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The Value of Mentoring in Living Out Your Calling

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Approval of the Dissertation Committee

This dissertation has been duly read, reviewed, and critique by the Committee listed below, which hereby approves the manuscript of Megan Benzing as fulfilling the scope and quality requirements for meriting the degree of Doctor of Philosophy in Psychology.

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Abstract

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The COVID-19 pandemic has altered the way people think about the role that their job plays in their life. There is a greater desire for purposeful work and engaging in a role that positively impacts society, or more simply, to perceive and live a calling. One perceives a calling when they know the occupation that they were destined for or that fits with their values, where their strengths and passions are leveraged, and the job is prosocial in nature. However, perceiving this calling is only a piece of it, as one needs to work in a role where they actively live their calling. Those who solely perceive, but do not live their calling are vulnerable to detrimental psychological and physical consequences. Study 1 of this dissertation used latent profile analysis to determine distinct profiles of participants with varying levels of perceiving a calling and living a calling. With a sample of 498 adults recruited through Prolific, a four-profile solution emerged with the following profiles: “Enacted Calling” (high perceiving a calling, high living a calling), “Average Calling” (average perceiving a calling, average living a calling), “Unanswered Calling” (high perceiving a calling, low living a calling), and “Absent Calling” (low perceiving a calling, low living a calling). Two resources were examined as predictors of group membership: calling motivation to proactively seek a state of lived calling and work volition in terms of perceived agency over occupational choices despite potential barriers. The results revealed that the greater the extent to which participants had calling motivation and work

volition, the more likely they were to be classified into the “Enacted Calling” group. Results also revealed that participants with lower work volition were more likely to be classified into the “Unanswered Calling” group. These results suggest that individuals who have both high calling motivation and high work volition are more likely to find themselves in a state of living out their calling, which is aligned with many positive outcomes. Results also suggest that individuals who suffer from not living out their calling (i.e., having an unanswered calling) perceive low agency over their occupational choices. Study 2 of this dissertation used path analysis to test the impact of two types of mentoring support (psychosocial and instrumental) on the calling experience, with a sample of 292 participants from the same sample as Study 1 who responded to all four surveys of the study over eight weeks. Results revealed that psychosocial support positively impacted living a calling and instrumental support positively impacted work volition, which in turn predicted living a calling. Calling motivation was also found to be a predictor of living a calling. These results further demonstrate the key impact that calling motivation and work volition have on living a calling, and adds the dimension that mentors can be leveraged as a relational tool to further protégés on their pathway to reaching a state of enacted calling. Study 3 of the dissertation involved an exploratory analysis of the mentoring relationships involved in Study 2. The 292 protégés reported the details of their mentoring relationship and how similar they were to their mentor on several characteristics. Results revealed that there was an impact of formality, ethnicity similarity, deep-level similarity (e.g., values, beliefs), and industry similarity on protégés who received psychosocial and instrumental support. These results inform practical considerations a protégé may take in seeking a mentor to help them live out their calling.

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Chapter 1: Introduction

The COVID-19 pandemic spurred what Anthony Klotz coined "The Great Resignation" (Cohen, 2021), where employees around the globe are leaving their jobs in search for something bigger, better, or just different. It's not just a battle for better compensation or benefits, however, as more individuals are rethinking the place that work has in their life. A study of over three thousand employees showed that over half agreed that the pandemic made them question the purpose of their day-to-day job and made them want to contribute more to society (Wiles, 2022). What these employees are describing is the search for a calling, or a feeling of fit or destiny that one is in a role that not only utilizes one's gifts and passions but does so in service of a cause or purpose greater than the self (Thompson & Bunderson, 2019).

The idea of work as a calling is not new and can be traced back to the Protestant Reformation in Christian Europe where it was claimed that every person had a duty to discover and fulfill their calling in the service of a higher power. The conceptualization of calling has since been modernized and does not necessarily need to be connected to a religious obligation, with more emphasis now being placed on aligning passion with a prosocial goal. With recent increases in research on calling, there has been a general evolution of calling to include three main stages, the search for calling, the presence of calling, and living a calling (Duffy et al., 2012a). Living a calling is the manifestation of one's calling in daily work activities, where the job tasks and the calling align, and the calling is enacted. As this stage of calling developed, it was conceptualized that living a calling may be a prerequisite to reaping positive work and life outcomes (Duffy et al., 2018a).

Initial attempts to test this construct categorized study participants into groups of answered calling, unanswered calling, and no calling and compared outcomes, finding that those

with an answered calling (working in an occupation aligned with their calling) had higher levels of work engagement, job involvement, career commitment, physical and psychological health, and domain-specific satisfaction, and less withdrawal intentions than those in the unanswered calling group (those with a calling that are not currently pursuing it; Gazica & Spector, 2015).

More recently, Duffy and colleagues' (2018a) Work as a Calling Theory states that it is not enough to just perceive a calling, but one also has to live it by enacting the calling through daily work behaviors. Research indicates that the relationship between perceiving a calling and its positive outcomes (e.g., work meaning, job satisfaction, work engagement) are fully mediated by living a calling (e.g., Afsar et al., 2019; Ehrhardt & Ensher, 2020). While there are approximately 41-43% of US adults who perceive a calling, only 29% of US adults are actively living a calling, indicating that 12-14% of US adults have identified their calling but are not living their calling (White et al., 2021). Therefore, we need a clearer understanding of what elements can support or hinder an individual striving to work in an occupation that is aligned with their perceived calling.

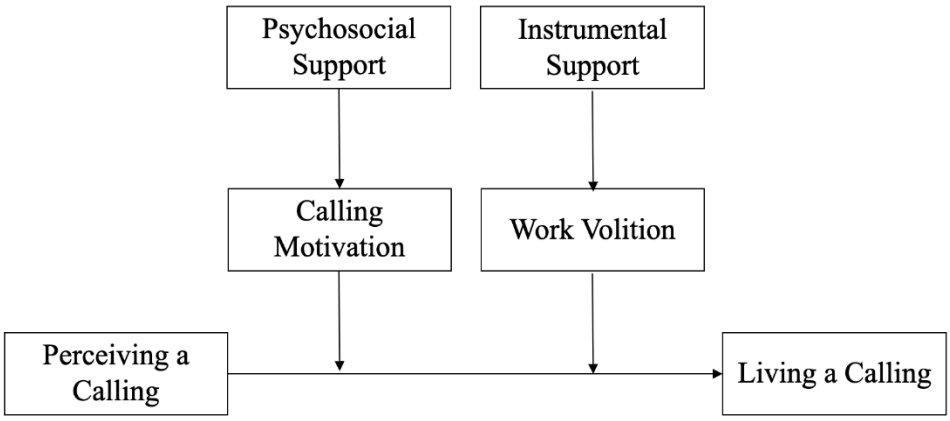
It is not always easy to live out a calling, as lack of resources can prevent the desired enactment. Internal resources (i.e., personal characteristics valued by an individual; Hobfoll, 1989) that amplify one's ability to go from simply perceiving a calling to living it are motivation to pursue a calling (henceforth called calling motivation) and work volition (Duffy et al., 2012c; Duffy et al., 2017). Calling motivation refers to the willingness one has to exert effort toward a state of living a calling. Work volition refers to the freedom/agency of choosing a job, despite barriers and constraints. The purpose of this dissertation is to further understand whether these resources (i.e., calling motivation and work volition) can predict what state of calling someone is in (e.g., enacted calling, unanswered calling) and to shed light on the intervening elements that

can increase these resources to support individuals on their path from solely perceiving a calling to fully living it.

To drive forward our knowledge of how to avoid entering a state of not living a calling (i.e., unanswered calling), I proposed leveraging mentoring as a valuable instrument to facilitate the process from perception of calling to living a calling. Traditional mentoring refers to a dyadic relationship between two individuals, typically consisting of a more experienced individual with a less experienced individual, where mentoring support is exchanged (Kram & Isabella, 1985). A more modern view of mentoring views it from a developmental network perspective, where protégés can have multiple mentoring relationships and the exchange of support is more mutual and reciprocal (Higgins & Kram, 2001). In a more traditional or modern relationship, mentors can help protégés enact their calling by providing two types of support: psychosocial and instrumental (Eby & Robertson, 2020). Psychosocial support involves mentor behaviors that enhance feelings of competence and protégé development, while instrumental support involves mentor behaviors that facilitate the removal of barriers and constraints that hinder protégé goal attainment. I proposed that through psychosocial support behaviors such as role modeling, mentors can increase protégé's calling motivation, and through instrumental support such as sponsorship, mentors can increase protégé's work volition (see Figure 1).

Figure 1

Theoretical Model of the Impact of Mentoring Support on Critical Moderators to the Path from Perceiving a Calling to Living a Calling



In the following sections, I begin with a review of the calling field as it stands today and illustrate through the first study how the resources of calling motivation and work volition can predict a state of enacted calling. Then, I explain the mechanisms involved in mentoring, focusing on social cognitive theory (Bandura, 1986) and mentor role theory (Kram, 1985), and connect them to the cultivation of resources for individuals attempting to live out their calling. I demonstrate how receiving psychosocial and instrumental support from a mentor can positively impact protégé's levels of living their calling. Then, I explore the mentoring relationship itself to see whether characteristics of the relationship impact protégés' perceived psychosocial and instrumental support. Finally, I integrate the results of all three studies to further our knowledge of predictors of a state of living one's calling and emphasize how to leverage these findings in the aim of furthering meaningful work.

Chapter 2: Study 1

Work as a Calling as the Ideal State

Calling

Perceiving a calling is common, with 41-43% of a representative sample of US adults responding favorably when asked if they perceived a calling (White et al., 2021). Calling has traditionally been conceptualized in two distinct ways: neoclassical and modern. The neoclassical view has deep religious roots and emphasizes duty and destiny, in the pursuit of glorifying God, and that perceiving a calling can stem from experiences of special significance of spirituality (Dik & Duffy, 2009). This concept was secularized by Weber (1930) when he argued that a calling can be accessible to all performing modern work. The modern view places the individual front and center, focusing on self-expression and self-fulfillment. Rather than being driven by duty, a modern calling is driven by one's passions, strengths, and interests and perceiving a calling is driven by engaging in introspection, reflection, and relational activities (Hall & Chandler, 2005). A recent meta-analysis by Dobrow and colleagues (2022) reclassified these two types of calling as internally focused calling (i.e., modern) and externally focused calling (i.e., neoclassical). They found that both types of calling shared considerable convergence in the work and life outcomes that they predicted, with the main divergence being that internally focused callings were more strongly related to hedonic outcomes at work and that externally focused callings were more strongly related to eudaimonic outcomes in both work and life. For the purposes of this dissertation, the integrated definition of calling by Thompson and Bunderson (2019) will be leveraged, as both conceptualizations of calling are important for positive work and life outcomes. Therefore, calling represents a feeling of fit or destiny that one is in a role that

not only utilizes one's gifts and passions, but does so in service of a cause or purpose greater than the self (Thompson & Bunderson, 2019).

Much of the early research on the concept of calling at work tested the outcomes of solely perceiving a calling (e.g., Bunderson & Thompson, 2009; Duffy et al., 2011). Thompson and Bunderson (2019) summarized its attitudinal outcomes as satisfaction, attachment, efficacy, occupational clarity, meaning, and lack of withdrawal. They also summarized four extra-attitudinal outcomes as career choices, health and wellbeing, behaviors or behavioral intentions, and career outcomes. Dobrow and colleagues' (2022) meta-analysis found that calling predicts both work-domain and life-domain outcomes. They found that in the work-domain, calling is positively associated with perceiving meaningfulness of work, work engagement, work involvement, job satisfaction, domain satisfaction, career self-efficacy, and decision making. They also found that in the life-domain, calling is positively associated with both psychological and subjective wellbeing and negatively associated with strain. When not aggregating calling studies, research has demonstrated that living a calling, and not just the mere presence of calling, is the actual predictor of these positive outcomes, with many studies demonstrating living a calling as a full mediator between presence of calling and desirable outcomes (e.g., Ehrhardt & Ensher, 2020). This research is based on Work as a Calling Theory (Duffy et al., 2018a), which posits living a calling as a necessary step in reaping the benefits of perceiving a calling, as well as initial research on the detriments of having an unanswered calling by Gazica (2014), which similarly occurs when one knows their calling but is not currently pursuing it. This research will be further discussed below.

In Work as a Calling Theory, Duffy and colleagues (2018a) proposed a holistic theoretical model that attempted to convey the entire process that occurs from the initial

perception of a calling to individual and organizational outcomes. A central contribution of this theory is the positioning of living a calling as the desired mechanism to achieve as a condition for an individual to experience the positive outcomes associated with perceiving a calling (e.g., job satisfaction). This distinction is important as it shed light on the fact that the experience of living a calling is never guaranteed, and further suggested that living a calling is a "key gateway" (Duffy et al., 2018a, p. 430) before positive effects of perceiving a calling can be obtained.

Living a Calling

Living a calling involves the alignment of daily work tasks with the perceived calling, where one is enacting behaviors that exemplify their destiny or fit to do the specific type of work. Empirical evidence supports the distinction between perceiving a calling and living a calling, with only moderate correlations between these variables, most falling between .45 and .55 (Afsar et al., 2019; Duffy et al., 2012b; Duffy & Autin, 2013; Duffy et al., 2022). Work as a Calling Theory posed that the main moderators that could influence the relationship between perceiving and living a calling to be calling motivation, job crafting, and organizational support. (Duffy et al., 2018a). Once determined to be the mediating step between perceiving a calling and positive outcomes, multiple studies have tested the impact of living a calling, such as intent to stay in an organization (Presbitero & Teng-Calleja, 2020) and psychological capital (Shin et al., 2021), along with reduced cynicism and increased OCBs (Mauno et al., 2022). However, research suggests that only 29% of US adults are actively living their calling (White et al., 2021), which is concerning, as individuals with a calling who are not living it have increased feelings of stress and regret (Berg et al., 2010), which are precursors to negative states such as burnout (Maslach et al., 2001; Melamed et al., 2006).

Duffy and colleagues (2022) used latent profile analysis (LPA) to assess the job and life satisfaction of groups of individuals with different configurations of living and perceiving a calling. LPA is a categorical laten variable modeling approach that identifies latent subpopulations within a population based on a certain set of variables (Spurk et al., 2020). A benefit to LPA is that participants are classified into groups based on membership probabilities estimated directly from the model. In Duffy et al. (2022), group membership was determined by different patterns of perceiving a calling and living a calling among respondents. Four groups emerged: enacted calling (high perceiving calling, high living calling), average calling (average perceiving calling, average living calling), unanswered calling (high perceiving calling, low living calling), and absent calling (low perceiving calling, low living calling). They found that individuals with enacted calling experienced significantly greater job and life satisfaction compared to all other groups, while those who had an unanswered calling had significantly worse job satisfaction than all other groups (including those with no calling at all). This evidence further emphasized the importance of living out a perceived calling.

In this study, a confirmatory latent profile analysis was conducted to assess whether the group membership found in Duffy et al. (2022) can be replicated.

H1: Four distinct profiles will emerge from the data: "Enacted Calling" (high perceiving a calling, high living a calling), "Average Calling" (average perceiving a calling, average living a calling), "Unanswered Calling" (high perceiving a calling, low living a calling), and "Absent Calling" (low perceiving a calling, low living a calling).

Predictors of Reaching a State of Enacted Calling

Within Work as a Calling Theory (Duffy et al., 2018a), several constructs were proposed to impact the pathway from perceiving a calling to living a calling, including various job

attitudes and workplace experiences acting as partial mediators between perceiving and living a calling and moderators amplifying the relationship. Two of these constructs are individual resources that an individual can cultivate that should support the pathway from perceiving a calling and living it and predict whether one is in a state of enacted calling: calling motivation and work volition.

Calling Motivation

Calling motivation refers to the motivation one has to proactively seek a state of lived calling, such as an individual seeking job experiences that are aligned with their calling. Those who are motivated to pursue their calling are more likely to experience living a calling (Duffy et al., 2017), due to these individuals' willingness to exert effort toward reaching this goal.

Being motivated to pursue a goal can increase the chances of obtaining that goal (Deci & Ryan, 2000), as one will maximize the resources they put forth toward achieving that goal. To reach a state of living a calling, one must be persistent toward achieving that state where their daily job tasks are aligned with their calling. This motivation acts as a resource for the individual in pursuit, as it drives toward the likelihood that one will eventually find themselves living their calling, as opposed to remaining in a state of unanswered calling.

Work Volition

Work volition refers to the perceived agency over occupational choices despite barriers (Duffy et al., 2012c), such as an individual feeling they can enter their desired career field. This differs from work autonomy, as work autonomy represents freedom of choice within a specific job while work volition represents freedom of choosing specific jobs (Duffy et al., 2018b). Work volition (as defined by Duffy et al., 2012c) consists of volition, financial constraints, and structural constraints, and therefore considers the external barriers that may be faced by

individuals seeking to live their calling, in addition to encompassing the attitude that one has control over their job choices. A recent study by Song & Lee (2023) examined the two external barriers within the work volition conceptualization by Duffy et al. (2021c) and found that both economic constraints and marginalization predicted reduced work volition in Korean university students.

These external barriers (e.g., financial and structural constraints) are typically systemic and can impact vocational privilege (i.e., the ability and opportunity to choose a job aligned with their calling; Duffy et al., 2018a). Financial constraints can involve limited economic resources that can facilitate achievement, career development, and/or occupational attainment (Duffy et al., 2016). Individuals who have restricted choice over their occupation due to economic need must often accept work that is not aligned with their calling (Duffy et al., 2018a). This constraint is pervasive throughout the many stages of life and can start in adolescence. Youths who are from low-income households are more likely to face opportunity gaps, lower education attainment, and not accrue career assets early (Gowdy et al., 2022; Gowdy, 2020), which can begin a cycle of inequity. Duffy and Autin (2013) found that higher yearly incomes and greater educational attainment predicted higher levels of living a calling, whereas there was no significant difference for levels of perceiving a calling. A subsequent study by Duffy and colleagues (2017) found that income can be a moderator between perceiving a calling and living a calling, and a qualitative study by Ahn and colleagues (2017) found that individuals who made a career change to live their calling had to sacrifice financial benefits in their pursuit.

Structural constraints can include forces outside of one's control, such as workplace marginalization. Marginalization refers to the regulation of people to a less powerful societal position based on social class, race, ethnicity, and/or gender (Duffy et al., 2016) and creates

barriers that constrain opportunities around the world. Two studies found that individuals with lower social class standing are significantly less likely to live out their calling, but there is no difference between classes for simply perceiving a calling (Duffy & Autin, 2013; Duffy & Dik, 2013). Working adults from these higher social status groups have an increased sense of choice in their career decision making over time (Duffy et al., 2018a) and individuals with unanswered callings identify with lower social class groups more often than those with lived and average callings (Duffy et al., 2022), showing the long-term effects of marginalization on striving toward an occupation to live one's calling. Within undergraduate students, institutional classism (i.e., systemic processes that exclude students without economic resources) was found to decrease students' work volition (Allan et al., 2023), which is detrimental as in this longitudinal study, work volition was found to positively impact both academic satisfaction and life satisfaction. Individuals from marginalized groups will inherently face a steeper climb to achieve a lived calling state, as they must navigate their career with additional burdens not experienced by all.

Within recent research, work volition has been demonstrated as an outcome of perceiving a calling (Ahn et al., 2021), an antecedent to living a calling over time (Duffy et al., 2018b), and a mediator between perception and living (Duffy & Autin, 2013). One study explored work volition as a moderator between perceiving a calling and living a calling (using the Work Volition Scale encompassing volition, financial constraints, and structural constraints; Duffy et al., 2012c) and found insignificant differences between a default model and the moderation model (p = .43; Duffy et al., 2017), however the authors note that their findings are limited by a cross-sectional design and a limited sample biased from restriction to range (i.e., majority white, female, and college educated). The more recent research indicates that if an individual does not feel any control over their career or their role, they are less likely to live their calling (Duffy et

al., 2018b), and the study by Duffy and colleagues in 2017 did find a moderately strong correlation between work volition and living a calling.

This study leveraged latent profile analysis (LPA) to empirically test for calling motivation and work volition as predictors (or LPA indicators) of group membership. Based on the notion that having more calling motivation and work volition should support someone on the pathway from perceiving a calling to living a calling, I hypothesized that having high values of each of these resources should be aligned with individuals who are living out their calling, and having low values of these resources should be aligned with individuals suffering from unanswered calling.

H2: Compared to the "Average Calling", "Absent Calling, and "Unanswered Calling" groups, participants in the "Enacted Calling" group will have greater calling motivation.

H3: Compared to the "Absent Calling" and "Unanswered Calling" group, participants in the "Average Calling" group will have greater calling motivation.

H4: Compared to the "Average Calling", "Absent Calling", and "Unanswered Calling" group, participants in the "Enacted Calling" group will have greater work volition.

H5: Compared to the "Unanswered Calling" group, participants in the "Average Calling" and "Absent Calling" group will have greater work volition.

Study 1 Methods

Study 1 Design

This was a time lagged quantitative study over the course of 8 weeks where individuals with mentors self-reported on their calling perceptions and mentoring relationship. This sample supports both Study 1 and Study 2 of this dissertation.

Study 1 Participants

The present study recruited participants through Prolific, an online survey platform. Research has suggested that online panels are representative of the working population and provide the opportunity to sample for a variety of occupations, and that the data obtained are as reliable and valid as data obtained through traditional organizational samples (Porter et al., 2019; Walter et al., 2019). Participants were at least 18 years old and who reported having a mentor. This sample is the most appropriate for this research as having a mentor is pivotal to understanding the hypothesized relationships. Participants were compensated $0.20 for the screener survey which provided a definition of a mentor and asked them to report Y/N on whether they currently had at least one mentor. Participants who completed the Time 1 survey used in this study were compensated $4.

There was a final sample of 498 participants, which is aligned with the recommendation of 500 participants to conduct a latent profile analysis (Nylund et al., 2007). Participants ranged from age 18 to 62 (M = 28.50, SD = 8.23). The sample was global and participant location can be found in Table 1. The education level of the participant is as follows: Less than a high school degree (n = 3, 0.6%), High school diploma or equivalent (n = 49, 9.8%), Some college but no degree (n = 91, 18.2%), Technical, Trade, or Vocational Certificate (n = 19, 3.8%), Associate Degree (n = 25, 5.0%), Bachelor's degree (n = 219, 43.9%), Graduate degree (n = 90, 18.0%), and Unknown (n = 3, 6.0%).

Table 1

Study 1 Location Breakdown

Country	*n*	%
Mexico	103	20.7%
Portugal	102	20.5%
Poland	53	10.6%
United Kingdom of Great Britain and Northern Ireland	40	8.0%
South Africa	33	6.6%
Countries with n < 5	27	5.4%
Canada	24	4.8%
Italy	21	4.2%
Chile	19	3.8%
Austria	16	3.2%
Spain	14	2.8%
United States of America	12	2.4%
Greece	10	2.0%
New Zealand	9	1.8%
Hungary	8	1.6%
Netherlands	6	1.2%

Participants predominately identified as men (*n* = 312, 62.5%), with 179 identifying as women (35.9%), six participants identifying as non-binary/third gender/gender non-conforming (1.2%), and two unknown (0.4%). Participants were predominantly White/Caucasian (*n* = 265, 53.1%), followed by Latino/Hispanic (*n* = 95, 19.0%), and African (*n* = 32, 6.4%). Fifty-five participants reported multiple ethnicities (11.0%). All other ethnicities were represented by less than 10 participants. Work industries can be found in Table 2 in the Appendix.

Study 1 Procedures

Participants recruited through Prolific were asked to self-report their level of agreement with 35 items regarding their perceptions and beliefs about their calling and resources. The data for Study 1 was collected at Time 1 only.

Study 1 Measures

Model Variables

Perceiving a Calling. The Presence subscale of the Brief Calling Scale (BCS; see Dik et al., 2012 for the validation of this scale) was utilized to assess the degree to which participants perceive their calling. This scale was chosen as it is only two items, which reduces the burden on participants, and has been shown to strongly correlate with the longer Calling Vocation Questionnaire (CVQ; Dik et al., 2012) where the presence subscale is 12 items. The Presence subscale items are "I have a calling to a particular kind of work" and "I have a good understanding of my calling as it applies to my career." Participants self-reported on a 5-point Likert scale ranging from 1 = "Not at all true of me" to 5 = "Totally true of me." Prior research indicates a strong reliability, with bivariate correlation of $r = .79$ (Duffy et al., 2017). In Study 1, the bivariate correlation was $r = .78$.

Living a Calling. The Living Calling Scale (LCS; see Duffy et al., 2012a for the validation of this scale) was utilized to assess whether participants are currently working in the career to which they feel called. This scale was chosen as it is currently the only utilized scale for living with a calling (Afsar et al., 2019; Duffy et al., 2012b; Duffy et al., 2019; Park et al., 2016). It consists of 6-items, including "I am currently engaging in activities that align with my calling" and "I am working in the job to which I feel called." Participants self- reported responses on a 7-point Likert scale ranging from 1 = "Strongly Disagree" to 7 = "Strongly Agree"; "Not applicable" will also be provided as an option and was coded as a 0 on the scale. Prior research indicates a strong internal reliability, with a Cronbach's alpha reliability estimate of .85 (Duffy et al., 2012a). In Study 1, the estimated internal consistency reliability of the scales scores was $\alpha = .96$.

Calling Motivation. Calling motivation was assessed with a scale developed by Duffy et al. (2015) that measures the degree to which participants feel motivated to pursue a calling in their career (see Duffy et al., 2015 for the validation of this scale). This scale is three items, including "It is important to pursue my career calling", "No matter how difficult, I will try to achieve my career calling", and "My career calling motivates my job search." Participants self-reported on a 7-point Likert scale ranging from 1 = "Strongly Disagree" to 7 = "Strongly Agree"; "Not applicable" will also be provided as an option and was coded as a 0 on the scale. Prior research indicates a strong internal reliability, with a Cronbach's alpha reliability estimate of .82 (Duffy et al., 2015). In Study 1, the estimated internal consistency reliability of the scales scores was $\alpha = .95$.

Work Volition. Work volition was assessed with the Work Volition Scale (WVS; see Duffy et al., 2012c for the validation of this scale). This scale was chosen as it is the only current scale to measure work volition within the calling field and captures not only volition, but external constraints as well. This scale consists of 14 items covering volition, financial constraints, and structural constraints. Example items include, "I feel able to change jobs if I want to" (volition), "Due to my financial situation, I need to take any job I can find" (financial constraints), and "I feel that outside forces have really limited my work and career options" (structural constraints)." Participants self- reported on a 7-point Likert scale ranging from 1 = "Strongly Disagree" to 7 = "Strongly Agree." Previous research indicates a strong internal reliability, with a Cronbach's alpha reliability estimate of .84 (Duffy et al., 2012c). In Study 1, the estimated internal consistency reliability of the scales scores was $\alpha = .87$.

Study 1 Results

I conducted a confirmatory latent profile analysis (LPA) to 1) assess whether I could replicate the group membership of a recent LPA study (Duffy et al., 2022) and 2) to test whether calling motivation (CM) and work volition (WV) were predictors of group membership. There were 13 missing data points in the dataset and missing data was determined to be missing completely at random. As the missing data accounted for 0.001% of the dataset, mean imputation was used. Variable composites were created by computing the mean of the items of each scale. All variables used in hypothesis testing were continuous. An initial inspection of the histograms suggested that the distribution for the living a calling and calling motivation scales may be nonnormal, however, further analysis into the kurtosis, skew, and standard deviation values of all variables suggested that the data is normally distributed (skew cutoff of < ±1, kurtosis cutoff of < ± 3). Outliers can bias the results of LPA and therefore, I checked for outliers using Mahalanobis distance (for having and living a calling) with a *p*-value of .001 used as a cutoff (Holtom et al., 2012). One outlier was detected. The final sample for analysis was 498. Means, standard deviations, alpha reliabilities, and correlations are presented in Table 2.

Table 2

Means, Standard Deviations, and Correlations Among Study 1 Variables

Variable	Mean	SD	1.	2.	3.	4.
1. Perceiving a calling	2.88	1.23	(.78)			
2. Living a calling	3.52	2.17	.67***	(.95)		
3. Calling motivation	4.59	2.44	.68***	.78***	(.96)	
4. Work volition	4.47	0.96	.05	.22***	.03	(.87)

Note: N = 498. Reliability coefficients are shown on the diagonal in parentheses.

* p < .05, ** p < .01, *** p < .001.

A stepwise process was taken to determine the number of latent profiles, where an LPA with two profiles is used to start and additional profiles are added successively (Nylund et al., 2007). The LPA was conducted based on standardized indicators of perceiving a living a calling to allow for clear interpretation of the results. In each step, recommended fit criteria was examined. A list of fit indices reviewed, and their recommended cutoffs can be found in Table 3 (Spurk et al., 2020).

Table 3

Latent Profile Analysis Fit Indices and Criteria to Determine Appropriate Profile Solution

Fit indicator	Criteria
AIC (Akaike information criterion)	Model with the lowest AIC value offers best fit
BIC (Bayesian information criterion)	Model with the lowest BIC value offers best fit
SABIC (Sample size-adjusted BIC)	Model with the lowest SABIC value offers best fit
BLRT (Bootstrapped likelihood ratio test)	Non-significant ($p < .05$) BLRT for model with k + 1 profiles indicates that model with k-profile solutions should be retained, as k + 1 model is not significantly better
Entropy	Model with the highest entropy value indicates a better profile solution (recommended minimum threshold of 0.80)

Hypothesis testing

LPA analysis was conducted using tidyLPA in R which leverages mclust for Gaussian Mixture Modeling (Rosenberg et al., 2018). Models were specified with equal estimated variances and covariances constrained to zero. Fit indices for solutions with two to eight profiles were examined. Profile solution creation stopped at eight due to the BLRT-value for the eight-profile solution being non-significant (all previous solutions were significant at the $p < .05$ level),

indicating that adding the eight profile did not improve upon the seven-profile solution. AIC and SABIC values continuously decreased until the seven-profile solution. BIC values decreased until the five-profile solution, in which the BIC value increased for this solution until decreasing again for the six- and seven- profile solutions. Entropy values remained above the recommended .80 cutoff until the five-profile solution, in which the Entropy value fell below .80 until increasing to above the cutoff again for the six- and seven-profile solutions.

This pattern of improved indices for the profile solutions up to the four-profile solution, with some indices indicating poorer fit for the five-profile solution, suggested that the four-profile solution may be the optimal solution. An inspection of the means of the indicators for the six- and seven-profile solutions provided no meaningful information in terms of theoretical profile discrimination. Adding additional profiles only seemed to split existing profiles in the four-profile solution into more complicated distinctions. For example, a profile with high perceiving a calling and high living a calling was further split into one profile with very high perceiving a calling and very high living a calling, and another profile with high perceiving a calling and high living a calling. Additionally, for the six- and seven-profile solutions, the proportion of the sample assigned to the smallest class was less than 5%. To retain parsimony, it is recommended to avoid non-informative splitting of profiles to improve clear description and interpretation of the data (Spurk et al., 2020). Therefore, a four-profile solution was selected.

Table 4

Fit Indices for Different Profile Solutions of Perceiving and Living a Calling

Profiles	LL	AIC	BIC	SABIC	BLRT(p)	Entropy
2	-1226.551	2467.102	2496.576	2474.357	0.010	0.855
3	-1187.916	2395.831	2437.937	2406.197	0.010	0.832
4	-1153.606	2333.213	2387.950	2346.688	0.010	0.843
5	-1147.026	2326.052	2393.422	2342.637	0.010	0.750
6	-1120.870	2279.741	2359.742	2299.435	0.010	0.820
7	-1108.134	2260.268	2352.902	2283.073	0.010	0.841
8	-1107.920	2265.839	2371.104	2291.753	0.584	0.789

Extracted Profiles

The first profile extracted represented around a quarter of the sample (n = 120, 24.1%) and showed average values of perceiving a calling and average values of living a calling. This is aligned with Duffy et al.'s (2022) group called "Average Calling" (see Table 5). The second profile extracted also represented around a quarter of the sample (n = 117, 23.5%) and showed low levels of perceiving a calling and low levels of living a calling. This is aligned with Duffy et al.'s (2022) group called "Absent Calling." The third profile represented that largest group (n = 218, 43.8%) and showed high levels of perceiving a calling and high levels of living a calling. This is aligned with Duffy et al.'s (2022) group called "Enacted Calling." The fourth profile represented the smallest group (n = 43, 8.6%) and showed high levels of perceiving a calling and low levels of living a calling. This is aligned with Duffy et al.'s (2022) group called

"Unanswered Calling." All four extracted profiles were characterized by the same indicators as those found in Duffy et al. (2022) and therefore Hypothesis 1 was supported (see Figure 2).

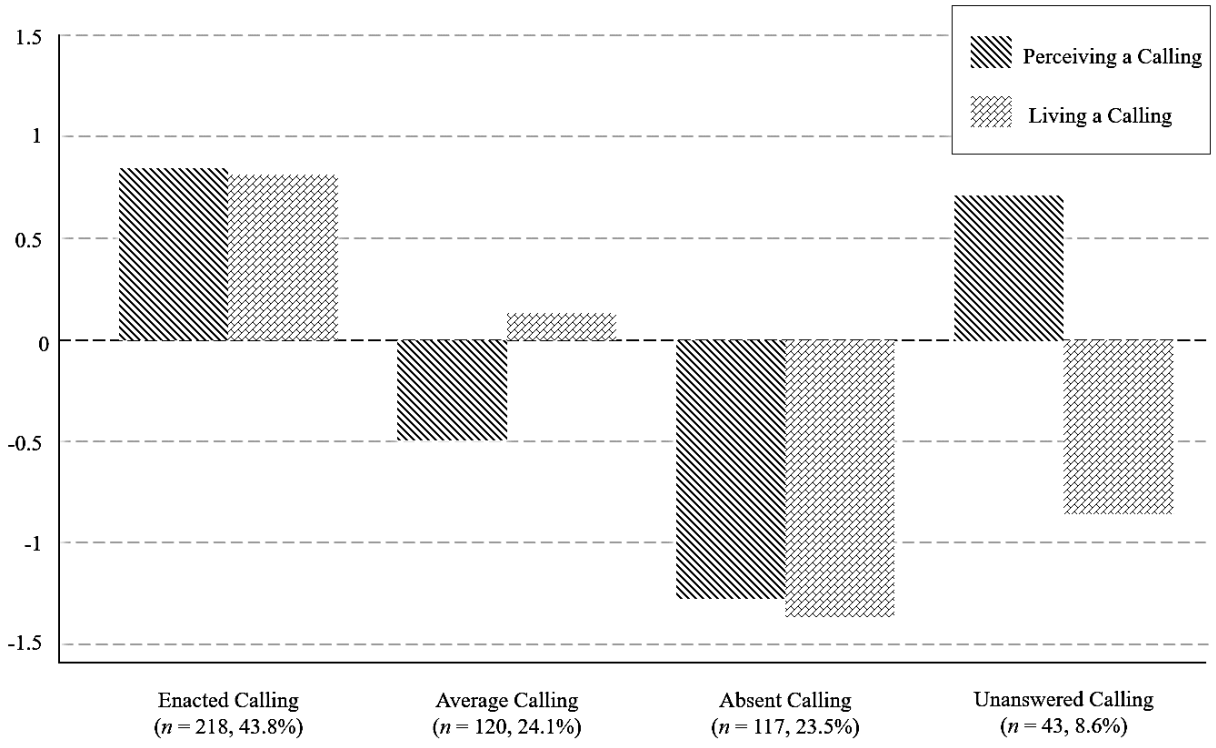
Table 5

Characteristics for the Four Latent Profiles

		Perceiving a Calling		Living a Calling	
Latent Profiles	*N* (%)	*M*	*SE*	*M*	*SE*
1. Average Calling	120 (24.1%)	2.19	0.53	3.87	0.99
2. Absent Calling	117 (23.5%)	1.32	0.49	0.53	0.83
3. Enacted Calling	218 (43.8%)	3.93	0.55	5.30	0.93
4. Unanswered Calling	43 (8.6%)	3.73	0.58	1.60	1.01

Figure 2

Standardized Means of The Indicators for The Four-Profile Solution



Predictors of Membership

After identifying the final profile solution, profile predictors (calling motivation and work volition) were tested to determine whether an increase in a predictor makes it more or less likely that a participant belongs to one group or another. Depending on the hypothesis being tested, the "Enacted Calling" group, the "Average Calling" group, or the "Unanswered Calling" group was used as the referenced group. Results of multinomial logistic regression indicated that both calling motivation and work volition are significantly related to the classification of profiles in the final profile solution. Standardized means of the how the predictors appear in each profile can be found in Figure 3 and comparison of predictors across the profiles can be found in Table 6.

To test the hypothesis that participants in the "Enacted Calling" group will have greater calling motivation than all other groups (H2), the "Enacted Calling" group was used as the reference group. Participants with higher scores on calling motivation had a significantly higher likelihood of being classified into the "Enacted Calling" group than into the "Absent Calling" group (estimate = 1.53, SE = .14, t = 11.22, p < .001, odd ratios = 0.22), the "Average Calling" group (estimate = 0.74, SE = .11, t = 6.46, p < .001, odd ratios = 0.48), and the "Unanswered Calling group (estimate = 0.92, SE = .14, t = 6.59, p < .001, odd ratios = 0.40). These results fully support Hypothesis 2.

To test the hypothesis that participants in the "Average Calling" group will have greater calling motivation than the "Absent Calling" group and the "Unanswered Calling" group (H3), the "Average Calling" group was used as the reference group. Participants with higher scores on calling motivation had a significantly higher likelihood of being classified into the "Average Calling" group than into the "Absent Calling" group (estimate = 0.79, SE = .09, t = 9.20, p < .001, odd ratios = 0.45). However, participants with higher scores on calling motivation did not

have a significantly higher likelihood of being classified into the "Average Calling" group than into the "Unanswered Calling" group (estimate = 0.18, *SE* = .10, *t* = 1.72, *p* = .086, odd ratios = 0.84). These results partially support Hypothesis 3.

To test the hypothesis that participants in the "Enacted Calling" group will have greater work volition than all other groups (H4), the "Enacted Calling" group was used as the reference group. Participants with higher scores on work volition had a significantly higher likelihood of being classified into the "Enacted Calling" group than into the "Absent Calling" group (estimate = 0.77, *SE* = .22, *t* = 3.56, *p* < .001, odd ratios = 0.46), the "Average Calling" group (estimate = 0.35, *SE* = .13, *t* = 2.64, *p* = .008, odd ratios = 0.70), and the "Unanswered Calling group (estimate = 1.31, *SE* = .22, *t* = 6.03, *p* < .001, odd ratios = 0.27). These results fully support Hypothesis 4.

To test the hypothesis that participants in the "Average Calling" and "Absent Calling" groups will have greater work volition than participants in the "Unanswered Calling" group, the "Unanswered Calling" group was used as the reference group. Participants who scored higher on work volition had a significantly lower likelihood of being classified into the "Unanswered Calling" group than into the "Absent Calling" group (estimate = -0.54, *SE* = .25, *t* = -2.17, *p* = .030, odd ratios = -1.71) and the "Average Calling" group (estimate = -0.96, *SE* = .22, *t* = -4.40, *p* < .001, odd ratios = -2.61). These results fully support Hypothesis 5.

Figure 3

Standardized Means of The Predictors of Profile Membership for A Four-Profile Solution

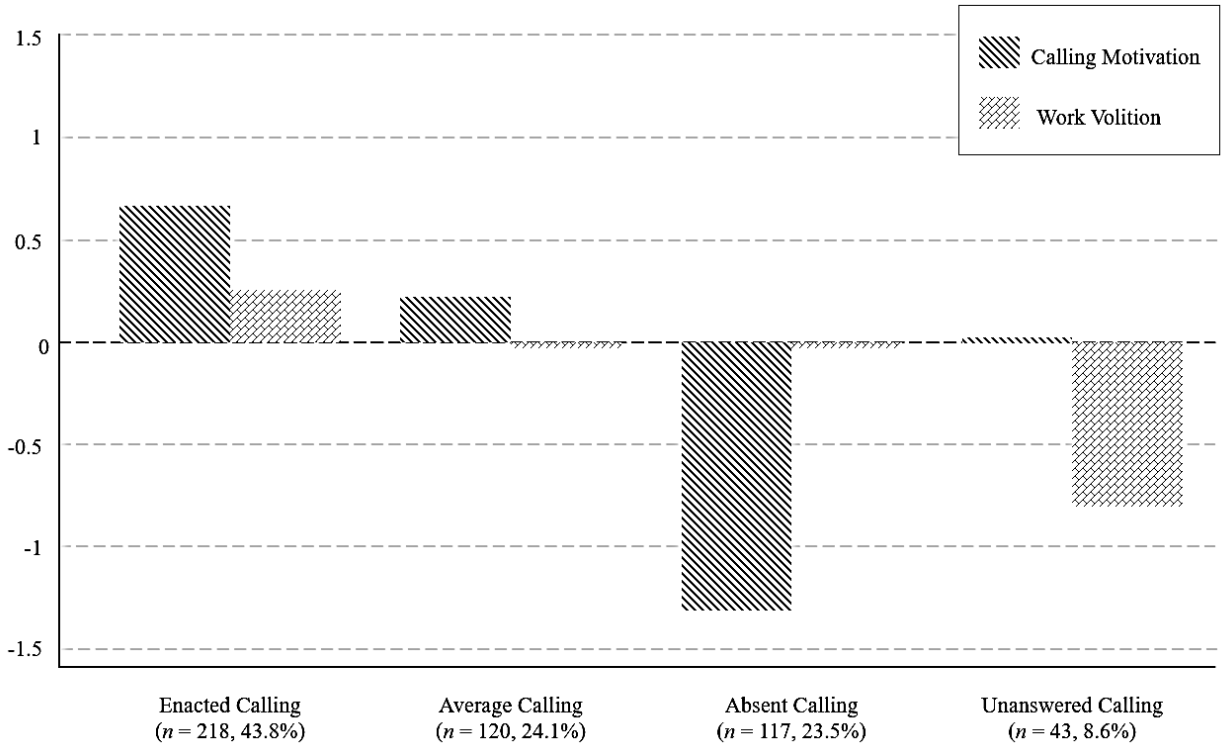


Table 6

Comparison of the Predictor Variables Across the Four-Profile Solution

	Enacted Calling (A)	Average Calling (B)	Absent Calling (C)	Unanswered Calling (D)
Calling Motivation	$6.10_{B,C,D}$	$5.03_{A,C}$	$1.27_{A,B,D}$	$4.71_{A,C}$
Work Volition	$4.69_{B,C,D}$	$4.42_{A,C,D}$	$4.38_{A,B,D}$	$3.70_{A,B,C}$

Note: The indicated values of the predictors are mean scores. Subscript letters indicate profiles which differ significantly at $p < .05$. For example, the subscript $_{B,C,D}$ indicates that the mean score of group A differs significantly from the mean score of all other groups.

Study 1 Discussion

In Study 1, I used latent profile analysis (LPA) to group 498 global adults according to their perceptions of whether they had a calling and lived a calling. Indicators (i.e., predictors) of group membership of the final four-profile solution were examined. Results indicated that not only were previous calling profiles able to be replicated, but also that both indicators (e.g., calling motivation and work volition) were predictors of group membership. These findings expand our understanding of the proportion of global individuals who fall into different calling states, as well as indicates two resources that can influence which state an individual resides in.

Profile groupings

A four-profile solution was the best fit to the data. The extracted groups were aligned with those found in Duffy et al. (2022) using the same indicator variables of perceiving a calling and living a calling. The four profiles were: "Enacted Calling" in which participants had high perceiving a calling and high living a calling, "Average Calling" in which participants had average perceiving a calling and average living a calling, "Absent Calling" in which participants had low perceiving a calling and low living a calling, and "Unanswered Calling" in which participants had high perceiving a calling and low living a calling.

An encouraging result was that the largest group present in the current data (representing 43.8% of the sample) was the "Enacted Calling" group. Individuals in this group may be more likely to experience high levels of job and life satisfaction (Duffy et al., 2022), as well as high levels of work engagement, career commitment, and physical and psychological health (Gazica & Spector, 2015). The "Enacted Calling" group in the current study was larger than those found in previous research. Duffy and colleagues' (2022) study had 32.4% of their sample fall into this group and White and colleagues (2021) found that 29% of their sample both perceived and lived

a calling. However, both of these previous studies examined adults from the US only, whereas the current study examined a global sample. This may indicate that there is greater focus on finding and living out a calling in countries beyond the US. The global sample in the current study also included fewer instances of individuals in the "Absent Calling" group (individuals with low perceiving a calling and low living a calling; 23.5% of the sample) as compared to Duffy and colleagues' study (39.4% of the sample), which further demonstrates that calling may be a more prevalent concept globally.

The smallest group in the current study was the "Unanswered Calling" group (represented by 8.6% of the sample). This size of this group is comparable to that found in Duffy et al. (2022), which was 9.1% of their sample. Individuals in this group are most at risk for negative outcomes, as having an unanswered calling can increase feelings of stress and regret (Berg et al., 2010), which are precursors to negative states such as burnout (Maslach et al., 2001; Melamed et al., 2006). Those with unanswered callings have been found to have worse job satisfaction, not only compared to those who are living a calling, but also compared to those who don't have a calling (Duffy et al., 2022). To be better equipped to support the individuals in the "Unanswered Calling" group, an improved understanding of what predicts group membership was pursued.

Predictors of membership

Results indicated that both calling motivation and work volition were predictors of group membership. Calling motivation refers to the motivation one has to proactively seek a state of lived calling. Individuals with high calling motivation were significantly more likely to be classified into the "Enacted Calling" group than into any other group, indicating that those who have the highest drive to live their calling are also the most likely to achieve it. These individuals

may be maximizing their resources to achieve this state, which can increase the chances of obtaining it (Deci & Ryan, 2000). Work volition is the perceived agency one has over their occupational choices despite barriers and includes volition itself, financial constraints, and structural constraints (Duffy et al., 2012c). Individuals with high work volition were significantly more likely to be classified into the "Enacted Calling" group than into any other group, indicating that their feeling like they are living out their calling is positively impacted by their perceived agency over their occupational choices. These individuals are likely not feeling held back by external barriers such as financial and structural constraints and have been able to make the job changes necessary to get into a role where they feel as though they are actively living their calling.

Interestingly, individuals with average calling motivation were not more or less likely to be classified into the "Average Calling" group compared to the "Unanswered Calling" group. I had hypothesized that individuals in the "Unanswered Calling" group would have lower calling motivation, but these results indicate that an internal drive to live their calling does not necessarily differentiate whether someone falls into a state of "Average Calling" versus "Unanswered Calling." It may be that while a key to reaching a state of living out one's calling is a higher-than-average calling motivation, one does not need to be unmotivated to live out their calling to be suffering from an unanswered calling. Those classified into the "Unanswered Calling" group have average levels of calling motivation, indicating that for this group, other factors may be predicting why they are not being classified into the "Enacted Calling" or "Average Calling" groups. Work volition seems to be one of these other factors given that individuals with low work volition were significantly more likely to be classified into the "Unanswered Calling" group than into any other group, indicating that their feeling like they are

living out their calling may be negatively impacted by a perceived lack of agency over their occupational choices. External barriers (constraints) can impact vocational privilege, where an individual feels they have the ability and opportunity to choose a job aligned with their calling (Duffy et al., 2018a). The individuals suffering from an unanswered calling may have average calling motivation and low vocational privilege and therefore, be less likely to make the changes required to reach a state of enacted calling. Overall, this suggests that it is not a low level of calling motivation that is holding these individuals back, but a state of low volition over their current occupational journey.

These results deepen our knowledge of what resources predict whether an individual feels they are living their calling, and thereby likely reaping the benefits of being in this state (e.g., improved life satisfaction; Duffy et al., 2022), or whether they are suffering from an unanswered calling and likely experiencing negative outcomes (e.g., low work engagement; Gazica & Spector, 2015). Study 2 of this dissertation further explores calling motivation and work volition by testing these resources in a moderator role and examining potential predictors of these resources themselves.

Chapter 3: Study 2

The Value of Mentoring for Living a Calling

As Study 1 indicated that calling motivation and work volition can predict states of calling within individuals, I proposed that mentoring can provide a pivotal role in not only increasing internal resources (i.e., calling motivation), but also in overcoming external barriers (i.e., improved work volition). Mentoring has been historically viewed as a relationship between a more experienced individual in a certain career (i.e., mentor) and a less experienced individual (i.e., protégé). Formal mentoring relationships are typically assigned by a third party, such as an organization, whereas informal mentoring relationships are born from mutual identification and liking between two individuals. Traditionally, protégés are influenced by their mentors throughout the dyadic relationship (Kram & Isabella, 1985); and the concept of 'relational mentoring' refers to mentoring as a developmental relationship where both mentor and protégé grow, learn, and develop together (Ragins & Verbos, 2007). Relational mentoring is more aligned with the developmental network perspective of mentoring (Higgins & Kram, 2001), which expands the bounds of a traditional dyadic relationship to one of more relationship constellations. Taken together, mentoring is viewed as a valuable human resource development tool (Ghosh, 2013).

Aggregating 173 samples, Eby and colleagues (2013) meta-analyzed the positive outcomes that both mentor and protégé experience when engaging in a high-quality mentoring relationship. For protégés, the relationship results in increased perceptions of career success, sense of affiliation, socialization, and reduced turnover intent. While the relationship is ongoing, protégés also see increased performance and social capital. These relationships are not only

beneficial for the protégé, however, as mentors also report an increase in performance, job satisfaction, organizational commitment, and perception of career success.

This meta-analysis showed that these outcomes are more likely when the relationship consists of the mentor providing two main types of support to the protégé: psychosocial support and instrumental support. Psychosocial support includes mentor behaviors that support feelings of competence, personal development, and emotional development in the protégé. These behaviors consist of counseling, encouragement, role modeling, and unconditional acceptance (Eby et al., 2013). Instrumental support includes behaviors that support protégé goal attainment. These behaviors include sponsorship, exposure and visibility, coaching, and task-related assistance (Eby et al., 2013).

These two types of support have some conceptual overlap with the types of support in social support theory (informational, instrumental, appraisal, and emotional; House, 1981). A study by Giblin and Lakey in 2010 empirically tested the overlap of these support types with 105 medical residents and found that perceived social support (a composite of all four types of support in social support theory) and psychosocial support (based in mentoring literature) shared a large amount of variance, while perceived social support and career mentoring (i.e., mentoring instrumental support) shared only a small amount of variance. They were unable to break down the social support scale into subscales of each type of social support, however, and therefore were unable to map these onto the mentoring support types (i.e,. psychosocial and instrumental). Little research has been conducted since to integrate the social support and mentoring literatures, and therefore for this study, the types of support commonly used in mentoring research (i.e., psychosocial and instrumental) will be leveraged.

Mentor relationships can be highly positive experiences for both mentor and protégé, and beneficial to the protégé in their calling pursuit. During this relationship, the protégé may confide their desired calling to their mentor, placing the mentor in an ideal situation to support their protégé to go from a state of unanswered calling to one of living a calling. Studying 296 employees over a three-month span, Cai and colleagues (2021) found that when mentoring support (i.e., career support, role modeling, and general psychosocial support) was high, the relationship between protégé's perceiving a calling and living a calling was positive. But when mentoring support was low, the relationship between protégé's perceiving a calling and living a calling was negative. This moderating relationship emphasizes that the lack of mentoring can diminish the likelihood of a protégé living their calling. However, Cai and colleagues did not differentiate among types of mentorship support, providing an opportunity to further explore the mechanisms of this relationship. The proposed model (Figure 1) illustrates how each type of mentor support (i.e., psychosocial and instrumental) aligns with a moderator to the pathway from perceiving to living a calling. The following sections view mentoring from a traditional dyadic perspective, though the proposed model could be expanded to include a protégé receiving mentoring support from multiple sources.

Providing Psychosocial Support to Cultivate Calling Motivation

Mentors can help protégés to cultivate their calling motivation (e.g., the drive to proactively pursue living their calling through their job) by providing psychosocial support. In general, a lack of psychosocial support can be a challenge in making a career change (Ahn et al., 2017) and psychosocial support is a critical factor in pursuing an unanswered calling (Duffy et al., 2012b). Mentors are in a suitable position to provide psychosocial support such as counseling and role modeling to support their protégé's pursuing their calling, and help them to feel

confident, empowered, and efficacious, which should increase their motivation to live their calling. Mentors can help increase professional identity construction, as well as increase efficacy within the protégé to pursue their calling (Cameron & Grant, 2017). To illustrate, role modeling will be used as an example of how psychosocial support can impact calling motivation based on social cognitive theory (SCT, Bandura, 1986).

SCT postulates that there is a reciprocal exchange between person and environment that results in learning and self-efficacy. Within a mentoring relationship, this can manifest as an exchange between mentor and protégé, where the protégé observes the mentor's behaviors and the consequences that result (Davis & Luthans, 1980). Protégés tend to adopt mentor behaviors in the workplace through this social learning exchange (Kahle-Piasecki, 2011) and role modeling impacts behaviors by influencing self-efficacy and outcome expectations (e.g., what to expect by enacting this behavior; Mans & Sims, 1981). It is common for individuals to look to others in their field for calling support (Bunderson & Thompson, 2009), and individuals with high perceived calling are likely to mentor (Rice & Brown, 1990). A protégé would be able to observe how their mentor lives out their personal calling, how living it out is achieved, and how it benefits the mentor (i.e., behaviors, attitudes, and outcomes involved with living a calling) – and thus, mentors would be able to influence their protégé's calling motivation.

Protégés should experience increased self-efficacy from observing a mentor via the vicarious learning process (Bandura, 1986), as the more successful modeling a protégé observes, the more likely they are to believe they can also succeed in the pursuit. Therefore, role modeling a lived calling will bolster the protégé's conviction that they can successfully live their calling and would help the protégé sustain their motivation in the face of potential adversity.

This is one example of how a component of psychosocial support from a mentor can increase a protégé's calling motivation, but it does require that the mentor is currently living their calling. Other psychosocial support functions are still applicable to relationships where the mentor is not living their calling (or they have no calling). Any mentor should be able to help their protégés to construe meaning and purpose in their work (Buis et al., 2019; Lund et al., 2019) and utilize verbal persuasion through counseling, encouragement, and unconditional acceptance to influence protégé's efficacy (Bandura, 1986) and their subsequent calling motivation by offering compelling strategies on how to job craft to better live their calling. Based in social cognitive theory (SCT) and the relational exchange between mentor and protégé, I hypothesized that psychosocial support will be positively associated with calling motivation.

H1: Psychosocial support (T2) is positively related to calling motivation (T3).

Providing Instrumental Support to Bolster Work Volition

Work volition requires a sense of perceived agency, that allows the protégé to believe they can make vocational choices despite potential barriers (Duffy et al., 2012c). The barriers they face may be systematic and mentors can help protégés dismantle these. Having the vocational freedom (i.e., volition) to pursue a desired career path can be dependent upon having access to the right opportunities (Duffy et al., 2017). Mentors provide career related support to their protégés and can help them get in front of influential people, place them in new positions, and provide them with challenging assignments. According to mentor role theory (Kram, 1985), a critical role for mentors to provide is instrumental support to help their protégé obtain vocational privilege. Mentors can decrease the barriers their protégés face through financial and structural constraints by offering high-quality instrumental support, such as sponsorship.

To illustrate, sponsorship will be used as an example of how instrumental support can increase work volition. Mentor role theory (Kram, 1985) suggests that a key element of a mentor's role is providing the protégé with access and opportunity. Doors previously closed to the protégé are more likely to open with the assistance of a senior, experienced mentor in the desired field or role. Specifically, mentors can provide sponsorship in the form of vouching for their protégé regarding promotions or new assignments, and increasing their visibility and career advancement opportunities (Greenhaus & Singh, 2007; Murphy et al., 2017). It is important to note that some individuals may act as solely sponsors when engaging in sponsorship behaviors, but high-quality mentors offer both psychosocial and instrumental support and therefore are still classified as mentors and not sponsors (Murphy et al., 2017). Sponsorship has been touted as a key element of mentoring that is vital for marginalized groups, such as women, to achieve career success (Giscombe, 2007; Lloyd-Jones, 2014).

A recent study by Ehrhardt and Ensher (2021) studied high school teachers within the US and found that solely just having a mentor in the same field acted as a moderator between perceiving a calling and living a calling. While they did not directly assess mentor quality and behaviors, they inferred that the mentors were able to introduce the protégé to the right people, reducing their constraints, increasing their volition, and creating opportunities for the protégé to live out their calling. In their 2013 meta-analysis, Eby and colleagues found that instrumental support (including sponsorship) significantly predicted compensation, perceived career success, and career prospects.

Financial constraints are encompassed in work volition, as not all individuals have the financial security to risk their current career in pursuit of one more aligned with their calling. They are less able to accrue the economic resources required to facilitate educational,

occupational, or developmental achievement and attainment. However, mentors can help dismantle these barriers. In adolescence, disadvantaged youths with access to a mentor who can sponsor them have shown improved educational and vocational attainment (Gowdy et al., 2022). Within organizations, the presence of a mentor can result in power resources and positional power/influence, which can buffer against adverse organizational barriers and increase promotion and compensation likelihood (Kanter, 1977). This type of sponsorship can also increase protégé's ability to make lateral career transitions (Kanter, 1989), which may help them move to a position more aligned with their calling, and having agency over job changes is a key element of volition. Therefore, while mentors are not directly providing financial resources to their protégés, they are diminishing the impact this has on their pursuit of living a calling through sponsorship, which helps them break into positions of power and privilege their financial constraints would have held them back from.

Structural constraints are also encompassed within work volition, and can include marginalization based on social class, race, ethnicity, and/or gender. Even access to high-quality mentors is restricted for individuals in these groups. Among youths, Hispanic, Black, non-Hispanic/other/multi-racial youth were all significantly less likely to have an informal mentor than White non-Hispanic youth (Gowdy et al., 2022). Female employees are less likely to be mentored throughout their career when compared to male colleagues, across industries (Linehan & Scullion, 2008). An intersectionality perspective illuminated that women of color are the most disadvantaged group when it comes to access to a high-quality mentor (Noy & Ray, 2012). However, when these groups do find strong mentors, their sponsorship can lead to positive outcomes previously unlikely. Mentoring for BIPOC undergraduates increased confidence in their graduate school application (Silverstein, et al., 2022), and mentors can buffer women from

organizational discrimination and fast track their advancement (Ragins & Cotton, 1991). Mentor sponsorship can support protégé's access to alternative working assignments and promotions that they may have previously been overlooked for (Greenhaus & Singh, 2007). Employment status is related to living a calling, but not perceiving it, (Duffy et al., 2015), which demonstrates the necessity for vocational privilege in achieving living a calling, making mentors' sponsorship of their marginalized protégés a critical activity. Interestingly, a recent study revealed that social support may not always be a source of support for marginalized individuals. Song & Lee (2023) found that, in young adults at Korean universities, the link between marginalization and work volition was moderated by social support; specifically, when social support was present, marginalization had a stronger negative impact on work volition. This was contrary to the researchers' hypothesis, and their potential explanation was that social support may be perceived as pressure, rather than just encouragement, in the context of high marginalization.

In pursuit of strong work volition, the individual needs to not only feel as though they have the freedom over their job choice and potential changes, but also that they can push past the barriers that traditionally hold individuals back from living out their calling (Duffy et al., 2016). These barriers become less extreme when they are diminished by the active engagement of the mentor in pushing back systemic issues of access and opportunity. Through the provision of opportunities and reduction of preexisting barriers, I hypothesized that instrumental support will be positively associated with work volition.

H2: Instrumental support (T2) is positively related to work volition (T3).

In addition to testing the direct predictors (mentoring support) of calling motivation and work volition, I also tested the moderating effects of these resources on the pathway from

perceiving a calling to living a calling (see Figure 1). Therefore, my final hypotheses were that both calling motivation and work volition amplify this pathway.

H3: Calling motivation (T3) amplifies the relationship between perceiving a calling (T1) and living a calling (T4).

H4: Work volition (T3) amplifies the relationship between perceiving a calling (T1) and living a calling (T4).

Study 2 Methods

Study 2 Design

Study 2 leveraged the same time lagged design and participant sample as Study 1, where individuals with mentors self-reported on their calling perceptions and mentoring relationships. Study 2 utilized data from Time 1, 2, 3, and 4. Each time point was separated by two weeks.

Study 2 Participants

The present study followed up on a subsample of Study 1, where participants were recruited through Prolific. After Time 1 data was cleaned for Study 1, if participants reported that they did not have a calling at Time 1, they were excluded from the remainder of the study as the design for Study 2 requires participants to have degrees of both perceiving and living a calling. Participants were compensated $1 for completing the survey at Time 2 and participants were invited to participate in Time 3 if they completed Time 2. Participants were compensated $1 for completing the survey at Time 3 and participants were invited to participate in Time 4 if they completed Time 3. Participants were compensated $0.40 for completing Time 4. Participants who completed all four surveys were provided a bonus compensation of an additional $6.40, which is combination of all the incentives they received for the four main

surveys. Hence, participants who completed all four surveys received a total compensation over both studies of $13.

There was a final sample of 292 participants. Participants ranged from age 19 to 60 (M = 28.72, SD = 8.26). The sample was global and participant location can be found in Table 7. The education level of the participant is as follows: Less than a high school degree (n = 3, 1.0%), High school diploma or equivalent (n = 24, 8.2%), Some college but no degree (n = 50, 17.1%), Technical, Trade, or Vocational Certificate (n = 12, 4.1%), Associate Degree (n = 11, 3.8%), Bachelor's degree (n = 138, 47.3%), and Graduate degree (n = 54, 18.5%).

Table 7

Study 2 Location Breakdown

Country	*n*	%
Mexico	67	22.9%
Portugal	53	18.2%
Poland	31	10.6%
United Kingdom of Great Britain and Northern Ireland	25	8.6%
South Africa	21	7.2%
Other countries with n < 5	16	5.5%
Italy	16	5.5%
Canada	14	4.8%
Australia	11	3.8%
Spain	10	3.4%
Chile	9	3.1%
Greece	7	2.4%
Hungary	6	2.1%
New Zealand	6	2.1%

Most participants identified as men (n = 170, 58.2%), with 117 identifying as women (40.1%), and five participants identifying as non-binary/third gender/gender non-conforming (1.7%). Participants were predominantly White/Caucasian (n = 151, 51.7%), followed by Latino/Hispanic (n = 56, 19.2%), and African (n = 21, 7.2%). Thirty-seven participants reported

multiple ethnicities (12.7%). All other ethnicities were represented by less than 10 participants. Work industries can be found in Table 8 in the Appendix.

Study 2 Procedures

Participants recruited through Prolific were asked to self-report their level of agreement with 136 items regarding their perceptions and beliefs about their calling, resources, and mentoring relationship over four surveys, each spaced two weeks apart. The separation of variables in this study over different time points is a tool to reduce common method bias (Podsakoff et al., 2003).

Study 2 Measures

Model Variables

Perceiving a Calling. The Presence subscale of the Brief Calling Scale (BCS; see Dik et al., 2012 for the validation of this scale) was again utilized to assess the degree to which participants perceive their calling. This variable was assessed at Time 1 (leveraged for Study 1 and Study 2) and Time 3. The Presence subscale items are "I have a calling to a particular kind of work" and "I have a good understanding of my calling as it applies to my career." Participants self-reported on a 5-point Likert scale ranging from 1 = "Not at all true of me" to 5 = "Totally true of me." Participants self-reported on a 5-point Likert scale ranging from 1 = "Not at all true of me" to 5 = "Totally true of me." In Study 2, the bivariate correlation at Time 3 was $r = .70$.

Living a Calling. The Living Calling Scale (LCS; see Duffy et al., 2012a for the validation of this scale) was again utilized to assess whether participants are currently working in the career to which they feel called. This variable was assessed at Time 1 (leveraged for Study 1), Time 3, and Time 4 (leveraged for Study 2). It consists of 6-items, including "I am currently engaging in activities that align with my calling" and "I am working in the job to which I feel

called." Participants self- reported responses on a 7-point Likert scale ranging from 1 = "Strongly Disagree" to 7 = "Strongly Agree"; "Not applicable" will also be provided as an option and was coded as a 0 on the scale. Participants who selected "Not applicable" for more than 50% of the items (four or more items) were removed from the analysis. In Study 2, the estimated internal consistency reliability of the scales scores at Time 4 was $\alpha = .91$.

Calling Motivation. Calling motivation was assessed with a scale developed by Duffy et al. (2015) that measures the degree to which participants feel motivated to pursue a calling in their career (see Duffy et al., 2015 for the validation of this scale). This variable was assessed at Time 1 (leveraged for Study 1) and Time 3 (leveraged for Study 2). This scale is three items, including "It is important to pursue my career calling", "No matter how difficult, I will try to achieve my career calling", and "My career calling motivates my job search." Participants self-reported on a 7-point Likert scale ranging from 1 = "Strongly Disagree" to 7 = "Strongly Agree"; "Not applicable" will also be provided as an option and was coded as a 0 on the scale. Participants who selected "Not applicable" for more than 50% of the items (two or more items) were removed from the analysis. In Study 2, the estimated internal consistency reliability of the scales scores at Time 3 was $\alpha = .74$.

Work Volition. Work volition was assessed with the Work Volition Scale (WVS; see Duffy et al., 2012c for the validation of this scale). This variable was assessed at Time 1 (leveraged for Study 1) and Time 3 (leveraged for Study 2). This scale consists of 14 items covering volition, financial constraints, and structural constraints. Example items include, "I feel able to change jobs if I want to" (volition), "Due to my financial situation, I need to take any job I can find" (financial constraints), and "I feel that outside forces have really limited my work and career options" (structural constraints)." Participants self- reported on a 7-point Likert scale

ranging from 1 = “Strongly Disagree” to 7 = “Strongly Agree.” In Study 2, the estimated internal consistency reliability of the scales scores at Time 3 was α = .89.

Mentoring Support. Psychosocial support and instrumental support were assessed by the Mentor Role Instrument (Ragins & McFarlin, 1990). This scale was chosen as it includes both main mentoring support types and is commonly used to assess mentoring support (Eby et al., 2013). This scale consists of 33 items, with 15 items covering instrumental support (including “My mentor helps me be more visible in the organization”) and 18 items covering psychosocial support (including “My mentor serves as a role model for me”). Participants self-reported responses on a 7-point Likert scale ranging from 1 = “Strongly disagree” to 7 = “Strongly agree.” Prior research indicates a strong internal reliability, with a Cronbach’s alpha reliability estimates for the subscales ranging from .66 to .94 (Ragins & McFarlin, 1990). These variables were assessed at Time 1 and Time 2 (leveraged for Study 2). In Study 2, the estimated internal consistency reliability of the psychosocial support scale at Time 2 was α = .92, the estimated internal consistency reliability of the instrumental support scale at Time 2 was α = .90, and the estimated internal consistency reliability of the total mentor role scale at Time 2 was α = .94.

Study 2 Results

I conducted a path analysis to test the proposed model (Figure 1). There were 34 cases of missing data points in the dataset. Little’s Missing Completely at Random test suggested that data may not be missing completely at random (p = .020). The largest proportion of missingness was with item 5 of the Living a Calling scale (“I am living out my calling right now in my job”) with .01% of the data missing. However, as missing data accounted for less than .002% of the dataset and there was no single item with a concerning proportion of missingness, mean

imputation was used. Variable composites were created by computing the mean of the items of each scale. All variables used in hypothesis testing were continuous. An initial inspection of the histograms suggested that the distribution for the calling motivation scale may be nonnormal. Further analysis into the kurtosis, skew, and standard deviation values of the calling motivation scale suggested that this distribution is, in fact, nonnormal, as its skew value of -1.23 falls outside of the recommended range for normally distributed data (skew cutoff of $< \pm 1$). All other variables were normally distributed (skew cutoff of $< \pm 1$, kurtosis cutoff of $< \pm 3$). Ten univariate outliers were located and removed. Multivariate outliers were checked for using Mahalanobis distance with a *p*-value of .001 used as a cutoff. Five outliers were detected. After removing the outliers, the skew value for the calling motivation scale fell into a normal distribution range (-0.80). After multivariate outliers were removed, data was checked to assess multivariate normality. A q-q plot was examined and followed up with Mardia's and Henze-Zirkler. Mardia skew (skew = 149.11, $p < .001$) and kurtosis (kurtosis = 2.71, $p < .001$) coefficients indicated that the data violated multivariate normality. This was confirmed by Henze-Zirkler (HZ = 1.29, $p < .001$). The Breush-Pagen test for homoscedasticity was not significant, ($\chi^2 = 3.41$, $p = 0.06$). To address multivariate nonnormality in the analysis, a robust estimator was used. The final sample for analysis was 292. Means, standard deviations, alpha reliabilities, and correlations are presented in Table 8.

Table 8

Means, Standard Deviations, and Correlations Among Study 2 Variables

Variable	Mean	SD	1.	2.	3.	4.	5.	6.
1. Perceiving a calling	3.26	1.05	(.70)					
2. Living a calling	4.65	1.36	.37***	(.91)				
3. Calling motivation	5.78	1.00	.43***	.32***	(.74)			
4. Work volition	4.46	.98	.12*	.41***	.11	(.89)		
5. Psychosocial support	4.87	0.90	.12*	.25***	.15*	.12*	(.92)	
6. Instrumental support	5.16	0.75	.10	.17**	.16**	.17**	.65***	(.90)

Note: $N = 292$. Reliability coefficients are shown on the diagonal in parentheses.
* $p < .05$, ** $p < .01$, *** $p < .001$.

Path analysis was conducted to test the proposed model (Figure 1) using the Lavaan package in R. A stepwise approach was taken to model creation and comparison, building off theorized relationships. First, the initial relationship between perceiving a calling and living a calling was specified. Then, moderators were sequentially specified to examine their impact on this relationship. Finally, predictors of the moderators were added to specify the complete hypothesized model. Models were evaluated with full model fit indices (see Table 9 for fit indices and criteria).

Table 9

Path Analysis Fit Indices and Criteria to Determine Model Fit

Fit indicator	Criteria
Chi-squared value	Ideal is a non-significant chi-squared value (but unlikely to have a perfect fit for the designated model). Model with the closest ratio between chi-squared value and degrees of freedom has the best fit.
SRMR (Standardized root mean squared residual_	Model with the lowest SRMR value indicates a better fit (recommended maximum threshold of .08)
RMSEA (Root mean square error of approximation)	Model with the lowest RMSEA value indicates a better fit (recommended maximum threshold of .08)
CFI (Comparative fit index)	Model with the highest CFI value indicates a better fit (recommended minimum threshold of 0.95)
TLI (Tucker-Lewis index)	Model with the highest TLI value indicates a better fit (recommended minimum threshold of 0.95)

Model Testing

Ten models were initially created and tested, following the theory-based approach to model building and comparison. Initial model testing revealed that Models 1-7 were saturated due to the simplicity of the models, and therefore some fit indices are uninterpretable until Model 8. Path analysis was still pursued over multiple regression for Models 1-7 as it allows for robust estimation to accommodate the multivariate normality concerns. While path estimates and R^2 values could be used to evaluate the model fit for these initial models, this information is not meaningful enough to determine how well the model fits the data. Therefore, model comparisons began at Model 8 and information on Models 1-7 can be found in Appendix E.

The stepwise model building reported here involves the introduction of mentoring support predictors of calling motivation and work volition, which are specified as moderators of the path from perceiving a calling to living a calling. For the following model specifications, the models were complex enough to no longer be saturated, and therefore more model fit indices could be interpreted and reported. Model 8 specified the double moderation model and included

an additional direct path from psychosocial support to calling motivation. Model 8 indicated poor fit to the data ($\chi^2[5] = 92.42$, $p < .001$, CFI = 0.61, TLI = 0.14, RMSEA = .25 [.201, .291], SRMR = .10). The model shows significant direct paths between perceiving a calling and living a calling (β = 0.33, *SE* = 0.06, $p < .001$), between calling motivation and living a calling (β = 0.23, *SE* = 0.07, $p = .001$), between work volition and living a calling (β = 0.50, *SE* = 0.08, $p < .001$). The moderation interactions were not statistically significant: the interaction between perceiving a calling and calling motivation on living a calling (β = -0.01, *SE* = 0.06, $p = .939$) and the interaction between perceiving a calling and work volition on living a calling (β = 0.00, *SE* = 0.06, $p = .960$). The path between psychosocial support and calling motivation was significant (β = 0.17, *SE* = 0.06, $p = .006$), indicating that psychosocial support positively impacts calling motivation. Model 8 indicated that 26.2% of the variance in living a calling was accounted for by perceiving a calling, calling motivation, work volition, the interaction between perceiving a calling and calling motivation, and the interaction between perceiving a calling and work volition ($R^2 = .26$) and that 2.2% of the variance in calling motivation was accounted for by psychosocial support ($R^2 = .02$).

In Model 9, instead of including an additional direct path from psychosocial support to calling motivation, it included an additional direct path from instrumental support to work volition. Model 9 indicated improved, yet still poor fit to the data ($\chi^2[5] = 18.55$, $p < .001$, CFI = 0.89, TLI = 0.75, RMSEA = .10 [.056, .140], SRMR = .06). The model shows significant direct paths between perceiving a calling and living a calling (β = 0.33, *SE* = 0.07, $p < .001$), calling motivation and living a calling (β = 0.23, *SE* = 0.08, $p = .006$), and between work volition and living a calling (β = 0.50, *SE* = 0.07, $p < .001$). The moderation interactions remained insignificant: the interaction between perceiving a calling and calling motivation on living a

calling (β = -0.01, *SE* = 0.06, *p* = .939) and the interaction between perceiving a calling and work volition on living a calling (β = 0.00, *SE* = 0.06, *p* = .959). The path between instrumental support and work volition was significant (β = 0.22, *SE* = 0.08, *p* = .004), indicating that instrumental support positively impacts work volition. Model 9 indicated that 27.6% of the variance in living a calling was accounted for by perceiving a calling, calling motivation, work volition, the interaction between perceiving a calling and calling motivation, and the interaction between perceiving a calling and work volition (R^2 = .28) and that 2.7% of the variance in work volition was accounted for by instrumental support (R^2 = .03).

Model 10 tested the entire proposed model (Figure 1), where both moderators (calling motivation and work volition) and their predictors (psychosocial support and instrumental support, respectively) were included. Model 10 indicated poor fit to the data (χ^2[11] = 98.79, *p* < .001, CFI = 0.58, TLI = 0.31, RMSEA = .17 [.137, .195], SRMR = .10). All direct pathways were significant: the path between perceiving a calling and living a calling (β = 0.33, *SE* = 0.06, *p* <.001), the path between calling motivation and living a calling (β = 0.23, *SE* = 0.07, *p* = .001), the path between work volition and living a calling (β = 0.50, *SE* = 0.07, *p* < .001), the path between psychosocial support and calling motivation (β = 0.17, *SE* = 0.06, *p* = .007), and the path between instrumental support and work volition (β = 0.22, *SE* = 0.08, *p* = .005). The moderation interactions remained insignificant: the interaction between perceiving a calling and calling motivation on living a calling (β = -0.05, *SE* = 0.06, *p* = .939) and the interaction between perceiving a calling and work volition on living a calling (β = 0.00, *SE* = 0.06, *p* = .958). Model 10 indicated that 26.2% of the variance in living a calling was accounted for by perceiving a calling, calling motivation, work volition, the interaction between perceiving a calling and calling motivation, and the interaction between perceiving a calling and work volition (R^2 = .26),

2.2% of the variance in calling motivation was accounted for by psychosocial support (R^2 = .02), and 2.7% of the variance in work volition was accounted for by instrumental support (R^2 = .03).

Additional Analysis

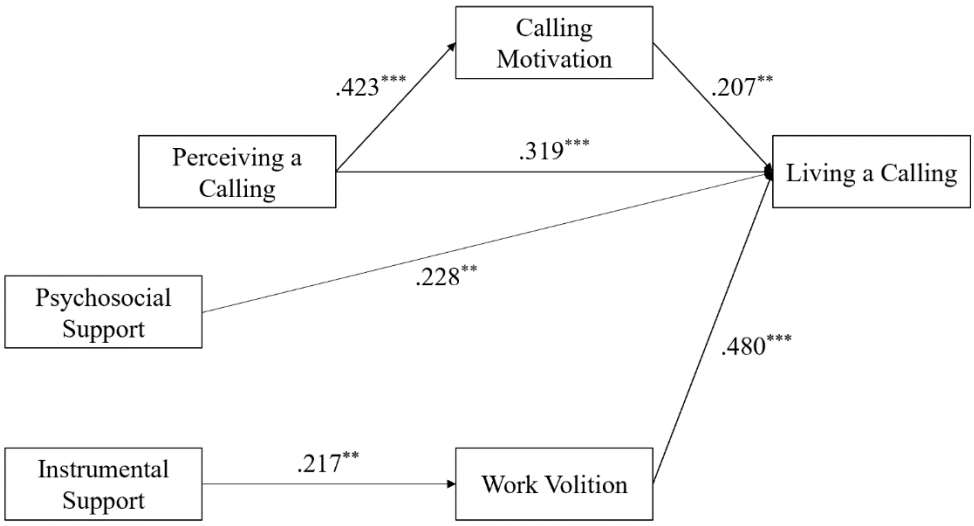
As the hypothesized model was a poor fit to the data (Model 10), additional models were tested. Due to the consistent lack of significance of the interaction terms in all models that tested for moderation (e.g., Model 3, Model 5, Model 10), Model 11 retained all specified direct paths and removed the moderation component. Therefore, Model 11 tested 1) the impact of psychosocial support on calling motivation, 2) the impact of instrumental support on work volition, and 3) the impact of perceiving a calling, calling motivation, and work volition on living a calling. Model 11 indicated poor fit to the data ($\chi^2[7] = 75.99$, $p < .001$, CFI = 0.63, TLI = 0.36, RMSEA = .18 [.147, .223], SRMR = .11). All direct pathways were significant: the path between perceiving a calling and living a calling (β = 0.33, *SE* = 0.06, $p < .001$), the path between calling motivation and living a calling (β = 0.23, *SE* = 0.07, $p = .001$), the path between work volition and living a calling (β = 0.50, *SE* = 0.07, $p < .001$), the path between psychosocial support and calling motivation (β = 0.17, *SE* = 0.06, $p = .008$), and the path between instrumental support and work volition (β = 0.22, *SE* = 0.08, $p = .008$). Model 11 indicated that 24.7% of the variance in living a calling was accounted for by perceiving a calling, calling motivation, and work volition (R^2 = .25), 2.2% of the variance in calling motivation was accounted for by psychosocial support (R^2 = .02), and 2.7% of the variance in work volition was accounted for by instrumental support (R^2 = .03).

Modification indices were assessed and a recommended addition to the model was to create a direct path from perceiving a calling to calling motivation. The recommendation was consistent with the bivariate correlation between these two variables (r = .43). Therefore, Model

12 tested 1) the impact of psychosocial support and perceiving a calling on calling motivation, 2) the impact of instrumental support on work volition, and 3) the impact of perceiving a calling, calling motivation, and work volition on living a calling. Model 12 indicated good fit to the data (χ^2[6] = 16.06, p = .013, CFI = 0.95, TLI = 0.89, RMSEA = .08 [.032, .121], SRMR = .05). The newly created path from perceiving a calling to calling motivation was significant (β = 0.41, *SE* = 0.05, p < .001). Interestingly, the addition of this predictor of calling motivation led to the impact of psychosocial support on calling motivation to become insignificant (β = 0.11, *SE* = 0.06, p = .089). All other direct paths were significant: the path between perceiving a calling and living a calling (β = 0.33, *SE* = 0.07, p <.001), the path between calling motivation and living a calling (β = 0.23, *SE* = 0.08, p = .006), the path between work volition and living a calling (β = 0.50, *SE* = 0.07, p < .001), and the path between instrumental support and work volition (β = 0.22, *SE* = 0.08, p = .008). Model 12 indicated that 27.6% of the variance in living a calling was accounted for by perceiving a calling, calling motivation, and work volition (R^2 = .28), 19.8% of the variance in calling motivation was accounted for by perceiving a calling and psychosocial support (R^2 = .20), and 2.7% of the variance in work volition was accounted for by instrumental support (R^2 = .03).

Figure 4

Final Structural Model with Path Estimates



A final model was tested (see Figure 4). As the addition of the direct relationship between perceiving a calling and calling motivation rendered the impact of psychosocial motivation on calling motivation insignificant, the path between psychosocial motivation and calling motivation was removed. A review of the correlation matrix suggested a direct relationship between psychosocial support and living a calling (r = .25), and thus this path was added to the model. Therefore, Model 13 tested 1) the impact of perceiving a calling on calling motivation, 2) the impact of instrumental support on work volition, and 3) the impact of perceiving a calling, calling motivation, work volition, and psychosocial support on living a calling. Model 13 indicated excellent fit to the data (χ^2[6] = 9.88, p = .130, CFI = 0.98, TLI = 0.96, RMSEA = .05 [.000, .096], SRMR = .05) as all recommended fit criteria were met (see Table 10). All six paths were significant: the path between perceiving a calling and living a calling (β = 0.32, *SE* = 0.07, p <.001), the path between calling motivation and living a calling (β = 0.21, *SE* = 0.08, p = .009),

the path between work volition and living a calling (β = 0.48, *SE* = 0.07, $p < .001$), the path between psychosocial support and living a calling (β = 0.23, *SE* = 0.08, $p = .003$), the path between perceiving a calling and calling motivation (β = 0.42, *SE* = 0.05, $p < .001$), and the path between instrumental support and work volition (β = 0.22, *SE* = 0.08, $p = .008$). Model 13 indicated that 29.6% of the variance in living a calling was accounted for by perceiving a calling, calling motivation, and work volition ($R^2 = .30$), 18.9% of the variance in calling motivation was accounted for by perceiving a calling and psychosocial support ($R^2 = .19$), and 2.7% of the variance in work volition was accounted for by instrumental support ($R^2 = .03$). Model 13 was retained as the final model due to its good model fit indices and significant pathway estimates. See Table 10 for a comparison of models 8-13.

Table 10

Stepwise Model Building and Comparison Predicting Living a Calling

	χ^2	*df*	CFI	TLI	RMSEA	SRMR	R^2
Model 8	92.42***	5	0.61	0.14	.25 [.201, .291]	.10	.26
LC ~ PC + CM + PC*CM + WV + PC*WV							
CM ~ PS							
Model 9	18.55***	5	0.89	0.75	.10 [.056, .140]	.06	.28
LC ~ PC + CM + PC*CM + WV + PC*WV							
WV ~ IN							
Model 10	98.79***	11	0.58	0.31	.17 [.137, .195]	.10	.26
LC ~ PC + CM + PC*CM + WV + PC*WV							
CM ~ PS							
WV ~ IN							
Model 11	75.99***	7	0.63	0.36	.18 [.147, .223]	.11	.25
LC ~ PC + CM + WV							
CM ~ PS							
WV ~ IN							
Model 12	16.06*	6	0.95	0.89	.08 [.032, .121]	.05	.28
LC ~ PC + CM + WV							
CM ~ PS + PC							
WV ~ IN							
Model 13	9.88	6	0.98	0.96	.05 [.000, .096]	.05	.30
LC ~ PC + CM + WV + PS							
CM ~ PC							
WV ~ IN							

Note. LC = living a calling; PC = perceiving a calling; CM = calling motivation; WV = work volition; PS = psychosocial support; IN = instrumental support; CFI = comparative fit index; TLI = Tucker-Lewis index; RMSEA = root mean square error of approximation; SRMR = standardized root mean square residual

Hypothesis Testing

Hypothesis 1 stated that psychosocial support is positively related to calling motivation. This hypothesis was not supported. There was a weak but significant correlation between psychosocial support and calling motivation (r = .15) and initial modeling suggested a potential relationship between psychosocial support and calling motivation (Model 8, Model 10). However, the model that best fit the data (Model 13) did not include a direct pathway between psychosocial support and calling motivation. Hypothesis 2 stated that instrumental support is positively related to work volition. This hypothesis was supported. There is a weak but significant correlation between instrumental support and work volition (r = .17) and the model that best fit the data (Model 13) included a significant and direct pathway between instrumental support and work volition (β = 0.22, SE = 0.08, p = .008).

Hypothesis 3 stated that calling motivation amplifies the relationship between perceiving a calling and living a calling. This hypothesis was not supported. All models which included an interaction term between perceiving a calling and calling motivation indicated insignificant interactions (Model 3, Model 7, Model 8, Model 9, Model 10). Additionally, the model that best fit the data (Model 13) did not include a moderation effect of calling motivation. Hypothesis 4 stated that work volition amplifies the relationship between perceiving a calling and living a calling. This hypothesis was not supported. All models which included an interaction term between perceiving a calling and work volition indicated insignificant interactions (Model 5, Model 7, Model 8, Model 9, Model 10). Additionally, the model that best fit the data (Model 13) did not include a moderation effect of work volition.

Study 2 Discussion

In Study 2, I leveraged path analysis to test the hypothesized model (Figure 1) that calling motivation and work volition moderated the link between perceiving a calling and living a calling and that these resources were positively impacted by psychosocial support and instrumental support, respectively. Data from a global sample of 292 adults who reported having at least one mentor indicates that while calling motivation and work volition were not moderators, they were predictors of living a calling themselves. Both types of mentoring support were found to be important contributors of protégés reaching a state of enacted calling, with psychosocial support directly impacting living a calling and instrumental indirectly increasing living a calling through its impact on work. These findings deepen our understanding of predictors of living a calling, which is the ideal state, and how mentors can be a positive impact for their protégés.

Resources that Support Living a Calling

In Study 2, calling motivation and work volition were tested as moderators between perceiving a calling and living a calling. However, evidence of interactions with perceiving a calling was not found. The hypothesis that calling motivation was a moderator was not supported (H3). Instead, the analysis revealed that calling motivation was itself a predictor of living a calling and final model fit indices suggest that calling motivation is a mediating mechanism, rather than a moderator, between perceiving a calling and living a calling. Therefore, different levels of calling motivation do not modify the relationship between perceiving and living a calling and calling motivation is not independent from perceiving a calling. Perceiving a calling is related to living a calling partially through the mechanism of calling motivation. Thus, the more one perceives a calling, the more they are also motivated to live out this calling and the

higher the likelihood to indeed living it. Therefore, rather than conceptualizing calling motivation as an amplifier of the relationship between perceiving and living a calling, we should understand it as a mechanism through which perceiving a calling can further impact living a calling. These results indicate that cultivating a strong sense of motivation for living out one's calling is a powerful resource that protégés can develop to increase their likelihood of reaching a state of enacted calling.

The hypothesis that work volition was a moderator was not supported (H4). Instead, the analysis revealed that, similarly to calling motivation, work volition was itself a predictor of living a calling. Therefore, different levels of work volition do not modify the relationship between perceiving and living a calling. These results are aligned with those from Duffy and colleagues (2018b) who found that work volition was a predictor to living a calling over time. Work volition encompasses the actual feeling of volition and the external barriers a protégé may face in pursuing their ideal occupation. When the perception of barriers is low and the agency to choose is high (i.e., high work volition), protégés were more likely to report high levels of living a calling. Unlike calling motivation, work volition was not predicted by perceiving a calling, but by instrumental support which means that calling motivation and volition impact living a calling independently.

The Impact of Mentoring Support

A novel contribution of this study is the inclusion of mentoring support variables, including psychosocial and instrumental support. The hypothesis that psychosocial support is positively related to calling motivation was not supported (H1). While there was a weak yet significant relationship between psychosocial support and calling motivation, the final structural model did not include a direct pathway between psychosocial support and calling motivation.

However, the analysis did reveal that psychosocial support had a direct, positive impact on living a calling. Previous research suggested that psychosocial support is a critical factor in pursuing an unanswered calling (Duffy et al., 2012b) and it can be challenging to make a career change without it (Ahn et al., 2017). A potential explanation for why psychosocial support positively impacts living a calling, but not through its relationship with calling motivation is that there is still a reciprocal exchange between the mentor and the protégé as outlined in SCT (Bandura, 1986), in that the protégé observes the mentor's behavior and its consequences (Davis & Luthans, 1980). However, the self-efficacy that is resulting from observing a mentor via the vicarious learning process (Bandura, 1986) seems to translate directly into the protégé making changes to their work situation to report a stronger perception of living their calling. As psychosocial support involves mentor behaviors that support feelings of competence in the protégé (Eby et al. 2013), protégé's receiving this type of support may feel more confident to adjust their work to better align with their calling.

The hypothesis that instrumental support is positively related to work volition was supported (H2). The final model included a small but significant path from instrumental support to work volition. Instrumental support involves mentor behaviors that support protégé goal attainment (Eby et al., 2013) and the results indicate that increased levels of this support directly impact protégé work volition. These results indicate that mentors may be instrumental in decreasing the barriers that a protégé may face in trying to live out their calling by providing the protégé with access and opportunity (Kram, 1985), therefore increasing their feelings of volition over their occupational choices.

The results of this study add a relational dimension to the journey to living out one’s calling, which can typically be an individual-focused experience. Furthering our knowledge that

the support received by the protégé in a mentoring relationship can directly impact the protégé reaching a state of enacted calling is an important contribution to this field.

Chapter 4: Study 3

Exploring the Characteristics of the Mentoring Relationship

As mentoring relationships can take many forms, it can be helpful to better understand what qualities of these relationships may be conducive to a protégé feeling supported by their mentor. For example, a mentoring relationship can be formal or informal. Formal mentoring relationships are typically assigned by a third party, such as an organization, whereas informal mentoring relationships are born from mutual identification and liking between two individuals. Also, as in any dyadic relationship, similarities between the two members can impact the outcome of the relationship. In Eby and colleagues' meta-analysis (2013), they tested the impact of relational attributes on psychosocial support, instrumental support, and relationship quality. Specifically, they looked at the formality of the relationship, surface-level similarity (e.g., race, gender), deep-level similarity (e.g., attitudes, beliefs), and experiential similarity (e.g., experience-based factors such as education level).

As an exploratory follow-up to Study 2, exploratory statistical analyses were conducted to look at whether characteristics of the mentoring relationship themselves impacted protégé's reported levels of psychosocial support and instrumental support. Study 3 modeled the approach outlined by Eby et al. (2013) of comparing support levels between groups of protégés that have various levels of similarity with their mentor(s).

Study 3 Methods

Study 3 Design and Participants

Study 3 is an exploratory study that leverages the data from Study 2, specifically using data from Time 1 and Time 2. As described in Study 2, after Time 1 data was cleaned for Study

1, if participants reported that they did not have a calling at Time 1, they were excluded from the remainder of the study as the design for Study 2 inherently expected participants to have degrees of perceiving and living a calling. Participants were compensated $4 for completing the survey at Time 1 and $1 for completing the survey at Time 2. In Study 3, the same sample of 292 participants from Study 2 was leveraged (see sample description in Chapter 3).

Study 3 Measures

Mentoring Questions

Participants were asked several questions about their mentoring relationship on the survey at Time 1 to qualitatively explore how the nuances of different mentoring relationships may impact the effectiveness of mentoring support on the internal resources. Data from these questions was used in an exploratory manner to compare groups (e.g., formal vs. informal mentoring relationships). Questions were as follows:

1. How many mentors do you have?
2. How many months have you been in your mentoring relationship?
3. Does your mentor work in the same organization as you?
4. When comparing yourself to your mentor, please select whether you are similar or dissimilar on the following characteristics: (Gender identity, Age, Ethnicity, Industry, Personality, Values, Beliefs, Attitude).

Study 3 Exploratory Findings

Participants were asked a series of questions about their mentoring relationship(s). The following sections describe the exploratory analyses conducted on the result of these questions to determine whether different characteristics of a mentoring relationship impacts perceived levels of received psychosocial support and instrumental support.

Number of Mentors

All participants were asked to report the number of mentors that they had. Participants were grouped into two groups (1 mentor and 2 or more mentors) to test whether the number of mentors impacts the levels of psychosocial support and instrumental support the participants reported. An independent t-test was conducted comparing psychosocial support values between groups. A Levene's test was conducted, and homogeneity of variance was not violated, $F(1,290) = 0.45$, $p = .503$. The mean for psychosocial support for participants with one mentor ($M = 4.85$, $N = 163$) was not significantly different than the mean for psychosocial support for participants with two or more mentors ($M = 4.90$, $N = 129$), $t(290) = -0.55$, $p = .584$). The significance level was adjusted using a Bonferroni correction method to account for multiple comparisons. The adjusted p-value was .585. An independent t-test was conducted comparing instrumental support values between groups. A Levene's test was conducted, and homogeneity of variance was not violated, $F(1,290) = 0.86$, $p = .355$. The mean for instrumental support for participants with one mentor ($M = 5.15$, $N = 163$) was not significantly different than the mean for instrumental support for participants with two or more mentors ($M = 5.18$, $N = 129$), $t(290) = -0.28$, $p = .781$). The significance level was adjusted using a Bonferroni correction method to account for multiple comparisons. The adjusted p-value was .783. Results of these tests suggest that there is no difference in the level of psychosocial support or instrumental support a participant receives based on whether they have one mentor or two or more mentors.

Relationship Length

All participants were asked about the length of their mentoring relationship(s). Participants who reported one mentor were only asked how long they had been in that one relationship, while participants who reported more than one mentor were asked how long they

had been in their shortest and their longest mentoring relationships. To test whether the length of a mentoring relationship had an impact on the levels of psychosocial support and instrumental support that each participant reported, participants were grouped into two groups (Less than a year, a year or more). For purposes of analysis, participants with more than one mentor were classified based on the length of their longest mentoring relationship.

An independent t-test was conducted comparing psychosocial support values between groups. Levene's test was conducted, and homogeneity of variance was not violated, $F(1,290) = 2.73$, $p = .100$. The mean for psychosocial support for participants in a mentoring relationship for less than a year ($M = 4.78$, $N = 123$) was not significantly different than the mean for psychosocial support for participants in a mentoring relationship for a year or more ($M = 4.78$, $N = 169$), $t(290) = -1.49$, $p = .137$). The significance level was adjusted using a Bonferroni correction method to account for multiple comparisons. The adjusted p-value was .130. An independent t-test was conducted comparing instrumental support values between groups. Levene's test was conducted, and homogeneity of variance was not violated, $F(1,290) = 0.60$, $p = .440$. The mean for instrumental support for participants in a mentoring relationship for less than a year ($M = 5.17$, $N = 123$) was not significantly different than the mean for instrumental support for participants in a mentoring relationship for a year or more ($M = 5.16$, $N = 169$), $t(290) = 0.14$, $p = .889$). The significance level was adjusted using a Bonferroni correction method to account for multiple comparisons. The adjusted p-value was .888. Results of these tests suggest that there is no difference in the level of psychosocial support or instrumental support a participant receives based on whether they have been in a relationship for under a year or for a year or more.

Formality

All participants were asked to report whether their mentor(s) worked in their organization or not. While this question does not directly tell us whether a mentoring relationship is formal (i.e., often created via programming within an organization) or informal (i.e., often created via naturally spurred relationships between two individuals), it was used in this study infer formality of the mentoring relationships reported by the protégés. Participants who reported having more than one mentor were asked to list the number of their mentors that also worked for their organization. To test whether the formality of the mentoring relationship impacted the levels of psychosocial support and instrumental support that each participant reported, participants were split into three groups (Formal, Informal, or Mixed). When a participant reported more than one mentor and the number of mentors within their organization did not account for all their mentors, they were classified into the Mixed group. Participants who did not disclose the number of their mentors that worked in the same organization as them were excluded from analysis. A one-way ANOVA was conducted to test for group differences on psychosocial support (Table 11). Levene's test was conducted, and homogeneity of variance was not violated, $F(2,271) = 0.35$, $p = .705$.

There was a statistically signficant effect for formality of the relationship(s) on psychosocial support, $F(2,271) = 6.88$, $p = .001$, $\eta^2 = .05$. This is a small effect, with formality accounting for 5% of the variance in psychosocial support. A Tukey's post-hoc test was conducted to determine which groups significantly differ from each other. Participants whose relationship(s) were informal had significantly higher reported psychosocial support than participants whose relationship(s) were formal, $M_{\text{informal}} - M_{\text{formal}} = 0.45$, $p = .022$. Participants whose relationships were mixed had significantly higher reported psychosocial support than participants whose relationship(s) were formal, $M_{\text{mixed}} - M_{\text{formal}} = 0.40$, $p = .008$. Participants

whose relationship(s) were informal did not have significantly higher reported psychosocial support than participants whose relationships were mixed, $M_{informal} - M_{mixed} = 0.05$, $p = .964$.

A one-way ANOVA was conducted to test for group differences on instrumental support (Table 11). Levene's test was conducted, and homogeneity of variance was not violated, $F(2,271) = 0.31$, $p = .734$. There was not a statistically signficant effect for formality of the relationship(s) on instrumental support, $F(2,271) = 0.40$, $p = .670$, $\eta^2 = .00$.

Table 11

Means, Standard Deviations, and One-Way Analyses of Variance in Mentoring Support by Formality of Relationship(s)

Measure	Formal		Mixed		Informal		$F(2,271)$	η^2
	M	*SD*	*M*	*SD*	*M*	*SD*		
Psychosocial support	4.73	0.89	5.14	0.87	5.19	0.81	6.88**	.05
Instrumental support	5.19	0.70	5.23	0.78	5.08	0.81	0.40	.00

** $p < .010$

These results suggest that the formality level of the mentoring relationship impacts the level of psychosocial support one perceives to receive, but not the level of instrumental support. When relationships were completely informal or a mix of informal and formal, participants reported higher values of received psychosocial support when compared to relationships that were formal, or all residing within their organization. However, whether the relationship resides inside or outside of their organization did not impact their perception of received instrumental support.

Similarity

All participants were asked to report on whether they felt similar or dissimilar to their mentor(s) on gender identification, age, ethnicity, industry, personality, values, beliefs, and

attitudes. Participants who reported having more than one mentor were asked to list the number of their mentors that they felt similar to for each attribute. To test whether the similarity of those involved in the mentoring relationship impacted the levels of psychosocial support and instrumental support that each participant reported, participants were split into three groups (Similar, Dissimilar, or Mixed) for each attribute. When a participant reported more than one mentor and the number of mentors they reported being similar to did not account for all their mentors, they were classified into the Mixed group. Participants who did not disclose their similarity level when asked about each attribute were excluded from those analyses. All significant comparisons can be found in Table 12.

Gender Identity

A one-way ANOVA was conducted to test for group differences in gender identity similarity on psychosocial support. Levene's test was conducted, and homogeneity of variance was not violated, $F(2,287) = 2.04$, $p = .132$. There was not a statistically significant effect for perceived similarity in age on psychosocial support, $F(2,287) = 1.22$, $p = .296$, $\eta^2 = .01$. A one-way ANOVA was conducted to test for group differences in gender identity similarity on instrumental support. Levene's test was conducted, and homogeneity of variance was not violated, $F(2,287) = 0.50$, $p = .610$. There was not a statistically significant effect for perceived similarity in gender identity on psychosocial support, $F(2,287) = 0.54$, $p = .586$, $\eta^2 = .00$. These results suggest that whether a participant perceived themselves as similar to their mentor(s) in gender identity did not impact how much psychosocial support or instrumental support they received.

Table 12

Means, Standard Deviations, and One-Way Analyses of Variance in Mentoring Support by Perceived Similarity Factors

Similarity Factor	Type of Support	Similar		Mixed		Dissimilar		*F*	*df*	η^2
		M	*SD*	*M*	*SD*	*M*	*SD*			
Ethnicity	Psychosocial	4.88	0.91	5.25	0.74	4.61	0.97	3.44*	(2,263)	.03
	Instrumental	5.15	0.72	5.56	0.78	5.14	0.83	2.74	(2,263)	.02
Industry	Psychosocial	4.80	0.92	5.18	0.86	4.97	0.85	2.95	(2,271)	.02
	Instrumental	5.17	0.73	5.36	0.78	4.81	0.67	4.69**	(2,271)	.03
Personality	Psychosocial	5.11	0.82	4.90	0.85	4.57	0.93	11.05***	(2,282)	.07
	Instrumental	5.32	0.69	5.23	0.75	4.98	0.78	6.53**	(2,282)	.04
Values	Psychosocial	5.06	0.79	4.88	0.86	3.89	0.87	36.19***	(2,269)	.21
	Instrumental	5.33	0.65	5.08	0.77	4.43	0.72	30.85***	(2,269)	.19
Beliefs	Psychosocial	5.00	0.81	5.15	0.91	4.40	0.95	15.05***	(2,276)	.10
	Instrumental	5.29	0.68	5.24	0.80	4.83	0.79	10.79***	(2,276)	.07
Attitudes	Psychosocial	5.05	0.83	4.64	0.95	4.40	0.96	12.94***	(2,272)	.09
	Instrumental	5.33	0.69	4.88	0.81	4.81	0.72	14.45***	(2,272)	.10

** $p < .05$, ** $p < .01$, *** $p < .001$*

Age

A one-way ANOVA was conducted to test for group differences in age similarity on psychosocial support. Levene's test was conducted, and homogeneity of variance was not violated, $F(2,288) = 0.02$, $p = .978$. There was not a statistically significant effect for perceived similarity in age on psychosocial support, $F(2,288) = 0.23$, $p = .794$, $\eta^2 = .00$. A one-way ANOVA was conducted to test for group differences in age similarity on instrumental support. Levene's test was conducted, and homogeneity of variance was not violated, $F(2,288) = 2.81$, $p = .062$. There was not a statistically significant effect for perceived similarity in age on psychosocial support, $F(2,288) = 0.43$, $p = .652$, $\eta^2 = .00$. These results suggest that whether a

participant perceived themselves as similar to their mentor(s) in age did not impact how much psychosocial support or instrumental support they received.

Ethnicity

A one-way ANOVA was conducted to test for group differences in ethnicity similarity on psychosocial support. Levene's test was conducted, and homogeneity of variance was not violated, $F(2,263) = 0.71$, $p = .493$. There was a statistically significant effect for perceived similarity in ethnicity on psychosocial support, $F(2,263) = 3.44$, $p = .034$, $\eta^2 = .03$. This is a small effect, with perceived ethnicity similarity accounting for 3% of the variance in psychosocial support. A Tukey's post-hoc test was conducted to determine which groups significantly differ from each other. Participants who had mentors with mixed similarity (i.e., at least one mentor was a similar ethnicity and at least one mentor was a dissimilar ethnicity) had significantly higher reported psychosocial support than participants who reported being dissimilar in ethnicity to their mentor(s), $M_{\text{mixed}} - M_{\text{dissimilar}} = 0.64$, $p = .030$. There were no significant differences in psychosocial support between participants who reported mixed similarity and full similarity, $M_{\text{mixed}} - M_{\text{similar}} = 0.37$, $p = .220$, or between participants who reported full similarity and full dissimilarity, $M_{\text{similar}} - M_{\text{dissimilar}} = 0.27$, $p = .174$.

A one-way ANOVA was conducted to test for group differences in ethnicity similarity on instrumental support. Levene's test was conducted, and homogeneity of variance was not violated, $F(2,263) = 0.73$, $p = .484$. There was not a statistically significant effect for perceived similarity in ethnicity on instrumental support, $F(2,263) = 2.74$, $p = .066$, $\eta^2 = .02$.

These results suggest that participants who reported a mix of mentors that are similar and dissimilar to them in ethnicity received more psychosocial support than participants who

reported being fully dissimilar to their mentor(s). Results also indicate that similarity in ethnicity does not impact perceived of received instrumental support.

Industry

A one-way ANOVA was conducted to test for group differences in industry similarity on psychosocial support. Levene's test was conducted, and homogeneity of variance was not violated, $F(2,271) = 0.12$, $p = .889$. There was not a statistically significant effect for perceived similarity in industry on psychosocial support, $F(2,271) = 2.95$, $p = .054$, $\eta^2 = .02$. A one-way ANOVA was conducted to test for group differences in industry similarity on instrumental support. Levene's test was conducted, and homogeneity of variance was not violated, $F(2,271) = 0.27$, $p = .765$. There was a statistically significant effect for perceived similarity in industry on instrumental support, $F(2,271) = 4.69$, $p = .010$, $\eta^2 = .03$. This is a small effect, with perceived industry similarity accounting for 3% of the variance in instrumental support. A Tukey's post-hoc test was conducted to determine which groups significantly differ from each other. Participants who had mentors with mixed similarity (i.e., at least one mentor was a similar industry and at least one mentor was a dissimilar industry) had significantly higher reported instrumental support than participants who reported being dissimilar in industry to their mentor(s), $M_{\text{mixed}} - M_{\text{dissimilar}} = 0.55$, $p = .008$. Participants reported being similar to their mentor(s) in industry had significantly higher reported instrumental support than participants who reported being dissimilar in industry to their mentor(s), $M_{\text{similar}} - M_{\text{dissimilar}} = 0.36$, $p = .035$. There were no significant differences in instrumental support between participants who reported mixed similarity and full similarity, $M_{\text{mixed}} - M_{\text{similar}} = 0.18$, $p = .334$.

These results indicate that participants who had at least one mentor in the same industry as them reported higher levels of instrumental support when compared to participants who did

not have at least one mentor in the same industry as them. Industry similarity did not have an impact on perceived psychosocial support received.

Personality

A one-way ANOVA was conducted to test for group differences in personality similarity on psychosocial support. Levene's test was conducted, and homogeneity of variance was not violated, $F(2,282) = 1.61$, $p = .202$. There was a statistically significant effect for perceived similarity in personality on psychosocial support, $F(2,282) = 11.05$, $p < .001$, $\eta^2 = .07$. This is a moderate effect, with perceived personality similarity accounting for 7% of the variance in psychosocial support. A Tukey's post-hoc test was conducted to determine which groups significantly differ from each other. Participants who had mentor(s) with similar personalities had significantly higher reported psychosocial support than participants who reported being dissimilar in personality to their mentor(s), $M_{similar} - M_{dissimilar} = 0.53$, $p < .001$. There were no significant differences in psychosocial support between participants who reported mixed similarity and full similarity, $M_{mixed} - M_{similar} = -0.21$, $p = .304$, or between participants who reported mixed similarity and full dissimilarity, $M_{mixed} - M_{dissimilar} = 0.32$, $p = .067$.

A one-way ANOVA was conducted to test for group differences in industry similarity on instrumental support. Levene's test was conducted, and homogeneity of variance was not violated, $F(2,282) = 0.85$, $p = .429$. There was a statistically significant effect for perceived similarity in personality on instrumental support, $F(2,282) = 6.53$, $p = .002$, $\eta^2 = .04$. This is a small effect, with perceived personality similarity accounting for 4% of the variance in instrumental support. A Tukey's post-hoc test was conducted to determine which groups significantly differ from each other. Participants who had mentor(s) with similar personalities had significantly higher reported instrumental support than participants who reported being

dissimilar in personality to their mentor(s), $M_{similar} - M_{dissimilar} = 0.34$, $p = .001$. There were no significant differences in instrumental support between participants who reported mixed similarity and full similarity, $M_{mixed} - M_{similar} = -0.09$, $p = .729$, or between participants who reported mixed similarity and full dissimilarity, $M_{mixed} - M_{dissimilar} = 0.25$, $p = .103$.

These results indicate that participants who are similar in personality to their mentor(s) report higher received psychosocial support and instrumental support when compared to participants who are dissimilar to their mentor(s). There is no significant difference in received support levels between participants who share similar personalities with some, but not all, of their mentors and participants who are either fully similar or dissimilar to their mentor(s).

Values

A one-way ANOVA was conducted to test for group differences in values similarity on psychosocial support. Levene's test was conducted, and homogeneity of variance was not violated, $F(2,269) = 0.14$, $p = .870$. There was a statistically significant effect for perceived similarity in values on psychosocial support, $F(2,269) = 36.19$, $p < .001$, $\eta^2 = .21$. This is a large effect, with perceived values similarity accounting for 21% of the variance in psychosocial support. A Tukey's post-hoc test was conducted to determine which groups significantly differ from each other. Participants who had mentor(s) with similar values had significantly higher reported psychosocial support than participants who reported being dissimilar in values to their mentor(s), $M_{similar} - M_{dissimilar} = 1.17$, $p < .001$. Participants who had at least one, but all not, of their mentors with similar values had significantly higher reported psychosocial support than participants who reported being dissimilar in values to their mentor(s), $M_{mixed} - M_{dissimilar} = 0.99$, $p < .001$. There were no significant differences in psychosocial support between participants who reported mixed similarity and full similarity in values, $M_{mixed} - M_{similar} = -0.18$, $p = .478$.

A one-way ANOVA was conducted to test for group differences in values similarity on instrumental support. Levene's test was conducted, and homogeneity of variance was not violated, $F(2,269) = 0.85$, $p = .430$. There was a statistically significant effect for perceived similarity in values on instrumental support, $F(2,269) = 30.85$, $p < .001$, $\eta^2 = .19$. This is a large effect, with perceived values similarity accounting for 19% of the variance in instrumental support. A Tukey's post-hoc test was conducted to determine which groups significantly differ from each other. Participants who had mentor(s) with similar values had significantly higher reported instrumental support than participants who reported being dissimilar in values to their mentor(s), $M_{similar} - M_{dissimilar} = 0.90$, $p < .001$. Participants who had at least one, but all not, of their mentors with similar values had significantly higher reported instrumental support than participants who reported being dissimilar in values to their mentor(s), $M_{mixed} - M_{dissimilar} = 0.65$, $p < .001$. There were no significant differences in instrumental support between participants who reported mixed similarity and full similarity in values, $M_{mixed} - M_{similar} = -0.24$, $p = .149$.

These results indicate that participants who report being dissimilar to their mentor(s) in values report receiving less psychosocial support and instrumental support compared to participants who have at least one mentor with similar values or participants with complete similarity in values to their mentor(s). There is no significant difference in support received between participants who have at least one mentor with similar values and participants with complete similarity in values to their mentor(s).

Beliefs

A one-way ANOVA was conducted to test for group differences in beliefs similarity on psychosocial support. Levene's test was conducted, and homogeneity of variance was not violated, $F(2,276) = 2.21$, $p = .112$. There was a statistically significant effect for perceived

similarity in beliefs on psychosocial support, $F(2,276) = 15.05$, $p < .001$, $\eta^2 = .10$. This is a moderate effect, with perceived beliefs similarity accounting for 10% of the variance in psychosocial support. A Tukey's post-hoc test was conducted to determine which groups significantly differ from each other. Participants who had mentor(s) with similar beliefs had significantly higher reported psychosocial support than participants who reported being dissimilar in beliefs to their mentor(s), $M_{similar} - M_{dissimilar} = 0.60$, $p < .001$. Participants who had at least one, but all not, of their mentors with similar beliefs had significantly higher reported psychosocial support than participants who reported being dissimilar in beliefs to their mentor(s), $M_{mixed} - M_{dissimilar} = 0.75$, $p < .001$. There were no significant differences in psychosocial support between participants who reported mixed similarity and full similarity in beliefs, $M_{mixed} - M_{similar} = 0.15$, $p = .607$.

A one-way ANOVA was conducted to test for group differences in beliefs similarity on instrumental support. Levene's test was conducted, and homogeneity of variance was not violated, $F(2,276) = 1.27$, $p = .281$. There was a statistically significant effect for perceived similarity in beliefs on instrumental support, $F(2,276) = 10.79$, $p < .001$, $\eta^2 = .07$. This is a moderate effect, with perceived beliefs similarity accounting for 7% of the variance in instrumental support. A Tukey's post-hoc test was conducted to determine which groups significantly differ from each other. Participants who had mentor(s) with similar beliefs had significantly higher reported instrumental support than participants who reported being dissimilar in beliefs to their mentor(s), $M_{similar} - M_{dissimilar} = 0.46$, $p < .001$. Participants who had at least one, but all not, of their mentors with similar beliefs had significantly higher reported instrumental support than participants who reported being dissimilar in beliefs to their mentor(s), $M_{mixed} - M_{dissimilar} = 0.42$, $p = .011$. There were no significant differences in instrumental support

between participants who reported mixed similarity and full similarity in beliefs, $M_{mixed} - M_{similar} = -0.05$, $p = .924$.

These results indicate that participants who report being dissimilar to their mentor(s) in beliefs report receiving less psychosocial support and instrumental support compared to participants who have at least one mentor with similar beliefs or participants with complete similarity in beliefs to their mentor(s). There is no significant difference in support received between participants who have at least one mentor with similar beliefs and participants with complete similarity in beliefs to their mentor(s).

Attitudes

A one-way ANOVA was conducted to test for group differences in attitudes similarity on psychosocial support. Levene's test was conducted, and homogeneity of variance was not violated, $F(2,272) = 2.21$, $p = .112$. There was a statistically significant effect for perceived similarity in attitudes on psychosocial support, $F(2,272) = 12.94$, $p < .001$, $\eta^2 = .09$. This is a moderate effect, with perceived attitudes similarity accounting for 9% of the variance in psychosocial support. A Tukey's post-hoc test was conducted to determine which groups significantly differ from each other. Participants who had mentor(s) with similar attitudes had significantly higher reported psychosocial support than participants who reported being dissimilar in attitudes to their mentor(s), $M_{similar} - M_{dissimilar} = 0.65$, $p < .001$. Participants who had mentor(s) with similar attitudes had significantly higher reported psychosocial support than participants with at least one, but all not, of their mentors with similar attitudes, $M_{similar} - M_{mixed} = 0.41$, $p = .025$. There were no significant differences in psychosocial support between participants who reported mixed similarity and full dissimilarity in attitudes, $M_{mixed} - M_{dissimilar} = 0.24$, $p = .388$.

A one-way ANOVA was conducted to test for group differences in attitudes similarity on instrumental support. Levene's test was conducted, and homogeneity of variance was not violated, $F(2,272) = 0.77$, $p = .464$. There was a statistically significant effect for perceived similarity in attitudes on instrumental support, $F(2,272) = 14.45$, $p < .001$, $\eta^2 = .10$. This is a moderate effect, with perceived attitudes similarity accounting for 10% of the variance in instrumental support. A Tukey's post-hoc test was conducted to determine which groups significantly differ from each other. Participants who had mentor(s) with similar attitudes had significantly higher reported instrumental support than participants who reported being dissimilar in attitudes to their mentor(s), $M_{similar} - M_{dissimilar} = 0.52$, $p < .001$. Participants who had mentor(s) with similar attitudes had significantly higher reported instrumental support than participants with at least one, but all not, of their mentors with similar attitudes, $M_{similar} - M_{mixed} = 0.45$, $p = .001$. There were no significant differences in instrumental support between participants who reported mixed similarity and full dissimilarity in attitudes, $M_{mixed} - M_{dissimilar} = 0.07$, $p = .898$.

These results indicate that participants who report being similar to their mentor(s) in attitudes report receiving more psychosocial support and instrumental support compared to participants who have at least one mentor with similar attitudes or participants with complete dissimilarity in attitudes to their mentor(s). There is no significant difference in support received between participants who have at least one mentor with similar attitudes and participants with complete dissimilarity in attitudes to their mentor(s).

Study 3 Discussion

Characteristics of the Mentoring Relationship: Informality and Psychosocial Support

No significant differences were found in perceived support when protégés were compared based on the number of mentors they had (one compared to more than one) and their relationship length (less than a year compared to one year or more).

The formality of the relationship did have an impact, with informal and mixed formality (at least one informal mentor, but not all informal) relationships resulting in higher levels of psychosocial support. This result is partially aligned with Eby et al. (2013) who found informal relationships to result in higher psychosocial support and instrumental support. The current study did not find an impact of formality on instrumental support.

Similarity in Surface-Level Characteristics: Ethnicity Matters for Psychosocial Support

Three surface-level characteristics were explored: gender identity, age, and ethnicity. No significant differences were found in perceived support when protégés were compared based on similarity in gender identity and age. There was a significant impact of ethnicity similarity on psychosocial support, where protégés with mixed similarity (at least one mentor of similar ethnicity, but not all) reported significantly higher psychosocial support than protégés who were dissimilar in ethnicity to their mentor(s). These results suggest that if a protégé only has mentors that are dissimilar to them in ethnicity, they may consider adding a mentor that is similar to them in ethnicity to feel they are receiving high levels of psychosocial support, which, based on the findings of Study 2, directly impacts living a calling. There were no significant differences in instrumental support for ethnicity similarity comparisons. Results for surface-level characteristics were similar to those found in Eby et al. (2013), as they found a small, positive

association between surface-level similarity and psychosocial support but noted limited practical implication as the association was weak.

Similarity in Deep-Level Characteristics: Important for Both Types of Support

Four deep-level characteristics were explored: personality, values, beliefs, and attitudes. Comparisons between similarity groups were significant for all four characteristics. Protégés who were similar to their mentor(s) in personality reported higher levels of both psychosocial support and instrumental support compared to protégés who were dissimilar to their mentor(s). Protégés who were similar to their mentor(s) or who had mixed similarity (similar to at least one but not all) in values reported higher levels of both psychosocial support and instrumental support compared to protégés who were dissimilar to their mentor(s). Protégés who were similar to their mentor(s) or who had mixed similarity (similar to at least one but not all) in beliefs reported higher levels of both psychosocial support and instrumental support compared to protégés who were dissimilar to their mentor(s). Protégés who were similar to their mentor(s) in attitudes had significantly higher levels of both psychosocial support and instrumental support compared to protégés who had mixed similarity (similar to at least one but not all) and protégés who were dissimilar to their mentor(s).

Taken together, protégés being similar to their mentor(s) in all four characteristics resulted in better outcomes when compared to protégés who were dissimilar. The impact of having mixed similarity was more varied depending on the deep-level characteristic. These results are aligned with Eby et al. (2013) who found a positive relationship between deep-level similarity and both types of mentoring support.

Industry Similarity: Facilitating Instrumental Support

While not directly assessing experiential similarity in the same way as Eby et al. (2013), protégés were asked to report their similarity to their mentors in their industry. While no impact was found for psychosocial support, there was a significant impact of industry similarity on instrumental support. Protégés who reported being similar to their mentor(s) or mixed similarity (similar to at least one but not all) in industry had significantly higher levels of instrumental support compared to protégés who were dissimilar to their mentor(s). These results suggest that if a protégé only has mentors that are dissimilar to them in industry, they may consider adding a mentor that is similar to them in industry to feel they are receiving high levels of instrumental support, which directly impacts work volition, and indirectly impacts living a calling, according to the findings from Study 2. It may be that sharing occupational interests and goals with one's mentor helps them to better provide instrumental support. These results are also aligned with Eby et al. (2013) who found that experiential similarity was positively related to instrumental support, but not psychosocial support.

Chapter 5: General Discussion

This dissertation took a multi-study approach to deepening our understanding of how individuals can improve the likelihood of living their calling and introduced the study of calling motivation and work volition, leveraging two types of mentoring support to further facilitate this process.

The results of Study 1 further solidified the current conceptualization of potential groups that individuals can fall into based on their calling status. Study 1 identified four profile groups: "Enacted Calling" in which participants had high perceiving a calling and high living a calling, "Average Calling" in which participants had average perceiving a calling and average living a calling, "Absent Calling" in which participants had low perceiving a calling and low living a calling, and "Unanswered Calling" in which participants had high perceiving a calling and low living a calling. The proportion of participants in each group was encouraging, as the largest group (43.8% of the sample) was the "Enacted Calling" group, and the smallest group (8.6% of the sample) was the "Unanswered Calling" group. Individuals in the "Enacted Calling" group may be more likely to experience high levels of job and life satisfaction (Duffy et al., 2022), as well as high levels of work engagement, career commitment, and physical and psychological health (Gazica & Spector, 2015). Members of this group had the highest levels of living a calling, which predicts intent to stay in an organization (Presbitero & Teng-Calleja, 2020) and psychological capital (Shin et al., 2021), along with reduced cynicism and increased OCBs (Mauno et al., 2022). On the other hand, individuals in the "Unanswered Calling" group are at risk of negative outcomes, such as increased feelings of stress and regret (Berg et al., 2010) and reduced job satisfaction (Duffy et al., 2022).

Both Study 1 and Study 2 tested the impact of calling motivation and work volition on the experience of perceiving and living a calling. Study 1 tested whether calling motivation and

work volition were predictors of group membership, while Study 2 tested whether calling motivation and work volition were moderators to the link between perceiving a calling and living a calling. Results of Study 1 showed that individuals with high calling motivation were significantly more likely to be classified into the enacted calling group, suggesting that calling motivation supports individuals in living out their calling. When examined in Study 2, results showed that not only does calling motivation predict living a calling, but it is also predicted by perceiving a calling. The composition of individuals in the "Enacted Calling" group is that of high perceiving a calling and high living a calling, which aligns with the results of Study 2 supporting the mediation mechanism of calling motivation between perceiving a calling and living a calling. Study 1 also showed that individuals with average calling motivation were not more or less likely to be classified into the "Average Calling" group than the "Unanswered Calling" group. These results add additional context to those of Study 2. Looking solely at Study 2, any level of calling motivation should increase the likelihood of living a calling. However, Study 1 suggests that there may be a threshold of calling motivation that may need to be reached to have the impact on living a calling that is required to move from the "Average Calling" group to the "Enacted Calling" group.

Regarding work volition, Study 1 showed that individuals with high work volition were significantly more likely to be classified into the "Enacted Calling" group, suggesting that work volition supports individuals in living out their calling. Study 2 results support this, as work volition positively predicted living a calling, demonstrating this resource as a key instrument to reaching an enacted calling state. Study 1 also showed that individuals with low work volition were significantly more likely to be classified into the "Unanswered Calling" group. Since calling motivation did not differentiate membership between "Average Calling" and

"Unanswered Calling" groups, but work volition did, these results suggest that work volition may be a stronger predictor of avoiding an unanswered calling state. This is further demonstrated in Study 2 by the strength of the relationship between work volition and living a calling, as it is stronger than the relationship between calling motivation and living a calling.

The integration of the results of Study 1 and Study 2 establish calling motivation and work volition as important resources that can facilitate stronger perceptions of living a calling. The introduction of mentoring support to Study 2 indicated that instrumental support can be leveraged to increase protégé work volition. Work volition encompasses not only the feeling of occupational choice, but also the perception of external barriers (i.e., financial constraints and marginalization). Instrumental support involves mentor behaviors that support protégé goal attainment and includes providing challenging assignments, sponsorship, and coaching. This type of support can decrease the barriers that the protégés are up against in attempting to live out their calling and subsequently increase their perception of volition. While psychosocial support was not shown to impact calling motivation in Study 2, it was found to directly impact living a calling, indicating that receiving psychosocial support from a mentor should also be viewed as a valuable resource to reaching a state of "Enacted Calling."

Practical Implications

Living a calling is an antecedent of a great number of desirable individual and organizational states. Living a calling increases work engagement, job satisfaction, life satisfaction, and psychological capital (Duffy et al., 2017; Ehrhardt & Ensher, 2020; Shin et al., 2021). The consequences of individuals reaching a state of living a calling are not only beneficial for the individual, but they also support the organizations that employ these individuals. Employees living their calling are more likely to stay at their organization (Presbitero & Teng-

Calleja, 2020), have less stress-related absenteeism (Ehrhardt & Ensher, 2020), and perform more citizenship behaviors (Park et al., 2016; Mauno et al., 2022). Interventions to support an individual's journey from perceiving a calling to living it are relatively limited, with a main recommendation of job crafting (Duffy et al., 2018a). However, job crafting relies mainly on the individual to change their job tasks or cognitive and relational boundaries of their work (Wrzesniewski & Dutton, 2001), which may not be possible if the individual does not have the motivation or volition to craft on their own.

The introduction of mentoring to support individuals in pursuit of living a calling is a an important addition to the calling field. Mentoring is a development tool that can be valuable to helping protégés live out their calling by either directly improving their likelihood of living their calling (i.e., psychosocial support's link with living a calling) or improving a key resource to support them in living their calling (i.e., instrumental support's link with work volition). The integration of these two fields of research (calling and mentoring) is natural and conducive to supporting states of living a calling, and adds a relational tool that can be leveraged when trying to live a calling, which expands potential interventions from the more individual-focused interventions that have dominated this field.

Given the exploratory analyses performed in Study 3 to understand the characteristics of the mentoring relationship on perceived levels of psychosocial and instrumental support, special attention should be provided to the following mentoring characteristics.

Informal Relationships

When selecting a mentor, it can be helpful for protégés to consider the formality of the relationship. Typically, a formal relationship begins from within an organization (e.g., a mentoring program) while an informal relationship forms more organically (e.g., through a

network). The results of Study 3 found that protégés with anywhere from at least one informal mentor to only informal mentors reported higher levels of psychosocial support. As psychosocial support involves more relational behaviors, such as encouragement and unconditional acceptance, it may be that relationships between a mentor and a protégé that begin organically are better set up to involve these behaviors.

Ethnicity Similarity

Multiple surface-level similarities were explored between the mentor and the protégé and results of Study 3 found that when the protégé reported being similar to at least one of their mentors, but not all of their mentors, they had higher reported psychosocial support. It's important to note that results were not significant for protégés who only reported one mentor and reported that that mentor was similar to them in ethnicity. For protégés with *multiple* mentors, it was important that at least one of them shared a similar ethnicity when compared to protégés with all dissimilar mentors or one dissimilar mentor. Therefore, for protégés who are seeking to add additional mentors to their network, they should consider the similarity level of their current mentors and the results suggest that having a mix of ethnicities is better for receiving psychosocial support than having all dissimilar ethnicities. It may be that having a combination of mentors who share similar ethnicity-based experiences to the protégé and mentors who don't share these experiences allows the protégé to have a different, more encompassing set of psychosocial needs met.

Deep-level Similarity

Four deep-level characteristics were found to be important to receiving high levels of both psychological and instrumental support in Study 3: personality, values, beliefs, and attitudes. In all cases, sharing full similarity with their mentor(s) resulted in

increased levels of both types of mentoring support than sharing full dissimilarity with their mentor(s). For values and beliefs, protégés who were similar to at least one, but not all, of their mentors reported higher levels of both types of mentoring support than sharing full dissimilarity with their mentor(s). These results suggest that if a mentor and a protégé clash on a deep level, such as what they believe in or how they act, it is less conducive to a successful exchange of mentoring support. Therefore, before a mentor or a protégé enters a new relationship, they should consider whether they are a match on these deep-level characteristics.

Industry Similarity

A protégé having at least one, if not all, of their mentors in the same industry as them results in higher levels of instrumental support compared to protégés with no mentors in their industry. As instrumental support involves more tactical behaviors, such as job sponsorship and industry exposure, it may be that mentors in the same industry as the protégé have more relevant connections and expertise to share than a mentor in a different industry. For protégés seeking a mentor, it may be advantageous to look for one that works in the same industry as them.

Limitations

This dissertation aims to quantitatively test the integration of calling and mentoring to see whether mentoring functions can positively support individuals on their path from perceiving a calling to living a calling. The results of this dissertation improve our understanding of how one reaches a state of lived calling and how we can use relationships to influence this, but it is not without limitations. This dissertation relies on self-report data, which can be impacted by bias

driven by participants skewed perspective of themselves, putting it at risk of common method bias (Podsakoff et al., 2003). The design of these studies aimed to mitigate against this possibility by asking participants to self-report over four different time points separated by two weeks each. Additionally, the Study 2 variables were temporally separated by this approach, having the mentoring support scale, moderators, and dependent variable all asked at separate times. Secondly, though this data was collected over the course of eight weeks, it is still cross-sectional in nature and causality cannot be inferred. Future research should explore the impact of a mentoring relationship on protégé's calling over multiple years to truly see how effective of a tool it can be for career development.

Finally, the way that mentoring support was measured for protégés who reported more than one mentor prevents me from parsing out the individual impact of each mentor for that protégé. Psychosocial and instrumental support was measured collectively, in a "My mentors provide…" format. While this does allow me to approach the support each protégé receives from a holistic perspective and how all the support comes together to impact living a calling, it does not allow me to measure any nuance in the varied combinations of support a protégé may be receiving. For example, the network perspective of mentoring (Higgins & Kram, 2001) talks about relationship constellations where each mentor may provide different types of support for the protégé (e.g., coaching from one, unconditional support from another). I am unable to see if the protégés who reported multiple mentors report consistent support levels from all mentors or if different mentors are providing specific types of support.

Conclusion

As employees are changing jobs at a high rate, it is imperative to help these individuals who are pursuing their calling reach a state of living their calling. Unanswered callings can

impact physical health (e.g., stress), psychological health (e.g., regret), and job attitudes (e.g., low job satisfaction). Results of this dissertation demonstrate that the journey to a fully enacted calling is supported by the cultivation of resources (i.e., calling motivation and work volition). Results should show how mentors can play a vital role in this journey, by providing psychosocial and instrumental support to their protégés. Psychosocial support components like role modeling positively impact living a calling directly, while instrumental support components like sponsorship increase work volition. Living a calling exemplifies an ideal work state, where employees are conducting meaningful work that not only supports individual flourishing, but also positively impacts society.

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Appendices

Appendix A

Expanded Table 1 – Study 1 Location Breakdown

Table 1

Study 1 Location Breakdown

Country	*n*	%
Mexico	103	20.7%
Portugal	102	20.5%
Poland	53	10.6%
United Kingdom of Great Britain and Northern Ireland	40	8.0%
South Africa	33	6.6%
Canada	24	4.8%
Italy	21	4.2%
Chile	19	3.8%
Austria	16	3.2%
Spain	14	2.8%
United States of America	12	2.4%
Greece	10	2.0%
New Zealand	9	1.8%
Hungary	8	1.6%
Netherlands	6	1.2%
Czech Republic	4	0.8%
Germany	4	0.8%
Finland	3	0.6%
Ireland	3	0.6%
Australia	2	0.4%
Estonia	2	0.4%
Israel	2	0.4%
Slovenia	2	0.4%
Belgium	1	0.2%
France	1	0.2%
Latvia	1	0.2%
South Korea	1	0.2%
Sweden	1	0.2%

Appendix B

Table 2 – Study 1 Industry Breakdown

Table 2

Study 1 Industry Breakdown

Industry	*n*	%
Computer Hardware/Software/Internet	75	15.1%
Education	51	10.2%
Health care/Medical	39	7.8%
Engineering/Architecture	33	6.6%
Other	28	5.6%
Retail/Wholesale Trade	23	4.6%
Finance/Banking/Insurance	18	3.6%
Research/Science	18	3.6%
Recreation/Entertainment/Arts	17	3.4%
Media/Printing/Publishing	15	3.0%
Business/Professional Services	14	2.8%
Food Service	13	2.6%
Market Research/Marketing/PR	12	2.4%
Transportation/Distribution	12	2.4%
Telecommunications	11	2.2%
Construction/Home Improvement	10	2.0%
Consulting	10	2.0%
Manufacturing	10	2.0%
Professional Services - Other	9	1.8%
Aerospace/Aviation/Automotive	8	1.6%
Government/Military	8	1.6%
Legal	7	1.4%
Advertising	6	1.2%
Internet (ASP)	6	1.2%
Pharmaceutical/Chemical	5	1.0%
Utilities	5	1.0%
Accommodation and Food Services	4	0.8%
Accounting	4	0.8%
Non-Profit	4	0.8%
Prolific Work Only	4	0.8%
Unknown	4	0.8%
Business Services - Hotels and Other Lodging Places	3	0.6%
Agriculture, Forestry, Fishing, and Hunting	2	0.4%
Biotech	2	0.4%
Mining	2	0.4%
Real Estate	2	0.4%
Wholesale	2	0.4%

Appendix C

Expanded Table 7 – Study 2 Location Breakdown

Table 7

Study 2 Location Breakdown

Location	*n*	%
Mexico	67	22.9%
Portugal	53	18.2%
Poland	31	10.6%
United Kingdom of Great Britain and Northern Ireland	25	8.6%
South Africa	21	7.2%
Italy	16	5.5%
Canada	14	4.8%
Australia	11	3.8%
Spain	10	3.4%
Chile	9	3.1%
Greece	7	2.4%
Hungary	6	2.1%
New Zealand	6	2.1%
United States of America	4	1.4%
Netherlands	3	1.0%
Czech Republic	2	0.7%
Israel	2	0.7%
Austria	1	0.3%
Belgium	1	0.3%
France	1	0.3%
Germany	1	0.3%
Ireland	1	0.3%

Appendix D

Table 8 – Study 2 Industry Breakdown

Table 8

Study 2 Industry Breakdown

Industry	*n*	%
Computer Hardware/Software/Internet	40	13.7%
Education	31	10.6%
Health care/Medical	24	8.2%
Other	19	6.5%
Engineering/Architecture	15	5.1%
Retail/Wholesale Trade	12	4.1%
Media/Printing/Publishing	11	3.8%
Research/Science	11	3.8%
Recreation/Entertainment/Arts	10	3.4%
Finance/Banking/Insurance	9	3.1%
Food Service	9	3.1%
Market Research/Marketing/PR	9	3.1%
Professional Services - Other	9	3.1%
Transportation/Distribution	8	2.7%
Business/Professional Services	6	2.1%
Construction/Home Improvement	6	2.1%
Aerospace/Aviation/Automotive	5	1.7%
Consulting	5	1.7%
Government/Military	5	1.7%
Manufacturing	5	1.7%
Telecommunications	5	1.7%
Advertising	4	1.4%
Legal	4	1.4%
Utilities	4	1.4%
Accommodation and Food Services	3	1.0%
Accounting	3	1.0%
Business Services - Hotels and Other Lodging Places	3	1.0%
Internet (ASP)	3	1.0%
Non-Profit	3	1.0%
Pharmaceutical/Chemical	3	1.0%
Real Estate	2	0.7%
Agriculture, Forestry, Fishing, and Hunting	1	0.3%
Biotech	1	0.3%
Mining	1	0.3%
Prolific Work Only	1	0.3%
Unknown	1	0.3%
Wholesale	1	0.3%

Appendix E

Study 2 Model 1-7 Results

Study 2 Initial Model Generation

Initial model testing revealed that Models 1-7 were saturated due to the simplicity of the models (see Table 14 for specified paths). A stepwise approach was taken to model creation and comparison, building off theorized relationships. The initial relationship between perceiving a calling and living a calling was specified (Model 1) and moderators were sequentially specified to examine their impact on this relationship (Models 2-7). Model 1 tested the direct relationship between perceiving a calling and living a calling. The path between perceiving a calling and living a calling was significant ($\beta = 0.48$, $SE = 0.07$, $p < .001$) and the model indicated that 13.9% of the variance in living a calling was accounted for by perceiving a calling ($R^2 = .14$). Model 2 tested both perceiving a calling and calling motivation as predictors of living a calling. The path between perceiving a calling and living a calling was significant ($\beta = 0.37$, $SE = 0.08$, $p < .001$) and the path between calling motivation and living a calling was significant ($\beta = 0.27$, $SE = 0.09$, $p = .002$). Model 2 indicated that 17.1% of the variance in living a calling was accounted for by perceiving a calling and calling motivation ($R^2 = .17$). Model 3 tested whether calling motivation was a moderator for the pathway from perceiving a calling to living a calling. The path between perceiving a calling and living a calling was significant ($\beta = 0.37$, $SE = 0.08$, $p < .001$), but the moderation was not found in the data. While the path between calling motivation and living a calling was significant ($\beta = 0.28$, $SE = 0.09$, $p = .002$), the interaction was not significant ($\beta = 0.05$, $SE = 0.07$, $p = .480$). This indicates that, in this model specification, there is an effect of calling motivation on living a calling, but it does not depend on perceiving a calling. Model 3 indicated that 17.2% of the variance in living a calling was accounted for by

perceiving a calling, calling motivation, and the interaction of perceiving a calling and calling motivation ($R^2 = .17$).

Table 14

Paths specified in the initial seven models

Model 1
LC ~ PC
Model 2
LC ~ PC + CM
Model 3
LC ~ PC + CM + PC*CM
Model 4
LC ~ PC + WV
Model 5
LA ~ PC + WV + PC*WV
Model 6
LC ~ PC + CM + WV
Model 7
LC ~ PC + CM + PC*CM + WV + PC*WV

Note. LC = living a calling; PC = perceiving a calling; CM = calling motivation; WV = work volition

Model 4 removed calling motivation as a predictor and introduced work volition. Therefore, Model 4 only tested perceiving a calling and work volition as predictors of living a calling. The path between perceiving a calling and living a calling was significant ($\beta = 0.43$, $SE = 0.07$, $p < .001$) and the path between work volition and living a calling was significant ($\beta = 0.52$, $SE = 0.07$, $p < .001$). Model 4 indicated that 27.4% of the variance in living a calling was accounted for by perceiving a calling and work volition ($R^2 = .27$). Model 5 tested whether work volition was a moderator for the pathway from perceiving a calling to living a calling. The path between perceiving a calling and living a calling was significant ($\beta = 0.43$, $SE = 0.07$, $p < .001$), but the moderation was not found in the data. While the path between work volition and living a calling was significant ($\beta = 0.51$, $SE = 0.08$, $p < .001$), the interaction was not significant ($\beta =$

0.02, *SE* = 0.07, *p* = .770). This indicates that, in this model specification, there is an effect of work volition on living a calling, but it does not depend on perceiving a calling. Model 5 indicated that 27.4% of the variance in living a calling was accounted for by perceiving a calling, calling motivation, and the interaction of perceiving a calling and calling motivation (R^2 = .27).

Model 6 tested three variables as predictors of living a calling: perceiving a calling, calling motivation, and work volition. All paths were significant: the path between perceiving a calling and living a calling (β = 0.33, *SE* = 0.08, *p* < .001), the path between calling motivation and living a calling (β = 0.23, *SE* = 0.08, *p* = .006), and the path between work volition and living a calling (β = 0.50, *SE* = 0.07, *p* < .001). Model 6 indicated that 29.8% of the variance in living a calling was accounted for by perceiving a calling, calling motivation, and work volition (R^2 = .30). Model 7 tested whether both calling motivation and work volition were moderators of the path from perceiving a calling to living a calling. The path between perceiving a calling and living a calling was significant (β = 0.33, *SE* = 0.08, *p* < .001), but neither moderation was found in the data. While the path between calling motivation and living a calling was significant (β = 0.23, *SE* = 0.08, *p* = .007), the interaction was not significant (β = -0.01, *SE* = 0.06, *p* = .939). Work volition acted similarly. The path between work volition and living a calling was significant (β = 0.50, *SE* = 0.08, *p* < .001), but the interaction was not significant (β = 0.00, *SE* = 0.06, *p* = .962). The indicates that, similarly to the outcome of Model 2 and Model 4, calling motivation and work volition both impact living a calling, but this impact does not change with varying levels of perceiving a calling. Model 7 indicated that 29.8% of the variance in living a calling was accounted for by perceiving a calling, calling motivation, work volition, the interaction between perceiving a calling and calling motivation, and the interaction between perceiving a calling and work volition (R^2 = .30).