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DEVELOPMENT OF THE CALLING QUESTIONNAIRE

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Abstract

Despite the widespread use of the term *calling* in scholarly and popular literature, there has been limited empirical research on the topic. Most of the current literature on the topic is theoretical and conceptual in nature. The current study of 392 adults was designed to explore the psychometric properties of a newly developed instrument entitled The Calling Questionnaire (TCQ). This instrument was developed to assess three dimensions of calling: work, family, and social. Item analyses were conducted in order to derive three homogeneous scales representing work (TCQ-Work), family TCQ-Family) and social (TCQ-Social) dimensions of calling. Internal consistency reliabilities for these scales were high: TCQ-Social ($\alpha = .93$), TCQ-Family ($\alpha = .93$), and TCQ-Work ($\alpha = .93$). The correlation between the TCQ-Work and the TCQ-Social scales was relatively high ($r = .74$), while remaining correlations were in the moderate range. A principal axis factor analysis (PAF) with oblimin rotation resulted in a three-factor solution accounting for approximately 44% of the variance. The three-factor solution fit the data well, as the three factors extracted reflected the respective dimensions theorized. Correlations between factor scores on the three TCQ dimensions and TCQ scale scores were very high: Social ($r = .98$); Family ($r = .98$); and Work ($r = .97$). Preliminary evidence for validity of the three calling scales was found in their relationships with measures of civic responsibility, family commitment, and job satisfaction, respectively. Correlations of TCQ scales with a measure of social desirability ranged from .18 - .32.

Development of The Calling Questionnaire

Introduction

The concept of *calling* has existed for quite some time and originated in

Judeo-Christian belief and thought (Serow, 1994). The concept of calling was

originally used to refer to the idea of God making requests of individuals to engage

in or fulfill particular tasks or functions. In fact, several callings have been

documented in both the Old and New Testaments of the Holy Bible (Colozzi &

Colozzi, 2000). For example, God summoned Noah to build an ark in the Old

Testament (Genesis 6:14, NIV; Colozzi & Colozzi, 2000), and in the New

Testament, the Apostle Paul was called by God to deliver the gospel to the Gentiles

(Acts 9:15, NIV; Romans 1:1, NIV).

Over time the concept of calling has evolved and come to have dual

meanings (Serow, 1994). Many today frequently use the word as it was used in its

original context to refer to the belief that one has been summoned by God to a

particular role or purpose (Wrzessniewski, McCauley, Rozin, & Schwartz, 1997).

On the other hand, the concept of calling has also been used in a secular context to

refer to a deeply felt personal passion or an inner-drive toward some purpose or goal

(Mintz, 1978; as cited in Serow, 1994).

Prior to Martin Luther, who has been largely credited with starting the

reformation, it was commonly believed that callings were restricted to those who

held explicitly religious offices or positions (Bennethum, 2003). Martin Luther

altered the concept of calling by broadening its focus; this concept of calling

included not only callings related to the cathedral but also those related to everyday

life (Serow, 1994). He believed that the calling of God was meant for the ordinary worker, as well as for those who held explicitly religious positions such as priests, pastors, missionaries, and nuns (Bennethum, 2003). An example of how the idea of calling has changed is illustrated in the meaning of the word *vocation*. Homan (1986) noted that the source of the word vocation evolved from the word *vocatio,* meaning a summons or calling. Furthermore, the term vocation was strongly influenced by Martin Luther who used it to refer to that specific task or duty to which God called a person. This definition of vocation remained stable across contexts and referred to callings in both religious and secular domains (Homan, 1986).

Luther narrowed the chasm that existed between what the medieval church considered sacred and secular. Bennethum (2003) noted that Luther believed that all Christians had a vocation (i.e., calling), which meant that they were to serve those around them simply through the carrying out of their practical daily activities. He did not limit the connotations of the term vocation to a person's job or career, but viewed it more broadly. Luther, who often used the terms vocation and *station* interchangeably, believed that a person had several stations or roles (that of parent, spouse, child, laborer, etc.), and that it was through these contexts that people glorified God through serving others.

Much like Luther, Smith (1999) believed that when it came to vocation or calling, there was little distinction between the sacred and the secular; it was a person's desire to honor God through serving others that made a seemingly ordinary job or task noble and good. In other words, to be *called* meant to be of service to

others. Moreover, a person may be called to a religious duty or occupation or they may be called to something less explicitly religious. Smith stressed that virtually all jobs were potentially sacred and believed that whether a person was "called into service in the church or in the world, whether to manual work or to religious work, to work in the arts or to work in education and the sciences, each call has the potential for sacredness" (p. 23).

According to Smith (1999), for some people, careers and callings will be the same, whereas for others the two will be different. In other words, for some people, their callings may be fulfilled within their careers. Such people may have been called to be doctors, mechanics, lawyers, secretaries, etc. For others, their callings may be outside the realm of their careers or formal work roles (e.g., to serve in a homeless shelter or to visit those in nursing homes). Furthermore, a person's calling may not remain constant throughout the course of one's life, but may change or evolve over time. At each stage of life, one may have to consider several fundamental questions:

> Who am I, and what, fundamentally, am I called to be and do? What is my purpose, my reason for being? And then we must ask what we are being called to do *now* [italics added], in the immediate: What is the current duty, responsibility, or job that God is placing before me? How can I fulfill this responsibility in light of *who I am* [italics added]? The current responsibility or job may seem quite mundane - caring for children, getting a job to pay the rent or studying (p. 80).

Smith believed that such fundamental questions would help individuals discern their calling(s) as they progressed through different stages of life.

Like Smith, Colozzi and Colozzi (2000) associated a calling with fundamental existential questions related to identity (Who am I?) and purpose (Who am I called to be?). Colozzi and Colozzi stated that "callings are the rich, simple, and complex 'stuff' that move people from places deep within to a state of *being,* as opposed to a path by which people are driven in life and are constantly *doing*" (p. 84). Homan (1986) followed a similar line of thought, suggesting that a calling was "a way of *being* in the world" (p. 23). The common theme across these authors is the view that a person's calling is a function of who they *are*, as opposed to something they *do*.

Empirical Research Related to Calling

There has been surprisingly little research in the area of calling. This lack of research may be due, at least in part, to the fact that measures of calling have not been widely available. Most of the research on calling has focused on work. We generally know from such research that a sense of calling often impacts level of commitment toward work, as demonstrated, for example, by lower rates of absenteeism (Wrzessniewski et al., 1997). Those who report being called to their work have also reported higher job satisfaction which, in turn, may impact how they approach their work (Davidson & Cadell, 1994; Serow, 1994; Whitbeck, 2000; Wrzessniewski et al., 1997).

Wrzessniewski et al. (1997) examined the different ways that people view their work. They asked people from a range of occupational positions to read three

different paragraphs describing a job (focus on financial rewards and necessity), a career (focus on advancement), or a calling (focus on enjoyment of fulfilling, socially useful work). Wrzessniewski et al. found that it was relatively easy for a person to identify with one of the paragraphs over the others. Those who viewed their work as a calling reported having higher life and work satisfaction, even when income, education, and occupation were controlled. People who viewed their work as a calling also reported missing fewer days than those who viewed their work as a career or job. Moreover, life and work satisfaction appeared to be more dependent on how a person viewed their work than on the extrinsic rewards associated with their work, such as the potential for financial gain or recognition.

Wrzessniewski et al. also found that the distinctions between jobs, careers, and callings were not necessarily dependent on occupation; that is, within most occupations, it was possible to find individuals who viewed their work as a job, others who viewed their work as a career, and still others as a calling. Furthermore, although a higher proportion of callings were found among individuals in occupations typically associated with higher pay and lengthier preparation (e.g., doctors), in at least some occupations, all three categories (i.e., job, career, calling) were well-represented. Thus, one might expect to find people working as salespeople, medical technicians, factory workers, and secretaries who view their work in each of these three ways.

Serow (1994) examined how a person's perception that they were called to a teaching career impacted their motivation toward their profession. Serow found that a person's sense of calling to teach greatly impacted the way they viewed

themselves prior to becoming a professional teacher. Individuals who believed that they were called to teach formed their identity as a teacher earlier than those who did not view teaching as their calling. He also found that those who believed that teaching was their life calling exhibited greater desire and were more committed to the thought of pursuing a career in teaching, gave more thought to how teaching may influence others, were less worried about the sacrifices and financial hardships that making a teacher's salary might involve, and were more prepared to give extra time to performing the numerous tasks frequently associated with being a teacher. These findings were especially relevant in light of several reports suggesting that between 29% - 95% of America's workers do not find enjoyment in their work (Bennethum, 2003). Even the lower end of this spectrum seems to indicate that a large portion of American workers fail to enjoy their work. It may be helpful for future researchers to explore whether individuals that feel called to other service-oriented vocations such as nursing, social work, and counseling exhibit characteristics similar to teachers who feel called to their work. There are several commonalities among these occupations, thus, many practitioners may also strongly sense that they are called to their professions, and this sense of calling often trumps practical hindrances to entering and persisting in such fields (Serow, 1994). Furthermore, these professions are related to teaching in that they are also helping-oriented, often lower paying, and emotionally demanding.

Whitbeck (2000) examined, using qualitative methods, students' beliefs regarding their decision to pursue a teaching career. Whitbeck (2000) reported that the majority (three-fourths) of participants reported pursing such a career because

they felt called to do so. Many of the participants believed their calling to teach was grounded in their giftedness; in other words, they believed that certain gifts and talents that they possessed would assist them in teaching others well, and that such gifts were helpful to them in identifying their calling. Furthermore, several of the participants also reported that significant people in their lives, such as specific teachers or parents/relatives who were teachers, had commented on their special abilities in the area of teaching, which helped confirm their belief that they were called to the profession. Several of the participants believed that some individuals have become teachers despite not being called into the profession, and that such teachers tend to be less happy in their careers. Moreover, many of the participants believed that those who were operating within their callings would be happier and more successful than those operating outside of their callings.

The vast majority of studies related to work have primarily focused on the relationship of non-religious constructs (e.g., earning potential at one's job) to various dimensions of work, e.g., work commitment (Davidson & Cadell, 1994). Thus, little research has been done to examine how religion impacts people's views of work. The lack of research in this area prompted Davidson and Cadell to use data from 1,869 Protestant and Catholic participants to examine the relationship between religion and the meaning of work. These researchers found that, for some people, religion provided a cognitive structure by which they viewed their work as more than ordinary, that is, as being a part of their *ministry*. Simply being a member of a church or a particular denomination or having a pastoral influence did not alone predict whether participants viewed their occupations in this way. However, when

religion was internalized, participants were more likely to view their work as a calling. Davidson and Cadell found that the more people thought of themselves as religious, the more involved they were in the functions and activities of their church, "stress[ed] social justice beliefs (good works), and view[ed] work as a calling" (p. 146). Specifically, it appeared that religious individuals were more likely to view their work as a calling, rather than a career, and as being a part of their life ministry.

One Person, Multiple Callings

Research has indicated that individuals, at times, feel a sense of calling to more than one task or role and that having these multiple callings can present unique challenges. Oates, Hall, and Anderson (2005) qualitatively investigated spirituality as a coping resource for inter-role tension between the roles of worker and mother in the lives of Christian women. All of the participants in this study were female professors at various Christian universities. It seemed that, for the participants in this study, the more they viewed their work in sacred terms or believed they were called to their work, the better they were able to cope with the tension they experienced between their roles as mothers and workers. Many of the women described their vocations or callings with a sense of conviction as "a spiritual enterprise about which they were certain" (p. 215). Another theme that emerged from the study was that many of the women believed they had multiple callings rather than a single calling, from teaching, advising, and mentoring to being a wife and mother. Each of these roles was considered a calling given to them by God. While verbalizing their sense of career callings, several women expressed that their callings to motherhood were even more important.

Although the women in this study experienced tension between their work and family roles, they seemed to find a sense of peace and relief from role tension through prayer and reading/studying the Bible, which they reported helped them focus and better understand the current will of God for them. Also, viewing their career as a calling seemed to buffer the women's sense of tension between the two roles. They believed that God was in control and would help them manage the competing demands related to the different roles to which they were called (Oates et al., 2005).

A person may have a single calling throughout their lifetime. Others may perceive multiple callings, either successively or simultaneously (e.g., career and parenthood). A study was conducted using qualitative methods to examine the experience of Christian women who felt that they were called to both their careers and to being mothers (Sellers, Thomas, Batts & Ostman, 2005). Sellers et al. noted that many of the women in their study described their sense of calling to their careers as something they recognized early they had been gifted to do, whereas the majority of women seemed to describe their call to motherhood as something that became an intense passion *after* becoming a mother. The women reported that although sometimes difficult to manage in terms of time and energy, pleasure and fulfillment were derived from their participation in, and devotion to, both callings. Very little discrepancy was found among the women in terms of their understanding of calling. Their ideas of calling reflected the belief that individuals are gifted and talented by God to fulfill their personal callings. In the Bible similar language is utilized. For example, the Apostle Peter stated, "Each one should use whatever gift

he has received to serve others...If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides" (1 Peter 4:10-11, NIV; as cited in Sellers et al., 2005).

The topic of spirituality has recently gained widespread interest within the field of psychology as well as in popular media and literature. Given the origin of the notion of calling, it should not be surprising that there seems to be a renewed interest in it as well. There is an obvious relationship between spirituality and calling. In light of the increasingly common references to callings in the professional and popular literature, there is a clear need for empirical research in this area to better understand the nature and impact of callings in the lives of those who report them. For example, how does a person discern whether or not s/he has been called? How is a calling different than a personal interest, motivation, or desire? How does the belief that one has been called impact a person's thoughts, feelings, and behavior relative to fulfilling a given role? How might factors such as motivation, performance, persistence, and satisfaction be affected by one's belief that they have been called to a particular role?

Background of the Problem

Despite the widespread use of the term calling in scholarly and popular literature, there has been limited empirical research on the topic. Most of the current literature on the topic is theoretical and conceptual in nature. The lack of empirical studies in this area is likely related to the limited progress that has been made in operationalizing the construct in a way that facilitates inquiry. Not surprisingly, most of the research to date has been qualitative in nature.

There is a clear need for instruments that facilitate our ability to effectively measure the concept of calling. The availability of such measures would greatly enhance our efforts to better understand this important construct. More broadly, understanding individuals' experiences of feeling called may also have important implications for understanding other important dimensions of their lives related to their faith, work, families, etc. This kind of understanding has the potential to greatly enrich clinicians' work with clients for whom such experiences are real and important. Fundamental questions regarding meaning and purpose are a routine part of counseling and psychology. These questions might include: *What kind of work am I called to do? What am I gifted to do? What is God's will for my life?* (Sellers et al., 2005). An effective measure for assessing calling has the potential to greatly advance our understanding of this concept in both research and clinical contexts.

Statement of the Problem

Despite a clear and growing interest in the concept of calling, the lack of instrumentation to measure calling has greatly impeded empirical research in this area. The purpose of the current study was to explore the psychometric properties of a newly developed instrument designed to assess calling referred to as The Calling Questionnaire (TCQ). This instrument was developed to assess three dimensions of calling: work, family, and social. The research question being addressed in this study was: To what extent have these three dimensions of calling been effectively operationalized on the TCQ? As noted earlier, most research in this area has been qualitative in nature. Although qualitative methods have enhanced our understanding of the concept of calling, little in the way of quantitative research has

been reported. It is likely that quantitative research would be greatly encouraged by the availability of an effective measure of calling.

Method

Participants

Five hundred packets were distributed to participants between the ages of 18-64 years from 2 Midwestern states and 1 Southern state. Three hundred and ninety six of the 500 packets were returned to the researcher and 392 (78%) were usable. The 4 unused packets could not be used for analysis due to insufficient data.

Demographics

The sample was predominantly Caucasian (91.8%), although several other racial groups were also represented: American Indian (4.6%), Hispanic (3.6%), Bi-racial (3.1%), African American (2%), Multiracial (.5%), and Asian American/Pacific Islander (.3%). The majority of respondents were married (68.8%; 21.4% had never been married, and 7.7% were divorced), females (62%) with no children (62.2%; 16.7% had 1 child, 12.8% had 2 children, 5.2% had 3 children, and 3.1% had 4 children). The mean age for the sample was 38.8 years, and the median age was 36.5 years. The sample had been employed an average of 10.98 years, with 86.7% of those in paid employment working at least 40 hours or more per week. A portion of the sample engaged in full-time, unpaid work such as being a full-time homemaker (10.6% of the sample). Most participants' household income fell within the range of $31,000 - $60,000 (30.2%; 26.3% fell within the range of $61,000 - 90,000, and 21.9% greater than $91,000). The sample tended to be fairly well educated: 28% had completed some college; 25.4% had earned a college degree;

and 31% had pursued some level of advanced study. In terms of religious identification, participants self-identified as follows: Christian (91.8%), Agnostic (2.1%), Atheist (1.5%), Hindu (0.5%), Jewish (0.3%), Muslim (0.3%), and Other (3.6%). When asked how frequently they attended religious services, 29.3% of respondents reported attending more than once a week, 11.5% reported attending a few times per month, 34.2% reported attending a few times per year or less, and 5.9% reported never attending.

Instruments

In addition to a demographic questionnaire, the following instruments were used in this study: The Calling Questionnaire, the Satisfaction with Sacrifice scale, the Overall Job Satisfaction scale, the Civic Responsibility Survey, and the Balanced Inventory of Desirable Responding.

The Calling Questionnaire (TCQ). The TCQ was developed over a period of about a year and a half by a research team that included Desi Vasquez, Dinah Cloud, Ryan Scott, Jack Tracy, and Jody Newman. The instrument was developed based upon a review of the literature, group discussions of the literature, and informal interviews with various people regarding whether or not they felt *called* in any way. As a result of these activities, the following definition of calling was developed: a calling is a divine prompt or summons to fulfill a specific purpose through work, social or family roles.

As defined here, a calling to any one or more of these roles is characterized by a strong sense that one has been summoned by God to fulfill a specific purpose with transcendent meaning. The developers believed that most callings can be

categorized as related to work (e.g., ministry, nursing), family (e.g., caregiver, parent), or social (volunteerism, advocacy) roles. A total of 73 items were constructed in an effort to operationalize these three dimensions. The following are sample items from each theorized scale: *God has given me specific abilities that enable me to do my work effectively* (work); *Caring for my family is the primary way I serve God* (family); and *Social events are opportunities to serve others* (social). Items are presented on a 7-point Likert scale.

Overall Job Satisfaction (OJS). The OJS scale, developed by Agho, Price, and Mueller (1992) (as cited in Fields, 2002), is a 6-item self-report measure used to assess an individual's overall satisfaction with their job. Items are presented on a 5-point Likert scale. Reported coefficient alpha values for the OJS scale have ranged from .83 to .90, indicating that it has good internal consistency. In terms of validity evidence, the OJS correlated positively with work motivation, positive affectivity, and pay satisfaction and negatively with negative affectivity (Chiu & Francesco, 2003). For the current sample, Cronbach's coefficient alpha was .89.

Satisfaction with Sacrifice (SS). The SS scale is a subscale on the Family Commitment Inventory and was used here to measure a person's commitment to, and willingness to sacrifice for, their family (Downs, 2003). The SS is a 6-item self-report single dimension measure. Items are presented on a 6-point Likert scale. The reported coefficient alpha for the SS is .80 (Downs, 2003), indicating that it has acceptable internal consistency. Internal consistency reliability was equally high for this sample ($\alpha = .83$).

Civic Responsibility Survey (CRS). The CRS was developed to measure perceptions of civic responsibility (Furco, Muller, & Ammon, 1998). The CRS is a 24-item self-report single dimension measure. Items are presented on a 6-point Likert scale. The reported coefficient alpha values for the CRS have ranged from .76 to .93, indicating that it has acceptable internal consistency. Cronbach's alpha for the current sample was .95.

Balanced Inventory of Desirable Responding (BIDR). The BIDR was developed by Paulhus (1984) to measure two dimensions of socially desirable responding. The BIDR is a 40-item self-report measure composed of two subscales, the Impression Management (IM) scale, and the Self-Deception (SD) scale. For the purposes of this study only the IM scale was used. The IM scale, containing twenty items, is used to measure participants' tendency to consciously adapt responses in an effort to be viewed positively by others. Reported coefficient alpha values for the IM subscale have ranged from .75 to .86. The IM subscale has correlated positively with agreeableness and conscientiousness (Paulhus, 1991). Internal consistency reliability for this sample was .84.

Procedure

Five hundred packets were compiled and enclosed in manila envelopes. This study was part of a larger study that involved collecting some additional data. The data collection method was primarily one of informal snowballing. Because a snowball sampling technique was utilized, willing participants known to the researcher were included in this study. The researcher also requested that willing participants distribute packets to others they knew that were likewise willing to

participate. The venues of recruitment and data collection were public places such as malls, places of employment, churches, sporting events, and private homes. The participants self-administered the packets and completed them on their own time. They returned completed packets to the individual from whom they received them, who, in turn, returned the packets to the researcher. Data collection was anonymous in that no identifying information was obtained from respondents. Approximate time necessary to complete the instruments was 30 minutes.

<div align="center">Results</div>

Item Analyses

Item analyses were conducted in order to derive three homogeneous scales representing work, family and social dimensions of calling. The original TCQ-Work scale contained 22 items. The initial item analysis for the Work scale (TCQW) had good internal consistency ($\alpha = .92$). However, due to low item-total correlations, three items were eliminated. Once these items were eliminated, Cronbach's alpha increased to .93. The TCQ-Family scale also contained 22 items initially. The initial item analysis for this scale revealed that it had good internal consistency ($\alpha = .90$). Four items with low item-total correlations were eliminated, leaving a total of 18 items with an internal consistency reliability of .93. The TCQ-Social scale initially contained 29 items, with a high internal consistency reliability ($\alpha = .91$). An examination of item-total correlations led to the elimination of seven of the 29 items. The final 22 items had an internal consistency reliability of .93.

The Pearson product-moment correlations among the three TCQ scales are presented in Table 1. As can be seen in the table, there was a strong positive

relationship between the TCQ-Work and TCQ-Social scales. Other correlations were in the moderate range.

Factor Analyses

A principal axis factor analysis (PAF) with oblimin rotation was performed to examine the underlying structure of TCQ items. Examination of both KMO (.941) and Bartlett's test of sphericity [χ^2 (1711) = 14791.06 , $p < .001$] indicated that the use of principal axis factoring was appropriate. Table 2 presents the initial eigenvalues, sums of squared loadings following rotation, the percentage of variance associated with each factor, and structure coefficients and communalities for each item. Initially, nine components with eigenvalues greater than 1.0 were extracted. However, because the Kaiser rule often produces too many factors, the scree plot was also examined. The scree plot suggested that a 2 or 3 factor solution was more appropriate. Thus, a three-factor solution based on the theory underlying the instrument was determined to be most appropriate. Oblimin rotation was used because factors were expected to correlate with one another to some extent. The total combined variance accounted for by the three factors was 44%. The three-factor solution fit the data well, as the three factors extracted reflected the respective dimensions theorized.

Factor 1 was obviously a Social dimension. All items on the TCQ-Social scale were associated with Factor 1 and had structure coefficients greater than .40 on that factor. Factor 2 obviously reflected the Family dimension. Again, all items associated with the TCQ-Family scale were associated with Factor 2 and had structure coefficients greater than .40 on that factor. Factor 3 reflected the Work

dimension of the TCQ. Most of the items on the TCQ-Work scale were most closely related to this factor, although there were a few exceptions (items 5, 23, 34, 45, 65). Not unexpectedly, some items were associated with more than one factor. Correlations among the three factors were in the low to moderate range and are reported in Table 3.

Factor scores were calculated for participants on the three factors using the regression method. The relationships of factor scores to TCQ scale scores were then examined, revealing very high correlations for all dimensions of the TCQ. The correlations between factor scores and scale scores were as follows: $r = .98$ for the social dimension, $r = .98$ for the family dimension, and $r = .97$ for the work dimension.

Correlations of TCQ Dimensions with the SS, OJS, and CRS

In an effort to explore the validity of the three TCQ scales (TCQ-Work, TCQ-Family, and TCQ-Social), their correlations with the OJS scale (job satisfaction), the SS scale (family commitment), and the CRS (community service), respectively, were examined. All three correlations were in the expected direction, moderate in size, and statistically significant: (a) TCQ-Work and OJS scale ($r = .45$); (b) TCQ-Family and SS scale ($r = .52$); and (c) TCQ-Social and CRS ($r = .47$).

Correlations of TCQ Dimensions with Social Desirability

Pearson product-moment correlations for the three dimensions of the TCQ with the Impression Management scale on the BIDR were computed. These

correlations were in the small to moderate range: TCQ-Work ($r = .30$, $p < .01$);

TCQ-Family ($r = .18$, $p < .01$); and TCQ-Social ($r = .32$, $p < .01$).

Discussion

As noted earlier, most of the literature to date in the area of calling has been theoretical in nature. A handful of qualitative studies have been reported that have contributed to our general understanding of calling and its impact on people's lives and experiences (Oates et al., 2005; Sellers et al., 2005). In light of the current widespread interest in the concept of calling, the limited scope of empirical research on the topic is rather surprising.

In hopes of advancing this line of research, this study was conducted to explore the psychometric properties of a newly developed instrument designed to assess calling, The Calling Questionnaire (TCQ). The results of this study indicate that the three dimensions of calling hypothesized in the development of the TCQ were effectively operationalized to some extent. The TCQ is comprised of three scales developed to measure callings in work (TCQ-Work), family (TCQ-Family), and social (TCQ-Social) arenas. Results of analyses reported here suggest the TCQ contains three scales with high internal consistency reliabilities that, as expected, are correlated with one another.

The results of the factor analysis provide support for the three dimensional structure hypothesized in the development of the TCQ. A three-factor solution accounting for 44% of the variance appeared to best fit the data. For the most part, items comprising each of the Social, Family, and Work scales of the TCQ correlated most highly with their respective factors. Several items did, however, relate to more

than one factor. The largest factor (accounting for 32.44% of the variance)

represented the Social dimension and correlated moderately with the other two

factors (see Table 3). This finding may suggest that a sense of calling, at least in

some cases, involves the sense that one is being summoned to serve others in some

general way, as opposed to more role-specific avenues (e.g., work or family). Thus,

it is possible one may have a *global* calling to be of service to others that transcends

any single role. This explanation would be consistent with descriptions obtained

from some individuals interviewed as part of the development process for the TCQ,

who believed they had a calling to serve others that was not specifically linked to a

particular occupation or life role.

Another explanation for the large social factor and its correlations with the

other two factors may be found in the notion of *multiple callings* suggested by

Sellers et al. (2005). Individuals may believe they have both a general social calling

and a specific calling to either a family or work role. Such individuals may pursue

work or family callings with the underlying belief that they are simultaneously

impacting their social environment in a positive way, (e.g., raising their children to

be productive citizens or helping others through service-oriented work). Clearly,

further examination of these dimensions to clarify the nature of these relationships

among calling dimensions is needed.

Additional support for the three dimensional structure of the TCQ was

evident in the fact that correlations between TCQ scales and their corresponding

factors were all in the high .90's. These strong relationships reflect a high degree of

overlap between the theoretical dimensions hypothesized in the development of the TCQ scales and the empirical dimensions derived from the factor analysis.

Further Validity Evidence for the TCQ

In an effort to gather preliminary evidence regarding the validity of the three TCQ scales, the relationships of scores on each of these scales with scores on scales tapping related constructs were examined. The moderate relationships of the three scales of the TCQ with the CRS (civic responsibility), SS (family commitment), and OJS (job satisfaction) scales provide some evidence for the concurrent validity of TCQ dimensions. As expected, scores on the TCQ-Social scale were related to scores on the CRS, suggesting those reporting a social calling likewise tended to report a greater sense of responsibility to their community, to improve and care for it. Additional research is needed to explore how and to what extent such individuals implement their social callings through such means as jobs or volunteer work involving helping and serving others.

The TCQ-Family scale correlated positively with the Satisfaction with Sacrifice scale (family commitment), indicating some tendency for those reporting a family calling to also report a higher commitment to their family. This finding has many potentially important implications. For example, those who have a primary calling to their family may view work as merely a vehicle for pursuing their family calling. Thus, such individuals may want to consider jobs that are more family friendly, e.g., allow for more flexible schedules. For these individuals, the role of work in identity may be smaller than for others for whom work is a more defining role. Another topic of interest here relates to the growing literature on work-family

conflict. It might be expected that callings to either work or family roles might differentially impact the experience of work-family conflict in men and women. The potential impact of sex role socialization on men's and women's experiences of family callings is yet another avenue that future research might explore. Level of commitment has been found to relate to both couple dissatisfaction (Rusbult, 1983) and divorce (Impett, Beals, and Peplau, 2001). It might be interesting to explore the relationship of a family calling to variables such as marital satisfaction and divorce.

In this study, scores on the TCQ-Work scale correlated positively with the Overall Job Satisfaction scale. Thus, there was some tendency for those reporting a work calling to report being more satisfied and content in their work. This finding is consistent with the research of Wrzessniewski et al. (1997), who found that individuals who viewed their work as a calling reported higher levels of work satisfaction, even when income, education, and occupation were controlled, as well as lower rates of absenteeism. It is likely that the belief by individuals that they are called to their work might be related to a range of important variables, such as motivation, performance, productivity, and longevity, to name but a few. Future research exploring these relationships is recommended.

It is quite possible that type of occupation may be related to the likelihood that individuals feel called to their work. Clergy have commonly tended to report believing they were called to their professions (Meek et al., 2003). It is likely that individuals serving in other areas of religious ministry (e.g., missions, evangelism) would tend to report being called at relatively high rates as well. Yet, callings needn't be limited to explicitly religious occupations. For example, Whitbeck

(2000) found a significant number of teachers believed they had been called to their profession. It seems likely that individuals working in social service/helping professions more broadly might similarly report a sense of calling, be it more generally to serving others (social calling) or more specifically to a particular occupation (e.g., counselor). Future research in this area would be both interesting and useful.

The Impression Management scale was found to have a negligible correlation with the TCQ-Family scale ($r = .18$), and moderate correlations with the TCQ-Work ($r = .30$) and TCQ-Social ($r = .32$) scales. These relationships reflect some modest relationship between the work and social dimensions of the TCQ and social desirability. The reasons for these relationships are not immediately clear. Perhaps respondents perceived that having a calling in these realms represented a kind of confirmation or justification of the paths they had chosen. Some relationship between social desirability and a social calling might be expected in that individuals with a social calling may tend to be especially sensitive to others and perceptions of their own social impact. Future research should seek to clarify the relationships observed here.

Obviously, there are many other questions related to calling that might be addressed in future research. For example, how might socio-economic status (SES) relate to calling? It might be expected that those with lower SES may have access to fewer career/work options. For these individuals, might family or social callings be more prominent? In a different vein, one might wonder how calling relates to Holland's (1985) six personality types, e.g., Realistic, Investigative, Artistic, Social,

Enterprising, and Conventional? It might be predicted that Social types, who tend to be helpers, service-oriented, and relational, would be more likely to report a calling? And relatedly, how might personality type relate to the three more specific calling dimensions (i.e., work, family, and social)?

Conclusions

It appears that The Calling Questionnaire may hold some promise as an initial measure of calling. The results of this study provide some support for the three dimensions hypothesized in the development of this instrument. The Work, Family, and Social scales of the TCQ all have high internal consistency reliabilities. There is some overlap among the scales, as would be expected, although further research examining the nature and degree of overlap is needed. Relationships of TCQ scales with external measures provide some support for the validity of the three calling dimensions. Obviously, much more work must be done with the TCQ in order to better understand its properties. It is recommended that further efforts at refining the three TCQ scales be completed, with the goal of deriving 3 briefer scales that retain their currently high reliabilities.

Limitations

It should be noted that this study had several limitations. The sample in this study was quite homogeneous, i.e., respondents consisted largely of college-educated, Caucasian Christians. Thus, exploration of TCQ dimensions with more demographically diverse samples is recommended. In so doing, however, it should be noted that the TCQ was created from a perspective that is primarily Christian; thus, use of this instrument with individuals from explicitly non-Christian faiths is

not recommended. For this reason, caution is necessary when attempting to

generalize findings from this study to other samples.

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Table 1

Pearson Product-Moment Correlations Among The Calling Questionnaire Scales

Scales	TCQW	TCQF	TCQS
TCQ-Work	--	.47**	.74**
TCQ-Family		--	.57**
TCQ-Social			--

**$p < .01$

Table 2

Principal Axis Factor Analysis of The Calling Questionnaire Items

TCQ-Social Items	Factor 1	Factor 2	Factor 3	λ^2
4. I feel obligated to try to make the world a better place.	**.57**	.22	**.46**	.36
11. I find little pleasure in serving others.	**.48**	.38	**.39**	.29
14. Making time for others, even when it is inconvenient, pleases God.	**.48**	.38	.39	.29
22. Serving others is more important than financial gain.	**.64**	.28	**.45**	.43
27. It is important to be a guiding light to the people I am around.	**.71**	**.42**	**.49**	.54
33. It is important that I use my time and/or money to benefit others	**.72**	.23	**.46**	.53
40. I enjoy sharing meals with people other than my family.	**.49**	.13	.26	.25
41. I enjoy brightening up people's day by talking to them.	**.55**	.30	.20	.32
43. Social events are opportunities to serve others.	**.60**	.29	**.44**	.38
44. Encouraging others can be a way of serving God.	**.63**	**.58**	**.49**	.55
48. I am rarely found giving my time or money to others when I receive nothing in return.	**.48**	.21	.17	.24
52. God doesn't really care how we spend our time.	**.55**	**.41**	.33	.35
54. I feel that it is my responsibility to use my gifts and abilities to help others.	**.79**	.40	**.50**	.64
57. It is important to me that I do something that will benefit my community.	**.59**	.16	**.41**	.36
58. I think that it is important that people work together if they are serious about making positive changes in the world.	**.58**	.36	.23	.37
60. I believe that God has called me specifically to serve others.	**.69**	.37.	**.67**	.62
61. Helping people less fortunate than me is an obligation.	**.41**	.16	.29	.18
67. God gives different gifts to people to serve society in different ways.	**.63**	**.46**	**.44**	.46
68. I believe my abilities are gifts intended for the purpose of serving others.	**.75**	.39	**.62**	.64
70. I find great fulfillment in providing a helping hand to others.	**.76**	.35	.32	.58
71. I fulfill my calling by engaging in relationships with my friends.	**.59**	.19	.39	.36
72. I am called to be a friend to others.	**.72**	.25	.37	.51

TCQ-Family Items

Item				
2. It is very important that I help care or provide for the members of my family.	.34	**.43**	.20	.22
3. Caring for my family is the primary way I serve God.	.24	**.61**	.31	.41
6. God has specifically equipped me to serve my family.	**.52**	**.65**	**.48**	.55
10. I spend much of my time trying to benefit my family in some way.	.31	**.61**	.26	.39
13. The idea of family has not meant as much to me as it seems to mean to other people.	.28	**.56**	.10	.32
21. I am very close to my family.	.36	**.60**	.17	.38
25. Pleasing God in my family relationships is very important to me.	**.58**	**.64**	**.51**	.59
30. My role in my family is important to my identity.	.24	**.56**	.29	.33
36. God's purpose for me in my family is clear to me.	**.41**	**.56**	**.47**	.44
37. The needs of my family come before my own.	.40	**.73**	.18	.55
39. My first duty is toward my family.	.00	**.59**	-.03	.42
46. Time with my family is the most rewarding of all.	.31	**.81**	.13	.66
50. It is important that my work not interfere with the calling I have to my family.	.33	**.56**	.06	.35
51. Of all the things I do, caring for my family is the most important.	.21	**.79**	.03	.66
53. I am called to serve my family in a particular way.	.39	**.61**	.27	.40
56. I believe that my role in my family is a calling from God.	**.53**	**.71**	**.49**	.62
59. The greatest meaning in my life comes through my family.	.13	**.71**	.08	.54
63. I have a special role in my family.	**.50**	**.74**	.29	.59

TCQ-Work Items

Item				
1. My work makes me a better person.	.22	.16	**.41**	.17
5. I have a responsibility to use my gifts and talents in my work.	**.56**	.32	**.50**	.38
9. I believe that I would be outside of God's will if I were not pursuing my current occupation.	.25	.08	**.60**	.37

15. It's hard to imagine working at a job that wasn't directly fulfilling what I felt was my purpose in life.	.33	.10	**.57**	.33
23. God has given me specific abilities that enable me to do my work effectively.	**.58**	**.50**	**.58**	.52
24. It is important that my work be related to my calling.	**.46**	.14	**.59**	.38
28. Working is just a way to pay the bills.	.33	.07	**.44**	.22
29. I am passionate about my work.	.31	.20	**.65**	.43
34. It is important that through my work I am serving others.	**.66**	.27	**.64**	.55
35. I believe my work is useful to serving a higher purpose.	**.59**	.26	**.80**	.68
38. I believe my work will ultimately be successful because I am called to it.	**.47**	.33	**.71**	.54
42. I believe I have been called by God to a specific kind of work.	**.58**	.36	**.70**	.57
45. God has given me specific abilities that enable me to do my work effectively.	**.64**	**.59**	**.62**	.62
49. I find tremendous meaning in my work.	.34	.18	**.76**	.59
55. My work is deeply tied to who I am.	.27	.15	**.68**	.47
62. I believe that a person's job is one of the best instruments for bringing about change in the world.	**.41**	.15	**.59**	.33
65. Your work should reflect the kind of person you are.	**.42**	.25	.35	.21
69. My work is a way of serving God.	**.66**	.36	**.76**	.68
73. I fulfill my calling through my work.	**.49**	.20	**.77**	.61

Initial Eigenvalues	19.65	5.37	2.79
Sums of Squared Loadings After Rotation	15.06	11.30	12.62
Percentage of Variance	32.44	8.23	3.78

Table 3

Pearson Product-Moment Correlations Among TCQ Factors

Factors	Factor 1	Factor 2	Factor 3
Factor 1 (Social)	--	.41**	.52**
Factor 2 (Family)		--	.24**
Factor 3 (Work)			--

**$p < .01$

APPENDIX A

Prospectus

UNIVERSITY OF OKLAHOMA
GRADUATE COLLEGE

DEVELOPMENT OF THE CALLING QUESTIONNAIRE

A DISSERTATION PROSPECTUS

SUBMITTED TO THE GRADUATE FACULTY

in partial fulfillment of the requirements for the

degree of

Doctor of Philosophy

By

Jack F. Tracy II
Norman, Oklahoma
2008

Development of the Calling Questionnaire

Chapter One

The concept of *calling* has existed for quite some time and finds its origin in Judeo-Christian belief and thought (Serow, 1994). The concept of calling was originally used to refer to the idea of God making requests of individuals to engage in or fulfill particular tasks or functions. In fact, several callings have been documented in both the Old and New Testaments of the Holy Bible (Colozzi & Colozzi, 2000). For example, God told Noah to build an ark in the Old Testament (Genesis 6:14, NIV; Colozzi & Colozzi, 2000), and in the New Testament, the Apostle Paul was called by God to deliver the gospel to the Gentiles (Acts 9:15, NIV; Romans 1:1, NIV).

Over time the concept of calling has evolved and come to have dual meanings (Serow, 1994). Many today frequently use the word as it was used in its original context to refer to the belief that one has been summoned by God to a particular role or purpose (Wrzessniewski, McCauley, Rozin, & Schwartz, 1997). On the other hand, the concept of calling has also been used in a secular context to refer to a deeply felt personal passion or an inner-drive towards some purpose or goal (Mintz, 1978; as cited in Serow, 1994).

Prior to Martin Luther, who has been largely credited with starting the reformation, it was commonly believed that callings were restricted to those who held explicitly religious offices or positions (Bennethum, 2003). This view held that only people who had religious offices or positions were actually called of God. However, Martin Luther substantially departed from this relatively narrow view of

calling. He believed and promoted the idea that anyone could be called of God and that the primary purpose of all callings, religious or otherwise, was to glorify God (Bennethum, 2003). This view of calling revolutionized the way people viewed their work, family, and other life roles. No longer was the person engaged in secular employment relegated to the view that their work was less significant to God than the person who had explicitly religious work. In fact, according to Martin Luther, every role (i.e., worker, parent, spouse, etc.) that a person had in life could potentially be viewed as a calling from God (Bennethum, 2003).

The topic of spirituality has recently gained widespread interest within the field of psychology as well as in popular media and literature. Given the origin of the notion of calling, it should not be surprising that there seems to be a renewed interest in it as well. There is an obvious relationship between spirituality and calling. In light of the increasingly common references to callings in the professional and popular literature, there is a clear need for empirical research in this area to better understand the nature and impact of *callings* in the lives of those who report them. For example, how does a person discern whether or not s/he has been *called*? How is a calling different than a personal interest or motivation or desire? How does the belief that one has been called impact a person's thoughts, feelings, and behavior relative to fulfilling a given role? How might factors such as motivation, performance, persistence, satisfaction, etc. be affected by one's belief that they have been called to a particular role?

Background of the Problem

Despite the widespread use of the term calling in scholarly and popular literature, there has been limited empirical research on the topic. Most of the current literature on the topic is theoretical and conceptual in nature. The lack of empirical studies in this area is likely related to the limited progress that has been made in operationalizing the construct in a way that facilitates inquiry. Not surprisingly, most of the research to date has been qualitative in nature.

There is a clear need for instruments that facilitate our ability to effectively measure the concept of calling. The availability of such measures would greatly enhance our efforts to better understand this important construct. More broadly, understanding individuals' experiences of feeling called may also have important implications for understanding other important dimensions of their lives related to their faith, work, families, etc. This kind of understanding has the potential to greatly enrich clinicians' work with clients for whom such experiences are real and important. Fundamental questions regarding meaning and purpose are a routine part of counseling and psychology. These questions might include: *What kind of work am I called to do? What am I gifted to do? What is God's will for my life?* (Sellers, Thomas, Batts, & Ostman, 2005)? An effective measure for assessing calling has the potential for greatly enhancing our understanding of this concept in both research and clinical contexts.

Statement of the Problem

Despite a clear and growing interest in the concept of calling, the lack of instrumentation to measure calling has greatly impeded empirical research in this

area. The purpose of the current study is to explore the psychometric properties of a

newly developed instrument designed to assess calling referred to as The Calling

Questionnaire (TCQ). This instrument was developed to assess three dimensions of

calling: work, family, and social. The research question being addressed in this

study is: To what extent have the three dimensions of calling on the TCQ been

effectively operationalized? As noted earlier, most research in this area has been

qualitative in nature. Although qualitative methods have enhanced our

understanding of the concept of calling, little in the way of quantitative research has

been reported. It is likely that quantitative research would be greatly encouraged by

the availability of an effective measure of calling.

Chapter Two

History of the Concept of Calling

Weber (1958) noted that the concept of "*calling* was originally used in a religious context," in which people believed that they were "called by God to do morally and socially significant work" (as cited in Wrzessniewski, McCauley, Rozin, & Schwartz, 1997, p. 22). This idea of calling has roots in medieval Christianity, when people entered religious communities called monastic orders because they felt called by God to do so (Serow, 1994). Over time this concept of calling has evolved in several ways. Serow (1994) explained that due to the changing culture and changing use of language, the idea of calling has come to bear two meanings, especially in terms of *vocation*. The two meanings of calling include the religious sense of calling, in which a person is prompted by God to a particular task or function, and the secular idea of calling as described by Mintz (1978), in which a person experiences an "inner-conviction or intellectual passion" to do something or fulfill a particular role (as cited in Serow, 1994, p. 66). Individuals from both forms of calling (i.e., religious and secular) may examine their personal strengths and gifts as well as their passions as potential indicators of their calling. However, the primary difference between the two forms of calling is that the religious concept of calling also includes an external sense of being called by God to do something.

The Reformation substantially changed the idea of calling in terms of scope. Martin Luther, who was given credit for starting the Reformation, altered the concept of calling by broadening its focus; this concept of calling included not only

callings related to the cathedral but also those related to everyday life (Serow, 1994). He believed that the calling of God was meant for the ordinary worker, as well as for those who held explicitly religious positions such as priests, pastors, missionaries, and nuns (Bennethum, 2003). An example of how the idea of calling has changed is illustrated in the meaning of the word *vocation*. Homan (1986) noted that the source of the word vocation evolved from the word *vocatio,* meaning a summons or a calling. Furthermore, the term vocation was strongly influenced by the way Martin Luther used the word *Beruf* – which means calling - and came to be viewed as that specific task or duty to which God called a person. This definition of vocation remained stable across contexts and referred to callings in both religious and secular domains (Homan, 1986).

Luther narrowed the chasm that existed between what the medieval church considered sacred and secular. In his book, Bennethum (2003) noted that, for Luther, the idea that all Christians had a vocation (i.e., calling) meant that they were to serve those around them simply through the carrying out of their practical daily activities. Furthermore, he did not limit the connotations of the term vocation to a person's job or career, but viewed it more broadly. Luther, who often used the terms vocation and *station* interchangeably, believed that a person had several stations or roles (that of parent, spouse, child, laborer, etc.), and that it was through these contexts that people glorified God through serving others.

According to Smith (1999), when it came to vocation or calling, there was little distinction between the sacred and the secular; it was a person's desire to honor God through serving others that made a seemingly ordinary job or task noble and

good. In other words, to be called meant to be of service to others. Moreover, a person may be called to a religious duty or occupation, or they may be called to something less explicitly religious. Smith stressed that virtually all jobs were potentially sacred and believed that whether a person was "called into service in the church or in the world, whether to manual work or to religious work, to work in the arts or to work in education and the sciences, each call has the potential for sacredness" (p. 23).

In his book, Smith (1999) explained that, for some people, careers and callings will be the same whereas for others the two will be different. In other words, for some people, their callings may be fulfilled within their careers. Such people may have been called to be doctors, mechanics, lawyers, secretaries, etc. For others, their callings may be outside the realm of their careers or formal work roles (e.g., to serve in a homeless shelter or to visit those in nursing homes). Furthermore, Smith (1999) proposed that a person's calling may not always remain the same and sometimes changes throughout the course of one's life. At each stage of life, one may have to ask several fundamental questions:

Who am I, and what, fundamentally, am I called to be and do? What is my purpose, my reason for being? And then we must ask what we are being called to do *now* [italics added], in the immediate: What is the current duty, responsibility, or job that God is placing before me? How can I fulfill this responsibility in light of *who I am* [italics added]? The current responsibility or job may seem quite mundane - caring for children, getting a job to pay the rent or studying (p. 80).

Smith believed that such fundamental questions would help a person discern what they were called to do as they progressed through the different stages of life.

Like Smith, Colozzi and Colozzi (2000) associated a calling with fundamental existential questions related to identity (Who am I?) and purpose (Who am I called to be?). Colozzi and Colozzi stated that "callings are the rich, simple, and complex 'stuff' that move people from places deep within to a state of *being,* as opposed to a path by which people are driven in life and are constantly *doing*" (p. 84). Homan (1986) followed a similar line of thought, suggesting that a calling was "a way of *being* in the world" (p. 23). The common theme across these authors is the view that a person's calling is a function of *who they are*, as opposed to something they *do*.

Homan (1986) described the difference between career and vocation (i.e., calling). For him the concept of career encompassed the various related occupations that a person has throughout their working life. Thus, although a person has changed from teaching high school students to teaching college students, they have retained their career as a teacher. On the other hand, Homan (1986) viewed vocation (i.e., calling) as the reflection of the meaning that a person gives to his or her career and *self*. For example, a person may have a career in teaching, but if that person does not relate their career to fundamental questions of identity and purpose, then teaching would fail to constitute a vocation or calling. In a similar vein, Davis (1997) defined calling "with respect to vocation, as a compelling summons by God that leads to the expression of oneself in a particular profession" (as cited in Oats, Hall, & Anderson, 2005, p. 212).

Historical Examples of Those Who Believed They Were Called

    A person's calling is driven by a search for meaning and purpose; it is more than just a set of expectations or activities. Colozzi and Colozzi (2000) pointed out several historic individuals who reported believing that they were called by God. For example, Joan of Arc believed that she was called by God to unite France. According to Astell and Wheeler (2003), Joan of Arc believed that she was called to help redeem her home country, as evidenced by a letter she wrote to the English inciting their King and military to surrender. She stated:

> King of England, if you do not do so, I am commander of armies, and
> wherever I meet your men in France,...should they wish not to obey, I shall
> have them all killed, for I am sent here by God, King of Heaven, to kick you
> out of France (p. 9).

Colozzi and Colozzi (2000) also described a young woman from Albany, Agnes Gonxha Bojaxhiu, who, after responding to her initial calling when she was 18 years-old, decided to join an Irish order called the Sisters of Loreto. During her time with the Sisters of Loreto, she served several years as a teacher and later became the Catholic missionary and nun known as Mother Teresa. Sebba (1997) explained that Mother Teresa's calling became increasingly evident to her during the two years preceding her decision to become a nun. During these two years she spent extensive time in prayer and sought guidance from those she respected. Mother Teresa contemplated the magnitude of such a decision, knowing that it meant leaving home and committing herself to a life of celibacy and self-sacrifice.

However, after much prayer and guidance, she came to believe that the calling of God she felt on her life was authentic, and she became a nun.

Mother Teresa received her second calling in 1946 to stay in Calcutta and work with some of the poorest people in the world (Colozzi & Colozzi, 2000; Sebba, 1997). In her own words, Mother Teresa described this calling as "a call within a call" (Sebba, 1997, p. 46) because it came while she was carrying out her initial calling - joining the Sisters of Loreto, becoming a nun, and teaching.

She told her spiritual director that she had heard God's voice while riding on a train:

> I was sure it was God's voice. I was certain that he was calling me. The message was clear. I must leave the convent to help the poor by living among them. This was a command, something to be done, something definite. I knew where I had to be. But I did not know how to get there (p. 46).

Her decision to leave her life of teaching was significant, as this meant leaving the Sisters of Loreto and the safety of the Parish during a time of intense war and bloodshed. The church leaders were concerned that with Mother Teresa starting her own orphanage during such tumultuous times, her safety would be in jeopardy. However, after much deliberation among the church leaders, she was granted permission to leave the parish and begin her own orphanage (Sebba, 1997).

Throughout modern history, religious missionaries have decided to leave family and friends to go to foreign lands and, for many, the reason for making such a bold move has been that they felt called by God. For example, in her book, Elliot

(1958) described the life of her deceased husband, Jim Elliot, who was born in 1927 in Portland, Oregon. Jim Elliot attended Wheaton College, a private Christian college in Chicago, Illinois, and felt convinced that he was called of God to become a missionary to Ecuador. He went to Ecuador for the purpose of evangelizing the Quichua Indians, a people indigenous to Ecuador. However, while in Ecuador, Jim Elliot and those with him decided to also evangelize the Huaorani Indians, who were believed to be a violent tribe also known as the Aucas. Jim Elliot and four friends with him died at the hands of several men of the Huaorani tribe on January 8th of 1956. Jim Elliot's life and death attest to the risks and sacrifices that some have been willing to endure in order to pursue what they believed they were called to do.

Several callings have been recorded in the Old Testament of the Bible (Colozzi & Colozzi, 2000). For instance, God mandated Adam and Eve to "Be fruitful and increase in number, fill the earth and subdue it" (Genesis 1:28, NIV; Colozzi & Colozzi, 2000). God also requested that Noah build an ark to ensure the safety of those who entered from the coming floods (Genesis 6:14, NIV; Colozzi & Colozzi, 2000). The New Testament documents several callings as well. For example, Saul, who later become the Apostle Paul, was notorious for persecuting and even murdering Christians throughout Jerusalem and Damascus. While on his way to Damascus, God called Saul in a dramatic way to become an apostle and missionary for the faith he was known for persecuting (Acts 9:15, NIV; Romans 1:1, NIV).

Work, Family and Social Roles as Callings

Just as the historical figures described above believed they were called, many people today believe they have a special calling to a particular role or duty in life. When asked about their callings, people might offer a variety of responses. A person's calling may be specifically related to their family or work, or it may be more broadly defined as a social calling. Colozzi and Colozzi (2000) explained that some people may have a strong sense of calling to their family, to provide and care for them while engaging in similar acts of service at the local homeless shelter or soup kitchen. The same person may work in a helping-related field such as nursing or counseling (Colozzi & Collozi, 2000). Thus, in such a case, a calling is interwoven into a person's work role as well as other life roles and may be defined more broadly as a social calling, that is, to be of service to family and friends, as well as to those with whom they come in contact through work or other roles. This type of calling extends across the various roles that a person may have.

Calling and Values

According to Colozzi and Colozzi (2000) people have two value systems composed of *expressed* and *implied* values. These two types of values help inform individuals when making decisions, especially related to a calling. Expressed values are those that individuals claim as their own and are most easily identified when a person is asked to articulate what they believe to be their most important values related to their life or work. Expressed values, which are often things like honesty, integrity, personal success, and/or material success, tend to be heavily influenced by outside sources, such as parents, friends, current employment, and life

circumstances. Consequently, expressed values can often be misleading. Most people can identify their expressed values and strongly believe that these are their true values. However, expressed values tend to be more a reflection of others' values that have been accepted as one's own. Consequently, they are less informative to a person in identifying and understanding their calling.

On the other hand, according to Colozzi (2003), implied values are generally more difficult to access than expressed values and often can be discovered only through self-reflection and reflective dialogue with others. These values are indicative of a person's true values and, thus, more accurately reflect a person's true likes and dislikes. Moreover, implied values indicate preferences for one thing over another and provide an individual with a sense of purpose (Colozzi, 2003). Such values tend to be narrower and more specific and may reflect a person's calling. People often identify things like the opportunity to be creative, to work with people, to be alone, to engage in physical labor, to observe, to explore and spend time outside, to be independent, etc. to be important characteristics of work that closely match their personal needs and interests. Such preferences are often reflective of a person's implied values and reflect a person's calling (Colozzi & Colozzi, 2000). A person's expressed work values often look much different than their implied work values, at times leading to feelings of disappointment and unhappiness about their career and/or job.

Calling and Inborn Personal Attributes

A person's calling is more than merely an inner-drive toward some goal or end. Colozzi and Colozzi (2000) proposed that a person's calling was related to

inborn personal attributes. People may be able to gain insight into their callings by examining not only their personal preferences and passions, but also certain gifts and talents that they have developed or with which they were born. In his classic book, Munroe (1992) explained that a person's purpose or calling is often embedded in the inherent and developed qualities of a person. In the same way that a bird has been given wings to fly, so also a person has been given certain traits and qualities that inform them of *who* and *what* they were called *to be* and *do*. Thus, a person's developed or inherent interests, abilities, talents and preferences often serve to inform them of their purpose or calling. Moreover, a person has been equipped with specific personal or social characteristics and attributes to fulfill their calling.

Empirical Research Related to Calling

There has been surprisingly little research in the area of calling. This lack of research may be due, at least in part, to the fact that measures of calling have not been widely available. Most of the research on calling has focused on work. We generally know from such research that a person's sense of calling often impacts their level of commitment and decisions toward their work, as demonstrated, for example, by their missing fewer days of work (Wrzessniewski, McCauley, Rozin, & Schwartz, 1997). Those who report being called to their work also report higher job satisfaction which, in turn, may impact how they approach their work (Davidson & Cadell, 1994; Serow, 1994; Whitbeck, 2000; Wrzessniewski, et al., 1997).

Wrzessniewski et al. (1997) examined the different ways that people view their work. They asked people from a range of occupational positions to read three different paragraphs describing a job (focus on financial rewards and necessity), a

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career (focus on advancement), or a calling (focus on enjoyment of fulfilling, socially useful work). Wrzessniewski et al. found that it was relatively easy for a person to identify with one of the paragraphs over the others. Those who viewed their work as a calling reported having higher life and work satisfaction, even when income, education, and occupation were controlled. People who viewed their work as a calling also reported missing fewer days than those who viewed their work as a career or job. Moreover, life and work satisfaction appeared to be more dependent on how a person viewed their work, rather than the extrinsic rewards associated with their line of work, such as the potential for financial gain or recognition.

Wrzessniewski et al. also found that the distinctions between jobs, careers, and callings were not necessarily dependent on occupation; that is, within most occupations, it was possible to find individuals who viewed their work as a job, others who viewed their work as a career, and still others as a calling. Furthermore, although a higher proportion of callings were found among individuals in occupations typically associated with higher pay and lengthier preparation (e.g., doctors), in at least some occupations all three categories (i.e., job, career, calling) were well-represented. Thus, one might expect to find people working as salespeople, medical technicians, factory workers, and secretaries, who view their work in each of these three ways (i.e., job, career, calling).

Serow (1994) examined how a person's perception that they were called to a teaching career impacted their motivation toward their profession. Serow found that a person's sense of calling to teach greatly impacted the way they viewed themselves prior to becoming a professional teacher. Individuals who believed that

they were called to teach formed their identity as a teacher earlier than those who did not view teaching as their calling. He also found that those who believed that teaching was their life calling exhibited greater desire and were more committed to the thought of pursuing a career in teaching, gave more thought to how teaching may influence others, were less worried about the sacrifices and financial hardships that making a teacher's salary might involve, and were more prepared to give extra time to performing the numerous tasks frequently associated with being a teacher. These findings were especially relevant in light of several reports suggesting that between 29%-95% of America's workers do not find enjoyment in their work (Bennethum, 2003). Even the lower end of this spectrum seems to indicate that a large portion of American workers fail to enjoy their work. It may be helpful for future researchers to explore whether individuals that feel called to other service-oriented vocations such as nursing, social work, and counseling exhibit characteristics similar to teachers who feel called to their work. There are several commonalities among these occupations, namely, many practitioners strongly sense that they are called to their professions, and this sense of calling often trumps practical hindrances to entering and persisting in such fields (Serow, 1994). Furthermore, these professions are related to teaching in that they are also helping-related, often lower paying, and emotionally demanding.

Whitbeck (2000) examined, using qualitative methods, students' beliefs regarding their decision to pursue a teaching career. Whitbeck (2000) reported that the majority (three-fourths) of participants reported pursing such a career because they felt called to do so. Many of the participants believed their calling to teach was

grounded in their giftedness; in other words, they believed that certain gifts and

talents that they possessed would assist them in teaching others well, and that such

gifts were helpful to them in identifying their calling. Furthermore, several of the

participants also reported that significant people in their lives, such as specific

teachers or parents/relatives who were teachers, had commented on their special

abilities in the area of teaching, which helped confirm their belief that they were

called to the profession. Several of the participants believed that some individuals

have become teachers despite not being called into the profession, and that such

teachers tend to be less happy in their careers. Moreover, many

of the participants believed that those who were operating within their callings

would be happier and more successful than those operating outside of their callings.

The vast majority of studies related to work have primarily focused on the

relationship of non-religious constructs (e.g., earning potential at one's job) to

various dimensions of work (e.g., work commitment) (Davidson & Cadell, 1994).

Thus, little research has been done to examine how religion impacts people's views

of work. The lack of research in this area prompted Davidson and Cadell to use

data from 1,869 Protestant and Catholic participants to examine the relationship

between religion and the meaning of work. These researchers found that, for some

people, religion provided a cognitive structure by which they viewed their work as

more than ordinary, that is, as being a part of their *ministry*. Simply being a

member of a church or a particular denomination or having a pastoral influence did

not alone predict whether participants viewed their occupations in this way.

However, when religion was internalized, participants were more likely to view

their work as a calling. Davidson and Cadell found that the more people thought of themselves as religious, the more involved they were in the functions and activities of their church, "stress[ed] social justice beliefs (good works), and view[ed] work as a calling" (p. 146). Specifically, it appeared that religious individuals were more likely to view their work as a calling, rather than a career, and as being a part of their life ministry.

A limited number of studies have examined people who believed that they were called to their work (Duffy, 2006). Meek et al. (2003) conducted a study to learn more about the positive functioning of clergy despite the many roles (e.g., preaching, administration, counseling, visitation, leading worship, teaching, outreach, custodial work, etc.) they often fill and the work-related pressures they often experience. For this study, Christian mental health workers and education professionals identified 26 Protestant pastors that they considered spiritually and emotionally healthy. These pastors were then asked to participate in individual interviews lasting 30 minutes each. According to Meek et al., throughout Protestant history, choosing to become a pastor has often involved a sense of being called by God and, consistent with this tradition, a prevalent theme for the pastors in this study was their sense of *calling* to ministry. As a matter of fact, all the pastors reported believing they were called to ministry. However, there was a qualitative difference in terms of how they were called. Forty-two percent (42%) of the pastors in this study reported that they could identify a particular moment when they were called to ministry, whereas, the other 58% of the pastors described their sense of calling as developing over time. These two different ways of being called were

evidenced in statements made by two participants. One pastor stated, "My call to be a pastor was something I sort of grew into" (p. 343), revealing a calling that was realized gradually over time. On the other hand, a different pastor stated, "I think the most prominent feature of being a pastor is not choosing the profession but being called of God" (p. 343).

Sixty-six percent (66%) of the pastors identified several spiritual activities that they often engaged in to foster their reliance on God, rather than their own effort or strength, when they experienced stress related to their many roles as pastors. They reported that they often engaged in activities such as "retreat/solitude, reading Scripture, journaling, fasting, and prayer" (Meek et al., 2003, p. 343). Furthermore, the pastors in this study seemed to believe that, regardless of their failures and imperfections, God would remain faithful and "honor His promise" (p. 344) to strengthen them to accomplish their calling, even in the presence of hardship and difficulty. These findings suggest that those who feel called by God may be willing to put forth more effort toward accomplishing their goals related to their callings. These findings also suggest that such individuals may be more able to maintain adequate motivation to continue working hard, even during times of frustration and personal adversity.

Mahoney et al. (2005) examined whether a person's most important goals and/or strivings in life were perceived as more connected to God than strivings that they viewed as less important. Furthermore, he also examined how a person's investment in a particular striving was impacted by his or her view that it was related to God's will (i.e., Are people more invested in strivings that they believe

are connected to God's will for their life?). Emmons (1986) defined *strivings* as "the typical or characteristic goals that individuals try to pursue in their everyday lives" (as cited in Mahoney et al., 2005, p. 239). Using a general community sample in a county in the Midwest, Mahoney et al. found that when participants were asked to list their top 10 strivings, they were easily able to do so. Participants viewed such strivings as being related to God and sacred in nature. Strivings that were considered to be most related to God and most sacred in nature were "religious goals, family relationships, altruistic endeavors, and existential concerns" (p. 239). Most participants believed that God played a part in their most prominent strivings and that such strivings had sacred characteristics. Moreover, the more sanctified – meaning to be holy or set apart - that participants considered a striving to be, the more committed they were to the striving, the more important they viewed the striving to be in their lives, the more enduring and/or lasting the striving was perceived to be, the more time and energy they were willing to invest in the striving, and the more confidence they possessed that they would be able to achieve goals related to that striving (Mahoney et al., 2005). People who believe they are called by God to a particular job, task, or function might be expected to exhibit similar beliefs and characteristics toward their callings as participants did towards those strivings in this study that were rated as most sanctified. Mahoney et al. also found that adults rated strivings as less sanctified that were more self-absorbed and materialistic, whereas strivings that were more selfless and self-giving were more likely perceived as being related to the will, actions, or presence of God. Furthermore, the more participants perceived their personal strivings to be related to

the spiritual, the greater sense of purpose and meaning they derived from pursuing such strivings.

Spirituality and religion often seem to meaningfully contribute to a person's decision to pursue a particular career. Moreover, what guides a spiritual or religious person's career choice may be their desire to choose a career to which they feel called (Duffy, 2006). It also seems plausible that a person may view their work, not as their calling in and of itself, but rather as a *means* by which to fulfill their calling. For example, a person may have a sense of calling to their family and view their job as simply a means to support their calling to their family. On the other hand, a person may view each role (e.g., work, family) as a distinct calling.

One Person, Multiple Callings

Research has indicated that individuals, at times, feel a sense of calling to more than one task or role and that having these multiple callings can present unique challenges. Oates, Hall, and Anderson (2005) qualitatively investigated spirituality as a coping resource for interrole tension between the roles of worker and mother in the lives of Christian women. All of the participants in this study were female professors at various Christian universities. It seemed that, for the participants in this study, the more they viewed their work in sacred terms or believed they were called to their work, the better they were able to cope with the tension they experienced between their roles as mother and worker. Many of the women described their vocations or callings with a sense of conviction as "a spiritual enterprise about which they were certain" (p. 215). Another theme that emerged from the study was that many of the women believed they had multiple callings

rather than a single calling, from teaching, advising, and mentoring to being a wife and mother. Each of these roles was considered a calling given to them by God. While verbalizing their sense of career callings, several women expressed that their callings to their children were even more important.

Although the women in this study experienced tension between their work and family roles, they seemed to find a sense of peace and relief from role tension through prayer and reading/studying the Bible, which they believed helped them focus and better understand what the current will of God was for them. Also, viewing their career as a calling seemed to buffer the women's sense of tension between the two roles. They believed that God was in control and would help them manage the competing demands related to the different roles to which they were called (Oates et al., 2005).

A person may have a single calling throughout their lifetime. Others may perceive multiple callings, either successively or simultaneously (e.g., career and parenthood). A study was conducted using qualitative methods to examine the experience of Christian women who felt that they were called to both their careers and to being mothers (Sellers, Thomas, Batts & Ostman, 2005). Sellers et al. noted that many of the women in their study described their sense of calling to their careers as something they recognized early in life being gifted to do, whereas the majority of women seemed to describe their call to motherhood as something that became an intense passion *after* becoming a mother. The women reported that although sometimes difficult to manage in terms of time and energy, pleasure and fulfillment were derived from their participation in and devotion to both callings.

Very little discrepancy was found among the women in terms of their understanding of calling. Their ideas of calling reflected the notion that an individual has been gifted and talented by God, that is, particularly suited to fulfill their personal calling. In the Bible similar language is utilized. For example, the Apostle Peter stated, "Each one should use whatever gift he has received to serve others...If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides" (1 Peter 4:10-11, NIV; as cited in Sellers et al., 2005).

As noted earlier, empirical research regarding the notion of callings has been quite limited. Most of the current literature on the topic is theoretical and conceptual in nature. The lack of empirical research is likely attributable to the limited progress that has been made in operationalizing the construct in a way that effectively facilitates inquiry. Many of the studies to date have been qualitative in nature, probably for the same reason to some extent. The concept of calling has gained renewed attention more recently with the rise of interest in spirituality within the field of psychology. Spirituality has become increasingly regarded as an important and even sacred component of human expression. There is an obvious need for research in this area to better understand the nature of callings and their impact in the lives of those who report them.

The purpose of the current study is to explore the psychometric properties of a newly developed instrument designed to assess calling. The Calling Questionnaire (CQ), described in detail in the following section, was developed to assess three dimensions of calling, work, family, and social. The current study is designed to

explore the extent to which these three dimensions have been effectively

operationalized on the TCQ. Initially, item analyses will be used in an effort to

derive homogeneous scales representing the three calling dimensions. The

underlying structure of the TCQ will then be examined using factor analysis.

Finally, the validity of the three hypothesized scales will be examined by relating

the work, family, and social dimensions of the TCQ to the Overall Job Satisfaction

scale, the Satisfaction with Sacrifice scale, and the Civic Responsibility Survey,

respectively.

Chapter Three

Method

Participants

Participants will include men and women within the age range of 18-64 years old. The researcher will attempt to get a sample of 350 participants that is diverse in terms of age, socio-economic status, religious background, racial background, etc.

Instruments

In addition to a demographic questionnaire, the following instruments will be used in this study: The Calling Questionnaire, the Satisfaction with Sacrifice scale, the Overall Job Satisfaction scale, and the Civic Responsibility Survey.

The Calling Questionnaire (TCQ). The TCQ was developed over a period of about a year and a half by a research team that included Desi Vasquez, Dinah Cloud, Ryan Scott, Jack Tracy, and Jody Newman. The instrument was developed based upon a review of the literature, group discussions of the literature, and informal interviews with various people regarding whether or not they felt *called* in any way. As a result of these activities, the following definition of calling emerged: a calling is a divine prompt or summons to fulfill a specific purpose through work, social or family roles.

A calling to any one or more of these roles is characterized by a strong sense that one has been summoned by God to fulfill a specific purpose with transcendent meaning. The developers believed that most callings can be categorized as related to work (e.g., ministry, nursing), family (e.g., caregiver, parent), or social

(volunteerism, advocacy) roles. A total of 73 items were constructed in an effort to operationalize these three dimensions. The following are sample items from each theorized scale: *God has given me specific abilities that enable me to do my work effectively* (work); *Caring for my family is the primary way I serve God* (family); and *Social events are opportunities to serve others* (social). Items are presented on a 7-point Likert scale.

Overall Job Satisfaction (OJS). The OJS scale, developed by Agho, Price, and Mueller (1992) (as cited in Fields, 2002), is a 6-item self-report measure used to assess an individual's overall satisfaction with their job. Items are presented on a 5-point Likert scale (as cited in Fields, 2002). Reported coefficient alpha values for the OJS scale have ranged from .83 to .90, indicating that it has good internal consistency. In terms of validity evidence, the OJS correlated positively with work motivation, positive affectivity, and pay satisfaction and negatively with negative affectivity (Chiu & Francesco, 2003).

Satisfaction with Sacrifice (SS). The SS scale is a subscale on the Family Commitment Inventory and is used here to measure a person's commitment to, and willingness to sacrifice for, their family (Downs, 2003). The SS is a 6-item self-report single dimension measure. Items are presented on a 6-point Likert scale. The reported coefficient alpha value for the SS is .80 (Downs, 2003), indicating that it has acceptable internal consistency.

Civic Responsibility Survey (CRS). The CRS was developed to measure student perceptions of civic responsibility (Furco, Muller, & Ammon, 1998). The CRS is a 24-item self-report single dimension measure. Items are presented on a 6-

point Likert scale. The reported coefficient alpha values for the CRS have ranged

from .76 to .93, indicating that it has acceptable internal consistency.

Procedure

Three hundred and fifty survey packets will be compiled and enclosed in

manila envelopes. This study is part of a larger study which will involve collecting

some additional data. The data collection method will be primarily one of informal

snowballing. Because a snowball sample technique will be utilized, willing

participants known to the researcher will be included in this study. The researcher

will also request that willing participants distribute packets to others they know that

are likewise willing to participate.   The venues of recruitment and data collection

will be public places such as malls, places of employment, churches, sporting events

and private homes. The participants will self-administer the packets, and complete

them on their own time. They will return completed packets to the individual from

whom they received them, who will, in turn, return the packets to the researcher.

Data will be anonymous in that no identifying information will be obtained from

respondents. Approximate time necessary to complete the instruments is 25-30

minutes.

Data Analysis

The data will be analyzed using several statistical procedures. First, item

analyses will be conducted to derive 3 homogeneous scales representing work,

family, and social dimensions of calling. Second, factor analysis will be used to

explore the underlying structure of the CQ and potential relations among derived

dimensions. Third, correlations of calling dimensions with the SS scale (family

commitment), the OJS scale (job satisfaction), and the CRS (community service) will be examined to determine if measures relate as expected.

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APPENDIX B

Informed Consent Letter

INFORMED CONSENT

Dear Participant:

I am a graduate student under the direction of Professor Jody Newman, Ph. D. in the Educational Psychology Department at The University of Oklahoma. I invite you to participate in a research study being conducted under the auspices of the University of Oklahoma-Norman Campus, entitled *Development and Validation of the Calling Questionnaire*. The purpose of this study is to examine whether or not there is a relationship between one's sense of work, social and/or family calling and nine related instruments. You must be 18 years of age or older to participate.

Your participation will involve the completion of a demographic questionnaire and 9 additional questionnaires which will take about 30 minutes to complete. Your involvement in the study is voluntary, and you may choose not to participate or to stop at any time. You will not suffer any negative effects or repercussions if you choose not to participate or to stop early. As I will not ask for any identifying information, the results of the research study may be published, but your name will not be used. In fact, the published results will be presented in summary form only. Your identity will not be associated with your responses in any published format. In fact, all information that you provide will remain strictly confidential. Do not write your name on any forms included in this research envelope.

Your participation will contribute to the findings of this project, which may ultimately increase our knowledge about the nature of calling. This may have an impact on the nature of counseling psychology. This will be no cost to you other than the time it takes to complete the survey. It should be noted that you will not be reimbursed for your time and participation in this study.

If you have any questions about this research project, please feel free to call me at (405) 325-2914 or Dr. Newman at (405) 325-5974 or send an email to me at tracy2fast@yahoo.com. Questions about your rights as a research participant or concerns about the project should be directed to the Institutional Review Board at the University of Oklahoma-Norman Campus at (405) 325-8110 or irb@ou.edu.

By returning this questionnaire in the envelope provided, you will be agreeing to participate in the above described project.

Thanks for you consideration.

Sincerely,
Jack Tracy II M.Ed.

APPENDIX C

Demographic Questionnaire

Demographics Sheet

Please complete the following items. We understand that some of these items may not describe your current situation. Please answer as many items as possible regarding your current circumstances. DO NOT write your name anywhere on this form. The answers you provide will remain anonymous.

1. **Age: __**

2. **Sex: __**M or **__**F

3. **Race/Ethnicity (mark one):**

__Caucasian/White, not of Hispanic origin

__American Indian/Alaska Native

__African-American/Black, Not of Hispanic origin

__Asian American/Pacific Islander

__Hispanic

__Bi-racial (please specify):

__Multiracial (please specify):

__Other

4. **Educational Background (mark one):**

__Some high school

__Completed high school

__Some College

__Completed College

__Some graduate, advanced or professional school

__Completed graduate/advanced/professional

5. **Marital Status (mark one):**

__Single   __Married   __Separated   __Divorced   __Widowed

6. **Number of children (under 18) living at home: __**

7. **Religious affiliation (mark one):**

__Agnostic   __Atheist   __Buddhist   __Christian   __Hindu   __Jewish

__Muslim   __Other (please specify):

8. **How often do you attend church/temple/mosque or religious meetings (mark one)?**

__More than once a week   __Once a week   __A few times a month

__A few times a year   __Once a year or less   __Never

9. **Household/Individual Income Per Year (mark one):**

__Less than $15,000   __$16,000-30,000   __$31,000-60,000

__$61,000-90,000   __$91,000+

10. **How many years have you been involved in current line of work? __**

11. **If employed, how many hours do you spend doing your job (mark one)?**

__Part-time   __Full-time   __Full time and often work overtime hours

12. **Are you currently engaged in paid employment? __Yes or __No**
__Part-time or __Full-time (check one)

What is your position? _____

13. **Are you a full-time homemaker? __Yes or __No**

APPENDIX D

The Calling Questionnaire

The Calling Questionnaire

Please indicate your level of agreement with each statement.

1. My work makes me a better person. (W)

   1   2   3   4   5   6   7

Strongly Agree   Neutral   Strongly Disagree

2. It is very important that I help care or provide for the members of my family. (F)

   1   2   3   4   5   6   7

Strongly Agree   Neutral   Strongly Disagree

3. Caring for my family is the primary way I serve God. (F)

   1   2   3   4   5   6   7

Strongly Agree   Neutral   Strongly Disagree

4. I feel obligated to try to make the world a better place. (S)

   1   2   3   4   5   6   7

Strongly Agree   Neutral   Strongly Disagree

5. I have a responsibility to use my gifts and talents in my work. (W)

   1   2   3   4   5   6   7

Strongly Agree   Neutral   Strongly Disagree

6. God has specifically equipped me to serve my family. (F)

   1   2   3   4   5   6   7

Strongly Agree   Neutral   Strongly Disagree

7. I believe that I would be outside of God's will if I were not pursuing my current occupation. (W)

   1   2   3   4   5   6   7

Strongly Agree   Neutral   Strongly Disagree

8. I spend much of my time trying to benefit my family in some way. (F)

   1   2   3   4   5   6   7

Strongly Agree   Neutral   Strongly Disagree

9. I find little pleasure in serving others. (S)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

10. The idea of family has not meant as much to me as it seems to mean to other people. (F)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

11. Making time for others, even when it is inconvenient, pleases God. (S)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

12. It's hard to imagine working at a job that wasn't directly fulfilling what I felt was my purpose in life. (W)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

13. I am very close to my family. (F)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

14. Serving others is more important than financial gain. (S)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

15. God has given me specific abilities that enable me to do my work effectively. (W)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

16. It is important that my work be related to my calling. (W)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

17. Pleasing God in my family relationships is very important to me. (F)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

18. It is important to be a guiding light to the people I am around. (S)

    1   2   3   4   5   6   7

Strongly Agree   Neutral   Strongly Disagree

19. Working is just a way to pay the bills. (W)

    1   2   3   4   5   6   7

Strongly Agree   Neutral   Strongly Disagree

20. I am passionate about my work. (W)

    1   2   3   4   5   6   7

Strongly Agree   Neutral   Strongly Disagree

21. My role in my family is important to my identity. (F)

    1   2   3   4   5   6   7

Strongly Agree   Neutral   Strongly Disagree

22. It is important that I use my time and/or money to benefit others. (S)

  1   2   3   4   5   6   7

Strongly Agree   Neutral   Strongly Disagree

23. It is important that through my work I am serving others. (W)

    1   2   3   4   5   6   7

Strongly Agree   Neutral   Strongly Disagree

24. I believe my work is useful to serving a higher purpose. (W)

  1   2   3   4   5   6   7

Strongly Agree   Neutral   Strongly Disagree

25. God's purpose for me in my family is clear to me. (F)

  1   2   3   4   5   6   7

Strongly Agree   Neutral   Strongly Disagree

26. The needs of my family come before my own. (F)

  1   2   3   4   5   6   7

Strongly Agree   Neutral   Strongly Disagree

27. I believe my work will ultimately be successful because I am called to it. (W)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

28. My first duty is toward my family. (F)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

29. I enjoy sharing meals with people other than my family. (S)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

30. I enjoy brightening up people's day by talking to them. (S)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

31. I believe I have been called by God to a specific kind of work. (W)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

32. Social events are opportunities to serve others. (S)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

33. Encouraging others can be a way of serving God. (S)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

34. God has given me specific abilities that enable me to do my work effectively. (W)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

35. Time with my family is the most rewarding of all. (F)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

36. I am rarely found giving my time or money to others when I receive nothing in return. (S)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

37. I find tremendous meaning in my work. (W)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

38. It is important that my work not interfere with the calling I have to my family. (F)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

39. Of all the things I do, caring for my family is the most important. (F)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

40. God doesn't really care how we spend our time. (S)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

41. I am called to serve my family in a particular way. (F)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

42. I feel that it is my responsibility to use my gifts and abilities to help others. (S)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

43. My work is deeply tied to who I am. (W)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

44. I believe that my role in my family is a calling from God. (F)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

45. It is important to me that I do something that will benefit my community. (S)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

46. I think that it is important that people work together if they are serious about making positive changes in the world. (S)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

47. The greatest meaning in my life comes through my family. (F)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

48. I believe that God has called me specifically to serve others. (S)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

49. Helping people less fortunate than me is an obligation. (S)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

50. I believe that a person's job is one of the best instruments for bringing about change in the world. (W)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

51. I have a special role in my family. (F)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

52. Your work should reflect the kind of person you are. (W)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

53. God gives different gifts to people to serve society in different ways. (S)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

54. I believe my abilities are gifts intended for the purpose of serving others. (S)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

55. My work is a way of serving God. (W)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

56. I find great fulfillment in providing a helping hand to others. (S)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

57. I fulfill my calling by engaging in relationships with my friends. (S)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

58. I am called to be a friend to others. (S)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

59. I fulfill my calling through my work. (W)

1	2	3	4	5	6	7
Strongly Agree			Neutral			Strongly Disagree

APPENDIX E

Civic Responsibility Survey

Civic Responsibility Survey

*Please indicate how strongly you disagree or agree with each statement.
Circle the number that best describes your response (1 = strongly disagree, 2 = disagree, 3 = slightly disagree, 4 = slightly agree, 5 = agree, 6 = strongly agree).*

	SD					SA
1. I have a strong personal attachment to a particular community.	1	2	3	4	5	6
2. I often discuss and think about how political, social, local, or national issues affect the community.	1	2	3	4	5	6
3. I participate in political or social causes in order to improve the community.	1	2	3	4	5	6
4. It is my responsibility to help improve the community.	1	2	3	4	5	6
5. I benefit emotionally from contributing to the community, even if it is hard and challenging work.	1	2	3	4	5	6
6. I am aware of the important needs in the community.	1	2	3	4	5	6
7. I feel a personal obligation to contribute in some way to the community.	1	2	3	4	5	6
8. I am aware of what can be done to meet the important needs in the community.	1	2	3	4	5	6
9. Providing service to the community is something I prefer to let others do.	1	2	3	4	5	6
10. I have a lot of personal contact with people in the community.	1	2	3	4	5	6
11. Helping other people is something that I am personally responsible for.	1	2	3	4	5	6
12. I feel I have the power to make a difference in the community.	1	2	3	4	5	6
13. I often try to act on solutions that address political, social, local or national problems in the community.	1	2	3	4	5	6

	SD					SA
14. It is easy for me to put aside my self-interest in favor of a greater good.	1	2	3	4	5	6
15. I participate in activities that help to improve the community, even if I am new to them.	1	2	3	4	5	6
16. I try to encourage others to participate in community service.	1	2	3	4	5	6
17. Becoming involved in political or social issues is a good way to improve the community.	1	2	3	4	5	6
18. I believe that I can personally make a difference in the community.	1	2	3	4	5	6
19. I believe that I can have enough influence to impact community decisions.	1	2	3	4	5	6
20. I am or plan to become actively involved in issues that positively affect the community.	1	2	3	4	5	6
21. Being concerned about state or local issues is an important responsibility for everybody.	1	2	3	4	5	6
22. Being actively involved in community issues is everyone's responsibility, including mine.	1	2	3	4	5	6
23. I try to find time or a way to make a positive difference in the community.	1	2	3	4	5	6
24. I understand how political and social policies or issues affect members in the community.	1	2	3	4	5	6

APPENDIX F

Overall Job Satisfaction

Overall Job Satisfaction

For each statement, circle the response that best describes your level of agreement with the statement. If you have not been employed within the last 12 months, please disregard this set of questions. Otherwise, please answer these questions on the basis of your most recent employment.

SA = Strongly Agree
A = Agree
U = Undecided
D = Disagree
SD = Strongly Disagree

---

1. I am often bored with my job.	SA	A	U	D	SD
2. I feel fairly well satisfied with my present job.	SA	A	U	D	SD
3. I am satisfied with my job for the time being.	SA	A	U	D	SD
4. Most days I am enthusiastic about my work.	SA	A	U	D	SD
5. I like my job better than the average worker does.	SA	A	U	D	SD
6. I find real enjoyment in my work.	SA	A	U	D	SD

Appendix E

Satisfaction with Sacrifice

Satisfaction with Sacrifice

Directions: Please circle the number that most closely reflects the extent to which you agree with each statement. Keep in mind there is no right or wrong answer.

strongly disagree	moderately disagree	mildly disagree	mildly agree	moderately agree	strongly agree
1	2	3	4	5	6

1. It can be personally fulfilling to give up something for my family.
strongly disagree   1   2   3   4   5   6   strongly agree

2. I do not get much fulfillment out of sacrificing for my family.
strongly disagree   1   2   3   4   5   6   strongly agree

3. I get satisfaction out of doing things for my family, even if it means I miss out on something I want for myself.
strongly disagree   1   2   3   4   5   6   strongly agree

4. I am not the kind of person that finds satisfaction in putting aside my interests for the sake of my relationship with my family.
strongly disagree   1   2   3   4   5   6   strongly agree

5. It makes me feel good to sacrifice for my family.
strongly disagree   1   2   3   4   5   6   strongly agree

6. Giving something up for my family is frequently not worth the trouble.
strongly disagree   1   2   3   4   5   6   strongly agree

APPENDIX F

Balanced Inventory of Desirable Responding

Balanced Inventory of Desirable Responding

Using the scale below each statement as a guide, please circle the number that most accurately describes you.

1. My first impressions of people usually turn out to be right.

   1   2   3   4   5   6   7
   Not   Somewhat   Very
   True   True   True

2. It would be hard for me to break any of my bad habits.

   1   2   3   4   5   6   7
   Not   Somewhat   Very
   True   True   True

3. I don't care to know what other people really think of me.

   1   2   3   4   5   6   7
   Not   Somewhat   Very
   True   True   True

4. I have not always been honest with myself.

   1   2   3   4   5   6   7
   Not   Somewhat   Very
   True   True   True

5. I always know why I like things.

   1   2   3   4   5   6   7
   Not   Somewhat   Very
   True   True   True

6. When my emotions are aroused, it biases my thinking.

   1   2   3   4   5   6   7
   Not   Somewhat   Very
   True   True   True

7. Once I've made up my mind, other people can seldom change my opinion.

   1   2   3   4   5   6   7
   Not   Somewhat   Very
   True   True   True

8. I am not a safe driver when I exceed the speed limit.

   1   2   3   4   5   6   7
   Not   Somewhat   Very
   True   True   True

9. I am fully in control of my own fate.

       1   2   3   4   5   6   7
    Not   Somewhat   Very
    True   True   True

10. It's hard for me to shut off a disturbing thought.

       1   2   3   4   5   6   7
    Not   Somewhat   Very
    True   True   True

11. I never regret my decisions.

       1   2   3   4   5   6   7
    Not   Somewhat   Very
    True   True   True

12. I sometimes lose out on things because I can't make up my mind soon enough.

       1   2   3   4   5   6   7
    Not   Somewhat   Very
    True   True   True

13. The reason I vote is because my vote can make a difference.

       1   2   3   4   5   6   7
    Not   Somewhat   Very
    True   True   True

14. My parents were not always fair when they punished me.

       1   2   3   4   5   6   7
    Not   Somewhat   Very
    True   True   True

15. I am a completely rational person.

       1   2   3   4   5   6   7
    Not   Somewhat   Very
    True   True   True

16. I rarely appreciate criticism.

       1   2   3   4   5   6   7
    Not   Somewhat   Very
    True   True   True

17. I am very confident of my judgments.

       1   2   3   4   5   6   7
    Not   Somewhat   Very
    True   True   True

18. I have sometimes doubted my ability as a lover.

      1   2   3   4   5   6   7

    Not   Somewhat   Very

    True   True   True

19. It's all right with me if some people happen to dislike me.

      1   2   3   4   5   6   7

    Not   Somewhat   Very

    True   True   True

20. I don't always know the reasons why I do the things I do.

      1   2   3   4   5   6   7

    Not   Somewhat   Very

    True   True   True

21. I sometimes tell lies if I have to.

      1   2   3   4   5   6   7

    Not   Somewhat   Very

    True   True   True

22. I never cover up my mistakes.

      1   2   3   4   5   6   7

    Not   Somewhat   Very

    True   True   True

23. There have been occasions when I have taken advantage of someone.

      1   2   3   4   5   6   7

    Not   Somewhat   Very

    True   True   True

24. I never swear.

      1   2   3   4   5   6   7

    Not   Somewhat   Very

    True   True   True

25. I sometimes try to get even rather than forgive and forget.

      1   2   3   4   5   6   7

    Not   Somewhat   Very

    True   True   True

26. I always obey laws, even if I'm unlikely to get caught.

      1   2   3   4   5   6   7

    Not   Somewhat   Very

    True   True   True

27. I have said something bad about a friend behind his or her back.

      1   2   3   4   5   6   7

  Not   Somewhat   Very

  True   True   True

28. When I hear people talking privately, I avoid listening.

      1   2   3   4   5   6   7

  Not   Somewhat   Very

  True   True   True

29. I have received too much change from a salesperson without telling him or her.

      1   2   3   4   5   6   7

  Not   Somewhat   Very

  True   True   True

30. I always declare everything at customs.

      1   2   3   4   5   6   7

  Not   Somewhat   Very

  True   True   True

31. When I was younger I sometimes stole things.

      1   2   3   4   5   6   7

  Not   Somewhat   Very

  True   True   True

32. I have never dropped litter on the street.

      1   2   3   4   5   6   7

  Not   Somewhat   Very

  True   True   True

33. I sometimes drive faster than the speed limit.

      1   2   3   4   5   6   7

  Not   Somewhat   Very

  True   True   True

34. I never read sexy books or magazines.

      1   2   3   4   5   6   7

  Not   Somewhat   Very

  True   True   True

35. I have done things that I don't tell other people about.

      1   2   3   4   5   6   7

  Not   Somewhat   Very

  True   True   True

36. I never take things that don't belong to me.
          1   2   3   4   5   6   7
          Not   Somewhat   Very
          True   True   True

37. I have taken sick leave from work or school even through I wasn't really sick.
          1   2   3   4   5   6   7
          Not   Somewhat   Very
          True   True   True

38. I have never damaged a library book or store merchandise without reporting it.
          1   2   3   4   5   6   7
          Not   Somewhat   Very
          True   True   True

39. I have some pretty awful habits.
          1   2   3   4   5   6   7
          Not   Somewhat   Very
          True   True   True

40. I don't gossip about other people's business.
          1   2   3   4   5   6   7
          Not   Somewhat   Very
          True   True   True