and Kahn (1978) as the behaviors prescribed as being part of one's job and recognized by the organization through formal reward procedures. IRB is thus "the effectiveness with which job incumbents perform activities that contribute to its core either by directly implementing a part of its technological process or by providing it with needed materials or services" (Borman & Motowidlo, 1993, p. 72).

2.1.4.2 Organizational Citizenship Behavior (OCB).

Organizational citizenship behavior (OCB) refers to "behavior that is discretionary, not directly or explicitly recognized by the formal reward system, and that in the aggregate promotes the effective functioning of the organization" (Organ, 1988, p. 4). It is very often called extra-role behavior. This study includes two dimensions of OCB: generalized compliance—"a more impersonal form of conscientious citizenship job satisfaction"—and altruism—"helping specific persons" (Smith, et al., 1983, p. 653). According to Díaz et al. (2006), these subscales correspond to OCBO and OCBI, respectively, which were expanded by Williams, & Anderson (1991) and relabeled as two subfactors of OCB, grounded on the work by Smith et al. (1983): OCBI (citizenship behaviors that benefit specific individuals), and OCBO (citizenship behaviors that benefit the organization in general).

OCB is especially valuable to the organization in terms of the environment or context that Borman and Motowidlo (1993) introduced later on through the concept of contextual performance, which consists of those contextual activities that are relevant since they provide effectiveness in shaping the organizational, social, and psychological context that catalyzes task activities and processes. They include volunteering to carry

out task activities that are not included in the job description but help others and the organization to accomplish tasks. The difference between these similar terms was pointed out by Organ, 1997 (p. 90): “What is different from OCB is that contextual performance as defined does not require that the behavior be extra-role (discretionary) nor that it be nonrewarded”. Table 6 shows different conceptualizations of OCB and also of counterproductive work behavior (CWB), although the latter is not considered in the current dissertation. Finally, OCB contributes indirectly to the organization via the maintenance of the social system of the entity that supports task performance (Organ & Dennis, 1997).

Table 6*Definitions of Citizenship and Counterproductive Performance*

Authors	Components	Definitions
Brief & Motowidlo (1986)	Prosocial organizational behavior	Assisting coworkers with job-related matters Showing leniency Providing services or products to consumers in organizationally consistent ways Providing services or products to consumers in organizationally inconsistent ways Helping consumers with personal matters unrelated to organizational services or products Complying with organizational values, policies, and regulations Suggesting procedural, administrative, or organizational improvements Objecting to improper directives, procedures, or policies Putting forth extra effort on the job Volunteering for additional assignments Staying with the organization despite temporary hardships Representing the organization favorably Assisting coworkers with personal matters

Authors	Components	Definitions
Organ (1988)	Organizational citizenship behavior	Altruism Conscientiousness Sportsmanship Courtesy Civil virtue
George and Brief (1992)	Organizational spontaneity	Helping coworkers Protecting the organization Making constructive suggestions Developing oneself Spreading goodwill
Raelin (1994)	Professional deviant–adaptive	Work scale (e.g., unethical practices, absenteeism, work-to-rule, bootlegging) Self-scale (e.g., flaunting of external offers, rationalization, alienation, apathy) Career scale (e.g., premature external search, external performance emphasis)
Van Dyne et al. (1995)	Extra-role behavior	Affiliative–promotive (e.g., helping and cooperative behaviors) Challenging–promotive (e.g., constructive expression of challenge) Challenging–prohibitive (e.g., criticism of situation to stop inappropriate behavior)

Authors	Components	Definitions
Robinson and Bennett (1995)	Employee deviance	Property deviance Production deviance Political deviance Personal aggression
Hunt (1996)	Generic work behaviors	Adherence to confrontational rules Industriousness Thoroughness Schedule flexibility Attendance Off-task behavior Unruliness Theft Drug misuse

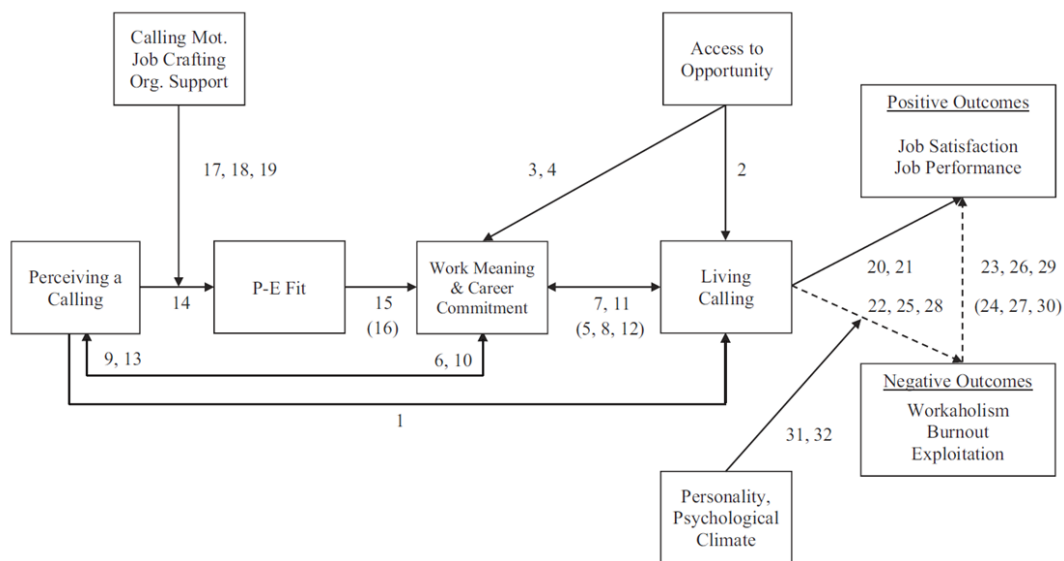
Source: Rotundo and Sackett (2005, p. 68)

2.1.5 ‘Work as a Calling’ Theoretical Model (WCT)

This dissertation is grounded on the Work as a Calling theoretical model (WCT) (Duffy et al., 2018). Before this framework, there was no specific theory regarding a ‘calling’ to work. The WCT is based on both empirical and theoretical studies of calling and aims to provide an arena in which scholars and practitioners can work. As the original authors mentioned, perceiving a calling “is a pathway to enhancing work-related well-being” (p. 423). The theoretical model they devised includes the impact of perceived calling and MOW on job performance. Moreover, the model aims to shed light on how a calling works for paid employment, which is precisely the case of my study. Figure 2 represents the WCT.

Figure 2

The Work as a Calling Theoretical Model



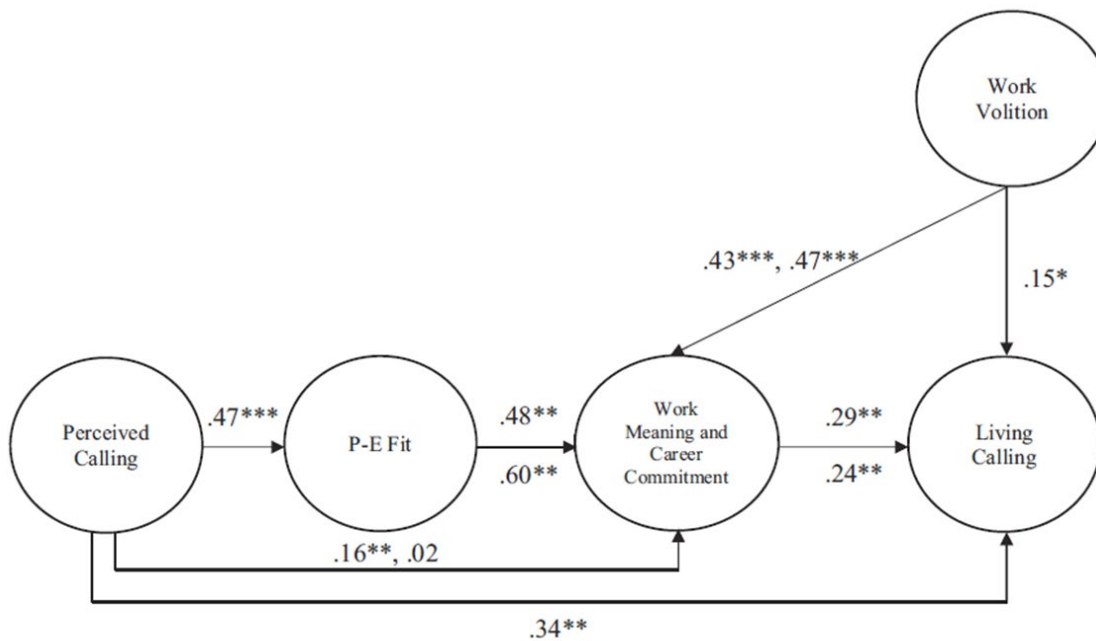
Source: Duffy et al. (2018, p. 424)

In a later study, Duffy et al. (2019) empirically tested 20 of the propositions contained within the prediction portion of the WCT for the first time. My study focuses on testing the relation between perceiving a calling and one of the important criterion variables of the

model: job performance. Figure 3 shows the predictor portion of the WCT as it has been tested.

Figure 3

WCT Structural Model with Standardized Path Estimates



Note: Structural model with standardized path estimates of the empirical examination of the predictor portion of the WCT. The first estimate in a given pathway corresponds with work meaning, and the second pathway corresponds with career commitment. $*p < 0.05$. $**p < 0.01$. $***p < 0.001$. From Duffy et al. (2019, p. 334)

In my study, I assume that perceiving a search for a calling is related to the meaning of work, so that one reciprocally affects the other, as the WCT states. In proposition 6 of the WCT, the authors consider the meaning of work as an outcome of perceiving a calling (search). I consider the meaning of work to be a predictor of perceiving a calling (presence); whereas in the model, the meaning of work is a predictor of living a calling (proposition 7 of the WCT). But my model does not include living a calling, only the distinction between perceiving a search for a calling and perceiving the presence of a calling. For the WCT, the meaning of work mediates the relation between perceiving a calling and living a calling,

which corresponds to their proposition 8. I also share with the WCT the assumption that the meaning of work predicts perceiving a calling, following proposition 9 of the WCT. As ‘calling’ is a concept that involves one’s life, I think that the presence of a calling can predict life satisfaction, while the WCT says that living a calling predicts job satisfaction (proposition 20). I hypothesize that people who experience the presence of a calling will perform better in their jobs. This is similar to proposition 21 of the WCT, which says the same about people living a calling and job performance.

2.2 The State of the Art

2.2.1 Theoretical Studies

In this section, I detail some of the most relevant meta-analyses addressing the constructs involved in this work.

Concerning the calling construct, in their meta-analysis Duffy and Dik (2013) examined 40 studies on calling published since 2007. They summarized the main findings and proposed lines of future research. The most consistent links were found between calling and life satisfaction (which was stronger in the relationship with living a calling than with perceiving a calling), life meaning, career maturity, and the meaning of work. They mention the need for research into diverse populations and to explore behavioral outcomes, as well as work on conceptualization, theory, the dark side of calling, interventions, and longitudinal research.

In another literature review, Wang and Dai (2017), the authors examine in depth the different definitions, instruments, predictors, and criterion variables. They conclude that there is still no unified definition of calling, and a need to explore differences among cultures, regions, age and gender. They conclude by saying that it is necessary to have a theoretical model of calling.

A recent study by Thompson and Bunderson (2019) includes a literature review of the concept of work as a calling. The authors identified certain areas that prevent research from reaching its potential: the definition (they indicate that conceptualizations should run along a continuum between neoclassical and modern), differentiation (the distinctiveness of the calling construct), generalizability (cultural, occupational, and socioeconomic boundaries), and relevance. They retrieved 130 papers on this topic published since 2012. A total of 203 papers on calling were published from 1997 to 2018. The same authors say that: “A handful of studies have demonstrated a relationship between the presence of a calling and job performance, although exclusively with self-reported performance measures. Scholars have shown, for example, that people with a calling report better work (...) And an equally small set of studies consider outcomes that we might consider performance related—job performance (...)” (p. 438).

As for the meaning of work, Rosso et al. (2010) reviewed the literature in order to propose new frameworks. They listed the main sources of meaning and described the mechanism through which work becomes meaningful.

No meta-analysis was found on in-role behavior or task performance. However, Williams and Anderson (1991) in their empirical research contributed to the differentiation of the dimensions that constitute in-role and extra-role behaviors. They stated that with supervisory ratings this distinction can be supported.

Sousa and Lyubomirsky (2011) conducted a meta-analysis of life satisfaction in which they analyzed definitions, measurements, processes, components, demographic variables, etc. Among their recommendations for future research, I should mention the use of complementary techniques for assessing life satisfaction, such as physiological data, informant data, daily experience sampling, facial expressions, and cognitive procedures; the

use of more complex research designs, such as longitudinal studies and structural equation modeling; and finally, the interaction between women's personalities and their environment.

Regarding organizational citizenship behavior, Organ and Ryan (1995) conducted a meta-analytic review of predictors of OCB through a quantitative review of 55 papers. Some years later, LePine et al. (2002) conducted a meta-analysis of organizational citizenship behavior and showed that there were robust relationships among the majority of the dimensions. At the same time, they found that the dimensions have equal relationships with the antecedents (job satisfaction, organizational commitment, fairness, trait conscientiousness, and leader support) that are most often considered to constitute OCB by scholars. The study includes 133 empirical papers. The authors recommend defining OCB as a latent construct, considering the behavioral dimensions separately (as OCB is very closely related to contextual performance: an aggregated construct), and developing theory for measurement and analysis. They conclude that job attitudes predicted OCB, the relationship between job satisfaction and OCB is stronger than with IRB, attitudinal measures correlated with OCB; that dispositional measures did not correlate with OCB, the best moderator variable was self-rated versus other-ratings, and differences in subject groups and occupations did not account for much of the variance. In their proposed model, job attitudes, disposition, and personality correlated with OCB, whereas knowledge, skills, abilities, and contractual rewards correlated with task performance. The authors called for more studies of OCB in general, for studies of discrete episodes of OCB, considering the impact of OCB on supervisors and peer responses, the need for common metrics of OCB that do not depend on each supervisor's rating style, and the impact of OCB on later overall performance evaluation.

Hoffman et al. (2007) also reviewed the OCB literature. They examined the difference between OCB and task performance, and between OCB latent factors and task performance

attitudinal factors. Their results showed a single factor model of OCB which is different but highly related to task performance. They also showed that OCB is more strongly related to attitudes than to task performance, sharing a modest amount of variance with attitudinal correlates beyond task performance.

2.2.2 Empirical Studies

As mentioned before, only a handful of studies specifically examine the relationship between calling and job performance. All of them dated from just five years before 2018, which indicates that empirical research in this area is very new and studies in this field are scarce. There are not enough studies to conclude that calling affects the two types of performance; furthermore, some of them reach different conclusions, which shows the need for more studies. Effectively, as Rosso et al. (2010) pointed out, the interest in studying work outcomes related to calling in general started about ten years ago. In the remaining paragraphs in this section, I give details of the six empirical studies of calling and job performance that are most closely related to my work.

Lee et al. (2018) examined the influence of a sense of calling on both task performance and contextual performance, with a supportive climate as a moderator. The sample consisted of 24 companies from Taiwan (high tech and services companies) with a sample of 186 employees. For assessing a sense of calling, those authors used the Calling and Vocation Questionnaire (CVQ) (Dik et al., 2012); for task performance they adopted the instrument published by Williams and Anderson (1991) with self-rated measures; contextual performance was also self-rated with the Podsakoff et al. (1990) scale; and finally, they assessed a supportive climate with the 12-item scale (Luthans et al., 2008). A two-wave procedure was used to administer the surveys. Results showed that individuals with a high

sense of calling had better task and contextual job performance, although a supportive climate was only a significant moderator with contextual performance.

Park et al. (2016) studied the relationship between salespersons' sense of a calling and OCB, with the mediating role of occupational self-efficacy and the moderating role of living one's calling, in a sample of 160 insurance salespersons in the South Korean subsidiary of a company in the financial industry. The authors validated the Living One's Calling Scale (Duffy et al., 2012) in Korean; for the presence of a calling, the 12-item presence subscale of the CVQ (Dik et al., 2012) was used; for occupational self-efficacy they adopted the scale in Jones (1986); for job performance, commissions and the number of policies sold in a year; and OCB via the MacKenzie et al. (1991) scale. All the measures were self-rated. The results showed that salespersons' calling was related to their OCB but not to their job performance. Meanwhile, self-efficacy mediated the relationship between salespersons' calling and their job performance, and partially mediated the relationship between their sense of calling and OCB. Moreover, there were some positive interactions between having a calling and living a calling as predictors of occupational self-efficacy and OCB.

Kim et al. (2018) empirically studied the process operating between a calling and job performance, emphasizing the role of organizational commitment and ideological contract fulfillment. Their sample consisted of 1000 staff members of a Presbyterian megachurch in the Eastern United States. Measures were collected in two waves. Calling was assessed via the 6-item scale (Bunderson & Thompson, 2009); ideological contract fulfillment (ICF) by asking participants about eight organizational values; affective commitment with the eight-item scale published by Meyer and Allen (1984); and self-rated in-role performance in accordance with Ashford and Black (1996). Study 2 reported 304 respondents from a US-based survey response panel; also with two waves. The same measures were used for calling

as in study 1: ICF by adapting the five-item instrument (Robinson & Morrison, 2000); affective commitment with the (Meyer, 1993) six-item scale; and in-role behavior with the Williams and Anderson (1991) scale (using supervisor ratings). Study 3 collected 201 usable responses from service staff belonging to banking, telecommunications, or electricity in eastern Canada. To measure calling, the same scale as in study 1 and study 2 was used; and for the remaining variables, the same measures as in study 2. Also, in study 3, IRB was supervisory rated. The results indicated that the link between commitment and performance depended on fulfillment of the ideological psychological contract, and the calling-commitment relationship was not diminished by under-fulfillment of the ideological contract. However, calling was not positively related to IRB.

Rawat and Nadavulakere (2015) studied the cognitive, emotional, and behavioral output of calling (contextual performance, emotional exhaustion, and organizational commitment) with the mediator role of context factors (work discretion and participative decision making). The sample was drawn from 68 childcare centers and the population studied, consisting of 298 participants, was teachers and aides from New Jersey and Pennsylvania. Calling was measured using the scale devised by Wrzesniewski et al. (1997); work discretion using some of the items from the 20-item task scale (Jehn, 1995); participative decision making using two items designed by the authors specifically for the study; organizational commitment was assessed by center directors (supervisor-rating) with an adapted version of the 4-item scale (Bryk & Schneider, 2002); emotional exhaustion was adapted from the Maslach Burnout Inventory (Maslach & Jackson, 1981); and contextual performance was self-rated by the participants using four items designed by the authors. The rest of the measures are also self-rated. The results indicated that individuals with a strong

calling were more committed, suffered less emotional exhaustion, and displayed higher levels of contextual performance.

Xie et al. (2017) studied a sample of 322 Chinese employees from the large state-owned Bank of China, examining the impact of calling on OCB and job satisfaction. The presence of a calling was assessed with the 12 items from the CVQ (Dik et al., 2012); OCB was measured through supervisors' ratings and the OCB scale published by Lee and Allen (2002); job satisfaction with the 3-item job satisfaction scale (Messersmith et al., 2011); and organization instrumentality with the 4-item scale of Cardador et al. (2011). The results showed that self-reported measures of calling at time 1 were positively related to OCB (supervisor-reported at time 2) and job satisfaction (employee-reported at time 2), while organizational instrumentality (employee-reported at time 2) provided an explanatory mechanism for these relations.

Afsar et al. (2018) studied the interaction between perceiving a calling and living a calling, and how they can predict organizational commitment, organizational citizenship behavior, and job stress, with career commitment as a mediator. The sample consisted of 332 Pakistani nurses. The results indicated that living a calling moderated the effect of a calling on career commitment, organizational citizenship behavior, and job stress; while career commitment fully mediated the effect of the presence of a calling on organizational commitment, OCB, and job stress.

From my analysis of these 6 similar studies, I can conclude that it is necessary to study more the relationship between calling and IRB, as two of the three studies examining this relationship concluded that there was no significant relationship between those constructs. The other one found that this relationship was significant. All the studies examined the relationship between calling and OCB, finding a positive relationship in all cases (the five

studies). Two of them measured both IRB and OCB; the rest only one of the two. One used supervisory ratings to measure IRB, and another used the same technique for measuring OCB. However, no study measured both components of job performance with supervisory ratings. Consequently, I found it necessary to include both IRB and OCB in my research, and to use supervisory ratings for both. Moreover, in all the cases, the sample was highly homogeneous: high tech companies and services; insurance sales representatives; Presbyterian church members; teachers and teaching assistants; bank employees; and nurses. I realized that the choice of sample is a key factor when aiming to study the relationship between a calling and job performance, as the aim is to be able to generalize the results across different types of occupations and hierarchical levels. Therefore, one of my main concerns and major efforts was to find a variety of organizations from diverse sectors for my study. No study included qualitative analysis in the research, so I thought it would be an added value to include this, especially considering the complex nature of the constructs and the need to find explanations from reputed experts in the field. This was important so as not to rely only on the few similar empirical studies in the field or the theoretical framework that cannot always explain all the results and findings.

Although not strictly related to my study, it is worth mentioning three qualitative studies based on interviews and on self-perception of calling and its consequences. Bunderson and Thompson (2009) said that zookeepers with a high sense of calling found their jobs meaningful and invested more time and effort in them. Lobene and Meade (2013) found that primary and secondary schoolteachers with a calling (living a calling) were positively associated with enhanced performance, measured as the global score they got in their company performance appraisal. Finally, Duffy et al. (2012) stated that psychologists

involved in counseling who reported high levels of calling felt that this had an impact on their relationships and their daily tasks.

Chapter 3: Objectives and Hypotheses

3.1 General Objective

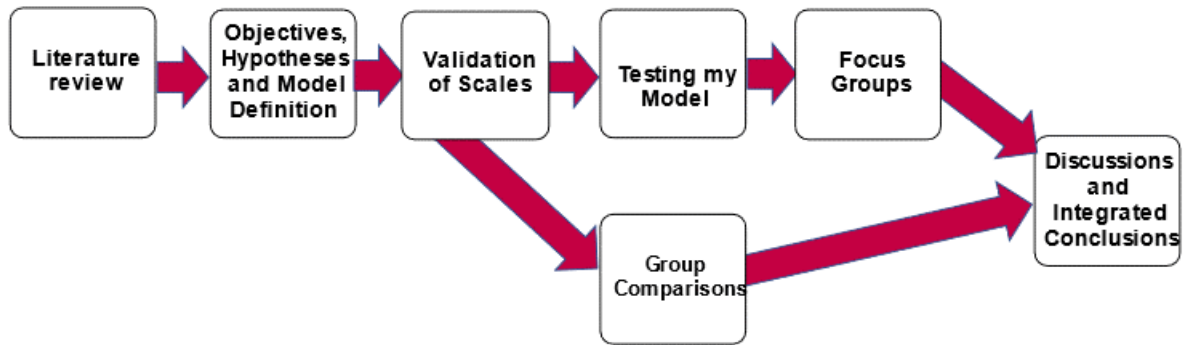
The main objective of my thesis is to shed light on the mostly unexplored and important empirical link between calling and productivity at work. I wish to consider whether the presence of a calling at work could trigger certain cognitions, attitudes, and behaviors, so individuals perform better at work. Therefore, I posited the following general research question: Are people with the presence of a calling at work more productive?

3.2 Stages of the Dissertation

To answer this question, my dissertation progresses through four stages: validation of scales, testing my model, focus groups, and comparison of the groups (see Figure 4).

Figure 4

Stages of the Research



The specific objectives of each stage are detailed below.

3.3 Specific Objectives

3.3.1 Objectives of the Validation of Scales

- (1) To test the reliability and validity of the validated scales in Spanish.

3.3.2 Objectives of Testing My Model

Grounded on the general objective mentioned above, I proposed the following research questions:

- (2) Does the search for a calling predict the presence of a calling?
- (3) Does a meaning of one's work predict the presence of a calling?
- (4) Does the presence of a calling predict life satisfaction?
- (5) Does the presence of a calling predict in-role behavior?
- (6) Does the presence of a calling predict organizational citizenship behavior?
- (7) Does life satisfaction predict in-role behavior?
- (8) Does life satisfaction predict organizational citizenship behavior?
- (9) How do the meaning of work and the perceived search for a calling influence job performance?
- (10) How do the perceived presence of a calling and life satisfaction mediate between the perceived search for a calling and the meaning of one's work on the one hand, and job performance on the other?

3.3.3 Objectives of the Focus Groups

- (11) To discover expert opinion of the relationship between the presence of a calling and in-role behavior at work, mentioning some practical examples.
- (12) To inquire as to whether the fact that the presence of a calling at work has an impact on organizational citizenship behavior makes sense to the group members, illustrating their explanations with practical examples.

- (13) To investigate expert opinion of why the presence of a calling at work seems to have a greater impact on the organizational citizenship behavior than on IRB, thinking also of any specific case the group members may know of.
- (14) To elucidate why results show that employees with the presence of a calling who are satisfied with their lives are not necessarily more productive in terms of in-role behavior, mentioning any example of this.
- (15) To clarify why employees with the presence of a calling, who are consequently more satisfied in their lives, tend to display organizational citizenship behavior (OCB).
- (16) To establish if experts consider that other variables that are important for the understanding of the relation between the presence of a calling and productivity should have been included in my theoretical research model.
- (17) To determine if experts consider that the results of my research can have practical implications for organizations, mentioning some of them.

3.3.4 Objectives of the Comparison of the Groups

For group comparison, I chose the presence of a calling as the dependent variable, because it is the heart of my study and I wanted to know the antecedents of a calling and its impact on employee performance. In similar studies, it has been shown that these contrast variables are sensitive to differences. Such differences may affect the homogeneity of the sample; if the sample is not homogeneous, some results could be due to this fact. Moreover, I aim to test a theoretical model that explains the impact of the presence of a calling on the employee performance, and it is relevant to know the impact that different sociodemographic and labor variables, as well as the type of company and sector, may have on my results.

In the comparison of the groups section the research question is the following one:

(18) Are there any significant differences in the presence of calling and some sociodemographic and labor characteristics?

Therefore, my specific objective consists of checking whether there are any significant differences in the presence of a calling according to gender, age, marital status, educational level, socioeconomic status, hierarchical position, time working in the company, subordinates, spirituality, type of company, and company sector.

3.4 Hypotheses

As I show in the literature review section above, individuals can be searching for a calling, perceiving a calling, or living out a calling. It seems that all these constructs can be arranged across a single spectrum. The search for a calling indicates the degree to which individuals are seeking for their calling, whereas the presence of a calling represents the degree to which a calling is presently a manifestation in their work. (Duffy et al., 2017). In the study by Duffy and Sedlacek (2007), it was shown that the presence of and search for a calling displayed a significant and negative correlation. The CVQ (Dik et al., 2012) used to measure the perceiving of a calling in my research has one subscale (search for a calling) of predicting another (presence of a calling). Usually, these subscales are inversely related in Western cultures. This means when individuals are searching for a calling, it is because they have not found one yet, or vice versa: if they have one, they do not need to search for it. So, I postulated that the search for a calling could be one of the prerequisites for discovering one's calling. From the theoretical perspective, the WCT (Duffy et al., 2018) includes perceiving a calling without making the distinction between the search for and the presence of a calling.

Based on the aforementioned study and theory, I formulated my first hypotheses.

H₁: Perceiving a calling (search) predicts perceiving a calling (presence).

As we saw in the literature review above, the different definitions of a calling share a core component which is the search for purpose and meaning. Therefore, the meaning of work is a variable that is tightly related to the concept of a calling. However, much has been said about considering the meaning of work as a predictor or as an outcome of calling. Duffy et al. (2016) confirmed the direction of this relationship and state that the best arrangement of the different variables was that which considers the meaning of work as a moderator between perceiving a calling and living a calling. Nevertheless, from a sense-making perspective, and in particular from the cultural construction which constitutes the base of meaning-making, the meaning of work could be a predictor of the presence of a calling. This cultural construction (Weick, 1995) states that meanings are culturally assured by cues and interpretations from the group. Since work takes place in a social context, as that author mentioned in his book, individuals acquire meaning from their environment, which could later make way for the discovery of their callings. In this sense, Berg et al. (2013) also highlighted the importance of interpersonal sense-making (based on social information processing) for individuals to discover meaning at work by observing and interpreting cues from their coworkers, customers, etc., which could lead them to discern what their callings are. In connection with this, Lepisto and Pratt (2017) mention that the use of words such as ‘find’, ‘discover’, and ‘destiny’ in the neoclassical approach to calling suggests that a calling needs to be confirmed, “that is, one needs to engage in account-making to know whether the signs one receives are indicative one has indeed ‘found’ one’s calling” (p. 110).

In its proposition 9, the WCT also states that the meaning of work can predict the perceiving of a calling as individuals who develop a sense of calling in their jobs will tend to see their jobs as a calling. This theoretical model also places emphasis on the reciprocal

relationship between the meaning of work and perceiving a calling. Under all these assumptions, I formulate the following hypothesis 2.

H₂: Meaning of work predicts perceiving a calling (presence).

The connection between calling and life satisfaction has been consistently tested in several studies, for both perceiving and living a calling. For this reason, although my chosen framework, the WCT, does not include life satisfaction, I consider it important to incorporate this concept into my hypothesized calling and job performance model.

Steger and Dik (2009) demonstrated in their two studies that people who perceived their career as a calling reported higher levels of life satisfaction, when measuring either the search for or presence of a perceived calling. In line with this, Torrey and Duffy (2012) reported results indicating that high levels of the presence of a calling were related, via self-concept, with high levels of life satisfaction. Duffy and Sedlacek (2010) found that the presence of a calling correlated weakly with life satisfaction. In a qualitative study, Duffy et al. (2012) noted that psychologist counsellors who felt a calling reported life satisfaction.

Other authors found this path significant but with some mediators. Duffy et al. (2017) found a significant path between perceiving a calling (presence) and living a calling; but this significance was negative, indicating suppression. Their results indicated that the presence of both living a calling and life meaning were necessary for there to be mediation of the effect between the variables. Also, Duffy et al. (2013) showed that living a calling fully mediated the relationship between perceiving a calling and life satisfaction. Meanwhile, in Duffy et al. (2012), it was reported that having a sense of calling predicted life satisfaction but when mediated by academic satisfaction and life meaning.

Hirschi (2011) proved that there was no directed relationship between perceiving a calling and life satisfaction, thereby suggesting a multifaceted relation that could be explained

by considering that the sample were students from Germany, not the USA where most of the studies took place.

In the light of all those results, which sometimes indicate a direct relationship between perceiving a calling and life satisfaction, while in other studies the relationship is indirect, I formulated hypothesis 3 to test a possible relationship between the presence of a calling and life satisfaction. My position assumes that although some mediators such as life meaning and living a calling could step in; having found one's calling can also have a direct impact on life satisfaction. Human beings are curious about why we are here and what we could be doing. Knowing our purpose and value could benefit our judgment of wellbeing and quality of life.

H₃: Perceiving a calling (presence) predicts life satisfaction.

Bunderson and Thompson (2009) mentioned in their study that individuals who experience a calling tend to experience a more positive attitude toward their occupations due to their identifying with the occupational community and its values, which makes them find more meaning in work and become more motivated to contribute to the group through their job. This desire to contribute to the community is what Grant and Berg (2011) described as prosocial motivation. Again, it appears that the sense-making process and the importance of the group have an important influence, as discussed in the preceding hypothesis. Hackman and Oldham (1975), in their job characteristic model, also talk about the significance of a task. Both prosocial motivation and meaning enable individuals to thrive at work (Grant, 2008). Also, the relationship between calling and task performance could be explained through the self-determination theory (SDT) (Gagné & Deci, 2005). Based on that theory, people who either display autonomous motivation (when people enjoy doing something because they find it joyful and meaningful), or controlled motivation (when people experience a sense of duty or obligation), will put more effort into performing the task, compared to a

situation of amotivation (a lack of motivation). Furthermore, people with a powerful calling may perform better as they display high adaptability and disposition to change, which comes from a sense of identity and self-awareness (Hall & Chandler, 2005). Another argument is based on the work of Elangovan et al. (2010), who showed that individuals make an extra effort and show higher levels of tolerance when dealing with risks and setbacks as they focus on the noble aspects of their jobs. Cardador and Caza (2012) noted: “the fulfilment of work goals is of particular importance to those with Callings” (p. 342).

The WCT does not establish a direct relationship between perceiving a calling and in-role behavior, but rather it establishes one between living a calling and job performance (proposition 21). This indicates that living a calling predicts job performance.

Kim et al. (2018) found that individuals with a calling (living a calling) will be more committed to their organization, and consequently perform better at their job. However, they tested this through the indirect effects of moderators and mediators such as affective commitment and ideological contract fulfilment, rather than via the direct effect of living a calling on IRB. They surveyed Presbyterian members of a megachurch in the USA.

Lee et al. (2018) showed that employees with a higher sense of calling (perceived calling) are better at task performance. Meanwhile, the results published by Park et al. (2016) showed that the perceived calling of salespeople was not related to their job performance (assessed via objective measures such as commissions and the number of policies insurance sales representatives delivered). But occupational self-efficacy fully mediated the relationship between the sense of a calling and job performance (task performance).

I want to test if individuals that have found their callings will perform better their assigned task as the fulfilment of work goals is of particular importance for those with a

calling. Consequently, I formulate my fourth hypothesis to test whether there is a direct relationship between the presence of a calling and in-role behavior:

H₄: Perceiving a calling (presence) predicts in-role behavior (IRB).

Some authors have claimed that higher levels of calling will probably lead to higher levels of both task and contextual performance (Harrison & Newman, 2006). Taking this notion further, Elangovan et al. (2010) also argued that individuals with high levels of calling perform better not only in their work but in other related activities which allows them to achieve subjective success and to reach their greater good. Similarly, Bellah et al. (1985) also said that people with a calling see their job as a way of fulfilling it and this makes them contribute to the good of others. Grant (2008) mentioned the positive effects of prosocial motivation (one key component of organizational citizenship behavior), according to Coleman and Borman (2000) on persistence, performance, and productivity. Conklin (2012) mentioned the behavior of people with high levels of calling that is characterized by the desire to help their coworkers. As mentioned in the preceding hypothesis, The WCT does not include a direct relationship between perceiving a calling and OCB; however, it does contemplate a link through an indirect effect between perceiving a calling and job performance mediated by living a calling (proposition 20).

Lee et al. (2018) demonstrated both a direct effect between the sense of a calling and contextual performance, and an indirect effect moderated by social support. Similarly, Park et al. (2016) showed both a direct effect between the sense of a calling of insurance sales representatives and OCB, and an indirect effect mediated by self-efficacy. Xie et al. (2017) also confirmed both the direct positive effect of the sense of a calling of bank employees on OCB and the mediated relationship through organizational instrumentality. Afsar et al. (2018) found that the perceived calling of nurses did not directly predict OCB, but calling predicted

OCB when it was either moderated by living a calling or mediated by career commitment. Rawat and Nadavulakere (2015) showed that teachers and teaching assistants who reported stronger callings (measured as living a calling) showed stronger OCB. Moreover, the relationship between a calling and performance was moderated by participative decision-making and work discretion. Serow (1994) also showed that teachers with a calling were more committed and willing to make more sacrifices for their jobs and to help people, just as Bunderson and Thompson (2009) demonstrated with zookeepers who were willing to sacrifice pay, time and comfort when they had high levels of calling.

Since generalized compliance and altruism are components of organizational behavior and a calling also has a factor which is prosocial orientation, it seems quite feasible to think that there must be a direct and positive relationship between them, with the presence of calling as the predictor of OCB.

H₅: Perceiving a calling (presence) predicts organizational citizenship behavior (OCB).

The relationship between happiness and productivity has been considered the holy grail of organizational psychology. Since the famous Hawthorne studies (Roethlisberger & Dickson, 1939), the so-called “happy productive worker thesis” started to intrigue scholars and practitioners due to the far-reaching implications for organizations. In a later revision of this thesis, Cropanzano and Wright (2001) asserted that: “happy people (a) are more sensitive to opportunities in their work environments, (b) are more outgoing and helpful to their co-workers, and (c) are more optimistic and confident. According to this resource maintenance model, the need to conserve their limited resource supply can lead unhappy people to be poorer performers, whereas the flexibility afforded by their more bountiful resource reserve can improve the performance of happy persons” (pp. 183-184). Considering that life

satisfaction is one component of hedonic or subjective well-being, people who are satisfied with their lives would be more productive. Diener (1984) stated that well-being had three components: subjectivity, the predominance of positive emotions over negative ones, and the global assessment of one's life. Sonnentag (2015), in her literature review of well-being, said that "well-being is influenced by experiences at work and, in turn, has an effect on task performance and other on-the-job behaviors" (p. 17.1). The WCT does not include the relationship between life satisfaction and IRB.

In a piece of empirical research, Edgar et al. (2015) showed in a sample of New Zealand students that life satisfaction shared a significant and positive relationship with objective performance ratings based on the grade the students achieved in their individual assignments. Rode et al. (2005) demonstrated that students' life satisfaction had a significant positive relationship with their grade point average (GPA) performance and was a better predictor than their overall satisfaction with the university.

Based on this literature and empirical research, I formulate my sixth hypothesis:

H₆: Life satisfaction predicts IRB.

Cropanzano and Wright (2001) mentioned the fact that happy people tend to help coworkers, as we saw when considering the grounds for the previous hypothesis. This means that being happy should improve organizational citizen performance, due to the components of organizational citizenship behavior. Sonnentag (2015), in her organizing framework of the dynamics of well-being, indicates that well-being affects job performance (both task performance and contextual performance) and at the same time job performance affects well-being, thus suggesting a reciprocal relationship. She mentions that "behavior positive well-being indicators are related to an increase in extra-role behaviors over time" (p. 17.8). The WCT does not include the relationship between life satisfaction and OCB. Jones (2006)

showed that life satisfaction increased the ability to predict in-role and extra-role job performance. Based on this literature and empirical review, together with my assumption that happier people will tend to make an extra effort to help their organizations and coworkers, I propose my seventh hypothesis.

H₇: Life satisfaction predicts OCB.

The following hypotheses refer to my secondary aim. To the best of my knowledge, there are no empirical studies that consider the mediators I mention above between calling and job performance (perceived calling-presence, and life satisfaction). Therefore, my hypotheses numbered from eight through eleven are all exploratory. Even the WCT model does not include them. Having justified the relationship between my predictor and criterion variables empirically and theoretically, the suggested mediators have previously been linked as an antecedent and outcome in my model. The path between the search for a calling and meaning at work would be mediated by the presence of a calling and the effects of this presence of a calling on life satisfaction, which it would lead to, as a consequence, of job performance.

More specifically, H₁ and H₃ together give rise to H₈, which states that the relationship between the search for the perception of a calling and life satisfaction is mediated by the presence of the perception of a calling.

H₈: Perceiving a calling (presence) mediates the relationship between perceiving a calling (search) and life satisfaction.

Likewise, H₂ and H₃ together give rise to H₉, which asserts that perception of a calling (presence) is mediating between the meaning of work and life satisfaction.

H₉: Perceiving a calling (presence) mediates the relationship between the meaning of work and life satisfaction.

Moreover, H₃ and H₆ together give rise to H₁₀, which specify that the relationship between the presence of a calling and IRB is mediated by life satisfaction.

H₁₀: Life satisfaction mediates the relationship between perceiving a calling (presence) and IRB.

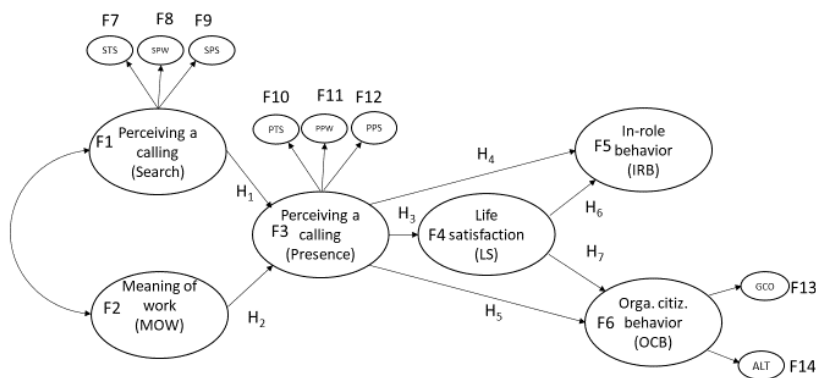
Finally, H₃ and H₇ together give rise to H₁₁, which states that the relationship between the presence of a calling and OCB is mediated by life satisfaction.

H₁₁: Life satisfaction mediates the relationship between perceiving a calling (presence) and OCB.

All these hypotheses are depicted diagrammatically in the calling and performance conceptual model for my study (see Figure 5).

Figure 5

Calling and Performance Conceptual Model and Hypothesized Relationships



Note. Search Transcendent Summons (STS), Search Purposeful Work (SPW), Search Prosocial Orientation (SPS), Presence Transcendent Summons (PTS), Presence Purposeful Work (PPW), Presence Prosocial Orientation (PPS), Organizational Citizenship Behavior (OCB), Generalized Compliance (GCO), Altruism (ALT)

The objectives of the focus groups (mentioned in Section 3.3.3 and numbered from 11 to 15) are associated with some of the hypotheses in my calling and performance theoretical model (Figure 5).

- (11) To discover expert opinion of the relationship between the presence of a calling and in-role behavior at work, mentioning some practical examples (linked to hypothesis 4).
- (12) To inquire as to whether the fact that the presence of a calling at work has an impact on organizational citizenship behavior makes sense to the group members, illustrating their explanations with practical examples (linked to hypothesis 5).
- (13) To investigate expert opinion of why the presence of a calling at work seems to have a greater impact on organizational citizenship behavior than on IRB, thinking also of any specific case the group members may know of (linked to hypotheses 4 and 5).
- (14) To elucidate why results show that employees with the presence of a calling who are satisfied with their lives are not necessarily more productive in terms of in-role behavior, mentioning any example of this (linked to hypotheses 3 and 6).
- (15) To clarify why employees with the presence of a calling, who are consequently more satisfied in their lives, tend to display organizational citizenship behavior (OCB) (linked to hypotheses 3 and 7).

As this section is exploratory, I started by assuming the null hypothesis for all the classificatory variables.

H₁₂: There are no significant differences in the presence of a calling between sexes.

H₁₃: There are no significant differences in the presence of a calling across age.

H₁₄: There are no significant differences in the presence of a calling according to marital status.

H₁₅: There are no significant differences in the presence of a calling related to educational level.

H₁₆: There are no significant differences in the presence of a calling according to socioeconomic status.

H₁₇: There are no significant differences in the presence of a calling with regard to leadership positions.

H₁₈: There are no significant differences in the presence of a calling related to time working in the company.

H₁₉: There are no significant differences in the presence of a calling depending on subordinates.

H₂₀: There are no significant differences in the presence of a calling according to spirituality.

H₂₁: There are no significant differences in the presence of a calling across the type of company.

H₂₂: There are no significant differences in the presence of a calling with regard to company sector.

3.5 Research Model

All the previous hypotheses, taken together, result in my research model as shown in Figure 5. Thus, Figure 5 includes the hypotheses alongside arrows that will facilitate the mediation analysis.

My hypothesized calling and performance model grew out of the Work as a Calling Theory expounded by Duffy et al. (2018), in the sense of considering variables such as perceiving a calling, the meaning of work, and job performance. Apart from this, my calling and productivity model is hypothesized in order to test whether life satisfaction (as it is a

broader construct than job satisfaction in WCT) could be a mediator between perceiving a calling and job performance. Twenty of the propositions outlined in the predictor section of the WCT were later examined empirically in the work of Duffy et al. (2019). That later study explains some of the main constructs of this thesis such as perceiving calling and meaning of work.

Chapter 4: Method

4.1 Participants

My sample consisted of 548 employees from 25 organizations in Spain and was obtained through personal contacts and snowballing. The employees were selected randomly from a main list of employees, except in the cases of small companies where all the employees were invited to take part in the study. Originally, 608 employees answered the survey. However, due to some input errors, I finally considered 596 to be valid responses. Once the company had the list of employees who had been selected, they matched each employee with their correspondent supervisors. From this process, 119 supervisors were selected. Those supervisors assessed a total of 618 employees. Again, after checking data, only 600 were valid responses as the others had input errors. In both cases, employees and supervisors, the input errors had to do with the subject code. This meant that on the one hand, there were employees that were supposed to answer the survey but who did not; and on the other hand, some supervisors did not evaluate their employees who participated in the study. Lastly, after crossing the data, the final sample resulted in 548 employees who answered the survey and were evaluated by their supervisors (matched pairs of data: employee-supervisor). The response rate ranged from 50% to 100% (see Table 7). This could be a result of the level of commitment and implication of my contact person in each company, as well as their hierarchical position, or it may depend on the type of company and sector. The number of employees that supervisors were supposed to assess varied from 1 to 50, depending on the type of organization, the organizational structure, and the supervisor's involvement. One of my main difficulties with the study was to secure the required commitment of the supervisors, as some of them had to assess many employees.

Table 7*Response Rate per Company*

Type of company	n	Response rate (%)	Number of supervisors	Number of employees supervisor had to assess (min-max)
1. Charity	28	97%	4	2-21
2. Security companies	18	100%	1	18-18
3. Events planning	36	50%	20	1-4
4. Retail	33	94%	7	1-7
5. Drones	13	100%	3	3-6
6. Engineering	3	75%	1	4-4
7. Catering	37	74%	12	2-9
8. High school	39	78%	1	50-50
9. Automobile club	50	100%	16	1-4
10. Medical clinic	43	86%	5	1-15
11. Technology	50	100%	10	5-5
12. Geriatric care	47	92%	10	5-6
13. Agriculture	27	75%	7	2-16
14. State agent	5	100%	1	5-5
15. Parachutes	69	88%	12	1-14
16. University	23	71%	1	32-32
17. A jewelry store	6	100%	2	2-4
18. Refurbishment	6	75%	1	8-8
19. Elementary school	17	85%	1	20-20
20. Psycho-pedagogical department	3	75%	1	4-4
21. Local police	5	100%	1	5-5
22. Automobile workshop	30	100%	1	30-30
23. Consulting	1	100%		
24. A children's foundation	6	100%	1	6-6
25. Priests	1	100%		

Bearing in mind that the objective of my research is to analyze calling and productivity at work, it was necessary to extrapolate the scales to different working domains in various sectors and occupations. Consequently, I contacted large corporations, middle-sized companies, and small companies. The number of participants per organization depended mostly on the size of the entity. Large corporations were able to participate with a sample of 50 employees, and exceptionally the parachute company contributed 78 employees to the total sample. This was because there were two parachute companies run by the same manager, carrying out similar activity and based in the same place, so I decided to count them as one company. The same happened with the drone company (there were three very small companies owned by the same person and with similar activities, so I considered them as one).

Regarding the different scales, the CVQ was validated in the USA with a population of undergraduates. The IRB scale represented human services, health, and athletics, as well as general service industries in the western USA. In turn, the Citizenship Performance Questionnaire was employed for civil servants from a department that promotes tourism in the Canary Islands. Meanwhile, the Meaning of Work subscale used nurses from Sevilla, and the Life Satisfaction scale was deployed among a Spanish population of employed people, the unemployed, and students.

Therefore, in this research, each company was from a different industry and contributed multiple jobs and hierarchical levels. The sectors represented were: a medical clinic, retail, technology, charity, elementary school, high school, university, security companies, local police, automobile club, priests, events planning, drones, parachutes, engineering, catering, agriculture, consulting, psycho-pedagogical department, a jewelry store, an estate agent, a children's foundation, refurbishment company, automobile workshop, and geriatric care. The participants were selected randomly by each company from a list of all the employees to represent different sections, job positions, and hierarchical levels.

Participation was voluntary and there was no financial compensation or of any other type for taking part in the research.

4.1.1 Sociodemographic Variables

A total of 62.2% of the participants were women, 37.6% men; and 0.2%, other. Employees between 25 and 45 years old represented 62.5%, followed by workers older than 45 years old (33.9%); with only 2.4% of people younger than 25. Of the participants, 28.5% were single, 62.2% were married/living with a partner, 9.3% separated, divorced or widowed. The levels of education of the sample were high, with 19.5% corresponding to having a master's degree or doctorate, 41.2% had a first degree, 26.6% some type of further education,

and just 12.6% had only primary/secondary education. The demographics of the sample are shown in Table 8.

4.1.2. Labor Variables

Concerning the socioeconomic status of the participants, 50.9% belonged to the working class, with 42.9% being middle class, 5.8% upper-middle class, and 0.4% upper class. Just 3.1% of the sample were directors, 12.6%, managers, 42.2% were specialists in their field, with 30.3% being skilled employees and 5.5% unskilled employees; leaving 6.4% classified as others. The time working in the company was less than 1 year for 9.7%, between 1 and 3 years for 19.2%, more than 3 years and less than 10 years for 28.8%, and more than 10 years for 42.3%. Some 29% of the sample had people who reported to them (subordinates). The sociodemographic and labor characteristics of the sample are shown in Table 8.

Table 8*Sociodemographic and Labor Characteristics of the Sample*

Variables	Total (<i>n</i> = 548)	
	<i>f</i>	(%)
Gender		
Male	206	(37.6)
Female	341	(62.2)
Other	1	(0.2)
Age		
< 25 years old	13	(2.4)
Between 25 and 45 years old	349	(63.7)
> 45 years old	186	(33.9)
Marital status		
Single	156	(28.5)
Married or similar	341	(62.2)
Separated, divorced, widowed	51	(9.3)
Education		
Only primary/secondary education	69	(12.6)
Some further education	146	(26.6)
University graduate	226	(41.2)
Master's degree or doctorate	107	(19.5)
Socioeconomic status		
Working class	279	(50.9)
Middle class	235	(42.9)
Upper-middle class	32	(5.8)
Upper class	2	(0.4)
Leadership position		
Directors	17	(3.1)
Managers	69	(12.6)
Specialists, university graduates, managerial assistants	231	(42.2)
Skilled employees	166	(30.3)
Unskilled employees	30	(5.5)
Others	35	(6.4)
Seniority in the company		
< 1 year	53	(9.7)
Between 1 and 3 years	105	(19.2)
> 3 and < 10 years	158	(28.8)
> 10 years	232	(42.3)
Subordinates		
Yes	159	(29.0)
No	389	(71.0)

Note. *f*: observed frequency.

4.2 Procedure

As mentioned, the study consisted of four stages: scale validation, testing my model, holding the focus groups, and finally a comparison of the groups.

For the validation of the scales, firstly, permission to use and validate the CVQ for the Spanish population was granted by the author, Dr. Dik (28th July 2018), and on 31st October 2018 the correspondent permission was obtained from Dr. Díaz-Vilela for his Spanish Adaptation of the Citizenship Performance Questionnaire by Coleman and Borman (2000) of 2012.

The study started with the translation of the two questionnaires—the CVQ by Dik et al. (2012), and the in-role behavior seven-item scale of Williams and Anderson (1991)—using the parallel back-translation procedure (Brislin, 1986). The objective was to adapt the questionnaires to the Spanish population while keeping the original intention behind the items and their meaning. So, the original scales were translated into Spanish by a bilingual translator, and afterwards, this Spanish version was translated back into English again by another bilingual translator, without referring to the original scale. Next, and following the Núñez Alonso et al. (2005) methodology, this sequence was repeated twice to assure the accuracy of the translation. For this process, two bilingual translators (one from the USA, and another from Spain) worked independently to generate two Spanish versions (target language scales B) from each of the original scale (source language scale A). Subsequently, another two bilingual translators (one from Spain, and another from the USA) generated the back-translated versions (source language scales C).

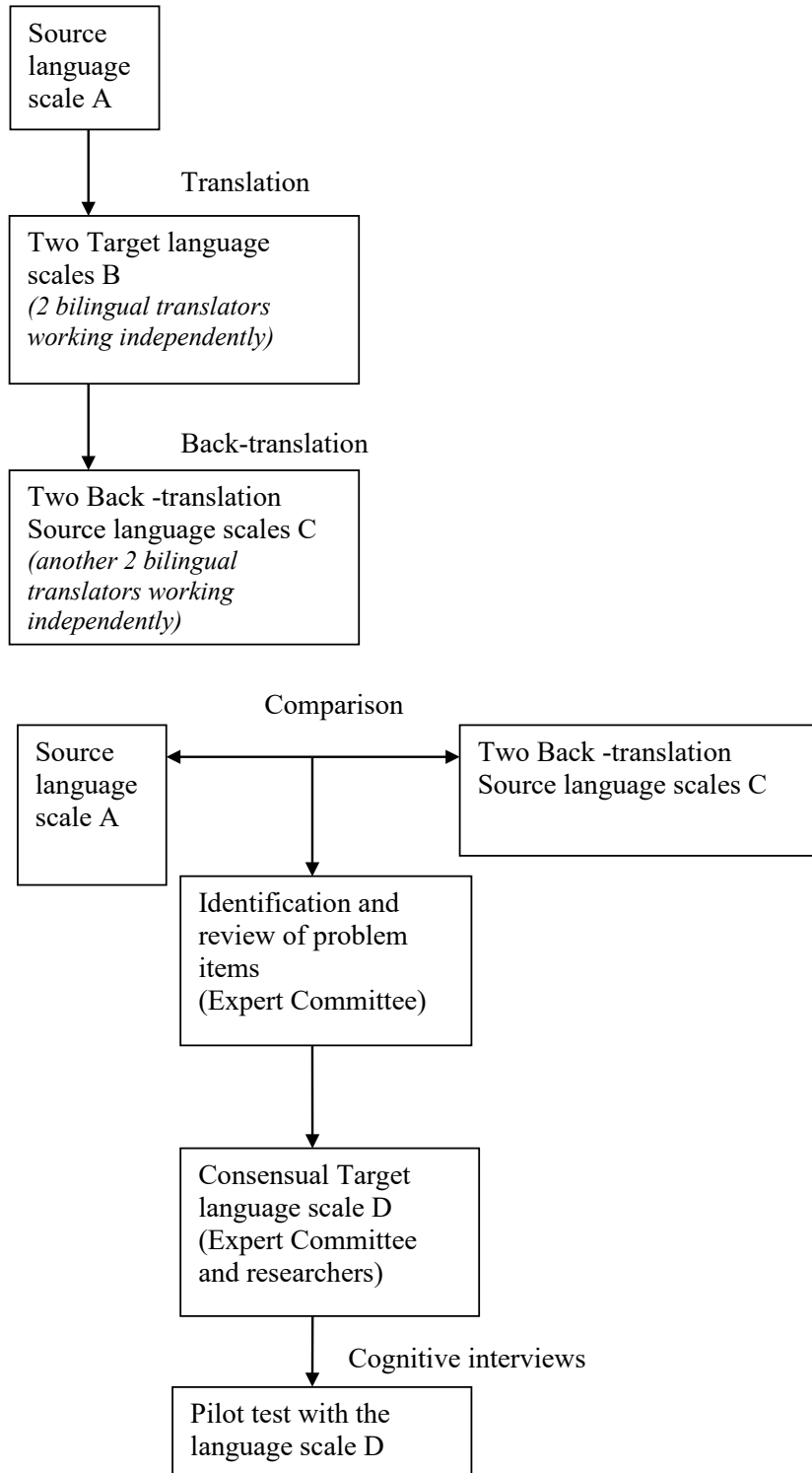
Later on, a committee of experts in the field (4 in total), who were independent of the translators and researchers involved in the work, assessed the different versions from each of the two questionnaires (the source language scale A and the back-translated source language

scales C) to identify any items that had been translated differently and, more specifically, any that could have lost their original meaning (Sperber, 2004) (comparability/interpretability rating sheet for both CVQ and the 7-item IRB scale, shown in Appendices B and C, respectively). The average of the scores given by this committee for each item was then calculated (see Appendices D and E for sample items with mean comparison scores for each item pair for both CVQ and the 7-item IRB scales). The aim of this process was to select the items that showed most comparability of language and similarity of interpretation in the opinion of the committee, again as suggested by Sperber (2004). This process also allowed problematic items to be identified, and which are highlighted in red in Appendices D and E.

Hambleton (2004) and Daouk et al.(2006) recommended that the adaptation of a questionnaire to another language and culture has to accomplish three conditions: conceptual equivalence, linguistic equivalence, and metrical equivalence. So, in order to meet these criteria, I conducted a pilot test with 11 people from different types of jobs and with varying levels of education, to guarantee the conceptual equivalence (cultural and psychological) with a similar target sample. Linguistic equivalence was ensured by the back-translation process. I also conducted six extensive cognitive interviews with some of the participants from the pilot test to work out the problematic items. Finally, three Spanish bilingual (English/Spanish) teachers, and one professional translator (English/Spanish) worked together to recommend the best translations till the definitive questionnaires were arrived at. Figure 6 shows the detailed back translation process followed for translating the two English versions of the scales: CVQ, and 7-item IRB.

Figure 6

Back-Translation Flow Chart



Source: Adapted from Sperber (2004, p. 126)

I formulated all the questions positively to avoid confusion among participants. The main difficulty consisted of translating the word ‘calling’, as Spanish speakers do not understand the equivalent word (“llamada”) in such a context, unless it is related to God’s call to serve. In Latin America the concept can be translated as “el llamado”, and people from these countries are more familiar with the term. So, it was decided to reformulate the sentences and to use a verb, rather than a noun for a calling. Another term that was easily confused was life purpose, which it was decided to translate as the Spanish term for life ‘sense/meaning’, as this would reflect most closely the corresponding meaning in Spanish.

Networking was used to get organizations involved in the study, and a total of 29 Spanish companies decided to take part. As mentioned, three very small companies active in the emerging drone sector were grouped into one as they belonged to the same owner and carried out very similar activity; and two parachutes companies had been recently merged, so finally there were 25 companies. The contact person who gave approval in each case was the Managing Director of the company, the Human Resources Manager, or in some cases, the head of a department, division or section. Later, the different companies designated a contact person to be in charge of liaison. This interface was the Human Resources Manager or their secretary, the Managing Director or their secretary, or the head of a department, division or section.

The companies were of different sizes, from large multinational corporations (MNC) to very small firms. I instructed companies to select randomly from a list of employees the 50 who would participate. However, when the company was smaller than this, the whole of the staff was included. I assigned a list of subject codes to each company, having previously labeled the 25 companies using letters: A, B, C, and so on. Appendix E shows the table sent to each company, to include the names of the selected employees (sometimes just initials or first

names, following the data protection requirements of each company), with their assigned subject codes, and the way to assign a code to the supervisors according to the explanations included in the same chart. So, the supervisor code was the letter assigned in the table for the company name, e.g., A, plus a number by order of appearance on the list. So, there was supervisor A1, another A2, and so on. The table also included their professional email address so I could contact them. In this way, each participant had a subject code, and their corresponding supervisor had their code and the subject code of their employees who were to be assessed. The company sheet was a form to be used by myself and my colleagues to track code numbers of company employees and supervisors to allow me to match data for employee answers with the corresponding supervisor data.

Participants received an email from their companies announcing their participation in the study, letting them know that they would receive an email from me with their personalized subject code and the link to the on-line survey. For this purpose, I wrote a standard email for all the companies to send to their employees (Appendix F), and the corresponding supervisors (Appendix G).

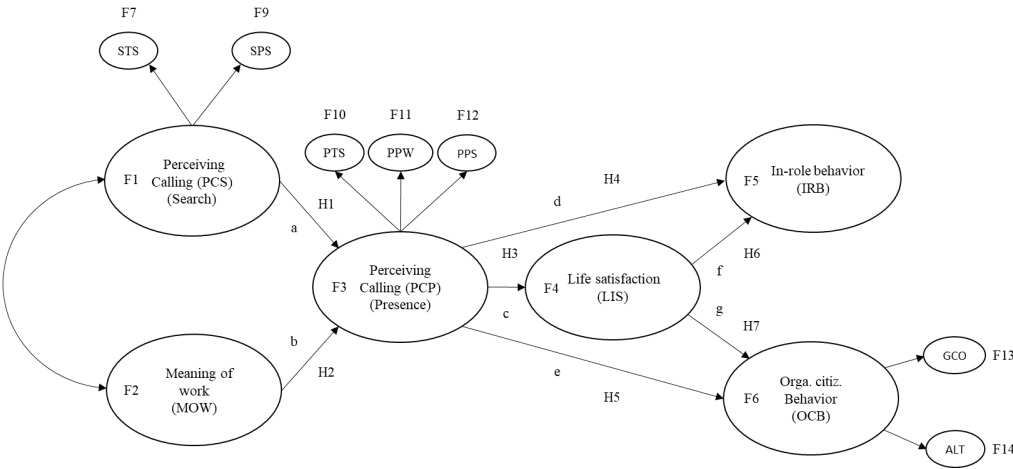
The surveys were responded on-line, there were only a few exceptions in which the survey was administrated on-line: the police, and the high school, while the employees of the company manufacturing parachutes had it administrated as a hard copy (due to security reasons, for privacy, or because they did not have computers available, respectively). The informed consent letter was included in the same questionnaire for employees (Appendix H) and on a separate link for supervisors (Appendix I) to avoid it being repeated for each employee to be assessed. The email I sent to the participants including the link of the survey together with their subject code is shown in Appendix J and the email to the supervisors including their code as a supervisor together with the list of the names of their employees with

their codes is in Appendix K. Both employees and supervisors could contact me or my colleagues by email (address included in the email) in case they had any doubts about the process. I sent two reminders to the employees and supervisors who had not responded to the survey. In the end, I was only interested in pairs of data: employee-supervisor, as detailed above (in the section explaining participant inclusion). So, some data were lost as either the employee or the corresponding supervisor did not complete the survey, and it was not possible to cross reference the data.

After data collection, a test of the items was performed, along with a primary factor structure employing six exploratory factor analyses (EFA) for each of the constructs to validate the scales. Although confirmatory factor analysis (CFA) would have been sufficient as the scales already existed, I wanted to be sure of the different resultant factors and their loadings with items translated into a new language. My cut-off decision was a factor loading of ≥ 0.7 . Figure 7 shows the hypothesized calling and performance model with second-order factors with factor loadings ≥ 0.7

Figure 7

Hypothesized Calling and Performance Model with Second-Order Factors



Note. Search Transcendent Summons (STS), Search Prosocial Orientation (SPS), Presence Transcendent Summons (PTS), Presence Purposeful Work (PPW), Presence Prosocial Orientation (PPS), Organizational Citizenship Behavior (OCB), Generalized Compliance (GCO), Altruism (ALT).

The reliability of factors whose loading was ≥ 0.7 was analyzed using Cronbach's α , and composite reliability (CR). Convergent validity was examined using the average variance extracted (AVE), considering $AVE \geq 0.5$. Afterwards, discriminant validity was calculated using linear correlations between the latent factors to check if those correlations were smaller than the AVE of the diagonal elements. The second step comprised the testing of my model with structural equation modeling (SEM) using EQS software to analyze both direct and indirect effects.

Once my hypothesized calling and performance model had been tested quantitatively using SEM, I considered it necessary to examine the results in greater depth to gain a better understanding of them qualitatively. In particular, the second part of the model relates the presence of calling with life satisfaction and performance (in-role behavior and organizational citizenship behavior). Therefore, qualitative descriptive-interpretative research was conducted using two focus groups (panels of experts) to collect data.

Focus groups are useful for generating information on collective views as well as understanding the meanings behind those views (Gillet et al., 2008). They consist of semi-structured discussions with groups of between four and twelve people to examine a specific set of issues (Liamputtong & Ezzy, 2005). The technique is based on the assumption that group interaction facilitates individual examination and elucidation by the participants as well as shared perspectives (Morgan, 1998).

To assess qualitative data, the 32-item checklist for interviews and focus groups from the Consolidated Criteria for Reporting Qualitative Research (COREQ) was used (Tong et al., 2007). In line with this, Mil et al. (2005) remarked that systematic reviews of qualitative research showed that some key aspects of the study design were not reported, which indicated the need for a tool similar to CONSORT (Schulz et al., 2010), used in empirical research, to

be used in an equivalent way for qualitative research. QUORUM is another example of a focus group checklist. COREQ provides an exhaustive means of reporting which improves the rigor, comprehensiveness, and credibility of focus-group studies.

COREQ Analysis.

Domain 1: Research Team and Reflectivity

Personal characteristics

1. Facilitator: I was the facilitator, as the main researcher.
2. Credentials: predoctoral graduate student.
3. Occupation: university professor, executive coach, and HR consultant.
4. Gender: female.
5. Experience and training: 32 years of experience in education, as a psychologist, and having taken several courses on group dynamics.

Relationships with participants:

6. The relationship established: as the main researcher, I had a prior relationship with all participants. The fact that I knew all of them in advance made me feel comfortable and relaxed which, at the same time, created a relaxed environment for fruitful discussions and interactions between the participants.
7. Participant knowledge of the facilitator: participants knew that the focus group was a section within my doctoral thesis.
8. Facilitator characteristics: participants were informed of the objective of the focus group.

Domain 2: Study Design

Theoretical framework

9. Methodological orientation and theory: the focus group was based on grounded theory, in particular the Work as a Calling Theory (Duffy et al., 2018).

Participant selection

10. Purposive (nonprobability) sampling was the technique chosen to include the maximum variation in the sample (scholars and practitioners from different types of companies and a range of job positions). However, all the experts were in positions that involved dealing with people in organizations and knowing about organizational behavior and performance. The group was, therefore, a mixed group to provide richer conclusions from different viewpoints; and preferably a stranger group, which allowed participants to speak freely without fear of repercussion. However, some of the participants knew each other from business contact. This mix created a good combination that enhanced interaction in both focus groups. Team members requested the floor either by raising the virtual hand or texting their comments using the chat (both features available in the on-line platform). Speakers were identified at every turn with their names which they had previously introduced at the moment of joining the virtual session, which facilitated personal interaction between team members as they addressed each other by their names.
11. Method of approach: participants were first approached by telephone.
12. Sample size: the sixteen participants were split into two focus groups of eight people each, as this is considered the optimal focus group size (Gill et al., 2008). Moreover, having two focus groups brought an additional advantage, apart from allowing everyone to participate: opinions raised in one group did not affect the other, so we could have more diversity of opinion. In this way, the participants in the different

focus groups could reach similar or different opinions, without having been influenced by the comments made in the other group.

13. Non-participation: one potential participant could not participate as neither group had time slots that fit with her agenda.

Setting

14. The setting for data collection: the meeting was held on-line, especially due to the Covid-19 pandemic situation. This method facilitated team member attendance, as nobody had to move to take part in the focus group. The venue was accessible, comfortable, private, quiet, and with no distractions, as each of us chose the best place to be connected, according to the recommendations of Bloor et al. (2001).

Furthermore, I offered participants the possibility to test the video conference tool in advance, which some of them did. Nevertheless, there was one participant who, due to personal circumstances, had to connect from her car, and therefore could not have the camera on, and lost the signal from time to time. Another participant did not have either a camera or a microphone, so we only could hear her and read her text messages. A third participant decided to turn off the camera to improve the connectivity quality; and another participant did not have a camera. In those four exceptional cases, they were all able to see and listen to the other participants and the moderator.

15. Presence of non-participants: the rest of the research team was present in the focus groups, but they did not participate: they were observers. They introduced themselves at the beginning of the session, indicating to the participants what their role was going to be: observing, but staying out of the discussion (Stewart & Shamdasani, 2014).

16. Description of the sample: As stated before, the sample combined scholars with practitioners. 69% were women. Concerning educational level, 69% were psychologists. 44% were fully or partially involved in academia. With respect to the type of company: 25% worked for public companies, 6% for NGOs, and 69% for private companies (national and multinational). All of them had knowledge and experience of dealing with people. Moreover, they understood the concept and practical implications of person-individual fit, human behavior, and job performance.

Data collection

17. Focus group guide: I sent an email with the instructions (see Appendix L), attaching a list of questions (see Appendix M), a six-minute video summarizing the research (video transcript in Appendix N), and an informed consent letter (see Appendix O), before the focus group.

18. Repeated focus groups: two focus groups were held, one on 23rd July, and the other on 27th, as 16 people were recruited for participating and the total sample size was too big for conducting a single focus group. Instead, dividing the participants into two groups could lead to more enriched results, as stated in point 12 of this checklist.

19. Visual recording: the sessions were video recorded using one of the features of the videoconference software (bbcollaborate). Previously, participants had signed a letter giving informed consent to be recorded. Additionally, at the beginning of each focus group, I reminded the participants of the presence of the video recording.

20. Field notes: supplementary researchers took some notes during the focus groups.

21. Duration: the first focus group lasted one hour and twenty-eight minutes, and the second one, one hour and ten minutes.

22. Data saturation: data saturation was not reached.

23. Transcript return: the transcripts were not returned to the participants as the sessions were video recorded and it was not necessary to double-check for transcript clarification.

Domain 3: Analysis and Findings

Data analysis

24. Number of data coders: three.

25. Description of the coding tree: the coding system was created using categories based on the different questions related to some of the hypotheses of the calling and performance model. I agreed on the categories with the other members of my research team based on the hypotheses from the second part of the model, together with two extra questions to collect suggestions and practical implications.

26. Derivation of themes: the methodology used was deductive qualitative analysis (DQA) (Gilgun, 2019) as the hypotheses and data were known in advance. The categories were established according to the different questions put to the participants. However, in some cases, participants went off track and began to move away from the topic under discussion. In these cases, the responses were classified in the category correspondent to the theme.

27. Software: no software was used to analyze the data. While notable software that is currently available includes CAQDAS, ATLAS.ti, and NVivo, Burnard, et al. (2008) assert that “the process of thematic content analysis is essentially the same” (p. 430).

28. Participant checking: I did not provide any feedback on the findings because the discussion was precisely about the results of the research testing the theoretical model.

Reporting

29. Quotations: my results include quotations from participants to illustrate the themes and findings. Each quotation is identified with the company type label and job position.
30. Data and findings consistency: there is consistency between the data presented and the findings.
31. Clarity of major themes: the major themes were presented grouped by the different questions and their main conclusions.
32. Clarity of minor themes: in the first focus group, an additional theme was discussed (about indirect effects of the model) as there were two academic participants who could shed some light on the findings. In the second focus group, there was just one participant with a similar profile, but I did not find it convenient to ask a question only one participant could answer.

4.3 Instruments

Due to the scarcity of empirical studies on calling in Europe, and specifically in Spain, there was no calling questionnaire in Spanish and so one had to be validated for the Spanish population. Table 9 shows a scheme of calling scales.

Table 9*Calling Measures*

Instrument	Calling definition	Description	Point field
(Work Orientation Scale) University of Pennsylvania Work–Life Questionnaire (Wrzesniewski et al., 1997)	“A calling is a work that is inseparable from one’s life and motivated by the fulfillment that doing the work brings to the individual” (p. 22)	Includes both a single item response to a paragraph describing calling and a 7-item scale (single dimension)	General Field
The Brief Calling Scale (BCS) (Steger & Dik, 2006)	The items reference “calling” but do not provide a definition.	Composed of two subscales (presence of calling and search for calling), each based on 2 items (single dimension)	General Field
Neoclassical Calling Scale (Bunderson & Thompson, 2009)	Calling is “that place in the occupational division of labor in society that one feels destined to fill by virtue of particular gifts, talents, and/or idiosyncratic life opportunities” (p. 38)	6-item scale (single dimension)	Specific Areas: Zookeepers
Calling Scale (Dobrow & Tostikharas, 2011)	Calling is a “consuming, meaningful passion people experience toward a domain” (p. 1001)	12- item scale (single dimension)	Specific areas: music, arts, business, and management

Instrument	Calling definition	Description	Point field
The Living One's Calling Scale) (Duffy et al., 2012)	The items reference "calling" but do not provide a definition	6-item scale measuring whether respondent is engaged in work resonant with a sense of calling (single dimension)	General Field
The Calling and Vocation Questionnaire (CVQ) (Dik et al., 2012)	Calling is composed of 3 dimensions: transcendent summons, purposeful work, and prosocial orientation	For each dimension, 4 items measure presence of calling and 4 measure search for calling, for a total of 24 items (3 Dimension: Transcendent Summon, Purposeful Work & Prosocial Orientation)	General Field
Multidimensional calling measure (MCM) (Hagmaier & Abele, 2012)	Based on recent conceptualizations of calling: "emphasizes action, a convergence of selves, and a pro-social intention" (Elangovan et al., 2010, p.428); "Guiding Force, Personal Fit/Well-Being/Meaning and Altruism" (Hunter et al., 2010, p. 183)	3 Dimension: P-E-Fit, MCM-TGF & MCM-SMVB (9-item scale)	General Field
The Calling Motivation Scale (Duffy et al., 2015)	The items reference "calling" but do not provide a definition	3-item instrument	General Field

Instrument	Calling definition	Description	Point field
Career calling scale (Praskova et al., 2015)	The items reference “calling” but do not provide a definition	3 Dimension: Other-Oriented Meaning, Personal Meaning & Active Engagement driven to pursue a calling. 15-item scale.	General Field
Chinese Calling Scale (CCS) (Zhang, 2015)	Pursuing a calling emphasizes fulfilling a mission or expectation from a higher power, such as family, a superior authority, or a transcendent power	3 Dimension: Guiding Force, Meaning and Value & Altruistic Contribution. 11-item scale	General Field
The Unified Multidimensional Calling Scale (UMCS) (Vianello et al., 2018)	Not provided. But they identified identify seven facets that are recurrent across theories and that represent both neoclassical and modern approaches: identification with the calling domain, pervasiveness of thoughts regarding the calling domain, purposefulness, transcendent summons, prosocial orientation, sacrifice, and passion	22-item scale. 7 dimensions seven facets: Passion, Purposefulness, Sacrifice, Pervasiveness, Prosocial Orientation, Transcendent Summons, and Identity	General Field

Instrument	Calling definition	Description	Point field
Presence subscale. (Steger & Dik, 2006)	Not provided	Two-item scale. Five-point Likert scale.	General field
Search subscale (Steger & Dik, 2006)	Not provided	Two-item scale. Five-point Likert scale.	General field

Source: Based on Thompson and Bunderson (2019, p. 425); and Wang and Dai (2017, p. 96)

4.3.1 Perceiving a Calling

To assess the perception of a calling, the Calling and Vocation Questionnaire (CVQ) (Dik et al., 2012) was validated in Spanish. This scale was chosen because it was found to be one of the best predictors of calling, together with the Brief Calling Scale (BCS) (Duffy et al., 2015). Moreover, it has been employed in similar studies (Afsar et al., 2018; Douglass et al., 2015; Duffy et al., 2012; Duffy et al., 2013; Lee et al., 2018; Park et al., 2016; Shimizu et al., 2018; Willemsse & Deacon, 2015; Xie et al., 2017).

Also, Littman-Ovadia et al. (2015) recommended the use of the CVQ instead of BCS, because of its richer conceptualization.

The CVQ comprises six subscales that constitute CVQ-Presence and CVQ-Search. The questionnaire includes 24 items that range from 1 (“not at all”) to 4 (“absolutely true of me”). A sample item would be: “I believe that I have been called to my current line of work”. Concerning the reliability of the scales at Time 1, the internal consistency reliability coefficients for CVQ subscales were the following: Presence-Transcendent Summons, $\alpha = 0.85$; Search-Transcendent Summons, $\alpha = 0.86$; Presence-Purposeful Work, $\alpha = 0.88$; Search-Purposeful Work, $\alpha = 0.88$; Presence-Prosocial Orientation, $\alpha = 0.88$; and Search-Prosocial Orientation, $\alpha = 0.92$. Regarding total scores, they showed comparable internal consistency, with $\alpha = 0.89$ for CVQ-Presence and $\alpha = 0.87$ for CVQ-Search. Time 2 showed analogous results, with a range of $\alpha = 0.83$ to $\alpha = 0.93$ for the CVQ subscales. These test-retest reliability

studies (1 month interval between Time 1 and Time 2) revealed coefficients for total scores of $r = 0.75$ for CVQ-Presence and $r = 0.67$ for CVQ-Search, with the test-retest coefficients for the subscale scores being: Presence-Transcendent Summons, $r = 0.67$; Search-Transcendent Summons, $r = 0.62$; Presence-Purposeful Work, $r = 0.63$; Search-Purposeful Work, $r = 0.60$; Presence-Prosocial Orientation, $r = 0.66$; and Search-Prosocial Orientation, $r = 0.67$.

Regarding convergent validity, self-reports and informant-reports for CVQ-Presence scores correlated, $r = 0.51$, showing proof of convergent validity via heteromethod. In the same way, CVQ-Presence and BCS-Presence scores correlated positively and significantly within self-reports and informant-reports via monomethod; $r = 0.69$ for self-report, $r = 0.42$ for informant-report. The same happened for correlations between the CVQ-Presence and the BCS-Presence via the heteromethod approach (r 's of 0.46 and 0.32). When examining correlations between CVQ-Presence scores and the single-item calling paragraph (Wrzesniewski et. al, 1997), the scores were weaker, ranging from $r = 0.11$ to $r = 0.38$ for each per of variables, with two of them not being significant. Similarly, correlations between BCS-Presence and the calling paragraph ranged from $r = 0.04$ to 0.38, which indicated that the calling paragraph evaluated a different construct from the CVQ-Presence and BCS-Presence scales. Regarding discriminant validity, which indicates when the abovementioned correlations exceed those between the CVQ and other constructs (heterotrait), it was supported as the size of the correlations between the CVQ-Presence and BCS-Presence scores were, in most cases, higher than the correlations between scores on either scale and scores on other similar constructs such as work hope, prosocial work motivation, meaning in life, and life satisfaction. The monomethod convergent correlation among self-report CVQ-Presence with BCS-Presence scores of 0.69 exceeded all monomethod correlations of scores from these two calling measures with scores from other heterotrait measures (r from 0.01 to 0.60). The

heteromethod convergent correlation between self-report and informant-report scores on the CVQ-Presence scale was 0.51. This surpassed all heteromethod discriminant correlations (r of -0.04 to 0.31). The heteromethod convergent correlation between self-report and informant-report scores on the BCS-Presence scale was 0.27. This was greater than some heteromethod discriminant correlations but was lower than correlations of self-report BCS-Presence scores with informant-report scores on the calling paragraph ($r = 0.28$), work hope scale ($r = 0.28$), and prosocial work attitudes scale ($r = 0.30$). The monomethod convergent correlation between informant-report BCS and CVQ scores was 0.42, which exceeded all discriminant correlations except the correlations of informant-report scores on the CVQ-Presence with prosocial work motivation ($r = 0.62$) and CVQ-Search ($r = 0.58$). Convergent correlations between the calling paragraph and both CVQ-Presence and BCS-Presence computed using monomethod scores were larger than all discriminant correlations with the exclusion of its correlation with work hope ($r = 0.29$) for self-report scores. Nevertheless, as three of the four heteromethod convergent correlations with the calling paragraph were small and nonsignificant, varying from a value for r of 0.04 to 0.18 , discriminant validity was not supported for these scores.

Concerning convergent validity, heteromethod convergent correlations between self-report and informant-report scores were significant and positive for both the CVQ-Search scores ($r = 0.36$) and the BCS-Search scores ($r = 0.37$). Monomethod convergent correlations between CVQ-Search and BCS-Search scores were positive and significant too, within self-report ($r = 0.46$) and informant-report ($r = 0.48$) scores. Heteromethod convergent correlations of self-reports with informant-reports were smaller, but significant (r of 0.19 and 0.25 , respectively). The correlations between CVQ-Search and BCS-Search and the calling paragraph were nonsignificant except for monomethod informant-reports, which resulted in r

= 0.17, again indicating differences in the constructs assessed by the calling paragraph with the CVQ-Search and BCS-Search scales. For discriminant correlations, discriminant validity of CVQ-Search and BCS-Search scores was supported in the sense that the monomethod convergent correlation of self-report scores was stronger than correlations of CVQ-Search scores with other variables, with the exclusion of an $r = 0.50$ correlation with MLQ-Search self-report scores. BCS-Search showed a similar pattern of scores. The results were again similar for monomethod informant-report scores, except for the correlations among informant-reports of the CVQ-Search with prosocial work motivation scores ($r = 0.50$) and CVQ-Presence scores ($r = 0.58$). Heteromethod convergent correlations with self-report CVQ-Search scores surpassed all self-report discriminant correlations. Heteromethod convergent correlations among informant-report CVQ-scores exceeded the majority of informant-report discriminant correlations, except for correlations between informant-report CVQ-Search and both self-report CVQ-Presence ($r = 0.26$) and prosocial work motivation ($r = 0.30$) scores. For BCS-Search, heteromethod convergent correlations among both self-report and informant-report scores exceeded all discriminant correlations. The discriminant validity for the calling paragraph with CVQ-Search and BCS-Search could not be established, as the correlations were very low.

Appendix P shows the Spanish translation of the CVQ.

4.3.2 Meaning of Work

Positive meaning of work (MOW) was indicated by how employees responded to three items from the Spanish adaptation of the Scale of Psychological Empowerment in the Workplace (Spreitzer, 1995) by Albar et al. (2012, p. 800). For instance, responses to “The work I do is meaningful to me” ranged from 1 = strongly disagree to 7 = strongly agree. Bunderson and Thompson (2009) and Niessen et al. (2012) also used this scale.

Table 10 shows a scheme of different MOW scales.

Table 10

Meaning of Work Measures

Instrument	Definition	Description
The Meaningful Work Scale (Höge & Schnell, 2012; Schnell, 2009)	“Meaning in work is defined as a sense of coherence, direction, significance, and belonging in the working life”	Six items that operationalize experiences of work as fulfilling, significant, directed, coherent with life goals, and contributing to a sense of belonging.
Meaning subscale from the multidimensional measure of psychological empowerment. (Spreitzer, 1995, p.1443)	“Meaning is the value of a work goal or purpose, judged in relation to an individual's own ideals or standards” (Thomas & Velthouse, 1990)	Three items
The Work and Meaning Inventory (WAMI) (Steger et al., 2012)	“a multidimensional model of work as a subjectively meaningful experience consisting of experiencing positive meaning in work” (p. 322)	10-item scale. Assess three facets: positive meaning, meaning making through work, greater good motivations.

Instrument	Definition	Description
Comprehensive Meaningful Work Scale (CMWS) (Lips-Wiersma & Wright, 2012)	“When someone experiences his or her work as meaningful this is an individual subjective experience of the existential significance or purpose of work” (p. 655)	It measures the dimensions of “developing the inner self”; “unity with others”; “serving others”; and “expressing full potential”. And also the dynamic tensions between these items in terms of “being versus doing” and “self versus others. 28-item scale.
Psychological Meaningfulness (May et al., 2004)	“Meaningfulness is defined here as the value of a work goal or purpose, judged in relation to an individual’s own ideals or standards” (p. 14)	Six items from (May et al., 2004) and (Spreitzer, 1995)
The Existential Meaning of Work Inventory (EMWI) (Fairlie & Flett, 2004)	“The existential meaning of work is defined as a constellation of fundamental beliefs about the nature of work and its value in the context of life meaning” (p.3)	27-item scale. Includes two subscales: Work as Inhibiting Selfhood and Work as Enabling Selfhood.

Instrument	Definition	Description
10-item scale (Schnell et al., 2013)	“The meaning of work: Individuals actively seek meaning in their work and the experience of job meaningfulness has been linked to a sense of engagement at work” (p.1)	10 items from The Job Diagnostic Survey (JDS) (Idaszak & Drasgow, 1987)

4.3.3 Life Satisfaction

Life satisfaction (LIS) was assessed via the Spanish language version validated by Vázquez et al. (2013) of the measure established by Diener et al. (1985): *Escala de Satisfacción con la Vida* (SWLS). This instrument has been used in similar studies (Allan et al., 2015; Duffy, & Sedlacek, 2010; Duffy et al., 2017; Duffy, et al., 2012; Duffy et al., 2016; Duffy et al., 2017; Duffy et al., 2011; Edgar et al., 2015; Gazica & Spector, 2015; Hunter et al., 2010; Peterson et al., 2009; Steger & Dik, 2009; Torrey & Duffy, 2012; Wrzesniewski, 2003; Zelenski et al., 2008).

The scale includes five statements where participants must express their agreement, each using a seven-point scale (from strongly disagree = 1, to strongly agree = 7). For example: “The conditions of my life are excellent” (Diener, 1984, p. 72). The scale showed an internal consistency of 0.88, which demonstrated the reliability and validity of the Life Satisfaction measures in an adult Spanish population (n = 2,964).

Table 11 shows a scheme of life satisfaction scales. Most of the scales consist of a single item, some refer to geriatric populations, and others measure something broader than life satisfaction such as happiness or well-being.

Table 11*Life Satisfaction Measures*

Instrument	Definition	Description	Scope
Satisfaction With Life Scale (SWLS) (Diener et al., 1985)	“Ask the person for the overall evaluation of their lives” (p. 71)	5-item instrument. 7-point scale. Measures cognitive life satisfaction.	General
Subjective Happiness Scale (SHS) (Lyubomirsky & Lepper, 1999)	“Global, subjective assessment of whether one is a happy or an unhappy person” (p. 39)	4-item instrument. 1-7 Likert scale. Self-rated. Measures emotional life satisfaction.	General
Affect Balance Scale (Bradburn, 1969)	The affective component of subjective well-being	10-item scale. Answers whether or not participants have experienced the feeling during previous month. Two dimensions of well-being: positive and negative affect. Self-rated.	General
The Delighted-Terrible Scale (Andrew & Withey, 1976)	Well-being perceptions	One-single item. Cognitive well-being. Self-rated. Respondents select one of seven faces ranging from a happy face (smiling, delighted) to a sad face (frowning, terrible) in response to the question, “How do you feel about your life as a whole?”	American adults

Instrument	Definition	Description	Scope
Self-Anchoring Scale (Cantril, 1965)	“The genesis of aspiration, of what a person wants and longs for” (p. 8)	One single item. Self-rated. Participants mark one rung on a ladder, with the top of the ladder labeled “best life for you” and the bottom of the ladder labeled “worst possible life for you”.	General
Global Happiness Item (Bradburn, 1969)	Subjective happiness	One single item. Self-rated.	General
The Memorial University of Newfoundland Scale of Happiness (MUNSH) (Kozma & Stones, 1980)	“Avowed happiness”	24-item scale (yes/no answers). - Self-rated.	Geriatric
The General Well-Being Schedule (GWB) (Dupuy et al., 1977)	Subjective feelings of psychological well-being and distress	18 items: Six dimensions of anxiety, depression, general health, positive well-being, self-control and vitality. Self-rated.	General

Instrument	Definition	Description	Scope
Life Satisfaction Index (Neugarten et al., 1961)	Life satisfaction: “The individual's own evaluations of his present or past life, his satisfaction, or his happiness” (p. 134)	25 items, 5-point scale. Components: Zest (vs. apathy); Resolution and fortitude; Congruence between desired and achieved goals; Positive self- concept; and Mood tone. Self-rated.	Geriatric
Phila- Geriatric Center Morale Scale (Lawton, 1975)	Morale (inner states of older people) (p. 85)	23 items. Three factors: Agitation, Attitude Toward Own Aging, and Lonely Dissatisfaction. Self-rated (yes/no answers).	Geriatric

4.3.4 In-role Behavior

To measure in-role behavior, the seven-item scale devised by Williams and Anderson (1991) that assesses employee task performance was used. When applying that scale, employees are asked to self-assess their task performance. An example of an item is: “Adequately complete responsibilities” (p. 942). The individual scores are on a 5-point scale ranging from 1 = ‘not at all,’ to 5 = ‘frequently, if not always,’ and then a global score was computed by averaging the seven items. The Cronbach’s α score was 0.86. Other similar studies have applied this scale (Barksdale & Werner, 2001; Kim et al., 2018; Lee et al., 2018; Rupp & Cropanzano, 2002; Williams & Anderson, 1991).

However, for my research, this scale had to be validated for the Spanish population and for third-party evaluation (Appendix Q shows the Spanish translation of the 7-item questionnaire; and Table 12, a scheme of IRB scales).

Table 12*IRB Measures*

Instrument	Definition	Description	Scope
7-item in-role behavior scale (Williams & Anderson, 1991)	“Behaviors associated with formal reward systems which are embedded in relevant job descriptions” (p. 606)	7-item scale. Items include “My employee adequately completes assigned duties” and “My employee neglects aspects of the job he/she is obligated to perform” (reverse-coded). Answers range from 1-5. Self-ratings.	General
Managers’ task performance scale (Hosie et al., 2007)	Includes the following dimensions: Planning, guiding, training, communicating, representing, technical, administrating, maintaining, coordinating, deciding, staffing, persisting, stressing, committing, monitoring, delegating, influencing, interpreting, organizational effectiveness	Self-devised 75-item scale of managers’ task performance developed from the Borman and Brush (1993) 18-dimension taxonomy.	Manager performance

Instrument	Definition	Description	Scope
Scale for manager performance (Hosie et al., 2012)	Dimensions: Planning, guiding, training, communicating, representing, technical, administrating, maintaining, coordinating, deciding, staffing, persisting, stressing, committing, monitoring, delegating, influencing, interpreting, organizational effectiveness	Author devised 75-item scale of managers' task performance developed from the Borman & Brush, (1993) 18-dimension taxonomy	Manager performance
Five-item scale (Ashford & Black, 1996)	“Organizational identity and strategy provide a context within which individuals are embedded, that is, simultaneously enabled and constrained” (p. 19)	5-item scale, seven-point scale. Self-rated performance	General

4.3.5 Organizational citizenship behavior

I used the Spanish validation of the Citizen Performance Questionnaire developed by Díaz-Vilela, et al. (2012) to evaluate organizational citizenship behavior. The original refined questionnaire had 19 items with 6-point graphic scales and two extreme anchors: totally disagree and totally agree. An example of an item is “Displaying dedication on the job” (p. 143). This original scale used omega hierarchical (ω_h) and omega total (ω_t) and Guttman’s λ_6 tests to analyze reliability, as well as Cronbach’s α . The values given were as follow: $\alpha =$

0.96; $\lambda_6 = 0.97$; $\Omega_h = 0.79$; Ω_h asymptotic = 0.82; $\Omega_t = 0.96$. These values mean that the reliability was high when they chose Cronbach's coefficient ($\alpha = 0.96$), which is additivity adequate. All the other reliability indexes indicated that there was a single factor (Guttman's λ_6 was somewhat higher than α ; the ω_h value indicated that a sole factor explained 78% of the variance of the items; ω_t equals α). However, the same reliability analysis procedure performed with the software package R (R Development Core Team, 2008) suggested an alternative 3-factor solution, with better fitting indexes.

Nevertheless, this version was validated for self-assessment only, while in my research it was necessary to validate it for supervisory ratings, and for different types of companies, not only public administration as in the study by Díaz-Vilela et al. (2012). For these reasons, I followed the recommendations given by Díaz-Vilela et al., specifically the one concerning the advice to remove one factor (items 18, 23, 24, and 26), as the third unlabeled factor was not stable enough, and generalized compliance and altruism were sufficient to capture OCB. Therefore, my scale had 15 items. A sample item is: "Helping other organization members". My adapted Spanish questionnaire for organizational citizenship behaviors is shown in Appendix R.

Regarding OCB scales, many studies have used a combination of items from different existing scales or have adapted them into a new version (Table 13 shows a scheme of OCB scales).

Table 13*OCB Measures*

Instrument	Definition	Description	Scope
Coleman Venetta & Borman Walter (2000)	Not provided.	27-item scale. Three dimensions: prosocial behavior, conscientiousness, citizenship. (1-6 scale). Participants provided definitions.	General
Altruism and General Compliance Scale. Organizational Citizenship Behavior Scale (Smith et al., 1983)	“‘Good citizenship’ behavior could be accounted for by characteristic mood state and the extent to which certain environmental forces and individual difference variables could independently predict citizenship behavior” (p. 656).	16-item scale (two dimensions: altruism and general compliance). 5-point scale. Supervisory ratings.	General
Organizational Citizenship Behavior Scale. (Van Dyne et al., 1994)	Organizational citizenship behavior (OCB) is reconceptualized in terms of civic citizenship as described in political philosophy (p. 765).	23-item scale. 5 dimensions: obedience, loyalty, social participation, advocacy participation, functional participation. Seven-point Likert scale. Self-rating.	General

Instrument	Definition	Description	Scope
Managers' contextual performance scale (Hosie et al., 2007)	Includes the dimensions: persisting, volunteering, helping, following, endorsing.	Self-devised 22-item scale of managers' contextual performance developed from the Borman and Motowidlo (1997) 5-dimension taxonomy. Items from Konovsky and Organ (1996), Organ and Lingl (1995), Borman and Brush (1993), Podsakoff et al. (1990).	Manager performance
Konovsky and Organ (1996)	OCB is "extra-role not contractually rewarded". (p. 253)	32-item scale. 5 dimensions: altruism, generalized compliance, sportsmanship, courtesy, civic virtue. Supervisory ratings.	General
Dennis Organ and Lingl (1995, p. 339)	"Individual contributions that are neither contractually rewarded nor enforceable by supervision or job requirements."	32 items, 7-point scale. 5 dimensions: altruism, generalized compliance, sportsmanship, courtesy, civic virtue. Supervisory ratings.	
Organizational Citizenship Behavior Scale (Podsakoff et al., 1990)	OCB is a "behavior of a discretionary nature that are not part of employees' formal [role] requirements, but nevertheless, promote the effective functioning of the organization" (p. 115).	24 items, 7-point Likert scale. 5 dimensions: altruism, generalized compliance, sportsmanship, courtesy, civic virtue.	General

Instrument	Definition	Description	Scope
Hosie et al. (2012)	Dimensions: persisting, volunteering, helping, following, endorsing.	Author-devised 22-item scale of managers' contextual performance developed from the Borman and Motowidlo (1997) 5-dimension taxonomy. Items were derived from Konovsky and Organ (1996), Organ and Lingl (1995), Borman and Brush (1993), Podsakoff et al. (1990)	Manager performance
Steger et al. (2012)	OCB (only considered "citizen behaviors benefit supervisors") (p. 327).	5 items, 1- to 5-point scale	General
Lee and Allen (2002)	Organizational citizenship behavior and workplace deviance.	16 items, 1- to 7-point scale	General
MacKenzie et al. (1991)	OCBs are "behavior (s) of a discretionary nature that are not part of employees' formal" (p. 124).	14 items, 7-point Likert scale. Four dimensions: altruism, civic virtue, courtesy, sportsmanship. Supervisory ratings.	Insurance sales agents.
Bateman and Organ (1983)	"Supra-role behavior— behavior that cannot be prescribed or required in advance for a given job" (p. 588).	Thirty 7-point items. Supervisory ratings. Single dimension.	General

Instrument	Definition	Description	Scope
Somech and Drach-Zahavy (2000)	OCBs are “those behaviors that go beyond specified role requirements, and are directed towards the individual, the group, or the organization as a unit, in order to promote organizational goals” (p. 650).	24 items. Five-point Likert scale. High scores correspond to in-role behaviors and low scores to extra-role.	Teachers
Belogolovsky and Somech (2010)	“OCBs are those behaviors that go beyond specified role requirements, and are directed toward the organization as a unit, the team, and the individual, in order to promote organizational goals” (p. 915).	20-item scale. 3 subscales: items of teachers' OCBs toward the school as a unit, 8 items of teachers' OCBs toward the team in the principals' and teachers' questionnaires, 7 items of teachers' OCBs toward student	Teachers, principals, and parents
Borman and Motowidlo (1997)	“Contextual activities are important because they contribute to organizational effectiveness in ways that shape the organizational, social, and psychological context that serves as the catalyst for task activities and processes” (p. 100).	5 item-taxonomy	General

All the items from the abovementioned scales for measuring perceiving calling, meaning of work, life satisfaction, in-role behavior, and organizational citizenship behavior, were validated using a 1–5 scale from 1 = ‘totally disagree,’ to 5 = ‘totally agree,’ to homogenize the types of questions. Also, all the statements were formulated in their positive form to avoid confusion when applying the grading scale.

4.3.6 Control Variables

My research considers the main factors that can influence the perception of calling between groups, in line with the most relevant empirical studies. A meta-analysis of calling mentions: religion, age, socioeconomic status, salary, occupational groups or college groups, self-clarity, and core self-evaluation as the main factors influencing calling (Wang & Dai, 2017). In my case, these factors have been examined except for self-clarity and core self-evaluation, as these 2 are not related to the constructs of my research. Salary, for me, was linked to current socioeconomic status, so there was no need to incorporate a separate variable for salary. However, I decided to include other variables such as gender, marital status, educational level, time working in the company, subordinates, type of company, and sector. Analyzing the limited studies of calling and performance, Lee et al. (2018) included gender, marital status, and tenure as demographic variables. Kim et al. (2018) included gender, tenure, and the type of sector: profit or non-profit. Park et al. (2016) included gender and tenure; while Xie et al. (2017) included gender, education, and tenure. Having subordinates reporting to you was a variable that was not included in any other study that I am aware of, as it used to be linked to hierarchical position. Nevertheless, I considered it to be interesting to examine differences between people who not only have a certain leadership position, but who also manage a team. Additionally, in my research, one control variable was created: the type of company. This classification is based on Bunderson and Thompson (2009), who mentioned

that when we talk about the neoclassical definition of calling (that is, the meaning used in this research), we should differentiate between mainstream work settings and fringe settings. In the latter group, those authors included occupations like practicing the arts, education, healthcare, the military, social welfare, and public service. This group of occupations has in common that they are often economically marginal, but symbolically significant (Bellah et al., 1985). In my research, I have called these categories: mainstream companies and prosocial companies (as the latter exist essentially for contributing to the welfare of society, or the planet), under the label of company type.

Summarizing, the sociodemographic characteristics I controlled for were gender, age, marital status, educational level, and socioeconomic status. Some labor characteristics were also considered: leadership position, time working in the company, and subordinates. Finally, I included spirituality, the type of company, and company sector. Figure 8 shows the coding of the classificatory variables.

Figure 8*Coding of Classificatory Variables*

Sociodemographic variables	Gender: male = 1; female = 2; other = 3
	Age: < 25 = 1; 25 and 45 = 2; > 45 = 3
	Marital status: single = 1; married or similar = 2; separated, divorced, widowed = 3
	Educational level: only primary/secondary education = 1; some further edu. = 2; graduate = 3; master or doctor = 4
	Socioeconomic status: working class = 1, middle class = 2; upper middle class = 3; upper class = 4
Labor variables	Leadership position: director = 1; manager = 2; specialists = 3; qualified employees = 4; unqualified employees = 5; others = 6
	Time working in the company: < 1 year = 1; 1-3 years = 2; > 3 and < 10 years = 3; > 10 years = 4
	Subordinates: yes = 1; No = 2
Spirituality	¿Spirituality is a central part of your life?: strongly disagree = 1, disagree = 2, neither agree nor disagree = 3, agree = 4, strongly agree = 5
Type of company	Mainstream = 1, prosocial = 2
Company sector	Private company = 1; public company = 2, charitable foundations, NGOs, or others = 3

The three validated scales represent one of the main contributions of this study. (See Tables 14 and 15 for items/dimensions in Spanish and English, respectively.) Performance (IRB and OCB) was assessed through supervisor ratings (22 items). Hosie, et al. (2012) showed that supervisor ratings are more reliable measures of performance than self-reports. The rest of the variables were assessed by the employees themselves (32 items). As mentioned in the section on the procedures adopted, the questionnaires were administered online, with four printed exceptions: a school, a security company, local police and the

parachute company. The first three alleged confidentiality issues, and the last one the fact that a high percentage of the staff did not have a computer. The data were collected using one questionnaire for employees and another for supervisors, which are included in Appendices S, T, U, and V.

Table 14*Questionnaire Items/Dimensions (Spanish)*

Scales	Subscales	Items	Items / (Variable number)
Perceiving calling _Search	Search_Transcendent summons	STS_1	Estoy buscando lo que realmente me “llame” a nivel profesional. (v21)
		STS_2	Anhelo la vocación en mi carrera. (v22)
		STS_3	Estoy tratando de averiguar para qué he sido “llamado” profesionalmente. (v23)
		STS_4	Estoy tratando de identificar el área de trabajo al que estaba destinado/a. (v24)
	Search_Purposeful work	SPW_1	Estoy buscando un trabajo que me ayude a darle sentido a mi vida. (v25)
		SPW_2	Pretendo labrarme una carrera profesional que dé sentido a mi vida. (v26)
		SPW_3	En algún momento, espero que mi carrera se alinee con mi propósito en la vida. (v27)
		SPW_4	Quiero seguir una carrera que encaje bien con la razón de mi existencia. (v28)
	Search_Prosocial orientation	SPS_1	Intento encontrar una carrera profesional que en última instancia haga del mundo un lugar mejor. (v29)
		SPS_2	Quiero encontrar un trabajo que satisfaga algunas de las necesidades de la sociedad. (v30)
		SPS_3	Estoy tratando de construir una carrera que beneficie a la sociedad. (v31)
		SPS_4	Estoy buscando un trabajo donde mi carrera claramente beneficie a otros. (v32)
	Perceiving calling _Presence	Presence_Transcendent summons	PTS_1
PTS_2			Creo que una fuerza exterior ha ayudado a guiar mi carrera. (v10)
PTS_3			Algo procedente del exterior me atrajo a mi tipo de trabajo actual. (v11)
PTS_4			Estoy siguiendo mi tipo de trabajo actual porque creo que he sido “llamado” para llevarlo a cabo. (v12)
Presence_Purposeful work		PPW_1	Mi trabajo me ayuda a darle sentido a mi vida. (v13)
		PPW_2	Veo mi carrera como un camino para darle sentido a mi vida. (v14)
		PPW_3	Mi carrera es una parte importante del significado de mi vida. (v15)
		PPW_4	Intento sentirme realizado como persona cuando estoy en el trabajo. (v16)
Presence_Prosocial orientation		PPS_1	Lo más importante de mi carrera es que me ayuda a satisfacer las necesidades de los demás. (v17)
		PPS_2	La principal motivación de mi carrera es hacer algo que tenga un efecto positivo en los demás. (v18)
		PPS_3	Mi trabajo contribuye al bien común. (v19)
		PPS_4	Siempre trato de evaluar cuán beneficioso es mi trabajo para los demás. (v20)
Meaning of work (MoW)		Meaning of work	MOW_1
	MOW_2		Mis actividades laborales son personalmente valiosas. (v7)
	MOW_3		El trabajo que realizo es significativo para mí. (v8)

Subscales	Items	Items/ (Variable number)
Life satisfaction	LIS_1	En la mayoría de los aspectos, mi vida se acerca a mi ideal. (v1)
	LIS_2	Las condiciones de mi vida son excelentes. (v2)
	LIS_3	Estoy completamente satisfecho/a con mi vida. (v3)
	LIS_4	Hasta ahora he conseguido las cosas más importantes que quiero en la vida. (v4)
	LIS_5	Si pudiera vivir de nuevo, no cambiaría nada. (v5)
	IRB_1	Ejecuta adecuadamente las tareas asignadas. (v33)
	IRB_2	Cumple con las responsabilidades especificadas en la descripción de su puesto de trabajo. (v34)
	IRB_3	Desempeña las tareas que se esperan de él/ella. (v35)
	IRB_4	Cumple con los requisitos formales de su trabajo. (v36)
	IRB_5	Dedica energía a tareas que tienen un impacto en la evaluación de su rendimiento. (v37)
	IRB_6	Atiende los aspectos de su trabajo que debe atender. (v38)
	IRB_7	Ejecuta las tareas esenciales. (v39)
	Generalized compliance	GCO_1
GCO_2		Se comporta de forma que beneficie a la organización. (v41)
GCO_3		Demuestra respeto por las normas y políticas de la organización. (v42)
GCO_4		Mantiene una actitud positiva hacia la organización. (v43)
GCO_5		Demuestra lealtad con la organización. (v44)
GCO_6		Promueve, promociona y defiende a la organización. (v45)
GCO_7		Se esmera en favorecer a la organización. (v46)
GCO_8		Participa responsablemente en la organización. (v47)
GCO_9		Muestra dedicación en el trabajo. (v48)
Atruism	ALT_1	Ayuda a otros compañeros de la organización. (v49)
	ALT_2	Coopera con otros compañeros de la organización. (v50)
	ALT_3	Ayuda desinteresadamente a otros compañeros de la organización. (v51)
	ALT_4	Comparte información con los demás sobre futuros eventos, actividades, acciones, etc. (v52)
	ALT_5	Se compromete con su propio desarrollo para mejorar su eficacia personal. (v53)
	ALT_6	Muestra disposición para llevar a cabo tareas que no forman parte de su puesto de trabajo. (v54)

Table 15*Questionnaire Items/Dimensions (English)*

Scales	Subscales	Items	
Perceiving calling _Search	Search_ Transcendent summons	STS_1	I'm searching for my calling in my career. (v21)
		STS_2	I yearn for a sense of calling in my career. (v22)
		STS_3	I am trying to figure out what my calling is in the context of my career. (v23)
		STS_4	I'm trying to identify the area of work I was meant to pursue. (v24)
	Search_ Purposeful work	SPW_1	I am looking for work that will help me live out my life's purpose. (v25)
		SPW_2	I intend to construct a career that will give my life meaning. (v26)
		SPW_3	Eventually, I hope my career will align with my purpose in life. (v27)
		SPW_4	I want to pursue a career that is a good fit with the reason for my existence. (v28)
	Search_ Prosocial orientation	SPS_1	I am trying to find a career that ultimately makes the world a better place. (v29)
		SPS_2	I want to find a job that meets some of society's needs. (v30)
		SPS_3	I am trying to build a career that benefits society. (v31)
		SPS_4	I am looking for a job where my career clearly benefits others. (v32)
Perceiving calling _Presence	Presence_ Transcendent summons	PTS_1	I believe that I have been called to my current line of work. (v9)
		PTS_2	I believe that a force beyond myself has helped guide me to my career. (v10)
		PTS_3	I was drawn by something beyond myself to pursue my current line of work. (v11)
		PTS_4	I am pursuing my current line of work because I believe I have been called to do so. (v12)
	Presence_ Purposeful work	PPW_1	My work helps me live out my life's purpose. (v13)
		PPW_2	I see my career as a path to purpose in life. (v14)
		PPW_3	My career is an important part of my life's meaning. (v15)
		PPW_4	I try to live out my life purpose when I am at work. (v16)
	Presence_ Prosocial orientation	PPS_1	The most important aspect of my career is its role in helping to meet the needs of others. (v17)
		PPS_2	Making a difference for others is the primary motivation in my career. (v18)
		PPS_3	My work contributes to the common good. (v19)
		PPS_4	I am always trying to evaluate how beneficial my work is to others. (v20)
Meaning of work (MoW)	Meaning of work	MOW_1	The work I do is very important to me. (v6)
		MOW_2	My job activities are personally meaningful to me. (v7)
		MOW_3	The work I do is meaningful to me. (v8)

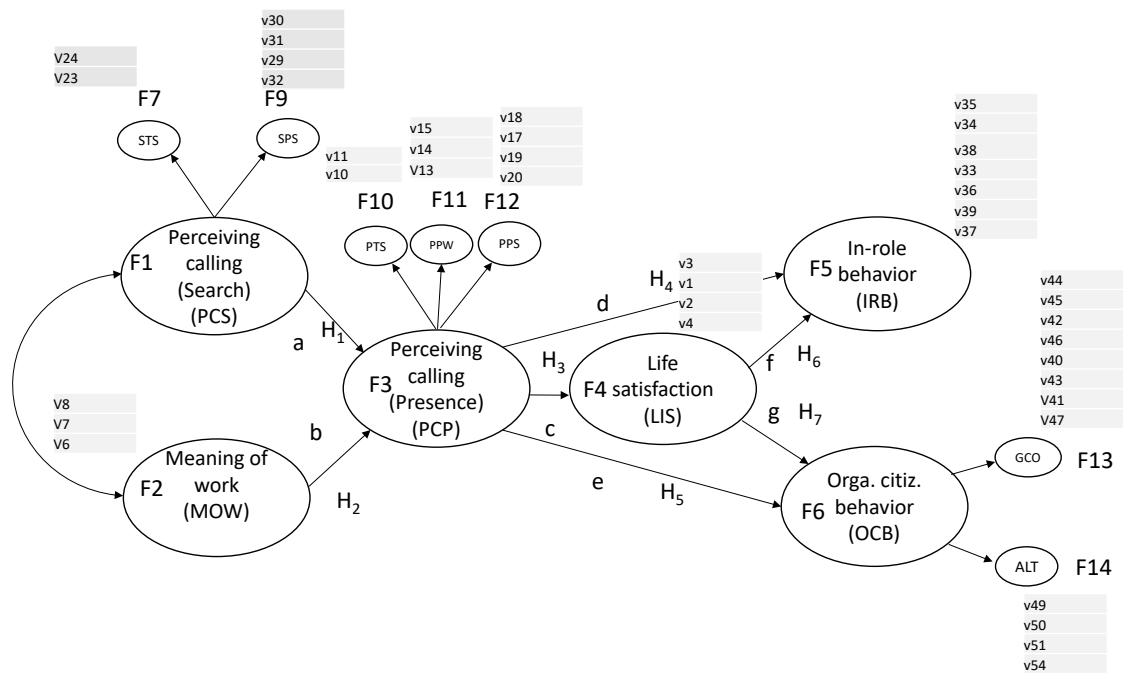
Scales	Subscales	Items	
Life satisfaction	Life satisfaction	LIS_1 In most ways my life is close to my ideal. (v1)	
		LIS_2 The conditions of my life are excellent. (v2)	
		LIS_3 I am satisfied with my life. (v3)	
		LIS_4 So far I have got the important things I want in life. (v4)	
		LIS_5 If I could live my life over, I would change almost nothing. (v5)	
In-role behaviour (IRB)		IRB_1 Adequately completes assigned duties. (v33)	
		IRB_2 Fulfils responsibilities specified in job description. (v34)	
		IRB_3 Performs tasks that are expected of him/her. (v35)	
		IRB_4 Meets formal performance requirements of the job. (v36)	
		IRB_5 Engages in activities that will directly affect his/her performance evaluation. (v37)	
		IRB_6 Complies with the aspects of the job he/she is obligated to perform. (v38)	
		IRB_7 Performs essential duties. (v39)	
Organizational Cizitenhip behaviour (OCB)	Generalized compliance	GCO_1 Endorsing, supporting, or defending organizational objectives. (v40)	
		GCO_2 Engaging in behavior that benefits the organization. (v41)	
		GCO_3 Demonstrating respect for organizational rules and policies. (v42)	
		GCO_4 Maintaining a positive attitude about the organization. (v43)	
		GCO_5 Demonstrating allegiance to the organization. (v44)	
		GCO_6 Promoting and defending the organization. (v45)	
		GCO_7 Demonstrating conscientiousness in support of the organization. (v46)	
		GCO_8 Participating responsibly in the organization. (v47)	
		GCO_9 Displaying dedication on the job. (v48)	
	Atruism		ALT_1 Helping other organization members. (v49)
			ALT_2 Cooperating with other organization members. (v50)
			ALT_3 Altruism in helping individual organization members. (v51)
			ALT_4 Keeping others in the organization informed about upcoming events, activities, actions, etc. (v52)
			ALT_5 Engaging in self-development to improve one's own effectiveness. (v53)
		ALT_6 Volunteering to carry out tasks not part of own job. (v54)	

4.4 Data Analysis

This research combines both quantitative and qualitative analysis techniques, using a sample of 548 questionnaires. The statistical package SPSS 25.0 and the program EQS (version 6.3) were employed to carry out the quantitative data analysis. To examine the dimensions of the scales, I conducted six EFAs. After this, I performed a CFA of the model. Therefore, my hypothesized calling and performance model is estimated through the robust maximum likelihood method from the asymptotic variance-covariance matrix (Satorra & Bentler, 2001). Figure 9 shows the structural equation model with factors and variables.

Figure 9

Structural Equation Model with Factors and Variables



Note: v = variable. Each variable is located beside its construct and is related to the variable coding included in Tables 14 and 15. Search Transcendent Summons (STS), Search Prosocial Orientation (SPS), Presence Transcendent Summons (PTS), Presence Purposeful Work (PPW), Presence Prosocial Orientation (PPS), Generalized Compliance (GCO), Altruism (ALT).

For the qualitative analysis, I conducted two focus groups with panels of experts to help in the interpretation of the results from my research model and to suggest practical interventions. The type of analysis was deductive qualitative analysis (DQA), following Gilgun (2019), as the hypotheses and data were known in advance. I used nonparametric tests (the Mann–Whitney U test and the Kruskal Wallis test of independence) based on bivariate and multivariate comparisons to determine possible differences. When significant differences were found, I calculated the appropriate measure of effect sizes as an indicator of the intensity of the relationship. Notably, for the Mann-Whitney U test, I used the r statistic to indicate the strength of the association, following Cohen (1988), who reported the following intervals for r : 0.1 to 0.3, small effect; 0.3 to 0.5, intermediate effect; 0.5 and higher, strong effect.

Chapter 5: Results

5.1 Validation of the Scales

I analyzed the data for each scale in two steps: first was the assessment of the reliability, dimensionality, and validity of the different scales; and then came analysis of the causal relationships using SEM. In the first step, I performed six EFAs employing principal component analysis (see Table 16) to ascertain the dimensionality of each of the constructs of my hypothesized calling and performance model.

Table 16

Measurement Model (Reliability and Validity of Scales)

	EFA 1 (PCS)		EFA 2 (MOW)		EFA 3 (PCP)		EFA 4 (LIS)		EFA 5 (IRB)		EFA 6 (OCB)	
	Perceiving calling_Search STS (F7)	Perceiving calling_Search SPS (F9)	Meaning of work (F2)	Perceiving calling_Presence PTS (F10)	Perceiving calling_Presence PPW (F11)	Perceiving calling_Presence PPS (F12)	Life satisfaction (F4)	In-role behavior (F5)	OCB - GCO (F13)	OCB- ALT (F14)		
EFA (standardized loadings)												
STS_4	0.864	SPS_2 0.821	MOW_3 0.923	PTS_P3 0.844	PPW_P1 0.816	PPS_2 0.811	LIS_3 0.867	IRB_3 0.889	GCO_5 0.844	ALT_1 0.271		
STS_3	0.846	SPS_3 0.810	MOW_2 0.922	PTS_P2 0.842	PPW_P2 0.797	PPS_1 0.777	LIS_1 0.823	IRB_2 0.887	GCO_6 0.822	ALT_2 0.327		
		SPS_1 0.797	MOW_1 0.914		PPW_P2 0.755	PPS_3 0.739	LIS_2 0.799	IRB_6 0.882	GCO_3 0.794	ALT_3 0.351		
		SPS_4 0.700				PPS_4 0.721	LIS_4 0.749	IRB_1 0.872	GCO_8 0.788	ALT_6 0.338		
								IRB_4 0.848	GCO_1 0.786			
								IRB_7 0.811	GCO_4 0.776			
								IRB_5 0.743	GCO_2 0.742			
									GCO_7 0.710			
Cronbach's alpha	0.900	0.854	0.909	0.731	0.806	0.833	0.839	0.933	0.953	0.918		
Range of Cronbach's alpha if one item is removed	-	0.787 - 0.832	0.863 - 0.878	-	0.696 - 0.755	0.765 - 0.820	0.761 - 0.831	0.918 - 0.936	0.944 - 0.951	0.874 - 0.923		
Range of correlations between items and total corrected scale	0.818	0.653 - 0.761	0.807 - 0.825	0.577	0.633 - 0.693	0.590 - 0.715	0.605 - 0.750	0.665 - 0.838	0.757 - 0.863	0.735 - 0.873		
Composite Reliability	0.655	0.864	0.943	0.831	0.832	0.847	0.884	0.947	0.927	0.705		
Average Variance Extracted	0.487	0.614	0.846	0.711	0.624	0.582	0.657	0.721	0.614	0.827		

Note. Exploratory factor analysis (EFA), Perceiving calling_Search (PCS), Meaning of work (MOW), Perceiving calling_Presence (PCP), Life satisfaction (LIS), In-role behavior (IRB), Organizational citizenship behavior (OCB), Search transcendent summons (STS), Search prosocial orientation (SPS), Presence transcendent summons (PTS), Presence purposeful work (PPW), Presence prosocial orientation (PPS), General compliance (GCO), Altruism (ALT).

The Kaiser–Meier–Olkin (KMO) statistic and Bartlett’s test for the six cases foresaw good results for all these analyses, with a linear dependence between the variables thereby supporting the view that the results were sound. The KMO value was greater than the recommended value of 0.7 in all cases. Moreover, all the levels of significance from Bartlett’s test were 0.00 (below the recommended maximum of 0.05). These results are presented in Table 17.

Table 17

KMO and Bartlett's Test

	Kaiser-Meyer-Olkin measure of sampling adequacy	Bartlett's test of sphericity		
		Approx. Chi-square	df	Sig.
Perceiving calling_Search	0.867	3,023.1	66	0,000
Meaning of work	0.757	1,093.0	3	0,000
Perceiving calling_Presence	0.872	2,497.0	66	0,000
Life satisfaction	0.838	1,039.3	10	0,000
In-role behavior	0.935	2,969.0	21	0,000
Organizational citizenship behavior	0.957	7,498.4	105	0,000

For perceiving calling (search), I found two factors (accounting for 57% of the variance in the sample), out of the three from the original English scale. The factor loadings ranged between 0.700 and 0.864: higher than or equal to the threshold loading of 0.70. The most relevant subscale was prosocial orientation, which represented 30% of the variance. This subscale maintained the original four items. For the transcendent summons subscale, only two of the four items were found to be significant. No item from purposeful work was found to be significant, although the original scale had four items.

For the meaning of work, my study revealed that three items together comprised a unique component that accounted for 85% of the variance in the sample, with factor loadings of the remaining items ranging from 0.914 to 0.923. These results were

expected, as I used a validated Spanish version of the meaning of work subscale which also had three items grouped under one single factor.

In the case of perceiving a calling (presence), three factors were found, explaining 62% of the variance. Prosocial orientation (25%) was the most important factor, followed by purposeful work (21%) and transcendent summons (17%). As with perceiving a calling (search), all four items from the prosocial orientation scale were retained. Regarding the purposeful work subscale, one of the four items was dropped; while in the transcendent summons subscale, two items were dropped. Factor loadings of the retained items ranged from 0.721 to 0.844. Meanwhile, for life satisfaction, a single factor was found with four significant items out of the five original ones, with factor loadings between 0.749 and 0.867. This single factor explained 61% of the variance. This result was surprising as I used a validated Spanish scale whose validity and reliability have been demonstrated. The item that was lost was: “If I could live my life over, I would change almost nothing”. However, the factor loading was very close to my cut-off point of 0.7, as it was 0.63.

For in-role behavior (IRB), the same seven items as in the original were found to have significant factor loadings (from 0.743 to 0.889) and to constitute a single factor that explained 72% of the variance.

For organizational citizenship behavior (OCB), as in the adaptation of the validated Spanish scale by Díaz-Vilela et al., two factors were found that together explained 72% of the variance: the general compliance subscale, which accounted for 41%; and altruism, accounting for 32%. For the general compliance subscale, out of the original nine items, eight items remained. In turn, for the altruism subscale, four out of six items remained. The factor loadings from both subscales ranged between 0.710 and

0.889. In the validated scales, no item was loaded in another subscale, showing no item contamination.

5.1.1 Reliability

As mentioned above, I assessed and confirmed the internal reliability of the factors as those that were retained exhibited factor loadings of 0.70 or higher. Table 16 shows Cronbach's alpha and the correspondent CR which were higher than the recommended internal consistency threshold value of 0.70 for all factors, with one single exception: perceiving a calling (search)-transcendent summons. This factor came very close to achieving the recommended value with a CR of 0.655. Therefore, both coefficients confirmed the internal consistency. When I removed one item, Cronbach's alpha was lower, so no items were dropped from the provisional questionnaire.

5.1.2 Convergent Validity

Additionally, the AVE for each scale was greater than the cut-off value of 0.50 recommended by Nunnally and Bernstein (1994). Again, the only exception was perceiving a calling-transcendent summons, which once more had a very close value: 0.487 (see Table 16 for AVE values). Consequently, the indexes were acceptable for all factors, thus demonstrating convergent validity.

5.1.3 Discriminant Validity

I analyzed discriminant validity using linear correlations or standardized covariances between latent factors (Fornell & Larcker, 1981). I examined inter-factor correlations to check whether they were smaller than the square root of the AVE. Table 18 shows that all the squares of each AVE were greater than the off-diagonal elements. Therefore, discriminant validity was guaranteed.

Table 18*Correlation Matrix of the Latent Factors*

	1	2	3	4	5	6	7	8	9	10
1. Search_Transcendent summons (F7)	0.698									
2. Search_Prosocial orientation (F9)	0.345**	0.783								
3. Meaning of work (F2)	-0.118**	0.240**	0.920							
4. Presence_Transcendent summons (F10)	0.407**	0.286**	0.169**	0.843						
5. Presence_Purposeful work (F11)	0.203**	0.417**	0.502**	0.325**	0.790					
6. Presence_Prosocial orientation (F12)	0.177**	0.619**	0.486**	0.354**	0.513**	0.763				
7. Life satisfaction (F4)	-0.051	0.131**	0.364**	0.119**	0.229**	0.240**	0.811			
8. In-role behavior (F5)	-0.064	0.036	0.148**	-0.030	0.090*	0.035	0.024	0.849		
9. Generalized compliance (F13)	-0.047	0.010	0.282**	0.043	0.201**	0.079	0.161**	0.644**	0.784	
10. Altruism (F14)	-0.044	0.023	0.132**	-0.025	0.119**	0.015	0.075	0.630**	0.724**	0.909

Note. Diagonal elements are the square roots of the average variance extracted (AVE).

Appendix W shows my final CVQ, validated Spanish version, (*cuestionario de calling y vocación*), and Appendix X the *Escala de comportamiento cívico*, both after validation, leaving the items with a factor loading cut-off point of ≥ 0.7 . The final version of the 7-item IRB was exactly the same as before validation of the scale.

5.2 Testing My Model

The fit was good, showing that the variables converged towards the factors determined in the CFA (see Table 19). The Satorra-Bentler χ^2 statistic was 1,877.8, with 725 degrees of freedom and a p -value of 0.0000. Meanwhile, χ^2/df was 2.5901, which was below the acceptable limit of 5. The RMSEA was 0.054 (≤ 0.10 , in accordance with the recommended value) and the CFI was 0.913 (≥ 0.90 , also in accordance with the recommendation) (Weston & Gore, 2006).

Hypotheses 1, 2, 3, 4, 5, and 7 were all confirmed, with a confidence level of 95%. The t -value was ≥ 1.96 in all cases, except for hypothesis 6. Therefore, both perceiving a calling (search) and meaning of work led to perceiving a calling (presence). As Table 19 shows, the first path from perceiving a calling (search) to perceiving a calling (presence) (0.704) is more important as the second one, which runs from the meaning of work to perceiving a calling (presence) (0.535). Perceiving a calling (presence) influences both in-role behavior and organizational citizenship behavior, with its impact being slightly higher in the case of OCB, with a factor loading of 0.158 compared to 0.126 for IRB. Perceiving a calling (presence) also has an impact on life satisfaction; at the same time, life satisfaction influences organizational citizenship behavior, but not in-role behavior, which represents the only hypothesis that was not confirmed in my model. Additionally, the sign of this factor loading is negative.

Table 19*Standardized Solutions for the Scale as a Second-Order Factor (Direct Effects)*

Coefficient	Load	t-value	Hyp	Acc/Rej
(F1) Perceiving calling (Search) → (F3) Perceiving calling (Presence)	0.704	6.54	H ₁	Accepted
(F2) Meaning of work → (F3) Perceiving calling (Presence)	0.535	6.45	H ₂	Accepted
(F3) Perceiving calling (Presence) → (F4) Life satisfaction	0.356	5.47	H ₃	Accepted
(F3) Perceiving calling (Presence) → (F5) In role-behavior	0.126	2.43	H ₄	Accepted
(F3) Perceiving calling (Presence) → (F6) Organizational citizenship behavior	0.158	2.99	H ₅	Accepted
(F4) Life satisfaction → (F5) In-role behavior	-0.005	-0.09	H ₆	Rejected
(F4) Life satisfaction → (F6) Organizational citizenship behavior	0.019	2.26	H ₇	Accepted
Goodness of fit summary				
	Satorra-Bentler scaled χ^2	1,877.8		
	Degrees of freedom	725		
	p-value	0.0000		
	χ^2/df	25901		
	Comparative fit index (CFI)	0.913		
	Root-mean-square error of approximation (RMSEA)	0.054		
	90% confidence interval of RMSEA	(0.051, 0.057)		

Note: Significant at $p = 0.01$.

Table 20 shows the decomposition effect between perceiving a calling (search) and performance (in-role behavior and organizational citizenship behavior), and between the meaning of work and performance. All the total effects shown in Table 20 are significant, so my hypotheses 8, 9, 10, and 11 were supported, with a confidence level of 99%, and a t-value greater than 1.96 for all cases, although with relatively low standardized coefficients. Therefore, perceiving a calling (search) influences both in-role behavior and organizational citizenship behavior through the mediation of perceiving a calling (presence) and life satisfaction. Meanwhile, the meaning of work impacts indirectly on the same two constructs through the same mediations. Additionally, when life satisfaction is found on the path from perceiving a calling (presence) to in-role behavior, the sign of the factor loading multiplication is negative. In the same way, life satisfaction, when it is located on the path to organizational citizenship behavior, reduces the impact of other indirect factors. The most important total effect of 0.141 is due to perceiving a calling (search), perceiving a calling (presence), and organizational citizenship behavior (the partial indirect effect being 0.111). The second most important total effect is 0.087, which is caused by perceiving a calling (search), perceiving a calling (presence), and in-role behavior (the partial indirect effect being 0.089). The total effect from the meaning of work to OCB is 0.107, and to IRB it is 0.066.

Figure 10 shows my final calling and performance model.

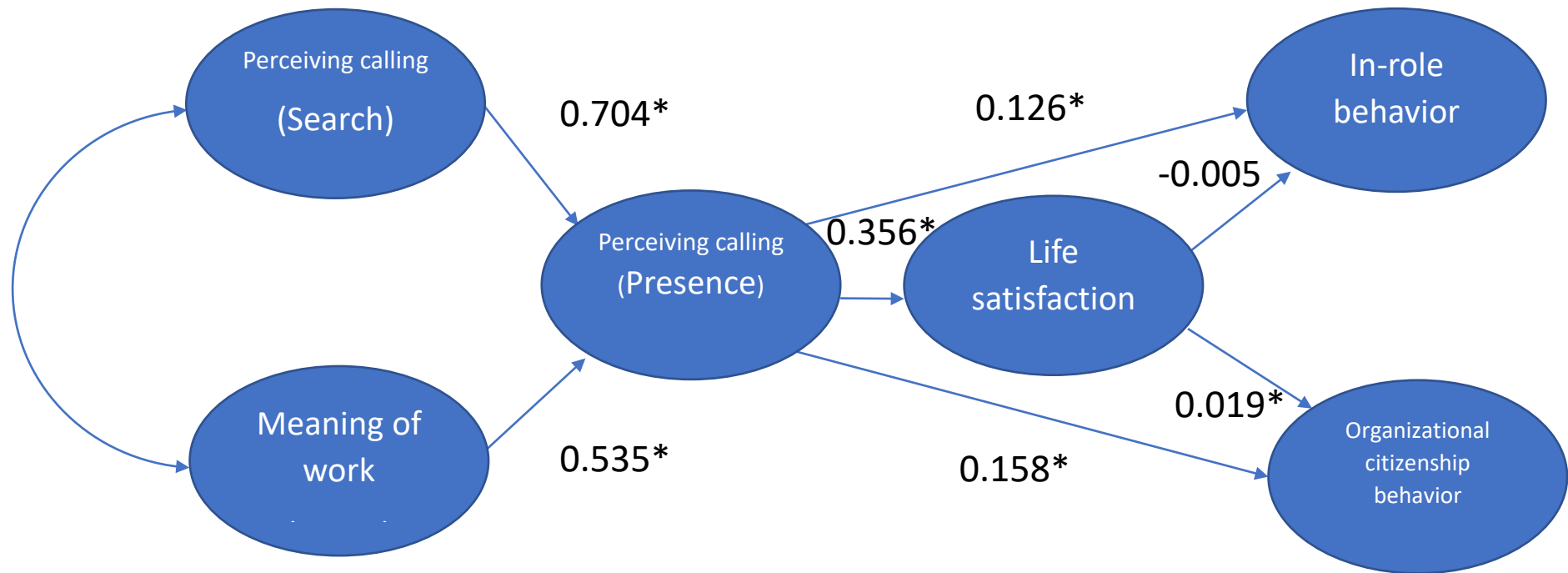
Table 20*Decomposition of the Parameters of the Model (Indirect Effects)*

	Partial indirect effect	Total indirect effect (total effect)
(F1) Perceiving calling (Search) → (F5) In-role behavior	$a*d = 0.089$ $a*c*f = -0.001$	0.087 (2.17) +
(F1) Perceiving calling (Search) → (F6) Organizational citizenship behavior	$a*e = 0.111$ $a*c*g = 0.030$	0.141 (2.88) +
(F2) Meaning of work → (F5) In-role behavior	$b*d = 0.067$ $b*c*f = -0.001$	0.066 (2.13) +
(F2) Meaning of work → (F6) Organizational citizenship behavior	$b*e = 0.085$ $b*c*g = 0.023$	0.107 (2.80) +

Note. Standardized parameter (t-value). The letters correspond to the notation in Figure 1. (+) Significant at the 0.05 level.

Figure 10

My Final Calling and Performance Model with Standardized Path Estimates



*Note: significant at * $p < 0.05$*

5.3 Focus Groups

In this section, I present the most important ideas and contributions that enabled me to meet my planned objectives based on the input of two panels of experts. I have grouped the ideas and contributions into the categories established, as defined in the design that corresponds to the different questions (see Table 21). Appendix Y gives details of the transcripts of the two focus groups.

Table 21*Coding based on Research Questions*

Categories	Questions
1. Impact of the presence of calling on IRB	My results indicate that people who have found a calling at work are more productive when performing the tasks included in their job description. Do you agree with this statement? Can you mention any practical examples based on your professional experience?
2. Impact of the presence of calling on OCB	My results also indicate that employees with the presence of a calling are more productive in organizational citizenship behavior (the "extra" effort for helping coworkers and the organization itself, which is not included in their job descriptions). Does this make sense to you? Can you give any practical examples?
3. Impact of the presence of calling on IRB versus OCB	My analysis shows that the presence of a calling at work has a higher impact on organizational citizenship behavior (that extra dedication through which you help others at work) than on task performance (included in your job description). What do you think about this result? Can you share any examples of this?
4. Impact of life satisfaction on IRB	People who find a calling at work are more satisfied with their work. However, the fact that they are more satisfied with their work does not necessarily lead to them being more productive in their task performance. What do you think about this result? Can you share any examples of this?
5. Impact of life satisfaction on OCB	But what seems to be the case is that people who have found their calling are more satisfied with their lives, and more inclined to help their organization and coworkers through this extra effort. What could be the motivation for this? Do you know of any examples?
6. Variables not considered in the study	Finally, do you think that this research could have considered more variables (concepts) in the model that were not covered?
7. Practical applications of the research model	Do you think that this research may have practical implications for organizations? For instance?

Note. In-role behaviour (IRB); organizational citizenship behavior (OCB)

Table 22 shows the composition of the two panels of experts.

Table 22

Focus Group Participants

Focus group	Type of organization	Job/Position	Education
1	High school	Head of social psychology department, and teacher	Social psychologist
	Forensic psychology	Forensic psychologist	Clinical psychologist
	Psychology practice	Therapist	Clinical psychologist
	University	Professor/researcher	PhD in social psychology
	Research/consultancy	Professor, researcher, recruiter and HR consultant (retired 1 year ago)	Social psychologist; PhD in methodologies, and engineer
	Healthcare clinic, recruiting	Therapist/recruiter	Clinical psychologist
	Headhunting /corporate entrepreneurship/business school	Headhunter, business consultant, associate professor	Industrial engineer / two MBA
	Multinational recruiting company	Senior director	Degree in management and business administration
2	Multinational service company	HR manager/supply chain manager/operational excellence manager	Graduate in labor relations
	National service company	HR manager and quality manager	Lawyer
	Business school	Executive director, coaching unit	Hispanic philologist/PhD in mentoring
	National engineering company	HR manager	Clinical psychologist and organizational psychologist/ MD in therapy
	NGO	Project manager	Organizational psychologist /MD in coaching
	Career counselling/personal branding/research	Career counsellor (specialized in senior talent)/associate professor	Psychologist with expertise in labor integration/HR /social networks
	National outplacement company	Partner/director	Organizational psychologist
	University	Head of department of social psychology/researcher	Psychologist /PhD in labor motivation

The results from the first focus group held on 23rd July, and the second one on 27th July are presented together. This stage includes non-verbatim transcripts of the focus groups together with quotations. The type of company and job/position of the participants is shown in Table 22, and will appear in brackets after each comment made by one of them. Initial themes present in the responses correspond to my thematic content analysis. Although this method is more frequently used in inductive qualitative analysis, I thought that this open coding stage from the thematic content analysis would help to identify different themes within the existing categories (some of my research questions) that emerged from my calling and performance model. Consequently, before presenting the results, I analyzed the content of the responses to each question and identified different themes. Table 23 shows the initial coding framework I used for the data generated.

Table 23

Initial Coding Framework

Interviewer transcript	Initial coding framework
<p>1. Our results indicate that people that have found calling at work are more productive performing the task included in their job description. Do you agree with this statement? Can you mention any practical examples based on your professional experience?</p>	<p>Capacities, skills, desire, training, commitment, motivation, dedication, customized, passion, functions, job content, coherence, job description, no calling, suffering, quitting job, synchronize, leadership, orientates, direction, environment, working atmosphere, accompaniment, culture, type of task, involved, education, willing to, learn, improve, look for ways, other way around, by chance, positive reinforcement, why, purpose, connect, deeper vocation, mission, transcendent vocation, relations with people, satisfaction surveys, interest, passion for service, helping others, generosity, religious tint, learn, better world, dignity, changing the world, leaving a print.</p>
<p>2. The results also point out that employees with a presence of calling are more productive in organizational citizenship behavior (the "extra" effort for helping coworkers and the organization itself, which is not included in their job descriptions). Does this make sense for you? Can you give any practical example?</p>	<p>Personal values, company culture, alignment, meaning of work, identity, national culture, supervisor, reinforcement, positive feedback, organizational culture, organizational structure, personality traits, believes, reinforced, interactions, environment, peers, fit, harmony, mystic, philosophical, a step further, company growth, company success, advance, extra 'more of you', occupation, company, work, shared values, organization type, fall in love, management, labor climate, salary, demotivate, illusion, damaged, commitment, engagement, job-crafting, relational job-crafting, goodness, compassion, religion, spirituality, better world, enjoy, vocational expression, alignment, help, life purpose, feel good, remunerated, transcendental, selfishly, reassures, impact.</p>

Interviewer transcript	Initial coding framework
<p>3. Also, analysis showed that the presence of calling at work has a higher impact on organizational citizenship behavior (this extra dedication you help others at work) than on task performance (included in their job description). What do you think about this result? Can you share any example in this sense?</p>	<p>Voluntary, passion, purpose, transcendence, motivation, addiction, occupation, job, productive, calling expression, manifestation, vocations, interests, covariate, ingredients, intrinsically motivated, job description, helping, useful, crafting, social relations, commitment, daily work, altruism, risk, specific job, productivity bonus, problems.</p>
<p>4. People that find calling at work are mores satisfied with their work. However, the fact that are more satisfied with their work does not lead necessarily to be more productive with their task performance. What do you think about this result? Can you share any example in this sense?</p>	<p>Coherence, happiness, job description, fit, like, job content, functions, alignment, negative, full life, interest, determinist models, probabilistic models, tendencies, privilege, bourgeois, relations, well-being sources, overall satisfaction, problems, home, family, illness, workaholism, work and life balance, dedication, energy, libido, sublimate, purpose, escape, job design, robotized, work climate, person is one, fulfilled, dignity, therapy, evasion.</p>
<p>5. But what it seems to be accomplished is that people that have found their calling are more satisfied with their lives, and more inclined to help their organization and the rest of coworkers with this extra effort. What it could be the motive? Do you know any example?</p>	<p>Right, restrictions, job descriptions, help, tasks, enrich, dedication, parts of one's work, related to, extra, effort, like.</p>

Interviewer transcript	Initial coding framework
6. Finally, do you think that this research could have been considered more variables (concepts) in the model that had not been covered?	Job-crafting, personality, believes, self-efficacy perception, competencies, training, motivation, engagement, age, leadership style, education, environment, grow up, friends, role models, hierarchy, casualty.
7. Do you think that this research may have practical implications for organizations? For instance?	Evaluation, personal road map, fit, job position, recruitment, job interviews, dreams, pursue, motivation, performance, promotion, emotional contagion, HR, development, improvement, operational aspects, organizational satisfaction, task assignment, coaching, rationalization, trajectory, talent development, training, career plans, orientation counselling, mobility, commitment.

Later, I grouped the themes into classification groups by category (in my case, questions) to facilitate the analysis. Table 24 shows the final coding framework, classification groups, after the reduction of themes. To validate the data analysis, I used peer-review or inter-rater reliability among researchers. Therefore, my results are presented split by categories (questions) and within each question, by classification group of similar themes.

Table 24

Final Coding Framework: After Reducing the Categories in the Initial Coding Framework

Final coding framework	Initial coding framework
1. Internal resources, coherence, training, the meaning of work.	Capacities, skills, desire, training, commitment, motivation, dedication, customized, passion, functions, job content, coherence, job description, no calling, suffering, quitting the job, synchronize, leadership, orientates, direction, environment, working atmosphere, accompaniment, culture, type of task, involved, education, willing to, learn, improve, look for ways, another way around, by chance, positive reinforcement, why, purpose, connect, deeper vocation, mission, transcendent vocation, relations with people, satisfaction surveys, interest, passion for service, helping others, generosity, religious tint, learn, better world, dignity, changing the world, leaving a print.
2. Personal values and company culture alignment, commitment, job-crafting, spirituality/personal mission, and purpose.	Personal values, company culture, alignment, the meaning of work, identity, national culture, supervisor, reinforcement, positive feedback, organizational culture, organizational structure, personality traits, believes, reinforced, interactions, environment, peers, fit, harmony, mystic, philosophical, a step further, company growth, company success, advance, extra 'more of you', occupation, company, work, shared values, organization type, fall in love, management, labor climate, salary, demotivate, illusion, damaged, commitment, engagement, job-crafting, relational job-crafting, goodness, compassion, religion, spirituality, better world, enjoy, vocational expression, alignment, help, life purpose, feel good, remunerated, transcendental, selfishly, reassures, impact.
3. Productivity/passion and motivation, transcendence, mission, and purpose.	Voluntary, passion, purpose, transcendence, motivation, addiction, occupation, job, productivity, calling expression, manifestation, vocations, interests, covariate, ingredients, intrinsically motivated, job description, helping, useful, crafting, social relations, commitment, daily work, altruism, risk, a specific job, productivity bonus, problems.

Final coding framework	Initial coding framework
4. Job content/coherence, well-being, negative aspects of calling.	Coherence, happiness, job description, fit, like job content, functions, alignment, negative, full life, interest, determinist models, probabilistic models, tendencies, privilege, bourgeois, relations, well-being sources, overall satisfaction, problems, home, family, illness, workaholism, work and life balance, dedication, energy, libido, sublimate, purpose, escape, job design, robotized, work climate, a person is one, fulfilled, dignity, therapy, evasion.
5. Job content related to one's calling	Right, restrictions, job descriptions, help, tasks, enrich, dedication, parts of one's work, related to, extra, effort, like.
6. External variables, internal variables.	Job-crafting, personality, believes, self-efficacy perception, competencies, training, motivation, engagement, age, leadership style, education, environment, grow up, friends, role models, hierarchy, causality.
7. Recruiting, organizational design, career development, training, performance.	Evaluation, personal road map, fit, job position, recruitment, job interviews, dreams, pursue, motivation, performance, promotion, emotional contagion, HR, development, improvement, operational aspects, organizational satisfaction, task assignment, coaching, rationalization, trajectory, talent development, training, career plans, orientation counseling, mobility, commitment.

When the participants responded to a question while answering a different question, in the results I have moved the response to the corresponding question.

1. My results indicate that people who have found a calling at work are more productive when performing the tasks included in their job description. Do you agree with this statement? Can you mention any practical examples based on your professional experience? (Interviewer)

Internal resources

Calling alone does not enable individuals to perform a task well, unless they have the capacities and skills required (healthcare/therapist-recruiter). This statement was nuanced by (university/professor-researcher) when she said that before performing the tasks, a calling drives you to get the necessary training, to commit yourself to your job, and later on, this leads to an increase of performance; so, for further research it would be interesting to know why this is so. Due to the internal drive, (multinational recruiting company/senior director) asserted that people with a calling have a higher degree of motivation and dedication than those without a calling, and this helps them to overcome possible difficulties they may encounter. To illustrate this, an example of a community manager of a company who is passionate more than any other was used: “and this meant that conversations within networks were more numerous with a great task performance (...). It was him, with his passion (...) so, that he had customized it [referring to his task], felt it as a passion (...) from those cases (...). I think that people with a calling have more real productivity within the functions of their job descriptions” (career counseling-personal branding/counselor-professor).

Coherence

Nevertheless, participants emphasized the need for coherence between the internal resources that one has, and the external resources provided by the organization.

“But, logically, it is very important that one’s calling is close to the job content. That is to say, that what you are doing in your professional life coincides with what you internally want to do or it has as close a relation as possible... or at any moment this will fail, as it is very difficult to work professionally for many years in something that is not really what you were looking for or you wanted to do” (multinational recruiting company/senior director). “Effectively, the line we are drawing leads to two different places: on one side, the fact of the coherence of the calling with what is done, with what is specified in the job description. It is obvious that a calling in the abstract, and one’s job or position in the abstract, may not be the same at all. If a person has been able to do a job similar to the one he/she felt the calling for, and if this job has the characteristics that they expected, then they will probably perform better. But there is another version, the negative one: what happens with people who have not felt a calling for the job they do, but they have to do the job” (...)? “Are these people worse at doing their jobs?” “Probably, a person with a calling has more of a need to do things better, and therefore, more motivation” (...). “There has to be coherence between your calling and what you do, otherwise it would result in suffering and you would quit the job” (university-consultancy/professor-recruiter). “Calling is completely related to, and synchronized with, the skills the person has, his/her training, and the resources that he/she has been given in his/her job/position, and also with the leadership of his/her boss (...). All these factors are absolutely, intimately linked”. (executive search-corporate entrepreneurship/headhunter-business consultant). “The relation between calling and task performance probably involves variables, apart from the ones you have seen, such as leadership (...) or others, which does not negate the relation of your variables, but which are impossible to contemplate because it would lead to an overly complicated model. Probably, the fact of experiencing a calling orients a person’s objectives to a

job/position that is coherent with his/her calling (...). With a calling, the probability of having a coherent job, probably, is higher than when someone does not have a clear tendency towards or calling for anything (...) and really, a person who knows where to go orientates his/her objectives, efforts, training, in that direction, and may end up working in something coherent with their calling. The same calling orientates and boosts the probability of working in an occupation or of developing some tasks which have a certain degree of coherence with what one wants to do” (university-consultancy/professor-recruiter). “I think that there are more factors apart from calling: consider the position of a doctor. A doctor must have a vocation, necessarily (...). You may have a massive calling to be a physician, but being in a hospital environment, with a working poor atmosphere and mistreatment of patients, then one is not more productive, just because of the calling, you need the organization to match, a culture or way of being that helps you feel comfortable with your environment” (national engineering company/HR manager).

One participant considered it relevant to introduce the prominence of the type of task: “There are some types of tasks in which it is difficult to have a calling: basic functions (...)” (healthcare/therapist-recruiter). Another expert disagreed with this concern by saying: “The type of task may have little weight on a calling: it is frequent for all types of workers to chat about their jobs. In these informal conversations is where people with a calling are detected” (forensic psychology/forensic psychologist).

Training

For the participants, calling is closely linked to training. If you have a calling, you are motivated to improve your skills: “Normally, they perform better as they are more involved, and this means that they are up to date with their education” (forensic psychology/forensic psychologist). Another expert exemplified this with the practical

example of one of her high-school students who was not motivated to study at all.

However, after having taken a welding course, he discovered his calling: “The fact that you have found your calling makes you willing to train, to learn, and to improve at your chosen occupation. If you do not have those skills (...) you will look for ways to acquire them to perform the job. (high school/head of occupational counseling department).

Another participant agreed with this by saying: “The job in which a person performs well and in which he/she has a calling is related to his/her vocation (...) and then the training this person gets and his/her interests will have been developed in the same direction, and therefore, it is more productive, for sure”. She added that if you do not work in the field to which you have a calling, then this will not be the case (psychology practice/therapist).

However, talking about training, one expert started wondering if it is not that one first discovers a calling, and afterwards enjoys performing the tasks, but maybe it is the other way around, as mentioned in the example. So, she continued inquiring: “It can be a question of passion, what enthuses someone in a private domain could later on be his/her professional passion” (university/professor-researcher). Another expert (research-consultancy/professor-recruiter) endorsed this comment by adding:

“Sometimes we discover our calling by chance, as with a lot of things in the life (...). A calling is a moment, but afterwards it can be a development of something. It is complex”. Along these lines, another participant said that sometimes you have to overcome obstacles, and if you are successful in the resolution of problems, this can positively reinforce the behavior that makes you continue. Because you are aware of your skills, and probably you have never thought about it” (healthcare/therapist-recruiter).

Meaning of work

Coming back to the nature of the tasks, one participant (business school/executive director, coaching unit) started questioning the meaning of work: “I think it is important when somebody does a task and they ask themselves why they do it. Depending on the reason why, although you do not like the task itself, you may find some or other purpose, and connect it with a deeper vocation. This connects with the sense of mission or purpose”. She illustrated this with an example of an athlete who must do 150 abdominals but feels very lazy about it; however, they know that this is something that they enjoy. She continued with another example: “We can also consider the job of a refuse collector”. According to her, “the task of collecting garbage may not be very motivating, but if the person realizes that this task is contributing to a cleaner and more salubrious city, especially in the pandemic we are living through at the moment, this has a deeper meaning” (business school/executive director, coaching unit). Another expert continued analyzing the meaning that his job had for himself and for his company: “Talking from the perspective of the service sector, service companies, for me a transcendent vocation has a lot to do with relationships with people (...). In the company where I work, when somebody has a calling, you notice it, and you can notice the results quickly, through the satisfaction surveys we do with our customers. When the people who attend our customers have a calling, you notice interest, passion for providing the service (...). At the heart of it, for us, a passion for providing service is helping others, it brings purpose to our jobs, because it has to do with people, it is direct contact” (multinational service company/HR manager-supply chain manager-production manager).

Two other participants started discussing transcendence: “If we swap ‘transcendence’ for ‘generosity’, then we get rid of any religious tone, and if someone is searching for that through his/her job, others may learn by example, resulting in a better

world if you find it, we can include a lot of occupations in this dynamic, it is like dignity, humans dignity or work dignity” (business school/executive director, coaching unit). Another participant (national service company/HR and quality manager) mentioned an example concerning himself, with a calling consisting of changing the world, but not necessarily via HR, and he noted: “transcendence, for me, is like leaving a footprint, a better world”.

2. My results also indicate that employees with the presence of a calling are more productive in organizational citizenship behavior (the “extra” effort for helping coworkers and the organization itself, which is not included in their job descriptions). Does this make sense to you? Can you give any practical examples?

Personal values that are aligned with company culture

The participants once again agreed on the importance of the context for individuals to give the best of themselves, delivering this unpaid extra effort that is not included in their job description, the so-called organizational citizenship behavior (OCB). “This is closely linked to personal values, and company culture. If there is a company culture, very healthy, very clear, then this reinforces in a certain way the helping of one’s colleagues, or teamwork, etc. The extra-role behavior is considerably strengthened. Teams must be aligned” (executive search-corporate entrepreneurship/headhunter-business consultant). Another participant added that this is related to the meaning of work and this becoming part of one’s identity (forensic psychology/forensic psychologist). “Even the national culture, thinking of individualistic cultures and collective cultures when performing organizational citizenship behavior” (university/professor-researcher). “All the people who are around you in your job, your supervisor, the feedback you receive, all of this is fundamental, even when your calling is not so clear. If people are supporting you, and providing you

with positive feedback, in a constructive way, this means that you can develop your calling in a better way, or you can adopt it if you did not have one. In the end, the organizational culture directly influences each person and the development of his/her position at work. In the end, it is very important that a calling is reinforced by all the organizational structure” (multinational recruiting company/senior director). “Perhaps we would have to think of personality traits” (university/professor-researcher). “Calling is nothing other than the birth of a belief about oneself that is going to be supported by a group of reinforced beliefs throughout the development of a person’s life and their interactions with their labor environment, peers etc. A calling constructs a very basic belief that often resists all the contradictions that it faces, so that one ends up abandoning what does not fit with what one believes should be one’s life or dedication. And, also, it can even create conflicts within the organizational culture concerning which beliefs are essential for managing organizational behavior. When there is harmony between those beliefs, it works. A calling has a mystical aspect and a philosophical aspect too” (research-consultancy/professor-recruiter).

Commitment

The experts started talking about commitment, and the conditions that must be present to maintain commitment and a calling. “This has to do, when you have a calling, with the commitment you have to your company, and this makes you take an extra step as you want to contribute to the growth and to be a part of the company success story (I mean, from the perspective of the business world). And this is what makes you advance and give the extra ‘more of you’, this added extra thing” (multinational services company/HR manager-supply chain manager-production manager). “I think we should differentiate levels around the central goal of having a vocation. I think a vocation is for an occupation, not for your company or work (...). I can have a powerful vocation to be

a university professor (for example), but if my institution or my company is a disaster, or the tasks I am assigned as part of my job are a disaster (or the opposite), or maybe I do not have a vocation at all, but I find that I like the tasks (this is rarer) (...). I only know a few specific cases where people feel a vocation for their companies, but this is a little bit idealistic (...). In general, you have a vocation for your occupation, for helping, (...) and then if companies know how not to spoil this, if they know how to make the most of it, then it will be great. But in general terms, it is not realistic to expect people to have a vocation for their company (...) in terms of calling” (university/head of social psychology department). “In my case, I have a vocation for helping, but I have fallen in love with the NGO I work for (...) because it has a series of values that I share as a person (...). But it is only a very particular type of organization that can make you fall in love with it. In a company, you have more factors such good or bad management, a good or bad working climate, the minimum salary that you need to survive that maybe the company cannot offer you” (NGO/project manager). “Rather than motivating, it is more important for a company not to demotivate (...) to guarantee that one’s enthusiasm is not damaged” (business school/executive director, coaching unit). “I do not know if in this calling process you are aware of it or not, or if it has emerged due to circumstances that you have encountered, but that is a personal question, and when we talk about themes of commitment, we are talking about two parties, not just one. I understand that a calling is a private question about oneself, while commitment involves two parties, and the company enters the scene (...) there is a balance between give and take. This is why, for some years, engagement has been something that is essential, so that companies understand that employees should be their first concern, the journey through the organization they embark on, what the meeting points are, and at those

meeting points, what we give and what we receive. But I understand that this is a second part to the idea of a calling” (national outplacement company/partner-director).

Job-crafting

One participant came up with the idea of job-crafting to explain how we can find meaning by helping others: “Linking this with the results (...) I see that you [addressing me] regard the meaning of work and organizational citizenship behavior as antecedents (...) of a calling (...). This is linked to a field in which I am working: job-crafting, which is the redesigning a job following the employee’s initiative”. This participant gave me the example from Wrzesniewski about a cleaner in a hospital who used job-crafting techniques to find more meaning in what she did by doing something that was not in her job description, such as talking to patients to make them feel better or cleaning the room very well to take extra care of their health. “This component that you mention of helping others in job-crafting is linked to the relational job-crafting” (university/professor-researcher).

Spirituality, personal mission, and purpose

All the participants seemed to agree that in the relationship between a calling and OCB, some virtues may play a role that stems from religion and spirituality, as well as your life’s purpose: “I would link a calling to the goodness of people, (...) compassion, to terms linked to religion, spirituality” (healthcare/therapist-recruiter). “To leave a better world, and to enjoy doing what you do” (business school/executive director, coaching unit). One expert illustrated this with her example: “Getting funds for the NGO is not a way of expressing my vocation, but it makes sense that it is aligned with my vocation to help others” (NGO/project manager). “I understand it, but I do not know if I am wrong, that is to say, that in my opinion, a calling is something that is the result of a process of personal analysis, both individually for each of us, or it has become manifest when you come into contact with some type of job or organization,

and it is there that you can realize that your life's purpose is linked with your professional life. I do not see that there is a difference between your personal or professional calling. I understand that a calling is what you do in life that makes you feel good, and it may incidentally be professionally remunerated. Evidently, it is of utmost importance because, in my point of view, it is vital to help others without any type of religious connotation. What I do is extremely broad, and it has a great impact, and this provides me with a lot of feedback. I like to help others so much because selfishly, I feel reassured by helping others. And for this reason, I can do a lot of things, and continual every day to do the things that maybe I do not like so much, in addition to the things that I do which constitute my purpose: helping others in certain ways. In my case, I have an impact on people's lives if I first have a professional impact on their lives" (national outplacement company/partner-director).

3. Also, my analysis shows that the presence of calling at work has a higher impact on organizational citizenship behavior (this extra dedication through which you help others at work) than on task performance (included in their job description). What do you think about this result? Can you share any examples of this?

Productivity, passions, and motives

All the participants agreed that it is not surprising that a calling had a greater impact on OCB than on IRB, as it is voluntary, and one is going to be more willing to help the company and coworkers as they are working in a job that fits with their passions, vocations, and interests: "It makes more sense as the extra-role behavior is voluntary, and this just makes more sense with the passions the person has. Logically, it is a way to encounter a purpose, to find an expression of their purposes, and some transcendence (...). Task performance does not have to be linked to this transcendence.

OCB probably does. (...). Another thing is that the scales measure what they measure, maybe below this there is motivation, passion, addiction to work (...), but I do not know if this is the theme of calling: here we should go into more detail (...). A calling to an occupation, not to a job, is a different thing. If you have a vocation, you will be more productive in your tasks if they are a way to express your calling; otherwise, you do not need a calling, unless you are a priest, for instance (...). It is better to have a vocation than not to have one, and you will be a better priest, performing your tasks better, than if you do not have a vocation. But not all occupations are manifestations of one's vocations, interests and motives" (university/head of social psychology department).

Another participant wondered if OCB could not be placed before IRB, for instance: "Maybe the calling I have makes me have what you call OCB (which for me is not OCB). It is what I place before task performance. If, with this I can help you in a certain way, then in the end it will improve my task performance as a coordinator (...). So at least they are covariant with each other" (university/professor-researcher).

One expert introduced some pre-requisites that according to him were necessary to exhibit high levels of OCB: "You may have a passion for a job, but not necessarily a vocation. Passion is linked to vocation, it is true. And it makes more sense that passion is linked to OCB, not necessary to task performance, for one fundamental reason: extra-role performance is voluntary (...) and that is why you need some previous ingredients: to be passionate about your work, to be intrinsically motivated, or for your job to be clearly vocational. But in a job description, it is not necessary at all, because your job may well consist of doing a certain type of things that are not necessarily an expression of your passions, of course" (university/head of social psychology department).

Transcendence

The conversations touched on transcendence when the discussion was about OCB: “I think that a transcendent vocation cannot apply to just any job, but to professions that have to do with helping others. I think this is right, it sounds important to me, as helping can be strongly linked to feeling useful, to having a purpose (...) and this sounds like a vocation (...). Another thing is that the employees craft their jobs, as we say now, and adapt their jobs to try to find some stimulation and passion for them (...). The theme of transcendence and a higher purpose are normally related with human and social relations, with helping others, and not with other things, is that right? (...). One can only experience transcendence by helping others or are there other ways?” (university/head of social psychology department). “The calling experienced by an artist would not necessary be linked to helping others” (NGO/project manager).

Mission and purpose

The discussions also touched on the idea of the fit or match between your mission and purpose: “I have a somewhat perverse idea to share: the people who are highly committed to the organization, to the mission or the purpose, are the ones who then do not complete their everyday tasks. I do not know why (...) related to altruism, sometimes there is a risk, to the point that the commitment to the idea, sometimes, there are some exceptional cases, I guess, where this leads to people not guaranteeing that they do their specific job (...) “(business school/executive director, coaching unit). The participant meant that you could identify very strongly with the company mission, but at the same time not invest the necessary effort in performing your own tasks correctly.

Another participant (career counseling-personal branding/counselor-professor) brainstormed the example that we are seeing during the current pandemic with healthcare professionals passing their mobiles to dying people so that they can say goodbye to their loved ones. This participant explained the example as follows: “This is

beyond their expected tasks, this is due to their calling, their sense of purpose in their job, they [referring to the behaviors] are not paid for by any productivity bonus” (career counseling-personal branding/counselor-professor).

But also, one expert suggested that it would be necessary to have resolved all your own problems before helping anybody else: “All of us are trying to solve our own problems. If I am not comfortable at work, if I do not feel a calling to my work, etc., or with my partner or children, then probably I will be more worried and focus on solving this problem (...) rather than on going beyond the call of duty. Therefore, when somebody feels a calling, it is probable that he/she feels comfortable in his/her job, that he/she enjoys it, and therefore is willing (once his/her problems have been resolved) to help solve other people’s problems.

4. People who find a calling at work are more satisfied with their work.

However, the fact that they are more satisfied with their work does not necessarily lead to them being more productive in their task performance. What do you think about this result? Can you share any examples of this?

Job content/Coherence

The participants said that not only is it important to have a sense of calling and life satisfaction to perform one’s tasks well, as the tasks required by the job have to fit in with personal interests and motives: “The person who can realize their calling in the form of coherent activities, has a lot of fun, normally. This has a lot to do with happiness, probably, (...) and the job description does not always fit with whatever makes you happier (although it is related to what you want to do)” (research-consultancy/professor-recruiter). “Maybe, if the task is not performed correctly, it is due to what has already been said, in the sense that the job description conditions or restraints a lot about how it is to be done, and this “how” may not fit in with the way a

person with a calling lives the task” (forensic psychology/forensic psychologist). “I agree, being satisfied with your calling does not mean that you have to perform all your tasks, as there will be a lot that you do not like very much, although the job content matches your calling” (multinational recruiting company/senior director). The same participant gave an example from her job, as she considered she changes lives, but she also fires people, and she thinks that all the functions are not always aligned with your calling, as there are tasks that you do not like performing. Another expert added: “Maybe this negative side of the calling (...) is a way to procrastinate and avoid the task I must do but which is not very well aligned with my job” (university/professor-researcher).

Well-being

All the focus group participants agreed that when you have a sense of calling you are going to be more satisfied with your life. However, this does not mean that you perform your tasks better: “Maybe a very full life leaves less time to do your job” (psychology practice/therapist). “And vice versa (...), a very satisfactory job may leave little time for your family life” (research-consultancy/professor-recruiter). “I was surprised when I saw that there was no interaction between task performance, vocation, and life satisfaction; and then I thought that maybe some people’s lives take up so much of their time that, in terms of task performance, they do the minimum and just enough to make a living so that then they can dedicate their time to the rest of their life, which is what interests you the most” (psychology practice/therapist).

One participant started talking about the accuracy of the models, reminding the group members that the theoretical models are probabilistic: “They are not determinist models that can say what always happens: they are probabilistic models [referring to my calling and performance model] (...). In general, there are probabilistic tendencies that

go in one direction (...). There will be people that are satisfied with their lives who are bad workers: why not?" (university/head of social psychology department). The same expert continued to argue that calling is a privilege that not everybody can afford: "This is a bourgeois issue, there are a lot of people who have a job and aspire to jobs that are not the jobs of their lives, and it is clear that they do not aspire to this, but in their lives there is not only work; and their life purpose is not realized through their job. This is sad, too. In general, we spend eight hours working (...), but there are people that cannot achieve the job of their lives; then their sources of happiness, their sources of well-being and life purpose are not found in their jobs, they are located in another place, luckily... So, clearly, there must be people who experience satisfaction with their life because they have excellent relations with their partners, family, friends (...) although their job is a disaster" (university/head of social psychology department). Along similar lines with this, another participant added: "The sum of the sources of well-being would give overall satisfaction, and it depends on the importance you give to your occupation or to your family (which may have a higher value attached to it than that attached to your occupation) and then you have life satisfaction, but this is one of the other sources, obviously (...). And a calling can be affected when you have problems at home, with your family, illness... everything is affected by everything" (NGO/project manager). "But, in this case, it is difficult for the person to exhibit OCB [referring to when the other things are not functioning]" (national services company/HR and quality manager).

Negative aspects

The experts noted that a calling is not exempt from negative effects: "A calling and task performance can share something that is very interesting: workaholism" (research-consultancy/professor-recruiter). "Workaholics flee from uncertainties in life that do not have as much structure as a job has" (university/professor-researcher).

“Also, there will be a link between work-life-balance and a calling, in the way that people with a calling in their professional life can have a poor work-life-balance (...) as sometimes they may flee from a not very satisfactory life, through complete and absolute professional dedication to their job. Also, they find a calling because this is the only escape, as they do not find energy or satisfaction in their other activity” (healthcare/therapist-recruiter). One participant came up with an example: “The painter or sculptor who only lives for their work (...). Maybe they satisfy all their needs through painting and sculpting” (NGO/project manager). Another expert mentioned another example: “A music teacher, orchestra conductor (...). There are many variables that affect whether you perform well, not only your happiness and your purpose” (career counseling-personal branding/counselor-professor).

Later on, two participants discussed the relation between using work for escaping from a bad life and vice versa, escaping from work through a richer life: “There are jobs with a set design, jobs that could perfectly well be automated, jobs in which the working climate is a disaster (...). So, their well-being in their lives is not only going to be from their jobs, as human beings we are adaptive” (university/head of social psychology department). “But I think that the person is a whole, as everything is integrated. (...) If one has a mentality of working from 9am to 2pm and wants to paint in the afternoons, for instance, or lives in a place by the sea and goes sailing in their boat, or fishing, ... If their job fulfilled them, then would they be happier if this purpose were integrated into their job? They would be fulfilled. I think that work may dignify people or not, depending on the mentality you have; and it is also true that work can be therapy and an escape, too. Not only can you escape from work, but you can also escape from other things at work, as you enjoy it” (business school/executive director, coaching unit).

5. *But what seems to be the case is that people who have found their calling are more satisfied with their lives, and more inclined to help their organization and coworkers through this extra effort. What could be the motivation for this? Do you know of any examples?*

Job content related to your calling

For some participants, helping others and the organization is more closely linked to a calling than to task performance, and produces more satisfaction: “However, in the extra-role sphere, there you can do what you consider right. That is to say, you can practice whatever makes you happy without restrictions, while your job description tells you what you have to do, but you also have a set of restrictions on what you have to do” (research-consultancy/professor-recruiter). “Then what I do is to help others, to perform tasks that are not included in my job description, but I consider that they are more worthwhile tasks and they enrich me more (...). This leads to me being more satisfied when I help others but having less dedication to my work” (university/professor-researcher). “I understand that you are more productive in the bits of your work that are more closely related to your calling. An example: when I have a child with problems, I start to help their whole family, and this represents something extra. And I do it with satisfaction, as this is part of my calling. However, when I must perform bureaucratic tasks, as they are not a part of my calling, I do not dedicate extra effort to them, as I do not like them” (high school/head of occupational counseling department).

6. *Finally, do you think that this research could have considered more variables (concepts) in the model than those that I cover here?*

The responses from the participants can be classified as internal (within individuals) and external (outside individuals).

Internal variables

From the first focus group, I first summarized some variables mentioned during the discussion: job-crafting, personality, beliefs. Then, the participants continued brainstorming: “Self-efficacy perception (if I see that I perform my tasks well, this leads me into the discovery of my calling) (...), competencies, training, motivation, and engagement. Job-crafting can be useful to discuss the results, but indirectly it is already included in the model” (university/professor-researcher). “The possible influence (...) of age, (...). Normally, the second half of life is the time when you start wondering if what you are doing is what you really wanted to do?” (career counseling-personal branding/counselor-professor).

External variables

One expert said that both internal and external factors should be considered, such as the pandemic that can clearly affect one’s calling, and war, for instance (executive search-corporate entrepreneurship/headhunter-business consultant).

“Maybe this is the subject of another dissertation, but I would like to consider the preceding stage when the calling arises: if there is any correlation for instance between the leadership style you encounter in the company, or the education you have received; a link with the environment in which you have grown up, the friends you have related to, and the existence of a calling. That is to say, whether a calling responds to a stimulus or is something one has inside and develops on one’s own” (national services company/HR and quality manager). One academic responded to this question by saying: “This sounds like the role models the person has or is developing” (university/head of social psychology department). Another participant addressed a question to the head of the psychology department: “Is there any relation between the number of people and hierarchy?” (career counseling-personal branding/counselor-professor). “With this design, a causality mechanism cannot be revealed”, he replied.

7. *Do you think that this research has any practical implications for organizations? For instance?*

Recruiting

The participants found it very interesting to consider assessing calling while appraising applicants or employees: “In this sense, organizations can take major advantage of this, even when evaluating applicants, for instance. An applicant who has achieved a more rational realization of their calling and has been able to transform it, they have been able to reflect on it and they have devised a scheme, a personal roadmap. Probably they can fit into a job better, and also they will be more adjusted to what this job is going to ask of them, even from a developmental viewpoint within the company. That is to say, from the position in which they join the organization and from where they should go on during their time in the organization” (research-consultancy/professor-recruiter). “In recruiting, in job interviews (...) [it is important] to listen to a person when they join a company to see what their dreams are, what they are pursuing, what you are going to offer. I think that the selection team is key in the sense that, if applicants have a calling, they may develop it” (healthcare/therapist-recruiter). “I have been involved in recruiting for 17 years and I have always been searching for people with a calling, as it is what I love. Between one applicant and the next, I have always decided in favor of the one with a calling, placing it far above their experience or education, as I want applicants who could last in the company (...). If the person is not motivated, their performance drops off after selection” (NGO/project manager). “We started from the idea that it is good for most of the people in the company to have a calling, which is a doubtful base. But, well, if things were like this, I believe that the most direct utility—if we believe that people with a calling perform their tasks and exhibit OCB (...)—is to start by identifying calling in the recruiting

processes to try to incorporate the maximum number of people with this characteristic (national services company/HR and quality manager). Another participant also added promotion selection in the evaluation of calling: “I also think we should consider them [referring to people with a calling] in recruiting and promotion programs (...). I can see this in the shining eyes of the applicant when they see themselves in the job: this person has already gained an extra point” (career counseling-personal branding/counselor-professor). “Also, the contagiousness of their excitement when they are explaining to you anything” (NGO/project manager).

Organizational design

Knowing the calling a person has can be useful when tailoring a job so that the task distribution matches the interests of the employee as much as possible and in this way employee satisfaction is maximized as are operational aspects. Experts asserted: “And of course, from the point of view of HR, helping people to clarify what they want, and to adjust (...) from the same individual, but systemically linked to the organization to develop him/herself and his/her job position, will certainly improve a lot of operational aspects and organizational satisfaction” (research-consultancy/professor-recruiter). “I have a management position and I manage a relatively big team, and in practice, with those I work with, I always take into account what motivates the other person the most, what it is that he/she is going to do best, how fast you are going to get a result, and in the end, when you delegate tasks and functions and you share projects, I try to be interested in the calling of my team members, and I assign tasks according to this” (multinational recruiting company/senior director).

Career development

In the same way, the experts considered the identification and development of a calling to have the potential to be a useful tool in career counseling, coaching, life trajectories design, mobility within the company, etc. One participant said that maybe individuals and corporations could use coaching or any other technique; and he continued saying: “People should clarify and rationalize a calling to convert it into something, an abstract impulse, into a trajectory with realistic objectives” (research-consultancy/professor-recruiter).

Again, the issue of discovering your calling in order to realize potential emerged, so companies should design career plans to develop that potential talent: “On the assumption that an employee discovers that they are good at something this awakens their calling, companies should help employees through a plan of talent development or training or career plans” (forensic psychology/forensic psychologist). “In studies of educative and professional orientation counseling, we always start with self-knowledge” (high school/head of occupational counseling department). “And, in internal promotion or mobility within the company, I think a person with a calling is going to be more committed and is more prone to be promoted than another without that calling” (NGO/project manager).

Training

“A calling should be something that is discussed in schools, to educate kids in what a calling is” (national outplacement company/partner-director).

Performance

Some experts pointed out the huge possibilities of implementing calling programs in companies in order to enhance employee performance and company productivity: “Organizations should be interested in what callings their employees have, in order to boost and improve the productivity of their employees (...). This has already

been applied, but in a very unstructured way, without thorough knowledge. We do not know how to do it effectively, therefore I think that M [addressing me], you have an enormous opportunity to introduce this project and this training to directors who manage teams in order to boost the productivity of those teams” (multinational recruiting company/senior director). “Yes, clearly”, asserted another expert (university/professor-researcher).

8. This was an extra question addressed specifically to the academic sector of the first focus group who had seen the data analysis (of both the direct and indirect effects present in the research model) in response to their requirements:

Why, when life satisfaction mediates performance, is the impact reduced?

One academic started differentiating between two types of job-crafting strategies to explain the results: “And, another curious thing is that just OCB is mediated by life satisfaction. This is to say, I have a calling, this makes me more satisfied with my life, and this makes me want to help others and to adopt extra-role behaviors. However, a calling that leads me to be more satisfied with my life does not improve my task performance. That is to say that we have two different branches: task crafting, on one hand, and relational crafting and the meaning of work, on the other, the cognitive side of things (...). There are two different ways to improve the work context” (university/professor-researcher).

Another academic explained the variable impact on the mediated effects mentioned above: “The bigger the variation in life satisfaction, the more the indirect effect that a calling has on the two other variables will be reduced. Whilst it [referring to life satisfaction] resembles more closely the other two variables, its impact will be less. But I think that you are introducing another source of variability between two variables that already have their own” (research-consultancy/professor-recruiter). “Remember

that you have measured the mediation variables in the same time frame, therefore you can say that they are related to each other, but you could not say that one is the antecedent of the other or that they have a causal relation, as you do not know this. Maybe, life satisfaction is what brings you to have a calling, and not the other way around. You have put the order as it theoretically makes sense to you, but temporarily you have not measured it in this order, and so you cannot be sure that the relations are with the arrows in this direction or the opposite one (...). Another possibility is to test the effect of life satisfaction and OCB, both as mediators between calling and IRB. The things you mentioned above can be ideas for further research or limitations. The rest of the participants of this focus group have already said that intuitively the relations seem to be circular and multicausal” (university/professor-researcher). The other scholar clarified possible shapes of this distribution: “We have to take into account that those models are linear, so they assume the variables are related to each other in the sense that as one increases more and more so does the other, and when one decreases, so does the other, but from a lineal structural perspective. However, the relations could be nonlinear. It could be that in one part of the distribution they have a certain type of relation, while in another part that relation is weaker, and in another part it is stronger. (...) So, you have to say that your research is limited to these types of methodologies and to variables defined in this way, and to this sample or study group, related to other previous studies” (research-consultancy/professor-recruiter). Hypothesis 4 was mostly supported by the experts, hypotheses 5 and 7 were supported, and hypotheses 3 and 6 were only partially supported. See Table 25 for the relationship between the research questions put to the panel of experts and the corresponding hypotheses. Questions 6 and 7 are not included in Table 25 as they are not related to any of the hypotheses.

Table 25*Research Questions for the Focus Groups Related to My Hypotheses*

Questions	Hip.	Supp/Ref
1. Our results indicate that people that have found calling at work are more productive performing the task included in their job description. Do you agree with this statement? Can you mention any practical example based on your professional experience?	H4	Mostly supported
2. The results also point out that employees with a presence of calling are more productive in organizational citizenship behavior (the "extra" effort for helping coworkers and the organization itself, which is not included in their job descriptions). Does this make sense for you? Can you give any practical example?	H5	Supported
3. Also, analysis showed that the presence of calling at work has a higher impact on organizational citizenship behavior (this extra dedication you help others at work) than on task performance (included in their job description). What do you think about this result? Can you share any example in this sense?	H4	Mostly supported
	H5	Supported
4. People that find calling at work are mores satisfied with their work. However, the fact that are more satisfied with their work does not lead necessarily to be more productive with their task performance. What do you think about this result? Can you share any example in this sense?	H3	Partly supported
	H6	Partly supported
5. But what it seems to be accomplished is that people that have found their calling are more satisfied with their lives, and more inclined to help their organization and the rest of coworkers with this extra effort. What it could be the motive? Do you know any example?	H3	Partly supported
	H7	Supported

5.4 Comparison of the Groups

I present the results separately for each of the three subscales of perceiving a calling (presence): transcendent summons, purposeful work, and prosocial orientation. Table 26 shows the detail of the control variables. In Table 27 there are the H Kruskal-Wallis and Mann-Whitney U analyses for perceiving a calling (presence). Table 28 summarizes the significant differences from Table 27. Finally, Tables 29, 30, 31 include the Mann-Whitney U analyses per each subscale when Kruskal Wallis had shown significance.

Table 26*Description of the Classificatory Variables*

Factor	Classificatory variables	Group number
Gender	Male	1
	Female	2
	Other	3
Age	< 25 years old	1
	Between 25 and 45 years old	2
	> 45 years old	3
Marital Status	Single	1
	Married or similar	2
	Separated, divorced, widowed	2
Education	Only primary/secondary education	1
	Some further education	2
	University graduate	3
	Master's degree or doctorate	4
Socioeconomic status	Working class	1
	Middle class	2
	Upper-middle class	3
	Upper class	4
Leadership position	Directors	1
	Managers	2
	Specialists, university graduates, managerial assistants	3
	Skilled employees	4
	Unskilled employees	5
	Others	6
Seniority in the company	< 1 year	1
	Between 1 and 3 years	2
	> 3 years and < 10 years	3
	> 10 years	4
Subordinates	Yes	1
	No	2
Spirituality (Spirituality is a core area in your life?)	Strongly disagree	1
	Disagree	2
	Neither agree nor disagree	3
	Agree	4
	Strongly agree	5
Type of company	Mainstream companies	1
	Prosocial companies	2
Company sector	Private company	1
	Public company	2
	Foundations, NGOs or others	3

Table 27*Relationships between Perceiving a Calling (presence) and the Classificatory Variables**(H Kruskal-Wallis and Mann-Whitney U)*

Dependent variable	Factor	Total n	Statistic	<i>p</i>
Perceiving a calling (presence)_transcendent summons	Gender**	547	<i>U</i> = 27889.5	0.00
	Age **	548	χ^2 = 14.30	0.001
	Marital Status	548	χ^2 = 1.04	0.59
	Education	548	χ^2 = 5.40	0.15
	Socioeconomic status	546	χ^2 = 1.59	0.45
	Leadership position *	548	χ^2 = 13.74	0.02
	Time working in the company	548	χ^2 = 3.17	0.37
	Subordinates	548	<i>U</i> = 30410.5	0.75
	Spirituality **	548	χ^2 = 109.29	0.00
	Type of company **	548	<i>U</i> = 29563.5	0.001
	Company sector **	548	χ^2 = 11.20	0.004
	Perceiving a calling (presence)_purposeful work	Gender	547	<i>U</i> = 32835
Age		548	χ^2 = 4.29	0.106
Marital Status		548	χ^2 = 3.92	0.14
Education *		548	χ^2 = 9.80	0.02
Socioeconomic status		546	χ^2 = 1.42	0.49
Leadership position **		548	χ^2 = 18.16	0.003
Time working in the company		548	χ^2 = 1.82	0.61
Subordinates **		548	<i>U</i> = 25113	0.001
Spirituality **		548	χ^2 = 43.71	0.00
Type of company **		548	<i>U</i> = 26825.5	0.00
Company sector **		548	χ^2 = 16.9	0.00
Perceiving a calling (presence)_prosocial orientation		Gender *	547	<i>U</i> = 31327.5
	Age	548	χ^2 = 4.08	0.13
	Marital Status	548	χ^2 = 2.69	0.26
	Education	548	χ^2 = 7.37	0.06
	Socioeconomic status	546	χ^2 = 1.20	0.55
	Leadership position *	548	χ^2 = 14.63	0.012
	Time working in the company	548	χ^2 = 7.19	0.07
	Subordinates	548	<i>U</i> = 29182.5	0.30
	Spirituality **	548	χ^2 = 57.92	0.00
	Type of company **	548	<i>U</i> = 17428.5	0.00
	Company sector **	548	χ^2 = 52.67	0.00

Note. Significant at: *, $p < 0.05$; **, $p < 0.01$.

Table 28

Summary of the Significant Differences Between Perceiving a Calling (presence) and the Classificatory Variables (Kruskal-Wallis H and Mann-Whitney U)

Dependent variable	Factor	Total n	Statistic	<i>p</i>
Perceiving a calling (presence)_transcendent summons				
	Gender**	547	<i>U</i> = 27889.5	0.00
	Age **	548	$\chi^2=$ 14.30	0.001
	Leadership position *	548	$\chi^2=$ 13.74	0.02
	Spirituality **	548	$\chi^2=$ 109.29	0.00
	Type of company **	548	<i>U</i> = 29563.5	0.001
	Company sector **	548	$\chi^2=$ 11.20	0.004
Perceiving a calling (presence)_purposeful work				
	Education *	548	$\chi^2=$ 9.80	0.02
	Leadership position **	548	$\chi^2=$ 18.16	0.003
	Subordinates **	548	<i>U</i> = 25113	0.001
	Spirituality **	548	$\chi^2=$ 43.71	0.00
	Type of company **	548	<i>U</i> = 26825.5	0.00
	Company sector **	548	$\chi^2=$ 16.9	0.00
Perceiving a calling (presence)_prosocial orientation				
	Gender *	547	<i>U</i> = 31327.5	0.03
	Leadership position *	548	$\chi^2=$ 14.63	0.012
	Spirituality **	548	$\chi^2=$ 57.92	0.00
	Type of company **	548	<i>U</i> = 17428.5	0.00
	Company sector **	548	$\chi^2=$ 52.67	0.00

Note. Significant at: *, $p < 0.05$; **, $p < 0.01$.

Perceiving a calling (presence)_ transcendent summons. (Table 29)

Significant gender differences were found ($U = 27889.5, p = 0.00, r = 0.18$) where men scored lower than women (averages for groups 1 and 2 were 238.9 and 295.2, respectively). The intensity of the effect is small. There was one participant in the gender group category “other” who was not considered for these comparisons.

Regarding age ($U = 26232.5, p = 0.00, r = 0.16$), there were significant differences with small effects between the groups: between 25 and 45 years old, and > 45 years old (averages of 250.2 and 301.5, respectively), with participants older than 45 scoring higher.

In terms of leadership position, directors scored higher than managers ($U = 404.5, p = 0.04, r = 0.22$) with averages of 54.2 and 40.9, respectively; specialists, graduates, managerial assistants ($U = 1240.5, p = 0.01, r = 0.16$) with averages of 167 and 121.4, respectively; and qualified employees ($U = 930.5, p = 0.02, r = 0.17$) with averages of 120.3 and 89.1, respectively. All those relationships had a small effect size. The category of “others” scored higher than managers (averages of 60.5 and 48.5, respectively) ($U = 929, p = 0.05, r = 0.19$); specialists, graduates and managerial assistants (averages of 161.6 and 129.3, respectively) ($U = 3060.5, p = 0.02, r = 0.14$); and qualified (averages of 119.9 and 97, respectively) ($U = 2244.5, p = 0.03, r = 0.15$). Again, all of these differences were with a small effect.

Concerning spirituality, the higher participants scored in this variable, the higher the average of this group was in comparison with other groups, (U from 119.5 to 5758.5, p from 0.03 to 0.00, r from 0.14 to 0.57) with some of them showing a strong effect.

Participants from prosocial companies scored higher than those from mainstream companies in perceiving a calling (presence)_ transcendent summons

(averages of 303.2 and 256.3, respectively), with a small effect ($U = 29563.5$, $p = 0.001$, $r = 0.15$).

There were significant differences of small effect when comparing foundations, NGOs, or others with either public or private companies, with Foundations, NGOs, or others scoring higher. Specifically, foundations, NGOs or others, versus private companies ($U = 7690.5$, $p = 0.001$, $r = 0.15$) had averages of 295.2 and 228.8, respectively; whereas foundations, NGOs or others versus public companies had averages of 74 for foundations, NGOs or others, compared to 58.2 for public companies ($U = 1477$, $p = 0.02$, $r = 0.21$).

Table 29*Group Comparison of the Classificatory Variables for Perceiving a Calling (presence)_ transcendent summons*

Groups compared	n1	n2	Total n	Average range 1	Sum of ranges 1	Average range 2	Sum of ranges 2	U	<i>p</i>	<i>SE</i>
Gender										
Male/Female **	206	341	547	238.89	49210.5	295.21	100667.5	27889.5	0.00	0.18
Age										
Between 25 and 45 years old/> 45 years old **	349	186	535	250.16	87307.5	301.47	56072.5	26232.5	0.00	0.16
Leadership position										
Directors/Managers *	17	69	86	54.21	921.5	40.86	2819.5	404.5	0.04	0.22
Directors/Specialists, etc. *	17	231	248	167.03	2839.5	121.37	28036.5	1240.5	0.01	0.16
Directors/Skilled employees *	17	166	183	120.26	2044.5	89.11	14791.5	930.5	0.02	0.17
Mangers/Others	69	35	104	48.46	3344	60.46	2116	929	0.05	0.19
Specialists, etc. /Others *	231	35	266	129.25	29856.5	161.56	5654.5	3060.5	0.02	0.14
Skilled employees/Others *	166	35	201	97.02	16105.5	119.87	4195.5	2244.5	0.03	0.15
Spirituality										
Strongly disagree/Disagree **	157	95	252	112.25	17624	150.04	14254	5221	0.00	0.26
Strongly disagree/Neither agree nor disagree **	157	146	303	121.65	19098.5	184.64	26957.5	6695.5	0.00	0.37
Strongly disagree/Agree **	157	93	250	100.32	15749.5	168.02	15625.5	3346.5	0.00	0.47
Strongly disagree/Strongly agree **	157	57	214	87.08	13671	163.75	9334	1268	0.00	0.57
Disagree/Neither agree nor disagree *	95	146	241	108.62	10318.5	129.06	18842.5	5758.5	0.02	0.14
Disagree/Agree **	95	93	188	79.92	7592.5	109.39	10173.5	3032.5	0.00	0.27
Disagree/Strongly agree **	95	57	152	60.58	5755.5	103.03	5872.5	1195.5	0.00	0.47
Neither agree nor disagree/Agree *	146	93	239	112.47	16420.5	131.82	12259.5	5689.5	0.03	0.14
Neither agree nor disagree/Strongly agree **	146	57	203	89.77	13106.5	133.32	7599.5	2375.5	0.00	0.34
Agree/Strongly agree **	93	57	150	67.28	6257	88.91	5068	1886	0.003	0.24
Type of company										
Mainstream companies/prosocial companies **	335	213	548	256.25	85843.5	303.2	64582.5	29563.5	0.001	0.15
Company sector										
Private company/Foundations. NGO or others **	420	51	471	228.81	96100.5	295.21	15055.5	7690.5	0.001	0.15
Public companies/Foundations. NGO or others *	77	51	128	58.18	4480	74.04	3776	1477	0.02	0.21

Note. Only shows significant analyses. Significant at: *, $p < 0.05$; **, $p < 0.01$.

Perceiving a calling (presence) _purposeful work. (Table 30)

There were significant differences in education only when comparing the category of “some further education” with graduates or with people with master’s degrees or doctors ($U = 13541$ and 6542.5 , $p = 0.003$ and 0.03 , $r = 0.15$ and 0.14 , respectively), with averages of 199.6 for graduates versus 166.3 for some further education; and 138.9 for master’s degrees and doctors versus 118.3 for some further education; with some further education always scoring lower. These were all effects with a small intensity.

Regarding leadership position, skilled employees (...) scored lower than directors (averages of 89.2 and 119.4 , respectively) ($U = 944.5$, $p = 0.03$, $r = 0.21$), managers (averages of 109.8 and 137.8 , respectively) ($U = 4361.5$, $p = 0.004$, $r = 0.19$), and specialists, graduates, management assistants (averages of 175 and 216.2) ($U = 15196$, $p = 0.00$, $r = 0.18$). In contrast, unskilled employees ranked higher than skilled employees (118.7 versus 94.9 on average, respectively), ($U = 1885$, $p = 0.03$, $r = 0.15$). All the effects had a small intensity.

Participants who had subordinates reporting to them scored higher (average of 311.1) than the ones without staff (average of 259.6) showing a small effect ($U = 25113$, $p = 0.001$, $r = 0.15$).

As happened with perceiving a calling (presence)_transcendent summons, when comparing participants with a higher level of spirituality to those with less spirituality or none, the former scored higher (U from 1719.5 to 9193 , p from 0.008 to 0.00 , r from 0.17 to 0.35), with some of these being intermediate effects.

There were significant differences of low intensity between prosocial companies and mainstream companies: the former scoring higher in perceiving a calling

(presence)_purposeful work (averages of 316.1 and 248.1) with $U = 26825.5$, p of 0.00, and r of 0.5: an intermediate effect.

Private companies scored lower than both public companies and foundations, NGOs or others (averages of 241.9 compared to 287.6 when comparing private companies with public ones; averages of 228.4 and 298.5, comparing private companies with foundations, etc.: $U = 13195$, $p = 0.01$, $r = 0.12$; and $U = 7525$, $p = 0.001$, $r = 0.16$, for the respective pairs of comparisons. Both comparisons had a small effect.

Table 30*Group Comparison of the Classificatory Variables for Perceiving a calling (presence)_purposeful work*

Groups compared	n1	n2	Total n	Average range 1	Sum of ranges 1	Average range 2	Sum of ranges 2	U	p	SE
Education										
Some further education/University graduate **	146	226	372	166.25	24272	199.58	45106	13541	0.003	0.15
Some further education/Master's degree or Doctorate *	146	107	253	118.31	17273.5	138.86	14857.5	6542.5	0.03	0.14
Leadership position										
Directors/Skilled employees *	17	166	183	119.44	2030.5	89.19	14805.5	944.5	0.03	0.21
Managers/Skilled employees **	69	166	235	137.79	9507.5	109.77	18222.5	4361.5	0.004	0.19
Specialists etc./Skilled employees **	231	166	397	216.22	49946	175.04	29057	15196	0.00	0.18
Skilled employees/Unskilled employees *	166	30	196	94.86	15746	118.67	3560	1885	0.03	0.15
Subordinates										
Yes/No **	159	389	548	311.06	49458	259.56	100968	25113	0.001	0.15
Spirituality										
Strongly disagree/Neither agree nor disagree **	157	146	303	137.55	21596	167.53	24460	9193	0.003	0.17
Strongly disagree/Agree **	157	93	250	108.06	16965.5	154.94	14409.5	4562.5	0.00	0.31
Strongly disagree/Strongly agree **	157	57	214	94.38	14817.5	143.64	8187.5	2414.5	0.00	0.35
Disagree/Agree **	95	93	188	82.21	7810	107.05	9956	3250	0.002	0.23
Disagree/Strongly agree **	95	57	152	66.1	6279.5	93.83	5348.5	1719.5	0.00	0.31
Neither agree nor disagree/Agree **	146	93	239	110.52	16136.5	134.88	12543.5	5405.5	0.008	0.17
Neither agree nor disagree/ Strongly agree **	146	57	203	92.83	13553	125.49	7153	2822	0.00	0.25
Type of company										
Mainstream companies/prosocial companies**	335	213	548	248.08	83105.5	316.06	67320.5	26825.5	0.00	0.15
Company sector										
Private company/Public company *	420	77	497	241.92	101605	287.64	22148	13195	0.01	0.12
Private company/Foundations, NGOs or others **	420	51	471	228.42	95935	298.45	15221	7525	0.001	0.16

Note. Only shows significant analysis. Significant at: *, $p < 0.05$; **, $p < 0.01$.

Perceiving a calling (presence)_ prosocial orientation. (Table 31)

Women scored higher in prosocial orientation than men with an average range of 285.1 versus 255.6 ($U = 31327.5$, $p = 0.03$, $r = 0.09$) and with a small effect.

I found a small significant effect in the leadership position. The differences were between skilled employees and both managers ($U = 4689.5$, $p = 0.03$, $r = 0.14$) and specialists, graduates, managements assistants ($U = 15190.5$, $p = 0.00$, $r = 0.18$). In both cases, skilled employees scored lower than the other two groups. The dissimilarities of the averages for the comparison of managers and skilled employees are respectively: 133 and 111.8, with those for specialists, graduates, management assistants versus skilled employees of 216.2 and 175. In contrast, skilled employees scored lower in perceiving a calling (presence)_ prosocial orientation than unqualified employees (averages of 94.5 and 120.7, respectively), with: U of 1824, p of 0.02, and r of 0.17.

As happened in the two previous subscales of perceiving a calling (presence) analyzed, spirituality revealed a significance from small to intermediate of the effects when comparing groups of people with different opinions about how important spirituality is to them (U from 1488 to 8672.5, p from 0.03 to 0.00, r from 0.14 to 0.39).

Employees working for prosocial companies ranked higher (average of 360.2) than participants from mainstream companies (average of 220) and ($U = 17428.5$, $p = 0.00$, $r = 0.48$) with a medium effect.

Finally, foundations, NGOs, or other such organizations ranked higher than both private and public companies. Specifically, foundations, NGOs, or others versus private companies (averages of 344.4 and 222.8, respectively), ($U = 5182.5$, $p = 0.00$, $r = 0.28$), and foundations versus public companies (averages of 73.7 and 58.4, respectively), ($U = 1495.5$, $p = 0.02$, $r = 0.20$). In line with this, public companies scored higher in

prosocial orientation than private companies (averages of 320.1 and 236, respectively), ($U = 10692$, $p = 0.00$, $r = 0.27$), with all these effects being small.

Table 31*Group comparison of the Classificatory Variables for Perceiving a calling (presence) _ prosocial orientation*

Groups compared	n1	n2	Total n	Average range 1	Sum of ranges 1	Average range 2	Sum of ranges 2	U	p	SE
Gender										
Male/Female *	206	341	547	255.58	52648.5	285.13	97229.5	31327.5	0.03	0.09
Leadership position										
Managers/Skilled employees *	69	166	235	133.04	9179.5	111.75	18550.5	4689.5	0.03	0.14
Specialists, etc./Skilled employees **	231	166	397	216.24	49951.5	175.01	29051.5	15190.5	0.00	0.18
Skilled employees/Unskilled employees *	166	30	196	94.49	15685	120.7	3621	1824	0.02	0.17
Spirituality										
Strongly disagree/Neither agree nor disagree **	157	146	303	134.24	21075.5	171.1	24980.5	8672.5	0.00	0.21
Strongly disagree/Agree **	157	93	250	105.32	16536	159.56	14839	4133	0.00	0.36
Strongly disagree/Strongly agree **	157	57	214	92.79	14568	148.02	8437	2165	0.00	0.39
Disagree/Neither agree nor disagree *	95	146	241	108.95	10350	128.84	18811	5790	0.03	0.14
Disagree/Agree **	95	93	188	78.22	7430.5	111.13	10335.5	2870.5	0.00	0.30
Disagree/Strongly agree **	95	57	152	63.66	6048	97.89	5580	1488	0.00	0.38
Neither agree nor disagree/Agree *	146	93	239	112.25	16388.5	132.17	12291.5	5657.5	0.03	0.14
Neither agree nor disagree/ Strongly agree **	146	57	203	92.7	13533.5	125.83	7172.5	2802.5	0.00	0.25
Agree/Strongly agree *	93	57	150	69.34	6448.5	85.55	4876.5	2077.5	0.03	0.18
Type of company										
Mainstream companies/Social companies **	335	213	548	220.03	73708.5	360.18	76717.5	17428.5	0.00	0,43
Company sector										
Private company/Public company **	420	77	497	235.96	99102	320.14	24651	10692	0.00	0,27
Private company/Foundations, NGOs or others **	420	51	471	222.84	93592.5	344.38	17563.5	5182.5	0.00	0,28
Public company/Foundations, NGOs or others *	77	51	128	58.42	4498.5	73.68	3757.5	1495.5	0.02	0,20

Note. Only shows significant analysis. Significant at: *, p < 0.05; **, p < 0.01.

When linking these findings with the correspondent hypotheses, I can conclude the following:

H₁₂: There are no significant differences in the presence of a calling between sexes.

I reject the null hypothesis for the transcendent summons and prosocial orientation subscales, and accepting it for the purposeful work subscale.

H₁₃: There are no significant differences in the presence of a calling across age.

I reject the null hypothesis for transcendent summons, and accept it for purposeful work and prosocial orientation.

H₁₄: There are no significant differences in the presence of a calling according to marital status.

I accept the null hypothesis for all the subscales.

H₁₅: There are no significant differences in the presence of a calling related to educational level.

I reject the null hypothesis for purposeful work, accepting it for transcendent summons and prosocial orientation.

H₁₆: There are no significant differences in the presence of a calling according to socioeconomic status.

I accept the null hypothesis for all the subscales.

H₁₇: There are no significant differences in the presence of a calling with regard to leadership positions.

I reject the null hypothesis for all the subscales.

H₁₈: There are no significant differences in the presence of a calling related to time working in the company.

I accept the null hypothesis for all the subscales.

H₁₉: There are no significant differences in the presence of a calling depending on subordinates.

I reject the null hypothesis for purposeful work, and accept it for transcendent summons and prosocial orientation.

H₂₀: There are no significant differences in the presence of a calling depending on spirituality.

I reject the null hypothesis for all the subscales.

H₂₁: There are no significant differences in the presence of a calling across the type of company.

I reject the null hypothesis for all the subscales.

H₂₂: There are no significant differences in the presence of a calling with regard to the company sector.

I reject the null hypothesis for all the subscales.

Chapter 6: Discussion

6.1 Evaluation of the Validated Scales

All the scales I used in this study were successfully validated, thereby guaranteeing the validity and reliability of my subsequent data analysis. As mentioned in Section 3.2, validation of the scales in Spanish was a necessary stage in order to examine the relationship between calling and productivity at work, as there were no scales in this language. Therefore, my study provides Spanish scholars with three new scales which can be used for further empirical research in this unexplored area.

6.2 Quantitative Research Model Evaluation

6.2.1. Direct Effects

My first hypothesis was confirmed: in effect, one may perceive the presence of a calling because after having been searching for it. Therefore, perceiving a calling (search) predicts perceiving a calling (presence). In the WCT, perceiving a calling is considered as one variable with two subscales (search and presence), indicating that the presence of calling begins with the search for it.

However, it is not necessary to have been searching for a calling to find one. For instance, the sense of calling can also come from the experience of having found meaning in one's job (proposition 9 of the WCT). The sense-making theory (Dervin, 1998) also helps to explain the significance that individuals attach to what happens to them, as I already explain in the section where I consider my hypotheses. Consequently, my second hypothesis was also confirmed: the meaning of work predicts perceiving the presence of a calling.

The sense of a calling brings purpose and meaning; and not only to one's job, but to one's entire life, seeing how important work is for most people. Considering that individuals can spend most of their waking time working, we can expect that perceiving

a calling (presence) may well affect their satisfaction in the whole of life globally. Since both concepts are so complex and subject to different interpretations from individuals, some authors consider that this relationship could be a direct one, whereas others believe it is mediated or moderated by other variables. In my study, I wanted to test this direct relationship. My results were in agreement with those of Duffy et al. (2012); Steger and Dik (2009); Torrey and Duffy (2012); Wrzesniewski et al. (1997), and contrary to Hirschi (2011). The WCT includes the output of a calling as job satisfaction (proposition 20) but not as life satisfaction, when in fact the authors mentioned in their paper the relationship between calling and life satisfaction. So, I suggest that life satisfaction could be included in the model as another outcome. As expected, the third hypothesis, which states that perceiving a calling (presence) predicts life satisfaction, was also confirmed.

Profusely theoretical frameworks justify the direct connection between the sense of calling and in-role behavior. Such in the case of the job characteristic theory (Hackman & Oldham, 1975) which talks about task significance, or the self-determination theory (Gagné & Deci, 2005) which mentions autonomous motivation (a joyful and meaningful job) or controlled motivation (a sense of duty), as I discuss in the hypotheses section above. In its proposition 21, the WCT establishes that individuals who are living a calling will have better job performance, considering living a calling as an outcome of perceiving a calling, but does not establish a direct relationship among those variables. Some authors (Bunderson & Thompson, 2009; Cardador & Caza, 2012; Elangovan et al., 2010) highlighted the fact that individuals with a calling put more effort into their tasks. My results support those of Kim et al. (2018) and Lee et al. (2018) and diverge from Park et al. (2016), in the sense that perceiving the presence of a calling predicts in-role behavior, as assumed in my fourth hypothesis. Consequently,

individuals with a sense of calling will be more motivated and engaged, and will therefore perform their tasks better.

It could have been expected that my fifth hypothesis, which postulates that perceiving the presence of a calling predicts organizational citizenship behavior, would be confirmed, as a calling has one component—prosocial motivation—which is aligned with one of the main factors of organizational citizenship behavior: altruism. When people feel passionate about their work and feel that they have been called to it, this gives them a sense of purpose and prosocial motivation; therefore, they are more likely to accomplish objectives that are not necessarily included in their job description. As I review in the hypothesis section above, the work of many authors supports this relationship (Bellah et al., 1985; Conklin, 2012; Elangovan et al., 2010; Grant, 2008; Sonnentag, 2015). Again, the WCT includes the impact of perceiving a calling (but in the original case mediated by living a calling) on job performance in proposition 21. My results confirm those of the three similar studies of calling and performance (Lee et al., 2018; Park et al., 2016; Rawat & Nadavulakere, 2015; Serow, 1994; Xie et al., 2017).

Jones (2006) demonstrated that life satisfaction increased the ability to predict in-role performance. Although laypeople and scholars have tried to demonstrate that happy people are more productive, since this famous theory was propounded in 1939 (Roethlisberger & Dickson), empirical results have been contradictory and have failed to prove this desirable association. Sonnentag (2015), in her meta-analysis of well-being, established a relationship between well-being and task performance.

Additionally, some previous studies have shown a positive and significant correlation between life satisfaction and in-role behavior, although they have not proved that the former can predict the latter (Edgar et al., 2015; Rode et al., 2005). In my case, my sixth

hypothesis was not confirmed; so, the fact that people are satisfied with their life does not predict better performance than that of people who are less satisfied with their lives.

When people are happier, they find themselves in a more favorable disposition to help others, which greatly contributes to both the goals of the organization and the development of their colleagues. This statement is supported by authors such as Grant and Berg (2011); and Sonnentag (2015). The WCT does not include the relationship between life satisfaction and job performance. Jones (2006) also demonstrated that life satisfaction increases the ability to predict extra-role job performance. This result, together with the literature, is in agreement with my seventh hypothesis that probes the relationship between life satisfaction and OCB, and which was also confirmed: I show that life satisfaction has a positive impact on OCB. Therefore, when someone is more satisfied with their life, they are much more likely to help others, so they will display more altruistic behaviors, which is one component of OCB. At the same time, that same person may comply with some organizational demands that are not strictly included in their job description.

6.2.2 Indirect Effects

My results indicate that one needs to perceive the presence of a calling in order to be satisfied in one's life, it is not enough simply to have been searching for that calling. So, my eighth hypothesis was supported. That hypothesis describes the path that starts with the search for a calling, is mediated by the presence of a calling and leads to higher life satisfaction. People who have been searching for a calling and finally find it, will be more satisfied in their lives. However, as my second hypothesis already demonstrates, there is an alternative way to arrive at the presence of calling: through finding meaning in one's job. Therefore, it seemed quite logical to assume that the presence of a calling would mediate the relationship between the meaning of work and

life satisfaction, confirming my ninth hypothesis. Moreover, the relationship between the presence of a calling and life satisfaction has been also demonstrated in hypothesis 3.

In my study, life satisfaction did not predict in-role behavior, but it does mediate the relationship between the search for a calling and in-role behavior. Consequently, my tenth hypothesis was confirmed. However, when life satisfaction was involved, it reduced the impact of the search for a calling, and reversed the sign of the relationship. Regarding the other type of job performance, OCB, life satisfaction mediated the relationship between the presence of a calling and OCB, thereby confirming my eleventh hypothesis. As happened with IRB, every time that life satisfaction was included in the partial indirect effects, it reversed the sign of the effect, suggesting a negative impact of life satisfaction on performance.

6.2.3 Overall Significance

In general, my hypothesized calling and performance model showed a good fit, with ten of my eleven hypotheses proving to be true. My model has empirically validated some of the criterion variables of the WCT (Duffy et al., 2018) which inspired it, although my model does not include living a calling, while it does include life satisfaction.

Overall, my results indicate that the search for a calling has a stronger effect on the presence of a calling than the meaning of work does, although the latter is also important. Perceiving the presence of a calling has an impact on life satisfaction, as the former has a great impact on the entire life of individuals. The influence of perceiving the presence of a calling is stronger on organizational citizenship behaviors than on in-role behavior, as prosocial orientation is an element shared by the perceived presence of

a calling and OCB. Life satisfaction impacts organizational citizenship behaviors but not in-role behavior.

There are two paths from searching for a calling to in-role behavior, and both of them are mediated by other variables. The first is mediated by the perceived presence of a calling, and the total impact from perceiving the search for a calling to in-role behavior is 0.089. The second has the presence of a calling and life satisfaction as mediators, resulting in a null total impact. In the same way, when the route to IRB starts from the meaning of work, it is preferable to go via the perceived presence of a calling than through life satisfaction. Comparing the two paths, although the meaning of work and the search for a calling are important starting points, the path that starts with the search for a calling is more relevant. This is logical, as the search and the presence of a calling are both subscales of perceiving a calling.

Again, as happened with IRB, to achieve organizational citizenship behavior, it is preferable to move from the search for a calling to the presence of a calling than to take a path that includes life satisfaction after the presence of a calling. When starting from the meaning of work, the path is stronger and clearer when it leads straight to the presence of a calling directly, rather than when it passes through life satisfaction. Again, although both the meaning of work and the search for a calling are important for achieving organizational citizenship behavior, the search for a calling is more significant. In both cases, every time life satisfaction intervenes, it reduces the impact.

6.3 Qualitative Research Model Evaluation: Focus Groups

The following discussion is structured around my research questions (categories) and the themes included in them which I gathered into larger classification groups.

1. Most of the participants agreed that employees with a calling may be more productive in terms of task performance. However, they considered that a calling on its

own does not explain this possible high level of task performance, as there are other prerequisites. These include skills, capacities, passions, and motivation, all of which drive an individual in the desire to acquire training that will enable them to do a better job and to be more committed and dedicated to their tasks. In turn, this will make them more productive. Kim et al. (2018) found that employees who were more committed showed better in-role behavior (IRB). Furthermore, all the experts stressed the importance of the coherence between your calling, skills and motivation on the one hand, and the job content, organizational resources, leadership, and company culture, on the other hand. This coherence is what some researchers call the person-environment fit (P-E fit) (Duffy et al., 2019), which indicates that employees with a calling think they have the capacity to choose jobs and companies that offer them a better fit. In this sense, Bakker (2018) also tested the importance of the so-called person-organization fit (P-O fit) on a model that included career development, feedback, job-crafting, and engagement. Kulik et al. (1987) talked about job characteristics as a way of improving the P-O fit.

One expert from the focus group also said that it would be important to differentiate between different types of tasks. However, another expert disagreed on this. Some authors have also made a distinction between the type of task and its effect on performance (Amabile, 1982; Grolnick & Social, 1987; McGraw & McCullers, 1979); so, as the former participant suggested, the effect on performance is more notable through complex tasks than with mundane ones.

One person said that we must ask ourselves what happens to an employee who is not performing the tasks that they would like to, as they do not have any sense of calling. Would they be a worse task performer? One participant highlighted the importance of asking yourself about the “whys” of your tasks, in order to be able to find a deeper meaning that connects you with your purpose. For instance, with your service

orientation, as another participant pointed out, the “whys” are related to meaningfulness defined as: “the value of a work goal or purpose, judged to the individual’s ideals or standards” (May et al., 2004, p. 11). The meaning of work is certainly closely related to a calling, as Steger et al. (2010) stated.

Likewise, participants linked calling with a mission, a purpose, and direction. In line with this, Dik and Duffy (2009) suggested a relationship between calling, purpose, and a personal mission.

Additionally, some of the experts also indicated the possible covariance of task performance and calling, as it could be possible that you discover your calling through positive reinforcement after having realized that you are good at your task. In this vein, in a sample of undergraduate students and using the CVQ instrument to measure calling as in my study, Domene (2012) showed that “self- efficacy partially mediated the relation between purposeful work and outcome expectations, and fully mediated the relation for the calling dimensions of search for purposeful work, presence of transcendent summons, and presence of a prosocial orientation” (p. 1).

2. All participants found it logical that the presence of a calling influences OCB. Again, the experts stressed the importance of the company culture, and even the national culture, when it comes to creating a context where an individual would be more predisposed to make an extra effort for their organizations (organizational citizenship behaviors, sometimes called extra-role behaviors). Again, the P-E fit is important. The participants emphasized the alignment between your personality traits, identity, values, and the meaning of your work, and the culture (a certain leadership, specific values, the presence of feedback, etc.). Duffy et al. (2018) in their WCT (proposition 31) speculated about the influence of a maladaptive personality as a moderator between living a calling and negative outcomes; with perceiving a calling being a predictor of

living a calling (proposition 1). Pratt and Ashforth (2003) also pointed out that there is a link between various aspects of oneself, such as identity, and meaningfulness. The experts talked about commitment and engagement as something that is necessary in order to find this OCB; a fair balance between give and take within organizations (Grant, 2013). One expert from the focus group said that a calling involves one party, whereas commitment involves two (person and organization). Effectively, Christian et al. (2011) found that engagement was related to OCB. Some authors have also shown the impact of commitment as a predictor of living a calling (Duffy et al., 2016); and living a calling requires one to have found one's calling. People with a high level of commitment are more willing to expend more effort on the organization (Bateman & Strasser, 1984; Meyer et al., 1991; Mowday et al., 1979). At this point in the debate, two experts started discussing whether a vocation is towards an occupation, work, or a company. One participant defended the idea that a vocation is directed at an occupation, and the other that it could be towards the company ("you fall in love with your company" as you share its values, you like the labor climate, the salary, etc.). If a company cannot motivate you, at least it must not demotivate you, for you to keep your illusion. In this respect, the participants mentioned the important role of support through leadership. Referring to this, Smith et al. (1983) found that OCB was directly affected by leadership support in the general compliance subconstruct on the one hand and that the altruism subconstruct was indirectly affected by satisfaction, on the other.

One of the experts, who is a researcher in job-crafting, pointed out that relational job-crafting is one of the techniques employees use to find more meaning in their jobs, and this would be linked to OCB. Indeed, Wrzesniewski and Dutton (2001) included relational job-crafting in their considerations, and this was precisely one of the techniques mentioned by this expert.

Some of the participants mentioned the influence of some human virtues traditionally linked to religion and spirituality, such as goodness and compassion; and also the motivation to help. Effectively, a calling has three important components (as defined in the theoretical model): transcendence summons, prosocial motivation, and purposeful work. Meanwhile, OCB has two: general compliance and altruism. This explained that this relationship between constructs works, as the experts have confirmed (some of them in professional practice, others from an academia point of view).

A qualitative study by Hagmaier and Abele (2012) includes reflection on the topics discussed in the focus group in this category (or question 2) by classifying the experience of a calling into the following subconstructs: Identification & Person-Environment-Fit (IP), Transcendent Guiding Force (TGF), and Sense and Meaning & Value-Driven-Behavior (SMVB).

3. When comparing the greater impact of the presence of a calling on OCB than on IRB, it seems that there was a consensus among the experts, who agreed with the results of the testing of my model. They said it is logical that calling impacts more on OCB, as it is voluntary and related to passions, transcendent vocation, intrinsic motivation, and interests, which are pre-requisites of a calling. As I mention in other sections of this thesis, both Kim et al. (2018) and Lee et al. (2018) found that calling predicted IRB: the former considered calling in the sense that participants believed that their current jobs fulfilled their callings; while forand the latter, the the sense of having a calling. Other authors demonstrated that perceiving a calling predicted OCB (Park et al., 2016; Rawat & Nadavulakere, 2015; Xie et al., 2017), while still others have successfully tested the correlations between the meaning of work, work engagement, intrinsic motivation, and a sense of calling (Steger et al., 2012). All these factors were significant in my focus groups.

Moreover, there are some strategies like job-crafting, as mentioned before, that may help OCB. However, one participant said that, before being able to help others and your organization, you need to have resolved your own problems.

In parallel, there was a debate around the word 'transcendence'. One of the examples offered by a participant was very closely related to the conclusions of a paper (Yoon et al., 2017) that discussed calling in physicians who help those who are dying. During this discussion, a question arose about whether there were other ways to transcend than by helping people. One expert said that there were (for instance, the work of an artist); another participant pointed out the case of people who identified with the purpose and mission, but not with their tasks.

Finally, it was said that task performance (IRB) and organizational citizenship behavior (OCB) may be covariant, which, to the best of my knowledge, has not been found in any empirical study.

4. By consensus, the experts thought that people with the presence of a calling are more satisfied with their lives. All the participants, except one, also found it logical that being satisfied with your life does not necessarily lead you to perform your tasks well. For instance, there are jobs that are badly designed, monotonous or surrounded by a bad working climate. In line with this, Duffy, et al. (2018) suggested that a negative psychological climate (proposition 32 of the WCT) could moderate the link between living a calling and negative work outcomes; living a calling is predicted by perceiving a calling (proposition 1 of the WCT). In a positive sense, Lee et al. (2018) found that a supportive climate influenced both IRB and OCB. But even so, the dissenting participant agreed that a plausible explanation could be that the task you do has to be aligned with your interests and personal preferences. Furthermore, the focus group participants continued to talk about the fact that not everybody can afford to work in the

job they like. According to Duffy et al. (2016), people from higher social classes feel they have greater freedom to choose their work. The experts also added that a lot of people must find sources of well-being outside their jobs, discussing the function work can play as a therapy, evasion or escape when life is not satisfactory; or the other way around: a very full life may leave little space for work. Berg et al. (2010) also talked about this issue in their qualitative study about crafting jobs and leisure.

In line with this, the experts from the focus groups talked about the negative effects of the presence of a calling, such as workaholism, and the work and life balance, as related concepts. Duffy et al. (2016) already mentioned some negative effects of both perceiving and living a calling: workaholism, burnout, and exploitation.

5. The participants considered that maybe organizational citizenship behavior is more related to the presence of a calling than task performance is, as they indirectly responded while considering the preceding questions.

6. Although the participants (especially the scholars) recognized that a model cannot include too many variables (as it would become too complex and difficult to test), they mentioned some variables related to the model that could have been included: job-crafting, personality, beliefs, self-efficacy perception, competencies, training, motivation, engagement, leadership style, education, role-models, and environment.

7. The main practical implications and interventions for companies that came from the two focus groups can be summarized as follows: evaluation (for recruiting and internal mobility, including promotions), job design, training, education for children, career development, career counseling, organization satisfaction and productivity. In the study by Duffy et al. (2014), those authors mentioned that perceiving a calling is a predictor of personal growth. Meanwhile Grant (2007) proposed a job relational design to promote prosocial behavior in organizations.

To summarize, all the experts emphasized the huge practical implications for companies of a calling at work.

8. Related to the additional question for the academics about the effects of life satisfaction mediating between the presence of a calling and performance, they responded that there are two types of productivity. One of these is related to task-crafting and the other to relational-crafting. So, the first point would be to explain the differences between the mediation effect of life satisfaction between calling and both IRB and OCB. Another consideration that can explain the reduction of the impact when life satisfaction mediates is that one more source of covariance has been introduced, and the more this variable is different from the others, the greater the impact it is going to have. And the final remark concerned the type of relation that may be established between variables: in this study, with my methodology, that relation is linear, but it could alternatively be nonlinear. However, this cannot be seen using the methodology I adopt in the current research. In this respect, I suggest a nonlinear methodology as a new line of research.

6.4 Labor Sociodemographic Differences and the Presence of a Calling

Regarding *gender*, women scored higher in two of the three subscales of perceiving a calling_presence (transcendent summons, and prosocial orientation, but not in purposeful work). This might have to do with some beliefs transmitted to women such as those concerning caring for or helping the family, etc. This could be considered a core of their mission, which many women can attribute to God, destiny, family legacy, etc. These findings are in contradiction to those of Duffy and Sedlacek (2007), who argued that men seem to view their job as a calling more than women. Duffy and Sedlacek (2010) did not find significant differences between men or women. However, my findings are consonant with those of the study by O'Brien et al. (2018) on gender

differences in calling, which showed that women exhibit higher levels of calling (in both search and presence) than men; and women also scored higher in transcendence (which turned out to be a mediator between gender and the presence of a calling in that study). Eldridge (2010), in his dissertation on calling across gender and age, found significant differences between men and women, with the latter scoring higher in calling (in both search and presence). I should note that it has been demonstrated in different studies that men and women interpret the meaning of both the search for and the presence of a calling differently (Littman-Ovadia et al., 2015; Phillips, 2011). On account of these findings, I rejected the null hypothesis (for H_{12}) for transcendent summons and prosocial orientation, but I found that it was supported for the purposeful work subscale. My study thus not only contributes to confirming the known differences between men and women in regard to the presence of a calling, but more specifically, in the case of the three subconstructs of living a calling (transcendent summons, purposeful work, and prosocial motivation), noting that effectively there were differences, but not in all three subscales, as there were no differences in purposeful work.

Age seemed to show differences only in regard to the subscale of perceiving a calling (presence)_transcendent summons, and between people aged 25-45, and those older than 45. This makes sense, as middle-aged people normally start asking themselves more transcendental questions, like: “What am I here for?”. This is the time of life for wondering what one’s legacy is going to be, and the transcendence of work and life (Ibarra, 1999). Eldridge (2010) did not find any age differences in his dissertation, but this could be a result of his sample consisting of undergraduates, ranging from first year to final year, so the scope was not enough to arrive at conclusions concerning wider age ranges. So, the null hypothesis (for H_{13}) was

supported for purposeful work and prosocial orientation, but it was rejected for the subscale of transcendent summons.

Marital status was irrelevant for differences between groups. Possibly this is because marital status is a condition that is firmly outside the work domain. Hence, the null hypothesis (for H₁₄) was supported for all three subscales of perceiving a calling (presence).

Education only showed differences in the subscale of perceiving a calling (presence)_purposeful work, between some further education and graduates, and masters or doctors. The more educated a person is, the more likely this person thinks they are to be able to find their purpose and meaning at work. These results are in tune with Duffy and Sedlacek (2007), as they too assert that as educational level increases, so does the sense of calling, recapping previous conclusions from past research. Also, Wrzesniewski et al. (1997) showed that people with higher education qualifications tend to see their occupations as a calling. Ergo, the alternative hypothesis (for H₁₅) was partially supported by the differences shown between the two groups, and just for the purposeful work subscale: the null hypothesis was supported for the other two subscales of perceiving a calling (presence). Again, my study was specific concerning which of the groups were found to show differences and for which subscale.

Socioeconomic status was not pertinent to establish differences in perceiving the presence of a calling (I must point out that the upper-class group was not considered in the analysis, as there were only two subjects in it). My sample consisted of employed adults who, independently of their incomes, may feel that they have had the chance to guess what their calling was. Nevertheless, some authors found that better-paid respondents viewed their jobs as a calling more than those who were worse paid

(Wrzesniewski et al., 1997). In my case, the null hypothesis (for H₁₆) was rejected for the three subscales of perceiving a calling (presence).

Regarding *leadership positions*, my results indicate that employees with a higher position have a greater sense of calling at work. I could presume that, as employees further up in the hierarchy, they may experience more discretion for decision making, autonomy, and control over their jobs (Hackman & Oldham, 1975). It may also be plausible that they are where they want to be and so they have found their calling. In line with my results, Peterson et al. (2009) demonstrated that professional employees were more likely to view their job as a calling than clerical employees who saw it as just a job. Wrzesniewski, et al. (1997) found that people with occupations higher up in the established structure and more status tend to see their job as a calling. However, in my study, there was an exception to this tendency when comparing unqualified and qualified employees: the former scored higher than the latter in prosocial orientation. The employees lower down near the base of the organizational pyramid may find it more difficult to consider that they have been called to their current job due to a transcendent summon. Also, what they do may not have a purpose for them, either. However, some such employees may have realized that what they can control is their possibilities of helping the corporations and their colleagues. This would be connected with some job-crafting strategies: task emphasizing, job expanding, and role reframing (Berg et al., 2010). When individuals experience a calling, their identities and occupations are linked, which may mean they mix their work with personal and social meaning, perceiving it as intrinsically enjoyable and as a means of contributing to society (Bellah et al., 1985). In conclusion, I rejected the null hypothesis (for H₁₇) for all the subscales of perceiving a calling (presence).

Seniority in the company did not show any differences between groups either, as calling is more related to work choices than to the years of service in a company. As a result, the null hypothesis (for H₁₈) was supported for all three subscales of perceiving a calling (presence).

My results showed that having *subordinates* or a team reporting to you enhances the purpose and meaning that your job has. Having a team involves holding a certain level of job and position, which also turned out to be relevant in terms of the differences between groups. But, as in the case of the leadership position, the effect on the three subscales varied; with subordinates reporting to you, I only found differences in the purposeful work subscale. The reason could be that, to have a team, it is not necessary to occupy a very high position. So, the null hypothesis (for H₁₉) was supported for transcendent summons and prosocial orientation, but rejected for purposeful work.

I found *Spirituality* to be highly significant for the way the participants perceived the presence of a calling. It is important to bear in mind that the notion of a calling comes from theology. Individuals who consider spirituality important in their lives are more likely to think that they have discerned their calling. This is so precisely because the presence of a calling has an aspect related to a transcendent summons, which is closely linked to spirituality. Furthermore, it is quite common that spiritual beliefs and religions involve the requirement to help one's neighbors. Also, spiritual beliefs help people to make sense to their existence, to find a purpose and a meaning; these are all components of a calling. In this sense, Yoon et al. (2017) found that end-of-life care physicians who reported that religion was important in their life, were more likely to view their job, caring for those who are dying, as a calling, than those for whom religion was not so important. Duffy et al. (2017) found religion to be one of the calling categories (through content analysis of interviews) when participants were

describing their callings. Religious people will tend to experience their calling as stemming from an external source, and so they will make connections between the two, and experience more satisfaction (Duffy & Dik, 2013). However, some authors have found a weak relationship with religiousness (Duffy & Sedlacek, 2007). Francisca Torres, the author of a dissertation on religiousness, identity, and transcendence (Torres Jiménez, 2016), recommended that we include spirituality instead of religion, as it is a wider more inclusive concept. In effect, spirituality was considered to be one source of one's life mission, closely related to a calling (Kroth & Boverie, 2000). Therefore, I rejected the null hypothesis (for H₂₀) for all the subscales of the presence of a calling.

It is not surprising, either, that individuals working for *prosocial companies*, whose mission is to help others and society, experience more calling at work than those working for *mainstream companies*. This aspect should be related to some types of personality that share altruism as a common trait, which is precisely connected with prosocial orientation. As said in the focus groups I conducted for this study, personality and motivation may play a big role in the sense of calling. So, I accepted the alternative hypothesis (for H₂₁) for all the subscales of perceiving a calling (presence). In line with this, the *company sector* (public; private; or foundations, NGOs, or others) could also be connected to motivations and personality. Due to the nature of their activity, foundations, NGOs, or other such organizations scored higher in the three subscales of perceiving a calling (presence). Indeed, working to help society brings a sense of purpose, and contributes to making a better world; and probably, workers in these organizations feel they have been called by “something” or “someone” to perform this professional role. These types of organizations were followed by public companies, which, in essence, exist to benefit society. My results are in line with the statements by Duffy and Sedlacek (2007), when they said that employees working with people are

twice as likely to see their job as a calling than employees who work with things.

Consequently, I rejected the null hypothesis (for H₂₂) for all the subscales of perceiving a calling (presence).

Chapter 7: Conclusion

7.1 Main Contributions

This thesis was motivated by my desire to know whether people with a sense of a calling at work are more productive. My conclusion is that the results seem to indicate that individuals with a strong presence of a calling are indeed more productive. In order to disentangle this relationship, my study has comprised different stages: the validation of scales for the Spanish population, testing my model, focus groups (comprised of panels of experts), and comparisons of those groups.

As it was necessary to validate some scales for the Spanish population—one for calling and another for in-role behavior (also validated for supervisory ratings)—this became an additional contribution of my research, as well as the validation of the Spanish version of the citizenship performance questionnaire for supervisory rating. The scales have been validated across a very diverse section of companies and job profiles, making the tools applicable to any business field in the workplace for both scholars and practitioners. Job performance was assessed by supervisory ratings, which is another contribution of this study. Supervisor ratings offer an external and more objective point of view than self-assessment. In this way, the measures I used were more coherent with the objective of my study, which was to examine the impact of a sense of calling on actual employee performance and not on the perception that employees have of their performance, which tends towards being over graded. Furthermore, my dissertation provides a tested model of calling and job performance, which tests life satisfaction and the presence of a calling as mediators, for the first time, to the best of my knowledge. The model demonstrated ten out of my eleven hypotheses to be true, showing that people with the presence of a calling tend to be more productive in terms of both IRB and OCB. Additionally, they tend to be more satisfied with their lives. Moreover, my

results indicate that people could have the presence of a calling either because they have been searching for one or because they have found meaning in their work. Apart from this, I have shown that life satisfaction predicts OCB but not IRB. Regarding the mediators, life satisfaction mediated the relationship between the presence of a calling and job performance; and the presence of a calling in turn mediated the relationship between the search for a calling or meaning of work and life satisfaction. Also, my analysis was a mix of quantitative and qualitative techniques, which is unique, as far as I am aware, in a study of calling and job performance. The focus groups reflected the opinions of 16 experts in human behavior (scholars and practitioners) regarding the results of the testing of my calling and performance model. The discussions revolved around my hypotheses that related perceiving a calling (presence), life satisfaction, and performance (both in-role behavior and organizational citizenship behavior). The analysis was performed using focus group methodology (two focus groups of 8 people each) with a list of predefined categories (corresponding to different research questions) and main classification groups within them (after grouping themes together) using the content analysis technique. The experts found the results of the testing of my model to be quite coherent, with either their professional experience or their theoretical knowledge. However, some of them were surprised by the fact that life satisfaction did not necessarily lead to enhanced task performance (which was precisely the only hypothesis not confirmed in my model). Be that as it may, the practitioners, through their professional experience, were intuitively talking about a lot of things covered by some past empirical studies or by this study itself.

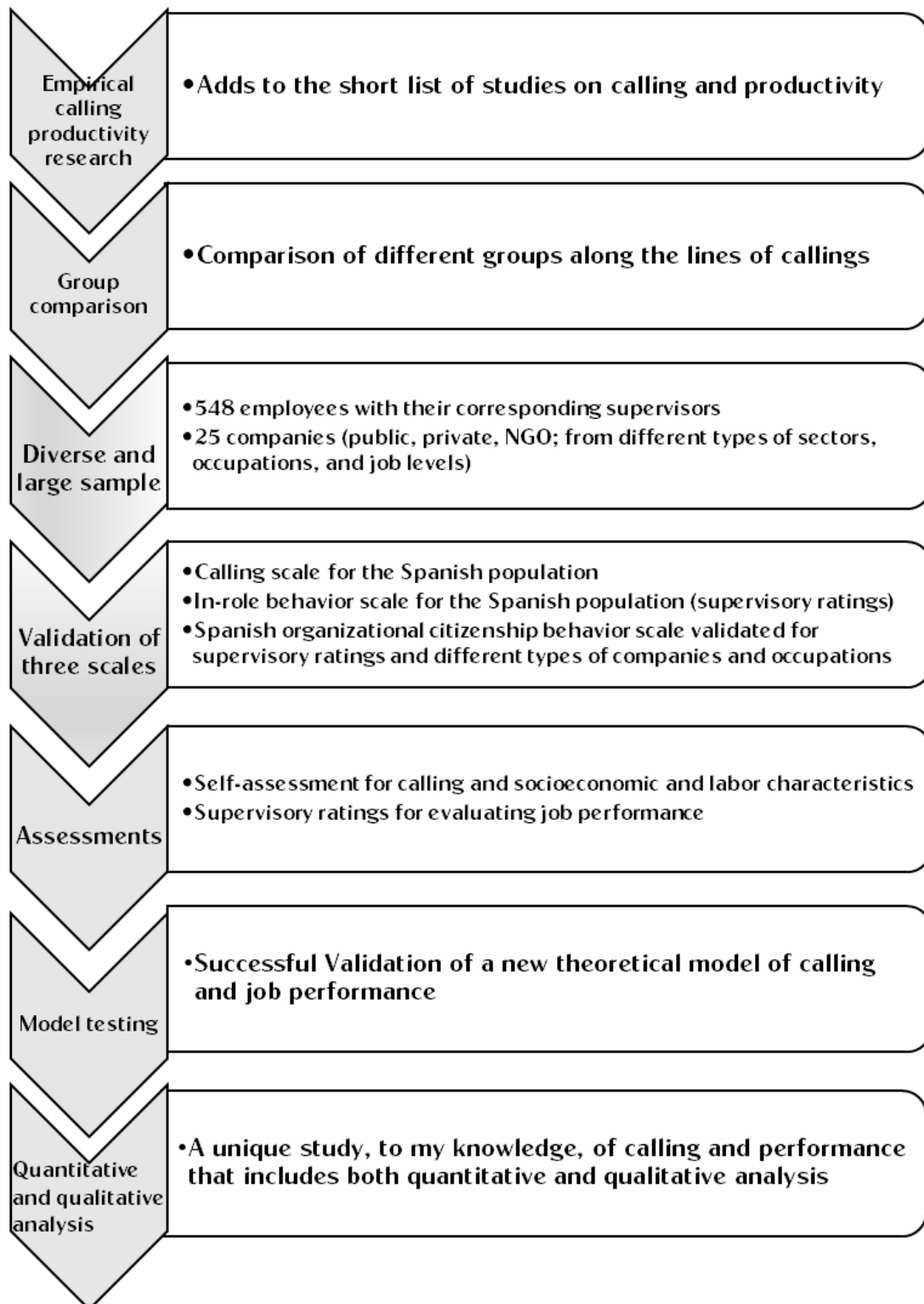
The comparison of the different groups was motivated by my desire to gain a better understanding of the phenomena, and to see if some of the sociodemographic and labor variables, as well as spirituality, company sector, and type of company, would

reveal differences in the presence of a calling. The main conclusions of my analysis of the equivalence between groups for the independent variable perceiving a calling (presence) are that leadership position, spirituality, type of company, and company sector showed differences between groups for all three subscales (transcendent summons, prosocial orientation, and purposeful work). So, people with a higher leadership position and stronger spiritual beliefs, who work for prosocial organizations (foundations, NGOs, etc.) or public companies, will, in general, have a greater sense of a calling at work than those in the opposing groups. Gender only showed differences in the transcendent summons and prosocial orientation scale, with women scoring higher. Age only made a difference for one dimension, a transcendent summons, and between people aged 25-45 and more over 45; with the latter being those who will experience more calling at work as a result of either internal or external motivation. Educational level only showed significant differences in the dimension of purposeful work between those with some further education and graduates or those with postgraduate qualifications (a master's degree or doctorate). Also, for those employees who have subordinates, the fact of having a team reporting to them corresponds with experiencing more purposeful work. Finally, there were no relevant differences in marital status, the seniority in the company, or socioeconomic status.

As mentioned before, the novelty in this study is not the link between variables but rather the ways in which the constructs are measured and the kind of data used, and the way I have positioned myself as seeking to disentangle mixed results reported by the few recent studies (all these dating to less than three years ago) that have attempted to study these links. An important contribution in this study is the fact that it validated measures of calling and job performance in Spanish. Figure 11 summarizes the main contributions of this study.

Figure 11

Summary of the Major Contributions



7.2 Limitations

Though the sample cover a broad range of occupations, sectors, educational levels, and economic status, it is ethnically very homogeneous. All the participants were employed adults from Spain, and mostly Catholic. The concept of generalizability was covered in this study by using different occupations, but not in the sense of culture, religion, or economic status, as Thompson and Bunderson (2019) recommended. However, those same authors highlighted, in their meta-analysis, that it seems that calling has more to do with a universal human experience than a specific religion.

The present research was conducted cross-sectionally, which offers no insight into the causality of the variables or the directionality of the constructs, and neither does it address the evolution of a calling over a lifetime. This aspect was highlighted by one of the experts in a focus group. Nevertheless, this initial difficulty was partially overcome by using EQS in the analysis, which established relationships and the directions among the variables. Regarding the lifetime evolution of a calling, this was not included as an objective of the research.

The supervisory ratings of performance could have introduced some central tendency, halo effect, harshness, bias, or leniency error due to subjectivity in assessing employee productivity. Ledford (1999) mentioned bias and halo effects as some of the risks of supervisory ratings. However, I considered that supervisory ratings were preferable to self-rated performance. As the evaluations were confidential, supervisors felt free to express their honest opinion of their team's productivity, which should reduce bias. Moreover, Schlösser et al. (2013) asserted that "one of the most documented biases in self-judgment is the tendency for people to overrate their skill, expertise, and performance" (p. 86). So, I consider that when assessing job performance, supervisory ratings may be the best measure. Lobene and Meade (2013)

used the scores from the company performance appraisal, which I also considered in this study, but I ruled them out as they are not comparable among companies and some of them only assess the accomplishments of objectives, while others consider competencies, or both. Including objective measures as a complement, as Park et al. (2016) did, was not possible either, as I wanted to encompass a variety of occupations and companies.

Additional analysis could have consisted of comparing the testing of my model with and without the measured control variables. However, I considered that the study was sufficiently exhaustive in the sense that it already incorporated considerable varied analysis. Furthermore, the study could have included invariance testing, but it would have proved very difficult to involve the same large sample of employed adults and their supervisors in testing the same measures again, which makes this practically unfeasible.

7.3 Theoretical and Practical Implications

Some of the theoretical implications are the three validated scales that should prove useful to conduct future research in Spain on calling and job performance. Another contribution comes from the conclusion of my validated research model, which demonstrates that individuals with the presence of a calling are more productive, considering the limited set of similar studies. Besides that, the presence of a calling and life satisfaction mediate the relationship between the meaning of work and the search for a calling on performance, as measured through in-role behavior and organizational citizenship behavior with supervisory ratings. However, the impact of the search for a calling or meaning of work on performance is stronger when life satisfaction does not intervene as a mediator, and there is just the presence of a calling. Moreover, life satisfaction as a mediator reverses the sign of this indirect relationship, which suggests a

negative impact of life satisfaction on performance. Additionally, in this research I have demonstrated that either the search for a calling or the meaning of work is a prerequisite for the presence of a calling. This research demonstrates that a calling impacts on both types of performance, IRB and OCB. However, employees who are satisfied with their lives will be more productive only in terms of organizational citizenship behavior, and not necessarily in-role behavior, unless the presence of a calling is involved. The study includes qualitative analysis which, to the best of my knowledge, is absent from similar studies of calling and job performance.

This research also broadens our understanding of the effects of some control variables on the presence of a calling and more specifically for each of the subscales of the presence of calling. I should here note that leadership position, spirituality, type of company, and company sector showed significant differences in all three subscales that constitute the presence of calling; and other variables such as gender, age and educational level, only exhibited differences in some of the subscales.

Likewise, my findings have practical implications for organizations, as Thompson and Bunderson (2019) demanded in their meta-analysis. As initially presumed, employees with a sense of calling and meaning at work will be more productive, and more satisfied with their lives in general. From my results, I can also assume that increasing each individual's performance will make employees more motivated, and vice versa, as Fisher (2003) also states. People who are more satisfied with their lives are happier, and they are more likely to be healthier and have a better work-life balance. Consequently, these factors may reduce absenteeism, staff turnover, and labor accidents, which at the same time will increase company productivity by reducing labor costs. Regarding employee turnover, Cardador et al. (2011) state that people with high levels of calling display a tendency to change job less often.

To achieve the desirable outputs mentioned above, companies could develop programs to help their employees find meaning in what they do. They could show employees the meaning and significance of their jobs by highlighting the impact of the job on the different stakeholders. In this sense, it is particularly relevant to share the company mission with all the employees, thereby allowing them to fit their own mission in with the company's; this should encourage feelings of being engaged and motivated toward a common cause that they experience as their own. These conclusions are in line with Gavin and Mason (2004), who said that when organizations design and manage the company to provide meaning for their workforce, employees tend to be healthier, happier, and more productive, while serving customers better. Moreover, health, happiness, and productivity are the ingredients of a good society. Bailey et al. (2016) highlighted the growing interest of companies in creating meaning at work to increase performance and productivity through different strategies such as leadership, human resources management, culture, and job design. Also, in light of the results of Rawat and Nadavulakere (2015), individuals with a high level of calling thrive better in companies that have been able to create a context with participative decision practices and work discretion. Chen et al. (2019) suggested some practical applications of calling as a way employees can craft their jobs within the implementation of a strategic talent management system to generate entrepreneurship and voice. Buis et al. (2019) proposed six classifications of individual experiences of calling in social contexts, suggesting practical considerations to help individuals satisfy unmet needs by identifying motives associated with calling and improving success in pursuing callings. Hall and Chandler (2005) also remarked on the importance of situational factors and the way individuals interact with the context.

Organizations can implement programs to help their team members discover their callings. Dik et al. (2009) made some recommendations for infusing calling and vocation in individuals based on examining their transcendent summons to a specific career choice, the meaning of their job to their lives, and the service orientation of their careers. Dik and Duffy (2015) described some techniques to help people to discern and live out their callings, among the former there is active discernment, gifts and opportunities matching, social fit, and life and job goals; and the latter includes job crafting techniques. For their part, Elangovan et al. (2010) mentioned some conditions that facilitate the discovery of one's calling: a sense of urgency, attentiveness, experimentation, and self-awareness. In general terms, we can help employees to discern and live out their callings through counseling, coaching, mentoring, training, and job crafting. Contrary to Lee et al. (2018) and Rawat and Nadavulakere (2015), this study does not recommend the selection of employees with a calling, as this may lead to recruitment discrimination. Rather, I suggest all employees are helped to discover and live out their callings. However, some of the experts in my focus groups who are involved in recruiting also recommended trying to guess what an applicant's calling is, to attempt to establish if the future employer could help fulfil it. All these initiatives would create mutual trust wherein organizations and employees feel committed to one another. A humanistic culture could be enhanced, if not developed. As both perceived calling and organizational citizenship behavior include altruism, corporations will create a service-oriented organization within an environment of care, compassion and purpose. In this sense, Grant (2007) proposes a relational job design through which companies can create a context to motivate employees to care about making a difference in other people's lives by showing them the impact their job has on others. At the same time, such entities will have positive impacts on society and the environment, taking

responsibility for the consequences of their actions. This contribution to the welfare of employees would not only have an impact the company's results, but it would increase the country's GDP and happiness index.

The participants in the two focus groups agreed on the fact that calling at work is a very new and promising area of research, as well as a domain with huge practical implications for companies. Specifically, they mentioned evaluation, recruiting, promotion, motivation, organizational design, careers, training, people mobility, and job-crafting.

7.4 Future Directions

One recommendation is that further research should contemplate incorporating different cultures, countries, and spiritual beliefs. Another idea is the use of longitudinal designs. The inclusion of alternative means of assessing performance or a combination of different methods (self-assessment, supervisory ratings, objective performance, etc.) would potentially also be a fruitful direction to follow. Meanwhile, the development of more practical interventions to help employees discover their callings and the meaning of work would be beneficial.

For studies that also consider living a calling as a variable, the negative consequences of living a calling at work could be explored, as shown in prior studies (Berkelaar & Buzzanell, 2015; Bunderson & Thompson, 2009; Dik & Duffy, 2012; Duffy et al., 2016; Hirschi et al., 2019). Even my initial reference theoretical framework, the WCT, includes negative consequences in proposition 22 (workaholism), proposition 25 (burnout), and proposition 28 (exploitation).

The experts from the two panels mentioned the possibility of including variables such as job-crafting, personality, beliefs, self-efficacy, leadership style, engagement, competencies, training, motivation, environment and access to opportunity, among

others, in future research, although it is important to recognize that each empirical study has to focus on a few variables, otherwise it will become too complex to be tested. Most of these variables are reflected in some proposition of the WCT: job-crafting (proposition 18), personality (proposition 31), leadership related to organizational support (proposition 19), engagement related to career commitment (proposition 10), and access to opportunity (propositions 3, 4, 2).

Finally, calling at work is a promising area for empirical research, theoretical development, and practical interventions. I encourage practitioners and academics alike to enlarge this community of people who are enthusiastic about the phenomenon of calling. Indeed, even laypeople can improve their lives when they can finally come to say: “This is what I was born to do” or “It’s in my blood”.

Capítulo 7: Conclusiones

7.1 Principales contribuciones

Esta tesis está motivada por mi deseo de conocer si las personas con un sentido de *calling* en el trabajo son más productivas. Mi conclusión es que los resultados parecen indicar que los individuos con una fuerte presencia de *calling* son, en efecto, más productivos. A fin de esclarecer esta relación, mi estudio ha comprendido diferentes etapas: la validación de escalas en la población española, validación de mi modelo, *focus group* (compuesto por paneles de expertos), y comparaciones entre grupos.

Debido a que era necesario validar algunas escalas para la población española—una para *calling* y otra para comportamiento intra-rol (también validada para las valoraciones de los supervisores)— esto constituyó una contribución adicional de mi investigación, al igual que la validación de la versión española de comportamiento cívico para valoraciones por los supervisores. Las escalas han sido validadas para diferentes secciones de empresa y puestos de trabajo, haciendo aplicable estas herramientas a cualquier tipo de campo de los negocios en el trabajo, tanto para académicos como para profesionales. El rendimiento en el trabajo fue evaluado a través de las valoraciones de los supervisores, lo que constituye otra contribución de este estudio. Las evaluaciones de los supervisores ofrecen un punto de vista externo y más objetivo que las autoevaluaciones. De este modo, las medidas que he utilizado son más coherentes con el objetivo de mi estudio, que era el examinar el impacto del sentido de *calling* en el rendimiento real de los empleados y no en la percepción que los éstos tienen de su rendimiento, que suele estar autoevaluado al alza. Además, mi tesis proporciona un modelo validado de *calling* y rendimiento en el trabajo, que examina la satisfacción en la vida y la presencia de *calling* como mediadores, por primera vez, hasta donde yo sé. El modelo demostró que diez de las once hipótesis eran ciertas, mostrando que las personas con una

presencia *calling* tienden a ser más productivas en términos de comportamiento intra-rol (IRB) y comportamiento cívico (OCB). Adicionalmente, tienden a estar más satisfechos con sus vidas. Más aún, mis resultados indican que las personas pueden tener presencia de *calling* o bien porque han estado buscándolo o porque han encontrado significado en su trabajo. A parte de esto, he demostrado que la satisfacción en la vida predice *OCB* pero no, *IRB*. En referencia a los mediadores, la satisfacción en la vida media la relación entre la presencia de *calling* y rendimiento en el trabajo; y la presencia de *calling* por su parte, media la relación entre la búsqueda de *calling* o significado del trabajo y la satisfacción en la vida. También, mi análisis incluyó una combinación de técnicas cuantitativas y cualitativas, lo que es único, que a mí me conste, en un estudio de *calling* y rendimiento en el trabajo. Los *focus groups* reflejan las opiniones de 16 expertos en comportamiento humano (académicos y profesionales) con respecto a los resultados de la validación de mi modelo de *calling* y rendimiento. Las discusiones giraron en torno a mis hipótesis que relacionaban la percepción de un *calling* (presencia), satisfacción en la vida, y rendimiento (tanto para comportamiento intra-rol como para comportamiento cívico). El análisis fue realizado utilizando la metodología del *focus group* (dos *focus groups* de 8 personas cada uno) con una lista de categorías predefinidas (correspondientes a las diferentes preguntas de investigación) y los principales grupos de clasificación dentro de éstas (tras haber agrupado los temas) utilizando la técnica de análisis de contenido. Los expertos encontraron los resultados de la validación de mi modelo bastante coherentes, basados en su experiencia profesional o su conocimiento teórico. Sin embargo, algunos de ellos se sorprendieron de que la satisfacción en la vida no condujera necesariamente a una mejora en el rendimiento en la tarea (que es precisamente la única hipótesis que no ha sido confirmada en mi modelo). Sea como fuere, los profesionales, a

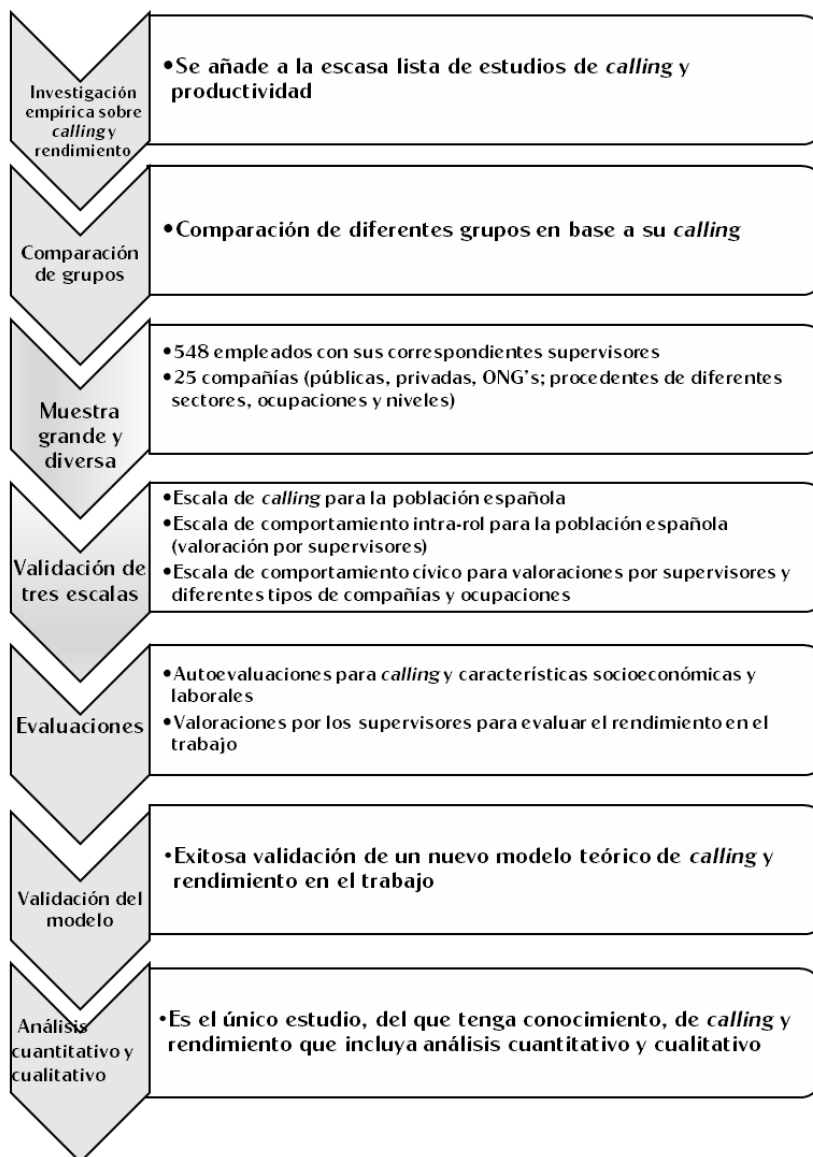
través de su experiencia profesional, estuvieron hablando intuitivamente mucho acerca de cosas incluidas en algunos estudios empíricos pasados o en este mismo estudio.

La comparación entre los diferentes grupos fue motivada por mi deseo de adquirir una mejor comprensión sobre el fenómeno, y para ver si algunas de las variables sociodemográficas y laborales, al igual que la espiritualidad, sector, y tipo de compañía, revelarían diferencias en la presencia de *calling*. La principal conclusión de mi análisis de equivalencia entre grupos para la variable independiente de percibiendo un *calling* (presencia) es que la posición de liderazgo, la espiritualidad, el tipo de empresa, y el sector arrojaron diferencias entre grupos para todas las tres subescalas (citación trascendente, orientación prosocial, y trabajo útil). De modo que las personas con una elevada posición jerárquica y unas fuertes creencias espirituales, que trabajan en organizaciones prosociales (fundaciones, ONG's, etc.) o compañías públicas, tendrían, en general, un mayor sentido de *calling* que aquellos de grupos opuestos. El género únicamente mostró diferencias en las escalas de citación trascendente y orientación prosocial, siendo las mujeres las que puntuaron más alto. La edad solo marcó la diferencia en una dimensión, citación trascendente, y entre personas de 25-45 años y los mayores de 45; siendo los últimos los que experimentan mayor *calling* en el trabajo como resultado de motivación interna o externa. El nivel de educación solo mostró diferencias significativas en la dimensión de trabajo útil entre aquellos con estudios de formación profesional y los graduados universitarios o con los postgraduados (máster o doctorado). También, para aquellos empleados que tienen personal a su cargo, el hecho de tener un equipo reportándoles corresponde con el experimentar más propósito en su trabajo. Finalmente, no se encontraron diferencias relevantes en el estado civil, la antigüedad en la compañía, o el estatus socioeconómico. Tal como he mencionado anteriormente, la novedad de este estudio no reside en la relación entre las variables sino en la manera de medir los

constructos y el tipo de datos utilizados, y el modo en que me he posicionado buscando esclarecer los resultados dispares de los recientes estudios (todos ellos datan de menos de tres años atrás) que han intentado estudiar esas relaciones. that have attempted to study these links. Una contribución importante de este estudio es el hecho de haber validado medidas de calling y rendimiento en español. La Figura 11 resume las principales contribuciones del estudio.

Figura 11

Resumen de las Principales Contribuciones



7.2 Limitaciones

Aunque la muestra cubre un amplio abanico de ocupaciones, sectores, niveles de educación, y estatus económico, es étnicamente muy homogéneo. Todos los empleados son adultos con empleo de España, y mayoritariamente de religión católica. El concepto de generalización está contemplado en este estudio utilizando diferentes ocupaciones, pero no en el sentido de cultura, religión, o estatus económico tal como Thompson y Bunderson (2019) recomiendan. Sin embargo, todos estos autores señalan también, en su metaanálisis, que parece que el *calling* tiene más que ver con una experiencia universal que con una religión específica.

La presente investigación se ha realizado transversalmente, lo que no ofrece una comprensión de la causalidad de las variables o de la direccionalidad de los constructos, ni habla de la evolución del *calling* a lo largo del tiempo. Este aspecto ha sido subrayado por uno de los expertos en uno de los *focus groups*. Sin embargo, esta dificultad inicial ha sido parcialmente solventada utilizando *EQS* en el análisis, lo que establece las relaciones y direcciones entre las variables. Referente a la evolución del *calling* a lo largo del tiempo, esto no estaba incluido en los objetivos de la investigación.

Las evaluaciones del rendimiento por parte de los supervisores podrían haber introducido alguna tendencia central, efecto halo, asperezas, sesgos, o error de permisividad debido a la subjetividad en la evaluación de la productividad. Ledford (1999) mencionó el sesgo y el efecto de halo como uno de los riesgos de las evaluaciones de los supervisores. En cualquier caso, consideré que las valoraciones de los supervisores son preferibles a las medidas de rendimiento fruto de la autoevaluación. Debido a que las evaluaciones son confidenciales, los supervisores se sintieron libres para expresar su sincera opinión acerca de la productividad de su equipo, lo que debería

reducir el sesgo. Además, Schlösser et al. (2013) declara que “uno de los sesgos más documentados en autoevaluación es la tendencia a sobrevalorar sus habilidades, experiencia, y rendimiento” (p. 86). De modo, que consideré que cuando evaluamos el rendimiento en el trabajo, las evaluaciones de los supervisores pueden ser la mejor medida. Lobene y Meade (2013) utilizaron las puntuaciones de la evaluación del desempeño de la compañía, lo que yo había considerado también para este estudio, pero que descarté debido a que las evaluaciones de desempeño no son comparables entre compañías y algunas de ellas únicamente evalúan el cumplimiento de objetivos, mientras que otras consideran las competencias, o ambas. Incluir medidas objetivas como un complemento, tal como hicieron Park et al. (2016) no fue posible tampoco, puesto que yo quería abarcar una variedad de ocupaciones y compañías.

Análisis adicionales podían haber consistido en comparar la validación de mi modelo, con y sin variables control. Sin embargo, consideré que el estudio ya era lo suficientemente exhaustivo en el sentido de que ya incorpora una considerable variedad de análisis. Asimismo, el estudio podría haber incorporado la prueba de invariancia, pero habría resultado muy difícil involucrar a la misma gran muestra de empleados y sus supervisores midiendo las mismas medidas de nuevo, lo que lo hace prácticamente inviable.

7.3 Implicaciones teórico-prácticas

Algunas de las implicaciones son la validación de escalas que deberían resultar útiles para futuras investigaciones en España sobre *calling* y rendimiento en el trabajo. Otra contribución proviene de la conclusión de la validación de mi modelo, que demuestra que los individuos con una presencia de *calling* son más productivos, considerando el número limitado de estudios similares. Además de esto, la presencia de *calling* y satisfacción en la vida median la relación entre el significado del trabajo y la

búsqueda de *calling* en el rendimiento, medido a través de comportamiento intra-rol y comportamiento cívico utilizando evaluaciones de sus supervisores. No obstante, el impacto de la búsqueda de *calling* o el significado del trabajo en el rendimiento es mayor cuando la satisfacción en la vida no interviene como mediador, y lo hace simplemente la presencia de *calling*. Además, la satisfacción en la vida como mediador revierte el signo de esta relación indirecta, lo que sugiere un impacto negativo de la satisfacción en la vida en el rendimiento. Adicionalmente, en este estudio he demostrado que tanto la búsqueda del *calling* como el significado del trabajo son un prerrequisito para la presencia del *calling*. Esta investigación demuestra que el *calling* impacta en ambos tipos de rendimiento, *IRB* y *OCB*. Sin embargo, los empleados que están satisfechos con sus vidas tendrán más productividad únicamente en términos de comportamiento cívico, y no necesariamente en su comportamiento intra-rol, a no ser que la presencia de *calling* se encuentre involucrada. El estudio incluye un análisis cualitativo, lo que, según mi conocimiento, está ausente en estudios similares de *calling* y rendimiento en el trabajo.

Este estudio amplía nuestra comprensión sobre los efectos de algunas variables control en la presencia de *calling* y más específicamente para cada una de las subescalas de la presencia de *calling*. Debería señalar que la posición de liderazgo, la espiritualidad, el tipo de compañía, y el sector mostraron diferencias significativas en las tres subescalas que constituyen la presencia de *calling*; y que otras variables como género, edad y nivel educativo, solo arrojaron diferencias en algunas de las subescalas.

De igual modo, mis hallazgos tienen implicaciones prácticas para las organizaciones, como Thompson y Bunderson (2019) solicitaban en su metaanálisis. Tal como inicialmente se presupuso, los empleados con un sentido de *calling* y significado del trabajo serán más productivos, y estarán más satisfechos con sus vidas

en general. De mis resultados, también puede asumir que incrementando el rendimiento de cada individuo se hará de ellos empleados más motivados y vice versa, tal como también afirma Fisher (2003). Las personas que están más satisfechas con sus vidas son más felices, y será más probable que estén más sanas y tengan un mejor equilibrio entre vida y trabajo. Consecuentemente, estos factores pueden reducir el absentismo, la rotación de personal, y los accidentes laborales, lo que al mismo tiempo incrementará la productividad de la compañía mediante la reducción de costes laborales. En referencia a la rotación de empleados, Cardador et al. (2011) señalan que la gente con altos niveles de *calling* muestran una menor tendencia a cambiar de trabajo.

Para conseguir los resultados mencionados anteriormente, las compañías podrían desarrollar programas para ayudar a sus empleados a encontrar significado en lo que hacen. Podrían mostrarles el sentido y la importancia de sus trabajos resaltando el impacto de su trabajo en los diferentes actores. En este sentido, resulta especialmente relevante el compartir la misión con todos los empleados, esto alentaría los sentimientos de compromiso y motivación hacia una causa común que ellos vivirían como la propia. Estas conclusiones van en línea de las de Gavin y Mason (2004), quienes dijeron que cuando las organizaciones diseñan y gestionan la compañía para proveer de significado a su fuerza laboral, los empleados tienden a estar más sanos, felices, y más productivos, a la vez que atienden mejor a los clientes. Además, la salud, felicidad, y productividad son los ingredientes de una buena sociedad. Bailey et al. (2016) destacaron el creciente interés de las compañías en crear significado en el trabajo para incrementar el rendimiento y la productividad a través de diferentes estrategias como el liderazgo, la gestión de recursos humanos, la cultura, y el diseño de puestos. También, a la luz de los resultados de Rawat y Nadavulakere (2015), los individuos con un alto nivel de *calling* prosperan mejor en las compañías que han sido capaces de crear un contexto mediante

el diseño de prácticas participativas y capacidad de decisión en el trabajo. Chen et al. (2019) sugirieron algunas aplicaciones prácticas de *calling* como una manera de que los empleados puedan personalizar sus trabajos (*job-crafting*) dentro de la implementación de un sistema estratégico de gestión del talento para generar emprendeduría y voz. Buis et al. (2019) propusieron seis clasificaciones de las experiencias individuales de *calling* en contextos sociales, sugiriendo consideraciones prácticas para ayudar a los individuos a satisfacer las necesidades no satisfechas identificando los motivos asociados con el *calling* y mejorando el éxito en la búsqueda de sus *callings*. Hall y Chandler (2005) también subrayaron la importancia de los factores situacionales y el modo en el que los individuos interactúan con el contexto.

Las organizaciones pueden implementar programas para ayudar a los miembros de su equipo a descubrir sus *callings*. Dik et al. (2009) formularon varias recomendaciones para inyectar *calling* y vocación en los individuos basado en examinar su citación trascendente hacia una elección específica de carrera, el significado de su trabajo para sus vidas, y la orientación al servicio de sus carreras. Dik y Duffy (2015) describieron algunas de las técnicas para ayudar a la gente a discernir y vivir sus *callings*, entre los primeros se encuentra el discernimiento activo, el ajuste entre las oportunidades y los obsequios, el encaje social, los objetivos vitales y de trabajo; y el último incluye técnicas de *job-crafting*. Por su parte, Elangovan et al. (2010) mencionaron algunas condiciones que facilitan el descubrimiento del *calling*: el sentido de la urgencia, el estar atento, experimentación, y la conciencia. En términos generales, podemos ayudar a los empleados a discernir su *calling* y a vivirlo a través del asesoramiento, *coaching*, y tutorías. Contrariamente a Lee et al. (2018); y a Rawat y Nadavulakere (2015), el presente estudio no recomienda la selección de empleados con *calling*, puesto que esto podría llevar a discriminaciones en la selección. En su lugar,

sugiero que se ayude a todos los empleados a descubrir y vivir sus *callings*. Sin embargo, algunos de los expertos en mis *focus groups* que trabajan en selección de personal también recomendaron intentar averiguar cuál es el *calling* de un candidato, para poder establecer si el futuro empleador puede ayudarlo a cumplirlo. Todas estas iniciativas crearían respeto mutuo en donde las organizaciones y los empleados se sintieran comprometidos uno con el otro. Podría ser reforzada una cultura humanista, si no menos, desarrollada. Debido a que la percepción del *calling* y el comportamiento cívico incluyen altruismo, las corporaciones crearán una organización orientada al servicio dentro de un entorno de atención, compasión y propósito. En este sentido, Grant (2007) propone un diseño relacional de puestos a través del cual las compañías pueden crear un contexto para motivar a los empleados a preocuparse por marcar la diferencia en la vida de otras personas mostrándoles el impacto que su trabajo tiene en otros. Al mismo tiempo, este tipo de entidades tendrán un impacto positivo en la sociedad y en el entorno, asumiendo la responsabilidad de las consecuencias de sus actos. Esta contribución al bienestar de los empleados no tendría únicamente un impacto en los resultados de la compañía, sino que además incrementaría el PIB del país y su índice de felicidad.

Los participantes en los *focus groups* estuvieron de acuerdo en el hecho de que el *calling* en el trabajo es algo muy nuevo y una prometedora área de investigación, así como un ámbito de enormes implicaciones para las compañías. Específicamente, mencionaron la evaluación, reclutamiento, promoción, motivación, diseño organizativo, carreras, formación, movilidad de personal, y *job-crafting*.

7.4 Direcciones futuras

Una recomendación consiste en que las futuras investigaciones deberían contemplar el incorporar diferentes culturas, países, y creencias espirituales. Otra idea

es el uso de diseños longitudinales. La inclusión de diferentes formas de evaluar el rendimiento o una combinación de diferentes métodos (autoevaluación, valoraciones de los supervisores, rendimiento objetivo, etc.) también podrían constituir potencialmente una fructífera dirección a seguir. Mientras tanto, sería beneficioso el desarrollo de más intervenciones prácticas para ayudar a los empleados a descubrir sus *callings* y significado del trabajo.

También podrían ser explorados los estudios que consideran los aspectos negativos de vivir un *calling*, tal como se muestra en anteriores estudios (Berkelaar & Buzzanell, 2015; Bunderson & Thompson, 2009; Dik & Duffy, 2012; Duffy et al., 2016; Hirschi et al., 2019). Incluso mi marco teórico de referencia, el WCT, incluye consecuencias negativas en la premisa 22 (adicción al trabajo), premisa 25 (*burnout*), y premisa 28 (explotación).

Los expertos de los dos paneles mencionaron la posibilidad de incluir variables como *job-crafting*, personalidad, creencias, autoeficacia, estilo de liderazgo, compromiso, competencias, formación, motivación, entorno y acceso a oportunidades profesionales, entre otras, en futuras investigaciones, aunque es importante asumir que cada estudio empírico se tiene que centrar en unas pocas variables, ya que de otro modo resultaría muy complejo de validar. Muchas de esas variables están reflejadas en alguna de las premisas del WCT: *job-crafting* (premisas 18), personalidad (premisas 31), liderazgo relacionado con el apoyo organizacional (premisas 19), compromiso relacionado con el compromiso de carrera (premisas 10), y acceso a oportunidades laborales (premisas 3, 4, 2).

Finalmente, el *calling* en el trabajo constituye una área prometedora para investigaciones empíricas, desarrollo teórico, e intervenciones prácticas. Animo a los profesionales y académicos a ampliar la comunidad de personas entusiastas del

fenómeno *calling*. En efecto, incluso las personas profanas en el tema pueden mejorar sus vidas cuando finalmente puedan decir: “He nacido para esto” o “Lo llevo en la sangre”.

List of Abbreviations

ALT: Altruism

CMWS: Comprehensive Meaningful Work Scale

CVQ: Calling and Vocation Questionnaire

CWB: Counterproductive work behavior

EMWI: The existential meaning of work inventory

EQS: Structural equation modeling software

GCO: Generalized compliance

HR: Human resources

IRB: In-role behavior

KMO: Kaiser-Meyer-Olkin

LIS: Life satisfaction

MAX: Maximum

MBA: Master's degree in business administration

MIN: Minimum

MNC: Multinational corporation

MOW: Meaning of work

NGO: Nongovernmental organization

OCB: Organizational citizenship behavior

PCP: Perceiving calling_Presence

PCS: Perceiving calling_Search

PhD: Doctor of Philosophy

PPS: Presence prosocial orientation

PPW: Presence purposeful work

PTS: Presence transcendent summons

SDT: Self-determination theory

SEM: Structural equation model

SPS: Search prosocial orientation

SPSS: Statistical Package for the Social Sciences

SPW: Search purposeful work

STS: Search transcendent summons

SWLS: Satisfaction with life scale

WAMI: The Work and Meaning Inventory

WCT: 'Work as Calling' theoretical model

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Appendices

Appendix A

Comparability / Interpretability Rating Sheet (CVQ)

Please rate each sentence from 1 to 7, for both language and interpretation, according to the following criteria:

(A) Comparability of language (how comparable is the formal wording?) and

(B) Similarity of interpretation (would the paired items be interpreted similarly, even if the wording is different?).

Original English Version / Back-translated English Version

(A) COMPARABILITY OF LANGUAGE

EXTREMELY	MODERATELY	NOT AT ALL				
COMPARABLE	COMPARABLE	COMPARABLE				
1	2.....	3.....	4.....	5	6	7

(B) SIMILARITY OF INTERPRETATION

EXTREMELY	MODERATELY	NOT AT ALL				
SIMILAR	SIMILAR	SIMILAR				
1	2.....	3.....	4.....	5	6	7

Adapted from Sperber (2004)

1. I believe that I have been called to my current line of work.

I believe I am destined for my current type of work. A) _ B) _

I believe I was called to my current line of work. A) _ B) _

2. I'm searching for my calling in my career.

I am searching for my occupation in my professional career. A) _ B) _

I am looking for my vocation in my career. A) _ B) _

3. My work helps me live out my life's purpose.

My job helps me make my life purpose a reality. A) _ B) _

My job helps me live the purpose of my life. A) _ B) _

4. I am looking for work that will help me live out my life's purpose.

I seek a job that will help me make my life purpose a reality. A) _ B) _

I am looking for a job that helps me live the purpose of my life. A) _ B) _

5. I am trying to find a career that ultimately makes the world a better place.

I am trying to find a professional career that will ultimately make the world a better place. A) _ B) _

I am trying to find a career that finally makes the world a better place. A) _ B) _

6. I intend to construct a career that will give my life meaning.

I would like to build a professional career that gives my life meaning. A) _ B) _

I have the intention of building a career that gives meaning to my life. A) _ B) _

7. I want to find a job that meets some of society's needs.

I want to find work that covers a need in society. A) _ B) _

I want to find a job that satisfies some of the needs in society. A) _ B) _

8. I do not believe that a force beyond myself has helped guide me to my career.

I don't believe a force beyond myself has helped me find my profession. A) _ B) _

I don't think a force beyond myself has helped guide me towards my career. A) _ B)

9. The most important aspect of my career is its role in helping to meet the needs of others.

The most important thing about my career is that it helps me fulfill the needs of others. A) _ B) _

The most important aspect of my career is its role in helping satisfy the needs of others. A) _ B) _

10. I am trying to build a career that benefits society.

I try to develop a career that benefits society. A) _ B) _

I am trying to build a career that benefits society. A) _ B) _

11. I was drawn by something beyond myself to pursue my current line of work.

I was attracted by something beyond myself to carry out the type of work that I am currently doing. A) _ B) _

I was attracted by something beyond myself to follow my current line of work. A) _
B) _

12. Making a difference for others is the primary motivation in my career.

Making a difference for others is the main motivation in my career. A) _ B) _

Having an impact on others is the main motivation in my career. A) _ B) _

13. I yearn for a sense of calling in my career.

I wish to have meaning in the occupation of my career. A) _ B) _

I yearn for a sense of calling in my career. A) _ B) _

14. Eventually, I hope my career will align with my purpose in life.

Ultimately, I want my career to align with my life purpose. A) _ B) _

Eventually, I hope my career aligns with my purpose in life. A) _ B) _

15. I see my career as a path to purpose in life.

I see my career as a path toward my life purpose. A) _ B) _

I see my career as a path towards my purpose in life. A) _ B) _

16. I am looking for a job where my career clearly benefits others.

I seek work in which my career clearly benefits others. A) _ B) _

I am looking for a job where my career clearly benefits others. A) _ B) _

17. My work contributes to the common good.

My work contributes to the common good. A) _ B) _

My work contributes towards the common good. A) _ B) _

18. I am trying to figure out what my calling is in the context of my career.

I'm trying to verify what my occupation is within the context of my professional career. A) _ B) _

I am trying to figure out what is my vocation in the context of my career. A) _ B) _

19. I'm trying to identify the area of work I was meant to pursue.

I'm trying to identify the area of work that I was destined to do. A) _ B) _

I am trying to identify the area of work I was destined for. A) _ B) _

20. My career is an important part of my life's meaning.

My career is an important part of the meaning of my life. A) _ B) _

My career is an important part of the meaning of my life. A) _ B) _

21. I want to pursue a career that is a good fit with the reason for my existence.

I want to follow a career that fits with my reason for existing. A) _ B) _

I want to follow a career that fits well with the reason of my existence. A) _ B) _

22. I am always trying to evaluate how beneficial my work is to others.

I always try to value how beneficial my work is for others. A) _ B) _

I always try to evaluate how beneficial my work is for others. A) _ B) _

23. I am pursuing my current line of work because I believe I have been called to do so.

I'm doing my current type of work because I believe I am destined for it. A) _ B) _

I am following my current line of work because I believe I have been called to carry it out. A) _ B) _

24. I try to live out my life purpose when I am at work.

I try to make my life purpose a reality when I am at work. A) _ B) _

I try to live my purpose of life whilst I'm at work. A) _ B) _

Rater's name:

Appendix B

Comparability / Interpretability Rating Sheet (7-item IRB)

Please rate each sentence from 1 to 7, for both language and interpretation, according to the following criteria:

(A) Comparability of language (how comparable is the formal wording?) and

(B) Similarity of interpretation (would the paired items be interpreted similarly, even if the wording is different?).

Original English Version / Back-translated English Version

(A) COMPARABILITY OF LANGUAGE

EXTREMELY	MODERATELY	NOT AT ALL
COMPARABLE	COMPARABLE	COMPARABLE
1	2.....	3.....
4.....	5	6
7		

(B) SIMILARITY OF INTERPRETATION

EXTREMELY	MODERATELY	NOT AT ALL
SIMILAR	SIMILAR	SIMILAR
1	2.....	3.....
4.....	5	6
7		

Adapted from Sperber (2004)

1. Adequately completes assigned duties.

Suitably completes the assigned task. A) _ B) _

Completes assigned tasks appropriately. A) _ B) _

2. Fulfills responsibilities specified in job description.

Complies with the responsibilities specified in his or her job description. A) _ B) _

Complies with the specific responsibilities of their job description. A) _ B) _

3. Performs tasks that are expected of him/her.

Performs the tasks that are expected of him/her. A) _ B) _

Carries out the tasks expected of them. A) _ B) _

4. Meets formal performance requirements of the job.

Complies with the formal performance requirements of the job A) _ B) _

Complies with the formal requirements of their job. A) _ B) _

5. Engages in activities that will directly affect his/her performance evaluation.

Commits to activities that will directly affect his/her performance evaluation. A) _

B) _

Get involved in the activities which will have a direct effect on the assessment of their performance. A) _ B) _

6. Neglects aspects of the job he/she is obligated to perform.

Neglects aspects of his/her work that he/she is obligated to comply with. A) _ B) _

Disregards aspects of their work which they are obliged to accomplish. A) _ B) _

7. Fails to perform essential duties.

Fails to perform essential tasks. A) _ B) _

Does not fulfill essential tasks. A) _ B) _

Rater's name:

Appendix C

Sample Items with Mean Comparison Score for each Item Pair (CVQ)

Item number	Original English version	2 Back-translated English versions	Comparability of language (mean score) 4 raters	Similarity of interpretability (mean score) 4 raters
1	I believe that I have been called to my current line of work.	I believe I am destined for my current type of work.	4	4.5
		I believe I was called to my current line of work.	1.75	1.5
2	I'm searching for my calling in my career.	I am searching for my occupation in my professional career.	4.5	5
		I am looking for my vocation in my career.	3.5	3
3	My work helps me live out my life's purpose.	My job helps me make my life purpose a reality	2.75	2.5
		My job helps me live the purpose of my life.	3	2.5

Item number	Original English version	2 Back-translated English versions	Comparability of language (mean score) 4 raters	Similarity of interpretability (mean score) 4 raters
4	I am looking for work that will help me live out my life's purpose.	I seek a job that will help me make my life purpose a reality.	3	2.75
		I am looking for a job that helps me live the purpose of my life.	2.25	2.5
5	I am trying to find a career that ultimately makes the world a better place.	I am trying to find a professional career that will ultimately make the world a better place.	1.5	1.5
		I am trying to find a career that finally makes the world a better place.	2.5	3.25
6	I intend to construct a career that will give my life meaning.	I would like to build a professional career that gives my life meaning.	2	1.75
		I have the intention of building a career that gives meaning to my life.	2.75	1.75

Item number	Original English version	2 Back-translated English versions	Comparability of language (mean score) 4 raters	Similarity of interpretability (mean score) 4 raters
7	I want to find a job that meets some of society's needs.	I want to find work that covers a need in society.	3	3.25
		I want to find a job that satisfies some of the needs in society.	2	1.5
8	I do not believe that a force beyond myself has helped guide me to my career.	I don't believe a force beyond myself has helped me find my profession.	2	1.75
		I don't think a force beyond myself has helped guide me towards my career.	2	1.25
9	The most important aspect of my career is its role in helping to meet the needs of others.	The most important thing about my career is that it helps me fulfill the needs of others.	2	2
		The most important aspect of my career is its role in helping satisfy the needs of others.	2.75	3

Item number	Original English version	2 Back-translated English versions	Comparability of language (mean score) 4 raters	Similarity of interpretability (mean score) 4 raters
10	I am trying to build a career that benefits society.	I try to develop a career that benefits society.	2.25	1.75
		I am trying to build a career that benefits society.	1	1.25
11	I was drawn by something beyond myself to pursue my current line of work.	I was attracted by something beyond myself to carry out the type of work that I am currently doing.	2.5	2.75
		I was attracted by something beyond myself to follow my current line of work.	2.5	2.75
12	Making a difference for others is the primary motivation in my career.	Making a difference for others is the main motivation in my career.	1.5	1.25
		Having an impact on others is the main motivation in my career.	2.5	3.75

Item number	Original English version	2 Back-translated English versions	Comparability of language (mean score) 4 raters	Similarity of interpretability (mean score) 4 raters
13	I yearn for a sense of calling in my career.	I wish to have meaning in the occupation of my career.	4	3
		I yearn for a sense of calling in my career.	1	1
14	Eventually, I hope my career will align with my purpose in life.	Ultimately, I want my career to align with my life purpose.	2.5	2.75
		Eventually, I hope my career aligns with my purpose in life.	1.5	1.75
15	I see my career as a path to purpose in life.	I see my career as a path toward my life purpose.	2.5	2,75
		I see my career as a path towards my purpose in life.	2.75	2.5

Item number	Original English version	2 Back-translated English versions	Comparability of language (mean score) 4 raters	Similarity of interpretability (mean score) 4 raters
16	I am looking for a job where my career clearly benefits others.	I seek work in which my career clearly benefits others.	2	1.75
		I am looking for a job where my career clearly benefits others.	1.5	1
17	My work contributes to the common good.	My work contributes to the common good.	1	1
		My work contributes towards the common good.	1.5	1.25
18	I am trying to figure out what my calling is in the context of my career.	I'm trying to verify what my occupation is within the context of my professional career.	3.25	3
		I am trying to figure out what is my vocation in the context of my career.	2.75	2.75
19	I'm trying to identify the area of work I was meant to pursue.	I'm trying to identify the area of work that I was destined to do.	2.75	2

Item number	Original English version	2 Back-translated English versions	Comparability of language (mean score) 4 raters	Similarity of interpretability (mean score) 4 raters
		I am trying to identify the area of work I was destined for.	2.5	1.75
20	My career is an important part of my life's meaning.	My career is an important part of the meaning of my life.	2	1.5
		My career is an important part of the meaning of my life.	2	1.5
21	I want to pursue a career that is a good fit with the reason for my existence.	I want to follow a career that fits with my reason for existing.	2.5	2.75
		I want to follow a career that fits well with the reason of my existence.	2.25	1.5
22	I am always trying to evaluate how beneficial my work is to others.	I always try to value how beneficial my work is for others.	2.5	2
		I always try to evaluate how beneficial my work is for others.	1.75	1.5

Item number	Original English version	2 Back-translated English versions	Comparability of language (mean score) 4 raters	Similarity of interpretability (mean score) 4 raters
23	I am pursuing my current line of work because I believe I have been called to do so.	I'm doing my current type of work because I believe I am destined for it.	2.75	2
		I am following my current line of work because I believe I have been called to carry it out.	2	1.5
24	I try to live out my life purpose when I am at work.	I try to make my life purpose a reality when I am at work.	2.5	2.5
		I try to live my purpose of life whilst I'm at work.	1.75	1.75

Note. Chart adapted from Sperber (2004)Sperber . In green the chosen translation and in red the problematic items.

According to Sperber (2004), any mean score higher than 3 will require a formal review of the translations. And specifically, any mean score in interpretability between 2.5 and 5, will need to be checked thoroughly.

Below, there are the problematic English version items together with the two Spanish versions, followed by the final Spanish translation of each item (*in italics*)

2. I'm searching for my calling in my career.

Estoy buscando mi vocación en mi carrera profesional.

Estoy buscando mi vocación en mi carrera.

3. My work helps me live out my life's purpose.

Mi trabajo me ayuda a hacer realidad mi propósito de vida.

Mi trabajo me ayuda a vivir el propósito de mi vida.

4. I am looking for work that will help me live out my life's purpose.

Busco un trabajo que me ayude a hacer realidad mi propósito de vida.

Estoy buscando un trabajo que me ayude a vivir el propósito de mi vida.

11. I was drawn by something beyond myself to pursue my current line of work.

Fui atraído por algo más allá de mí mismo a realizar el tipo de trabajo que hago actualmente.

Fui atraído por algo más allá de mí mismo para seguir mi línea de trabajo actual.

15. I see my career as a path to purpose in life.

Veo mi carrera como un camino hacia mi propósito de vida.

Veo mi carrera como un camino hacia el propósito en la vida.

18. I am trying to figure out what my calling is in the context of my career.

Estoy intentando averiguar cuál es mi vocación en el contexto de mi carrera profesional.

Estoy tratando de averiguar cuál es mi vocación en el contexto de mi carrera.

Appendix D

Sample Items with Mean Comparison Score for each Item Pair (7-item IRB Scale)

Item number	Original English version	2 Back-translated English versions	Comparability of language (mean score) 4 raters	Similarity of interpretability (mean score) 4 raters
1		Suitably completes the assigned task.	2.75	3
		Completes assigned tasks appropriately.	4	3
2		Complies with the responsibilities specified in his or her job description.	2	1.75
		Complies with the specific responsibilities of their job description.	2.5	2.25
3		Performs the tasks that are expected of him/her.	1.25	1.5
		Carries out the tasks expected of them.	3	2.25
4		Complies with the formal performance requirements of the job.	2.5	1.5
		Complies with the formal requirements of their job.	3	2.5

Item number	Original English version	2 Back-translated English versions	Comparability of language (mean score) 4 raters	Similarity of interpretability (mean score) 4 raters
5	Engages in activities that will directly affect his/her performance evaluation.	Commits to activities that will directly affect his/her performance evaluation.	2.5	2.5
		Get involved in the activities which will have a direct effect on the assessment of their performance.	3.5	2.5
6	Neglects aspects of the job he/she is obligated to perform.	Neglects aspects of his/her work that he/she is obligated to comply with.	1.75	1
		Disregards aspects of their work which they are obliged to accomplish.	2.25	2.25
7	Fails to perform essential duties.	Fails to perform essential tasks.	1.25	1
		Does not fulfill essential tasks.	2	1.75

Note. Chart adapted from Sperber (2004)Sperber . In green the chosen translation and in red the problematic items.

According to Sperber (2004), any mean score higher than 3 will require a formal review of the translations. And specifically, any mean score in interpretability between 2.5 and 5, will need to be checked thoroughly.

Below, there are the problematic English Version items together with the two Spanish versions.

Problematic items:

1. Adequately completes assigned duties.

Completa de forma adecuada las tareas asignadas.

Completa adecuadamente las tareas asignadas


5. Engages activities that will directly affect his/her performance.

Se compromete con actividades que le afectarán directamente en su evaluación del desempeño.

Se involucra en actividades que afectaran directamente a su evaluación del desempeño

Appendix E

Organization Registration Form

 Organization's name:					
Employee's name <i>We recommend you write all the employees reporting to the same supervisor together.</i>		Employee's email	Supervisor's name	Supervisor's code	Supervisor's email
Employee code					
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					
11					
12					
13					
14					
15					
16					
17					
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49					
50					

Appendix F

Email Sent to Employees by their Organization to Introduce the Research

Our organization has decided to participate in some applied research **about professional vocations** by the **Universitat Internacional de Catalunya (UIC)** motivated by its desire to contribute to the scientific development of the social sciences. A group of organizations from diverse sectors is participating in this research.

The results of the research will be sent to the organizations that have participated in the study, and at the same time they will be published in high-impact scientific journals and disseminated at conferences.

Shortly, the researcher María Dolores Arderiu, (<https://es.linkedin.com/in/maydo-arderiu-2a89b11a>) will contact you by email to send you the link to the brief survey that you will have to complete online using the **subject code** that you will find in that email to guarantee your anonymity.

This organization has no access to the individual results nor will we see them as they will be processed directly by the university. I ask you to complete the survey during the week you receive it. We inform you that the study meets the ethical criteria established for this type of research.

I thank you in advance for your participation, and remain at your disposal for any clarification you may need.

Appendix G

Email Sent to Supervisors by their Organization to Introduce the Research

Our organization has decided to participate in some applied research **about professional vocations** by the **Universitat Internacional de Catalunya (UIC)** motivated by its desire to contribute to the scientific development of the social sciences. A group of organizations from diverse sectors is participating in this research. The results of the research will be sent to the organizations that have participated in the study, and at the same time they will be published in high-impact scientific journals and disseminated at conferences.

Shortly, the researcher María Dolores Arderiu, (<https://es.linkedin.com/in/maydo-arderiu-2a89b11a>), will contact you by email to send you the link to the brief survey that you will have to complete online using the **supervisor's code** that you will find in that email to guarantee your anonymity. The actual subjects of the research are your subordinates, and you will be asked to complete the survey thinking of one subordinate in particular (noting their **subject code** which you will also find in the email).

This organization has no access to the individual results nor will we see them as they will be processed directly by the university. I ask you to complete the survey during the week you receive it. The study meets the ethical criteria established for this type of research.

I thank you in advance for your participation, and remain at your disposal for any clarification you may need.

Appendix H

Informed Consent Letter of Voluntary Participation in the Research Project about Professional Vocations (Employees)

You have been asked to participate in a research project led by the professor and researcher María Dolores Arderiu from the Economics and Business Department of the **Universitat Internacional de Catalunya (UIC)**. Her objective is to conduct an applied study of professional vocations in different companies.

Your contribution will consist of answering a brief questionnaire that contains some general data about you that will take you about ten minutes.

We remind you that all the information provided by you will be submitted in strict confidentiality and anonymity, and it will only be used for research and statistical purposes. If the results are published in a scientific journal or book, you will not be identified in any way.

We are very grateful for your time and availability as it is of particular importance for the success of the research. If you have any doubts or questions, do not hesitate to write to María Dolores Arderiu at marderiu@uic.es.

We thank you in advance and will send you the conclusions of the study.

I have clearly understood the information that is expected from me and I know my rights. Yes () No ()

I agree to participate in the research project: Yes () No ()

Employee's signature and name:

Main researcher's signature

María Dolores Arderiu

Appendix I

Informed Consent Letter of Voluntary Participation in the Research Project about Professional Vocations (Supervisors)

You have been asked to participate in a research project led by the professor and researcher María Dolores Arderiu from the Economics and Business Department of the **Universitat Internacional de Catalunya (UIC)**. Her objective is to conduct an applied study of professional vocations in different companies.

Your contribution will consist of answering a brief questionnaire about your subordinates who are the actual subjects of this research. This task will require about five minutes of your time per person.

We remind you that all the information provided by you will be submitted in strict confidentiality and anonymity, and it will only be used for research and statistical purposes. If the results are published in a scientific journal or book, you will not be identified in any way.

We are very grateful for your time and availability as it is of particular importance for the success of the research. If you have any doubts or questions, do not hesitate to write to María Dolores Arderiu at marderiu@uic.es

We thank you in advance and will send you the conclusions of the study.

I have clearly understood the information that is expected from me and I know my rights. Yes () No ()

I agree to participate in the research project: Yes () No ()

Employee's signature and name:

Main researcher's signature

María Dolores Arderiu

Appendix J

Email Sent to Participants by the Researcher

Dear Cristina:

Thank you for agreeing to participate in my research into **professional vocations**. Please click on the following link to answer the questionnaire:

Link to the survey. (click ctrl+click) to start the questionnaire, or copy and paste the following address into your browser's address bar.

<https://goo.gl/forms/jV5xCTMpekNKzGjg2>

Your employee code is: 123

I ask you please to answer the questions with the greatest sincerity. The data will be loaded anonymously onto the system with a series of subject codes, and your organization cannot access any results.

María Dolores Arderiu

Researcher at the *Universitat Internacional de Catalunya*

Appendix K

Email Sent to Supervisors by the Researcher

Dear Pedro:

Thank you for agreeing to participate in my research into **professional vocations**. I have attached the link to the survey that you will have to complete online using your **supervisor's code**, which you will find in this email, so your anonymity is guaranteed. The actual subjects of this research are your subordinates, and you will be requested to fill out the survey thinking of one subordinate in particular (noting their **subject code** included in this email). Your organization will have no access to the individual results, as they will be processed directly by the university. I ask you to answer the surveys during the week you receive them.

Survey link (to be completed for each of your subordinates). *To access your links (ctrl+click on the link or copy and paste it into your browser's address bar):*

<https://goo.gl/forms/x8YMwq32xDb6oVb82>.

Employee's name	Employee's code
Cristina R.	444
Sergio C.	445
Fernando S.	446
Isabel M.	447
Cristina H.	448
Eva M.	449
Cristina F.	450
Ángela M.	451
Alicia P.	452
Judith Solbes	453
Francisca M.	454
Mercedes N.	455
Alicia G.	456
Silvia S.	457
Sandra U.	458
Nuria S.	459

Supervisor's code: C1

Link to the informed consent form (to be filled out just once, even if you have to assess more than one employee). This is a mandatory requirement in any research.

<https://goo.gl/forms/Acp7YJhDcsWbxn6N2>

I thank you in advance for participating, and remain at your disposal for any clarification that you may need. It is essential that the supervisors complete the survey as the research hypotheses relate data facilitated by both employees and their supervisors.

María Dolores Arderiu

Researcher at the *Universitat Internacional de Catalunya*

Appendix L

Email with Instructions for the Focus Groups

Dear participants:

Attached you will find information for your *focus group*:

- 1.- A **6-minute video** in which I explain **my thesis and the objectives of the focus group**.
- 2.- **Focus group questions**, not for you to prepare anything, but so you can become familiar with the questions I will ask you.
- 3.- **Informed consent** (which you must sign and sent to me to comply with research norms).
- 4.- **Link for joining the session**. No password is required to gain access, you only have to click on the link, write your name so that other participants can address you, and “join the meeting”. I would appreciate it if you could have your camera on during the session, but the microphone off to prevent background noise.

You can turn both your microphone and camera on and off simply by clicking on the icons that will appear in the center, at the bottom of your screen. You will also see an icon to raise your hand in order to request the floor (to the right of the camera); and a chat to write text messages during the session. I remain at your disposal to practice using this tool with you in advance, for those who may not be familiar with it. Link to the session: <https://eu.bbcollab.com/guest/e7dc6ca3cec540459063b0d878>.

Thank you very much for your collaboration.

María Dolores Arderiu

Main Researcher

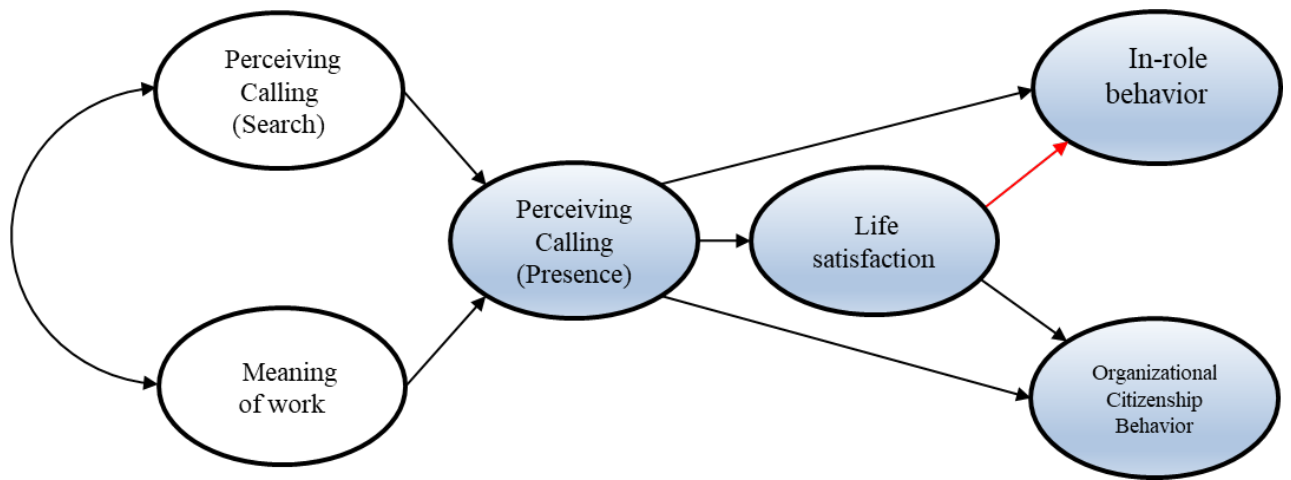
Phone Number

Appendix M

Focus Group Questions

1. My results indicate that people who have found a calling at work are more productive when performing the tasks included in their job description. **Do you agree with this statement? Can you mention any practical examples based on your professional experience?**
2. My results also indicate that employees with the presence of a calling are more productive in organizational citizenship behavior (the "extra" effort for helping coworkers and the organization itself, which is not included in their job descriptions). **Does this make sense to you? Can you give any practical examples?**
3. Also, my analysis shows that the presence of a calling at work has a higher impact on organizational citizenship behavior (this extra dedication through which you help others at work) than on task performance (included in their job description). **What do you think about this result? Can you share any examples of this?**
4. People who find a calling at work are more satisfied with their work. However, the fact that they are more satisfied with their work does not necessarily lead to them being more productive in their task performance. **What do you think about this result? Can you share any examples of this?**
5. But what seems to be the case is that people who have found their calling are more satisfied with their lives, and more inclined to help their organization and coworkers through this extra effort. **What could be the motivation for this? Do you know of any examples?**
6. **Do you think that this research could have considered more variables (concepts) in the model than those that I cover here?**

7. Do you think that this research has any practical implications for organizations? For instance?



Appendix N

Video Transcript Explaining the Focus Groups

One day, I woke up knowing, finally, what was “in my blood”. And this changed my life.

Some people discovered their calling (a vocation, or vocational calling or transcendent calling) at a very early age, others gradually, or... suddenly. Most of them cannot say whether they got the call from God, an inner voice, destiny, passions, a family legacy, or salient social needs. But the job they do has meaning and purpose for them and makes for a better world....and they would do it FOR NOTHING.

How many people have a sense of calling at work? 30%.

So, I started wondering if companies could benefit from having employees who have experienced a calling onboard. And this is precisely the objective of my thesis, to address the question: Are employees with a calling more productive? Surprisingly, this fascinating and important topic is almost inexistent and remains unexplored in empirical research. There are only a handful of empirical studies that have covered this topic: Lee, Park, Kim, Xie, etc.

How can I do this? Firstly, I designed a theoretical model to test some relations between concepts or variables. Secondly, I had to validate the questionnaires that aim to measure those concepts for the Spanish population. My sample consisted of 548 employees with their corresponding supervisors who came from all types of companies and occupations. On the one hand, employees had to answer a questionnaire indicating if they were searching for a calling, the meaning their job had for them if they had found their calling and if they were satisfied with their lives. On the other hand, their corresponding supervisors had to assess them, indicating if their employees were productive in two types of job performance: if they perform their tasks correctly (in-role

behavior, which means whether they accomplish what is written in their job description), and what we call organizational citizenship behavior (are they employees who make an extra effort to help other people in the organization and the organization itself?). Ten out of my eleven hypotheses were confirmed. You can see that the only hypothesis that was not confirmed is the relation between two variables: life satisfaction and task performance. So effectively, my results indicate that people with a calling are more productive. And I will show you all the ways to become productive. The most important route and the most significant starting point is to ask yourself what your calling is; then once you have found it, this will lead you to help your coworkers and the organization (organizational citizenship behavior). The second most significant route starts by searching for your calling, finding it, and then you will carry out your job more correctly (task performance). Of course, you can start your own way, instead of asking yourself what your calling is, because maybe you do not even know what to have a calling means, considering the significance of your work. This will move you forward towards finding your calling; and employees with a sense of calling are more satisfied: they have more life satisfaction. However, they do not necessarily perform the tasks included in their job description more correctly; although if they are satisfied with their lives, they help others and the organization through making an extra effort. My research continues later on with a between-groups comparison to see if, when there is more calling, there are differences between gender, age, economic status, marital status, education, leadership position, the type of organization, sector or spirituality; and it ends with focus groups. The objective of the focus group will be to bring together a group of experts ranging from human resources managers to university professors, forensic psychologists, psychologists, career counselors and outplacement experts. In this way each person can help to clarify some results. I will especially focus on the circles

marked in blue, this last part of the model, to try to see if there are things that had escaped from this empirical measurement through statistics that cannot collect all the information. So, the objective of the focus group will be qualitative analysis linking the results, and interpreting them via each participant's specific experience. You will find the questions written out so that you can become familiar with them in advance.

Personally, I love teaching; I love teaching and coaching. This gives me a purpose and a meaning in my life. My calling revealed to me the place to be, and for this reason I am here.

Many thanks for participating.

Appendix O

Informed Consent Letter for Focus Group's Participants

The current *focus group* has been designed by the doctoral student María Dolores Arderiu (ID number: XXXXXX), with the approval of her thesis advisors: Dra. Dolors Gil Doménech (ID number: YYYYYY) and Dr. Frederic Marimon (ID number: ZZZZZZ). The main objective of this study is to clarify, through the expert's opinion, some of the quantitative results of this research, as well as to identify possible improvement areas for future researches and practical applications for organizations.

We request your consent to the focus group recording which will be exclusively used for research purposes and therefore meets all the confidentiality guarantees. Participation is voluntary and data will remain anonymous under the ethical code applicable of the Universitat Internacional de Catalunya, guaranteeing the respect of the law concerning data protection. We thank you in advance for your time and availability which are vital for the research success.

Participant data:

I,.....,

with ID card.....

Declare that I have received written and verbal information about the objectives of the study and I give my consent to use anonymously the data that could

be derived from the focus group in which I Will participate, and that those results could be published solely with research purposes, and always with a statistical character.

With the signature of this form, I give my informed consent and accept what has been described in this document.

Signature:

ID number:

Barcelona, July 2020

Appendix P

Cuestionario de *Calling* y Vocación

Instrucciones: A continuación, hay 24 afirmaciones con las cuales puede estar de acuerdo o en desacuerdo. Lea cada una de ellas y después marque la respuesta que mejor describa en qué grado está de acuerdo o en desacuerdo, utilizando la escala siguiente: 1 = Totalmente en desacuerdo; 2 = En desacuerdo; 3 = Ni de acuerdo ni en desacuerdo; 4 = De acuerdo; 5 = Totalmente de acuerdo. Si alguna de las preguntas no le parece relevante para usted, responda con un "1".

Responda teniendo en cuenta el conjunto de su carrera profesional. Por ejemplo, si actualmente realiza un trabajo a media jornada que no considera parte de su carrera profesional, céntrese en el conjunto de su carrera y no en su trabajo actual. Intente no responder sólo como cree que "debería" responder; trate de ser lo más preciso y objetivo posible al evaluarse a sí mismo.

1. Creo que mi tipo de trabajo actual es lo que siempre me ha "llamado".
1 2 3 4 5
2. Estoy buscando lo que realmente me "llame" a nivel profesional.
1 2 3 4 5
3. Mi trabajo me ayuda a darle sentido a mi vida.
1 2 3 4 5
4. Estoy buscando un trabajo que me ayude a darle un sentido a mi vida.
1 2 3 4 5
5. Intento encontrar una carrera profesional que en última instancia haga del mundo un lugar mejor.
1 2 3 4 5

6. Pretendo labrarme una carrera profesional que dé sentido a mi vida.
- 1 2 3 4 5
7. Quiero encontrar un trabajo que satisfaga algunas de las necesidades de la sociedad.
- 1 2 3 4 5
8. Creo que una fuerza exterior ha ayudado a guiar mi carrera.
- 1 2 3 4 5
9. Lo más importante de mi carrera es que me ayuda a satisfacer las necesidades de los demás.
- 1 2 3 4 5
10. Estoy tratando de construir una carrera que beneficie a la sociedad.
- 1 2 3 4 5
11. Algo procedente del exterior me atrajo a mi tipo de trabajo actual.
- 1 2 3 4 5
12. La principal motivación de mi carrera es hacer algo que tenga un efecto positivo en los demás.
- 1 2 3 4 5
13. Anhele la vocación en mi carrera.
- 1 2 3 4 5
14. En algún momento, espero que mi carrera se alinee con mi propósito en la vida.
- 1 2 3 4 5
15. Veo mi carrera como un camino para darle sentido a mi vida.
- 1 2 3 4 5

16. Estoy buscando un trabajo donde mi carrera claramente beneficie a otros.
- 1 2 3 4 5
17. Mi trabajo contribuye al bien común.
- 1 2 3 4 5
18. Estoy tratando de averiguar para qué he sido “llamado” profesionalmente.
- 1 2 3 4 5
19. Estoy tratando de identificar el área de trabajo al que estaba destinado/a.
- 1 2 3 4 5
20. Mi carrera es una parte importante del significado de mi vida.
- 1 2 3 4 5
21. Quiero seguir una carrera que encaje bien con la razón de mi existencia.
- 1 2 3 4 5
22. Siempre trato de evaluar cuán beneficioso es mi trabajo para los demás.
- 1 2 3 4 5
23. Estoy siguiendo mi tipo de trabajo actual porque creo que he sido “llamado”
para llevarlo a cabo.
- 1 2 3 4 5
24. Intento sentirme realizado como persona cuando estoy en el trabajo.
- 1 2 3 4 5

Appendix Q

Cuestionario de Desempeño Intra-rol (Heteroevaluación)/ Initial and Final

Version

Instrucciones: Piense en el desempeño y comportamiento de su empleado en el trabajo. Lea cada una de las 7 afirmaciones, y después marque la respuesta que mejor describa en qué grado está de acuerdo o en desacuerdo, utilizando la escala siguiente: 1 = Totalmente en desacuerdo; 2 = En desacuerdo; 3 = Ni de acuerdo ni en desacuerdo; 4 = De acuerdo; 5 = Totalmente de acuerdo.

1. Ejecuta adecuadamente las tareas asignadas.

1 2 3 4 5

2. Cumple con las responsabilidades especificadas en la descripción de su puesto de trabajo.

1 2 3 4 5

3. Desempeña las tareas que se esperan de él/ella.

1 2 3 4 5

4. Cumple con los requisitos formales de su trabajo.

1 2 3 4 5

5. Dedicar energía a tareas que tienen un impacto en la evaluación de su rendimiento.

1 2 3 4 5

6. Atiende los aspectos de su trabajo que debe atender.

1 2 3 4 5

7. Ejecuta las tareas esenciales.

1 2 3 4 5

Appendix R

Escala de Comportamiento Cívico (Heteroevaluación)

Instrucciones: Piense en el desempeño y comportamiento de su empleado en el trabajo. Lea cada una de las 15 afirmaciones, y después marque la respuesta que mejor describa en qué grado está de acuerdo o en desacuerdo, utilizando la escala siguiente: 1 = Totalmente en desacuerdo; 2 = En desacuerdo; 3 = Ni de acuerdo ni en desacuerdo; 4 = De acuerdo; 5 = Totalmente de acuerdo.

1. Muestra disposición para llevar a cabo tareas que no forman parte de su puesto de trabajo.

1 2 3 4 5

2. Ayuda a otros compañeros de la organización.

1 2 3 4 5

3. Cooperar con otros compañeros de la organización.

1 2 3 4 5

4. Asume, apoya o defiende los objetivos de la organización.

1 2 3 4 5

5. Ayuda desinteresadamente a otros compañeros de la organización.

1 2 3 4 5

6. Se esmera en favorecer a la organización.

1 2 3 4 5

7. Mantiene una actitud positiva hacia la organización.

1 2 3 4 5

8. Comparte información con los demás sobre futuros eventos, actividades, acciones, etc.

1 2 3 4 5

9. Participa responsablemente en la organización.

1 2 3 4 5

10. Demuestra lealtad con la organización.

1 2 3 4 5

11. Promueve, promociona y defiende a la organización.

1 2 3 4 5

12. Demuestra respeto por las normas y políticas de la organización.

1 2 3 4 5

13. Se compromete con su propio desarrollo para mejorar su eficacia personal.

1 2 3 4 5

14. Se comporta de forma que beneficie a la organización.

1 2 3 4 5

15. Muestra dedicación en el trabajo.

1 2 3 4 5

Appendix S

Cuestionarios sobre Vocaciones Profesionales (Empleado)

Fecha:/...../.....Nombre de la empresa:

Sujeto n°:*

Instrucciones: A continuación, hay 32 afirmaciones con las cuales puede estar de acuerdo o en desacuerdo. Lea cada una de ellas y después marque la respuesta que mejor describa en qué grado está de acuerdo o en desacuerdo, utilizando la escala siguiente: 1 = Totalmente en desacuerdo; 2 = En desacuerdo; 3 = Ni de acuerdo ni en desacuerdo; 4 = De acuerdo; 5 = Totalmente de acuerdo. Si alguna de las preguntas no le parece relevante para usted, responda con un "1".

1. En la mayoría de los aspectos, mi vida se acerca a mi ideal.

1 2 3 4 5

2. Las condiciones de mi vida son excelentes.

1 2 3 4 5

3. Estoy completamente satisfecho/a con mi vida.

1 2 3 4 5

4. Hasta ahora he conseguido las cosas más importantes que quiero en la vida.

1 2 3 4 5

5. Si pudiera vivir de nuevo, no cambiaría nada.

1 2 3 4 5

6. El trabajo que yo hago es muy importante para mí.

1 2 3 4 5

7. Mis actividades laborales son personalmente valiosas.

1 2 3 4 5

8. El trabajo que realizo es significativo para mí.

1 2 3 4 5

Para las siguientes afirmaciones responda teniendo en cuenta el conjunto de su carrera profesional. Por ejemplo, si actualmente realiza un trabajo a media jornada que no considera parte de su carrera profesional, céntrese en el conjunto de su carrera y no en su trabajo actual. Intente no responder sólo como cree que "debería" responder; trate de ser lo más preciso y objetivo posible al evaluarse a sí mismo.

9. Creo que mi tipo de trabajo actual es lo que siempre me ha "llamado".

1 2 3 4 5

10. Estoy buscando lo que realmente me "llame" a nivel profesional.

1 2 3 4 5

11. Mi trabajo me ayuda a darle sentido a mi vida.

1 2 3 4 5

12. Estoy buscando un trabajo que me ayude a darle un sentido a mi vida.

1 2 3 4 5

13. Intento encontrar una carrera profesional que en última instancia haga del mundo un lugar mejor.

1 2 3 4 5

14. Pretendo labrarme una carrera profesional que dé sentido a mi vida.

1 2 3 4 5

15. Quiero encontrar un trabajo que satisfaga algunas de las necesidades de la sociedad.

1 2 3 4 5

16. Creo que una fuerza exterior ha ayudado a guiar mi carrera.

1 2 3 4 5

17. Lo más importante de mi carrera es que me ayuda a satisfacer las necesidades de los demás.

1 2 3 4 5

18. Estoy tratando de construir una carrera que beneficie a la sociedad.

1 2 3 4 5

19. Algo procedente del exterior me atrajo a mi tipo de trabajo actual.

1 2 3 4 5

20. La principal motivación de mi carrera es hacer algo que tenga un efecto positivo en los demás.

1 2 3 4 5

21. Anhele la vocación en mi carrera.

1 2 3 4 5

22. En algún momento, espero que mi carrera se alinee con mi propósito en la vida.

1 2 3 4 5

23. Veo mi carrera como un camino para darle sentido a mi vida.

1 2 3 4 5

24. Estoy buscando un trabajo donde mi carrera claramente beneficie a otros.

1 2 3 4 5

25. Mi trabajo contribuye al bien común.

1 2 3 4 5

26. Estoy tratando de averiguar para qué he sido “llamado” profesionalmente.

1 2 3 4 5

27. Estoy tratando de identificar el área de trabajo al que estaba destinado/a.

1 2 3 4 5

28. Mi carrera es una parte importante del significado de mi vida.

1 2 3 4 5

29. Quiero seguir una carrera que encaje bien con la razón de mi existencia.

1 2 3 4 5

30. Siempre trato de evaluar cuán beneficioso es mi trabajo para los demás.

1 2 3 4 5

31. Estoy siguiendo mi tipo de trabajo actual porque creo que he sido “llamado”
para llevarlo a cabo.

1 2 3 4 5

32. Intento sentirme realizado como persona cuando estoy en el trabajo.

1 2 3 4 5

DATOS DEMOGRÁFICOS Y LABORALES:

33. Sexo: () Hombre , () mujer, () otros
34. Edad: () Menor de 25 años , () entre 25 y 45 años, () mayor de 45 años
35. Estado civil: () Soltero/a, () casado / a o similar () , separado / a, divorciado / a, o viudo/a
36. Estudios: () Primarios, () formación profesional, () grado o licenciatura, () máster o doctorado
37. Estatus socio-económico: () Clase trabajadora, () clase media, () clase media alta, () clase alta
38. Nivel jerárquico: () Área gerencial, () jefes de Departamento o Sección, () puestos técnicos, especialistas, diplomados, licenciados, adjuntos a dirección; () personal cualificado y personal de oficio, () personal no cualificado, () otros
39. Tiempo de antigüedad en la empresa: () Menos de un año, () entre uno y tres años, () más de tres años y menos de diez años, () más de 10 años
40. ¿Tiene subordinados bajo su responsabilidad? () Sí, () No
41. ¿La espiritualidad es una parte central de su vida? () Totalmente en desacuerdo, () en desacuerdo, () ni de acuerdo ni en desacuerdo, () de acuerdo, () totalmente de acuerdo

Appendix T

Professional Vocations Survey (Employee)

Date:/...../.....**Company name:**

Employee's code:*

Instructions: There are 32 statements with which you can either agree or disagree. Read each of them and then mark the answer that best describes the degree to which you agree or disagree, using the following scale: 1 = Strongly disagree; 2 = Disagree; 3 = Neither agree nor disagree; 4 = Agree; 5 = Strongly agree. If any of the statements are not relevant for you, please answer them with a "1".

1. In most ways my life is close to my ideal.

1 2 3 4 5

2. The conditions of my life are excellent.

1 2 3 4 5

3. I am satisfied with my life.

1 2 3 4 5

4. So far, I have gotten the important things I want in life.

1 2 3 4 5

5. If I could live my life over, I would change almost nothing.

1 2 3 4 5

6. The work I do is very important to me.

1 2 3 4 5

7. My job activities are personally meaningful to me.

1 2 3 4 5

8. The work I do is meaningful to me.

1 2 3 4 5

For the following statements, please respond with your career as a whole in mind. For example, if you are currently working part time in a job that you don't consider to be part of your career, focus on your career as a whole and not your current job. Try not to respond merely as you think you "should" respond; rather, try to be as accurate and as objective as possible in evaluating yourself. If any of the questions simply do not seem relevant to you, "1" may be the most appropriate answer.

9. I believe that I have been called to my current line of work.

1 2 3 4 5

10. I'm searching for my calling in my career.

1 2 3 4 5

11. My work helps me live out my life's purpose.

1 2 3 4 5

12. I am looking for work that will help me live out my life's purpose.

1 2 3 4 5

13. I am trying to find a career that ultimately makes the world a better place.

1 2 3 4 5

14. I intend to construct a career that will give my life meaning.

1 2 3 4 5

15. I want to find a job that meets some of society's needs.

1 2 3 4 5

16. I do believe that a force beyond myself has helped guide me to my career.

1 2 3 4 5

17. The most important aspect of my career is its role in helping to meet the needs of others.

1 2 3 4 5

18. I am trying to build a career that benefits society.

1 2 3 4 5

19. I was drawn by something beyond myself to pursue my current line of work.

1 2 3 4 5

20. Making a difference for others is the primary motivation in my career.

1 2 3 4 5

21. I yearn for a sense of calling in my career.

1 2 3 4 5

22. Eventually, I hope my career will align with my purpose in life.

1 2 3 4 5

23. I see my career as a path to a purpose in life.

1 2 3 4 5

24. I am looking for a job where my career clearly benefits others.

1 2 3 4 5

25. My work contributes to the common good.

1 2 3 4 5

26. I am trying to figure out what my calling is in the context of my career.

1 2 3 4 5

27. I'm trying to identify the area of work I was meant to pursue.

1 2 3 4 5

28. My career is an important part of my life's meaning.

1 2 3 4 5

29. I want to pursue a career that is a good fit with the reason for my existence.

1 2 3 4 5

30. I am always trying to evaluate how beneficial my work is to others.

1 2 3 4 5

31. I am pursuing my current line of work because I believe I have been called to do
so.

1 2 3 4 5

32. I try to live out my life purpose when I am at work.

1 2 3 4 5

DEMOGRAPHIC AND LABOR DATA:

33. Gender: () male , () female, () other
34. Age: () under 25 years old , () between 25 and 45 years old, () over 45 years old
35. Marital status: () single, () married or living with partner () separated/divorced/widowed
36. Level of education: () only primary/secondary education, () some further education, () university graduate, () master's degree or doctorate
37. Socioeconomic status: () working class, () middle class, () upper-middle class, () upper class
38. Leadership position: () director, () manager, () specialist, () qualified employee () unqualified employee, () others
39. Time working in the company: () less than one year, () between one and three years, () more than three years but less than ten, () more than ten years
40. Do you have subordinates under your command? () Yes, () No
41. Spirituality is a core area in my life. () strongly disagree, () disagree, () neither agree nor disagree, () agree, () strongly agree

Appendix U

Investigación sobre Vocaciones Profesionales (Supervisores)

Fecha:/...../.....Nombre de la empresa:

Código del supervisor:Código del empleado evaluado:
.....

Instrucciones: Piense en el desempeño y comportamiento de su empleado en el trabajo. Lea cada una de las 22 afirmaciones, y después marque la respuesta que mejor describa en qué grado está de acuerdo o en desacuerdo, utilizando la escala siguiente: 1 = Totalmente en desacuerdo; 2 = En desacuerdo; 3 = Ni de acuerdo ni en desacuerdo; 4 = De acuerdo; 5 = Totalmente de acuerdo.

1. Ejecuta adecuadamente las tareas asignadas.

1 2 3 4 5

2. Cumple con las responsabilidades especificadas en la descripción de su puesto de trabajo.

1 2 3 4 5

3. Desempeña las tareas que se esperan de él/ella.

1 2 3 4 5

4. Cumple con los requisitos formales de su trabajo.

1 2 3 4 5

5. Dedicar energía a tareas que tienen un impacto en la evaluación de su rendimiento.

1 2 3 4 5

6. Atiende los aspectos de su trabajo que debe atender.

1 2 3 4 5

7. Ejecuta las tareas esenciales.

1 2 3 4 5

8. Muestra disposición para llevar a cabo tareas que no forman parte de su puesto de trabajo.

1 2 3 4 5

9. Ayuda a otros compañeros de la organización.

1 2 3 4 5

10. Coopera con otros compañeros de la organización.

1 2 3 4 5

11. Asume, apoya o defiende los objetivos de la organización.

1 2 3 4 5

12. Ayuda desinteresadamente a otros compañeros de la organización.

1 2 3 4 5

13. Se esmera en favorecer a la organización.

1 2 3 4 5

14. Mantiene una actitud positiva hacia la organización.

1 2 3 4 5

15. Comparte información con los demás sobre futuros eventos, actividades, acciones, etc.

1 2 3 4 5

16. Participa responsablemente en la organización.

1 2 3 4 5

17. Demuestra lealtad con la organización.

1 2 3 4 5

18. Promueve, promociona y defiende a la organización.

1 2 3 4 5

19. Demuestra respeto por las normas y políticas de la organización.

1 2 3 4 5

20. Se compromete con su propio desarrollo para mejorar su eficacia personal.

1 2 3 4 5

21. Se comporta de forma que beneficie a la organización.

1 2 3 4 5

22. Muestra dedicación en el trabajo.

1 2 3 4 5

Appendix V

Professional Vocations Research (Supervisors)

Date:/...../..... **Company name:**

Supervisor's code:**Employee's code:**

Instructions: Think of the performance and behavior of your employee at work.

Read each of the 22 statements, and then mark the answer that best describes the degree to which you are agree or disagree with it, using the following scale: 1 = Strongly disagree; 2 = Disagree; 3 = Neither agree nor disagree; 4 = Agree; 5 = Strongly agree.

1. Adequately completes assigned duties.

1 2 3 4 5

2. Fulfills responsibilities specified in job description.

1 2 3 4 5

3. Performs tasks that are expected of him/her.

1 2 3 4 5

4. Meets formal performance requirements of the job.

1 2 3 4 5

5. Engages in activities that will directly affect his/her performance evaluation.

1 2 3 4 5

6. Looks after the aspects of the job he/she is obligated to perform.

1 2 3 4 5

7. Performs essential duties.

1 2 3 4 5

8. Volunteers to carry out tasks that are not part of his/her own job.

1 2 3 4 5

9. Helping other organization members.

1 2 3 4 5

10. Cooperating with other organization members.

1 2 3 4 5

11. Endorsing, supporting, or defending organizational objectives.

1 2 3 4 5

12. Altruism in helping individual organization members.

1 2 3 4 5

13. Demonstrating conscientiousness in support of the organization.

1 2 3 4 5

14. Maintaining a positive attitude about the organization.

1 2 3 4 5

15. Keeping others in the organization informed about upcoming events, activities, actions, etc.

1 2 3 4 5

16. Participating responsibly in the organization.

1 2 3 4 5

17. Demonstrating allegiance to the organization.

1 2 3 4 5

18. Promoting and defending the organization.

1 2 3 4 5

19. Demonstrating respect for organizational rules and policies.

1 2 3 4 5

20. Engaging in self-development to improve one's own effectiveness.

1 2 3 4 5

21. Engaging in behavior that benefits the organization.

1 2 3 4 5

22. Displaying dedication on the job.

1 2 3 4 5

Appendix W

Cuestionario de *Calling* y Vocación -CVQ- (Final Version)

Instrucciones: A continuación, hay 15 afirmaciones con las cuales puede estar de acuerdo o en desacuerdo. Lea cada una de ellas y después marque la respuesta que mejor describa en qué grado está de acuerdo o en desacuerdo, utilizando la escala siguiente: 1 = Totalmente en desacuerdo; 2 = En desacuerdo; 3 = Ni de acuerdo ni en desacuerdo; 4 = De acuerdo; 5 = Totalmente de acuerdo. Si alguna de las preguntas no le parece relevante para usted, responda con un "1".

Responda teniendo en cuenta el conjunto de su carrera profesional. Por ejemplo, si actualmente realiza un trabajo a media jornada que no considera parte de su carrera profesional, céntrese en el conjunto de su carrera y no en su trabajo actual. Intente no responder sólo como cree que "debería" responder; trate de ser lo más preciso y objetivo posible al evaluarse a sí mismo.

1. Mi trabajo me ayuda a darle sentido a mi vida.

1 2 3 4 5

2. Intento encontrar una carrera profesional que en última instancia haga del mundo un lugar mejor.

1 2 3 4 5

3. Quiero encontrar un trabajo que satisfaga algunas de las necesidades de la sociedad.

1 2 3 4 5

4. Creo que una fuerza exterior ha ayudado a guiar mi carrera.

1 2 3 4 5

5. Lo más importante de mi carrera es que me ayuda a satisfacer las necesidades de los demás.

1 2 3 4 5

6. Estoy tratando de construir una carrera que beneficie a la sociedad.

1 2 3 4 5

7. Algo procedente del exterior me atrajo a mi tipo de trabajo actual.

1 2 3 4 5

8. La principal motivación de mi carrera es hacer algo que tenga un efecto positivo en los demás.

1 2 3 4 5

9. Veo mi carrera como un camino para darle sentido a mi vida.

1 2 3 4 5

10. Estoy buscando un trabajo donde mi carrera claramente beneficie a otros.

1 2 3 4 5

11. Mi trabajo contribuye al bien común.

1 2 3 4 5

12. Estoy tratando de averiguar para qué he sido “llamado” profesionalmente.

1 2 3 4 5

13. Estoy tratando de identificar el área de trabajo al que estaba destinado/a.

1 2 3 4 5

14. Mi carrera es una parte importante del significado de mi vida.

1 2 3 4 5

15. Siempre trato de evaluar cuán beneficioso es mi trabajo para los demás.

1 2 3 4 5

Appendix X

Escala de Comportamiento Cívico- Heteroevaluación- (Final Version)

Instrucciones: Piense en el desempeño y comportamiento de su empleado en el trabajo. Lea cada una de las 12 afirmaciones, y después marque la respuesta que mejor describa en qué grado está de acuerdo o en desacuerdo, utilizando la escala siguiente: 1 = Totalmente en desacuerdo; 2 = En desacuerdo; 3 = Ni de acuerdo ni en desacuerdo; 4 = De acuerdo; 5 = Totalmente de acuerdo.

1. Muestra disposición para llevar a cabo tareas que no forman parte de su puesto de trabajo.

1 2 3 4 5

2. Ayuda a otros compañeros de la organización.

1 2 3 4 5

3. Coopera con otros compañeros de la organización.

1 2 3 4 5

4. Asume, apoya o defiende los objetivos de la organización.

1 2 3 4 5

5. Ayuda desinteresadamente a otros compañeros de la organización.

1 2 3 4 5

6. Se esmera en favorecer a la organización.

1 2 3 4 5

7. Mantiene una actitud positiva hacia la organización.

1 2 3 4 5

8. Participa responsablemente en la organización.

1 2 3 4 5

9. Demuestra lealtad con la organización.

1 2 3 4 5

10. Promueve, promociona y defiende a la organización.

1 2 3 4 5

11. Demuestra respeto por las normas y políticas de la organización.

1 2 3 4 5

12. Se comporta de forma que beneficie a la organización.

1 2 3 4 5

Appendix Y

Transcript of Focus Groups (translated into English)

Focus Group 1 (23rd July):

1. *My results indicate that people who have found a calling at work are more productive when performing the tasks included in their job description. Do you agree with this statement? Can you mention any practical examples based on your professional experience?*

Calling alone does not enable individuals to perform a task well, unless they have the capacities and skills required (SAK). before performing the tasks, a calling drives you to get the necessary training, to commit yourself to your job, and later on, this leads to an increase of performance; so, for further research it would be interesting to know why this is so (MON). “People with a calling have a higher degree of motivation and dedication than those without a calling, and this helps them to overcome possible difficulties they may encounter. But, logically, it is very important that one’s calling is close to the job content. That is to say, that what you are doing in your professional life coincides with what you internally want to do or it has as close a relation as possible... or at any moment this will fail, as it is very difficult to work professionally for many years in something that is not really what you were looking for or you wanted to do” (presence of calling at work) (VIC). “Effectively, the line we are drawing leads to two different places: on one side, the fact of the coherence of the calling with what is done, with what is specified in the job description. It is obvious that a calling in the abstract, and one’s job or position in the abstract, may not be the same at all. If a person has been able to do a job similar to the one he/she felt the calling for, and if this job has the characteristics that they expected, then they will probably perform better. But there is another version, the negative one: what happens with people who

have not felt a calling for the job they do, but they have to do the job” (...)? “Are these people worse at doing their jobs?” “Probably, a person with a calling has more of a need to do things better, and therefore, more motivation” (...). “There has to be coherence between your calling and what you do, otherwise it would result in suffering and you would quit the job” (RIC). “Normally, they perform better as they are more involved, and this means that they are up to date with their education” (ALI). “A practical example is a high-school student who was not motivated to study at all. However, after having taken a welding course, he discovered his calling” (calling came after you realized you like your job). “The fact that you have found your calling makes you willing to train, to learn, and to improve at your chosen occupation. If you do not have those skills (...) you will look for ways to acquire them to perform the job” (NOL). “The job in which a person performs well and in which he/she has a calling is related to his/her vocation (...) and then the training this person gets and his/her interests will have been developed in the same direction, and therefore, it is more productive, for sure”. She added that if you do not work in the field to which you have a calling, then this will not be the case” (MER). “Maybe it is not that one first discovers a calling, and afterwards enjoys performing the tasks, but maybe it is the other way around, as mentioned in the example. It can be a question of passion, what entuses someone in a private domain could later on be his/her professional passion” (MON). “Sometimes we discover our calling by chance, as with a lot of thing in the life. “A calling is a moment, but afterwards it can be a development of something. It is complex” (RIC). In the same vein, sometimes you have to overcome obstacles, and if you are successful in the resolution of problems, this can positively reinforce the behavior that makes you continue. Because you are aware of your skills, and probably you have never thought about it. It is important to differentiate between the type of task, “There are some types

of tasks in which it is difficult to have a calling: basic functions” (SAK). “Calling is completely related to, and synchronized with, the skills the person has, his/her training, and the resources that he/she has been given in his/her job/position, and also with the leadership of his/her boss (...). All these factors are absolutely, intimately linked” (CAR). The type of task may have little weight on a calling: it is frequent for all types of workers to chat about their jobs. In these informal conversations is where people with a calling are detected (ALI). “Probably, the fact of experiencing a calling orients a person’s objectives to a job/position that is coherent with his/her calling (...). With a calling, the probability of having a coherent job, probably, is higher than when someone does not have a clear tendency towards or calling for anything (...) and really, a person who knows where to go orientates his/her objectives, efforts, training, in that direction, and may end up working in something coherent with their calling. The relation between calling and task performance probably involves variables, apart from the ones you have seen, such as leadership (...) or others, which does not negate the relation of your variables, but which are impossible to contemplate because it would lead to an overly complicated model. (...) The same calling orientates and boosts the probability of working in an occupation or of developing some tasks which have a certain degree of coherence with what one wants to do” (RIC).

2. *My results also indicate that employees with the presence of a calling are more productive in organizational citizenship behavior (the “extra” effort for helping coworkers and the organization itself, which is not included in their job descriptions). Does this make sense to you? Can you give any practical examples?*

“Linking this with the results (...) I see that you [addressing me] regard the meaning of work and organizational citizenship behavior as antecedents (...) of a calling (...). This is linked to a field in which I am working: job-crafting, which is the

redesigning a job following the employee's initiative. As an example, Wrzesniewski mentioned the example of a cleaner in a hospital who used job-crafting techniques to find more meaning in what she did by doing something that was not in her job description, such as talking to patients to make them feel better or cleaning the room very well to take extra care of their health. This component that you mention of helping others in job-crafting is linked to the relational job-crafting". "And, another curious thing is that just OCB is mediated by life satisfaction. This is to say, I have a calling, this makes me more satisfied with my life, and this makes me want to help others and to adopt extra-role behaviors. However, a calling that leads me to be more satisfied with my life does not improve my task performance. That is to say that we have two different branches: task crafting, on one hand, and relational crafting and the meaning of work, on the other, the cognitive side of things (...). There are to different ways to improve the work context" (MON). "This is closely linked to personal values, and company culture. If there is a company culture, very healthy, very clear, then this reinforces in a certain way the helping of one's colleagues, or teamwork, etc. The extra-role behavior is considerably strengthened. Teams must be aligned" (CAR). "This is related to the meaning of work and this becoming part of one's identity" (ALI). "Even the national culture, (...) thinking of individualistic cultures and collective cultures when performing organizational citizenship behavior" (MON). "All the people who are around you in your job, your supervisor, the feedback you receive, all of this is fundamental, even when your calling is not so clear. If people are supporting you, and providing you with positive feedback, in a constructive way, this means that you can develop your calling in a better way, or you can adopt it if you did not have one. In the end, the organizational culture directly influences each person and the development of his/her position at work. In the end, it is very important that a calling is reinforced by all the

organizational structure” (VIC). I would link a calling to the goodness of people, (...) compassion, to terms linked to religion, spirituality (SAK). “Perhaps we would have to think of personality traits” (MON). “Calling is nothing other than the birth of a belief about oneself that is going to be supported by a group of reinforced beliefs throughout the development of a person’s life and their interactions with their labor environment, peers etc. A calling constructs a very basic belief that often resists all the contradictions that it faces, so that one ends up abandoning what does not fit with what one believes should be one’s life or dedication. And, also, it can even create conflicts within the organizational culture concerning which beliefs are essential for managing organizational behavior. When there is harmony between those beliefs, it works. A calling has a mystical aspect and a philosophical aspect too” (RIC).

3. *Also, my analysis shows that the presence of calling at work has a higher impact on organizational citizenship behavior (this extra dedication through which you help others at work) than on task performance (included in their job description). What do you think about this result? Can you share any examples of this?*

“Maybe the calling I have makes me have what you call OCB (which for me is not OCB). It is what I place before task performance. If, with this I can help you in a certain way, then in the end it will improve my task performance as a coordinator (...).So at least they are covariant with each other” (MON).

4. *People who find a calling at work are more satisfied with their work. However, the fact that they are more satisfied with their work does not necessarily lead to them being more productive in their task performance. What do you think about this result? Can you share any examples of this?*

All the participants agreed that when you have a calling you are going to be more satisfied with your life.

“The person who can realize their calling in the form of coherent activities, has a lot of fun, normally. This has a lot to do with happiness, probably, (...) and the job description does not always fit with whatever makes you happier (although it is related to what you want to do). However, in the extra-role sphere, there you can do what you consider right. That is to say, you can practice whatever makes you happy without restrictions, while your job description tells you what you have to do, but you also have a set of restrictions on what you have to do.” “A calling and task performance can share something that is very interesting: workaholism” (RIC).

Maybe a very full life leaves less time to do your job (MER) “And vice versa (...), a very satisfactory job may leave little time for your family life (RIC). “Workaholics flee from uncertainties in life that do not have as much structure as a job has” (MON). “I was surprised when I saw that there was no interaction between task performance, vocation, and life satisfaction; and then I thought that maybe some people’s lives take up so much of their time that, in terms of task performance, they do the minimum and just enough to make a living so that then they can dedicate their time to the rest of their life, which is what interests you the most”. “There are lives that take up a lot of energy and time” (MER). “I agree, being satisfied with your calling does not mean that you have to perform all your tasks, as there will be a lot that you do not like very much, although the job content matches your calling. An example is my own job as I change lives, but I also fire people, and all the functions are not always aligned with your calling, as there are tasks that you do not like performing” (VIC). “Maybe, if the task is not performed correctly, it is due to what has already been said, in the sense that the job description conditions or restraints a lot about how it is to be done, and this “how” may not fit in with the way a person with a calling lives the task” (ALI). “Also, there will be a link between work-life-balance and a calling, in the way that people with

a calling in their professional life can have a poor work-life-balance (...) as sometimes they may flee from a not very satisfactory life, through complete and absolute professional dedication to their job. Also, they find a calling because this is the only escape, as they do not find energy or satisfaction in their other activity” (SAK). “Maybe this negative side of the calling (...) is a way to procrastinate and avoid the task I must do but which is not very well aligned with my job. Then what I do is to help others, to perform tasks that are not included in my job description, but I consider that they are more worthwhile tasks and they enrich me more (...). This leads to me being more satisfied when I help others but having less dedication to my work” (MON). “I understand that you are more productive in the bits of your work that are more closely related to your calling. An example: when I have a child with problems, I start to help their whole family, and this represents something extra. And I do it with satisfaction, as this is part of my calling. However, when I must perform bureaucratic tasks, as they are not a part of my calling, I do not dedicate extra effort to them, as I do not like them” (NOL).

5. *But what seems to be the case is that people who have found their calling are more satisfied with their lives, and more inclined to help their organization and coworkers through this extra effort. What could be the motivation for this? Do you know of any examples?*

(Answered in the previous question).

6. *Finally, do you think that this research could have considered more variables (concepts) in the model than those that I cover here?*

I summarized some of the variables mentioned before: job-crafting, personality, leadership, believes.

“Self-efficacy perception (if I see that I perform my tasks well, this leads me into the discovery of my calling) (...), competencies, training, motivation, and engagement. Job-crafting can be useful to discuss the results, but indirectly it is already included in the model” (MON). “Both internal and external factors should be considered, such as the pandemic that can clearly affect one’s calling, and war, for instance” (CAR).

7. *Do you think that this research has any practical implications for organizations?*

For instance?

“Maybe individuals and corporations could use coaching or any other technique. People should clarify and rationalize a calling to convert it into something, an abstract impulse, into a trajectory with realistic objectives. In this sense, organizations can take major advantage of this, even when evaluating applicants, for instance. An applicant who has achieved a more rational realization of their calling and has been able to transform it, they have been able to reflect on it and they have devised a scheme, a personal roadmap. Probably they can fit into a job better, and also they will be more adjusted to what this job is going to ask of them, even from a developmental viewpoint within the company. That is to say, from the position in which they join the organization and from where they should go on during their time in the organization. And of course, from the point of view of HR, helping people to clarify what they want, and to adjust (...) from the same individual, but systemically linked to the organization to develop him/herself and his/her job position, will certainly improve a lot of operational aspects and organizational satisfaction” (RIC).

“Organizations should be interested in what callings their employees have, in order to boost and improve the productivity of their employees” (VIC). “On the assumption that an employee discovers that they are good at something this wakens

their calling, companies should help employees through a plan of talent development or training or career plans” (ALI). “In studies of educative and professional orientation counseling, we always start with self-knowledge” (NOL). “In recruiting, in job interviews (...) [it is important] to listen to a person when they join a company to see what their dreams are, what they are pursuing, what you are going to offer. I think that the selection team is key in the sense that, if applicants have a calling, they may develop it” (SAK). “I have a management position and I manage a relatively big team, and in practice, with those I work with, I always take into account what motivates the other person the most, what it is that he/she is going to do best, how fast you are going to get a result, and in the end, when you delegate tasks and functions and you share projects, I try to be interested in the calling of my team members, and I assign tasks according to this. This has already been applied, but in a very unstructured way, without thorough knowledge. We do not know how to do it effectively, therefore I think that M [addressing me], you have an enormous opportunity to introduce this project and this training to directors who manage teams in order to boost the productivity of those teams” (VIC). “Yes, clearly” (MON).

Extra question addressed specifically to the academic sector of the first focus group who had seen the data analysis (of both the direct and indirect effects present in the research model) in response to their requirements: *Why, when life satisfaction mediates performance, is the impact reduced?*

“The bigger the variation in life satisfaction, the more the indirect effect that a calling has on the two other variables will be reduced. Whilst it [referring to life satisfaction] resembles more closely the other two variables, its impact will be less. But I think that you are introducing another source of variability between two variables that already have their own.” (RIC) “Remember that you have measured the mediation

variables in the same time frame, therefore you can say that they are related to each other, but you could not say that one is the antecedent of the other or that they have a causal relation, as you do not know this. Maybe, life satisfaction is what brings you to have a calling, and not the other way around. You have put the order as it theoretically makes sense to you, but temporarily you have not measured it in this order, and so you cannot be sure that the relations are with the arrows in this direction or the opposite one (...). Another possibility is to test the effect of life satisfaction and OCB, both as mediators between calling and IRB. The things you mentioned above can be ideas for further research or limitations. The rest of the participants of this focus group have already said that intuitively the relations seem to be circular and multicausal” (MON).

“We have to take into account that those models are linear, so they assume the variables are related to each other in the sense that as one increases more and more so does the other, and when one decreases, so does the other, but from a lineal structural perspective. However, the relations could be nonlinear. It could be that in one part of the distribution they have a certain type of relation, while in another part that relation is weaker, and in another part it is stronger. (...) So, you have to say that your research is limited to these types of methodologies and to variables defined in this way, and to this sample or study group, related to other previous studies” (RIC).

Focus Group 2 (27th July):

1. My results indicate that people who have found a calling at work are more productive when performing the tasks included in their job description. Do you agree with this statement? Can you mention any practical examples based on your professional experience?

“I think that there are more factors apart from calling: consider the position of a doctor. A doctor must have a vocation, necessarily (...). You may have a massive

calling to be a physician, but being in a hospital environment, with a working poor atmosphere and mistreatment of patients, then one is not more productive, just because of the calling, you need the organization to match, a culture or way of being that helps you feel comfortable with your environment” (CRI). To illustrate this, an example of a community manager of a company who is passionate more than any other was used, “and this meant that conversations within networks were more numerous with a great task performance (...). It was him, with his passion (...) so, that he had customized it [referring to his task], felt it as a passion (...) from those cases (...). I think that people with a calling have more real productivity within the functions of their job descriptions” (CEL). “You may have a passion for a job, but not necessarily a vocation. Passion is linked to vocation, it is true. And it makes more sense that passion is linked to OCB, not necessary to task performance, for one fundamental reason: extra-role performance is voluntary (...) and that is why you need some previous ingredients: to be passionate about your work, to be intrinsically motivated, or for your job to be clearly vocational. But in a job description, it is not necessary at all, because your job may well consist of doing a certain type of things that are not necessarily an expression of your passions, of course I think that a transcendent vocation cannot apply to just any job, but to professions that have to do with helping others. I think this is right, it sounds important to me, as helping can be strongly linked to feeling useful, to having a purpose (...) and this sounds like a vocation (...). Another thing is that the employees craft their jobs, as we say now, and adapt their jobs to try to find some stimulation and passion for them. Another thing is that the scales measure what they measure, maybe below this there is motivation, passion, addiction to work (...), but I do not know if this is the theme of calling: here we should go into more detail. A calling to an occupation, not to a job, is a different thing. If you have a vocation, you will be more productive in your tasks if they

are a way to express your calling; otherwise, you do not need a calling, unless you are a priest, for instance (...). It is better to have a vocation than not to have one, and you will be a better priest, performing your tasks better, than if you do not have a vocation. But not all occupations are manifestations of one's vocations, interests and motives" (JOS). "I think it is important when somebody does a task and they ask themselves why they do it. Depending on the reason why, although you do not like the task itself, you may find some or other purpose, and connect it with a deeper vocation. This connects with the sense of mission or purpose. For instance, an athlete who must do 150 abdominals but feels very lazy about it; however, they know that this is something that they enjoy. We can also consider the job of a refuse collector, the task of collecting garbage may not be very motivating, but if the person realizes that this task is contributing to a cleaner and more salubrious city, especially in the pandemic we are living through at the moment, this has a deeper meaning. If we swap 'transcendence' for 'generosity', then we get rid of any religious tone, and if someone is searching for that through his/her job, others may learn by example, resulting in a better world if you find it, we can include a lot of occupations in this dynamic, it is like dignity, humans dignity or work dignity" (EST). "Talking from the perspective of the service sector, service companies, for me a transcendent vocation has a lot to do with relationships with people (...). In the company where I work, when somebody has a calling, you notice it, and you can notice the results quickly, through the satisfaction surveys we do with our customers. When the people who attend our customers have a calling, you notice interest, passion for providing the service (...). At the heart of it, for us, a passion for providing service is helping others, it brings purpose to our jobs, because it has to do with people, it is direct contact" (MIG). "transcendence, for me, is like leaving a footprint, a better world. The

example is about myself with a calling consisting of changing the world, but not necessarily via HR” (FEL).

2. My results also indicate that employees with the presence of a calling are more productive in organizational citizenship behavior (the “extra” effort for helping coworkers and the organization itself, which is not included in their job descriptions). Does this make sense to you? Can you give any practical examples?

“This has to do, when you have a calling, with the commitment you have to your company, and this makes you take an extra step as you want to contribute to the growth and to be a part of the company success story (I mean, from the perspective of the business world). And this is what makes you advance and give the extra ‘more of you’, this added extra thing” (MIG). “To leave a better world, and to enjoy doing what you do” (EST). An example of “Getting funds for the NGO is not a way of expressing my vocation, but it makes sense that it is aligned with my vocation to help others” (ELE). “I think we should differentiate levels around the central goal of having a vocation. I think a vocation is for an occupation, not for your company or work (...). I can have a powerful vocation to be a university professor (for example), but if my institution or my company is a disaster, or the tasks I am assigned as part of my job are a disaster (or the opposite), or maybe I do not have a vocation at all, but I find that I like the tasks (this is rarer (...)). I only know a few specific cases where people feel a vocation for their companies, but this is a little bit idealistic (...). In general, you have a vocation for your occupation, for helping, (...) and then if companies know how not to spoil this, if they know how to make the most of it, then it will be great. But in general terms, it is not realistic to expect people to have a vocation for their company (...) in terms of calling” (JOS). “ In my case, I have a vocation for helping, but I have fallen in love with the NGO I work for (...) because it has a series of values that I share as a person (...). But it

is only a very particular type of organization that can make you fall in love with it. In a company, you have more factors such good or bad management, a good or bad working climate, the minimum salary that you need to survive that maybe the company cannot offer you” (ELE).“ Rather than motivating, it is more important for a company not to demotivate (...) to guarantee that one’s enthusiasm is not damaged” (EST). “I do not know if in this calling process you are aware of it or not, or if it has emerged due to circumstances that you have encountered, but that is a personal question, and when we talk about themes of commitment, we are talking about two parties, not just one. I understand that a calling is a private question about oneself, while commitment involves two parties, and the company enters the scene (...) there is a balance between give and take. This is why, for some years, engagement has been something that is essential, so that companies understand that employees should be their first concern, the journey through the organization they embark on, what the meeting points are, and at those meeting points, what we give and what we receive. But I understand that this is a second part to the idea of a calling ... I understand it, but I do not know if I am wrong, that is to say, that in my opinion, a calling is something that is the result of a process of personal analysis, both individually for each of us, or it has become manifest when you come into contact with some type of job or organization, and it is there that you can realize that your life’s purpose is linked with your professional life. I do not see that there is a difference between your personal or professional calling. I understand that a calling is what you do in life that makes you feel good, and it may incidentally be professionally remunerated. Evidently, it is of utmost importance because, in my point of view, it is vital to help others without any type of religious connotation. What I do is extremely broad and it has a great impact, and this provides me with a lot of feedback. I like to help others so much because selfishly, I feel reassured by helping others. And for

this reason, I can do a lot of things, and continual every day to do the things that maybe I do not like so much, in addition to the things that I do which constitute my purpose: helping others in certain ways. In my case, I have an impact on people's lives if I first have a professional impact on their lives" (YOL).

3. Also, my analysis shows that the presence of calling at work has a higher impact on organizational citizenship behavior (this extra dedication through which you help others at work) than on task performance (included in their job description). What do you think about this result? Can you share any examples of this?

"I have a somewhat perverse idea to share: the people who are highly committed to the organization, to the mission or the purpose, are the ones who then do not complete their everyday tasks. I do not know why (...) related to altruism, sometimes there is a risk, to the point that the commitment to the idea, sometimes, there are some exceptional cases, I guess, where this leads to people not guaranteeing that they do their specific job" (EST). "It makes more sense as the extra-role behavior is voluntary, and this just makes more sense with the passions the person has. Logically, it is a way to encounter a purpose, to find an expression of their purposes, and some transcendence (...). Task performance does not have to be linked to this transcendence. OCB probably does. (...). The theme of transcendence and a higher purpose are normally related with human and social relations, with helping others, and not with other things, is that right? (...). One can only experience transcendence by helping others or are there other ways? (JOS) "Another example is what we are seeing right now during the current pandemic with healthcare professionals passing their mobiles to dying people so that they can say goodbye to their loved ones. This is beyond their expected tasks, this is due to their calling, their sense of purpose in their job, they [referring to the behaviors] are not paid for by any productivity bonus" (CEL). "The calling experienced by an artist would not

necessary be linked to helping others” (ELE). “All of us are trying to solve our own problems. If I am not comfortable at work, if I do not feel a calling to my work, etc., or with my partner or children, then probably I will be more worried and focus on solving this problem (...) rather than on going beyond the call of duty. Therefore, when somebody feels a calling, it is probable that he/she feels comfortable in his/her job, that he/she enjoys it, and therefore is willing (once his/her problems have been resolved) to help solve other people’s problems” (FEL).

4. People who find a calling at work are more satisfied with their work. However, the fact that they are more satisfied with their work does not necessarily lead to them being more productive in their task performance. What do you think about this result? Can you share any examples of this?

“This is a bourgeois issue, there are a lot of people who have a job and aspire to jobs that are not the jobs of their lives, and it is clear that they do not aspire to this, but in their lives there is not only work; and their life purpose is not realized through their job. This is sad, too. In general, we spend eight hours working (...), but there are people that cannot achieve the job of their lives; then their sources of happiness, their sources of well-being and life purpose are not found in their jobs, they are located in another place, luckily... So, clearly, there must be people who experience satisfaction with their life because they have excellent relations with their partners, family, friends (...) although their job is a disaster ...” (JOS). “The sum of the sources of well-being would give overall satisfaction, and it depends on the importance you give to your occupation or to your family (which may have a higher value attached to it than that attached to your occupation) and then you have life satisfaction, but this is one of the other sources, obviously (...). And a calling can be affected when you have problems at home, with your family, illness... everything is affected by everything” (ELE). “But, in this case, it

is difficult for the person to exhibit OCB [referring to when the other things are not functioning] (FEL). “There are jobs with a set design, jobs that could perfectly well be automated, jobs in which the working climate is a disaster (...). So, their well-being in their lives is not only going to be from their jobs, as human beings we are adaptive” (JOS). “But I think that the person is a whole, as everything is integrated. (...) If one has a mentality of working from 9am to 2pm and wants to paint in the afternoons, for instance, or lives in a place by the sea and goes sailing in their boat, or fishing, ... If their job fulfilled them, then would they be happier if this purpose were integrated into their job? They would be fulfilled. I think that work may dignify people or not, depending on the mentality you have; and it is also true that work can be therapy and an escape, too. Not only can you escape from work, but you can also escape from other things at work, as you enjoy it” (EST).

5. *"But what seems to be the case is that people who have found their calling are more satisfied with their lives, and more inclined to help their organization and coworkers through this extra effort. What could be the motivation for this? Do you know of any examples?"*

“They are not determinist models that can say what always happens: they are probabilistic models [referring to my calling and performance model] (...). In general, there are probabilistic tendencies that go in one direction (...). There will be people that are satisfied with their lives who are bad workers: why not?” (JOS). “The painter or sculptor who only lives for their work (...). Maybe they satisfy all their needs through painting and sculpting” (ELE). The example “A music teacher, orchestra conductor (...). There are many variables that affect whether you perform well, not only your happiness and your purpose” (CEL).

6. *Finally, do you think that this research could have considered more variables (concepts) in the model than those that I cover here?*

“Maybe this is the subject of another dissertation, but I would like to consider the preceding stage when the calling arises: if there is any correlation for instance between the leadership style you encounter in the company, or the education you have received; a link with the environment in which you have grown up, the friends you have related to, and the existence of a calling. That is to say, whether a calling responds to a stimulus or is something one has inside and develops on one’s own” (FEL). “This sounds like the role models the person has or is developing” (JOS). “The possible influence (...) of age, (...). Normally, the second half of life is the time when you start wondering if what you are doing is what you really wanted to do? Is there any relation between the number of people and hierarchy?” (CEL). “With this design, a causality mechanism cannot be revealed” (JOS).

7. *Do you think that this research has any practical implications for organizations? For instance?*

“A calling should be something that is discussed in schools, to educate kids in what a calling is” (YOL). “I have been involved in recruiting for 17 years and I have always been searching for people with a calling, as it is what I love. Between one applicant and the next, I have always decided in favor of the one with a calling, placing it far above their experience or education, as I want applicants who could last in the company (...). If the person is not motivated, their performance drops off after selection. And, in internal promotion or mobility within the company, I think a person with a calling is going to be more committed and is more prone to be promoted than another without that calling” (ELE). “We started from the idea that it is good for most of the people in the company to have a calling, which is a doubtful base. But, well, if things

were like this, I believe that the most direct utility—if we believe that people with a calling perform their tasks and exhibit OCB (...)—is to start by identifying calling in the recruiting processes to try to incorporate the maximum number of people with this characteristic” (FEL). “I also think we should consider them [referring to people with a calling] in recruiting and promotion programs (...). I can see this in the shining eyes of the applicant when they see themselves in the job: this person has already gained an extra point” (CEL). “Also, the contagiousness of their excitement when they are explaining to you anything” (ELE).