

THESIS

MEANING MAKING AND FAITH-WORK INTEGRATION: A QUALITATIVE STUDY OF
UNIVERSITY STUDENTS

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ABSTRACT

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Recent interest in the interface of religion, spirituality, and work has grown, with scholarly developments in the areas of the Faith at Work movement, workplace spirituality, and vocational psychology. Most research exploring religion/spirituality and work has focused on working adults. To date, research examining religion/spirituality and career choice and development has been sparse, despite calls for further research in this area. The current study used a meaning-making approach to explore religion/spirituality and work integration related to career development in an undergraduate student population. Written responses from 170 religiously-identifying students were coded and analyzed using a six-phase inductive qualitative thematic analysis approach. Several themes related to students' experiences of faith-work integration emerged, including support and comfort, calling/purpose, guidance and influence on ethics and values, path/plan, prosocial, separation/boundaries, lifestyle impact, work fact, personal fit and fulfillment, talents/strengths, and work ethic. Of note, many participant responses were coded into two or three themes. These findings indicate that for many undergraduate students who identify as highly religious, their religious belief systems do play a role in their career development process. Also, undergraduate students seek to integrate their religion/spirituality and their career development process in ways that do not neatly fit into single integration strategies, particularly during developmental stages characterized by discovery, exploration and crystallization. Future research should continue to explore formal integration typologies related

to career development within undergraduate student populations to provide added insight in this area.

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CHAPTER 1: INTRODUCTION

“Who can separate his [*sic*] faith from his action, or his belief from his occupations?” - Kahlil

Gibran

Scholars have long explored the role of meaning in life and, in light of what is perceived as meaningful, how people should use their time. Developing and building meaning in life is important for psychological health and for satisfying psychological needs (Martela & Steger, 2016; Rosso et al., 2010; Steger & Dik, 2009). One crucial area where an individual may seek to find meaning is through work, given the magnitude of influence work has on people’s livelihood, time, and identity. The experience of meaningfulness in work is related to positive work and life outcomes, including job satisfaction, work engagement, psychological well-being, and personal fulfillment (Dik et al., 2009; Rosso et al., 2010; Steger et al., 2012).

Especially relevant to one’s search for meaning and purpose are one’s vocational discernment process, religious and spiritual beliefs, and the interaction of the two. In the United States, people typically are required to engage a vocational discernment process throughout adolescence and early adulthood; for many, the process involves substantial trial and error (Lyons, et al., 2014; Super, 1957). Individuals try on majors, relationships, jobs, and locations in hopes of achieving an identity that fits them well. This process can be difficult to navigate. For people who consider religion and spirituality to be important, questions regarding how their religious identity influences experiences of work (and vice versa) become especially salient.

Recently, interest in the interface between religion, spirituality, and work has grown, with cultural and scholarly developments including the Faith at Work movement and Workplace Spirituality (Miller, 2007). However, within the vocational psychology literature there has overall been a lack of research examining religion/spirituality and career development. In a

review of this research more than a decade ago, Duffy (2006) called for more scholarly attention on this topic. Yet empirical studies addressing this area remain sparse. To contribute toward ameliorating this lack of research, the current study uses a meaning-making approach to explore religion/spirituality and work integration related to career development in an undergraduate student population.

Religion, Spirituality, and Work in Historic and Contemporary Context

Religion is complex and multifaceted, and a consensus definition of religion has not been reached in the research literature. For the purposes of this study, religion can be defined as the search for the sacred that occurs within an organized religious system or community (Pargament et al., 2005). Spirituality can also refer to the search for the sacred, however, in this context, it may or may not occur within a formal religious community. These definitions place spirituality as the broader construct, and religion as one expression of spirituality. Religion and spirituality are not mutually exclusive and there is actually substantial overlap between them (Zinnbauer et al., 1997). Of note, the notion of the sacred within both religion and spirituality highlights the uniqueness of these constructs in light of related constructs such as meaning in life. Additionally, faith is frequently associated with both religion and spirituality. Faith can be defined as one's personal connection to and relationship with the sacred. Faith may be considered to be more personal than organized religion (Paul Victor & Treschuk, 2020). Gallup surveys show that about 50% of Americans indicate that religion is very important to their lives, and approximately 23% of Americans endorse that religion is fairly important (Gallup, 2018). Gallup surveys show 87% of Americans express a belief in God, and more than 45% report some awareness of God in their work (Gallup, 2018; Walker, 2013). Even though these numbers have decreased in recent years, (e.g., 92% of Americans expressed belief in God in 2011; Gallup, 2011), religion clearly is

still important to many people and can impact one's views toward work and career choices.

Dimensions of religion and spirituality include meaning in life, optimism, and moral values, all of which could influence stress, anxiety, and one's experience of work (Witmer & Sweeney, 1992). Despite the dearth of empirical inquiry in the social sciences, attention to spirituality in the workplace within social movements has increased.

Historically, influenced by Greek thought, the meaning of work in the Christian context involved a dualistic view in which those who devote their lives and work to the service of God represent the first (and better) tier of Christians, while those who worked in secular contexts were perceived as being lesser. During the sixteenth century, this view shifted toward work allowing one the opportunity to engage creatively with one's gifts and personality in addition to uniquely engaging with God (Hardy, 1990). In contemporary scholarship, faith and work have been examined through a few outlets: (1) the Faith at Work movement, a social movement that a few scholars have addressed, (2) Workplace Spirituality, a body of research mainly within organizational behavior, and (3) vocational psychology research, a sub-discipline of counseling psychology that has generated a small number of studies on faith and work.

The Faith at Work Movement

The Faith at Work movement has many antecedents and has been guided by theological insights, seeking to help to inform and shape life at work (Miller, 2007). It is a cultural movement that has worked to address a phenomenon referred to as the "Sunday-Monday gap" (Miller, 2003, p. 301). Miller (2007) described the Faith at Work movement as being "...organized around a quest to integrate one's personal faith teachings with one's professional work responsibilities" (p. 6).

The movement began during the late 19th century as a response to a perceived lack of interest of the church toward its members experiences in the workplace. There have been three eras of this movement, beginning with the Social Gospel era (1890s-1945), which focused on encouraging Christians to work towards societal transformation through entering the secular workplaces and transforming them from the inside. The second was the Ministry of the Laity era (1946-1985), which affirmed the work of those in secular positions as being equally important (in spiritual terms) to the work of the clergy in the church. The third era (1986-present) emphasized the integration of faith and work, as an increased desire of religious individuals to bring their whole selves (and identities) to work arose (Benefiel et al., 2014). It was during the third era, amidst a changing world of work—marked by layoffs, technological advances, and large-scale corporate mergers--that the movement rose to popularity. Faced with these challenges, people reported feeling as though they were living divided lives, one life focused on faith and another centering around work, with the two seldom connecting (Miller, 2007).

The Faith at Work movement is a social movement, one that grew in response to the concern that churchgoers who desire to integrate their faith and their work may feel unsupported by the church in their Monday-Friday work lives (Miller, 2003). Many individuals who want to live a life that integrates faith and work feel that they have few resources to help them accomplish this (Miller & Ewest, 2013). The Faith at Work movement is not driven by clergy and has largely arisen outside of the church and other formal places of worship (Miller, 2007). Correspondingly, many of the published works on the Faith at Work movement have been written by lay people (Miller, 2003).

The Faith at Work movement is comprised of individuals of various faith backgrounds, but the Christian community has been the most active in engaging the faith-work dialogue

(Miller, 2007). Participants in the Faith at Work movement include those who identify as Jewish, Buddhist, Confucian, and Islamic, including those who identify with New Age philosophies (Lynn et al., 2009; Miller, 2003). Much of what has been published surrounding the Faith at Work movement has focused on Christian experiences, although a wide range of traditions and theologies are represented (Miller, 2003). The movement has been active in the United States, as well as globally, with focus on faith at work found in Europe, Asia, and Latin America (Miller, 2007).

Because many are informal in nature, the number of Faith at Work groups is difficult to establish. As of 2003, there were over 1200 Faith at Work groups in North America (Miller, 2003). These groups are comprised of different types and sizes, with a range of specific foci. These groups may focus on purpose, calling, evangelization, responsibility, and/or other issues. There are four broad categories that encompass the issues that such groups focus on: ethics, evangelism, experience, and enrichment (Miller, 2007). Many groups are led by volunteers and are small, consisting of a dozen or so members. Other groups employ a large staff and serve thousands of members. Some groups are formally structured, with membership requirements, while others are loosely structured with no formal membership. Some groups have specific doctrinal values and statements that the members must endorse. Other groups welcome any regardless of their theological orientation (Miller, 2003).

Overall, the movement emphasizes the value of the integration of faith and work for those individuals who find their faith to be particularly salient (Benefiel et al., 2014). The Faith at Work movement has gained significant cultural attention and recognition, evident through press coverage, books, articles, and conferences (Miller, 2007). Despite its increasing visibility, the Faith at Work movement lacks common language, perhaps due to the many diverse faith

traditions that make up the movement. Unfortunately, very little research exists on the movement.

Overall, the Faith at Work movement provides relevant cultural background to the topic of faith-work integration, as well as loose structures for people of faith who want their faith to align with their work. However, there is little research on the specific ways that people may align their faith with their work, and which strategies may lead to the best outcomes. In addition, the Faith at Work movement focuses on mainly middle-career adults who already occupy a workplace; relatively few resources are available for emerging adults still making decisions about their career paths prior to entering the world of work.

Workplace Spirituality

Management and organizational behavior literatures have included research on workplace spirituality (Miller, 2003), a topic for which interest has grown considerably in recent years (Houghton et al., 2016). Workplace spirituality can be defined as “a framework of organizational values evidenced in the culture that promote employees’ experience of organizational transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy” (Giacalone & Jurkiewicz, 2003, p. 13). Milliman, Czaplewski, and Ferguson (2003) describe the main efforts of workplace spirituality to include “...the effort to find one’s ultimate purpose in life, to develop a strong connection to coworkers and other people associated with work, and to have consistency (or alignment) between one’s core beliefs and the values of their organization” (p. 427). Generally, workplace spirituality looks to explore the connections between spiritual beliefs and organizational performance, specifically investigating the possible effects of integrating spirituality and work on workplace outcomes, such as productivity and turnover (Benefiel et al., 2014). However,

research that falls under the workplace spirituality umbrella is broad, and includes a focus on ultimate purpose in life, development of strong connections to those one works with, sense of community at work, as well as mindfulness (Houghton et al., 2016).

Spirituality can have many different meanings. Workplace spirituality is generally understood to have three primary dimensions related to spirituality: inner life, purposeful work, and community. For some, spirituality originates internally, and can be thought of as beliefs and values that come from within. Related to the workplace, this is emphasized through the perspective that people have internal spiritual needs that interact with and drive their experiences at work. Some view spirituality as closely related to a sense of connectness with others. This view can be related to the community and social connection component of workplace spirituality, and workers desiring to feel part of a community at work. Others may view spirituality through an existentialist view, which is broadly related to the search for meaning. Those who look to search for meaning in their lives may also look for meaning in their work (Houghton et al., 2016). These three dimensions are accepted components of workplace spirituality, but other dimensions have been suggested as well, including mindfulness, compassion, and organizational values. Research has explored several correlates associated with workplace spirituality, including creativity, intuition, honesty, trust, personal fulfillment, commitment, organizational performance, job satisfaction, job involvement, and employee well-being (Houghton et al., 2016).

For some, workplace spirituality can involve religious beliefs, and for others it does not (Ashmos & Dunchon, 2000; Milliman et al., 2003). Workplace spirituality research posits that spirituality at work can be religious or nonreligious in nature (Milliman et al., 2003). Broadly, the way that spirituality is conceptualized in the workplace spirituality literature is different from

how many highly religious individuals would approach the issues posed in the literature. It also differs substantially from (i.e., is much broader than) how spirituality is ordinarily defined in the psychology of religion and spirituality literature (Krishnakumar & Neck, 2002). Workplace spirituality research focuses on individuals' experiences of religion and spirituality in the workplace without addressing the role that one's religious commitment may play in career development and career decision making.

Religion, Spirituality, and Career Development

In the vocational psychology literature, research on religion/spirituality and career development has been sparse. Garriott et al.,'s (2017) content analysis of the articles published in the *Journal of Career Development*, *Career Development Quarterly*, the *Journal of Vocational Behavior*, and the *Journal of Career Assessment* during an 11-year period (2005 to 2015) revealed that religion/spirituality were examined in just 2.11% of 1,013 articles. Duffy (2006) emphasized how the study of the relationships between career and religion/spirituality has primarily focused on the area of work and the workplace, and called for more research on religion/spirituality and career development per se. A brief review of the research that has explored and examined religion/spirituality within work and career development is included below.

Religion, Spirituality, and Individual Differences

Within vocational psychology, a large amount of research has been conducted on individual differences in constructs such as vocational interests and work values. Religion may be linked to one's interests and values related to work. One study investigated the relationship between religious fundamentalism and two of Holland's vocational interest domains, specifically Artistic and Investigative interest domains, and found that Artistic but not Investigative interests

are negatively related to religious fundamentalism (Warlick et al., 2017). The study provided implications for career counseling, suggesting that individuals who work in a career environment that is misaligned with their beliefs may experience less social support. This led the authors to recommend that counselors should help clients to find environments that are congruent with their faiths (Warlick et al., 2017).

One study investigated the relationship between spirituality and work values, finding that intrinsic work values (i.e., achievement, creativity, and altruism) were more closely linked with spirituality than external work values (i.e., prestige, security, and independence; Dudeck, 2004). Harper et al. (2019) found that religion was linked to individuals' positive ethical behavior at work. Meanwhile, another study demonstrated that intrinsic motivation was closely related to one's personal faith, more specifically relating to individuals' demonstrating more intrinsic motivation towards a job role when the beliefs and values of the individual align with the mission and purpose of the organization (Bassous, 2015).

Religion, Spirituality, and Career Choice

One study investigated religious practices of Observant Jewish individuals that may conflict with work requirements. One such example of this is the Jewish Sabbath, which prohibits work-related behaviors from sundown Friday until Saturday night. Additional constraints include dietary restrictions and geographical requirements based on proximity to a place of worship. These may have impacts on hiring decisions, promotion opportunities, and other important aspects of the working world. This study recommended that individuals strive for and focus on resolution of career-religion conflicts (Mael, 1991). This study suggests that one's religious beliefs and practices may indirectly influence one's career choices and career options.

One study used the Career-in-Culture Interview (a semi-structured interview developed to explore cultural influences on career development) to investigate the influence of religion on the career development of 14 adult participants from diverse backgrounds. The researchers asked participants how important religion/spirituality was in their lives and how it related to their career goals. Several themes emerged from their responses, including the influence that religion has on one's career path and career choices, such as influencing the way one may act at work. Another theme surrounding a sense of community at work related to religion and spirituality emerged, specifically relating to religion being a way to bring people at work together through common beliefs, practices, and language. For other participants, religion and spirituality seemed to have no effect on their career development (Gibbons et al., 2015).

Religion and Career: Positive Outcomes

Aspects of spirituality and religion have been shown to be associated with positive career development criterion variables including career decision self-efficacy, career values, job satisfaction, and career adaptability (Duffy & Blustein, 2005; Duffy & Dik, 2009; Gotsis & Kortezi, 2008). When making career decisions, students with religious commitments may also look to their religious community and relationship with a Higher Power for support and guidance. One study found that religious support accounts for unique variance in career decision self-efficacy among religious college students (Duffy & Lent, 2008). Religious individuals may feel support from God when making career decisions. Another study found that spiritual awareness and intrinsic religiousness serve as significant positive predictors of career decision self-efficacy (Duffy & Blustein, 2005). Yet another study investigated strivings and motives that individuals rely on when making career decisions, and suggested that spiritual motives are often

involved in the career development process and play a role in career-related goals (Dik et al., 2008).

Religious development and career development are both related to identity development, and some individuals may consider their work to be an extension of their religious and spiritual values. One way this can specifically be seen is through individuals who see their religious/spiritual values of helping and serving others to be met through a career (Good et al., 2011). Students who are religious and/or spiritual also tend to emphasize the role of helping others and the value of social justice through their careers (Leak, 1992). One study investigated undergraduate students' choices to pursue a career in social work, comparing students at a state university and a Christian college. This study found that students with high levels of spirituality reported a large influence of their faith on their career choice, with 82.8% of participants reporting spirituality to be a significant factor. Students at the Christian college reported higher levels (71.4%) of viewing their career choice as a calling than students at the state university (28.6%). Also, this study found that the students who reported that their spirituality played a large influence in their career choice reported less motivation to prioritize job security as a career value (Hirsbrunner et al., 2012). Another study looking at Christian college students and non-Christian college students found a significant positive correlation between spirituality and certainty related to career decision-making. This study also found that having purpose and meaning in life that was related to one's spirituality was an important predictor of career decision-making (Peng & Chen, 2014).

The present study explores some of the ways that spirituality and religion affect individuals in their career decision-making. There have been a limited number of empirical studies that have investigated the relationship between spirituality and religion and individuals'

career decision-making process. Several studies have examined this relationship qualitatively, with one study interviewing 12 African American undergraduate students and finding that religion and spirituality motivated some students to aspire to certain careers and to seek relevant educational opportunities in pursuit of those careers. This study also found that undergraduate students of faith reported often using religious and spiritual strategies to cope with academic and career challenges. These specific strategies included praying, reading the Bible, and attending church (Constantine et al., 2006). One qualitative study with 10 undergraduate students found that spiritual struggles and spiritual growth both have significant impact on one's career development (Royce-Davis & Stewart, 2000). Qualitative studies have also explored a connection between spirituality and a desire to serve others and finding meaning and purpose in a career (Constantine et al., 2006; Hernandez et al., 2011; Royce-Davis & Stewart, 2000).

Some research on the intersection of religion and career has investigated the role that religion and spirituality may play in one's experiences of one's job, workplace, and well-being. One study looked at religion in clergywomen and suggested that many felt a sense of a religious calling. Likewise, many clergywomen experienced high levels of career commitment and job satisfaction. However, this study also revealed that these individuals experienced some depression when their calling and high career expectations were not fulfilled in their current position (Shehan et al., 2007).

Other research has explored the role of one's religion in career development, investigating specific careers. One study asked teachers who identified as Christian to describe the ways they might put their personal beliefs into practice in their professional lives. Four main themes emerged in this study, including: Christian love or charity, acting for the good of others, focusing on students in a manner that reflects one's religious convictions, and sharing one's faith

in ways that are appropriate (Baurain, 2012). A qualitative study explored spirituality and personal values in Quaker scholars working in the academic field of Hindu and Sikh studies. This study found connections between one's faith background and guiding values with finding meaning and purpose in a career that was related to one's faith (Nesbitt, 2010). Another study explored the motives that guide Israeli Ultraorthodox women in choosing their career path. A sense of calling was found to be particularly relevant, and intrinsic motives were found to play a more significant role in shaping their occupational choices than extrinsic motives (Goldfarb, 2018). Lazar (2010) looked at spirituality and job satisfaction among nurses, finding that spiritual values of altruism and idealism demonstrated strong correlations with job satisfaction. One study investigated the links between religious faith and job satisfaction. In a sample of 741 working adults from various organizations and occupational roles, the researchers found that religious commitment positively related to job satisfaction of believers of immanent religions (Hinduism and Buddhism) where a significant positive relationship between religious commitment and job satisfaction was not found for believers of transcendent religions (i.e., religions with a Higher Being separate from nature and humanity; Christianity, Islam, and Judaism; Ghazzawi et al., 2016).

One study involving teachers in Turkey demonstrated that many teachers viewed their profession as sacred and indicated a sense of calling towards their job (Kizlitepe, 2015). Another study looked at physicians and sense of calling, finding that some participants stated that they had a religious or spiritual pull influencing their choice to pursue medicine (Bott et al., 2017). This study found that many of the physicians described how religious and spiritual practices and/or values positively influenced their work. Several of these positive influences included: increased connection with patients, finding meaning through their work tasks, and feeling more

relaxed. These studies provide suggestions surrounding the day-to-day benefits of the intersection of one's religion and work, and these insights help to provide evidence to encourage individuals to incorporate faith into their work life, as it may contribute to improved work experience overall. Spiritual and religious well-being is also a critical component of a holistic conceptualization of worker well-being (Brewer, 2001).

Finally, Bloch and Richmond (1998) developed seven connectors between spirituality and work, specific ways for people to see their careers as spiritual: change, balance (among work, leisure, relationships, etc.), energy, community (working as part of a team), calling, harmony (working in a setting that harmonizes with your interests and values), and unity (believing that the work you do in some way serves others; Bloch, 2004).

Religion, Spirituality, and Work Stress

Research exploring the role of religion in times of job insecurity and job stress has had mixed results. One study investigated religion in a world of job insecurity, to examine if religion had stress-buffering or exacerbating effects. The researchers found that for burnout, religion exacerbated the negative effects of job insecurity, specifically in terms of emotional exhaustion, having less initiative, and being less willing to comply with organizational changes than employees of less religious commitment. This study suggests that the fear of losing one's job may cause added stress in religious individuals (Schreurs et al., 2014). However, another study found religiousness to be negatively related to work-related stress and to burnout and positively related to job satisfaction and organizational commitment (Kutcher et al., 2010). Therefore, there appears to be conflicting results on this relationship between religion and work-related stress. These differences may be related to the specific work-related stressors experienced, and the potential consequences/implications of these stressors.

Religion, Spirituality and Work-Life Balance

Several studies investigated the conflicting roles experienced by individuals of faith, and the tension that working adults may encounter, specifically between one's work role and one's parenting role. One qualitative study was conducted with individuals in the Latter Day Saints (LDS) church, and found that religion impacts one's view of and value towards parenthood and work, particularly for women. Also, the study found diversity in thought: whereas some LDS individuals see career and motherhood as competing, others do not (Leamaster & Subramaniam, 2016). Another qualitative study looked at mothers who are academics and investigated the role of calling and spirituality that emerged. Experiencing a sense of calling was related to participants coping well and better being able to handle tension associated with several roles (being both a mother and an academic; Oates et al., 2005; Schermer Sellers et al., 2005).

One study looked to identify values that guide career decisions in a sample of college students who identify as Black and female. This study found that one value was balancing between career and religious/civic activities, and this value was found to be relevant for 45% of participants, such that individuals may rely on that value more than others when making career decisions (Weathers et al., 1994).

Religion and the Career Development Process

In a conceptual paper, Duffy and Dik (2009) explored the role that external influences play in the career development process, positing that religious commitment may play a critical role in the career decision-making process for those who find spirituality and religion to be salient in their lives. College students may be experiencing a time of questioning and spiritual searching. Feelings of personal destiny experienced by college students may be related to making career commitments, and these experiences can offer assistance during times of uncertainty

related to one's career (Dalton, 2001). Faith-based career anxiety is rarely addressed in research, but initial conceptual writing suggests religious individuals experience career anxiety related to their faith in unique ways (Davidson et al., 2017). Individuals who approach faith intrinsically, where faith in and of itself is an end rather than a means to another end, may believe that there is a divine will or plan for their lives and their careers. Some of these individuals who rely on their religious or spiritual beliefs to guide their career-related decisions may adopt a passive approach of waiting for divine inspiration or revelation, rather than an active strategy of engaging in traditional career development activities such as self-assessment, soliciting feedback, and gathering information about work environments. Others may view divine intervention in their career decisions through their own experiences, interests, personality, and abilities (Dik et al., 2009; Duffy & Dik, 2009). Students may seek to make career decisions that are in alignment with God's will and that honor their religious beliefs (Adams, 2012). One qualitative study looked at the role of spirituality in career preparation experiences of 25 undergraduate students. These students viewed spirituality as a resource of resiliency, and students saw their experiences related to their career to be connected to an ultimate plan (Rehm & Allison, 2009). Many individuals who are religious or spiritual may aim to pursue a career in which they have the opportunity to honor God or a Higher Power (Duffy & Dik, 2009). A few articles have detailed an individual's story surrounding their faith, career journey, and attempts to reconcile one's faith with one's work.

Religion, Spirituality, and Career Interventions

Congregations have played roles in the vocational development of community members. Some churches provide ministries and programs to the community related to job placement, job training, youth employment, and job-related mentoring. The church has played a role in career

guidance and development through providing local resources related to vocational guidance (Fox, 2003; Harrison et al., 2006).

Multiple studies have examined the use of career counseling related to spirituality. Peng's (2015) study used a strengths-based group career counseling intervention infused with positive psychology and spirituality and found that college students experienced less anxiety after participating in the intervention course. Another spirituality-infused career intervention was used with women following incarceration and revealed that many of the participants felt that God played a guiding role in their employment process (Snodgrass et al., 2017). Dik et al. (2015) compared a religiously-tailored career counseling intervention with a standard structured career development group and a control group, and found mixed results. Some support was found for the religiously-tailored intervention, with increased meaning and temporary gains in presence of calling. The standard structured career development intervention had higher levels of career decision self-efficacy, however (Dik et al., 2015).

Since Duffy's (2006) call for further research specifically exploring the relationship between religion/spirituality and career development, there has been a paucity of literature that has sought to explore this relationship. Overall, there is limited empirical and theoretical work connecting religion and career-related variables. The research that has been conducted does show that religion and spirituality do play a crucial role in the career development of some individuals. There is still a need to address issues of integration, which may be most salient for people of religious faith. This points to a need to establish research that more directly examines how people of faith incorporate or integrate their religious worldviews in the way they view their decision making and career decisions.

Work as a Calling

One area of vocational psychology research that is highly relevant to the exploration of faith-work integration, due its overlap with religion/spirituality and vocational development, is calling. Views on calling were originally focused on a religious aspect of a direct call by God to a vocation. An example of this view is historically seen by Martin Luther writing about work being a calling from God (Dobrow & Tosti-Kharas, 2011; Hardy, 1990). Calling is historically rooted in the Christian faith (but see Cahalan & Schuurman, 2016), with the word “calling” implying an original “caller,” which is often perceived as God (Dik et al., 2012). The concept of calling dates to early monastic writings; later, Puritans expanded to include that hard work of an “earthly” kind can be meaningful. Particularly in highly religious Western countries such as the United States, it is not uncommon to hear people refer to sensing a calling from God to a particular line of work.

In recent years, research on calling has rapidly increased, with empirical studies investigating the dimensions of calling as well as the outcomes of viewing one’s work as a calling. For some, the term has retained religious significance, referring to a sense that they are called by a sacred entity (e.g., God, a Higher Power) to enter a certain area of work or to approach work in a certain way. However, the source affiliated with calling could also be secular in nature. In modern usage, calling is both a sacred and a secular concept (Steger et al., 2010). With a few exceptions, calling has been studied as something not restricted to a distinctly religious and spiritual context.

Within the research literature, the definition of calling has expanded to include occupations that are both religious and nonreligious (Duffy & Sedlacek, 2010). Several definitions of calling have connected calling directly to religion or spirituality. Dik and Duffy

(2009) define 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). This definition emphasizes three aspects to a calling: (1) Transcendent summons (i.e., the idea that a calling to a particular career comes from a source perceived as external to the individual); (2) Prosocial Orientation (i.e., motivation to do work which helps others); and (3) Purposeful Work (i.e., work that provides, or is an expression of, meaning in life). The transcendent summons is a key component of Dik and Duffy’s definition of calling. The specific source may range from God, to the needs of society, to tradition, to a combination of multiple sources. Individuals with strong religious commitments often think of being called by something treasured within their tradition, such as God or a Higher Power. The transcendent summons dimension is the most affiliated with religiousness/spirituality, but all the dimensions have been seen to be significantly related to religiousness (Ponton et al., 2014). Calling may provide a bridge to examine religion in the context of work and career development.

Research on calling has been conducted to study the relationship between having a calling and how individuals develop meaning from their work, and broader lives (Dobrow & Tosti-Kharas, 2011). Results from this research have found that feeling called to a career was positively related to job satisfaction and life satisfaction (Duffy & Sedlacek, 2010). Experiencing a calling has also been demonstrated to be positively related to better physical health, and a greater sense of zest and enthusiasm (Dobrow & Tosti-Kharas, 2011). Having a calling, and ultimately, living a calling, are related to positive psychological outcomes (well-being, life satisfaction; Duffy et al., 2011), work-related outcomes (self-clarity, career decidedness; Duffy

& Sedlacek, 2007), and career development outcomes (occupational self-efficacy in undergraduate students; Domene, 2012).

Within Work as a Calling theory, perceiving and living a calling are distinct variables that interact and, in turn, relate to work-related outcomes (Duffy et al., 2018). Of note, living a calling serves as a mediator in the relation between perceiving a calling and work-related outcomes. A person can perceive a calling but may not be able to live out a calling in their work. However, to live a calling, one must first perceive a calling. Research has explored the various relationships surrounding perceiving a calling and living a calling (e.g., Duffy et al., 2012; Duffy et al., 2013; Presbitero & Teng-Calleja, 2020). When individuals are living their callings in their work, they tend to be more satisfied with their jobs and perform better in their jobs. However, living a calling may have a “dark side.” In some circumstances, some who find that they are living their calling in their work can be especially prone to negative outcomes, including workaholism and burnout, which, in turn, may lead to decreased job satisfaction and job performance (Duffy et al., 2018).

Calling is relevant to undergraduate students, as studies on prevalence of calling in the college student population have found that 44% of first-year college students at a large public university to believe they have a career calling and twenty-eight percent responded to be searching for a calling (Duffy & Sedlacek, 2010). Religious perspectives on calling may still be very salient for many individuals, particularly those who identify as being highly religious (Duffy, 2006; White et al., 2021). A few studies have empirically investigated the relationship between viewing one’s career as a calling and spirituality and religion. Chiefly, this relationship has been explored with undergraduate student populations. One such study found a very small relationship between presence of calling and religiousness, which may suggest that students are

not connecting their religious beliefs to their sense of calling (Duffy & Sedlacek, 2010). Another study sought to predict work outcomes from religiosity and perceiving a calling and found that when participants do not perceive their work as a calling, intrinsic religiosity was negatively related with job involvement and hours worked. This study suggests that individuals with high religiosity that do not perceive their work as a calling may be more motivated to focus their attention and efforts toward activities outside of their jobs. When individuals perceive their job as a calling, then their focuses, efforts, and involvement change (Horvath, 2015). This suggests that encouraging religious individuals to integrate their faith and their job (e.g., making their job a calling) may be related to more positive and meaningful job experiences. An individual who perceives a religious calling may find meaning from focusing on God or a Higher Power's plan for their life (Hall & Chandler, 2005). Another study investigated the relationship between calling and religiousness in undergraduate students, and found that as religious salience increases, so does the likelihood that one has identified their work as a calling. Students who are religiously committed are more likely to have a calling. However, religious commitment was not a significant predictor of whether they perceive their job as a calling in the future (Bott & Duffy, 2015).

One qualitative study with seven participants found that for religious individuals, calling may be viewed as a mutual relationship, with God's influence guiding the individual and the individual in turn having responsibility to take steps. Another theme that arose was the questioning of one's faith, with doubt or anger related to one's faith being experienced in the process of discerning their calling; five of the seven participants reporting even having left faith at some point. Several participants indicated feeling a call from God in their lives, but did not initially follow that call due to doubts and questioning. Every participant reported a struggle to

determine which area within their calling to pursue. Some reported feeling a calling to multiple areas of work or multiple life roles. Most participants who reported doubts and questions related to their faith also reported a return to their faith connected to their acceptance of their calling. Participants reported using a number of resources during the struggle to find their calling, including prayer, reading the Bible, and receiving support from friends and mentors. For almost all participants, the search for a calling was related to struggles with faith (Hernandez et al., 2011).

Religiously committed individuals who perceive a calling to their work may invest greater time and energy into their work, experience spiritual emotions such as gratitude related to their work, and experience higher levels of motivation toward their work (Bott et al., 2017). Individuals who identify as highly religious may identify that their sense of calling, or their motivation surrounding their career choice, originates from God as their external summons. It is possible that the topic of calling is a main area where Christians have found points of contact with career development. Thus, this line of research may serve as a point of intersection between religion/spirituality and career development. Research has found that individuals who are religious or spiritual may look to their relationships with God and/or their religious community for guidance during their vocational discernment process (Duffy & Lent, 2008). Overall, calling can provide a connection between perceiving meaning from one's work and one's overall meaning-making system, specifically religion/spirituality.

Religion, Spirituality, and Meaning Systems

Faith-Work Integration

Overall, research specifically focused on the integration of faith and work has been limited and has almost exclusively focused on working adults. The Barna group (2018)

conducted research on faith-work integration in working adults, and found that among their sample of Christians, 28% were Integrators (integrating their faith and work: enthusiastic employees deeply connected to their faith and work), 38% were Onlookers (passive employees), and 34% were Compartmentalizers (pragmatic employees who experience their faith and work as disconnected). The Integrators had better work and life outcomes than the Onlookers and Compartmentalizers. Many Integrators (77%) felt called to their current work and 60% of Integrators felt very satisfied with their current job. In addition, most Integrators (88%) agree strongly that they want to use their gifts for the good of others. Integrators reported high levels of overall well-being. This research helps to make the case that faith-work integration appears to be helpful for workers; however, it does raise the question of how integration might best occur in the lives of those who are attempting to integrate their faith and their work.

In another line of research on faith-work integration that focused on Christian adult workers in the United States, the Faith at Work scale was developed (Lynn et al., 2009). Research using this instrument found that work-faith integration was positively associated with faith maturity and church attendance, and negatively associated with organizational size. Participants attributed spiritual disciplines and workplace mentors as salient influences of work-faith integration (Lynn et al., 2009). Other research on faith at work has found that those who reported higher levels of faith-work integration had higher levels of life satisfaction, affective job commitment, normative organizational commitment (an individual's feelings of moral obligation to stay with an organization), and continuance organizational commitment (the costs an individual may perceive with leaving an organization; Walker, 2013).

The Integration Profile Faith and Work Integration Scale (Miller et al., 2018), also intended for use with working adults, was designed to investigate various types of faith

expressions within workplace settings. The authors proposed that religious individuals use four main manifestations of faith-work integrations: Ethics, Expression, Experience, and Enrichment. Their scale expands the four main manifestations to eight sub-orientations (Miller et al., 2018). The Integration Profile attempts to explore how integration might best occur.

People with Ethics profiles focus on personal religious values that can translate into ethical principles for the workplace. There are two independent orientations toward ethical matters: a community orientation (i.e., social ethics) and a self-orientation (i.e., personal ethics). Those with Expression profiles experience better job satisfaction if the workplace affirms the religious identity of the individual through tolerant policies toward expressions of one's faith. There are two different orientations toward personal expression: verbal orientation (i.e., particular focus on expressing verbally one's faith/spirituality or worldview) and nonverbal orientation (i.e., unspoken means, such as through religious attire, symbols, and/or intentional actions connected to their faith). The Experience profiles involve finding a deeper sense of purpose and meaning in work, which can be connected back to meaningful work and calling research. There are two independent Experience orientations: an outcomes orientation (i.e., outcome of one's work is a source of meaning and purpose, contributing positively to the world) and a process orientation (i.e., type of work itself is critical to determining personal meaning, using gifts given by a Higher Power in their work role). The fourth main manifestation of faith-work integration is the Enrichment profile, which views faith as a resource in the workplace. This profile has two orientations: a group orientation and an individual orientation. The individual orientation is expressed when a person engages in private and non-group practices that are less visible. These can include meditation, devotional reading, personal reflection activities, and prayer. Group orientation is when a person intentionally seeks out others through collective

prayer, scripture study, group retreats, and other group activities (Miller et al., 2018). Research is limited on the extent to which these eight profiles are associated with greater alignment with one's global framework, as well as the potential outcomes of each of these strategies. Due to the limited nature of research on the topic, the extent to which those eight strategies are currently used by undergraduate students in their exploration of their careers is unclear. It is also unclear if those strategies encompass all that undergraduate students of faith are experiencing in relation to career development decisions.

Conducting research on faith-work integration in college students is particularly relevant due to the religious development and career development milestones that are occurring during this time. Faith development theory posits several stages of progressive development related to one's faith beliefs. Fowler's stages progress from a less developed faith to a more developed faith in which a person is capable of more reflection and critical thinking surrounding one's own faith beliefs and its integration with all other areas of life (Martin, 2008). The first phase is intuitive-projective faith, an experiential stage characterized by no formalized religious beliefs, and an emphasis on stories, fantasy, and symbols. According to Fowler and Dell (2006), emerging adulthood is when young adults may be discovering faith and/or revising their parents' faith as their own. Some students may be in the second phase, which is literal faith, a phase characterized by interpreting faith literally. Some undergraduate students may be in the third phase of Fowler's faith development, the synthetic-conventional faith phase. This phase is characterized by a desire to see one's faith as a unifying force, and a desire to conform. Other students may be in the fourth phase, one referred to as the individuative-reflective faith. In this phase, individuals take responsibility for their own faith and faith development. According to Super's (1980) theory of career development, emerging adulthood is a time characterized by

exploration, as well as development of one's meaning systems. Integration strategies are examples of meaning-making related to one's faith and one's work.

Religion as a Meaning System

A meaning system approach is a useful way to think about how religious worldviews can influence day-to-day behavior and thinking (Paloutzian & Park, 2013). A key element of Park's (2005) meaning-making model is the idea that people possess a global meaning framework (i.e., beliefs, goals, values, sense of purpose, etc.) as well as domain-specific experience/expressions of meaning. Part of this model is the notion that people are motivated to align global meaning systems with their daily expressions of meaning, and the more aligned those are, the better the well-being outcomes and sense of coherence (George & Park, 2016; Park, 2010). Park's model was developed as a meaning-making model exploring experiences of reappraising meaning related to situations of trauma and distress; however, it does not need to be exclusively used with experiences of trauma. For example, individuals may come to career counseling when their work no longer aligns with what is most important to them in life (e.g., one's religious and spiritual beliefs), a realization that may often occur in the absence of identifiable trauma. Research has explored religion as a meaning-making system and its impact on coping processes, particularly related to stress (Park, 2005). In a conceptual piece, Park (2012) also explored how religion and spirituality can play a major role in both global meaning and domain specific meaning/situational meaning, and proposed that religious and spiritual meaning systems play a role in many aspects of career, including career choice and development, work-related well-being, and work-related stress and coping.

One study investigated spirituality and meaning-making in career behavior, specifically through three constructs of purpose, sense-making, and coherence. This study found that

spirituality does impact one's career behavior, specifically through developing one's self, finding unity with others, expressing one's self, and serving others—all of which may impact career related decisions (Lips-Wiersma, 2002).

Religion and spiritual beliefs in one's global meaning system can influence people's daily life in many ways, including their view of work and career development, and may shape their career-related goals. Park (2012) proposed that religion and spirituality can have strong influences on one's career choice and development. Specifically, religion and spirituality as meaning systems may influence one's career via four pathways: career choice and development, on-the-job conduct, work-related stress and coping, and work-related well-being. First, religious and spiritual values and beliefs can influence one's career choice and development through influencing one's selection and changing of occupations, throughout one's life. Many individuals who find religion to be salient in their lives desire to find work that is consistent with their religious beliefs. Second, religion and spirituality can affect one's on-the-job conduct, including one's motivation, decision making, and relationships with peers and supervisors. Religion and spirituality may also affect the perception of one finding their work and workplace meaningful (Park, 2012). Third, religious and spiritual beliefs can influence one's experiences of work-related stress, through offering sources of coping with stress and potential buffers against burnout. Finally, religion and spirituality can influence one's experience of work-related well-being, allowing one the opportunity to live a life that provides congruence between their religious or spiritual beliefs and their lives at work. This is illustrated by Park's (2012) assertion that "because work plays such a central role in most human lives, it follows that living a work life consistent with core religious or spiritual beliefs and facilitating progress on ultimate goals leads to higher levels of well-being" (p. 35). The influence of religion and spirituality on one's

experience of work-related well-being is especially relevant to the present project. The specific use of a meaning-making model to investigate one's religion/spirituality and career development has not been empirically explored using an approach that examines the interface between one's religious or spiritual beliefs and work experiences.

Purpose of the Current Study

Most studies on faith-work integration to date have focused on working adults. Research has not yet specifically examined faith-work integration within the career development process of college students. The current study used a meaning system approach to examine faith-work integration in career development of college students. Young people who identify as highly religious may want their faith and work to be integrated, as they may be seeking to align their global meaning system with their daily experiences. Young people who identify as religious may be taking steps to achieve alignment between their faith and their career choices, but no empirical research has investigated how they may go about doing this.

The study sought to use a qualitative approach to identify the specific faith-work integration strategies that are used by highly religious undergraduate students in relation to their career development and career decision-making processes. Overall, qualitative research is underused in counseling psychology research, and a qualitative research design for this project offers added insight into this under-researched area (Haverkamp et al., 2005). The main research question of this study is: What are the faith-work integration profiles/strategies that describe college students of faith as they make career-related decisions and look ahead to their future careers? The study used a meaning-making framework, specifically investigating the alignment between one's global meaning system (in this case, one's religious beliefs/religious commitment)

and one's domain specific experiences (in this case, one's career development and career decision-making processes).

CHAPTER 2: METHOD

Participants

Participants for this study were undergraduate students from Colorado State University, a large Western (United States) public university, that were 18 or older. Participants were recruited during the Fall 2019 and Spring 2020 semesters from the population of students enrolled in PSY100 and PSY250, using the Psychology Department's Research Participation Pool, which provides students with the opportunity to participate in research studies in exchange for course credit. In the participation pool, one credit is associated with participation in a one-hour time commitment. Participants received one credit for their participation in the study. Students were provided with alternative assignments should they wish to forgo participation in research projects.

Data were initially collected from 793 participants. Most participants (619, or 78.1% of collected sample) were excluded from this study's analyses because they did not identify as highly religious individuals (see the Procedure section for more detailed information on this process). The remaining 174 participants received the open-ended qualitative questions on religion/spirituality and career development, administered via an online survey. Participants were required to input responses for each of the open-ended questions. Therefore, there were no instances of missing data. However, there were four responses that included random letters instead of words and those responses were excluded from analyses. Therefore, of the 174 participants who received the relevant qualitative questions, 170 participant responses were included in the qualitative analyses. Of these 170 participants, 71.43% identified as female, with a mean age of 19.25 ($SD = 1.54$). 56.57% of these participants were in their first year of college, 22.29% were in their second year, 13.71% in their third year, and 6.29% in their fourth year,

with 1.14% selecting Other. Most (72.77%) self-identified as White, 5.76% as Black/African-American, 2.62% as American Indian, 2.62% as Asian/Pacific Islander, 12.57% as Hispanic or Central/South American, and 3.66% as Other. Most (81.14%) participants also self-identified as Christian, 4% as Muslim, 0.57% as Buddhist, 3.43% as Jewish, 0.57% as Non-religious, and 10.29% as Other (e.g., Jehovah Witness, Catholic, Omnism, Pagan). Of the 142 participants that self-identified as Christian, 31.69% identified as Evangelical Christian and 68.31% identified as not Evangelical Christian.

Procedure

The procedures and measures were submitted to Colorado State University's IRB for review and approval was received before running the study. Once IRB approval was received, participants were recruited from the research pool for undergraduate psychology students. No identifiable information was collected from participants in any way that was linked to their responses to the surveys.

After signing the consent form and filling out a demographic survey, participants were asked to indicate how important their faith/religious beliefs are to them across a 5-point response scale ranging from "not at all true of me" to "totally true of me." Participants were also asked to indicate which of the following was most appropriate in describing them: Spiritual, but not religious; Not religious or Spiritual; Spiritual and Religious; or Religious, but not Spiritual. Only participants who indicated "mostly true of me" or "totally true of me" on the first item and "Spiritual and religious" or "Religious, but not spiritual" received the relevant open-ended questions, in order to ensure that the sample for the study is comprised of highly religious individuals. Based on these criteria, 174 participants received the open-ended qualitative questions on religion/spirituality and career development. All other participants received open-

ended questions focused on the relationship between deepest values and career development. The survey was administered to participants via Qualtrics survey software.

Measures

Demographics. Participants were asked to provide gender, race/ethnicity, year in school, enrollment status, age, academic major, grade point average, and religious identification.

Importance of Religion and Religious/Spiritual Self-Description. To measure importance of religious/spiritual beliefs, participants were asked to respond to the following item: “Please indicate the extent to which the following statement currently describes you, using the following scale. My faith/religious beliefs is/are important to me.” This item was rated across a 5-point response scale ranging from “not at all true of me” to “totally true of me.”

Religious/Spiritual Self-description was measured using the following item: “Please choose the response that you feel is most appropriate in describing you: “Spiritual, but not religious;” “Not religious or spiritual;” “Spiritual and religious;” “Religious, but not spiritual.” Participants who indicated “mostly true of me” or “totally true of me” on the importance of religion/spirituality item and “Spiritual and religious” or “Religious, but not spiritual” on the self-description item received the relevant open-ended questions, in order to ensure that the sample for the study is comprised of highly religious individuals.

Open-ended questions. Several open-ended questions were included in the survey. Responses were typed, with no limit on length or time. The questions were as follows:

Question 1: “What role does religion/spirituality play as you look ahead to your future career?” (this question provided an opportunity for a very open-ended, general response).

Question 2: “To what extent does your religion/spirituality align with your ideas about your career?” (This question included a 7-point rating scale [1 = “not at all aligned” to 7 = “very

closely aligned”]). After participants indicated their response on the scale, they were prompted to comment on their response. (Please comment on your score)

Question 3: “Can you describe one career-related choice that you have made that has been informed by your religion/spirituality?”

Question 4: “What specific ways do you integrate your religion/spirituality with your career development/career decision-making currently as a student? Please spend five minutes writing thoughtfully on this.”

Question 5: “As you anticipate your future career, what strategies will you use to integrate your religion/spirituality with your career?”

Question 6: “Is there anything else you want to tell us about, related to this?”

The participants that indicated high levels of religiousness received the above prompted open-ended questions. The remainder of the participants received open-ended questions focused on the relationship between deepest values and career development.

Analyses

Qualitative thematic analysis is “a method for identifying, analyzing, and reporting patterns (themes) within data” (Braun & Clarke, 2006, p. 79). Thematic analysis allows for flexibility in the specifics surrounding the coding process, and there are several possible routes of analysis that can be conducted using thematic analysis (Braun et al., 2018). For this project specifically, an inductive approach was employed for data coding and analysis. This approach allowed for the themes to arise from the data themselves, without using theory or applying previous concepts to the data (Braun et al., 2018). Using an inductive process in this project meant that specific faith-work integration themes were identified from the participants’ experiences. One rationale for aiming for an inductive thematic analysis process instead of a

deductive thematic analysis process is that the theories and research surrounding faith-work integration focus on working adults and not on students engaging in career development. Therefore, it was uncertain as to the specific ways that those theories may or may not apply to undergraduate students. Overall, an inductive approach to qualitative thematic analysis allowed for the themes to arise organically from the data. This analysis process allowed for the researchers to interact with the data in an exploratory format, working towards the ultimate goal of understanding the faith-work integration profiles/strategies that describe college students of faith as they make career-related decisions and look ahead to their future careers.

Qualitative analyses. Responses to the open-ended questions were coded by three members of a research team.

Recruitment of research assistants. Research assistants were recruited during the Fall 2019 and Spring 2020 semesters. A brief description of the study and the roles and requirements of potential research assistants was sent to several professors of upper-level psychology courses. Professors announced the opportunity to their students, and provided students with the instructions on ways to contact the main researcher if they were interested. The main researcher's advisor and lab colleagues also provided recommendations on potential research assistants. The main researcher interviewed perspective research assistants and assessed fit for the project and interest in the project. Two research assistants (one undergraduate CSU student and one recent CSU graduate) worked on the project with the main researcher.

Training of research assistants. Upon selection, the main researcher met with the research assistants to assess time commitment to the project as well as to discuss overall career and research goals of the research assistants. The main researcher communicated the overall goals of the project. The main researcher and the research assistants agreed on a time

commitment that the research assistants found to be reasonable given their other work and life commitments. A weekly time commitment of approximately three hours a week was decided on for the research assistants. Then, the research assistants were assigned to read the main researcher's thesis proposal document as well as two articles that provided further descriptions of the coding process that the research team would undergo (Braun & Clarke, 2006; Braun et al., 2018). The research team then met to discuss the overall process and the main researcher answered questions posed by the research assistants. Overall, training of the research assistants occurred at the beginning of each phase of the process. Further descriptions of this training are included below. It was important for the research team to discuss biases and ideas surrounding the topic of this project that could (and did) arise in the coding process. This discussion occurred among the research team before the coding began, as well as throughout the coding process. Braun and Clarke (2006) approach thematic analysis using a six-phase process, which provided the general structure to the qualitative analysis.

Phase One Process. The first phase was to familiarize ourselves with the data, which involved research team members independently reading and rereading responses to the qualitative open-ended questions. The main researcher provided an overall training to the research assistants on the phase one process prior to the research assistants receiving access to the data. The research team reviewed all data separate from any demographic information of the participants, in order to reduce biases due to demographics of the participants (Syed & Nelson, 2015). During Phase One, prior to any initial read of the data, the research team members independently documented initial thoughts and questions on the topic, in order to be aware of preexisting beliefs and biases. All research team members independently reviewed all of the qualitative data. This process involved all researchers conducting an initial read through of the

data, and a second review of the responses where the research team members took notes on initial ideas surrounding the data, allowing the team to begin thinking about what the data may mean and signify for the project (Braun et al., 2018). Through this first phase, the research team members were able to begin to take note of initial observations of patterns in responses and other information pertinent to what may be relevant to our research questions, specifically surrounding what integration strategies/profiles may be present. The main researcher requested that the research assistants take note of any biases they observed or experienced while conducting an initial reading of the data. Each research assistant and the main researcher shared their write-up of the possible meanings, patterns, and individual biases when approaching the data with the remainder of the research team for review. Once the main researcher and the research assistants conducted repeated readings of the data and took notes on possible meanings, patterns, and individual biases, the research team met to discuss. During this meeting, the research team created a document of the initial meanings and themes that the team saw emerging within the data. The main researcher reminded the research assistants of the inductive approach that the team was taking to approach the data, so that all members of the research team were reminded that the themes would be derived purely from the data itself and not from any theory.

Upon discussion of the phase one process for the research team, several of the possible patterns and meanings that emerged for the researchers were organized and summarized by question by the main researcher. These possible patterns and meanings are located in Appendix A. Nowell et al.'s (2017) recommendations guided the research team's focus on maintaining trustworthiness throughout the analysis process. Throughout the phase one process, biases that arose for the research team members were discussed. Several of the biases that were specifically discussed included: our own approaches to our religion/spiritual beliefs, our own understanding

and interpretations of the answers provided by the participants, and our own definitions of terms provided by participants in their responses. The importance of recognizing these biases throughout the remainder of the analysis process was discussed between the team members. To maintain openness towards the data, the research team members discussed the importance of not looking for confirmation of our own preexisting beliefs on the topic in the data. This topic was consistently discussed throughout the remaining phases of analyses, as well.

Phase Two Process. Phase Two involved building on the initial notes from Phase One and focusing on generating initial codes. These initial codes were a mix of descriptive (i.e., focused on content of responses) and interpretative (i.e., focused on meanings behind the specific content of responses). Prior to beginning phase two, the research team met to discuss the phase two process. The main researcher provided guidance regarding coding, including providing descriptions on the sections of qualitative data that will receive a code, the ability to code data into several codes, and also encouraging the research team members to code for as many potential themes and patterns that they perceive as relevant to the meaning of the data (Braun & Clarke, 2006). Each individual research team member independently coded the data prior to viewing the other research team members coding documents. Brief but descriptive codes were used to attach labels to important sections of participant responses as they related to a pattern or theme in the data. As the researchers moved through the data, subsequent responses were listed under codes already created or were used to create new codes if they did not fall into ones which were previously created. Individual responses could be coded in as many codes as they fit and were relevant. The research team members were encouraged to consult their notes from Phase One, specific to initial patterns observed, when creating the initial codes, while also maintaining openness to new observations made while coding. In addition, the research team members

focused on providing full and equal attention to each response throughout coding, and were therefore encouraged to spend adequate time on coding, take breaks, and revisit each question as frequently as was appropriate.

All of the data were double coded, and a majority of the data were independently coded by all three members of the research team. The main researcher coded 100% of the data, with each of the two research assistants coding either 100% of the data or 50% of the data, depending on the question. For example, for question #42 (“What specific ways do you integrate your religion/spirituality with your career development/career decision-making currently as a student? Please spend five minutes writing thoughtfully on this.”), all three members of the research team coded 100% of the data. This question was proposed to include particularly relevant information for the main research questions of the study, and it was important to have all three research team members code all of the available data for the question. For the remaining qualitative questions, the main researcher coded 100% of the data, Research Assistant A coded 100% of the data for two of the questions and 50% of the data for two of the questions, where Research Assistant B coded 100% of the data for the two questions for which Research Assistant A coded 50% of the data, and also coded 50% of the data for the two questions for which Research Assistant A coded 100% of the data. Therefore, all of the data were at least double coded.

To maintain trustworthiness throughout this phase, peer debriefing and reflexive writing were used (Nowell et al., 2017). That is, during each research team member’s coding process, they kept independent journals of their impressions of the data, reactions, and biases that emerged. Weekly research meetings were held throughout the coding process. During these meetings, each team member’s thoughts, biases, and reflections were discussed. Following independent coding of the data, the research team met to compare and discuss all of the codes.

Any disagreements and coding discrepancies were discussed until all three researchers had reached consensus. A list of all codes is located in Appendix B.

Phase Three Process. After all data were initially coded and a list of the different codes was developed, the research team engaged in Phase Three, identifying themes. During this phase, the research team moved from focusing on codes to focusing on themes (in this case, themes specifically surrounding specific integration strategies/profiles). This phase involved reviewing the data that were coded and identifying overlap and similarities between codes. Similar codes were clustered based on unifying features, and these clusters became themes (Braun et al., 2018). An inductive, data-driven process guided the research team's search for themes, emphasizing the meaning extracted from the data relevant to the research question, and not focused on theory or prior research. To maintain trustworthiness during this process, the research team members independently searched for themes among the list of all codes, while engaging in reflexive processes to counter any tendencies to try to fit the data into pre-existing ideas related to the research study. Prior to independently identifying themes, the research team met to discuss the process for phase three. The main researcher encouraged the team members to cluster the codes based on the data itself and not from any pre-existing ideas surrounding the research question. Following independent exploration of the codes and independent classifying into initial themes, the research team met for peer debriefing. The team members worked to identify consensus surrounding the initial themes and sub-themes from the codes. The team members focused on identifying themes that were meaningful and relevant to the research question, while focusing on maintaining openness to themes that may emerge through the organization of codes. Any disagreements and theme discrepancies were discussed until all three researchers had reached consensus. In addition, to maintain openness and counter biases, the research team maintained a

“miscellaneous” theme which contained codes that did not fit within other theme categories, without discarding the codes (Nowell et al., 2017). Overall, through phase three, the research team found a handful of major themes across the data set with some prominent patterns/codes within each represented as subthemes. Detailed notes were kept throughout this process.

Phase Four Process. The fourth phase of this process was to review the potential themes that were discovered in the third phase. In an effort to review the themes the research team had initially named, the team re-coded the data set under the themes to verify that we had indeed accounted for all present patterns in the data set. This re-coding was to be expected at this phase, as throughout this analysis, as coding is an ongoing process (Braun & Clarke, 2006). In addition, returning to re-code the raw data during this phase follows Nowell et al.’s (2017) recommendations to maintain trustworthiness. The research team found other patterns that had not been accounted for by the initial set of themes found in Phase Three. This required new themes to be created and further adjustment to working theme operationalizations. It was found that several themes did not have enough data to support them, where other themes needed to be broken down further. Following this, each research team member independently reviewed each theme/sub-theme for coherence. After proposing changes to the theme definitions that promoted parsimony in our inductive analysis and coding, research team members proceeded to take turns reviewing the code to verify that the revisions at this point captured all meaningful patterns present in the data. In addition, the research team members independently checked to ensure that the coded data for each theme formed a coherent pattern. In order to maintain trustworthiness during this phase, similar to previous phases, any disagreements and theme discrepancies were discussed until all three researchers had reached consensus. Detailed notes were kept throughout this process as well.

Phase Five Process. The fifth phase consisted of defining and naming themes. In this phase, the research team discussed the specifics of each theme and decided on the most appropriate and meaningful name for each theme (Braun & Clarke, 2006). During this phase, Research Assistant B stepped away from the analysis process and Research Assistant A and the main researcher finished the analysis. To maintain trustworthiness, both research team members independently wrote a description of each theme. Both research team members independently reviewed each theme/sub-theme for coherence and made notes and suggestions for theme definitions. In addition, themes were not considered final until both research team members independently re-visited the raw data and the coding twice at different times (Nowell et al., 2017). The research team members met together to discuss each theme, organize and re-organize each theme until consensus was reached. In addition, peer debriefing and reflexive journaling processes were used during this phase to counter any impact that biases and pre-existing ideas held by the research team members had on the definitions and word choices chosen when naming and describing themes. The final definitions and names for the themes are used when describing the themes in the Results section below.

Phase Six Process. The sixth phase involved the main researcher reporting and writing the final product of our analysis process (Braun & Clarke, 2006; Braun et al., 2018). The write-up is detailed in the Results section of this document. Direct quotes from participants are included in the theme write-up to provide insight into the specific themes (Braun & Clarke, 2006; Nowell et al., 2017).

It was originally proposed that each participant would be assigned a theme that best fits their approach to faith/work integration. While maintaining openness and an inductive approach throughout the analysis process, it was found that many participant responses did not fit cleanly

into one theme, with many responses fitting into two or three themes and other responses not fitting into any themes.

Positionality Statements. As the main researcher, I sought to be keenly aware of the biases that I was bringing to the data throughout the qualitative analysis process, as well as the ways that my identities were interacting with my own interpretation of the data. I self-identify as a Protestant Christian, and I have sought to integrate my own religious beliefs with my career development choices and career decision-making strategies. Specifically, I attended religious institutions for my Bachelors and Masters degrees, where I took courses that emphasized faith-work integration and provided direction and guidance on the process. At these institutions, I engaged in conversations with other students and with faculty surrounding faith-work integration. As an undergraduate student, I began as an Undeclared major and participated in career counseling through the institution's Center for Life Calling. This career counseling heavily incorporated reflection processes related to faith-work integration. Through participating in intentional faith-work integration through my education, career counseling, and personal reflection, I have chosen to pursue meaningful work that aligns with my religious beliefs. I pursue work environments and positions that are focused on helping people, and I pursue organizations that are accepting of my religious beliefs. Additionally, through my faith-work integration process, I do not currently perceive a calling towards a work role, but I do perceive a calling towards a parenting role. This has influenced the work choices that I make, specifically that I choose positions and environments that emphasize and encourage work-life balance. My Christian perspective impacted the lens through which I viewed the data. Given my perspective, I relied on several measures to establish reliability in my analysis. 100% of the qualitative data were at least double coded (if not triple coded). Furthermore, I participated in journaling

processes throughout the qualitative analysis process, which promoted exposure of my own biases and emotional responses to the data, providing added self-awareness to my interactions with the data (Nowell et al., 2017). Both research assistants wrote their own positionality statements and those are included below. Research Assistant A wrote:

When reviewing the data I tried to be conscientious of my personal history, biases, and preferences towards the subject. I consider myself coming from a very conservative Christian background where I learned that fundamentally faith begets service and action. I firmly believe that one can be good without being religious and can be religious without being a good person. This helped me identify with more spiritual oriented answers lacking inherent religious verbiage and challenged my bias towards answers involving what I might consider religious/spiritual platitudes. I generally bring my religious/spiritual views into my work by seeking to do work that improves the lives of others in a permanent and meaningful way, though I have yet to work in such a capacity yet I hope that one day I'll be able to achieve that goal. Otherwise my religious practices remain very personal unless individually solicited for my beliefs.

Research Assistant B wrote:

When I started applying for my first job, all of my applications were in direct relation to my field of study. To me, it didn't particularly matter what I was going into as long as it was related to my major - engineering. Although I didn't, and still don't quite love it I wanted to take a shot at a career field that I had just spent the last five years training and educating myself for. So I believe the real question might be, how did I choose my major? When I graduated high school, I wasn't sure what I wanted to do. I picked engineering because I knew it would be difficult, worth my time, and could potentially

set myself up for a secure future. I did not choose this field based on any religious or spiritual identities, rather it was more practical reasons. However, I have turned down a position to work for a defense company. I felt that contributing to engineering that built missile defense would in turn lead to an arms race between countries. Now, I am navigating a new career path and my main goal is to find something that I truly feel passionate and happy about. I want to wake up each day with a purpose and I think this is mostly what I am seeking. I tried to use an objective and investigative mindset when approaching coding. I consider myself spiritual but not religious and open to all ways of life. I have a bit of a negative bias towards "hardcore" religious ideals but was aware of this during my coding and tried not to let it bias my process.

During the analysis process, the research team continually discussed our own biases and ways that our perspectives and experiences may be influencing the ways that we were approaching and interpreting the data. For instance, one of the topics that the team consistently discussed was related to the words we were choosing to use for themes and strategies. One question we returned to frequently was: Are the words/phrases that we are choosing for these themes/categories positively valenced or negatively valenced? We reflected on if we were adding valence to categories based on our own experiences (e.g., we personally might think finding a workplace that allows for time to engage with spiritual disciplines is good, but we did not want to add any valence that was not directly found in participant responses). The research team focused on not adding judgment (positive or negative) from our own experiences, identities, etc. and the team consistently discussed the importance of focusing solely on participant narratives when creating themes/strategies. Along those same lines, the team frequently discussed if we were extracting any meaning or valence from the participants'

responses that was from our own interpretations, judgments but was not evident from their written narrative. The team engaged in measures to establish and maintain reliability through the process, including reflexive writing and peer debriefing.

CHAPTER 3: RESULTS

Qualitative Results

To investigate the main research question of this study (i.e., What are the faith-work integration profiles/strategies that fit college students of faith as they make career-related decisions and look ahead to their future careers?), this section focuses on themes and subthemes that emerged from analysis of participant responses to the following three interview questions:

Question 4: “What specific ways do you integrate your religion/spirituality with your career development/career decision-making currently as a student? Please spend five minutes writing thoughtfully on this.”

Question 3: “Can you describe one career-related choice that you have made that has been informed by your religion/spirituality?”

Question 5: “As you anticipate your future career, what strategies will you use to integrate your religion/spirituality with your career?”

These three questions were chosen as the focus of analyses since the responses to these questions provided a comprehensive view of participants’ current integration strategies and approaches, as well as a focus on their past integration and anticipated future integration. Results from Question #1 are not included here, as both Question #1 and Question #5 asked participants to reflect on future integration strategies. There was substantial overlap in the responses to Question #1 and Question #5, and Question #5 provided richer data than Question #1; therefore, Question #5 was included in the results to prevent redundancy. In addition, Question #2 was included in the study to provide the opportunity for mixed-methods analyses. Results from this question will be reserved for a future study and therefore are not included here. Analysis of responses for Question #6 provided no added insight or themes, and so results from Question #6

are not included here. Overall, focusing on the results from Questions #3, #4, and #5 provided a thorough overview and understanding of integration strategies/approaches.

Question #4: Current Integration Strategies

For Question #4, responses varied from a couple of simple words to detailed answers that were a few sentences long. Some responses contained multiple ideas which were coded by the researchers into multiple themes. For this question, participants were asked to describe specific ways that they currently integrate their religion/spirituality with their career development/career decision-making as a student. The broad themes are listed below in order of how frequently they were represented in the data. The themes, in order of frequency in the data, are as follows:

Prosocial, Support and Comfort, Calling/Purpose, Guidance and Influence on Ethics and Values, Path/Plan, Separation/Boundaries, Lifestyle Impact, Work Fact, Personal Fit and Fulfillment, and Unsure. In addition, within each theme's section, selected quotations from participant responses are included. Identifying information has been altered to protect the participants' identity.

However, to preserve the narratives' integrity, the language of the responses has been kept the same, including grammatical errors. Minor spelling errors were edited when it contributed to the overall clarity. The theme frequencies are available in Table 1.

Table 1

Question #4 Theme Frequencies

Theme	Frequency		Example Quote
	<i>n</i>	% ^a	
Prosocial	45	25.9	Participant 239 (Female, 18, Black/African-American, Freshman, Business Major, Christian): "by listening and helping others"
Support and Comfort	44	25.3	

<i>Subtheme: Future Orientation</i>	23	13.2	Participant 177 (Male, 22, White, Senior, Psychology Major, Christian): "I know that God has a plan through all of the craziness that is school. He gives me motivation to pursue this job even when the classes are hard or the papers are long. The motivation comes from what I will be doing in the future after gaining the knowledge I will have."
<i>Subtheme: Emotion/Affect</i>	16	9.2	Participant 409 (Male, 18, White, Freshman, Business Major, Christian): "Whenever I feel down or I'm having a long day I always look to god and it helps me get through."
<i>Subtheme: Practices</i>	5	2.9	Participant 639 (Female, 21, White, Junior, Psychology Major, Christian): "praying before making decisions"
Calling/Purpose	32	18.4	Participant 37 (Female, 20, White, Sophomore, Sociology Major, Christian): "I can see how God's calling to serve aligns with my calling."
Guidance and Influence on Ethics and Values	30	17.2	Participant 105 (Female, 18, White, Freshman, Human Development and Family Studies Major, Christian): "My religion allows me to stop and think carefully about my decisions. For example, I do not go out and party because I do not need to do that to have fun and it impacts my school work and life. I prefer to be around others who share the same values and will push me to do my best."
Path/Plan	24	13.8	Participant 141 (Female, 18, Hispanic, Freshman, Human Development and Family Studies Major, Christian): "I integrate my religion with my decision making by knowing that God has a plan for me and that unexpected things happen in life. All I can do right now is try and hope to get to the outcome that I am trying to get too."
Separation/Boundaries	23	13.2	Participant 591 (Female, 19, White, Freshman, Computer Science Major, Christian): "I can't say that I have been able to do this. Religion hasn't needed to play a role in my decision making so far"

Lifestyle Impact	18	10.3	Participant 488 (Female, 20, White, Junior, Art History Major, Pagan): “My attire is informed by religious ideals when I can afford it.”
Work Fact	14	8.1	Participant 69 (Female, 18, White, Freshman, Hospitality Management Major, Christian): “I want to be an event planner for the NHL.”
Personal Fit and Fulfillment	11	6.3	
<i>Subtheme: Affect</i>	6	3.5	Participant 125 (Female, 18, American Indian or Alaskan Native, Freshman, Undeclared, Christian): “I recognized my calling to help people before I got to college but was still undecided on what facet I wanted to live this out in and what career would also satisfy other aspects of my life to ensure I'm completely fulfilled and happy. I want to help people, so I have considered teaching, nursing, counseling, and more. But I narrowed down my options and thoughtfully considered each one based on other necessities in my career to make me totally happy and content in life and my work. For example, I considered finances, the routine of the job, how nomadic it is, and everything else that could affect other aspects of my life as it develops. But, the calling is the foundation of my career choices, which goes hand in hand with my spirituality/ religion.”
<i>Subtheme: Talents/Strengths</i>	5	2.9	Participant 304 (Female, 19, Hispanic, Freshman, Business Major, Christian): “I try to think if it will help others and if my strengths fit my career. As a reflection of whether or not I should be doing my career choice.”
Unsure	6	3.5	Participant 770 (Male, 19, Middle Eastern/Arab, Sophomore, Human Development and Family Studies Major, Muslim): “Not sure.”

^aDue to the presence of double and triple codes, the frequency percentage total is greater than 100%.

Prosocial. The most prevalent theme that emerged was an indication that one's career decision making is guided by helping others or treating them well, as it relates to one's religious/spiritual beliefs. For instance, Participant 60 (Female, 18, Hispanic, Freshman, Psychology Major, Christian) responded: "Knowing I am doing my career and helping those in need, God knowing what I need to impact others." Participant 144 (Male, 19, Hispanic, Freshman, Neuroscience Major, Christian) wrote: "To help others with their needs. To put others' needs before my own." Participant 148 (Female, 20, White, Sophomore, Psychology Major, Pagan) stated: "I want to help those in need, and that value aligns with my religion. My religion is earth-based and focuses heavily on human interactions with the earth and each other so I think working with people is very important to me." Several responses mentioned going on service or missions trips as a specific way to help others. Participant 509 (Female, 18, White, Freshman, Human Development and Family Studies Major, Christian) stated: "going on missions trips to help kids and others." A few responses coded in this theme were brief, such as participant 232 (Female, 18, White, Freshman, Psychology Major, Christian)'s response: "treating others with kindness." Several responses in the Prosocial theme were also coded in the Calling/Purpose theme. For example, Participant 703 (Male, 22, White, Senior, Sociology Major, Christian) wrote: "My faith teaches me to constantly live for others and for the glory of God, not for my own achievements and recognition. So, my career decision is one that calls me to serve the needs of others, and if need be, lay down my life for others as well." In addition, other participants also included information related to specific work paths that they were choosing to pursue related to their desire to help others, and therefore, were also coded into the Work Fact

theme. For instance, Participant 699 (Female, 20, Hispanic, Sophomore, Psychology Major, Christian) wrote: “As a student, my religion and spirituality is what guides most of my decisions, especially within my career. I feel as though it is my purpose in life to help people with their mental health. So I have chosen to take the clinical/counseling route within my degree.”

Support and Comfort. Another theme that emerged from the data was a focus on religion and spirituality providing support and comfort to an individual’s life. There were several sub-themes that emerged from this theme, including: Emotion/Affect, Future Orientation, and Practices. The Emotion/Affect sub-theme refers to R/S alleviating feelings of stress or other negative feelings, and R/S providing affective or emotional feelings of comfort. For example, Participant 657 (Male, 29, White, 2nd Bachelors Degree, Health and Exercise Science Major, Heathen) wrote: “I lean on my religion to get through the things I don't necessarily enjoy but are required. When I am feeling unmotivated or burnt out, I look to my religion to get through tough times.” The Future Orientation sub-theme refers to R/S providing perspective or motivation in relation to the future in context of supporting or comforting the individual. For instance, Participant 114 (Female, 18, White, Freshman, Undeclared, Spiritual) wrote: “It gives me comfort and eases my nerves when i think about my future. When i feel stressed i try to remind myself that there is a purpose as to why this is happening. I trust that whatever happens is meant to be.” The Practice sub-theme refers to the use of specific religious practices (i.e., prayer, church) as a source of support and comfort for an individual’s well-being. For example, Participant 743 (Male, 19, White, Freshman, Business Major, Christian) wrote: “I pray about decisions (usually over long periods of time) before I make them trusting that the Lord will give me the insight I need as I continue to investigate.” Participant 467 (Female, 18, White, Freshman, Human Development and Family Studies Major, Christian) wrote: “I have been

feeling called to work with children basically my whole life and nothing has changed since college. I am a cheer coach and this year especially made me realize that I love teaching children and making a positive impact. I've been praying throughout the whole process making sure I am making the right decision. I've asked God to show me a clear answer and I truly believe I am on the right path. When I'm feeling overwhelmed over the future or stuck, I pray it through, listen to different messages and worship music, and much more. God is a large part of my decision making, and if I don't feel it's right then I don't follow through with it.” (Note that this response was also coded in the Path/Plan and Calling/Purpose themes.)

Calling/Purpose. Calling/purpose responses involved a reference to feeling a presence of calling or purpose in their career/work or aligned decision-making processes. Many responses in this theme were double or triple coded into other themes, as many participants mentioned additional aspects of their aligned decision-making in addition to a presence of calling or purpose. For example, when discussing their calling, several participants noted a specific career path or academic major that they felt called towards, therefore being double coded into the Work Fact theme. Participant 220 (Female, 18, White, Freshman, Accounting Major, Christian) wrote: “I feel called to work at a non-profit, so I am studying accounting to do so.” Participant 125 (Female, 18, American Indian or Alaskan Native, Freshman, Undeclared, Christian) wrote: “I recognized my calling to help people before I got to college but was still undecided on what facet I wanted to live this out in and what career would also satisfy other aspects of my life to ensure I'm completely fulfilled and happy. I want to help people, so I have considered teaching, nursing, counseling, and more. But I narrowed down my options and thoughtfully considered each one based on other necessities in my career to make me totally happy and content in life and my work. For example, I considered finances, the routine of the job, how nomadic it is, and

everything else that could affect other aspects of my life as it develops. But, the calling is the foundation of my career choices, which goes hand in hand with my spirituality/ religion.” (This response was also coded in the Prosocial, Personal Fit and Fulfillment, and Work Fact themes). A few responses demonstrated a search for calling. For example, Participant 286 (Female, 18, White, Freshman, Applied Mathematics Major, Christian) wrote: “I pray and ask God to show me my calling.”

Guidance and Influence on Ethics and Values. Responses in this theme indicated that religion serves to set a standard which guides individual values and ethical choices made related to one’s life and/or career. For many participants, this appeared to take a current active role, where participants indicated specific ways that their R/S-based ethics and values were influencing their decisions and actions. For example, Participant 31 (Male, 18, White, Freshman, Political Science Major, Christian) wrote: “I use my religion and spirituality to choose which lens I feel course material through. Specifically, I have many philosophical and political classes that are vague grey areas of study where I am forced to make a choice on an issue that has no right or wrong. In this sense, I trust the teachings of my faith, and the truth written on my heart by God to direct my decisions and reflections.” Several participants mentioned anticipating future situations in their work where their R/S beliefs would serve as guidance and influence. For example, Participant 158 (Male, 19, White, Freshman, Health and Exercise Science Major, Christian) wrote: “In the military, I will have to ask and respond to extremely difficult situations, I will use the morals that I get from my religion to make those decisions.” For a few participants, this guidance and influence appeared to take a passive role, mentioning the requirement of a hypothetical future morally challenging situation for them to integrate their beliefs for guidance. For example, Participant 629 (Male, 22, White, Junior, Music and Pre-Med Major, Christian)

wrote: “Religion and spirituality have helped mold who I am as a person. Even if this does not directly effect my career, it will surely have an indirect effect due to the notion that it has helped shape who I am as a person. There is a possibility that I should allow religion to play a larger part in my career journey, but currently that is not the case. In a case where there were some sort of moral decision that had to be made within my career, my religious beliefs would most likely have an impact in my process. As I mentioned previously, this would be due to the fact that my religiosity is part of who I am, not because I am actively attempting to place my spiritual beliefs into my career.” Of note, this participant’s response was also coded into the Separation/Boundaries theme.

Path/Plan. Responses within this theme mentioned a belief in a path or plan serving as a guide for their life actions. Many of these responses included reference to statements such as: “everything happens for a reason.” For example, Participant 381 (Female, 18, Hispanic, Freshman, Zoology Major, Christian) wrote: “I believe everything happens for a reason and that God has a plan for me that I'll follow.” Participant 397 (Female, 18, White, Freshman, Health and Exercise Science Major, Christian) wrote: “What is meant to be, will be. God has a plan for me.” Of note, several responses in this theme were also coded in the Support and Comfort theme, specifically if participants mentioned finding support or comfort from their belief in their R/S beliefs providing a path or plan. For example, Participant 685 (Female, 19, White, Sophomore, Neuroscience Major, The Church of Jesus Christ of Latter Day Saints) wrote: “I know that God has a plan for my life. His plan is always better than my plans I come up with ever will be. Sometimes we are challenged and things are hard following the path we're supposed to be on, but we still need to push on and have faith that it will all be okay in the end and that we are learning from our difficult experiences.”

Separation/Boundaries. Several participants mentioned a conscious separation or boundaries between their R/S beliefs and their career-related decisions. For example, Participant 9 (Male, 20, White, Junior, Health and Exercise Science Major, Christian) wrote: “I don't. I try to keep my religion and my big life decisions separate. My religion is a very personal thing to me and I don't feel that it should affect others or my life decisions in any way.” Participant 40 simply stated: “this has nothing to do with the career I want.” Participant 789 (Female, 18, White, Freshman, Health and Exercise Science Major, Christian) wrote: “I think they are separate to be honest. At work I will be thankful to be there and loving what I do, but I do not think religion and what I want to do line up.”

Lifestyle Impact. One theme that emerged involved responses noting the role of religion/spirituality on one's lifestyle decisions. Several responses mentioned the role of active religious practices in one's life and career, including prayer, scripture reading, and church attendance. For example, Participant 37 (Female, 20, White, Sophomore, Sociology Major, Christian) wrote: “I go to church every Sunday and participate in a college student Bible study group. Through our findings I can see how God's calling to serve aligns with my calling.” (This response was also coded in the Calling/Purpose theme). Participant 28 (Female, 19, White, Freshman, Zoology Major, Jewish) wrote: “I take time away from school for holy days, and do not let school or anything else get in the way during these days.” Of note, several of the responses coded in this theme did not explicitly mention work or career development. For example, Participant 402 (Female, 18, Middle-eastern, Freshman, Nutrition Major, Christian) wrote: “I prefer being religious and close to my belief. it keeps me away from doing things such as drinking or sleeping late. connecting spiritually everyday at 5 am have helped me manage my time.”

Work Fact. Several participants mentioned specifics related to choices surrounding their academic major or field of interest when integrating their R/S and career development. For example, Participant 531 (Male, 19, White, Sophomore, Civil Engineering Major, Christian) wrote: “My first idea for myself was to become a history major and go onto law school. Though, I see so many lawyers and judges who are so corrupt and horrible that I would not want to be involved in that. I don't feel like God would want me to do that. The other thing that I am good at is Math and Science. It feels like these are God given talents to me, so I want to use that in the field of Engineering.” Of note, this response was also coded in the Personal Fit and Fulfillment and Guidance and Influence on Ethics and Values themes. Participant 729 (Female, 22, White, Junior, Communication Studies Major, Christian) wrote: “I find that when I am choosing my career or career path, I mostly base it off of how I can love people the best and glorify God the best. I can see that through my choice to study Communications Studies. I chose this degree because I feel like I was gifted in the ability to interact with other people, and I wanted to learn more and more about that, and getting this degree provides many open doors for me to get a job where I can interact with people well and love them well.” This response was also coded in the Prosocial and Personal Fit and Fulfillment themes.

Personal Fit and Fulfillment. One theme that emerged involved Personal Fit and Fulfillment. Two sub-themes that emerged were Affect and Talents/Strengths. The Affect sub-theme refers to participants reporting personal fulfillment and happiness. For example, Participant 529 (Female, 22, African-American, Senior, Political Science Major, Jewish) wrote: “I believe that God has given me a purpose in this life, while I don't think I have found it yet. I find myself constantly thinking about how my life will look in 25 years. Honestly, I don't think I would be happy in the field I am in right now. I could be making decent money, but would I

really be happy? I tend to think that I would be happier doing something that would more directly benefit society, even if it means less money in the bank account.” Of note, this response was also coded in the Calling/Purpose and Prosocial themes. The Talents/Strengths sub-theme refers to the mention of talents and strengths connected to one’s religion/spirituality and being used in the pursuit of one’s career. For example, Participant 636 (Female, 20, White, Sophomore, Neuroscience Major, Christian) wrote: “It is integrated via, well, everything. God gave me the passions and gifts and has set me on a course and I have gained a heart posture to strive toward something that aligns with my calling and therefore my purpose. My decision to go into the field I have chosen was lead by the Lord, and if he begins to call me in a different direction, then I shall adjust my heart posture and follow. I am choosing to obey the Lord, so ultimately its not an integration but more a following.” This response was also coded in the Path/Plan and Calling/Purpose themes.

Unsure. A few participants noted that they were unsure on how to answer or uncertain about the role that religion and spirituality plays in their career development. Of note, one participant (514; Female, 19, White, Freshman, Health and Exercise Science Major, Christian) mentioned a desire to integrate R/S and career decision-making: “I don't really know right now. I want to find ways to connect the two.”

Question #3: Integration Within Career-Related Choices

For Question #3, participants were asked to describe one career-related choice that they have made that has been informed by their religion/spirituality. Responses to this question ranged in length from a few words to answers that were about a few sentences long. Many responses contained multiple ideas which were coded by the researchers into multiple themes. The broad themes are listed below in order of how frequently they were represented in the data.

The themes, in order of frequency in the data, are as follows: Work Fact, Separation/Boundaries, Prosocial, Calling/Purpose, Support and Comfort, Guidance and Influence on Ethics and Values, Lifestyle Impact, Talents/Strengths, and Unsure. In addition, similar to the question #4 results section, within each theme's section, selected quotations from participant responses are included. The theme frequencies are available in Table 2.

Table 2

Question #3 Theme Frequencies

Theme	Frequency		Example Quote
	<i>n</i>	% ^a	
Work Fact	77	44.3	Participant 153 (Female, 19, African-American, Sophomore, Human Development and Family Studies Major, Christian): "deciding to be in the medical field."
Separation/Boundaries	35	20.1	Participant 90 (Female, 18, Hispanic, Freshman, Psychology Major, Christian): "I have not made a career choice based on my religion or spirituality."
Prosocial	31	17.8	Participant 100 (Female, 19, White, Freshman, Psychology Major, Christian): "Going into a career that helps others."
Calling/Purpose	23	13.2	Participant 491 (Female, 19, White, Freshman, Sociology Major, Christian): "I originally wanted to go into the military and that had been my goal for most of my life, but I was diagnosed with Rheumatoid Arthritis which disqualified me from the military. At that point, I had to find a new career choice and I could feel God calling me to redirect my passion to more local or federal law enforcement."
Support and Comfort	10	5.7	Participant 158 (Male, 19, White, Freshman, Health and Exercise Science Major, Christian): "I trust that God will take care of if me and my family if I die in battle. That is why I am ok with going to war. "

Guidance and Influence on Ethics and Values	8	4.6	Participant 606 (Male, 22, White, Junior, Communications Major, Christian): “moral choices”
Lifestyle Impact	7	4.0	Participant 28 (Female, 19, White, Freshman, Zoology Major, Jewish): “taking work off for religious holy days.”
Talents/Strengths	4	2.3	Participant 755 (Male, 19, White, Sophomore, Psychology Major, Christian): “I play guitar and I believe God gave me this gift.”
Unsure	2	1.1	Participant 155 (Female, 18, White, Freshman, Undeclared, Christian): “I am not sure.”

^aDue to the presence of double and triple codes, the frequency percentage total is greater than 100%.

Work Fact. Overwhelmingly, the most prevalent theme that emerged from responses to this question was related to work fact. Responses were coded into the Work Fact theme when participants mentioned a specific choice related to their academic major or occupation of interest. For example, Participant 168 (Female, 18, White, Freshman, Equine Science Major, Christian) wrote: “Adding psychology as my second major.” Participant 229 wrote, “I want to be a teacher.” A few participants referenced a specific organization that they hope to work for. For example, Participant 483 (Female, 19, Asian or Pacific Islander, Freshman, Sociology Major, Christian) wrote: “I want to work for IJM and work to end slavery and trafficking.” Of note, for Work Fact, this also included participant responses related to having chosen to attend Colorado State University. For example, Participant 414 (Female, 20, White, Junior, Food Science and Human Nutrition Major, Christian) wrote: “Coming to CSU.” Many of the responses coded in the Work Fact theme for Question #3 did not expand on the relationship between the specific choices and their religion/spirituality.

Separation/Boundaries. Several of the participants expressed a separation between their career-related decisions and religion/spirituality, mainly by noting that they had not made any choices based on their religion/spirituality. For example, Participant 720 (Female, 19, White, Sophomore, Spanish Major, Christian) wrote: “None of my career choices have been informed by my religion and/or spirituality.” Of note, several participants noted that they believe that they have not made any career related choices due to their status as a student. For example, Participant 724 (Male, 19, White, Sophomore, Political Science Major, Jewish) wrote: “I don’t really have a career related choice cause I am a student.” Participant 743 (Male, 19, White, Freshman, Business Major, Christian) wrote: “I have not made any career choices yet in my life.”

Prosocial. Some participants noted a desire to help others or serve others. For example, Participant 148 (Female, 20, White, Sophomore, Psychology Major, Pagan) wrote: “Helping those in need.” Participant 345 (Female, 18, White, Freshman, Sociology Major, Christian) wrote: “deciding that I want to help as many people as I can.” Participant 186 (Female, 18, Hispanic, Freshman, Psychology Major, Christian) provided a bit more detailed response, writing: “A career-related choice would be choosing to follow a line of work that will allow me to help others with their mental health and personal issues.”

Calling/Purpose. Participants described a connection to a calling or overall sense of purpose that directed a specific career-related choice. For example, Participant 795 (Female, 20, White, Sophomore, English Education Major, Christian) wrote: “I am receiving an education in English Education with a minor in Ethnic Studies. I feel called to teach in missions abroad.” Of note, this response was also coded in the Work Fact theme. In addition, Participant 87 (Female, 19, Hispanic, Sophomore, Human Development and Family Studies Major, Christian) wrote: “I

have decided to go into the medical field because I feel that my religion/spirituality has called me to follow through with pursuing it.” This response was also coded in the Work Fact theme.

Support and Comfort. Several participants expressed finding support and comfort from their religion or spirituality. Participant 725 (Male, 22, Hispanic, Junior, Business Major, Christian) wrote: “To join the military is dangerous, but I believe God will protect me.” Some participants connected this support and comfort to religious practices, including prayer. Participant 357 (Female, 18, White, Freshman, Interior Architecture and Design Major, Christian): “Whenever I question my major or question whether or not I want to do interior design I turn to pray and I’m reassured.”

Guidance and Influence on Ethics and Values. Some participants described the impact and influence that religion/spirituality has had on their ethics and values. Of these participants, many did not provide much context related to this influence. For example, Participant 681 (Female, 20, White, Junior, Psychology Major, Omnism) wrote: “Values and social responsibility.”

Lifestyle Impact. Several participants expressed the impact of religion/spirituality on decisions related to their overall lifestyle. Some of these responses involved work directly, specifically through choices related to one’s work schedule in order to participate in religious practices. For example, Participant 783 (Male, 19, White, Sophomore, Mechanical Engineering Major, Christian) wrote: “I made a decision not to work on Sundays as it interferes with my going to church, which greatly impacts my availability.” For other participants, this did not mention one’s career or work, but did focus on involvement with religious practices. For example, Participant 85 (Male, 19, White, Freshman, Health and Exercise Science Major,

Christian) wrote: “I have chosen to be very active in my church and spend time with other believers.”

Talents/Strengths. A few participants described specific talents, gifts, strengths, or abilities that have guided their career choices and that they believe were provided to them from a Higher Power. For example, Participant 177 (Male, 22, White, Senior, Psychology Major, Christian) wrote: “being some sort of counselor because God gave me the ability to listen well.” Of note, this response was also coded in the Work Fact theme.

Unsure. Two participants expressed uncertainty surrounding any career-related choices they have made and their connection to religion/spirituality. Participant 432 (Female, 20, White, Sophomore, Criminology Major, Christian) wrote: “I’m not sure.”

Question #5: Future Integration Strategies

For Question #5, participants were asked to reflect on strategies that they will use to integrate their religion/spirituality with their career as they anticipate their future career. Responses to this question ranged in length from a few words to answers that were about a few sentences long. Many responses contained multiple ideas which were coded by the researchers into multiple themes. The broad themes are listed below in order of how frequently they were represented in the data. The themes, in order of frequency in the data, are as follows: Support and Comfort, Prosocial, Lifestyle Impact, Guidance and Influence on Ethics/Values, Separation/Boundaries, Path/Plan, Work Ethic, Unsure, and Affect. In addition, similar to above, selected quotations from participant responses are included to illustrate each theme. The theme frequencies are available in Table 3.

Table 3

Question #5 Theme Frequencies

Theme	Frequency		Example Quote
	<i>n</i>	% ^a	
Support and Comfort	49	28.2	
<i>Subtheme: Practices</i>	28	16.1	Participant 51 (Male, 19, White, Freshman, Business Major, Christian): “I will pray and go to church to figure out if I’m making the right choice.”
<i>Subtheme: Resources</i>	13	7.5	Participant 756 (Male, 19, White, Freshman, Psychology Major, Christian): “Most likely consulting people of religious “authority” in my life, and asking them for help from a religious perspective.”
<i>Subtheme: Emotion/Affect</i>	8	4.6	Participant 124 (Female, 18, White, Freshman, Biomedical Sciences Major, Christian): “Support in times of confusion.”
Prosocial	43	24.7	Participant 729 (Female, 22, White, Junior, Communications Studies Major, Christian): “I am trying to find a job where I can be around lots of people, and love them well.”
Lifestyle Impact	34	19.5	Participant 25 (Male, 24, White, Junior, Psychology Major, Christian): “Setting time aside every morning to read my Bible, pray, and journal.”
Guidance and Influence on Ethics/Values	23	13.2	Participant 542 (Male, 20, White, Junior, Biology Major, Jewish): “In my career, I tend to stay on track and morally right through my religion.”
Separation/Boundaries	16	9.2	Participant 23 (Female, 18, White, Freshman, Natural Resource Tourism Major, Christian): “I will not do this.”
Path/Plan	13	7.5	Participant 432 (Female, 20, White, Sophomore, Criminology Major, Christian): “Know that God has a plan for me.”
Work Ethic	10	5.7	Participant 170 (Male, 22, White, Senior, Engineering Major, Christian): “Work hard everyday.”
Unsure	8	4.6	Participant 90 (Female, 18, Hispanic, Freshman, Psychology Major, Christian): “I am not sure.”

Affect	5	2.9	Participant 381 (Female, 18, Hispanic, Freshman, Zoology Major, Christian): “a positive mind, surrounding myself with good energy.”
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^aDue to the presence of double and triple codes, the frequency percentage total is greater than 100%.

Support and Comfort. Participants reported a desire to look to their religious/spiritual beliefs to find support and comfort as they anticipated their future careers. Three subthemes emerged from this theme: Practices, Resources, and Emotion/Affect. The Practices sub-theme refers to the use of specific religious practices (i.e., prayer, church) as a source of support and comfort for an individual’s well-being. For example, Participant 151 (Female, 19, White, Sophomore, Criminology Major, Christian) wrote: “I will pray to God for guidance to help me with my career development and decisions that I make.” Participant 484 (Female, 19, African-American, Freshman, Psychology Major, Christian) wrote: “I plan to pray over the kids I work with and constantly seek advice for the right words to come out of my mouth and for where I am being directed to serve.” The Resources sub-theme refers to the use of religious organizations, family, friends, religious mentors, etc. to support one’s career/decision-making. For example, Participant 733 (Male, 20, African-American, Junior, Psychology Major, Christian) wrote: “Seek religious organizations that support me.” The Emotion/Affect sub-theme refers to religion/spirituality alleviating feelings of stress or other negative feelings, as well as providing affective or emotional feelings of comfort. For example, Participant 721 (Female, 19, White, Freshman, Design and Merchandising Major, Christian) wrote: “To relate hard times back to God and have him help me relax.”

Prosocial. Several participants expressed intent to help people in their future careers. For example, Participant 58 (Female, 19, White, Sophomore, Marketing Major, Christian) wrote: “To spread love to everyone.” In addition, Participant 69 (Female, 18, White, Freshman, Hospitality Management Major, Christian) wrote: “To help people and make people happy.”

Lifestyle Impact. Participants noted ways that their religion/spirituality may impact their lifestyle decisions. For example, Participant 94 (Female, 19, White, Freshman, Undeclared, Christian) wrote: “continue to spend time practicing religion regularly.” Several of these responses mentioned religious practices (e.g., prayer, devotionals, church attendance). Participant 205 (Female, 18, White, Freshman, Construction Management Major, Christian) wrote: “Make sure I have time to still study my religion and spend time thinking about my religion.”

Guidance and Influence on Ethics/Values. Several participants expressed ways that their religion/spirituality will impact their future careers through providing guidance and influence on their ethics and values. For example, Participant 712 (Female, 20, African-American, Sophomore, Biological Science Major, Muslim) wrote: “I would like to work aligning with my morals, as those are shaped by my religion.” Participant 705 (Female, 19, White, Freshman, Criminology Major, Christian) wrote: “I want to follow my core values and beliefs there isn’t really a plan for that I just go with what I feel is right and don’t with what I don’t.”

Separation/Boundaries. Some participants noted a conscious separation or boundaries between their religious or spiritual beliefs and their career-related decisions. For instance, Participant 40 (Female, 19, White, Sophomore, Health and Exercise Science Major, Christian) wrote: “this has nothing to do with the career I want.” Participant 148 wrote: “I don’t think religion should be forced into your career when working with people.” In addition, Participant

341 (Male, 21, White, Junior, Construction Management Major, Christian) wrote: “I will not use religion to plan a career.”

Path/Plan. One theme that emerged from participant responses was related to a belief in a path or plan serving as a guide for their life actions. For example, Participant 345 (Female, 18, White, Freshman, Sociology Major, Christian) wrote: “Stay strong, pray as much as needed, keep reminding myself that this is the path I am supposed to be on.” Of note, this response was also coded in the Support/Comfort theme.

Work Ethic. One unique theme that emerged from this question was related to participants mentioning a focus on work ethic or working hard or working to the best of their abilities. For example, Participant 232 (Female, 18, White, Freshman, Psychology Major, Christian) simply wrote: “work ethic.” In addition, Participant 464 (Female, 18, White, Freshman, Criminology Major, Christian) wrote: “I will work to the best of my abilities.”

Unsure. Several participants mentioned uncertainty surrounding how they might integrate their religion/spirituality beliefs with their future career choices. For example, Participant 186 (Female, 18, Hispanic, Freshman, Psychology Major, Christian) wrote: “I am not sure about how I can integrate my religion into my career.”

Affect. A few participants expressed an emphasis on personal fulfillment, positive emotions, and happiness in their future career. For example, Participant 239 (Female, 18, African-American, Freshman, Business Major, Christian) wrote: “staying positive throughout everything.”

CHAPTER 4: DISCUSSION

Research on the relationship between career and religion/spirituality has primarily focused on the area of work and the workplace, with little research exploring the relationship within career development (Duffy, 2006). The current study sought to address gaps in literature by using a qualitative analysis to identify specific faith-work integration strategies that are used by highly religious undergraduate students in relation to their career development and career decision-making processes. The qualitative analysis process revealed several main themes that emerged from the data.

One prevalent theme that emerged from the responses was an integration strategy focused on serving and helping others (Prosocial). As seen in the literature, religious and spiritual values of helping and serving others can be met through a career (Good et al., 2011; Leak, 1992). In addition, the Barna group (2018) research on faith-work integration in working adults found that 88% of Integrators agree strongly that they want to work for the good of others. The prevalence of the Prosocial theme in the current study suggests that undergraduate students may look to integrate their religious beliefs and their career through seeking a career that allows them the opportunity to help others. Notably, the Prosocial theme also reveals similarities with research on calling, as Dik and Duffy's (2009) definition of calling includes prosocial orientation as one of the central components of calling. In the current study, participants' responses were frequently double coded for both the prosocial theme and the calling/purpose theme, suggesting a connection between calling and a prosocial orientation for students.

Without using the term 'calling' in the question prompts, one of the most prevalent themes that emerged was a sense of calling/purpose related to religion/spirituality and one's career development. Calling research suggests a transcendent summons as a key component of

viewing one's work as a calling (Dik & Duffy, 2009). For those who identify as religious and/or spiritual, their external summons may be related to God or a Higher Power. In the current study, many participants explicitly mentioned God or a Higher Power when referencing the source of their calling. Of the three dimensions of calling, all have been shown to be significantly related to religiousness (Ponton et al., 2014). The prevalence of the calling/purpose theme relates to previous research on faith-work integration with working adults, where Miller et al., (2018) found the Experience integration profiles characterized by finding a deeper sense of purpose in work. The prevalence of the Calling/Purpose theme in the current study suggests that it is common for undergraduate students who identify as highly religious to view their career decision-making through the lens of a calling.

Another theme that emerged from the data was Guidance and Influence on Ethics and Values. This theme is similar to the Ethics Profiles that emerged from the Miller et al., (2018) study on integration profiles in working adults. The Ethics Profiles were found to focus on personal religious values that can translate into ethical principles for the workplace, with two different orientations: a community orientation (i.e., social ethics) and a self-orientation (i.e., personal ethics; Miller et al., 2018). In the current study, several participant responses were double coded for Guidance and Influence on Ethics and Values and Prosocial, suggesting a community orientation to ethical principles for one's career development.

The Lifestyle Impact theme found within the current study included responses that highlighted the role of spiritual practices in one's life, including prayer, Scripture reading, and church attendance. A similar theme emerged in the Lynn et al. (2009) study, where participants attributed spiritual disciplines as salient influences of work-faith integration. In addition, several participant responses were double coded in the Lifestyle Impact and Support and Comfort

themes, suggesting that several students found support through various spiritual practices. This is similar to the Constantine et al. (2006) study, which found that undergraduate students of faith reported using religious strategies including church attendance and Bible reading as ways to cope with academic and career challenges. The Work Fact theme that emerged within the current study highlighted the importance for several participants of the specific career choices that they were making aligning with their religious/spiritual beliefs. Park (2012) proposed that religion and spirituality as meaning systems may influence one's career via four pathways, one being one's career choice through an individual's selection of a specific occupation. In addition, the Separation/Boundaries theme that emerged within the data in the current study is similar to the Compartmentalizers found in the Barna group (2018) study on faith-work integration in working adults. The Compartmentalizers were employees who experienced their faith and work as being disconnected. Several participants in the current study reported that they did not see their faith and their career development as being related.

One unique theme that emerged from the data was related to Support and Comfort. This theme was prevalent in the results from several of the questions. Support and Comfort is a theme that has not been extensively explored in literature and did not emerge in Miller et al.'s (2018) typology work. It is possible that the Support and Comfort theme emerged in work with this population of undergraduate college students because of the faith and career development stages that adults of this age may be in (Hartung, 1980; Super, 1980). This time of exploration related to one's faith and one's career may feel uneasy for students, and highly religious individuals may be looking to their religion/spirituality for feelings of support and comfort during this time. Additional research exploring the Support and Comfort theme could be helpful for gathering more insight in this area.

The Path/Plan theme was characterized by participants emphasizing the belief that there is a plan or path for their lives. This parallels with past research which has suggested that religious students report a belief in a divine will or plan for their lives and their careers (Rehm & Allison, 2009). Of note, many of the responses in this theme communicated an aspect of waiting for this plan to be revealed. These responses insinuated that an individual may be “praying-and-waiting” and not playing an active role in the discovery process of their career. For example, Participant 141 (Female, 18, Hispanic, Freshman, Human Development and Family Studies Major, Christian) wrote: “I integrate my religion with my decision making by knowing that God has a plan for me and that unexpected things happen in life. All I can do right now is hope to get to the outcome that I am trying to get too.” Participant 286 (Female, 18, White, Freshman, Applied Mathematics Major, Christian) wrote: “I pray and ask God to show me my calling.” Participant 484 (Female, 19, African-American, Psychology Major, Christian) wrote: “I also try not to worry too much about the future and leave many options open in hopes that God will reveal to me the right path when the time is right.” Participant 562 (Female, 19, American Indian, Sophomore, Liberal Arts Major, Christian) wrote: “I pray about a big decision before I make it and ask God to show me if this is the correct decision for my future. Although there have been experiences I did not like, I tried my best to trust that God is taking me down that road for a reason.” Participant 155 (Female, 18, White, Freshman, Undeclared, Christian) wrote: “I integrate my religion into my career development through the trust that I have in my spirituality to bring me to where I am supposed to be in life.” Though it is common practice for individuals who identify as religious to pray and plead for direction, then wait until a clear response is received, theologians have argued that, God or another Higher Power has historically guided career paths indirectly through one’s utilization of resources aiding in self-reflection and career

discernment (Hardy, 1990; Schuurman, 2004). Dik et al. (2009) encouraged active discernment by implementing practices of self-reflection and encouraging students to pursue resources which aid in career decision making.

Results from this study suggest that Miller's integration typology may not entirely fit the experiences of college students. Some overlap was apparent, specifically related to Miller's Ethics and Experience Integration profiles (Miller et al., 2018). However, there were several main themes that emerged from the current study that are not represented in Miller's typology, including: Support and Comfort, Path/Plan, Work Fact, and Work Ethic. Also, there are several components of Miller's typology that did not emerge in the results of this study, specifically the Expression and Enrichment Integration profiles. Therefore, Miller's typology may provide a helpful starting point to conceptualizing integration strategies utilized by undergraduate students in their career development, however, future research is needed to potentially explore formal integration typologies for students.

Interestingly, when asked specifically to name ways that they integrate their religion/spirituality with their career development/career decision-making as a student, several participants did not reference their career or their role as a student directly, but instead focused on referencing other aspects of their life. For example, Participant 260 (Female, 18, White, Freshman, Health and Exercise Science Major, Christian) wrote: "I really don't integrate my religion into a lot of things. My family and I try to go to church, but we don't go a lot. I do participate in lent. I would like to be a little more spiritual, but I'm not sure what exactly to do." Several participants focused on mentioning other life roles specifically when answering the question. For example, Participant 724 (Male, 19, White, Sophomore, Political Science Major, Jewish) wrote: "I really think that my religious and spiritual beliefs don't have to be intertwined

with work. When it comes to getting married and having kids, that is where my religious and spiritual beliefs will come into play. But I don't think that they necessarily have to affect my work." Some students may not see their religion and career as being integrated but may see that connection within other roles in their lives. This may suggest differences related to how students at this developmental level approach their religious beliefs as well as their views of their career development. Both Fowler's faith development theory and Super's career development theory suggest that the developmental stage that many of these participants may be in is one characterized by exploration, one where individuals may be working to develop their sense of self as it relates to both faith and career (Hartung, 2013; Super, 1980). The results from the current study suggest that participants may be exploring the role that faith-work integration may take in their lives, and it is possible that students have not contemplated this in much detail up to this point. These integration strategies may be crystallized throughout further exploration and developmental maturity processes, as well as continued personal responsibility.

Notably, several participants mentioned having not made career-related decisions yet, which potentially suggests students seeing their role as a student as separate from aspects of their career development. Some participants mentioned not having made career-related decisions at this point but anticipating the integration of religion/spirituality and their career decision-making in the future. Participant 86 (Female, 19, White, Freshman, Biomedical Sciences Major, Muslim) wrote: "I am still a freshman and have not had to make a ton of career decisions, but I'm sure I will use my faith in the future when finding a career becomes a top priority." However, other participants mentioned specific ways that they do seek to integrate their religion and spirituality within their role as a student. Participant 229 (Male, 18, White, Freshman, History Major, Christian) wrote: "I think that I try to integrate religion in my writing and assignments as I think

a lot of things come back to what I believe in.” This highlights the differences in developmental stages that participants may be in, related to both faith and career (Fowler & Dell, 2006; Super, 1980).

Using a meaning-making approach to interpret the results suggests that highly religious undergraduate students may be seeking to align their global meaning systems related to religion/spirituality with their daily experiences specifically related to their career choice and career development. Many participants expressed a desire to connect their global meaning system related to religious/spiritual beliefs with their career, through naming specific choices they have made based on this global meaning system and/or discussing ways that they will choose to align this global meaning system to their daily career-related experiences in the future. However, these results also suggest that several religious undergraduate students may not be seeking to align their global meaning systems related to religion/spirituality with daily career-related experiences. This was specifically shown through the Separation/Boundaries theme that consistently emerged in the results.

The current study used a qualitative approach to explore faith-work integration within the career development process of undergraduate students. It appears that for many undergraduate students who identify as highly religious, their religious/spiritual belief systems do play a role in their career development process. Results suggest that although there are some similarities and overlap between integration strategies used by undergraduate students and those found in research related to working adults, undergraduate students may use unique integration strategies, as well as a combination of several integration strategies. Perhaps undergraduate students who are seeking to integrate their religion/spirituality and their career development process may not neatly fit into single integration strategies, particularly during developmental stages

characterized by discovery, exploration and crystallization (Fowler & Dell, 2006; Super, 1980). Overall, results from the current study were exploratory and preliminary in nature, calling for much more extensive research.

Limitations and Directions for Future Research

The participants in the current study were largely represented by students who identify as White, Christian, and female, making generalization difficult. A more diverse sample relative to gender identity, ethnicity, and religious affiliation in future studies would help to provide a richer understanding of these ideas in various populations. Within a qualitative study design, researcher bias is unavoidable, however, attempts were made throughout the analysis process to minimize bias, including having multiple coders and utilizing reflexive journaling and other trustworthiness recommendations in the analysis process.

One limitation of the current study is related to the quality of the responses. Several of the responses suggested that students in the current study may not be in phases characterized by personal responsibility for their faith development (Fowler & Dell, 2006). The richness of the data might differ if participants were at a different developmental stage, and future research should continue exploring these concepts with participants at different phases of faith development and career development.

Of note, the items created for this study for the importance of religion and religious/spiritual self-description (Please indicate the extent to which the following statement currently describes you: My faith/religious beliefs is/are important to me.” and “Please choose the response that you feel is most appropriate in describing you: “Spiritual, but not religious;” “Not religious or spiritual;” “Spiritual and religious;” “Religious, but not spiritual.”) may have left some highly religious individuals/ students who may be thinking about faith-work integration

out from receiving the relevant open-ended questions due to the word choices for the items. For example, a student may be actively seeking to integrate their faith and their work but they may not identify as religious or spiritual, therefore excluding them from having received the relevant questions. These wording considerations should be addressed in future studies.

In addition, even though there was a 10-character minimum for responses, several responses were so short that they were difficult to code and interpret. For example, Participant 146 (Female, 19, White, Sophomore, Equine Science Major, Christian) wrote: “relationships” and Participant 199 (Male, 19, White, Freshman, Undeclared, Christian) wrote: “as a motivating factor.” One limitation was that the qualitative questions were set and there were no opportunities to ask follow-up questions or other questions in order to receive clarity or gain more insight. The research team found it difficult to code responses at times, particularly for a prominent integration theme/strategy, without the opportunity to ask follow-up questions to gather more context. Future work could aim to incorporate qualitative interview studies, with the opportunity to ask follow-up questions to the participants. Future studies could potentially include longitudinal work, examining integration profiles/strategies throughout a student’s career development process.

Religious students at a public research institution may differ in important ways from religious students at religious/faith-based higher education institutions. Not only do many religious colleges provide more structured opportunities for students to explore faith-work integration within coursework and conversations with faculty, staff, and students, but some students at religious colleges are also choosing to pursue a ministry or religious-focused career. There are also likely selection factors at work; students who choose to attend a religious institution may be actively seeking out an environment that intentionally supports and facilitates

faith-work integration strategies. Future studies can explore faith-work integration with student populations at religious/faith-based colleges, and potentially compare them to matched peers at public institutions. Future research can also further explore the “praying-and-waiting” discernment process, a concept that captures the reliance of some religious individuals on a passive vocational discernment strategy. No research has examined this concept from a measurement approach, so scale development research in this area may be particularly useful. Such a scale could be used to examine potential unique associations between the “pray-and-wait” strategy and constructs of well-being, psychological health, and career development processes.

Future research can explore formal integration typologies related to career development in undergraduate students. It is important for future development of typology to consider the idea that students may identify within several integration profiles, particularly through their exploration phases. This was seen through the current study’s results, as many responses were double or triple coded within several themes. Overall, future research on the development of integration typology within undergraduate student populations can be useful for further understanding in this area of literature. In addition, future research can further explore Park’s (2005) meaning-making approach specifically related to religious undergraduate students and their experiences related to their career development. Overall, further qualitative work could provide the opportunity for added insight in this area, particularly exploring integration typologies and meaning-making approaches to religion/spirituality and career development.

Implications for Practice

Though there is still much work to be done in this area, results from this study suggest the importance of recognizing the role of religion and spirituality in students’ career decision-making process. For individuals who find their faith beliefs to be particularly salient in their

lives, they may be looking to rely on these beliefs when making career related decisions. It is important for clinicians to ask questions of their clients to evaluate if faith beliefs are highly relevant to the client's career development. Clinicians should be mindful of the layers of intersecting cultural considerations in career counseling related to faith. It is important for clinicians to create a safe space to allow clients to openly discuss faith and its role in one's career development process. In addition, since students may be in a stage of faith development that is characterized by discovery and exploration (Fowler & Dell, 2006), clinicians may be able to provide students with the opportunity to engage in developmental processes surrounding exploration that can assist students in creating crystallization of their views and making meaningful, intentional career decisions that align with their integration strategies.

Results from this study revealed that some participants appear to be uncertain related to the role that religion/spirituality may play in their future career. Clinicians may be able to provide resources for students who are open to exploring the potential integration of their religious beliefs and their career decisions. Some students are "praying-and-waiting." Particularly in career counseling, clients who value prayer should never be discouraged from praying. However, these clients could be encouraged to supplement their prayer with engagement in traditional career decision making activities rather than waiting inactive (Dik & Duffy, 2015). Counselors may help clients to understand that actively participating in tasks will be beneficial in discerning the transcendent summons they are seeking (Dik et al., 2009).

Several participants noted a personal fit towards a future career. Clinicians may provide students with the opportunity to learn about their personal and unique fit related to careers, specifically through assessments of their values, interests, abilities, and personality. Within this process, engaging in discussion with students related to the role that their religious/spiritual

beliefs may align with their fit may be particularly useful. Overall, the results from the current study help to contribute to the dearth of literature on the specific faith-work integration strategies that are used by highly religious undergraduate students in relation to their career development and career decision-making processes.

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APPENDIX A

Phase One: Possible Meanings and Patterns Based on Each Question

Question #	Possible Meanings and Themes
40: What role does religion/spirituality play as you look ahead to your future career?	No role (separation) Align with God's plan (destiny) Make world a better place (morals) Happens for a reason (destiny) As a guide (morals) Want a job to align with morals (morals) To bring religion and career closer Governs how others are treated Foundation of decisions, apply core values
41: Can you describe one career-related choice that you have made that has been informed by your religion/spirituality?	No-cannot describe No-have not made any Taking Holy days off Praying before work (spiritual practice) Choosing a major based on values Going back to school Career to help others Changing career path to align with beliefs Deciding where to study or work based on beliefs Choosing non-profit work Putting in more effort Being a good role model Helping others Socially responsible choices
42: What specific ways do you integrate your religion/spirituality with your career development/career decision-making currently as a student? Please spend five minutes writing thoughtfully on this.	No relation Major influence Praying for guidance To help others God having a plan A passion that God revealed To spread their beliefs Intentionally separating religion and work
43: As you anticipate your future career, what strategies will you use to integrate your religion/spirituality with your career?	Search for career that can accommodate religious practices. Keeping them separate Positive impact on others

Praying before making decisions
Make decisions based on belief system
Working hard
Giving back to community or church

45: Please comment on your response to the above question.

No relation
Close relation
God is a guiding factor
Specific career choice

46: Is there anything else you want to tell us about, related to this?

Possible to be religious without connecting to career.
Specific life experiences leading one to a career.
Following God's plan.

APPENDIX B

Phase Two: Full List of All Initial Codes for Each Question

Question #	Initial Codes
40: What role does religion/spirituality play as you look ahead to your future career?	Not important, no role Unsure Large role Small importance Alignment with God's plan/path To help others/spread love to others Alignment with moral values As a guide Provides a sense of comfort Support system Has had an impact on selecting specific career in a broad field Role in life/not in career Character/Personality Desire for role God is in control Work ethic/standards Pursuit of calling Gives purpose Happiness
41: Can you describe one career-related choice that you have made that has been informed by your religion/spirituality?	Unsure Have not made choice/decision Specific career choice Major choice Organization choice School choice Pursuit of calling Trust in religion Religion as support Prosocial Orientation Prayer Religion as guidance Church/ministry involvement Values/morals Work ethic Passion Political choices Taking work off for religious holy days

42: What specific ways do you integrate your religion/spirituality with your career development/career decision-making currently as a student? Please spend five minutes writing thoughtfully on this.

Separate
Provides trust
“Everything happens for a reason”
Influences how interact, treat with others
Prosocial orientation
Work ethic
Align career and values
Evangelism
Prayer (specific religious practice)
Church attendance (specific religious practice)
God has a plan
Look to God for guidance
Serve God
Specific choices
Values- general
Pursuit of calling
Purpose
Happiness
Religion as source of support
Strengths, talents
Bible reading (specific religious practice)
God’s path/plan
Lifestyle

43: As you anticipate your future career, what strategies will you use to integrate your religion/spirituality with your career?

Work and R/S separate
Unsure
Specific job choice
Evangelism
Prayer
Prosocial orientation
Work ethic
Attending church
General religious practices
Values
Follow beliefs
God leading/guidance
Religion as source of support
Pursuit of calling
Feelings of fulfillment
Setting boundaries
Lifestyle alignment

45: Please comment on your response to the above question.

R/S and Career Separate
Unsure
Specific career choice

Specific organization choice
Prosocial orientation
General alignment comment
Pursuit of calling
Values
Work ethic
Religion as guidance
Service
Personal fulfillment
Talents/gifts
Prayer
Evangelism
Religion as support

46: Is there anything else you want to tell us about, related to this?

No/nothing else
Separation- R/S and career
Prosocial orientation
Religion plays large role
Prayer
Reference to specific Bible verse
Higher plan
Follow God
