

THESIS

CALLING, LIFE SATISFACTION AND JOB SATISFACTION: RELIGION AS A
MODERATOR

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ABSTRACT

CALLING, LIFE SATISFACTION AND JOB SATISFACTION: RELIGION AS MODERATOR

Research has suggested that people who approach their work as a calling are more likely to report higher life satisfaction and job satisfaction than those who do not. Different Christian denominations may have different approaches to how they view work, however. Research has also supported the idea that people who are intrinsically religious are more likely to interpret their work in a religious way. People who are extrinsically religiousness may not interpret their work in the same way. This study examined calling's relation to life satisfaction and job satisfaction, using denomination, intrinsic religiousness, and extrinsic religiousness as moderators. Participants were 215 employees at a large western university who identified themselves as Christians. They were classified into one of three categories: Non-Evangelical Protestant (n = 107), Evangelical Protestant (n = 60), and Catholic (n = 48). Hierarchical regression analyses were run which treated religious denomination, intrinsic religiousness, and extrinsic religiousness as moderators. Calling and religious denomination significantly predicted job satisfaction and life satisfaction, but the interaction between the predictors did not significantly predict the satisfaction variables beyond what had been predicted by the main effects alone. The interaction between calling and intrinsic religiousness, however, significantly

predicted life satisfaction and job satisfaction. The interaction between search for calling and extrinsic religiousness did not significantly predict life satisfaction or job satisfaction beyond what had been predicted by the main effects alone. Results suggest that intrinsic religiousness moderates the relationship between calling and life satisfaction and job satisfaction and that denominational differences and extrinsic religiousness may not. Implications for research and practice are considered.

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CHAPTER I

LITERATURE REVIEW

The study of work as a calling and its relationship to religiosity holds promise for understanding ways in which people find meaning and purpose in their careers and in their lives. This understanding has the potential to inform practices used by those who may benefit from calling's potential to provide a sense of meaning; this includes, but is not limited to, counselors, consultants, employees, and employers. The purpose of this study is to investigate the relationships between calling, religiosity (including denominational differences and intrinsic/extrinsic religiosity), and pertinent well-being variables such as job satisfaction and life satisfaction.

History of work as a calling

The history of work as a calling cannot be adequately described without paying particular attention to its religious foundations. While it is difficult to determine the origin of the concept of calling, the concept's application to one's occupation seems to have begun during the middle ages with the writings of St. Thomas Aquinas (Weber, 1945). During the middle ages, the church's views on work as a calling were restricted to devoting oneself to a life in the monastery or religious life in general. Views in the medieval church regarded "non-religious" work (i.e. manual labor, trades etc.) as being closely tied to worldly strivings. Prominent church figures such as St. Thomas Aquinas suggested that engaging in work, because it diverted energy away from focusing on the divine, hindered one's spiritual development (Hardy, 1990). Instead, the

church of the middle ages promoted living a solitary life in contemplation of the divine as the way to holiness.

Much of the literature on calling has viewed the Protestant Reformation as the point at which people began to conceptualize all areas of work as a calling. Contrary to the traditional view of calling, reformers such as Martin Luther and John Calvin promulgated a new perspective in which people's mundane, everyday work can also hold spiritual importance. Specifically, Calvin's approach to calling adopts the position that work directed for the benefit of society is a testament to God's glory and is the will of God. Work seemed to have a place of importance. Weber's (1948) contested interpretation of Calvinism suggested that succeeding in one's work confirmed his or her status as one of God's elect. In this conceptualization, work was imbued with meaningfulness that reflected a person's inner self in terms of her or his eternal salvation. Calling seemed to be emphasized when work was seen as a way to overcome one's "lazy, weak, willful, and pleasure-seeking" desires through "virtuous exertions of will" (Lasch, 1978, as cited in Baumeister, 1991, p. 130).

Eventually, work as a calling was thought to assume prominence in one's spiritual life because one's salvation was exemplified by how adequately one performed her or his work duties (Weber, 1948). Weber proposed that values such as asceticism and hard work resulted in the Protestant work ethic. Elements of this work ethic were embraced by the Puritans and have persisted in industrialized Western countries, maintaining some semblance of the original concept to this day. Theorists and researchers propose that the Protestant work ethic's impact on work as a calling has functioned to assist people in making career decisions by encouraging them to choose careers that would best facilitate the fulfillment of their unique talents (Baumeister, 1991).

Although Catholics' and Protestants' views on calling were thought to have differed immediately after the Protestant Reformation, contemporary Catholicism likely promotes work values that have similarities with Protestant work ethic themes. In particular, there appears to be an "ecumenical convergence" of beliefs pertaining to calling in the present day. Such convergence can be evidenced by commonalities among Christian denominations which instruct human beings to follow God's will through their work by "subduing the earth" as described in Genesis 1:28; by bearing the image of God as one who does work; by participating in God's continual creativity; by engaging in suffering for the benefit of others; and by serving God through service to others (Hardy, 1990).

If different Christian denominations subscribe to these common threads in their approach to calling, one could examine calling among Christians in general, however modern Catholics might still hold work ethic values that do not overlap with protestants. These values might be more likely to emphasize economic and social stability (Hood, Hill, & Spilka, 2009) and they should be explored through research. Keeping this in mind, it is worth examining the extent to which differences in calling persist in modern times.

Contemporary Views on Calling

Baumeister (1991) proposed that calling's meaning has been altered as society's values have changed; namely, that work has acquired connotations that have contributed to a conception of work as something that is meant to be self-serving and something that is compartmentalized as a part of life rather than life's focus. For example, Baumeister (1991) suggested classical and neoclassical interpretations of calling are focused on calling as an obligation to society while a modern conception of calling is thought to have emerged which is more focused on one's "duty to the self" (p. 43).

Because the construct has evolved since the Protestant Reformation, a contemporary formulation of calling is of interest to many seeking to understand people and their careers (Schuurman, 2004). Dik and Duffy (2009) defined 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).” According to this view, calling is as an ongoing process rather than as a one-time “ah ha” discovery; this conceptualization makes the construct pertinent to decision-making and vocational meaning with respect to one’s work throughout the span of one’s entire career.

This definition also implies that having a calling is something that can be experienced by people in a wide range of careers and is not confined to occupations that have traditionally been associated with service to others or to a greater cause such as religion or social issues. Within this framework, the perception of calling also can be differentiated into having a sense of a calling and searching for a calling. Calling may be excluded from the consciousness of some because of work values that stress wealth, power, or prestige; it may also be out of the realm of consideration for people facing extreme oppression in their place of work (Dik & Duffy, 2009). These are ultimately empirical questions for which research is needed.

The idea that calling can continue to influence people in their careers beyond their initial career choice and that it can be used to derive meaning and purpose implies that it remains pertinent for people throughout their adult work life. It also means that calling can be assessed throughout a person’s work tenure because it is not limited to critical moments of career decision-making. Also, calling’s potential to be applicable to a diverse array of careers is also of importance to a modern understanding of what makes work meaningful. This makes calling

potentially relevant to people in occupations that span several career domains and specializations. Therefore, it is imperative that psychologists, career counselors, and others who are interested in improving others' well-being at work address the status of calling in the contemporary workplace.

Elangovan, Pinder and McLean (2009) also theorized that calling may serve as a source of work motivation. While having a calling interacts with the positive outcomes associated with purpose, meaning in life, and possibly motivation, failure to adhere to the calling may also have deleterious consequences. For example, Elangovan et al. (2009) suggested that consciously ignoring a calling may result in depression and internalized anger. These authors also highlighted what Frankl (1946) called "existential frustration," which arises when people lack meaning and purpose in their lives. Such existential frustration, Frankl postulated, can lead to depression, substance abuse, and potentially suicide. Additionally, qualitative research has suggested that people who experience unanswered callings seek to compensate for the fulfillment they feel they are missing by not having pursued their callings; efforts people undertake to fulfill their callings can lead to feelings of regret and stress (Berg, Grant, and Johnson, 2010). This is a concern for employers who want to avoid such existential regret and promote activities that increase job satisfaction.

Steps have been taken in the contemporary workplace to improve the work setting in ways that can reap the benefits of having a calling and eliminating some of the undesirable effects it may have on employees and companies (Hardy, 1990). For example, companies have engaged in widening the scope of job tasks and have altered jobs to give employees more freedom and responsibility. Some companies have altered the work atmosphere to involve more opportunities to interact with others and have fostered an environment of trust and respect. Such

practices may be especially important considering the average American changes jobs 10 times throughout her or his adult life (Bureau of Labor Statistics, 2006) – employers wanting to retain their employees might consider creating opportunities for them to achieve the fulfillment associated with answering a calling. These kinds of efforts can be directed toward confirming to employees that they are fulfilling their calling at their job. An informed understanding of calling as it exists in modern times can be helpful for those hoping to accurately assess it among employees to facilitate this sense of fulfillment.

Research on Calling

Qualitative Research. Qualitative studies on calling have explored in considerable depth how a range of individuals within the United States endorse calling. For example, Hunter, Dik, and Banning (2009) investigated perceptions of callings among college students; Constantine and colleagues (2006) examined calling among African American college students; Loder (2005) looked at calling for African American women; and Oates, Hall, and Anderson (2005) and Sellers, Thomas, Batts, and Ostman (2005) investigated calling among working Christian mothers. In Hunter et. al., several themes emerged from the analyses. The first theme viewed calling as a guiding force in the lives of participants. The second theme associated calling with ideas such as personal fit, well-being and meaning, all of which were indicated by positive approaches and outcomes to careers. The third theme identified was altruistic values regarding careers. Another theme, taken from behavioral outcomes stemming from calling, was greater effort and dedication in one's career.

Constantine and colleagues (2006) found that African American college students indicated having been influenced by religion and spirituality in pursuing careers. Their results suggest that spirituality played a role in career development by serving as a source of emotional

support and also by providing a purpose for their lives through their career. The authors suggested that engaging in spiritual or religious practices could serve to lessen anxiety associated with academic or career concerns. The use of religion and spirituality in career choice may involve considering the extent to which one feels called to an occupation. Spirituality and religion may also have assisted these students in navigating their way through social settings in which African American role models may be difficult to find.

Loder (2005) examined reflections on the experiences of African American women who either were school principals or aspiring to become principals. Her results suggest that African American women who came of age before or during the civil rights movement formed impressions of their careers as teachers as a calling as a means of coping with not having achieved different aspirations. Younger women who came of age after the civil rights movement indicated having more privilege in how they viewed their career ambitions.

Oates, Hall, and Anderson (2005) described the effects of sanctification in work on interrole conflict among Christian mothers working in academia. Their examination of participants' responses led them to conclude that those who regarded their work as a calling indicated feeling capable of managing interrole tension between being mothers and academics. Specifically, their indication of certitude in having a calling was related to adaptive coping. Believing that they were collaborating with God in their lives seemed to have assisted most of the women in alleviating stress. Also of importance was that assigning purpose to their careers facilitated adopting healthy perspectives on past failures and reducing tension brought on by having dual roles. The authors added that the sanctification of work also reduced the emphasis sometimes placed on having a comprehensive grasp of roles.

Sellers, Thomas, Batts, and Ostman (2005) also investigated the career and parental roles of Christian mothers in academia. They identified four major themes. The first theme interestingly pointed to differences in calling between work roles, which were thought to have been recognized early in career development, and maternal roles, which were assigned the status of a calling after they had become mothers. The second theme focused on formative messages of calling in which participants reported having been encouraged to pursue their calling by various sources including family, friends, culture, and faith communities. The third theme reflected participants' assertions that having dual callings is associated with complexities that demand flexibility and creativity. The fourth theme focused on participants' acquired "wisdom" which emphasized clarifying priorities and willingness to make compromises.

In all, calling has been examined with respect to career, academic, and parenting contexts. Often, calling was experienced by participants in conjunction with religious beliefs. This suggests that calling and religion are incorporated into how people make judgments about themselves in the context of the roles they inhabit in their lives. It is conceivable, then, that people's religious beliefs and how they experience calling are related. If religious beliefs and values are tied to calling in this way, it is possible that they may also affect how people make judgments about their level of satisfaction with their careers and lives. Specifically, those who believe they have a calling and who are more likely to incorporate their religious beliefs and values into their daily lives (intrinsic religious orientation) may experience higher satisfaction in their careers and in their lives than those who are less likely to incorporate their religion in this way. These results can also help to inform basic research that can be more generalizable to various populations.

Quantitative Research. Calling has been shown to have implications for work and well-being outcomes. Treadgold (1999) examined transcendent vocation (which he equated with “calling”) among 126 respondents who completed a questionnaire by email. The sample was predominantly European-American adults representing a range of ages and income. Results from this study indicated that meaningful work was significantly negatively correlated with stress and depression and that it was significantly positively correlated with clarity of self-concept. Engaging in meaningful work also significantly predicted (lower) depression when self-concept clarity and stress were controlled (1999).

Wrzesniewski, McCauley, Rozin, and Schwartz (1997) measured how college employees viewed their work (as a job, a career, or a calling) and also examined work-outcome variables such as life satisfaction, job satisfaction, health, mental health, and absenteeism. Participants were employed at either a large state university health center or as non-faculty employees at a liberal arts college. Among the participants, 79% were female and 21% were male; the average age was 42 years. The authors found that participants who viewed their work as a calling indicated having higher life satisfaction and job satisfaction than those who viewed their work as a job or a career. People who view their work as a calling also endorsed more positive mental health and lower absenteeism (1997). The positive outcomes reported in this study have generally been found for people who endorse a calling’s presence in their lives.

Another study, by Davidson and Caddell (1994), examined the ways that people think of work. Data were collected from 1869 participants (876 males and 986 females) participants from 31 Christian congregations. All of those included in the analyses were employed. The authors noted that the congregations surveyed were composed of disproportionately high to upper middle class participants, although they also stated that there were people from all social

strata in the congregations. Males were more likely to view their work as a career, while women were more likely to view their work as a calling. They also found that people were more likely to view their work as a calling if they viewed themselves as religious, attended church services more frequently, and held social justice beliefs. Based on the description of religious practices, some of the variables measured could be classified as relating to intrinsic or extrinsic religiousness.

Duffy and Sedlacek (2007) examined calling among 3,091 incoming first-year university students. The sample consisted of students from various religions and Christian denominations. Participants were assessed for presence of a calling, search for a calling, decidedness, career choice comfort, self-clarity, indecisiveness, choice-work salience, and lack of education information. They were also given a career decision profile (CDP) which is used to measure career uncertainty. Their results found that presence of a calling was associated with career decidedness, career choice comfort, self-clarity, and choice-work salience. Results also suggested that searching for a calling may have negative implications for people; specifically, searching for a calling was associated with lower vocational self-clarity and less perceived importance in participants' careers.

Bunderson and Thompson (2009) studied 982 predominantly female zookeepers in the United States. In line with other studies of calling, results indicated that calling was positively correlated with work meaningfulness and occupational importance. The authors suggested that rejecting a calling can be experienced as a moral failure and as deserting those who would benefit from one's answering of the call. The zookeepers they observed experienced a heavy cost for pursuing their calling: they were prone to exploitation from their employers. This was evidenced by lower reported income among zookeepers who endorsed having a calling when

compared to those who had not endorsed having a calling. Also, the relationship between zookeepers who endorsed having a calling and their employers was often marked by suspicion and alertness because of this exploitation. Elangovan et al. (2009) stated that when employees' calling is out of alignment with their employer's operations, the employees may try to fulfill their calling in ways that are not advocated by the employer. This can result in conflict with employers and possible repercussions for employees. As Bunderson and Thompson (2009) summarized, "deep meaning does not come without real responsibility . . . [and] sacrifice" (p. 52).

As the qualitative literature suggested earlier, calling has traditionally been viewed from a religious perspective. Calling's relationship to religious variables has now been demonstrated in the quantitative literature as well. Specifically, having a sense of calling has been shown to be associated with social justice beliefs and religious saliency in one's life (Davidson and Caddell, 1994; Serow, 1994; Serow, Eaker & Cielchalski, 1992). Also, intrinsically religious individuals are probably more likely to interpret their work through a religious lens than non-intrinsically religious individuals (Dik, Duffy, & Tix, in press). Additionally, calling has been associated with meaning in life (Steger, Pickering, Shin, & Dik, 2010). This is unsurprising given that religion can be thought of as a system for deriving meaning in life. The results suggest that having a calling can have positive outcomes related to greater mental health, self-concept clarity, life satisfaction, job satisfaction. Having a calling is likely to occur if a person already endorses intrinsic religious beliefs and values, so the notion that religion is tied to having a calling may again play a role in how a person experiences satisfaction in her or his life and career.

Religion and Work

Conceptual and Empirical Connections. Much theorizing has been done with respect to the relationship between spirituality/religion and work. Spirituality and religion are thought to have positive impacts on work outcomes. Duffy (2006) promoted the idea of a support framework to help explain how this might occur. The support framework suggests that people who perceive having support from a divine being or from others with similar beliefs are likely to benefit similarly as if they had social support in general. Duffy also reviewed holistic theories which regard spirituality and religion as interacting with career development and influencing career decision-making, job satisfaction, and work values.

Research, both quantitative and qualitative, has grown recently to uncover many ways in which religion is related to work. Qualitative research conducted on undergraduates and working adults has identified religion as helpful in career decision making, managing problems related to careers, and aiding in deriving career purpose and meaning (Constantine et al., 2006; Hunder, Dik, & Banning, 2009; Loder, 2005; Oates, Hall, & Anderson, 2005; Sellers, Thomas, Batts, & Ostman, 2005). Quantitative studies also have supported the idea that religious orientation has been associated with positive work outcome variables. Spiritual and religious well-being has been associated with increased job satisfaction, perhaps as a result of the support framework mentioned earlier (Duffy, 2006). Spiritual and religious well-being has been associated with increased job satisfaction, perhaps as a result of the support framework mentioned above (Duffy, 2006).

Furthermore, career decision self-efficacy has been found to be significantly associated with spiritual awareness and intrinsic religiousness (Duffy & Blustein, 2005). It was suggested that this occurs because religion and spirituality provide people with stability and support which

can increase their confidence in making career decisions. The same study also found that excluding career choices can be predicted by extrinsic religiousness. Duffy and Blustein (2005) proposed that this may happen because people who are extrinsically religious and who foreclose on career options neglect deeply exploring meanings behind the career search process as well as the ultimate consequences of the process; additionally, they proposed that those exhibiting these attributes may view religion and work alike as means to an end. Lewis and Hardin (2002) also found that people with extrinsic religious values were likely to also indicate having extrinsic career values related to economic rewards, advancement, and prestige. Finally, the importance of religion in a person's life has been tied to career decision self efficacy, career commitment, career decidedness, work satisfaction, and work meaningfulness (Dik, Duffy & Tix, in press). To summarize, religion continues to be important in the lives of employees in today's workforce.

Denominational Differences. Different Christian denominations may have different conceptualizations regarding "calling" as a construct applied to work (Davidson & Caddell, 1994). Theological differences between Christian denominations may contribute to different religious practices and approaches to calling within Christianity. For example, Non-Evangelical Protestants may endorse calling as it relates to themes of the "Protestant work ethic," which ties work to salvation. This may differ from the work values of Evangelical Protestants and Catholics. Catholics, in particular, may adopt a perspective on calling and work that emphasizes values related to economic and social stability (Hood, Hill & Spilka, 2009) and which stress the importance of an indirect relationship with the divine through the church (Tix & Frazier, 2005). Evangelicals and Non-Evangelical Protestants may differ in how they approach calling differently due to more emphasis on a personal relationship with the divine by Evangelicals (Thurston, 2000). Perhaps calling is more likely to arise out of a consideration for a personal

relationship with God as it relates to purpose obtained through one's work for Evangelicals whereas Non-Evangelical Protestants may experience calling along with more of an emphasis on church-specific teachings and rituals. Incorporating their faith in different areas of their lives may lead to higher life satisfaction for Evangelicals and Non-Evangelical Protestants. Catholics could experience calling more along the lines of what is considered appropriate according to values that are promoted by structural influences such as family and the church. Perhaps these values may be expressed by working for the church or working in an occupation that is popular among members of one's family. Because the emphasis of calling would be placed on such concerns rather than on personal interests, presence of a calling could be related to lower life satisfaction.

Given these possible differences across denominations in how work is viewed, it is reasonable to expect that some differences continue to exist between denominations in well-being outcomes such as life satisfaction and job satisfaction. Differences also have been observed between Christian denominations in constructs such as intrinsic/extrinsic religiosity and well-being. Differences such as these may be indicative of theological differences between denominations. This seems plausible considering certain denominations are more likely to endorse some motivations and attitudes than others. For example, Protestants have reported greater intrinsic religiousness than Catholics, while Catholics have reported higher extrinsic religiousness (Steger & Frazier, 2005). Such results can have important implications because deriving meaning mediates the relationship between daily religious activity and well-being (2005).

Two examples from research literature illustrate how salient denominational differences can be in psychological functioning. First, Tix and Frazier (2005) investigated differences

among Catholics, Non-Evangelical Protestants and Evangelicals on intrinsic religiousness, anxiety, and depression. Their results indicated that religious denomination moderated the relationship between intrinsic religiousness and mental health outcomes. Specifically, Catholics higher in intrinsic religiousness were more likely to report higher anxiety and depression than those lower in intrinsic religiousness. Being a Non-Evangelical Protestant did not have the same interaction effect on intrinsic religiousness and its relationship with anxiety or depression. Evangelicals, however, reported lower anxiety and depression if they endorsed higher intrinsic religiousness. How this relates to the current study will be examined later.

Second, Park, Cohen and Herb (1990) examined the function of intrinsic religiousness in coping for life stress among Catholics and Protestants. Results suggested that religious coping was associated with lower depression among Catholics experiencing controllable negative events. For Protestants, intrinsic religiousness moderated the extent to which uncontrollable life stress resulted in depression; those who were high in intrinsic religiousness exhibited lower depression as uncontrollable life stress increased, while those who were low in intrinsic religiousness displayed higher depression as uncontrollable life stress increased.

The results of the two studies described above relate to the current study because they suggest that denominational differences do exist in how people experience well-being variables such as anxiety, stress, and depression. These variables, although they do not directly translate to the dependent variables in the current study, are related to life satisfaction and job satisfaction. This will be described in more detail in the next section. Along with denominational differences, the studies included in this section also describe the influence of intrinsic and extrinsic religious orientation.

Intrinsic religiousness' effect on calling could lead to higher life satisfaction and job satisfaction. The studies reviewed in this section suggest that higher well-being is expected as intrinsic religiousness increases for Evangelicals. For Non-Evangelical Protestants, these well-being variables did not change as a function of intrinsic religiousness, and well-being was actually predicted to decrease as intrinsic religiousness increased among Catholics. When combining these groups, it is difficult to determine if the opposite directions of the relationships between Evangelical and Catholic denominations will cancel out and no effect will be observed; however, the literature highlights benefits of intrinsic religiousness on well-being and these benefits may be found among Christians in general. Perhaps this relationship generalizes to Christians in general regardless of the negative effects on well-being which have been exclusive to Catholics. This may occur because it is suspected that religious beliefs, when applied to all arenas of a person's experience, might serve a protective function or provide an effective means of coping with stressors. This could be related to an idea mentioned by Duffy and Blustein (2005) which placed importance on deeply engaging in the identification of meaningfulness of one's career choice and outcomes.

Intrinsic religious orientation, because it is salient to a person's experiences, may be associated with higher likelihood of identifying meaning in one's life and work. Therefore, it is suspected that the overall effect of intrinsic religiousness on calling for the combined sample would be positive. In other words, life satisfaction and job satisfaction would be higher for those who endorse presence of a calling and who are high in intrinsic religiousness than those who endorse presence of a calling and are low in intrinsic religiousness.

The Present Study

This study investigates the relationship between calling and life satisfaction and job satisfaction, using denominational affiliation and intrinsic religiousness as moderators. Although the relation between these suspected moderators and life satisfactions and job satisfaction has not been extensively researched, there are indirect bases for comparing these variables. Life satisfaction as measured by the Satisfaction with Life Scale (SWLS) has been negatively correlated with indicators of poor well-being including scales that measure negative affect and has been positively correlated with well-being scales and scales of positive affect (Diener, Emmons, Larsen, & Griffin, 1985). Since much of the literature identifying differences in religious denominations and levels of religious orientation in relation to well-being criteria such as anxiety, stress, and depression, the validity evidence presented here provides a link between these variables and the variables of interest in the current study, life satisfaction and job satisfaction.

Job satisfaction, as measured by the Michigan Organizational Assessment Questionnaire (MOAQ) Job Satisfaction subscale (JSS) (Bowling & Hammond, 2008), also has been examined in terms of well-being indicators. Job satisfaction is negatively correlated with anxiety, depression, emotional exhaustion, frustration, generic psychological strains, and physical symptoms (2008). As was explained in the previous paragraph regarding life satisfaction, the current study assumes there are similarities between this outcome variable and the well-being variables examined in the literature. Because differences in well-being variables such as anxiety, stress, and depression have been observed in the literature in relation to religious denomination and orientation, the validity evidence presented here represents a connection between these variables and the variables of interest in the current study, life satisfaction and job satisfaction. Based on theoretical stances and previous findings, the following hypotheses are presented:

Research has demonstrated a positive relationship between presence of calling and life satisfaction and job satisfaction and because negative relationships between search for calling and these same variables have been observed (Dik & Duffy, 2009). Therefore it is anticipated that this relationship will be replicated in this study. Hypothesis 1 follows:

H1: Overall, presence of calling will be positively correlated with life satisfaction and job satisfaction and search for calling will be negatively correlated with life satisfaction and job satisfaction.

It is assumed that denominational differences will follow theological emphases regarding work as a calling. Specifically, Non-Evangelical Protestants' endorsement of presence of a calling will reflect themes of religious traditions and teachings and will be associated with higher life satisfaction. Their endorsement of calling will not have as strong of an effect on life satisfaction as Evangelicals whose endorsement of calling is expected to be bolstered by their values for living their faith in all facets of their lives (Thurston, 2000). For Catholics, presence of a calling will be negatively correlated with life satisfaction. This is because they are expected to tie presence of a calling to social and economic stability rather than satisfaction with their own lives (Hood, Hill & Spilka, 2009). Therefore, hypothesis 2 states:

H2: The relationship between the presence of calling and life satisfaction will be moderated by religious denomination. Specifically, the relationship between calling presence and life satisfaction will be positive and significant for Non-Evangelical Protestants. The relationship between calling presence and life satisfaction will also be positive for Evangelicals, although it will be stronger than for Non-Evangelical Protestants. For Catholics the relationship between calling presence and life satisfaction will differ from the other groups, with higher presence of calling being associated with lower life satisfaction.

It is assumed that the same denominational differences described earlier will have unique effects on the relationship between presence of calling and job satisfaction. Presence of a calling will be positively correlated with job satisfaction. Denominational differences with respect to job satisfaction are expected to arise from the previously mentioned differences for life satisfaction although some additional contributing factors are also considered. Non-Evangelical Protestants' endorsement of calling will reflect the Protestant work ethic and will influence how they will experience job satisfaction. The impact on job satisfaction, however, will not increase the strength of its relationship with presence of a calling compared to Evangelicals, who are expected to have a stronger positive relationship between calling presence and job satisfaction. Reasons for this difference reflect those stated in hypothesis 2. Also, for reasons stated in hypothesis 2, Catholics will have a negative relationship between calling presence and job satisfaction. Therefore, hypothesis 3 states:

H3: The relationship between the presence of calling and job satisfaction will be moderated by religious denomination for Non-Evangelical Protestants, Evangelicals, and Catholics.

Specifically, the relationship between calling presence and job satisfaction will be positive and significant for Non-Evangelical Protestants. The relationship between calling presence and job satisfaction will also be positive for Evangelicals, although it will be stronger than for Non-Evangelical Protestants. For Catholics between the relationship between calling presence and job satisfaction will differ from the other groups, with higher presence of calling being associated with lower job satisfaction.

Earlier, results from the literature stated that positive relationships have been found between presence of a calling and outcome variables such as life satisfaction and job satisfaction (Wrzesniewski et al., 1997). It is suspected that intrinsic religious orientation among those who

endorse presence of a calling, because it may be associated with increased likelihood of identifying meaning in one's life and work, will be associated with high life satisfaction and job satisfaction compared to those who endorse presence of a calling but are low in intrinsic religiousness. Therefore, hypothesis 4 states:

H4: The relationship between presence of calling and both life satisfaction and job satisfaction will be moderated by intrinsic religiousness such that the expected positive relationship between presence of calling and life and job satisfaction will be stronger as intrinsic religiousness increases.

Extrinsic religiousness and work values have been found to be congruent with one another (Lewis & Hardin, 2002). Assuming that the deleterious effects of extrinsic motivations extend to life and job satisfaction, it is expected that the relationship between search for calling and life and job satisfaction will be further compounded by this approach to religiousness.

Therefore, hypothesis 4 states:

H4: The relationship between search for calling and both life satisfaction and job satisfaction will be moderated by extrinsic religiousness such that the expected negative relationship between search for calling and life and job satisfaction will be stronger as extrinsic religiousness increases. Put another way, high levels of search for a calling will be associated with low levels of life and job satisfaction; the higher in extrinsic religiousness one is, the stronger this negative relationship will be.

CHAPTER II

METHOD

Participants

Participants were 307 employees at a large western university. 83 participants indicated not having a religious affiliation and nine identified having religious affiliations not associated with Christianity. Those who identified themselves as Christians and provided denominational information were retained in the analyses (N = 215). The number of non-Christian participants who identified with a religion was too small for reliable analyses including these participants to be conducted. The participants who were retained were classified as belonging to one of three denominational categories: Non-Evangelical Protestant (n = 107), Evangelical Protestant (n = 60), and Catholic (n = 48). Participants were classified using their responses to open-ended questions asking them to identify their religious affiliation. Those who indicated they were Catholic were classified as such. A separate question asked if participants were Evangelicals. Those who answered yes were classified as Evangelical. Those who provided a non-Catholic Christian denomination and who did not indicate they were Evangelicals were classified as Non-Evangelical Protestant. This classification procedure was implemented because differences have been observed in how these groups experience variables such as intrinsic/extrinsic religiousness and well-being (Tix & Frazier, 2005). Descriptive statistics for each denomination can be found in Table 1. Among participants retained in the analyses, 148 (67.6%) were females. Gender differences in calling were examined. Unfortunately, separate gender analyses using regression were precluded because of power limitations. However, t-tests revealed one difference in how men and women experienced calling in this sample: women were more likely to endorse search

for a calling than men, $t(205) = 1.891, p = .049$. 193 (86.2%) participants were European American, 19 (0.08%) identified themselves as Hispanic, 2 (0.01%) were Asian American, 1 (0.004%) was African American, and 1 (0.004%) was Native American. Their ages ranged from 22 to 67 years of age. The mean age was 44.95 years. The mean education level was 10.13 years. Participants' occupations ranged from faculty, staff, custodial, to administrative positions.

Instruments

The Satisfaction with Life Scale. Among the instruments used to assess participants was the Satisfaction with Life Scale (SWLS; Diener, Emmons, Larsen, & Griffin, 1985). This scale consists of five items which measure how one cognitively appraises one's own well-being (e. g., "In most ways my life is close to the ideal"). A continuous scale ranging from one to seven (1 = *strongly disagree*) to (7 = *strongly agree*) is used to rate each item. Summed scores range from 5 to 35. Higher scores on the SWLS suggest greater life satisfaction. Scores on this instrument have demonstrated sufficient test-retest reliability after two months ($r = 0.87$). The internal consistency for the sample in the present study was high ($\alpha = 0.84$). SWLS scores have demonstrated internal validity using factor analysis to determine that a single factor accounts for 66% of the variance among items. SWLS scores also has demonstrated proficient convergent validity as evidenced by its high pearson correlation coefficients ($r = 0.47 - 0.75$) with other measures of subjective well-being that measure constructs such as happiness, positive affect, and satisfaction (Diener Emmons, Larsen, & Griffin, 1985). The SWLS demonstrated discriminant validity, having a large negative correlation with instruments measuring negative affect. The SWLS was uncorrelated with the Marlowe-Crowne measure of social desirability (Diener Emmons, Larsen, & Griffin, 1985 and Pavot & Diener, 2009).

Intrinsic/Extrinsic Religiosity Scale. Also included in this study was the Intrinsic/Extrinsic Religiosity Scale (Gorsuch & McPherson, 1989). This scale consists of fourteen items and is a revision of earlier religious orientation scales. It contains two subscales, Intrinsic Religiosity and Extrinsic Religiosity. The Intrinsic Religiosity is made up of eight items. It is intended to measure a genuine investment in religion for its own sake (1989). Included in this scale are items such as “My whole approach to life is based upon my religion.” Scores on the Intrinsic Religiosity scale range from eighty to 40. Internal consistency of the Intrinsic Religiosity scale is considered high ($r = 0.83$). For the sample in the current study, the internal reliability was not as high ($\alpha = 0.88$). The Extrinsic Religiosity scale contains six items. It is intended to measure the degree of involvement in religion for secondary reasons which may be social or personal (1989). Items such as “I go to church mainly because I enjoy seeing people I know there.” Likert-type scales (1 = strongly disagree, 5 = strongly agree) are used to rate each item so that scores range from eight to forty on the intrinsic religiosity scale and from six to 30 on the extrinsic religiosity scale. Internal consistency of the Extrinsic Religiosity scale is lower than desirable ($\alpha = 0.65$). For the sample in the current study, the internal reliability was similar ($\alpha = 0.67$). Higher scores suggest higher religiosity on each scale.

Calling and Vocation Questionnaire (CVQ). Additionally, participants were given the Calling and Vocation Questionnaire (CVQ; Dik, Eldridge, Steger, & Duffy, under review). The CVQ assesses presence of and search for a calling according to the definition of calling provided by Dik and Duffy (2009). The instrument consists of 24 items that view calling along each dimension of the definition paired with presence of, and search for, a calling: Transcendent Summons, Purposeful Work, and Prosocial Orientation. Internal consistency reliability for the presence and search scales was high ($\alpha = 0.89$ and 0.87 , respectively). The internal consistency

for the presence scale of the CVQ was high ($\alpha = 0.92$). The internal consistency for the search scale of the CVQ was also high ($\alpha = 0.91$). The CVQ presence subscale's demonstrated discriminant validity is suggested by the relatively smaller correlations between it and non-calling variables (Pearson r values of .03 to .60) compared to the convergent correlations reported earlier. The CVQ search subscale demonstrates convergent validity as evidenced by positive correlations with the Brief Calling Scale (BCS: Dik, Sargent, & Steger, 2008) looking at search for a calling ($r = 0.69$). The CVQ search subscale's discriminant validity is suggested by the relatively smaller correlations between it and most of the non-calling variables measured (Pearson r s of ~ 0.0 to 0.14), excluding search for meaning in life and prosocial work orientation, compared to the convergent correlations reported earlier and non-calling variables compared to the convergent correlations reported earlier.

The Michigan Organizational Assessment Questionnaire (MOAQ). The Michigan Organizational Assessment Questionnaire (MOAQ) Job Satisfaction subscale (JSS) consists of three items such as: "All in all I am satisfied with my job." This subscale enjoys high internal consistency reliability ($\alpha = 0.84$), although test-retest reliability was not as high ($\alpha = 0.50$) (Nunnally, 1973). Internal consistency for the present study was very high ($\alpha = 0.92$). Meta-analyses were conducted which found that the scale (expectedly) correlated positively ($r = 0.32$ to 0.64) with satisfaction with the job itself, satisfaction with supervision job characteristics, satisfaction with co-workers, satisfaction with pay, satisfaction with promotional opportunities, organizational commitment, affective commitment, normative commitment, job involvement, career satisfaction, distributive justice, procedural justice, interactional justice, and life satisfaction (Bowling & Hammond, 2008). Scores on the JSS were negatively correlated ($r = -$

0.13 to -0.54) with job tension, anxiety, depression, emotional exhaustion, frustration, generic psychological strains, and physical symptoms (2008).

In addition to these instruments, participants also were administered demographic questions.

Analyses

Data were analyzed using multiple regression, using weighted effects coding for the analyses that examined denominational differences. Multiple regression is used to estimate the assumed linear relationship between predictor variables (also called independent variables) and a criterion (also called the dependent variable). Hierarchical regression was chosen and can be used when trying to examine the role of moderator variables that are thought to influence the relationship between predictor variables and the criterion variable. Moderator variables can be continuous or categorical.

In the current study, religious orientation (numeric value of intrinsic/extrinsic religiousness) is a continuous variable. Hierarchical regression analyses were run to determine whether intrinsic and extrinsic religiosity moderated a relationship between calling and the outcome variables, job satisfaction and life satisfaction. To determine if religious orientation is a significant moderator of these relationships, one must include two models: one that includes the calling variable and the religious orientation and one that includes an interaction term obtained by multiplying these variables with one another. If the second model explains significantly more variance than the first model, it can be assumed that the interaction is significant, and that the interaction effect of the moderator variable explains more of the change in the dependent variable than the predictor variables alone.

Determining whether religious denomination significantly moderates the relationship between the predictor variable and the dependent variable involves a similar process to that which is used for continuous moderation. Religious denomination (Non-Evangelical Protestant, Evangelical, and Catholic) is a categorical variable. Typically, dummy coding is used to compare distinct groups to one another. If there are three categories, dummy coding requires the investigator to create two variables to demonstrate the effects of two of the categories while regarding one category as the comparison group- the findings are relative to this group. The values given in these new variables must be consistent, but are chosen arbitrarily in standard dummy coding.

Another type of coding is called weighted effects coding. Weighted effects coding has been used in hierarchical regression analyses when groups classified by the moderator variable are unequal in size (West, Aiken, & Krull, 1996). Weighted effects coding is performed by assigning meaningful values instead of arbitrary ones in the analysis. These codes are numerical values that represent the proportion of participants in each group relative to one another. This differs from dummy coding which only uses 1s and 0s for the categories of interest. The codes in weighted effects coding allow one to assign a numerical value that takes the difference in group sizes into consideration. This is used to offset the effects of having unequal group sizes. As was the case in continuous moderation, the researcher must center the predictor variables to account for differences in range among predictors. The researcher must then create two models (also called steps) in the hierarchical regression analysis: one that includes the calling variable and the religious denomination and one that includes an interaction term obtained by multiplying these variables with one another. If the second model explains significantly more variance (indicated by a significant ΔR^2) than the first model, it can be assumed that the interaction is

significant. Put another way, adding the interaction effect of the moderator variable explains more of the variance in the dependent variable than the predictor variables alone.

Statistical Assumptions. Multiple regression assumes that data were randomly sampled from the population of interest. One limitation of this study is that demographic characteristics of the sample did not accurately reflect the U.S. working population. Still, it is not known how this would affect the results of this study. Multiple regression also assumes that the variables included are normally distributed. Skewness and kurtosis statistics were examined for each of the continuous variables involved. The dependent variables, life satisfaction and job satisfaction appeared to be negatively skewed (both had absolute values greater than 0.7). In order to correct for this violation, life satisfaction and job satisfaction were each transformed using a reflection and \log_{10} transformation. This procedure involves subtracting the original value from a constant that will make the smallest value equal to 1; then the \log_{10} of this value is calculated. In order to account for the shift from the initial reflection of the data so that the direction of the relationship between predictors and criteria is accurate, the data were re-reflected before interpretations were made. This procedure is generally recommended when transforming negatively skewed data (Tabachnik & Fidell, 2007). This transformation and re-reflection succeeded in correcting the skew of the distribution. Another assumption of multiple regression is linearity and homogeneity of variance across levels of the independent variables (homoscedasticity). Both of these assumptions were checked by examining scatterplots between pairs of independent and dependent variables. The plots suggested that linearity was maintained but that heteroscedasticity may have been problematic prior to the transformations described earlier; however, the transformations appear to have decreased the extent of this problem.

CHAPTER III

Results

Descriptive statistics and intercorrelation coefficients can be found in Table 1. As was predicted in hypothesis one, presence of a calling was positively correlated with life satisfaction ($r = .24, p < .001$) and job satisfaction ($r = .27, p < .001$). Search for a calling was negatively correlated with life satisfaction ($r = -.15, p = .017$) and job satisfaction ($r = -.30, p < .001$).

Moderator Analyses. Hierarchical multiple regression results for denominational differences are presented in Tables 3 to 6. For each dependent variable, first-order effects (step 1) represent effects of the predictor variables before the interaction term was included in model.

Results indicated that presence of a calling significantly predicted life satisfaction ($B = 0.009, \beta = 0.261, p < .001, 95\% \text{ Confidence Interval [CI]} = -0.004, 0.013$). Religious denomination, represented by two weighted effects codes, did not significantly predict life satisfaction ($B = -0.042, \beta = 0.092, p = .210, 95\% \text{ CI} = -0.108, 0.024$ and $B = 0.050, \beta = 0.095, p = .197, 95\% \text{ CI} = -0.026, 0.127$). Additionally, the interaction term between these variables did not account for significant incremental variance in life satisfaction, $\Delta R^2 = .002, p = .833$. A post-hoc power analysis found that there was sufficient power (0.895) to detect a true effect (Nunnally, 1973). See Figure 1 for a visual representation of this relationship.

Presence of a calling also predicted job satisfaction ($B = 0.011, \beta = 0.292, p < .001, 95\% \text{ CI} = 0.006, 0.017$). As was the case with life satisfaction, religious denomination did not significantly predict job satisfaction ($B = 0.030, \beta = 0.056, p = 0.440, 95\% \text{ CI} = -0.046, 0.106$ and $B = 0.046, \beta = 0.073, p = .073, 95\% \text{ CI} = -0.044, 0.135$). The interaction did not account for significant incremental variance in life satisfaction, $\Delta R^2 = .002, p = .828$. Once again, this analysis demonstrated adequate power (0.958), suggesting that the test could sufficiently detect a

true effect (Nunnally, 1973). In summary, the relationship between calling presence and life satisfaction was not moderated by religious denomination, nor was the relationship between calling presence and job satisfaction (See Figure 2).

Search for a calling ($B = -0.006$, $\beta = -0.174$, $p = .014$, 95% CI = -0.011, -0.001) significantly predicted life satisfaction whereas religious denomination did not significantly predict life satisfaction ($B = -0.039$, $\beta = -0.082$, $p = 0.271$, 95% CI = -0.107, 0.030 and $B = 0.046$, $\beta = 0.085$, $p = .254$, 95% CI = -0.033, 0.126). The interaction term did not account for significant incremental variance in life satisfaction, $\Delta R^2 = 0.005$, $p = 0.590$ (see Figure 3). A post-hoc power analysis revealed that this analysis suffered from inadequate power (0.633), suggesting that the test's ability to detect a true effect was insufficient (Nunnally, 1973).

Search for a calling ($B = -0.009$, $\beta = -0.223$, $p = .001$, 95% CI = -0.015, -0.004) also predicted job satisfaction while religious denomination did not significantly predict job satisfaction ($B = 0.021$, $\beta = 0.039$, $p = .595$, 95% CI = -0.056, 0.098 and $B = 0.036$, $\beta = 0.056$, $p = .439$, 95% CI = -0.055, 0.126). The interaction term did not account for significant incremental variance in job satisfaction, $\Delta R^2 = .009$, $p = .377$ (see Figure 4). This test demonstrated adequate power (0.868) to detect a true effect according to a post-hoc analysis (Nunnally, 1973). In summary, denominational affiliation did not moderate the relation between calling and life satisfaction or job satisfaction, failing to support the predictions of hypotheses two and three.

Results suggest that intrinsic religious orientation does have a moderating effect on the relationship between calling and satisfaction. Hierarchical multiple regression results for religious orientation differences are presented in Tables 7 to 10. As in the denominational

difference analyses, first-order effects (Step 1) on the dependent variable represent effects of the predictor variables before the interaction term was included in model.

Results indicated that presence of a calling significantly predicted life satisfaction ($B = 0.009$, $\beta = 0.268$, $p < .001$, 95% CI = 0.004, 0.013) and intrinsic religious orientation did not significantly predict life satisfaction ($B = -0.006$, $\beta = -0.117$, $p = 0.104$, 95% CI = -0.014, 0.001). However, the interaction term between these variables accounted for significant incremental variance in life satisfaction, $\Delta R^2 = .021$, $p = .041$. See Figure 5 for a visual representation of this relationship. The interaction suggests that, among those who are highly intrinsically religious, life satisfaction is higher for those who have a higher presence of a calling than for those who are low in presence of calling. Those who are low in intrinsic religiousness appear to have the same level of life satisfaction regardless of the extent to which they endorsed presence of a calling.

Presence of a calling ($B = 0.012$, $\beta = 0.300$, $p < .001$, 95% CI = 0.006, 0.017) predicted job satisfaction while intrinsic religiousness did not significantly predict job satisfaction ($B = -0.004$, $\beta = -0.061$, $p = 0.387$, 95% CI = -0.013, 0.005). The interaction term between these variables accounted for significant incremental variance in life satisfaction, $\Delta R^2 = .032$, $p = .009$ (see Figure 6). This suggests that, among those who are high in intrinsic religiousness, job satisfaction is higher for those who have a higher presence of a calling than for those who are low in presence of calling. Those who are low in intrinsic religiousness also appear to have higher job satisfaction if they endorse presence of a calling, although the change is not as drastic as it is for those who are high in intrinsic religiousness. In summary, the relationship between calling presence and life satisfaction was moderated by intrinsic religiousness. The relationship between calling presence and job satisfaction was also significantly moderated by intrinsic religious orientation. These results provide support for hypothesis four.

Post-hoc tests of the significance of simple slopes were conducted to determine if the slopes of the relationships between predictors and criteria variables differed from zero. Results suggested that, when life satisfaction was the dependent variable, there was a significant slope for people with mean levels of intrinsic religiousness, $t(185) = -2.122, p = .035$, and high intrinsic religiousness, $t(185) = -3.209, p = .002$. The slope was not significantly different from zero for people with low intrinsic religiousness, $t(185) = -0.222, p = .825$. This suggests that, with regard to life satisfaction, the observed interaction between intrinsic religiousness and presence of calling is significant when a person has average to high intrinsic religiousness. The interaction is not significant at low levels of intrinsic religiousness.

Similarly, results suggested that, when job satisfaction was the dependent variable, there was a significant slope for people with medium intrinsic religiousness, $t(187) = -2.443, p = .016$, and high religiousness $t(187) = -3.191, p = .002$. Again, the slope did not significantly differ from zero for people with low intrinsic religiousness $t(187) = -0.741, p = .460$. This suggests that, with regard to job satisfaction, the observed interaction between intrinsic religiousness and presence of calling is significant when a person has average to high intrinsic religiousness. Again, the interaction is not significant for low levels of intrinsic religiousness.

Results indicated that search for a calling significantly predicted life satisfaction ($B = -0.006, \beta = -0.169, p = .020, 95\% \text{ CI} = -0.011, -0.001$) and extrinsic religious orientation did not significantly predict life satisfaction ($B = -0.001, \beta = -0.008, p = .910, 95\% \text{ CI} = -0.013, 0.011$). The interaction term between these variables did not account for significant incremental variance in life satisfaction, $\Delta R^2 < .001, p = .857$. See Figure 7 for a visual representation of this relationship. A post-hoc power analysis revealed that this analysis suffered from inadequate power (0.453), indicating that the test's ability to detect a true effect was insufficient.

Search for a calling ($B = -0.008$, $\beta = -0.204$, $p = .004$, 95% CI = -0.014, -0.003) predicted job satisfaction while extrinsic religiousness did not significantly predict job satisfaction ($B = -0.007$, $\beta = -0.075$, $p = 0.292$, 95% CI = -0.021, 0.006). The interaction term between these variables did not account for significant incremental variance in job satisfaction, $\Delta R^2 < .001$, $p = .960$. See Figure 8 for a visual representation of this relationship. A post-hoc power analysis was also performed for this analysis and revealed that this analysis suffered from inadequate power (0.745, which is below the commonly accepted value of 0.8), suggesting that the test's ability to detect a true effect was insufficient. In summary, the relationship between search for calling and life satisfaction was not moderated by extrinsic religiousness and the relationship between search for calling and job satisfaction was not significantly moderated by extrinsic religiousness either. In regards to hypothesis five, extrinsic religiousness was found not to have the moderating effect on search for calling that intrinsic religiousness had on presence of calling.

CHAPTER IV

DISCUSSION

Presence of calling was positively correlated with life satisfaction and job satisfaction. Search for a calling was negatively correlated with life satisfaction and job satisfaction. These results suggest that endorsing the presence of a calling is likely to be associated with greater satisfaction in general. Satisfaction is likely to decrease, however, if a person believes he or she is searching for a calling. Although it was suspected that denominational differences would uniquely influence the ways in which people experience calling for reasons related to historical differences in how Christian denominations viewed work, the results indicated that ascribed religious denomination does not moderate the relationship between calling and life satisfaction or job satisfaction in this study.

The literature has alluded to the idea that the Protestant work ethic has been adopted by adherents to the main Christian denominations (Hardy, 1990). The notion of ecumenical convergence may be salient enough that it has led to approaches to calling becoming indistinguishable across Non-Evangelical Protestants, Evangelicals, and Catholics. Thus, the similarities in how these three denominations experience their work as a calling may be stronger than the expected differences. Perhaps Baumeister (1991) was correct in distinguishing the traditional concept of a calling from a modern variation. Although Baumeister's idea of a modern form of calling does not match the dimensions on which calling was measured in this investigation, it is possible that calling has been transformed in such a way that the suspected effects of denominational differences are less powerful in this new understanding that may be a product of United States culture. So, despite prior evidence showing that denominational differences are influential in predicting well-being related to anxiety and depression (Tix &

Frazier, 2005) and religious orientation (Steger & Frazier, 2005), denominational differences did not appear to be influential in predicting well-being related to life satisfaction and job satisfaction in this study.

The analysis which examined denominational differences in how search for calling predicts life satisfaction lacked sufficient statistical power, so no differences were found; this could reflect a type II error. Still, the other denominational difference analyses used slightly larger samples (listwise deletion excluded fewer cases). They demonstrated sufficient power and found no differences. Should replication with a larger sample also yield nonsignificant results, it could suggest that more similarities than differences exist between Christian denominations in how search for a calling and extrinsic religious orientation may predict life satisfaction. The size of this sample rules out the possibility of including more variables in a single analysis. Future research may examine three-way interactions which include religious orientation as a variable in addition to calling, religious denomination, and satisfaction from perceptions of work as a calling.

Intrinsic religious orientation was found to moderate the relationship between calling and life satisfaction and job satisfaction in the expected directions. As was predicted, presence of calling was associated with higher life satisfaction and job satisfaction, and the interaction between intrinsic religiousness and presence of calling enhanced this relationship significantly. The addition of intrinsic religiousness to presence of calling significantly increased the amount of variance predicted for the dependent variables life satisfaction and job satisfaction. Put another way, people who were high in the presence of calling were likely to be high in both life satisfaction and job satisfaction; if they were also high in intrinsic religiousness, they were more likely to have even higher life satisfaction and job satisfaction.

The significant moderating effect of intrinsic religiousness on calling-satisfaction relations may stem from the possibility that, whereas less intrinsically religious people may report the presence of a calling, it is possible that those who have greater intrinsic religiousness are more likely to apply their calling in ways that inform their assessment of how satisfied they are in their lives and their careers. Intrinsic religiousness has been associated with positive work outcomes such as career decision making self efficacy, career commitment, career decidedness, work satisfaction, and work meaningfulness (Dik, Duffy & Tix, 2009; Duffy & Blustein, 2005). It is unsurprising, then, that intrinsic religiousness moderated the relationship between presence of a calling and job satisfaction. An idea worth considering is the existence of a variable that is an enduring facet of one's personality. Presumably, this variable would be related to finding meaning in one's life and one's work; it may also underlie how people experience calling, endorse intrinsic religiousness, and feel satisfied in their lives in and out of the work setting. Such a variable may be a common underpinning of calling, religious orientation, and life and job satisfaction. Another possibility may be that beneficial aspects of having a calling, intrinsic religious orientation, life satisfaction, and job satisfaction are features of, or overlap with, a more comprehensive factor that enables a person to have experienced greater well-being in her or his life. Possible candidates for this factor include meaning in life, positive affect, and prosocial orientation as these variables have all been shown to relate to the variables examined in the present study. Further research is needed to determine if this variable exists and the extent to which it may be influential in predicting changes in these constructs.

The interaction between search for calling and extrinsic religiousness related to lower life satisfaction was not significant. Thus, the relationship between search for calling and lower satisfaction was not further influenced by introducing extrinsic religiousness into the analysis.

Although the relationship between search for calling and both life satisfaction and job satisfaction was (expectedly) negative, extrinsic religiousness did not seem to contribute to accounting for additional variance in either dependent variable. This may be explained by the tendency for extrinsically religious people to place more value on extrinsic rewards obtained from activities rather than satisfaction derived from the act of engaging in the activities themselves (Gorsuch & McPherson, 1989). This investigation did not uncover if the relationship between search for calling and life satisfaction is moderated by any particular variable, only that extrinsic religiousness is not that variable. More clarification is needed for understanding the role of extrinsic religious orientation and its relation to calling and life satisfaction and job satisfaction. Future research could examine extrinsic religiousness and extrinsic work values orientations, focusing on how they relate to life satisfaction and job satisfaction.

Limitations

Although efforts were made to obtain a large sample of adult employees from various occupations so that the results of the present investigation can be generalized to working adults in the United States, there are certainly limitations which must be recognized. Data were collected from employees at a large western university. In this sample, the representation of various ethnic groups fell short of reflecting the adult working population of the United States. Considering the population of working adults in the United States is more ethnically diverse than this sample and likely does not have as many years of formal education, the reader is cautioned from generalizing all the findings to the United States as a whole. The design of the study was cross-sectional, meaning the data were collected at one point in time and experimental control was not implemented. This prohibits one from claiming that relationships between the variables were causal in nature. Another limitation concerns group sizes. Group sizes of Non-Evangelical

Protestants, Evangelicals, and Catholics were not equal, although weighted effects coding was used to help account for these disparities. Another methodological limitation is that the data for life satisfaction and job satisfaction were negatively skewed, violating an assumption of multiple regression. Heteroscedasticity was also indicated in some of the analyses, violating another assumption. Fortunately, the problems of skewness and heteroscedasticity were corrected for by the reflection-log transformation described earlier. Because the data used in this investigation were obtained before the relationships between the variables of interest were decided upon, the assumptions of the analyses were examined post-hoc. Post-hoc power analyses were conducted which suggested that the degree of power varied with each analysis. The constraints of power in the analyses present a challenge in determining whether some of the results were actually nonsignificant and could result in a Type II error. A replication of the analyses with a larger and more representative sample is encouraged.

Implications for Future Research and Counseling Practice

The results obtained from this investigation provide interesting directions for future research examining religious and well-being variables. The significant moderation of the relationship between presence of a calling and both life satisfaction and job satisfaction by intrinsic religiousness encourages researchers to further investigate how presence of a calling is related to positive career approaches and outcomes such as more effort and dedication in one's job (Hunter, Dik, & Banning, 2009). Researchers may also attempt to clarify the role of religious orientation in how calling, life satisfaction, and job satisfaction are experienced.

Future research may look into how search for a calling may differ as a function of gender. Research has found that mean scores for presence of calling and search for calling were higher for women, although the factor structures for search for a calling and presence of a calling on the

CVQ were the same across gender (Eldridge, 2010). Also, a negative correlation between intrinsic work motivation and search for a calling has been demonstrated for men, but the variables were not significantly correlated for women (Eldridge, Dik, & Steger, 2006). Calling and its importance for life roles among women has been observed qualitatively, but this remains to be found among men. Future research can qualitatively examine calling and how it factors into men's life roles.

One can also examine the impact of intrinsic religiousness on coping with work stress and managing tension due to multiple obligations in one's life, themes with which presence of a calling has also been associated (Oates, Hall & Anderson, 2005; Sellers, Thomas, Batts & Ostman, 2005). The potential impacts of intrinsic religiousness on the relationship between presence of a calling and other well-being variables such as stress should be explored as well, considering presence of a calling is generally associated with desirable outcomes on these variables (Treadgold, 1999; Wrzesniewski et. al. 1997). Furthermore, the possibility that the degree to which a person experiences intrinsic religiousness and presence of a calling is influenced by a common trait, such as meaning-making or disposition toward positive affect, may add to the understanding of individual differences in the context of religiousness and well-being.

Those interested in the impacts of these results from an organizational perspective might also want to consider the possibility that intrinsic religiousness may also add to explaining calling's relation to lower absenteeism among employees (Wrzesniewski et. al. 1997). Although the results were not significant for the analyses involving extrinsic religiousness, future research can focus on the ways in which extrinsic work values figure into the relationship between calling and life and job satisfaction.

Because this study only examined these variables within the context of three general Christian denominations, researchers may also want to compare Christians as a whole to other religions or people who do not endorse religious beliefs at all. This may provide further insight into the permeability of a modern notion of calling to United States society as a whole.

The implications for counseling practice are also promising. It is imperative that clinicians strive to understand their clients' belief systems and adapt therapy to use such systems as an asset, if possible. Counselors, religious and nonreligious, can access important sources of meaning in their clients by merely asking about their religious beliefs and incorporating them in therapy. Clients can be assessed on their level of intrinsic religiousness using the ROS (Gorsuch & McPherson, 1989). The extent to which the presence of a calling exists in their lives can be assessed using the CVQ (Dik, Eldridge, Steger, & Duffy, under review). After examining the information obtained from the ROS and CVQ, counselors may use psychoeducational interventions to explain the benefits of intrinsic religiousness and presence of a calling for various well-being variables such as stress, depression, life satisfaction and job satisfaction.

Considering the role of intrinsic religiousness in moderating the relationship between calling and life and job satisfaction, counselors may be able to implement strategies to assist clients in obtaining the benefits of having a calling while respecting their beliefs. This can be done by calling attention to clients' use of religion as a coping and meaning-making system and assisting them in finding ways to handle challenges presented by their work. As Dik, Duffy, and Eldridge (2009) noted, it may also be crucial to understand if clients adopt active or passive approaches to finding their work meaningful. Clinicians may encourage active approaches over passive approaches to career decision-making because they are thought to be practically adaptive and theologically preferable.

Dik, Duffy, and Eldridge (2009) indicated that counselors can also work within clients' belief systems and assist them in extending any meaningfulness they obtain from their work to the rest of their lives and vice versa. Enhancing meaning can also be accomplished by including the other-oriented dimension of calling to clinical practice. Specifically, counselors can help clients to reframe their work in terms of its importance within a broader context in which others benefit from it. Of course, counselors should be honest and genuine when discussing calling and religiousness with clients, being sure to encourage realistic and reasonable expectations on behalf of the clients.

Clinicians must also keep in mind the possible negative impacts of presence of a calling for clients such as conflicts and tension with employers that arise from the zeal that they may have for their jobs (Bunderson & Thompson, 2009; Elangovan et al., 2009). Clients may be unaware of these consequences or may be unwilling to shift their thinking if they are highly invested in having the calling for the specific purpose. Understanding clients' unique interpretations of the role of religion in their lives is crucial for this purpose. This may or may not be heavily influenced by the religious denomination to which they belong.

Denominational differences may still have applications to clinical practice; the nonsignificant results do not mean that clients' religious traditions themselves are unimportant. They may, however, serve to remind clinicians not to make assumptions regarding the approaches to work people may have depending on their identification with a specific religious denomination. As is often the case with psychotherapy, some clients may defy expectations and assumptions while others seem to confirm them. Because of this, the results of the current study may be useful to counselors, but they may represent only a portion of the important pieces of clients' assets or difficulties.

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Table 1.
Descriptive Statistics across religious denomination

	Non-Evangelical Protestants	Evangelicals	Catholics
Female	75(68.8%)	35(56.5%)	38(79.2%)
Male	34(31.2%)	27(43.5%)	10(20.8%)
African American	1(0.9%)	0(0%)	0(0%)
American Indian	1(0.9%)	0(0%)	0(0%)
Asian/Pacific Islander	2(1.8%)	0(0%)	0(0%)
European American	103(94.5%)	54(87.1%)	36(75.0%)
Hispanic/Latino	3(2.8%)	6(9.7%)	10(20.8%)
Other	2(1.8%)	4(6.5%)	2(4.2%)
Mean Age (years)	45.6	45.3	43.0
Mean Education (years)	17.6	16.7	17.5
Mean Income	\$45,600.00	\$45,306.45	\$43,041.67

Table 2.
Variable Means, Standard Deviations and Intercorrelations

	Mean	SD	LifeSat	JobSat	Intrinsic	Extrinsic	Calling Presence	Calling Search
LifeSat	25.4	6.4	1	–	–	–	–	–
JobSat	14.6	3.5	.327**	1	–	–	–	–
Intrinsic	27.6	5.6	-.067	-.059	1	–	–	–
Extrinsic	15.5	3.7	.011	-.104	.272**	1	–	–
Calling Presence	32.2	9.0	.239**	.271**	.143*	.002	1	–
Calling Search	28.2	8.18	-.149*	-.301**	.067	.163*	.395**	1

** Correlation is significant at the .01 level (2-tailed)

* Correlation is significant at the .05 level (2-tailed)

Table 3.

Hierarchical Multiple Regression Analyses of Life Satisfaction on Presence of Calling, Religious Denomination, and their Interaction

Step and variable	<i>B</i>	SE <i>B</i>	95% <i>CI</i>	β	R^2	ΔR^2
Step 1						
Presence of Calling (centered)	0.009	0.002	0.004, 0.013	0.261		
Denomination Code 1	-0.042	0.033	-0.108, 0.024	-0.092		
Denomination Code 2	0.050	0.039	-0.026, 0.127	0.095	0.076**	
Step 2						
Presence of Calling (centered)	0.009	0.002	0.004, 0.013	0.262		
Denomination Code 1	-0.043	0.034	-0.109, 0.024	-0.094		
Denomination Code 2	0.049	0.039	-0.028, 0.126	0.093		
Presence of Callingx Denomination Code 1	0.002	0.004	-0.005, 0.010	0.042		
Presence of Callingx Denomination Code 2	-0.001	0.004	-0.010, 0.007	-0.025	0.078**	0.002

* $p < .05$. ** $p < .01$. *** $p < .001$. Moderating variables are presented in **bold** in step 1.

Table 4.

Hierarchical Multiple Regression Analyses of Job Satisfaction on Presence of Calling, Religious Denomination, and their Interaction

Step and variable	<i>B</i>	SE <i>B</i>	95% <i>CI</i>	β	<i>R</i> ²	ΔR^2
Step 1						
Presence of Calling (centered)	0.011	0.003	0.006, 0.017	0.292		
Denomination Code 1	0.030	0.039	-0.046, 0.106	0.056		
Denomination Code 2	0.046	0.045	-0.044, 0.135	0.073	0.094***	
Step 2						
Presence of Calling (centered)	0.011	0.003	0.006, 0.017	0.291		
Denomination Code 1	0.030	0.039	-0.046, 0.107	0.057		
Denomination Code 2	0.047	0.046	-0.043, 0.137	0.075		
Presence of Callingx Denomination Code 1	-0.003	0.004	-0.011, 0.006	-0.042		
Presence of Callingx Denomination Code 2	0.002	0.005	-0.008, 0.011	0.026	0.096**	0.002

* $p < .05$. ** $p < .01$. *** $p < .001$. Moderating variables are presented in **bold** in step 1.

Table 5.
Hierarchical Multiple Regression Analyses of Life Satisfaction on Search of Calling, Religious Denomination, and their Interaction

Step and variable	<i>B</i>	SE <i>B</i>	95% <i>CI</i>	β	<i>R</i> ²	ΔR^2
Step 1						
Search for Calling (centered)	-0.006	0.002	-0.011, -0.001	-0.174		
Denomination Code 1	-0.039	0.035	-0.107, 0.030	-0.082		
Denomination Code 2	0.046	0.040	-0.033, 0.126	0.085	0.039	
Step 2						
Search for Calling (centered)	-0.006	0.003	-0.011, -0.001	-0.182		
Denomination Code 1	-0.034	0.035	-0.104, 0.035	-0.073		
Denomination Code 2	0.041	0.041	-0.039, 0.121	0.076		
Presence of Callingx	0.004	0.004	-0.004, 0.011	0.067		
Denomination Code 1						
Presence of Callingx	-0.004	0.005	-0.015, 0.006	-0.063	0.044	0.005
Denomination Code 2						

p* < .05. *p* < .01. ****p* < .001. Moderating variables are presented in **bold** in step 1.

Table 6.

Hierarchical Multiple Regression Analyses of Job Satisfaction on Search for Calling, Religious Denomination, and their Interaction

Step and variable	<i>B</i>	SE <i>B</i>	95% <i>CI</i>	β	R^2	ΔR^2
Step 1						
Search for Calling (centered)	-0.009	0.003	-0.015, -0.004	-0.223		
Denomination Code 1	0.021	0.039	-0.056, 0.098	0.039		
Denomination Code 2	0.036	0.046	-0.055, 0.126	0.056	0.061**	
Step 2						
Search for Calling (centered)	-0.009	0.003	-0.014, -0.003	-0.209		
Denomination Code 1	0.018	0.039	-0.060, 0.095	0.033		
Denomination Code 2	0.040	0.046	-0.051, 0.131	0.063		
Presence of Callingx Denomination Code 1	0.000	0.004	-0.009, 0.008	-0.006		
Presence of Callingx Denomination Code 2	0.008	0.006	-0.004, 0.020	0.099	0.070*	0.009

* $p < .05$. ** $p < .01$. *** $p < .001$. Moderating variables are presented in **bold** in step 1.

Table 7.

Hierarchical Multiple Regression Analyses of Life Satisfaction on Presence of Calling, Intrinsic Religious Orientation, and their Interaction

Step and variable	<i>B</i>	SE <i>B</i>	95% <i>CI</i>	β	R^2	ΔR^2
Step 1						
Presence of Calling (centered)	0.009	0.002	0.004, 0.013	0.268		
Intrinsic Religiousness (centered)	-0.006	0.004	-0.014, 0.001	-0.117	0.076***	
Step 2						
Presence of Calling (centered)	0.009	0.002	0.004, 0.013	0.272		
Intrinsic Religiousness (centered)	-0.005	0.004	-0.013, 0.003	-0.094		
Presence of Callingx Intrinsic Religiousness	0.001	<0.001	0.000, 0.002	0.146	0.097***	0.021*

* $p < .05$. ** $p < .01$. *** $p < .001$. Moderating variables are presented in **bold** in step 1.

Table 8.

Hierarchical Multiple Regression Analyses of Job Satisfaction on Presence of Calling, Intrinsic Religious Orientation, and their Interaction

Step and variable	<i>B</i>	SE <i>B</i>	95% <i>CI</i>	β	R^2	ΔR^2
Step 1						
Presence of Calling (centered)	0.012	0.003	0.006, 0.017	0.300		
Intrinsic Religiousness (centered)	-0.004	0.005	-0.013, 0.005	-0.061	0.088***	
Step 2						
Presence of Calling (centered)	0.012	0.003	0.007, 0.017	0.305		
Intrinsic Religiousness (centered)	-0.002	0.005	-0.011, 0.007	-0.033		
Presence of Callingx Intrinsic Religiousness	0.001	<0.001	0.000, 0.002	0.182	0.120***	0.032**

* $p < .05$. ** $p < .01$. *** $p < .001$. Moderating variables are presented in **bold** in step 1.

Table 9.

Hierarchical Multiple Regression Analyses of Life Satisfaction on Search for Calling, Extrinsic Religious Orientation, and their Interaction

Step and variable	<i>B</i>	SE <i>B</i>	95% <i>CI</i>	β	R^2	ΔR^2
Step 1						
Search for Calling (centered)	-0.006	0.003	-0.011, -0.001	-0.169		
Extrinsic Religiousness (centered)	-0.001	0.006	-0.013, 0.011	-0.008	0.029	
Step 2						
Search for Calling (centered)	-0.006	0.003	-0.011, -0.001	-0.169		
Extrinsic Religiousness (centered)	-0.001	0.006	-0.013, 0.011	-0.009		
Presence of Callingx Extrinsic Religiousness	0.000	0.001	-0.002, 0.001	-0.013	0.029	<0.001

* $p < .05$. ** $p < .01$. *** $p < .001$. Moderating variables are presented in **bold** in step 1.

Table 10.

Hierarchical Multiple Regression Analyses of Job Satisfaction on Search for Calling, Extrinsic Religious Orientation, and their Interaction

Step and variable	<i>B</i>	SE <i>B</i>	95% <i>CI</i>	β	R^2	ΔR^2
Step 1						
Search for Calling (centered)	-0.008	0.003	-0.014, -0.003	-0.204		
Extrinsic Religiousness (centered)	-0.007	0.007	-0.021, 0.006	-0.075	0.052**	
Step 2						
Search for Calling (centered)	-0.008	0.003	-0.014, -0.003	-0.204		
Extrinsic Religiousness (centered)	-0.007	0.007	-0.021, 0.007	-0.075		
Presence of Callingx Extrinsic Religiousness	<0.001	0.001	-0.002, 0.002	0.004	0.052*	<0.001

* $p < .05$. ** $p < .01$. *** $p < .001$. Moderating variables are presented in **bold** in step 1.

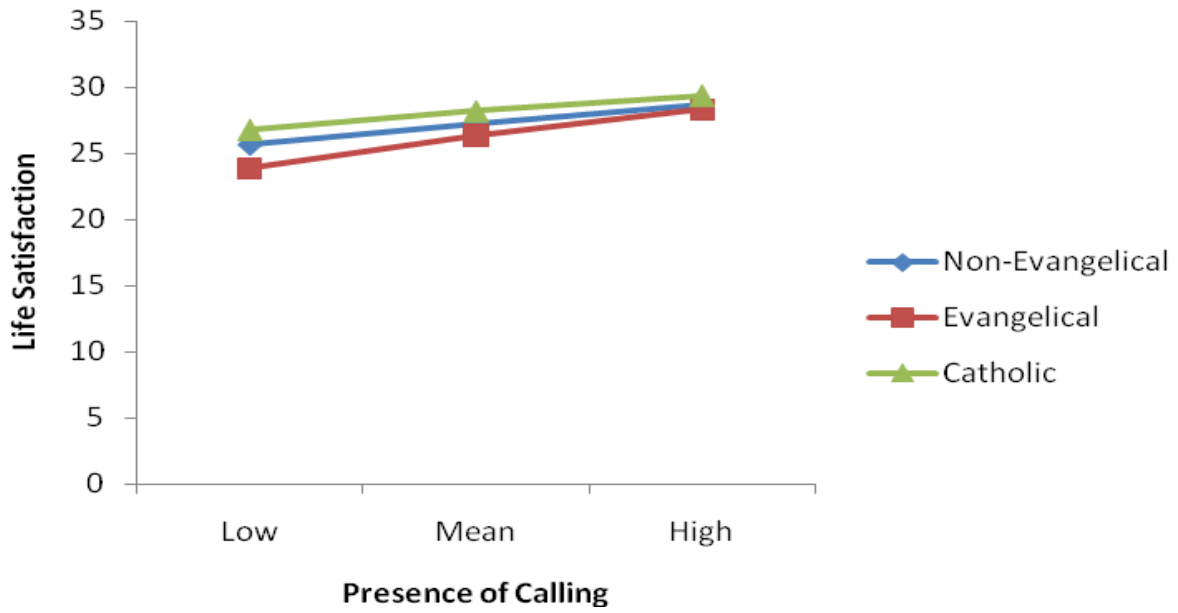


Figure 1.
The relationship between Presence of Calling and Life Satisfaction with Religious Denomination as a moderator.

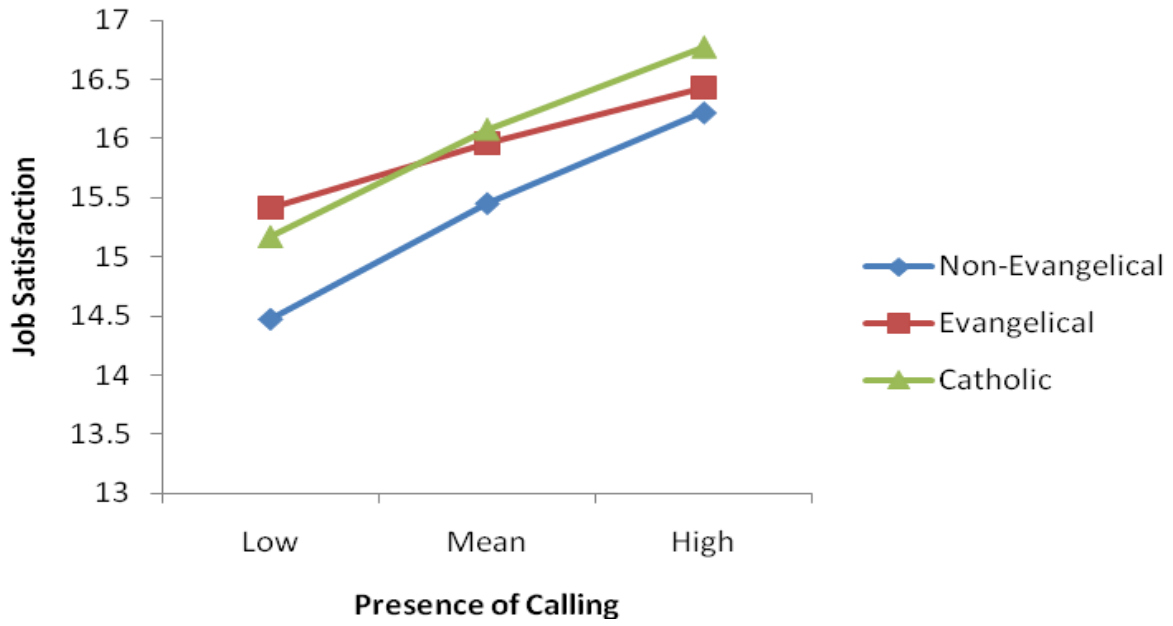


Figure 2.
The relationship between Presence of Calling and Job Satisfaction with Religious Denomination as a moderator.

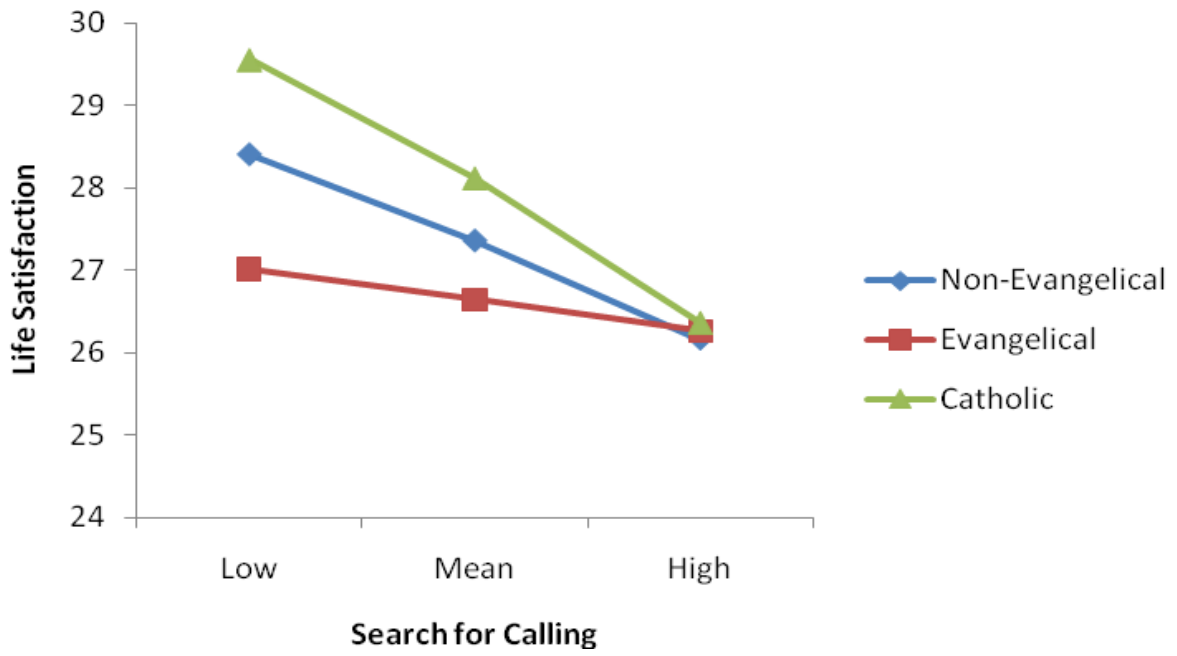


Figure 3.
The relationship between Search for Calling and Life Satisfaction with Religious Denomination as a moderator.

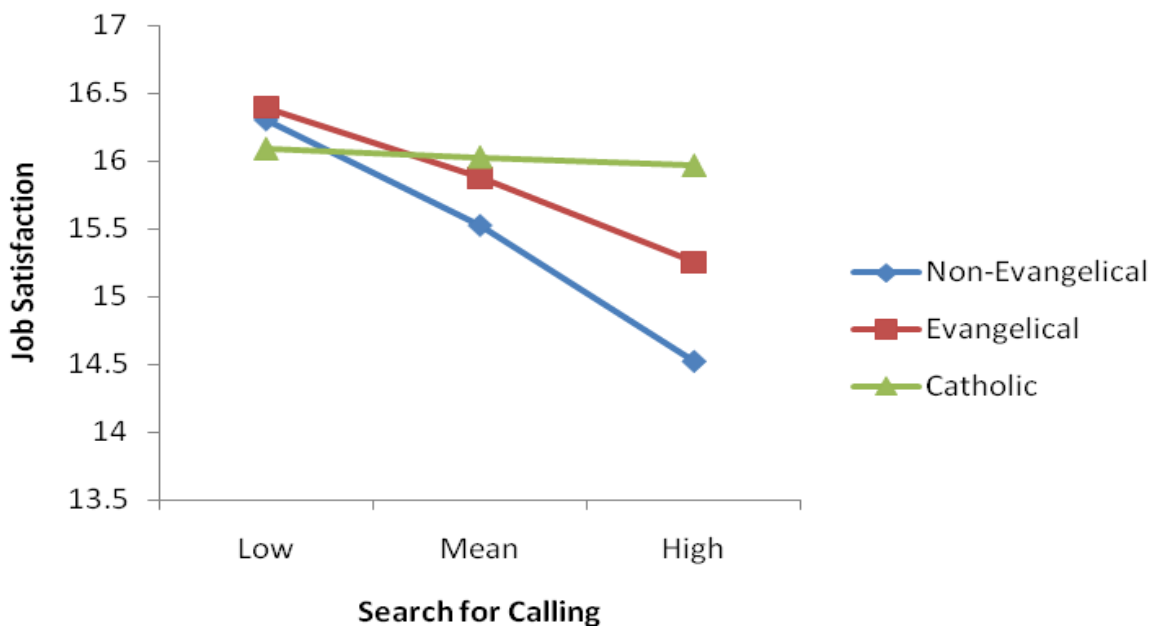


Figure 4.
The relationship between Search for Calling and Job Satisfaction with Religious Denomination as a moderator.

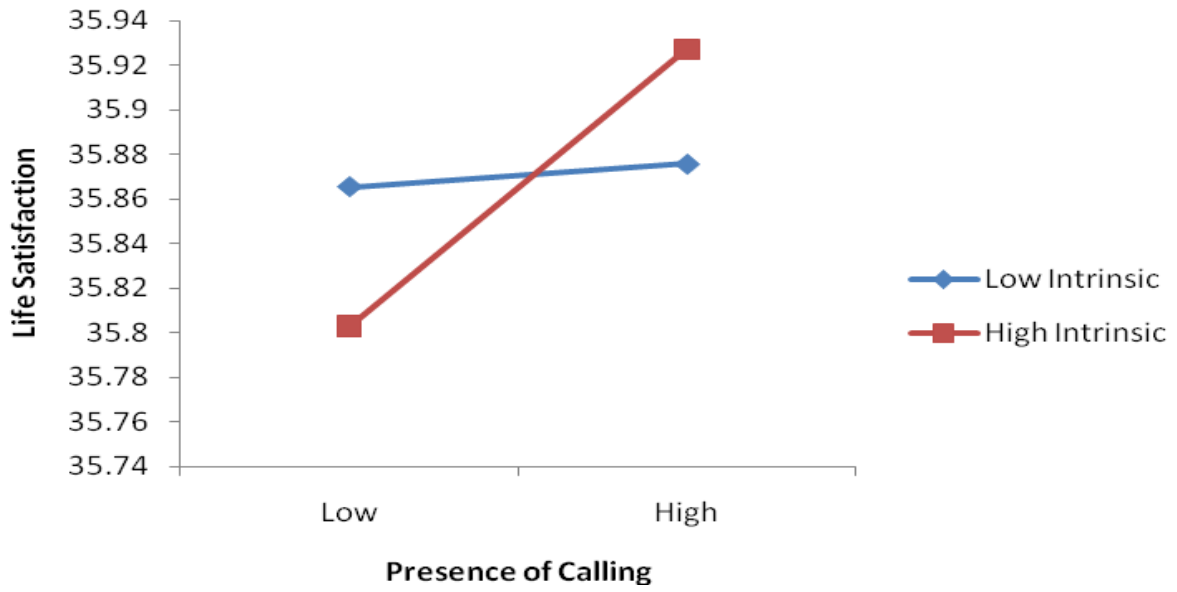


Figure 5.
The relationship between Presence of Calling and Life Satisfaction with Intrinsic Religious Orientation as a moderator.

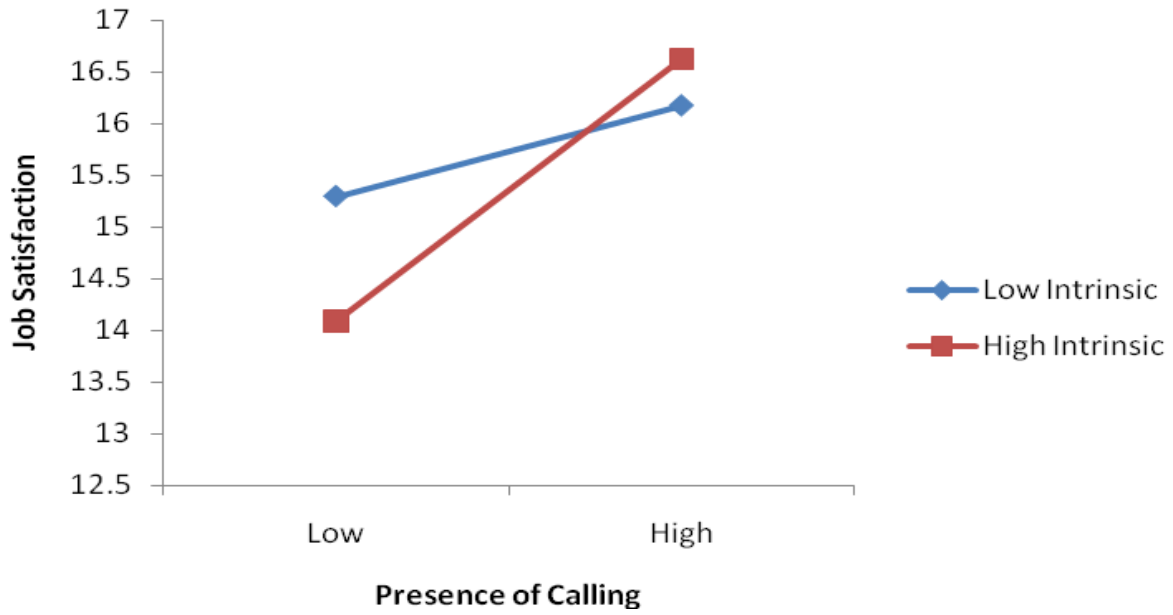


Figure 6.
The relationship between Presence of Calling and Job Satisfaction with Intrinsic Religious Orientation as a moderator.

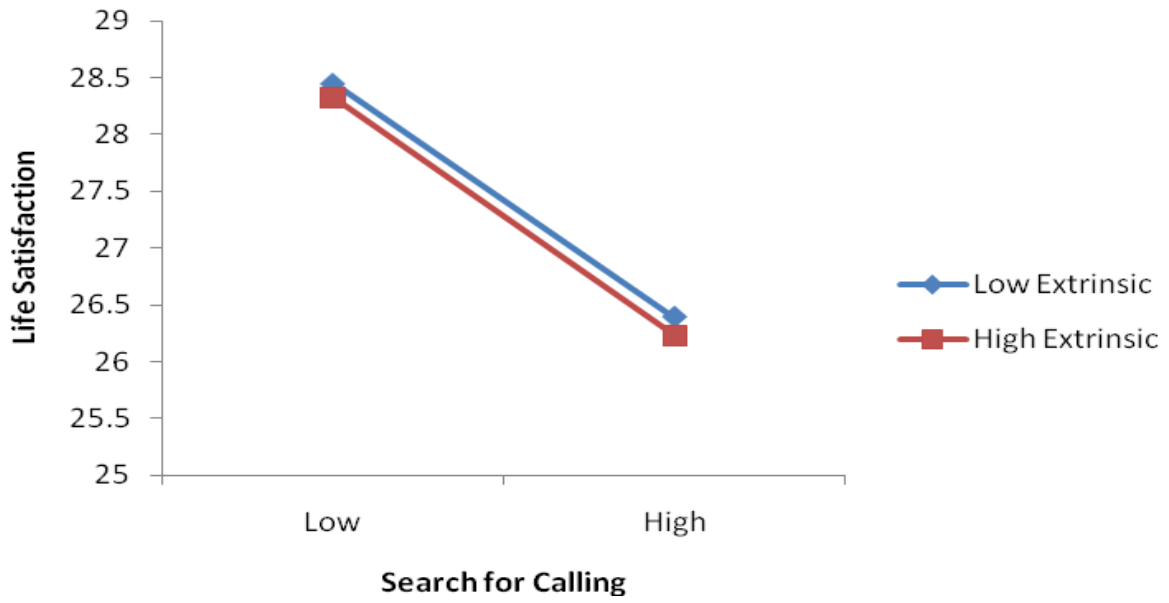


Figure 7.
The relationship between Search for Calling and Life Satisfaction with Extrinsic Religious Orientation as a moderator.

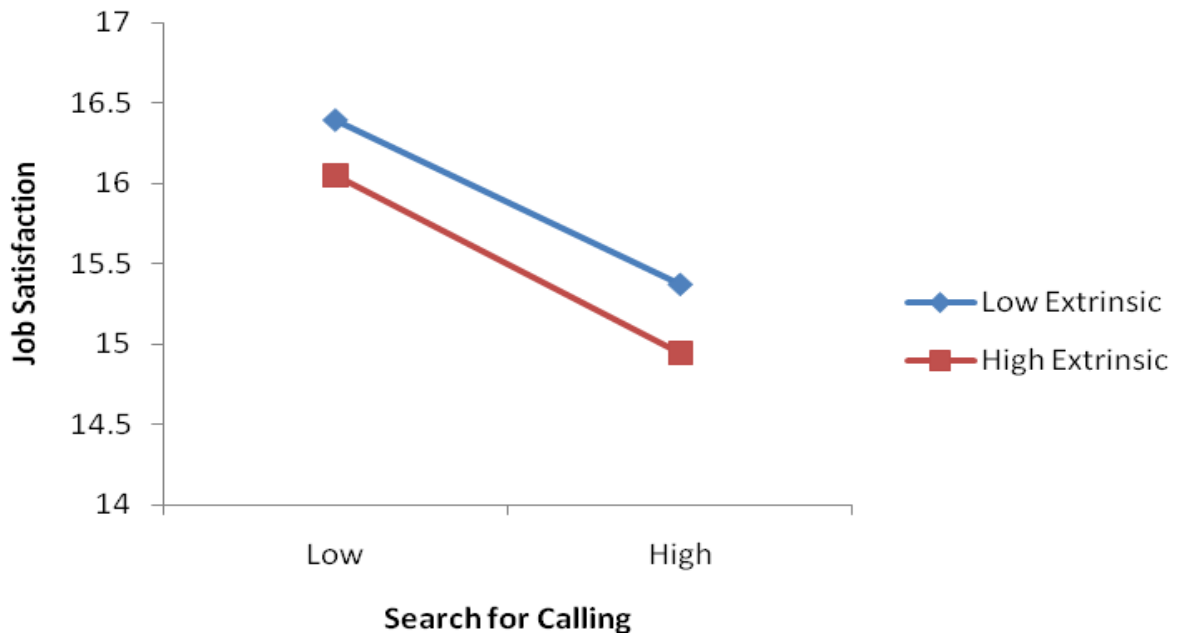


Figure 8.
The relationship between Search for Calling and Job Satisfaction with Extrinsic Religious Orientation as a moderator.