2013

Called to lead: an examination into the phenomenon of calling

Hughie Jackson Barnes

Follow this and additional works at: https://digitalcommons.pepperdine.edu/etd

Pepperdine University

Graduate School of Education and Psychology

CALLED TO LEAD – AN EXAMINATION INTO THE PHENOMENON OF CALLING

A dissertation submitted in partial satisfaction

of the requirements for the degree of

Doctor of Education in Organizational Leadership

by

Hughie Jackson Barnes

July, 2013

James R. DellaNeve, Ed.D. - Dissertation Chairperson

This dissertation, written by

Hughie Jackson Barnes

under the guidance of a Faculty Committee and approved by its members, has been submitted to and accepted by the Graduate Faculty in partial fulfillment of the requirements for the degree of

DOCTOR OF EDUCATION

Doctoral Committee:

James R. DellaNeve, Ed. D., Chairperson

J. L. Fortson, Ed.D.

Jennie Wong, Ed.D.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

DEDICATION

This dissertation is dedicated to my son Evan, and my daughter, Bethanie as inspiration to find and follow the calling which God has already placed within your hearts. This is also dedicated to the memory of my late husband, Roy Barnes, Jr., who zealously pursued his call with unsurpassed dedication. That call was instrumental in discovery of my own role.

Finally, this is a written monument to my brother, Dr. Levi J. Jackson, III, and our parents, Levi and Rae Adel Jackson, who esteemed formal education and gave me my love of learning and faith in God.

ACKNOWLEDGEMENTS

VITA

Education

MBA	Graziadio School of Business and Management	
	Pepperdine University, Malibu, California	1978
BA	Cum Laude	
	Business Administration	
	Huston-Tillotson College	1971
Certificate	Presenter, *Rebuilding Leadership Trust*	
	34th Annual Conference of the Society of	
	Educators and Scholars	2011
Certificate	Leadership VA	
	Executive Development Program	
	U.S. Department of Veterans Affairs	2000
Certificate	Women's Executive Leadership Program	
	U.S. Office of Personnel Management	1995

Professional Experience

2002-2007	Executive Assistant
	Chief, Employment Services Branch
	Human Resources Management Division
	Western Region, Federal Aviation Administration
1993 – 2002	Support Services Division Manager
	Acting Chief, Finance Division
	Instructor, Veterans Benefits Academy
	Human Resources Management Officer
	Assistant Personnel Officer
	Los Angeles Regional Office, Department of Veterans Affairs

Non Federal Work Experience

2007 – Present	Advocate/Humanitarian Aide
	Global Aid Network
	Campus Crusade for Christ, International

Professional Affiliations - Phi Delta Kappa International   2013

ABSTRACT

Perhaps the most widely known episode of a calling is the burning bush experience of

Moses, leader of Israel's sojourn to freedom from Egyptian captivity. At present, the

phenomenon of being called to a place, vocation, or career has limited social science

research. Indeed, prior to the middle of the 21st century this concept was lacking both

theoretically and empirically.   Any coverage of the subject of a calling was primarily

found in religious periodicals and similar publications (Newman, 2006). In 2007,

Scott attempted to advance the discourse on career development by examining

callings and the corollary meanings which college students ascribed to vocational

choices and fields of study. Topics closely akin to this phenomenon are servant

leadership (Geenleaf, 1998; Spears, n.d.) and spirituality in the workplace (Driscoll &

Wiebe, 2007). However these modes are not synonymous with what it means to have

a calling. The operational definition which best describes calling is that which "…an

individual (1) feels drawn to pursue, (2) expects to be intrinsically enjoyable and

meaningful, and (3) sees as a central part of his or her identity" (Berg, Grant, &

Johnson, 2010, p. 973). This study endeavors to draw more attention to the topic by

analyzing the manifestations of calling on people's lives. A qualitative

phenomenological inquiry was employed for my research.   Dialogic interviews were

conducted with 6 contemporary leaders and the experiences were recorded, reviewed

multiple times and subsequently coded for thematic renderings. The findings led to

discovery of the process of callings. Calling is experienced in 3 distinct phases: (a)

the awareness, (b) the preparation, and (c) the launch. Each of the subjects expressed

peace and satisfaction after entering the launch process. There is corroborating

research (Tatsuse & Sekine, 2010) which links job satisfaction to the same intrinsic

xii

qualities that are present in those individuals who are operating in their calling. The

xii

qualities that are present in those individuals who are operating in their calling. The

motivation to the work of the calling supersedes external factors. Results of this

study hold potential for career planning and placement, in addition to the

development of methods for early identification of callings among those who have

not yet entered the workforce.

Chapter 1. The Problem

The biblical account of Moses' life includes the documentation of his call to lead, including his journey to the Midian desert that culminated in the burning bush episode. In that account, we find Moses noticing a bush that was engulfed in flames, yet not consumed by the fire. From the burning bush, a voice called out to Moses by name, and during the discourse, set out a plan for him to return to Egypt in order to rescue the Israelites from captivity (Exodus 3, New Living Translation). The record also shows evidence that early in his calling experience, Moses exhibited impactful leadership traits (Exodus 2). This information contributes to a continuing controversy over whether leaders are born or made. Indeed, one group of genetic researchers concluded that transformational leadership traits were clearly indicated by genetics, while transactional leadership needed further investigating as a genetic trait (Johnson et al.,1998). This study examined the phenomenon of calling through an assessment of the historical experiences of Moses, along with the lived experiences of six contemporary men and women. We need to understand the essence of what it means to have a calling in an individual's life, and share what is learned from this research with the academic community through literature and forums. To take the evidence of the operation of this phenomenon and apply it to the discussion of what it is that draws certain people into their vocations in spite of wages or other benefits will be a valuable contribution for all who receive it.

Investigating the call to lead by means of social science research is to undertake a phenomenon that is at once intriguing, limited in historical evidence, and emergent. The creation of uncharted paths from this study encourages future research into what it means to experience and identify a calling on one's life.

Background

Foundational to understanding calling is the clarification that a call to lead is not synonymous with either spirituality in the workplace or servant leadership. The concept of spirituality in the workplace emerged during the latter part of the the decade of the 1990's and has become increasingly viable during the 2000s as a management consideration (Liu & Robertson, 2011). According to Liu and Robertson, spirituality refers to an individual's connectivity to a greater power. However Guinness' (1998) conviction is that a calling may be illusive even to those who proclaim a connectivity to God. He supports his position with accounts of several God fearing historical figures such as William Wilberforce, who won a hard-fought battle to end the slave trade in England; and music composer Antonio Salieri, who reportedly competed with and greatly envied his contemporary, Wolfgang Amadeus Mozart. Neither of these men fully recognized their own calling, even though purporting a belief in God. Wilberforce reconciled his life's accomplishment of convincing the British parliament to end the slave trade, as being his calling from God. The history of Salieri's latter years is part forklore and fact, yet neither account has him reconciled to a call from God (Hille, 2005).

Greenleaf (1998) theorized that servant leaders have their staff's interest first and foremost as the driving force of their activities. Whereas in a leadership calling, the called one is driven by choices which are sometimes ineffable, but primarily focused on obedience to the call, regardless of the dictates of the staff members (Newman, 2006; Numbers 11:12). The servant leadership philosophy views service as essential to effective leadership. The present study demonstrates that leadership calling and servant leadership carry two very different approaches. Individuals can commit to servant

leadership in any field of work without being called. The leader who responds affirmatively to a call to lead may in fact take on the role of a servant leader, but the reverse is not supported in light of the research presented here.

By examining the phenomenon of calling of those who have responded directly to a call to lead, I have been able to identify characteristics that set apart this type of leader from others. This inquiry highlights the characteristics of a calling experience in order to begin to build a treasury of insight to this distinct prompting to step into leadership and similar roles.   The call to lead can be in any area of society; from the arts to sciences and any of the disciplines between. The call may be for a moment, or for an entire career. In *The Leadership Moment,* Useem (1998) chronicled the lives of men and women who were called to moments of crisis; and while some acted, others failed to act. Nonetheless the consequences that transpired from those choices were life changing.   In his introduction to this narrative about extraordinary leaders, Useem categorized James MacGregor Burns as an historian and leadership theorist who saw leadership as a calling. A key figure in the business and leadership world, Burns is the pioneer of transformational leadership and wrote extensively on the subject.

Notably, scholastic literature on the topic of a calling is negligible.   However, researchers can find immense volumes of literature, as well as compendiums, on other topics and subtopics of leadership on any electronic search engine. Students and researchers who may be seeking information on leadership calling in scholarly journals will be unfulfilled. Search engines are more likely to direct seekers to topics such as servant leadership. The search may also lead to another related field of theory know as

Spiritual Leadership, which seeks to highlight the impact of spirituality in the workplace (Dent, Higgins, & Wharff, 2005).

This Phenomenological research followed the philosophies and writings of Husserl (1964) and Moustakas (1994) whose psychological approach directs the researcher to focus on the lived experiences of the subjects, and to bracket the researcher's own personal experience with the phenomenon being studied.

Hebrew prophet and leader, Moses had a calling on his life. He was remarkable even at birth as possessing a special quality; leading his parents to disobey the law requiring the murder of all male Hebrew babies (Exodus 1:22-2:2). He was rescued from infanticide through the actions of his mother Jacobed, and sister, Miriam; as well as by the compassion of the daughter of the Pharaoh. Eventually he was raised as the adopted grandson of the Pharaoh. While still regarded as being in the lineage of Pharoah, Moses demonstrated his leadership exemplar when he acted in behalf of a fellow Israelite who was being abused by an Egyptian. He knowingly defied moral law and murdered the assailant of his countryman (Exodus 2:10, 2:11-14). Determined to escape certain punishment for his impulsive actions, Moses fled to the Midian desert, and while there, acted upon his innate calling of leadership by rescuing the priest's daughters who were being harassed by shepherds (Exodus 2:15-19). These events were foundational to the final phase of the calling Moses obtained when God commissioned him to lead the Israelites from Egyptian captivity to freedom (Exodus 3:1-10).

The contemporary men and women who were studied during this inquiry were examined for the insight as to whether their lived experiences would mirror or depart from those of historical Moses. As a researcher I was open to discovering the essence of

the subjects' lived experiences. The descriptions of their lived experiences were coded as discussed by Creswell (2007) whereby the interview responses were categorized according to "significant statements, meaning units, textural description, and structural description" (p. 170).

Issue

What does it mean to have a calling to lead? Are there distinctions in the life of a called leader that will provide insights for those who want to know if they too have a calling to a certain vocation? Berg et al. (2010) found individuals who recounted lost opportunities as a result of missing their calling. These individuals subsequently attempted to compensate the loss by volunteering in related areas, or they simply existed in a state of guilt and regrets .

What can be learned from an examination of Moses, a man set apart for special preparation from birth, whose calling resulted in 40 years of leadership, and whose life spanned approximately 120 years? Moses lived in the 13th and 12th centuries, BCE and is referred to as not only the national leader, but lawgiver and prophet of the Israelite people during their 40-year migration from Egypt (Reilly, 1911). It is reported that following his call, Moses successfully led the people of Israel from Egyptian bondage to the border of the land of Canaan. Today that land is known as western Palestine.

Purpose

The purpose of this research is foremost to add to the body of knowledge about the subject of being called to a career, service, or activity. Scholastic literature is replete with phenomenological research in the area of health science. However there is a dearth of this type of research on the topic of a calling. This study expands access into an

intriguing phenomenon, inviting further research, literature, and understanding on what individuals attest are their experiences in this sphere. Additional inquiry may develop some additional facets of calling. Specifically this query could reveal the perspective of people who realize post-event that a calling came into their lives and they failed to respond, or perhaps only retrospectively recognized what it was. From the belvedere that this study creates, the possibilities seem endless.

One of the subjects whom this inquiry will scrutinize is the historical leader Moses, and his response to God's call to lead. An analysis of his life as a diffident, fearful, and finally courageous leader may serve as an example to others who have a sense of being called to a particular mission in life. From the entire examination of the contemporary subjects and Moses, there are lessons to be learned regarding the: (a) process of identifying and responding to a call, (b) any hesitance in responding to a call, (c) triumphs and trials experienced, (d) relationships with any followers, and (e) the relationship with any of their leaders.

Intuitively, people long to discover the meaning of their existences and to know why they do what they do. Often it is described as seeking a fulfillment or purpose beyond themselves; and becomes a passion for the seeker (Guinness, 1998). Such searching, Guinness stated, is mankind's primary and most in depth concern. He believed that the discovery of one's own calling was not readily apparent; rather it had to be mined and plumbed from beneath layers of consciousness. If that is true, then a phenomenology is the ideal method for such deep inquiry; because phenomenology seeks to uncover and give clarity to that which is as yet not consciously known (Heidegger, 1925/2005).

Research Questions

Based on the aforementioned purpose, the following topics of inquiry guide this research project:

1. How does the phenomenon of being called manifest itself in the lives of individuals?

2. What similarities or differences distinguish a calling from an election to enter a vocation or occupation?

3. How do individuals respond to the phenomenon of callings?

4. How does response to the phenomenon of a calling impact the individuals in the long term?

5. What instruction can be mined from those who have experienced the phenomenon of a calling in their lives?

The worldview that informs my qualitative research into the phenomenon of calling comes from the social constructivism frame. According to Creswell (2007) social constructivists attempt to find meaning in the world as it exists. Such a paradigmatic position is concerned with the research subjects' experiences and viewpoints. This situates well with a phenomenological approach because of its prominence on the participant's orientation to the incident. Research in this realm is clearly interpretative of responses to the interviewees and the review of reccords on historical figure, Moses.

Stelter (2010) described two essential aspects of personal meaning ascribed by the subject of a qualitative study: (a) it is by nature a first-person account, and therefore experiential; and (b) it is the product of the subjects' introspections during their dialogue with the researcher. Stelter further proposed that deeper insights are forfeited whenever

the researcher fails to sustain and lead the subjects toward creation of meaning from their lived experiences. He cautions that the subjects must be able to articulate the feelings of the incident, with words and phrases that assign connotation. As described in Chapter 4 of this study, such was one of the screens I used to narrow my subject selections from the intial field of referrals. Subjects had to demonstrate an ability in fluent recall of the events of their calling.

Significance

One of the things that differentiates leaders from their followers is an awareness on the part of the leader that he or she makes an impact with every decision that is rendered. The effective leader also knows that those decisions emanate from seemingly insignificant, as well as greatly significant inclinations (Cohen, 2007). Just as Moses made the decision to investigate the bush that was burning before him (Exodus 3:3), contemporary leaders must investigate the circumstances of their lives to determine their calling. Cohen (2007) refers to leaders "…holding a vision—not of what they have chosen, but of what each one is called to do" (p. 19). This study provided the opportunity for me to inquire into the phenomenon of calling that was experienced by men and women from both spiritual disciplines as well as secular pathways, in order to develop a schema that may instruct both students and others to the best career fit. It holds superior potential for other researchers to delve into this phenomenon and create more theories.

History recalls the accomplishments of those who both knew and responded to their calls. Mathematician Blaise Pascal became aware of the calling on his life at age 39, and Winston Churchill also recognized his calling . He is reported to have stated that upon his appointment by George VI, to lead the British resistence against Nazi influence

"…I felt as if I were walking with destiny, and that all my past life had been but a prepartion for this hour and for this trial" (Guinness, 1998, p.75).

Key Definitions and Assumptions

This study accepts the following definitions of calling:

- "…the most comprehensive reorientation and the most profound motivation in human experience…" (Guinness, 1998, p.7).

- "…the act of stepping into awkward, ambiguous or risky space, breaking an implied or explicit social assumption or rule. Sometimes it's only a tiny action. Sometimes it's about changing a whole world" (Oestreich, 2009, para. 4).

- That which "…an individual (1) feels drawn to pursue, (2) expects to be intrinsically enjoyable and meaningful, and (3) sees as a central part of his or her identity" (Berg et al., 2010).

Other terms used in this research and which merit specific clarity:

- *Epoche*, also known as *bracketing*, is "the first step in 'phenomenological reduction' the process of data analysis in which the researcher sets aside, as far as humanly possible, all preconceived experiences to best understand the experiences of participants in the study" (Creswell, 2007, p. 235; Moustakas, 1994, p. 33).

- *Heuristic Research* is "…to discover or find…the meaning of experience…" (Moustakas, 1994, p. 17).

- *Phronesis* is a sensitivity to unspoken as well as spoken words (Kvale & Brinkmann, 2009).

A key assumption for this study was that each of the subjects would be able to recognize their calling and that it had emanated from a place outside of their consciousness. The research also assumed hat through patient, intuitive reflection, the call and the experience of the call wwould be retrieveable from the subconscious mind of the subjects.

Limitations

This researcher approaches the study with stated values of Christian beliefs that true callings emanate from the God of heaven and earth. This posture led, with an expectation that each subject would acknowledge that the calling on their lives had come from beyond their consciousness and that place was with God. Guinness (1998) posits that "there can be no calling without a Caller" (p. ix). In asking individuals to explain the unexplainable or to articulate the ineffable, the subject could be unsure of who called him or her. Nonetheless, the subject's responses would not be discounted. This researcher practiced Epoche, the bracketing and setting aside of values, as the data was recorded and analyzed. Other limitations would be reflected in both the size of subject pool selected, as well as the researcher being a novice at the craft of social science investigations. In spite of these surmountable limitations, a thorough and rigorous inquiry was pursued.

Summary

This study examined what it meant to have a calling to lead, first by examining the life of Moses; most specifically in the years following his burning bush encounter with God. His initial reluctance was abandoned and he began the challenge of the ultimate leadership journey; what would be an epic of at least 40 years, although only 250

miles at its shortest route, from the land of Egypt to Canaan (Capps, 2009). Secondly, this study examined, compared, and contrasted the calling of contemporary leaders to determine any commonalities or dispersion of the accounts of this phenomenon. At the outset, it was unknown if other individuals' calling experiences would be as dramatic as that of Moses.

This social science inquiry endeavored to bring sufficient information on the phenomenon of calling both to inform and awaken an extended interest for researcher and non-academic alike. Calling has not been phenomenologically explored to the extent that other leadership attributes have been. During the mid-2000s, employed persons began to seek more fulfillment in their careers and to search for their callings (Berg et al., 2010). One study on the impact of a calling on careers suggests there are intrinsic benefits to finding one's calling in an occupation or vocation, and this leads to overall success and competencies (Hall & Chandler, 2005). That particular study reached conclusions that callings were neither religious or secular experiences. However the assumptions of this study were that a calling was a phenomenon experienced through a relationship with God; and that relationship affords an opportunity to receive a specific call to a particular mission, work, or vocation. The findings revealed that all except one of the research subjects acknowledged an encounter with God through the experience of the calling. The lone subject who did not specifically acknowledge God's involvement also did not specifically disavow the possibility. There was merely no mention of God during the recitation of the experience.

Chapter 2. Review of Relevant Literature

Overview

This scholastic review presents an examination of the relevant literature on the history and personal accounts concerning the phenomenon of a calling. It includes historical records about Moses, and his calling in the Midian desert. History shows that a calling came to Moses early in life. However, his ultimate recognition of the call was through a supernatural encounter with God, speaking to him from a blaze of fire in a bush near the Sinai mountain (Exodus 2).

Collected academic works are meager on the spiritual aspects of a calling, however a collateral inquiry can be made with regard to how vocations are selected. Additionally, information about the impact of those who attend their calling in the workplace will be helpful to compare to the manner in which Moses approached his 40 years of leading Israel as prophet, law-giver, and mediator (Acts 7:35; Galatians 3:19; John 7:19).

This notion of a calling as the topic of social science research may evoke amused curiosity or confusing interpretations of a calling, the one called, and the response of the called. According to Berg et al. (2010), when workers are queried about a calling, it brought to surface their passions and strong emotional reflections as to why a particular career path has been taken. "We must be sure that our sense of calling is deeper, wider, higher, and longer than the best and highest of the tasks we undertake" (Guinness, 1998, p. 230).

One interpretation this review highlights is in reference to the term of art for *call*

from the Latin word *vocare*, which is interpreted vocation. In his book, *Wishful*

Thinking, Buechner (2006) writes of vocation:

> …the work a person is called to by God. There are all different kinds of voices
> calling you to all different kinds of work, and the problem is to find out which is
> the voice of God rather than of society, say, or the superego, or self-interest. By
> and large a good rule for finding out is this: The kind of work God usually calls
> you to is the kind of work (a) that you need most to do and (b) that the world most
> needs to have done. If you really get a kick out of your work, you've presumably
> met requirement (a), but if your work is writing cigarette ads, the chances are
> you've missed requirement (b). On the other hand, if your work is being a doctor
> in a leper colony, you have probably met requirement (b), but if most of the time
> you're bored and depressed by it, the chances are you have not only bypassed (a),
> but probably aren't helping your patients much either. …The place God calls you
> to is the place where your deep gladness and the world's deep hunger meet. (p.
> 40)

In addition to Buechner's (2006) definition, this study supports the notion of

calling which Oestreich (2009) said is simultaneously risky and exploitive of social

customs. Answering the call may involve breaching long held customs, or making an

almost unnoticeable change. In many instances the call implores one to come and change

the entire world.

One other approach to defining the term call will be the heuristic one, so that by

the end of this study both researcher and reader will discover a connotation that fits their

understanding. To probe theoretical background contexts for the leadership style of

called individuals such as the prophet Moses, this research will examine four broad

themes found in leadership literature and theory relevant to a study of calling and

leadership. These are: (a) distinctions of work, calling, and vocation; (b) leadership

theories relevant to call theories; (c) trait theories regarding nature versus nurture; and (d)

spiritual leadership theory as an emergent phenomenon. There may be instances where

the themes overlap in the discussion, but for the significant portion of the study, these themes will stand alone.

Calling in History and Contemporary Times

The subject of calling has accumulated several definitions and synonymous labels. As one author noted, until recently much of the research on the concept of calling did not rise to the rigor of theory. One could only find the concept of a calling in religious journals and reflective articles related to religion (Newman, 2006). A review of theology brings conflicting and confounding concepts on calling. Early church patriarchs, such as those belonging to Greek and Roman lineages, considered calling and work completely separate. Indeed, they viewed calling as a contemplative, sacred enterprise; while work was the inferior sibling of sort. Augustine and Aquinas argued that meditative pursuits were the more desirable ways of man, and would lead directly to God's saving grace (Hardy, 1990).

Newman (2006) discussed how Eckhart and Tauler, 14th century theologians, promoted work as being led by God. They taught that work and contemplation were equally directed by and for God. Martin Luther's view of calling included all work, secular and sacred, but only as performed by those within the church community, whether laity or clergy. Further, Luther promoted the idea that all work performed to uplift the less fortunate could be considered as a sacred calling. John Calvin insisted that one's calling must serve something other than a worldly purpose, but unlike Luther he believed a calling could change. The 17th century English rebels known as the Levellers made a distinction between calling and religion. The Levellers under the direction of the radical, John Lilburne, came into existence in 1648, and believed that all men were equal

under the law. Primarily made up of military men, Levellers saw calling as a duty, but not necessarily unction from God (levellers.org; Newman, 2006).

Roels (2003) noted, vocation is taken from the Latin word vocare, meaning *to call*. This word, vocare, creates an illustration of the relationship between the caller and the called. Roels argued that participation in the world of business becomes a type of divine calling which dates back to the origins of mankind, when God assigned Adam sole responsibility to manage the Garden of Eden (Genesis 2:19). With this idea in mind, Roels deduced that a business calling has good potential and as well as bad. The good potential is directed toward fulfilling the intent of God to help mankind. The bad is manifested when improper motives, greed, and other vices take precedence over altruism.

According to Buechner (2006) when people ignore their vocare, they find themselves unfulfilled and trapped by their own choice of a vocation. Their work thus is of smaller consequence and impact because such people merely perform in a job that does not meet the world's needs. Beuchner equated the consequent emptiness to Jesus' declaration "Man does not live by bread alone" (Matthew 4:4). Lives spent operating in a profession from one's selfish desire rather than the world's needs may leave a person void of satisfaction at the end of life. As Beuchner reported, individuals have many voices calling to them, and the dilemma is which one to answer and which to ignore. He believed that people may not hear their true calling because of a desire, need, or opportunity to do something else. When latter years are upon them, the career has been misspent, and the ladder is found to be leaning against the wrong building. Buechner noted that in as much as everyone gets the same, single lifetime, a vocation must be chosen with insight from an informed perspective.

In examining a group of 104 professionals in the zoo keeping field, Bunderson and Thompson (2009) confirmed the zoo keepers' strong sense of their calling to animal attendant work. This pair of researchers also found that the calling came at a higher price than the zoo keepers had originally realized. Indeed, zoo keepers had such a strong sense of duty from their calling that at times the work took its toll on both family and finances. In spite of this, they expressed such a high sense of job satisfaction that it resembled a religious calling similar to such as expressed by those professing a spiritual direction to perform a work of religious ministry.

In her essay, Mairs (1997) affirmed that she has no trouble believing that others may have a calling from God, but has reservations about her own direction from God. At one time she felt a calling to enter the seminary at the University of California, Berkeley. However, the more she considered what it meant to be a female in theology school in the late 1990's, the less apparent she felt the call. Her personal struggles with belief that God could use her led to denial of the calling. After rejecting the calling, Mairs reported that she suffered from a kind of *inertia.* Although she had published several books prior to the time when she heard and denied the call, success alluded her later, as she attempted to return to her craft of writing.

Who is Being Called

In considering a calling from God, some may believe that such is only relevant to ordained ministers or preachers, and that most acclaims of a ministerial calling are deemed sententious. According to preachology.com, individuals must have the ability to hear God's call in order to enter the preaching ministry. The affirmative response is considered to be a surrendering in order to serve in the preaching profession. However,

some may enter the ministerial vocation as a result of personal volition and be incapable of carrying out the work in a spiritually effective manner. For these, preaching is merely a profession rather than a divine calling.

John Dempster (n.d.), in his discourse on the ministerial call stated there were pre-requisites to having a calling from God: (a) being a true believer in God, (b) personal piety, (c) a fervent longing for the world to accept God's salvation, and (d) the ability to communicate effectively. Using such a yardstick toward all who claimed to have a call, would leave many disqualified; including the prophet Moses. Of note is one conversation with God when Moses exclaimed: "O Lord, I'm not very good with words. I never have been, and I'm not now, even though you have spoken to me. I get tongue-tied, and my words get tangled" (Exodus 4:10). Likewise, other Old Testament prophets Jeremiah and Isaiah both attested to a particular call to lead, but expressed a sense of disqualification due to their age, lack of expertise and other human failings (Isaiah 6:5-8; Jeremiah 1:4-10).

Pearson (1996) though certain of his calling, spoke of his own inarticulacy while serving in ministry. He advised verification of the call and suggested self-examination be kept contextual. His encouragement was that those who carried self-doubt and perceptions of inadequacy concerning their call were among a noble audience with others of the same ilk. Pearson described the motivation to answer and remain in the calling as a type of imprisonment, but one which rewarded the detainee with the prize of the high calling which Paul found (Philippians 3:14).

Feenstra (2011) suggested that educators, specifically those at the college level, should assist students in discovering their calling by deliberate exposure to experiential

learning opportunities. She applied Buechner's (1992) definition of vocation—or calling—as the place God calls a person to meet the "world's deep hunger" (p. 185). Supporting studies reflecting positive outcome of service learning, Feenstra viewed such learning as an effective tool to assist students in finding their niche. The experience of service learning is Feenstra's answer to meeting the world's deep hunger and satisfying the students' deep gladness.

Newman (2006), in his exploration of the film, *Saving Private Ryan*, discussed a warrior whose avowed calling was to be a good soldier. This warrior, Private Jackson, is a Christian, whose military role is that of a sniper. Newman asserted that until recently, a calling in the business world would be considered work such as found in Bunderson and Thompson's (2009) zoo keepers. However, he noted that in religious circles it would generally be depicted as a profession of faith or religious servitude. He stated that calling is now appealing to all facets of society because people are seeking a deeper meaning in life, especially as tragedies accelerate the brevity of life. Further, he asserted that to define calling as a religious work was far too restrictive, and to define it merely as work would be overly broad. Continuing this line of thought, he stated that to define calling as one's purpose in life was vacant of substance.

Newman (2006) determined the two aspects of calling were (a) recognition, and (b) a willing response. The recognition became bi-directional, and only after an affirmative response from the called did God oblige Himself to begin leading onward. According to Newman, in accepting the leading, the called one evolved into who he or she was destined to become. He concluded that operating in one's calling would be a life-long commitment, as seen in the life of Moses.

Keller (1993) noted in her acceptance speech upon appointment as the Academic Dean of an American school of Theology, that the concept of calling was once considered to be a taboo subject even among seminary students. It was believed to be too much of a burden in various denominations and only spoken of in terms of a profound, once-in-a-lifetime episode. Other than that, the concept was merely theological, not actual. Keller disputed calling as being a singular, calamitous event steeped in emotional juices. She considered calling as the central facet of a Christian's life, the essence central to the being, and not an adornment on the periphery of one's life. In distinguishing the Puritan designation of *general* calling and *particular* calling, she noted the general summons would be to that work of God for the good of mankind; whereas a particular one would be manifested as any of various kinds of work in which God's people engaged them. The life's work of a called out believer became that which was instructed by the Apostle Paul in the Holy Scripture: "to live a life worthy of the calling…" (Ephesians 4:1). According to Keller, vocation is its own link to the work ethic; and the focus must be on the community served by the called, rather than an opportunity to seek one's own honor. Such a position is similar to Greenleaf (1998) in his servant leader philosophy, in that a calling was considered as the quality of life lived in a position impactful on one's community.

A Nation's Call

Concerning the call of Moses, Block (2005) believed the entire nation of Israel, and not just Moses, had a calling from God. In their collective experiences of this phenomenon, Israel was called to enter into a special relationship with God, and not simply called to follow a code of conduct. The Israelites were called to serve in a

missionary role to bring people to themselves and to their God. According to Block, this special calling to an entire nation was covenantal with privileges and obligations. The relationship was viewed as similar to that of a monarch and his servants, with an unspoken agreement from the servants to attend to the King. Two attendant privileges cited by Block were the King's favor upon the servants as his special treasures, and the servants enjoying protection from harm. Coincidentally their obligations or burdens were (a) to walk in obedience to God, (b) listen only to him, and (c) live holy before him. Fulfillment of Israel's national mission became a bridge between God and man. To represent God accurately would be to bring Him glory, and lead the rest of mankind into fellowship with him. Block concluded that although Moses actually heard the voice, saw the burning bush, and met face-to-face with God (Exodus 3:2-6), his summons was not the only calling. The call had been experienced throughout the nation of Israel.

Michael's (2006) interpretation concurs with Block (2005) in that there existed sovereign urging given the nation of Israel, as a mission to witness to the world about God. It was in essence a priestly assignment. In his analysis, Michael showed that the calling moved from a nation to the individual believers' call to witness to others. Accordingly, the purpose God used in the believers' failings was to demonstrate his grace and forgiveness. Following the assumption of this grace, these called persons would have a stronger testimony. Alluding to Martin Luther's view of the Christian calling as representing all work done by mankind in the world, Michael (2006) subscribed to the idea that the one called brought dignity to the everyday assignments, work, etc., by treating the work as a specific calling from God. He further believed that in the Christian sacrament of baptism, the called go deeper from that experience to take on their calling

for 24 hours a day, 7 days a week. The weekly formal worship experience thus became a source for equipping the called to renew, refresh, and reconnect with the supernatural source of their calling; and the life of integrity which matched the proclamations to others authenticated the divine calling (Michael, 2006).

Call to Leaders

Rima (2000), Miller (2003), and Rice (2006) strongly supported the notion of leaders being called by divine inspiration from God Almighty. Rice (2006) used Biblical texts to recount the calling of historical leaders. He examined the prophecy of Joel (2:28) regarding the release of the empowering Spirit of God upon mankind. In referring to this prophecy the researcher equated the outpouring of God's Spirit to include the equipping of leadership capabilities, inclusive of women to be pastors and teachers in Christian ministry. Furthermore, he declared that the authority to lead emanated from God through the prayers of those who were being called. However, Miller (2003) offered more direct evidence from contemporary leaders who strongly believed that their calling into Christian ministry was divinely inspired. He recounted the testimonies of followers of Jesus Christ who were void of any formal training in leadership or theology and who were leading congregations (Acts 4:13). These individuals reported reliance upon intense and consistent prayer to God and reading of the Holy Bible to equip them to lead successfully, and they produced a strong followership to authenticate their claims. Much of Miller's (2003) direct evidence came from his journeys to churches outside of North America, specifically those in Africa, Asia, and Latin America. Miller chose these leaders and congregations because he believed that North American Christians had a more sanitized and limited view of the power of God. Miller also believed that North

American Christians are so insulated by their narrow concepts about God that it adversely

impacted their theology. What he found was many leaders who displayed an ability to

reach the followers with the message of the gospel, and to increase their followership

exponentially, based their activity on the belief that they had been called of God into a

rewarding life of service. The leaders who reported this calling also acknowledged to

Miller that they operated not under their own limited human strength, but by the power of

God, and they further denied any self-appointment to their roles.

Miller (2003) also found that the health and vitality of the church was dependent

upon leaders who could cast a vision. He suggested that when these leaders, regardless

of denomination, articulate the vision, they will then delegate to subordinate leaders a

type of free reign to explore their own calling, other innovations, and sub goals. It is

through these unselfish activities, that leaders have had the best results with such vision

casting. He stated that only leaders who were called could properly articulate this vision.

Christopherson (1994) focused on calling as a type of cultural symbolism which

clergy turn into a commitment. He concluded that an affirmative response to the call

reflected a sacred commitment. His examination of the phenomenon involved surveys of

24 men and women in professional pastoral ministry. In the open-ended interviews,

Christopherson asked about the respondents' calling to the ministry. The results showed

the acceptance of the call did not eliminate the challenges and frustrations that other

professionals have found in their work. However, the called ones believed that they

were given a sacred and profound guidance or empowerment to carry out their

assignments. They had an assurance that the authority to fulfill their calling was given

along with the call. In addition, they believe this authority authenticates the mission in the

face of questions from followers who support the leader. Similar to the dilemmas faced by Moses, contemporary religious leaders find themselves challenged by followers.

Christopherson (1994) found examples of clashes between the clergy and laity over substantive issues such as ideology as well as in mundane issues such as the choice of a domestic or a foreign car. In Christopherson's opinion there was differentiation between a calling into ministry and other types of careers. He saw there was a chosen office, but with a ministry the calling was imposed. In contrast to Tchividjian (2011) and others, Christopherson (1994) did not concede that work outside of religious circles was a calling. He stated that "A calling is a task set by God with a sense of obligation to work for purposes other than one's own" (p. 219). With this in mind, Christopherson settled the matter in his study by reporting that calling changes a person from within, and they become more insightful as to what is required of them. The call is an invitation that promises a secure destination, divine instructions, and a transformation into an instrument of divine purpose and authority.

Tchividjian (2011) departed from others who view calling as a specific, religious work to which one is called. Rather, he put forth that the call is a summons from God to do every job regardless of the industry, and every undertaking, as fervent and honoring to the God. Tchividjian wrote that to do otherwise is to fail to heed the call. When he examined the work of the calling he looked beyond the physical to the motivation, the objectives, the ideal accomplished through the work. In his interpretation, church leaders make a serious mistake in limiting the definition of a calling to work performed in direct service to the church or religious order. The calling was considered to be much broader that a religious title or distinctly religious work, according to Tchividjian. It came in a

variety of vocations from bus driver to software engineer, airline pilot, gardener, and encompassing all occupations in between. How the work is performed was more representative of a calling than the job itself.

Men and women in Christian ministry often confess to answering a call higher than that of ordinary leaders; and therefore believe they will be divinely empowered to fulfill the tasks. In observing the daunting responsibilities and follower expectations they carry, it is understandable that the potential for burnout and loneliness would be high. For most, the monetary benefits are barely commensurate with the work expectations. The Bible recounts the words of the Apostle Paul who found himself emotionally spent from years of pastoral leadership (Stanley, 2011). He stated in one of his last letters from a Roman prison, where he was placed because of opposition to his message, that he was lonely and all his followers had deserted him (2 Timothy 4:16).

Rima (2000) in his seminal work *Leading From the Inside Out—The Art of Self-Leadership*, devoted an entire section of the book to the art of finding and getting in touch with one's sense of calling. He proposed that unless a leader made a connection to his or her calling, there would be a deficiency in direction and purpose. Calling, according to Rima, was the thing that gave meaning and value to the work at hand. As an example, Rima cited former CEO of Alaska Air Group, Bruce Kennedy. Kennedy resigned from his position at Alaska Air in order to pursue his calling. The calling was to lead a non-profit organization which provided air transportation to Christian missionaries. Exiting his position of prominence at Alaska Air, Kennedy followed a discernible nudging to move from the business world as a high salaried executive, and exchange his high profile expertise for an obscure volunteer role. His sacrificial service would be the

beginning of an unknown voyage, but one which fulfilled his calling. Rima pointed out

that a person's vocation, or call, carried a distinction quite unlike the career vocation that

many in the business world observed. In contemporary usage, vocation is considered

synonymous with a chosen career path. Viewing the ways of protean staff members,

where careers are casually discarded as a seasonal power suit, that path has many turns.

Fulfilling the Call

In their articles on calling and vocation as relates to the Christian teacher, Cooling

(2008) and Hartnette and Kline (2005) believed individuals have both a primary and

secondary calling; with the secondary one being more of a complement than a substitute.

Cooling considered a number of sources in the debate as to whether a calling and

vocation differ. The position Cooling accepted finds vocation as a second calling, with

faithfulness to God, the caller, being primary. Cooling vigorously defended the

proverbial teacher who labored in the vineyard merely for the joy of making a profound

impact on a student. The impact need not be an open or obvious profession of faith,

rather the impact was considered to be essential to the work that God has called the

teacher to perform. In this regard, Cooling agreed with theologians and researchers such

as Guinness (1998) and Martin Luther who taught that Christians fulfill their calling not

just in church related ministry, but in their primary role of faithfulness; while the career

or vocation becomes secondary. In the matter of the Christian teacher, Cooling (2008)

showed support to the notion that the work of a teacher is at times the ultimate nettle, and

can lead one to abandon the profession. Conversely, teaching was viewed by Cooling as

"as vocation characterized by a sense of Christian calling and by a vision for Christian

transformation" (p. 21). He acknowledged that as with any profession, there are

individuals who settle into teaching as merely a job, but for the ones who experienced the

undeniable call to teach, such a calling must begin to be celebrated by the church as a

fulfillment of God's purpose, the same as any other ministry. Hartnette and Kline's

(2008) position that the call to teach was secondary to the initial faithfulness and

supported Guinness' outlook on this designation. They noted that once the primary sense

of a calling is settled, with that meaning ascribed to God, then the secondary calling

could be clearly known as an outgrowth of the initial gift of calling. Hartnette and Kline

clarified the two callings, reflected in Table 1, on fit and fulfillment, which showed there

was a building upon each layer of the calling to complete the individual's journey of

discovering the natural flow from initial call to arrival at the vocation that Buechner

(2006) describes as the joy of finding the secondary calling.

Table 1

Fit and Fulfillment Through Calling

Components	Recognition	Manifestation
1. The Primary Call	Recognized as from God and is a relationship with God	It manifests itself through reflection and awareness of the spiritual component.
2. The Secondary call	Usually an invitation to service or helping another and can be in found in various occupations	It manifests itself in nurturing occupations such as education, or fulltime parenting.
3. Fulfillment	Internal place of satisfaction that the right job has been found	This becomes an authentication of the secondary call and uses all the gifts that the job may require.

Guinness (1998) maintained that there was a difference between the worker who

sought to find fulfillment in his work and the worker who carried out his vocation by

doing what needed to be done. Guinness made no pretense that the caller is none other

than Almighty God, and he described the call as more of an invitation to relationship than a direct order to respond. The one who was called always had the option to refuse the invitation, but to the one who affirmed the invitation, the relationship became one of intimate communion, according to Guinness. Answering the call required bravery, but the work converted to a partnership with the caller, who was the one who could fully equip the called. To agree with the call provided an answer to the universal question "Who am I" because carrying it out, revealed more of self. The ultimate fulfillment being achieved in carrying out the work one was called to do. Guinness' reference to the individual and corporate call was dissimilar to the primary and secondary call described by Hartnette and Kline (2005).

Guinness (1998) stated that individual calling should complement the corporate call and where there was disagreement, the corporate call should transcend. He defined corporate call as that calling which believers share with all believers, such as living a holy life, and it keeps individuals from becoming self-absorbed with their own calling. He recognized that choosing the corporate call over one's self would be counterintuitive. Guinness divided the corporate call into the following three phases:

1. The dedication to the corporate call as a denial of individualism.

2. The dedication to the corporate call by honoring the Christian church's reason for existing as well as its concern even while carrying out individual roles therein.

3. The dedication to the corporate call as awareness of the need for ongoing improvement in the corporate entity fit and fulfillment.

Guinness (1998) summed up the call concept by stating: (a) it is the impetus that keeps mankind on a purposeful voyage—a voyage that does not end with retirement from a profession; (b) it helps one to finish well, knowing that the end of a job is not synonymous with the end of the call; and (c) the calling insures that one will finish well when entire outcome is ascribed to God, the one who called.

Work

Hardy (1990) sought to revive the American historical concept of work as being a vocation or calling in the book, *The Fabric of This World.* His background study of an even earlier history of work starting from the Greeks provides intriguing insight which the majority of the literature did not reveal. According to Hardy, ancient Greeks considered work to be a curse, an "unmitigated evil to be avoided at all costs" …having "…no redeeming features or compensating factors" (p. 7). To this early culture, work was imposed on mortals merely as a result of being trapped in a bodily existence. Mortal bodies were seen by the Greeks as being on par with those of animals, destined to those biologic phases of eating, sleeping, working, sheltering from environmental ills, and expiration of existence. In order to escape the distinction with animals, ancient Greek elitists sought out higher, god-like callings and qualities. This was their means of avoiding the inevitability of working one's self throughout life and simply dying like brutes. These higher callings led them to strive for immortality while in pursuit of more meaningful undertakings. The solution to those who sought the earthly existence of a god resulted in the determination that some mortals were destined to be slaves and others slave owners.

Referencing Aristotle as one who held this belief, Hardy (1990) recounted that the philosopher's solution to the work-curse problem was to advocate that the institution of slavery be applied to those having "an underdeveloped capacity for rational thought and deliberation" (p. 10). Thus, the wealthy were expected to engage in philosophical discourse and pursuits while the poor would be consigned to slavery. Aristotle believed a sedentary lifestyle was not worthy of the higher class of human beings, and rather than engaging in idleness, he subscribed to a life-long pursuit of knowledge. Considering idleness equivalent to dumb animals grazing in an open field, Aristotle believed that man could become more godlike if his earthly existence consisted not of working, nor sedentary emptiness, but of contemplation. Accordingly, in such philosophical pursuits mankind came the closest to being godlike, self-sufficient, and happy. Hardy surmised that the contemporary view of work as a means to achieve external goods, which can be lost virtually overnight, appears to be vapid when compared to the life of the Greek philosopher which was not dependent on such externalities. Plato, as did Aristotle, viewed work as being inferior to reflection, but not for exactly similar reasons. While Aristotle considered performance of work to be antithetical to the body's higher purpose of knowledge, Plato simply believed that work interfered with the true purpose of the soul, which was to engage in activities of thinking and reflection. He believed that prior to its corporal existence, the soul was blissfully occupying a state of complete immersion in knowledge. Whereas Aristotle promoted knowledge as a means to attain god-likeness, Plato saw knowledge as the means by which the soul could reacquaint itself to its proper status. Both philosophers in essence agreed that work was a detriment to the higher order of man's purposes. Hardy's writing and teaching promoted the intent of work to

represent service to the greater good of humankind. It was from this perspective that he endorsed a concept of work being a vocation or calling. Hardy researched his ideas with the intent of encouraging individuals, particularly those of the Christian faith, to bring their career choices into alignment with God's purposes or calling. He advocated two particular concerns which were to discover the gifts God gave to us and secondly to engage in activities and vocations that make use of those gifts for the benefit of others.

Servant Leadership

Volumes of studies on the topic of servant leadership fill scholarly journals. Servant leadership, as espoused by Greenleaf (1998) considers service paramount to leadership. The present study will show that leadership calling is not synonymous with servant leadership. One can commit to servant leadership in any field of work without being called. The leader who responds affirmatively to a call to lead may in fact take on the role of a servant leader, but the reverse is not supported in light of the narrative of Moses.

Summarizing Greenleaf's (1998) theory, the following servant leader characteristics are noted:

1. Listening – with time also spent in processing what was heard.

2. Empathy – showing others they are accepted for their uniqueness.

3. Healing – making it a priority to mend broken relationships and showing that everyone is in search of wholeness.

4. Awareness – although somewhat discomforting, being able to view situations in less fragmented ways.

5. Persuasion – with no coercion, approaching followers from more positive inducements and avoiding use of positional authority while seeking agreement and concurrence .

6. Conceptualization –imagining possibilities when approaching a task or situation and dissecting the components mentally while constructing various means to accomplish the ends.

7. Foresight –going beyond conceptualization to perceive a likely scenario of what the end will look like. This is a rare ability but once cultivated, a treasure to have.

8. Stewardship –unswerving dedication to do things for the betterment of many, so that society benefits from the unspoken trust given.

9. Commitment to the growth of people –investing in others where the leader sees to it that potential is identified in followers and that opportunities for self-development are made available; assisting those unable to work to find other avenues of employment and revenue.

10. Building community –seeking to build with the larger organization through small group networks of staff, so that the sense of community can be enjoyed no matter how large the organization gets.

Viewing the servant as a religious leader, Greenleaf (1998) declared that this type of was foremost a seeker, and reliant on the Holy Spirit. For such a leader, a necessary attribute is a deep determination to convince followers to remain on board, even in thorny moments, and hold fast to those ideals which the leader champions. It is in a difficult period that bi-partisan discussions between leader and followers can enhance rather than

strain the relationship. By distinguishing the term *religious* from other leadership modifiers, Greenleaf noted it signified those leaders who exerted influence on those people who may be alienated from society. He thus viewed the religious leader as a healer of broken and wounded people.

Greenleaf (1998) also found that religious leaders exhibited an ability to utilize critical thinking, yet assume inherent threats to lead. The best in this category possessed a combination of prophet, seeker, and leader to the point of inspiration. Such inspiration could have the effect of convincing young followers to take up the leader's way of service.

As inspiring as it may be, this type of leadership model does not fit our leadership calling model. This is because of servant leadership theory's emphasis on the use of evolutionary, persuasive, and otherwise gradual changes in followers. Greenleaf (1998) believed all leaders needed to possess an intuitive gift of sensing the unknowns of activities, a prepared mindset of unexpected situations, and the ability to know in advance what will be occurring. In viewing this from the followers' perspectives, Greenleaf declared their confidence in the leader flowed from their hope that if anything unexpected arose, the leader would quickly take care of the situation.

Such a position contradicts the style of Moses' leadership. Cohen (2007) described Moses as lacking in confidence, full of self-doubt, and fear that not only would the people question his authority to lead, but the ruling Pharaoh would also have doubts about his leadership assignment. Greenleaf (1998) called the religious leader a "prophet, seeker, and leader" (p. 120) and a nurturing leader. He did not generalize the term religious leader to a specific sect, but seemed to relate it more so to the style of

leadership. Wildavsky (1984) described Moses' followers as ambivalent about him while at the same time desiring to be led by him. Wildavsky considered Moses to be a *nursing father* who learned from his mistakes, as he led people whom he was obliged, or called to lead. Quoting Old Testament scripture, Wildavsky noted Moses' question to God: "…Did I give birth to them? Did I bring them into the world? Why did you tell me to carry them in my arms like a mother carries a nursing baby?" (Numbers 11:12).

Servant leadership, as described by Greenleaf (1998), prescribes a willingness rather than conscription to perform the tasks of leadership. Cohen (2007) noted that Moses' leadership assignment stemmed his relationship to God, resulting from the call to do what was asked of him, and not based upon his knowledge of what lay ahead. Cohen indicated that the requirement of leaders was to see past the known and comfortable, to what needed to be done. For Moses, any vision proved myopic, as he reluctantly agreed to the call to lead, based upon God's promise to be with him along the journey (Exodus 33:13-15).

Shaw (2006) asserted that servant leadership got its origins in early Hebrew history and scripture. He pointed to the biblical references of Abraham, Jacob, Moses, David, and several others who were known as slaves of God (Exodus 14:31; Ezekiel 37:25; Psalm 105:42; II Samuel 3:18). However, even these leaders exhibited only one or two of the servant leadership characteristics espoused by Greenleaf (1998). They did not routinely concern themselves with listening, empathy, healing, or persuasion of their followers, where such traits conflicted with God's call to lead. For example, in 1 Samuel chapter 26, David refused to listen to his followers, who had urged him to kill their

enemy, King Saul, after having located the King in a vulnerable position. Choosing to listen to God, rather than to those under his command, David spared the King's life.

Carroll (2002), Ford (1996), and Miller (2003)indicated that Christian leaders must be visionary in their approaches. Because of the rapid changes in the world, these leaders were being urged to follow a vision assigned by God to "go into all the world and preach…" (Matthew 28:18). The message to the leaders from Ford (1996) was to observe what was happening around them, and approach their calling with a vision as Jesus had when he walked the earth.

Emotional Intelligence

Studies of emotional intelligence cite attributes of a calling in terms of an individual's approach to the work. The narrative of Moses described his call to lead and showed evidence that before being called, he exhibited traits, now known as emotional intelligence (Exodus 2:1-22). Citing emotional intelligence as an asset of great leaders, Goleman (1998) listed five constituents of emotional intelligence and their identifying characteristics, which are summarized as follows:

1. Self-awareness – self-confidence.

2. Self-regulation – comfort with ambiguity.

3. Motivation – optimism, even in the face of failure.

4. Empathy – cross cultural sensitivity.

5. Social skill – effectiveness in leading change.

To examine the effectiveness of the various leadership frames, Thompson (2000) studied 31 males and 26 females in leadership roles; along with 234 males and 238 females in direct report roles. He wanted to determine if any gender differences existed

in regard to the leaders' effectiveness. The Quinn, Bolman and Deal competing values and four frame leadership theory models (as cited in Thompson, 2000) were used in his study. Thompson was interested in dismantling conclusions which he considered to be stereotypes of previous researchers. The researchers whom he referenced in the study had concluded that male leaders operated in a more transactional manner, while female leaders did so in a transformative way. When his research was completed, Thompson's conclusions pointed out that there was no significant difference between male and female leaders' effectiveness. He found that leaders who utilized a balanced approach to leading were successful regardless of gender. Leaders who utilized multiple frames and cognitive scopes were highly successful. Although Moses and many of the chosen leaders of the bible were males, scriptures do give significance to female leaders such as Deborah, who was married and served as a judge and prophetess (Judges 4:4). Her specific call to leadership was not highlighted in holy writ, but it does stand out as an unusual, but favorable administration.

Charisma

In comparing charismatic traits among leaders, Bligh and Robinson (2010) cited the seven characteristics thought to produce these effects, as found in Shamir, Arthur, and House (1994). These researchers examined the speeches of noted charismatic leaders and found the following language themes:

1. A continuity of past and present with references to the shared history.

2. Minimal references to self and extensive references to the group and its identity.

3. Many encouraging references to followers' importance and value as individuals and as a community.

4. Continued orientation toward the leader and followers commonalities.

5. More focus on values and moral validation, and less toward any concrete outcomes.

6. More references to long term objectives, and less to immediate goals.

7. Continuing orientation in the direction of anticipated benefits, hope, and faith.

Using these themes as a template, Moses could be labeled as charismatic based upon his remarks in a speech recorded in Deuteronomy 1 through 3. Bligh and Robinson (2010) noted that charismatic leaders often motivate their followers by highlighting present challenges as being the springboard to a better future. Moses did this in encouraging the people of Israel to leave Egypt for the "Promised Land" (Exodus 3: 16-18).

Authentic Leadership

Authentic Leadership is described by Robbins and Judge (2010) as the style possessed by men and women who engender trust because they demonstrate ethical ways of operating within an organization. These types of leaders tend to be open in their communications styles and transparent in their intentions. Particularly, these leaders do not hold a hidden agenda. Because of such leadership traits, followers have trust that this leader will not abuse power. In their study on weakness in authentic leadership, Diddams and Chang (2012) defined authentic leaders as "those who know and act upon their true values, beliefs, integrity and strengths" (p. 593). Avolio and Gardner's (2005) earlier study adds to the understanding that authentic leaders have relational transparencies and a

balanced processing or assessing of information. Diddams and Chang's research sought to find out if leaders' shortcomings had any significant impact to their authentic styles. Drawing background for this research from original authentic leader researchers, Diddams and Chang wrote that authentic leaders may not in fact be transformational due to their styles being not particularly inspirational and their not being involved in the development of followers. Other researchers, namely Avolio and Gardner (2005), stressed that the traits of authentic leaders are on the positive spectrum for inspiring others in spite of, and sometimes because of, their openness to show their human frailties. It is, in fact, the positive modeling and transparency of authentic leaders that influences followers.

One of the few times when Moses displayed weakness before his followers was during a battle at Rephidim. For as long as he stood with his arms outstretched, his Israelite warriors were successful in their battle against the Amalekites. When he lowered his arms, the battle turned in favor of the Amalekites. Subsequently, when he became completely exhausted and his arms heavy, Moses was encouraged to be seated with his arms being held up by his lieutenants. The bible described the scene as follows: "Moses' arms soon became so tired he could no longer hold them up. So Aaron and Hur found a stone for him to sit on. Then they stood on each side of Moses, holding up his hands. So his hands held steady until sunset…" (Exodus 17: 8-12). With his authentic display of physical weakness during the height of fierce combat, Moses was able to get the help he needed to encourage the men to continue fighting and conquer their enemies.

Diddams and Chang (2012) did not include as weaknesses such traits as bullying, integrity lapses, maladroitness, and similar pre-meditative conditions or ineptitude.

Instead, they focused on four categories of weakness: (1) framing errors, (2) misaligned motivations, (3) social conditions such as prejudices, and (4) culpability caused by dynamics such as groupthink. The inference following their study was that the types of honest weaknesses reflected in authentic leaders can actually augment their efficacy amongst followers. When weaknesses were uncovered, such leaders had to possess the emotional intelligence and humility that would allow for appropriate apology or other mediating attitude. Moses was honest with his followers about his weaknesses, saying to them: "…you are such a heavy load to carry! How can I deal with all your problems and bickering?" (Deuteronomy 1:12). Yet, well into the 20th century, Moses was being revered as a great leader, and one to emulate, in spite of his flaws, which were appraised by Baron and Padwa (1999, p. xi) as:

- Reluctant to lead;

- Stutterer;

- Distant;

- Prone to long mountaintop vigils;

- Temperamental to the point of smashing corporate mission statements (the Ten Commandments);

- Strikes out instead of speaking;

- Settles disputes through swift, violent means; and

- Never reaches his ultimate objective.

Leaders of Christian Ministries

Robbins and Judge (2011) described several leadership styles. Many of these styles could be descriptive of leaders who embrace being called in Christian ministry. Yet, there are diverse approaches to leadership in Christian ministries, as the noted literature revealed. A type of leadership style that may be associated with leaders in Christian ministry is transformational leadership. Robbins and Judge described this leadership as being closely related to, and often considered synonymous with, charismatic leadership. The distinction made for transformational leaders was that these leaders extended their influence beyond merely garnering support of their own ideas, goals, and plans, to actually creating change in the followers. Transformational leaders are interested in developing within their followers a seed of creativity and belief that they too can do great things.

Robbins and Judge (2011) also define ministry leadership in terms of the leader's influence on the followers' goal achievement. Following Robbins and Judge's theory of the traits found in charismatic leaders, one could assume that most, if not all, leaders in Christian ministry are charismatic. Such leaders cast a vision, demonstrate a set of values taken from the Bible, and they use emotional appeals to keep followers on their teams. In addition, charismatic leaders are known for keeping an upbeat, optimistic view; projecting an emotional or passionate approach to the message they deliver; and using frequent non-verbal cues to communicate their messages.

Bateman and Porath (2003) described transcendent leadership behavior as that which is determined by 'self. It mitigates or overcomes any controlling elements and yet achieves positive organizational changes. Moses exhibited this type of behavior in his

leadership of the Israelite sojourners, when he abandoned his Egyptian adoption, and set out to care for others; though it cost him emotionally and physically (Hebrews 11:24-27). Bateman and Porath contrasted this type of behavior with utilitarianism, which they believed to be practiced insofar as it did not exact a personal cost. Those who practiced transcendence in the workplace were seen as exceeding requirements or demands, over comers of obstacles, and capable of generating or grasping opportunities to consistently conduct themselves in this manner. Moses, in his 40-year leadership, faced continual obstacles (Lutzer, 2011). In spite of this, he remained faithful to his calling. Though demonstrating fidelity, his impulsive response to the demands of his followers eventually caused him to be replaced at the final leg of the mass exodus (Numbers 20:8-12). His disappointment never evident, Moses left his followers with a blessing and instructions as to how to succeed upon entering the promised land under a new leader (Deuteronomy 33:1).

Trait Theories

Consider an ongoing discussion of whether leaders are born or made. One group of genetic researchers concluded that transformational leadership traits were clearly indicated by genetics while transactional leadership needed further investigating as a genetic trait, Johnson et al. (1998). According to Robbins and Judge (2011), some of the earliest theories of trait attribution were espoused by Carlyle (1840) and Spencer (1857). Carlyle initiated the *great man* theory in the 19th century. Though controversial on issues of race and politics, Carlyle's great man theory was widely accepted. He arrived at his conclusions by examining great world leaders such as Gandhi, Alexander of Macedon, and Abraham Lincoln. From observing what these men

accomplished he determined that they were endowed with superior characteristics in military strategies, negotiations, government leadership in addition to divine favor.   For example, Gandhi was considered by some to be a charismatic, if not a transformational, leader (Robbins & Judge, 2011), although his style by modern standards was not powerful. The confidence exhibited in formal speeches which leaders such as Gandhi displayed empowered their followers with a feeling of self-efficacy (Bligh & Robinson, 2010).

Spencer (1857), as cited in Cherry (2012), followed Carlyle's logic and wrote extensively in sociologic studies that successful men were made by the society itself. Ruvolo, Peterson, and LeBoeuf (2004) concluded that leaders are made and not born. As a result, they recommended that organizations invest more resources into the development of leaders. Ruvolo et al. viewed leadership development as the essential investment which organizations must procure to insure the cadre of trained leaders remains in high supply.

In a longitudinal study of the genesis of leadership traits, Guerin et al. (2011) proved that certain traits, such as extroversion, which are exhibited in early childhood, are dispositional of leadership effectiveness. Transformational leadership characteristics were found to have a strong correlation with such innate traits. Guerin et al. asserted that the relationship of extroversion and leader effects has been well-documented by several researchers (Avolio, Reichard, Hannah, Walumbwa, & Chan, 2009; Bass & Riggio, 2006; Bono & Judge, 2004). Much earlier the international team of genetic researchers Johnson et al. (1998) had probed into the heritability of certain leadership traits. Specifically, this team examined the responses of 247 adult twins. Through self-

reporting, the twins answered questionnaires concerning transactional and transformational styles of leadership. The researchers used three measures; (a) an adjective measure, (b) the multifactor questionnaire, and (c) leadership ability evaluation. Motivated by earlier scientific determinations that genetic traits and environmental situations were direct controllers of personality, a correlation was generalized to develop the basis for a similar explanation of leadership skill.

The evidence that Johnson et al. (1998) obtained did verify their hypotheses. Both transactional and transformational traits were interconnected to the genetics of the survey population. Transformational leadership traits were undeniably heritable, and also displayed greater evolutionary standing, being adaptable to the individual. Transactional leadership traits though genetically linked also showed greater evidence of assimilation. Avolio (1999) agreed with these conclusions, but argued these skills could also be nurtured in aspiring leaders. He listed ways of doing this, which are summarized below:

1. Get a visual mindset of any obstacles.

2. Set goals and find an accountability partner.

3. Ask colleagues for feedback and suggestions for improvement and gradually adopt the ones that fit into the fabric of your leadership skill set.

4. Examine and reflect on triumphs and downfalls in your leadership cache.

5. Methodically train for new skills.

6. Expand your leadership styles with those methods having proven traction.

7. Commit to ethics of the highest caliber assuring no compromise of integrity.

While concluding the findings could be generalized, Johnson et al. (1998) left open to discussion whether there would have been significant differences in their study if the subject grouping had included more males. Chaturvedi, Zyphur, Arvey, Avolio, and Larsson (2012) accepted the invitation for further research on the subject and hypothesized that heredity would be an important factor among females versus males for identifying leadership traits. The team studied over 12,000 twins in Sweden to determine whether environment or genetics predisposed individuals to leadership efficacy. Their findings showed genetics accounted significantly in the perception twins had about their nascent leadership behavior. The stratification was approximately 44% of females and 37% of males noting this account. The research strongly showed that nurture was a significant determinant in leaders, although among females in the study group, denial of such was higher among older females. For males no change in viewpoints was noted across age ranges. This portion of the results was surprising to the researchers. Because the study was based on self reporting, researchers theorized that older females selectively denied as hereditary those leadership behaviors which they possessed, choosing to relate them to environment instead. According to Chaturvedi et al., self reporting presented limitations which objective data could possibly correct and further extends the call for ongoing studies of this type.

Examining the life of Moses from his birth, it is noted that he was viewed as special, and in defiance of the decree of the ruler of Egypt, his parents saved his life. The decreed murder of newborns was violated first by his parents hiding Moses for three months (Hebrews 11:23), and then placing him in a basket along the Nile River to preserve his life. Moses was discovered and adopted by the daughter of Pharaoh

(Exodus: 2). Cohen (2007) stated that Moses was specifically groomed for a leadership position. Before being educated in the palace of the Pharaoh's daughter until age 40 (Acts 7:23), Moses received nurture and training from his Hebrew mother (Exodus 2:9).

The formal education of Moses was primarily in Egyptian culture, and in the expertise of leadership and ruling, but would have included classic Greek training as well. The human preparation for leadership was foundational to his subsequent call from God, and Cohen (2007) points out that Moses held a position of royal court authority. By the time he achieved prominence in the Egyptian ruling class, he was nevertheless fully aware of his heritage and responsibility toward his native people (Exodus 2:11). In Cohen's work we find the following exemplars prominent in Moses' leadership:

1. The capability of understanding the significance of modest events.

2. The determination to understanding what he was experiencing.

3. The combination of reticence and insecurity with courage to lead.

4. The recognition that support is present and he is not alone in fulfilling his calling.

5. The wisdom to attract the confidence of followers by bringing them into mission's process.

6. The definitive evidence of authority to lead.

7. The belief that the power and authority to lead is within his grasp.

8. The acknowledgement that the power and authority do not emanate from him.

9. The need to find his voice .

10.   The importance of obtaining one or more trusted subordinates capable of

sharing leadership when appropriate.

Spirituality and Leadership

One emergent leadership theory is being called Spiritual Leadership Theory

(SLT). Fry, Vitucci, and Cedillo (2005) define SLT as a contributing theory specifically

constructed to improve organizations by bringing in those values, behaviors, and attitudes

that not only motivate the leader, but followers and peers as well. It is not a religion

oriented concept. Fry et al. promote SLT as initiating a sense of calling and purpose. Its

purported positive effects include nurturing increased commitment, employee welfare

and output. To test that assumption, Fry et al. conducted a longitudinal exam of military

personnel, and found substantiating support of their theory. Foundational to their

conclusions were findings that SLT "…incorporates and extends transformational and

charismatic theories as well as ethics and values-based theories (e.g. authentic and

servant leadership) and …avoids the pitfalls of measurement model misspecification" (p.

835). The Army was considered to be an ideal organization for the study of SLT because

of its indoctrination of soldiers to work toward the greater good, put others above self,

and other virtues of bravery, valor, and purpose. Fry's assets of spiritual leadership were

cited by Fry et al. in Table 2.

Table 2

Assets of Spiritual Leadership

Vision	Altruistic love	Hope/faith
Broad appeal to key stakeholders	Trust/loyalty	Endurances
Defines the destination and journey	Forgiveness/acceptance/gratitude	Perseverance
Reflects high ideals	Integrity	Do what it takes

(continued)

Vision	Altruistic love	Hope/faith
Encourages hope/faith	Honesty	Stretch goals
Establishes standard of excellence	Courage	Expectation of reward/victory
	Humility	Excellence
	Kindness/ Compassion	
	Patience/meekness/endurance	

The explanation Fry et al. (2005) gave of the results shown in Table 2 was that

SLT was responsible for giving members of the organization sagacity in their calling and

overall development of a spiritual awareness that they were cared for and appreciated.

This feeling was extrapolated to the larger organization and outside as well. Vision

impacted performance and altruistic love became the reward, while hope and faith

reflected the effort, all in a cycle of motivation. The conclusion was that staff members

in organizations which embraced SLT had high loyalty and low turnover, doing whatever

was necessary ethically and morally to get the job done. The study showed strong

evidence to support SLT measures and its fundamental model. However, the authors

noted that while the Army does not shy away from the presence of religion in the

workplace, other organizations may. Of note, SLT promotes neither religion per se nor a

conscripted paradigm.   Spirituality being defined simply as "employees who understand

themselves as spiritual beings whose souls need nourishment at work...is also about

people experiencing a sense of connectedness to one another and to their workplace

community" (Hackman & Oldham, 1975, as cited in Ashmos & Duchon, 2000, p. 135).

Researchers wanted to test the relationship between spiritual well-being and

spiritual leadership and found that a measurable correlation existed (Fry, Hannah, Noel,

& Walumbwa, 2011). The authors emphasized that spiritual leadership involved more than the individual leader's knowledge. Rather spiritual leadership is concerned with the collective influences of leaders and followers in an organization. It draws efficacy from the needs of both leader and follower while infusing the workplace with an atmosphere of well-being. Spiritual leadership was shown to benefit goals and bottom-line achievement and encouraged fulfillment of group members' callings. In reference to calling, the authors emphasized their preference for the definition, "the experience of transcendence or how to make a difference through service to others…" (p. 263). They recognized the challenge to organizations would be in its leaders to cultivate a sense of calling in their staff members. Fry et al. determined that in organizations where employees carried a sense of membership and appreciation by leaders operating in their own spirituality, unit performance was positively impacted.

At the beginning of the 21st century, few studies had been completed on this theory, however early results verified an authentic impact being made with regard to spirituality on the job in general and more directly in the arena of leadership (Ashmos & Duchon, 2000). Ashmos and Duchon cited several publications that recognized the presence of spirituality in the workplace--while abandoning the notion that the workplace was the place where regimentation forced everyone to leave the whole person at the door and assume a non-sensing, sterile, and objective approach to performance. Businesses began recognizing that this dimension was being replaced with one of significance and resolve. To their credit, business leaders were quick to recognize the benefits of employees' expressions of spirituality, and are seeing greater output and other economic benefits. Some foundations were reportedly seeking empirical evidence of such linkage.

Dent et al. (2005) reported that the Academy of Management formed a group called Management, Spirituality, and Religion. This group of more than 500 members sought to establish legitimacy of spirituality in the Academy as well as in the business and scientific community (Driscoll & Wiebe, 2007). Businesses and educational institutions reported how impactful workplace spirituality was becoming. Dent et al. (2005) defined spirituality to include the transformative moral, honest, good, emotionally, and intelligent character and styles in leaders. In investigation of this concept, they studied over 85 scholarly articles in their meta-analysis to ascertain this emergent theory. Their findings reflected a direct linkage of spirituality and high workplace productivity. However, the researchers did not find a correlation of spirituality and calling.

Driscoll and Wiebe (2007) lamented that the current emphasis on spirituality in organizations is focused on more on techniques just as was predicted in Ellul's 1954-1964 description of the workplace. They agree that the integration of worker and job has not been helped by the current spirituality programs in corporations. With the emphasis more on processes and outcomes, the benefits of employees achieving fulfillment from their calling is overshadowed by artificial support of workplace spirituality. The authors support a more accurate rendering of what spirituality in vocations was meant to be.

The features of spirituality were evident in the work life of those who viewed their business not as a career, but as a vocation or calling. Spirituality proved to be a driving force in the lives of successful mid-level executives in a study of 49 public sector managers (Ashar & Lane-Maher, 2004). These researchers found that these executives considered success as having a sense of wellbeing and serving beyond one's self. These findings coincided with another study of 68 managers from for-profit companies. Ashar

and Lane-Maher concluded that spirituality and success are connected and more individuals desire to freely express their spirituality in their work. Determining that spirituality transcends industry, position, or any labels imposed on employees, researchers are beginning to see a common thread amongst leaders and followers, which is that spirituality is "essential, personal, and universal" to human nature (p. 258). It evokes a sense of purpose, a desire to do meaningful work that is integrated with the inner person, a striving to be part of a larger community; and is considered to be an emergent paradigm in the 21st century business world. Commenting on the dynamics of the new environment of spirituality in the work area, Ashar and Lane-Maher created the information depicted in Table 3, to reflect what contemporary leaders faced.

Table 3

Contemporary Leadership Challenges

Features	Old Paradigm	New Paradigm
Philosophical orientation	Positivism	Ontology and epistemology
Business environment	Orderly, Predictable	Uncertainty and chaos
Organizational metaphor	Machine	Living organism
Organizational structure and leadership	Optimal financial return	Network, participatory
Type of knowledge	Objective and explicit	Tacit/subjective insight and intuition
Assumptions about employees	Compartmentalized	Holistic, inner oriented
Major values	Rationality, materialism	Consciousness, spirituality and relationships, collaboration, community, sustainability, continuous learning and progress

For a comparison to the responsibilities Moses faced, using the same organization functions, see Table 4 (Deuteronomy, 1-34; Exodus, 1-40; Leviticus, 1-27; Lutzer, 2011).

Table 4

Moses' Leadership Challenges

Features	Old paradigm	New paradigm
Philosophical orientation	Service to Egypt	Covenant with God
Business environment	Oppressive, predictable	Freedom to live under laws of God
Organizational metaphor	Slavery, cruel taskmasters	Land of milk and honey
Organizational structure and leadership	Authoritarian/Pharaoh	Authoritarian/priests and prophets
Type of knowledge	Limited	Carefully spelled out/explanatory
Assumptions about followers	Machines	Needy/ rebellious
Major values	Pagan worship, materialism	God worship, spirituality and relationships, collaboration, community

Benefiel (2005) studied a different view of spiritual leadership, which was from

the organization's perspective. She theorized that so much emphasis was on the leader

that the organization was being overlooked, and thus was left barren. The research

focused on transforming organizations, using her study of a manufacturing company as

the model. Benefiel found that organizations take a journey similar to an individual's

spiritual journey beginning with an embrace of the concept due to some intangible lack of

zest. Once initiated the initial relief is manifested by renewed energy and productivity or

even increased profitability. As it is with people, so it goes with organizations, Benefiel

postulated. The inevitable obstruction is encountered and momentum is halted. The

researcher created a diagram depicting the stages of an organization's journey of spiritual

transformation. She saw the journey in two spheres, with the first half encompassing an

awakening to the need for change, followed by a period of transition, and the second half

being recovery from inevitable setbacks, movement through a dark period and on into a dawn signaling completion of the process. In the final analysis, Benefiel's study, though treating the organization as an organism, showed the impact of the complete buy-in spirituality and commitment to God by the organization's owners.

Conclusion

Calling is mostly a misunderstood or under-researched phenomenon (Newman, 2006). The literature on the subject is growing and with the emergent study of spiritual leadership, there may be more probing into what leads individuals to the state of spirituality. Findings may disclose it is the received calling that gives people the ability to lead spiritually. What theorists designate as transcendence (Bateman & Porath, 2003) may prove to result from individuals following their call into a particular occupation or organization. As was revealed in the study of the Zookeepers (Bunderson & Thompson, 2009) a calling does not necessarily lead to religious work. This may ease the reluctance of contemporary organizations to esteem staff members who subscribe to the emerging theory of following their call. Organizations may be moving closer to acceptance of the phenomenon as clear meanings are developed in regards to the idea of a calling. The emergence of positive organization scholarship (Cameron, Dutton, & Quinn, 2003) is indicative that people and organizations are endeavoring to find more meaning in work and more pleasant work environments. Even religious organizations are struggling with the idea of calling, as the debate endures on whether there is a primary call and a secondary one (Christopherson, 1994; Guinness, 1998; Hartnette & Kline, 2005; Tchividjian, 2011).

What is intriguing from the literature is that some credence can be now be given to the notion of *born leaders.* The literature however does not discount the place of nurturing to infuse the person with some skills to enhance the presentation of leadership. Also, the literature shows that for those individuals who have followed the nudge, or call into an area of work, there is a greater satisfaction both while working and in retrospection of what was accomplished (Rima, 2000). In the future there will be more empirical evidence that the majority of people are in fact working outside of their calling, and proper alignment may lead to more effective placement of staff into those areas where their strongest predilections can bring the greatest good to an organization (Miller, 2003).

Robert Gates, former US Secretary of State from 2006 to 2011, addressed the graduating class of the University of Washington in 2009 with the following remarks, in a quote from John Adams: "Public business, my son, must always be done by somebody. It will be done by somebody or another. If wise men decline it, others will not. If honest men refuse it, others will not." In concluding, Gates issued a call: "Will the wise and honest among you come help us serve the American People?" (Gates, 2009). The implication was not difficult to grasp, and that is, work will be accomplished but who actually accomplishes it may not be the ones who are best suited for the job. Organizations and people should desire that the wisest and most honest perform the work which is waiting to be done. One proposition the present research hopes to show is that the ones who appropriately respond to their individual call with be the best for the job. Gates' call to the graduates was much like the one others have received (Guinness, 1998; Keller, 1993; Mairs, 1997; Rima, 2000; Tchividjian, 2011). It may not be a verbal

announcement such as Gates (2009) expressed, but it will be unmistakable (Buechner, 2006). As Newman (2006) indicated, there has to be both a recognition and a response to a call. More studies need to be published and tools advanced on techniques of listening for the call. This will be beneficial considering the scarcity of literature available concerning introductory cues and awakenings that individuals experienced prior to the call. Benefiel (2005) provided some information on the phases of transformation in organizations that utilize spiritual leadership models, and her phases can readily be applied to individuals. However, more needs to be done and perhaps at an earlier age, especially in light of the research Guerin et al. (2011) led in demonstrating the likelihood of leadership traits having a genetic link.

The negative results of hearing, yet failing to answer a call, were evident in the writings, as were the positive effects (Mairs, 1997; Rima, 2000). The research also demonstrated the impact of spiritual leadership on organization productivity as well as the collective body of participants within the organization. (Fry et al., 2011). As the examination on the history of the early Greek culture showed (Hardy, 1990), work can be deemed as activity to be avoided or it can bring a sense of accomplishment and joy (Rima, 2000). The construct to be proven from continued inquiry is whether or not leaders can be properly identified and assigned within organizations according to their callings. In order for this to take place, executives in secular organizations must be willing to adopt the transformative ideas that have been proven successful (Benefiel, 2005), and invest resources in terms of staff development (Ruvolo, Petersen, & LeBoeuf, 2004). Perhaps a more challenging enterprise will be to replace those leaders who are either incompetent or simply incompatible with the organization or the roles they

currently occupy. More solid evidence through research will construct a robust basis for

assigning credence to a theory of the call to lead. Such evidence will be developed

through this research as well as those who are challenged by the inquiry that has begun.

Chapter 3. Methods

Introduction

It is vital that a study be made of the phenomenon of calling, distinctly because

scholastic journalism is lacking when it comes to an inquiry of this nature (Scott, 2007).

Social science researchers can benefit from the accounts of those who avow a calling; in

order that such lived experiences can be compared or contrasted with those of individuals

who have merely elected, or selected to pursue a particular vocation. Additionally, this

study offers insight for individuals who may be uncertain as to whether they have a

calling; by reporting the first- person accounts of those who have an awareness of their

callings.   Success in a career is not sufficient to remove the doubts about a calling in life.

Even those who have achieved highly visible positions in academia have found

themselves musing over whether they are suited for the career they were called to occupy

(Pearson, 1996). Until recently, very little interest was generated on the subject of

calling. Scott (2007) conducted research among 23 students in a small college, in an

attempt to engage in discourse on the subject of calling. That research focused on calling

as a metaphor for career, and sought to interlace career development with the students'

response and recognition of the call. Scott was enlightened by the responses. She found

that the students were undivided in their convictions about the source of the call being

from God, and in their resolve that their calling pulled them in the direction of service

outside of themselves, rather than to pursue a career for self gratification. Most of the

students were in their early 20's and perhaps due to their ages, they were inarticulate in

indentifying just what a calling was for them. What they could say was how the calling

affected them.   The present study on calling as a phenomenon examined the cognition of

those who were keenly aware of their call. The descriptions of these transcendent

occurrences can inform more accurately than one which endeavors to create the awareness and a need to search for a calling to inform career choice.

Research Questions

1. How does the phenomenon of being called manifest itself in the lives of individuals?

2. What similarities or differences distinguish a calling from an election to enter a vocation or occupation?

3. How do individuals respond to the phenomenon of calling?

4. How does response to the phenomenon of a calling impact the individuals in the long term?

5. What instruction can be mined from those who have experienced the phenomenon of a calling in their lives?

Research Methodology

The study of persons who have experienced a calling on their lives is well-matched for a qualitative inquiry with a phenomenological methodology. The justification for this research design and approach comes from a study of Creswell (2007), Moustakas (1994), and Husserl (1964). A qualitative method pleads for meaning or insight to be given to an issue or problem. In the present case, the issue was to determine the meaning of a calling on the life of historical and contemporary individuals, and how it was described, along with the meaning ascribed by the subjects. It was expected that both the researcher and academic community at large would come away more erudite on the topic of this phenomenon. A phenomenological inquiry was suitable for this study in that it sought understanding of the *lived experiences* of the subjects.

According to Creswell (2007) the phenomenological inquiry begins with the researcher's own intense interest in the subject. Such is the case for this researcher; along with the hope that future researchers will delve into this topic with increasing rigor.

According to Husserl (1964) and Moustakas (1994), phenomenology is categorized as transcendental, based on its accent being subjective; although there are some theorists who consider it to be objective. It seeks to detect the individual's essential experience(s), while relying primarily on facts that are consciously aware to that person. This category of study also calls for the subject to reflect intensely on the experience while at the same time relating to the event(s) on an objective plane. In other words, recount the essence without evaluating its value or significance. Moustakas further explains phenomenology by stating, "It is logical in its assertion that the only thing we know for certain is that which appears before us in consciousness, and that very fact is a guarantee of its objectivity" (p. 45).

Phenomenology had many of its formative stems in religious thought as well as metaphysical philosophies (Heidegger, 1923). Heidegger wrote that early philosophers and theorists, including Edmund Husserl, viewed phenomenology as the learning of illusions versus reality or appearance, because in keeping with Aristotelian ideas cerebral activities were not considered tangible experiences (Hardy, 1990).

According to Heidegger (1923), phenomenology's roots notably extend from Aristotle's teachings, as well as those of 18th century mathematician and philosopher, Johann Lambert (Lambert Biorgraphy, n.d.). These writers and their contemporaries viewed phenomenology as a theory dedicated to examining illusion rather than scientific fact. Consequently phenomenology, for a time was consigned to discourses on illusion;

and later as the means for making visible, the invisible. From illusion, it evolved to studies concerned with revealing and displaying something highly visible.   As it continued to progress into a more accepted science, the term became synonymous with a strong and irrefutable sense of consciousness (Heidegger, 1923).

The present qualitative analysis of the phenomena of human experiences with divine calling, involved the examination of biblical records, historical records and conduct of six additional interviews, in order to obtain information about contemporary individuals' lived experiences. Creswell (2007) notes that in order to locate those individuals who have experienced the phenomenon, some criterion sampling must initially be staged. This was planned with a pre-interview inquiry of seven to 10 individuals.   As with the selected individuals, this sample would be obtained through referral by colleagues in academia or other reputable associates who became aware this research.

Selecting Sources and Data Gathering

In preparation for collecting information for this study, the process of disciplined bracketing or *Epoche,* as Husserl (1964) preferred, must apply to the researcher. Epoche is a term which means to suspend judgment and depart from the accustomed manner of viewing effects or circumstances. To do so, the researcher must acknowledge his or her study is value laden (Creswell, 2007) and further recognize that any axiological approach to inquiry could influence the wording of the interview questions. This did not impact the selection of subjects despite this researcher's personal Christian beliefs that God does in fact influence and call out to His people. Avoiding such bias, this research proceeded based upon the potential and eventual value of this study for the larger community of

social scientists and lay people. That investment proved to be of greater worth than conscripting any personal bias to the outcome.

The historical data which was used for the examination of Moses was retrieved primarily from the recordings in the Holy Bible, specifically in the books of Deuteronomy, Exodus, Joshua, Leviticus, and Numbers. Other relevant historical accounts was taken from *Moses and the Journey to Leadership* (Cohen, 2007), *The Nursing Father-Moses as a Political Leader* (Wildavsky, 1984), *Moses on management* (Baron & Padwa, 1999), and *America's Prophet-How the Story of Moses Shaped America* (Feiler, 2009). The plan included review and reference of any additional historical records which this study uncovered.

A search for potential subjects for this research was open to individuals of any race or gender, but limited to adults aged 30 and older. Guinness (1998) stated that only through trial and error does the clarity of a calling come about; and "…what may be clear to us in our twenties may be far more mysterious in our fifties because God's complete designs for us are never fully understood…" (p. 51). The selectees had to be capable of articulating their experiences with a phenomenon of being called by an unseen force; or being intuitively led to pursue some endeavor, field of work or vocation. This experience must have resulted from an intense or protracted encounter surrounding the calling.

Knowles, Holton, and Swanson (2005) use the term "crystallized intelligence" (pp. 268-269) to describe the intellect that is formed through experience and education; and which is different from fluid intelligence that is an outgrowth of IQ and problem solving, regardless of age or experience. Knowles et al. further posit that crystallized intelligence does not deteriorate with age and even remains relatively stable through the

aging process. Candidates selected to participate in this study needed to demonstrate crystallized intelligence, in order that they could more astutely describe their lived experiences, in response to the interview questions.

Subjects were pre-screened to insure they had experienced a calling in their lives. Initial screening required that I be alert for evidence of crystallized intelligence on the part of the subjects. When I determined that the potential subject did have the experience. My follow up question was "Are you willing to participate as a subject in research about this experience?" When affirmed, the subject was provided a consent form, approved by the Institutional Review Board, and a set of the interview questions. Appendices A, B, and C provide a record of the forms and scripts used to pre-screen potential subjects. Because of the small number of subjects who would be ultimately selected, these pre-interviews were conducted with persons referred to the researcher by individuals familiar with both the subjects and this research project.

Polkinghorne (1983) recommends using multiple sources to describe the phenomenon being studied. In the present study an examination of the historical figure, Moses, along with contemporary men and women who likewise have experienced a calling on their lives will provide a potent view of the phenomenon and add to the body of literature on the subject. In discussing Husserl's (1964) theories on noematic phases, Moustakas (1994) asserted, "The phases…add layers of meaning to each other, correlate with each other and form a comprehensive meaning of the wholeness of a thing" (p. 70). This study did assemble such layers of meaning through the examination and analysis of the experiences of historical Moses and the men and women who consented to participate in this important study.

Following the initial screening and acceptance, selected subjects were given in depth interviews in a face to face setting where possible. Where a face-to-face session was rendered impossible or inconvenient for the subject, the interview was conducted via telephone. The interviews consisted of five open-end questions. The process was semi-structured and a specific form was used to allow the researcher to note responses in an orderly and organized manner (Creswell, 2007). Moustakas (1994) urged researchers to concentrate on properly formulating the research questions as they reveal the intensity of passion driving the phenomenological inquiry. I followed Creswell's (2007) advice of expansive questions that allow the researcher to carefully and completely probe the phenomenon. Kvale and Brinkmann (2009) recommend "the art of second questions" (pp. 138-139) wherein the interviewer incorporates active listening. In this manner, the researcher depends on intuition and the Aristotelian skill of phronesis which involves sensitivity to the unspoken as much as to the spoken words of the subject. Phronesis involves prudence and is the art of appraising a situation in order to appropriately react or act upon the outcome. Kvale and Brinkmann extend their advice to recommend that the interviewer not restrict herself to a rigid formula of getting through a set of questions, rather she must be mindful of clues situated within the responses. These techniques proved useful for obtaining deeper explanation from the subjects and more thorough understanding of their experiences.

Interview Questions

1. Tell me about your experience with this calling on your life, including how it manifested itself, when it occurred and the impact it has had on your life since the incident took place.

2. Describe your response to this call, including your feelings, state of mind, sensations, or other remarkable events.

3. Did you recognize what was taking place, attempt to ignore it, or simply refuse to proceed with the call?

4. Did you seek any advice, opinion, or other input about the calling? Why or Why not?

5. Is there any other information about your calling that you can share in order to provide an even deeper understanding about your experience?

The process of questioning the subjects was dialogic interviews; that is a two-way, egalitarian relationship between interviewer and subject. Kvale and Brinkmann (2009) refer to the research interview as an "inter view" (p. 2) depicting an interactive forum between the researcher and the interview subject. They stated that where such exchanges do in fact serve different intents, the overall process effectively engages the parties with: inquiry, informing or enlightenment, and the process effective aural reception. These exhanges did in fact prove to create a great climate for obtaining the essence of the subjects' experiences. In many cases, the subjects simply talked from the heart, and as they told their stories, the answers to the interview questions easily flowed from the discussion.

According to Stelter (2010), the interviewer must be capable of encouraging the participant to relax and reflect clearly on the phenomenon. While creating such a climate for reflection, the researcher must self-monitor to preclude personal judgements and suppositions from contaminating the dialogue. The subject must be reminded to freely ruminate on the context of the experience without judgement. The choice of descriptive

words and phrases is entirely up to the subject and is their expression of how they made sense of the phenomenon. Each of my subjects appeared to be at ease and comfortable reflecting on their experiences. I felt a connection with each of their stories, and they were permitted to take as much time as needed to fully discuss their experiences.

Kvale and Brinkmann (2009) instruct the researcher to begin the inquiry with the necessary preliminary query but also use follow up question to provide clarity or extension of the subject's explanation. The style I used was semi-structured, defined by Kvale and Brinkmann as, "…an interview with the purpose of obtaining the descriptions of the life world of the interviewee in order to interpret the meaning of the described phenomena" (p. 3). The semi-structured format proved to be appropriately suited to the study of phenomenology as well as the social constructivist paradigm due to the objective of unveiling how the research subject views the world in which he or she exists.

Utilizing the Kvale and Brinkmann (2009) method of interview, the researcher's approach with subjects becomes a conversation, not an inquest; and alternates between the seeker and the one sought. The benefit to this style is the resulting information did not take on the sterilized output of a dispassionate newscaster; rather the knowledge obtained mutually subsidizes the participants and interviewer.

Analysis of Results

The data analysis incorporated a process known as "horizonalization" (Moustakas, 1994, p.120). In horizonalization, all statements concerning the essence of the phenomenon of calling will be given equal weight. The horizonalization included statements by the subjects, the historical renderings of Moses, as well as those made by the researcher when offering personal reflections during the Epoche process. Moustakas

recommended that in distilling all of the information from this horizonal listing, the

researcher should continue the analysis in the following sequence:
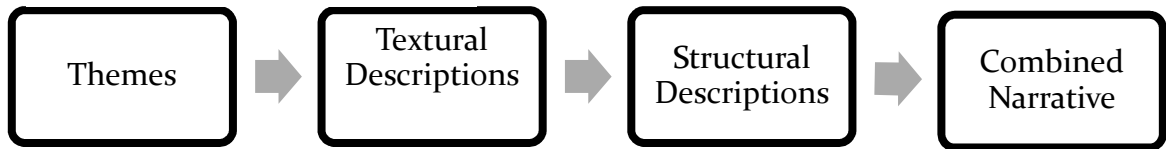
Figure 1. Analysis of themes. Themes progress through two descriptive stages to the creation of combined narratives.

1. Classify the statements according to apparent themes or core subject areas.

2. Form textural (the what) descriptions of the statements of individual experiences.

3. Form structural (the how) descriptions of the statements of individual

    experiences.

4. Form an amalgamated narrative of the entire collection of textural and structural

    descriptions as a synthesis of the phenomenon (Moustakas, 1994).

Moustakas (1994) refers to the preliminary analysis of the data as the Epoche process,

and steps one and two as "Transcendental-Phenomenological Reduction" (p. 34) because

these steps involve going beyond the natural and obvious to pure cognition, where the

perspective is fresh and free of subjective entangling. The results are an expression of the

original intent and awesome nature of the experience. In steps three and four, Moustakas

recommends an "imaginative variation" (p. 35) to occur. Here the researcher allows

intuition to build a framework of the lived experiences and this synthesis presents "a

picture of the conditions that precipitate an experience and connect with it" (p. 35).

Validity and Reliability

Validity is defined as that process used to determine whether or not the instrument which is designed to measure a function does what it is expected or intended to do (Bryman, 2008). Creswell (2009) clarifies further by stating: "…one of the strengths of qualitative research…is based on determining whether findings are accurate from the standpoint of the researcher, the participant, or the readers…" (p. 191). Creswell (2007) lists several markers that social science researchers should use in order to assess the legitimacy of their qualitative data gathering processes. He summarily recommends the use of a minimum of two of these approaches. The eight strategies are:

1. Triangulation – a process where the researcher collects data from more than one source in order to corroborate the facts emerging from the research;

2. Clarifying bias – here the researcher elucidates those assumptions, including his or her values surrounding the issues of the study. This process is similar to bracketing in phenomenology.

3. External debriefing – here the researcher seeks a peer review of his or her research process in order to re-focus from what the researcher thinks is reported to what the reader may interpret is being said. This process takes a hard look at the conclusions and informs the researcher to a place of objectivity.

4. Refining hypotheses in process – here the researcher engages in "negative case analysis" (p. 208) in order to revise initial hypotheses that emerge in

the face of information that fails to confirm preliminary theories. This

process continues until all outlying premises are eliminated.

5. Protracted observation – this involves spending sufficient time in the

    observation of subjects, in order to insure collection of all the relevant

    data. This is most applicable in ethnographic research.

6. Research subject read-through – this affords an opportunity for the

    subjects of the research to examine the summations of the researcher in

    order to insure no salient responses were missed. It is not an editing

    process, rather an assurance that the researcher did not misinterpret the

    subjects' reported facts.

7. Vivid and expansive language – when the researcher uses rich language it

    invites the reader to travel along with the description and participate in the

    lived experiences of the subjects. Such vibrant narrations allow the

    possibility of transferring the experiences to other situations or

    backgrounds.

8. External appraisal – this involves the use of an outside audit by someone

    who is independent of the research process. Such an audit permits an

    examination, similar to that of the quantitative procedures of examining

    interrater reliability.

For the purpose of the present phenomenological study of calling, the

triangulation process was used; wherein multiple subjects were interviewed in

order to corroborate the essence of the phenomenon. The other strategies utilized

were bracketing, use of vivid language, and a peer debriefing. These four standards were able to provide the necessary soundness to this study.

In attempting to identify or attribute meaning to the subjects' responses, Kvale and Brinkmann (2009) offer strong vigilance that the researcher should not search for "the real meaning" (p. 217). The point in the caution for such a discovery is that it requires an answer to who really owns the interpretation; the researcher or the subject of the interview. Rather than wallow in such a morass, prudence dictates that the research use a postmodern methodology and allow the meaning to unfold contextually from the conversation between the parties. The tendency to subscribe meanings without attending to the value of the subject's presentation of events, places the researcher in an unqualified position of being the expert. With such posture, the validity of the analysis may be called into question. The subjects' meanings of their experiences were accepted at face value without filtering through any judgment on the part of this researcher.

The reliability of any qualitative research, as with quantitative studies, measures the constancy of a finding over time, among respondents, and with instances of multiple observations. While this research did not have a protracted time period, I did use of the multiple respondent criteria. Such rigor purposed to add to the legitimacy of findings of this present study in the same manner as a quantitative researcher would test data using Cronbach's Alpha. With Cronbach's Alpha, the social scientist tests for a range between one-indicating perfect reliability, to zero—signifying no reliability. Following are two of the four

reliability measures recommended by Gibbs (as cited in Creswell, 2009) and

which were used in the present phenomenological study:

1. Review transcripts for any apparent errors created during the transcription

   process; and

2. Insure that codes are consistent and there is no drift or exchange of

   designations, by creating a codebook or similar notation document.

My constructed diagram reflects the data analysis process which I employed once

subjects were selected.
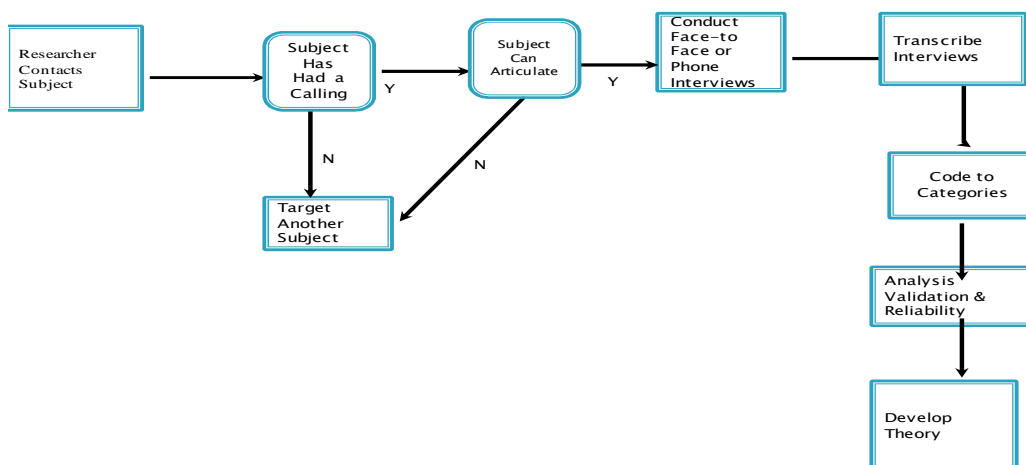
Figure 2. Data flow. Data proceeds from initial researcher contact with potential
subjects through interviews to coding of transcribed interviews into categories. An
in depth analysis of codes including peer review insures accurate designation and
creation of sound theory.

From the rudimentary collections of information, the data analysis moves in a

pyramid-like contour toward the ultimate creation of a theory. The coding process results

in a series of categories and themes which become the basis for development of a theory

generated from the results. The depiction in Figure 3 captures the structure from raw data

to a workable theory.
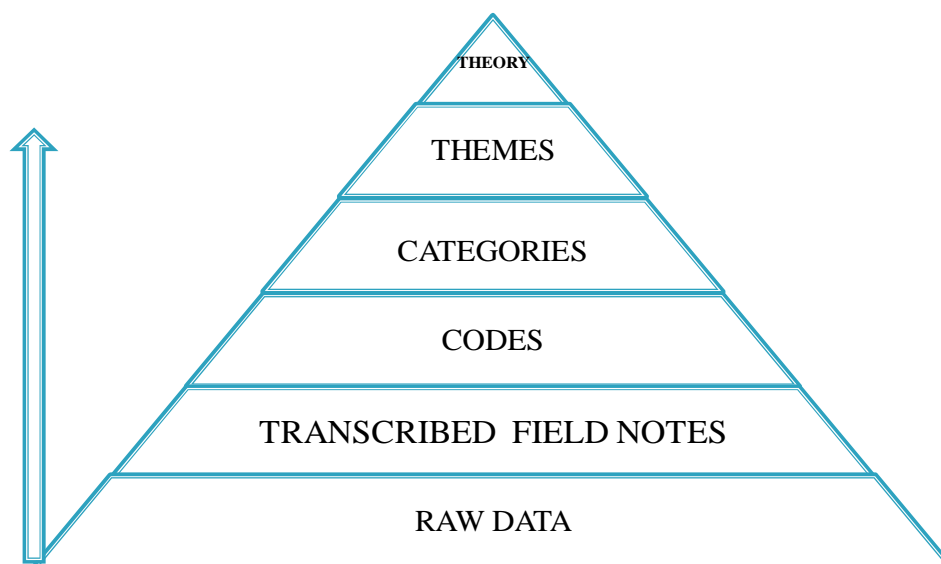
Figure 3. The data pyramid. Building from the broad base of raw data the results
proceed through the process of transcribed notes through the multi-step coding.
Codes are developed into categories and themes before crystallizing into theory.

Institutional Review Board

In order to insure the protection of human subjects, this research proceeded in

compliance with the Pepperdine University Institutional Review Board (IRB)

requirements (Davis, 2012). Specifically this research met the requirements of

exemption category 2, as it did not pose anything more than minimal risk to human

subjects and involved

> …only procedures in the category of individual or group characteristics or
> behavior (including, but not limited to, research on perception, cognition,
> motivation, identity, language, communication, cultural beliefs or practices, and
> social behavior) or some research studies employing survey, interview, oral
> history, focus group, program evaluation, human factors evaluation or quality
> assurance methodologies… (slide 31)

Summary

The methodology chosen for this research project was phenomenology. In some respects, the methodology of a case study may have appeared to be the appropriate means of research. However with the case study, the focus looks at the activity, or an event; whereas a phenomenology examines the essence of that experience and seeks to illuminate meaning incubated in each the strata of the lived experience. As the subject is probed to reflect on the experience, these layers become more recognizable and distinct. Further, with the case study, the story is investigated at the expense of the multi-facets of the occurrence and how it deeply impacted the subject. Through the phenomenological approach this study was able to explain some of the mystery that exists in the subject of an individual's calling (Creswell, 2007). Oswald Chambers, as cited by Guinness (1998) declared that a calling in a person's life   "…may come with a sudden thunder-clap or with a gradual dawning, but in whatever way it comes it comes with the undercurrent of the supernatural…" (p. 51). It is the description of that supernatural experience which this research endeavored to make known. The individuals who were ultimately selected for this study were free to respond to questions and tell their stories in a manner which resulted in reflective responses. All responses were ascribed equal weight in terms of usefulness toward a more complete understanding of a calling on a person's life. The results of the phenomenological exploration of this experience succeeded in both informing and enlightening the understanding of both researcher and reviewer of the study. Their stories will add to the literature in a way that encourages further research into the subsets of topics relating to a calling.

Chapter 4. Data Analysis And Findings

Background

In keeping with Creswell (2007) and Moustakas (1994) this analysis began with a description of the researcher's personal experience with the phenomenon of calling. My experience has been a series of callings, though never one which has culminated in a momentous burning bush episode. Over the course of my life, there have been such episodes where I felt a distinct inclination, an invisible nudge to pursue a specific course. Most recently, I experienced this episode before entering graduate school to pursue doctoral studies. At the time of this most recent episode, I was enjoying an early retirement lifestyle which allowed rest, travel, and engagement in serendipitous activities. I volunteered for short term overseas missionary assignments, and helped out in my weekly church activities. Similar to Moses, I was busy when called to my latest assignment. Moses was in self-imposed exile and hard at work shepherding animals for his father-in-law (Exodus 3). When he encountered the burning bush in the Midian desert, he resisted, responded with fear, and experienced much discomfit in his being. Unlike Moses, however I neither resisted nor feared my call.

Bracketing and Heuristic Processes

A necessary beginning step for analyzing the study is for the researcher to engage in the process of Epoche. According to Moustakas (1994):

> Epoche is a Greek word meaning to refrain from judgment, to abstain from or stay away from the everyday, ordinary way of perceiving things. In the natural attitude we hold knowledge judgmentally…in contrast, Epoche requires a new way of looking at things, a way that requires that we learn to see what stands before our eyes… (p. 33)

My beliefs, or judgments, about the subject of calling were as follows:

- Calling is a supernatural event which can occur either in a singular and spectacular event such as the burning bush episode with Hebrew leader, Moses; or in many episodes over a life time.   (This was supported by the research.)

- My own experience has been a series of episodes over a lifetime. Therefore, I believe an individual can have more than one calling experience.   (This was not supported by the research.)

- Calling is easily identified, but not so easily articulated.   (This was not supported. All of the subjects were articulate during the interviews. There was neither hesitation nor difficulty in explaining their calling experiences.)

- A calling cannot be ignored, but can be refused. That is to say one can experience the calling but refuse or delay his or her response to the calling. (None of my research subjects indicated refusal or ignorance of their calling.)

- A calling is not easily understood by someone other than the called, or one who has also been called. (The subjects possessed varying educational levels, and yet their discussions enabled me to easily understand their experiences.)

 These firmly held beliefs were bracketed before the interview process began, in order to enable this researcher to find what the subjects have experienced in their various callings. Further, as stated in my introduction to this research process, a key assumption was that each of the subjects would recognize that his or her calling emanated from a place outside of the consciousness, and that through patient, intuitive reflection, the experience of the call would be retrievable from their subconscious minds.

Under the Heuristic investigative model (Moustakas, 1994) the researcher in phenomenology employs a method of in depth understanding of the experiences by

persistent review of the subjects' transcripts and audio recordings. This approach

provided me a more complete rendering of the phenomenon, as described by the

participants. By repeated study of their stories, I was able to uncover layers of meanings

that were not apparent to me during the first analysis of these experiences. By reiterative

immersion, I moved to reflection with more insight, as I shifted further past my Epoche.

As explained by Moustakas (1990), there is greater self-awareness and self-knowledge

acquired by the researcher who immerses herself in this way; and it also yields an ever

deepening cognizance of the phenomenon. Moustakas stated that the Heuristic journey

culminates in an epiphany regarding the phenomenon, which I found to be my reality as

well. My enlightenment came when I discovered there are phases to a calling rather than

a sudden dramatic manifestation as I had pre-supposed.

Subject Profile and the Interview Process

The subjects: One flunked out of school due to instructor bias against age. One

was nearly killed in an automobile collision. One was homeless and nearly lost to the

streets with substance abuse. One was interrupted on the way to beginning another

career. One was merely fulfilling a required course work. One was called to raise an

infant brother while a teen herself.

In this study, I conducted interviews with six subjects and compared them with

my exemplar Moses, who was leader of the Hebrew nation during their exodus from

Egypt. My initial solicitation for subjects was broadcasted to certain members of a

cohort from the Pepperdine University doctoral program in Organizational Leadership, at

the West Los Angeles campus. Colleagues from this cohort, whom I first met in 2010,

were asked to refer names and phone numbers of individuals whom they believed to be

fit subjects for my study. In addition, referrals were made by colleagues from other

business and social affiliations. Some primary characteristics of the subjects in the study:

(a) over age 30; (b) articulate; (c) Jewish, Christian, Buddhist, or not specifically

affiliated with a religious group; (d) possessed either college degrees, professional

licensure, or less than high school education; and (e) were of Jewish, Asian, African

American, or Caucasian ethnicities. Figure 4 graphically depicts the profile of the

subjects.
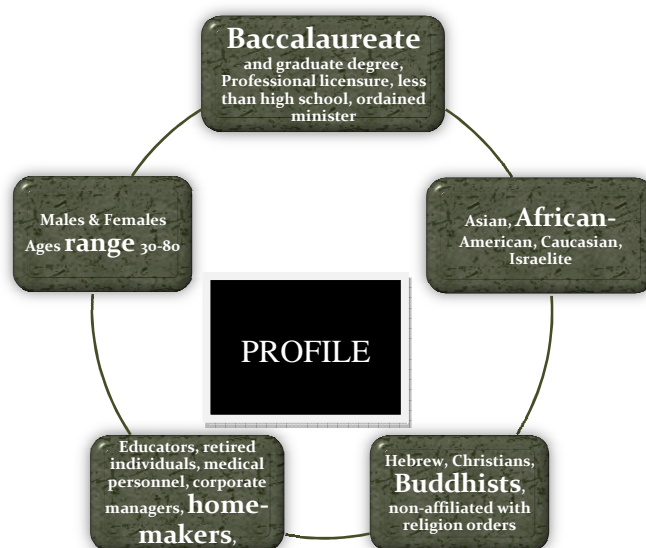
Figure 4. Profile of subjects. The combined backgrounds including occupations,
educational attainment, religious affiliation, age, and race or ethnicity is reflected.

I made initial contact with these individuals by phone and email. I scheduled the

research interviews after determining these individuals perceived they had experienced a

calling, were above the age of 30, and possessed the ability to articulate a response.

Each participant received the informed consent along with a copy of the five interview

questions prior to participating in my interview.

Moustakas (1994) reminds the researcher not to seek to explain the studied phenomenon from any other source, than the subject him or herself. The meaning of the experience surpasses interpretation. For this researcher, hearing the subjects' stories brought an end to solipsism and presented an understanding of the phenomenon of calling. The interview questions were:

1. Tell me about your experience with this calling on your life, including how it manifested itself, when it occurred, and the impact it has had on your life since the incident took place.

2. Describe your response to this call, including your feelings, state of mind, sensations, or other remarkable events.

3. Did you recognize what was taking place, attempt to ignore it, or simply refuse to proceed with the call?

4. Did you seek any advice, opinion, or other input about the calling? Why or why not?

5. Is there any other information about your calling that you can share in order to provide an even deeper understanding about your experience?

All of the subjects agreed to being recorded, and were then encouraged to tell me their personal story; with consideration to the questions as they conversed. While using active listening methods, I was alert for where clarity was lacking and follow up questions were needed. In those instances where the subjects had familiarized themselves with the questions beforehand, I was able to listen with very little interruption. This atmosphere provided full immersion to their experience and resulted in a fascinating encounter. The subjects all seemed relaxed, deeply reflective, and willing to

openly share their experiences with me. After each session was transcribed, I contacted

the subject to ask for the most secure method of returning the transcript for review, and I

honored their preferences. Subjects who opted to respond only had minor editorial

changes to the transcript and confirmed that the essence of their experience had been

accurately captured.

Analysis of Results

HyperRESEARCH (http://www.researchware.com/) was the qualitative software

package used to perform my coding. Prior to coding, I utilized its supplemental feature

to transcribe the recordings of the subject interviews. All interviews were recorded

securely and transcribed solely by me. Using the recommended procedures for analyzing

phenomenological research data (Moustakas, 1994), I repeatedly listened to the

recordings of the interviews and read over each transcript several times, in order to ingest

the essence of the subjects' experiences. With regard to the historical figure Moses, I

researched the answers to the interview questions, then I provided them to a volunteer,

and recorded his answers just as if I were conducting a live interview.

I engaged in the process of horizonalization (Moustakas, 1994) wherein all

relevant lexis concerning the phenomenon of calling was cited and afforded equal worth.

During the reduction and elimination phase of analysis, I culled through the responses for

those statements that could enhance understanding of the described experiences. Where

the statements were redundant or extraneous, they were passed over as a potential for

coding. I was able to formulate the final iteration of coding to 30 categories. These

included such terms as devotion to the assignment, or being fearful and doubtful about

the call itself. Some of the most frequently appearing codes were devotion, helping

others, gradual manifestation, use of mentors, doubts, and knowing (see Appendix D).

From the 30 categories, I discovered nine emerging themes to identify the essence of the experience. These themes are shown in Table 5.

Table 5

Thematic Rendering

Themes of Calling Experience
1. Advice
2. Confirmation
3. Emotions
4. Evaluation
5. For others' benefit
6. For Subject's own benefit
7. Guidance
8. Passion
9. Transcendence

In order to determine coding and thematic validity, I utilized two doctoral candidates to review my transcripts for comparison with the coding which I had assigned. Each peer reviewed a different set of coding as it pertained to all of the subjects. The purpose was to assess the legitimacy of my coding determinations. These peers made valuable suggestions as to where to combine redundant coding titles, and also to reconsider the names of codes which needed clarification. These recommendations were accepted and changes were made where appropriate. Finally, as shown in Table 6, the nine themes were consolidated into five themes. These final code designations corresponded in direct alignment to the five interview questions.

Table 6

Themes Correlated to Interview Questions

Interview Question	Theme Title
1	Manifestation of call
2	Passion/emotions
3	Evaluation/confirmation
4	Guidance
5	Benefits

A blueprint of those called to lead gradually surfaced from the accounts which the subjects discussed. My allegory, shown in Figure 5, was created utilizing the vivid and rich language validation techniques recommended by Creswell (2007) in order to compositely portray the subjects.

For some, it was as surprising and pleasant as an unforeseen kiss on the cheek from a secret admirer---this experience of being called. The encounter brought waves of emotion washing over their souls. All were certain of their individual experience, and all knew what it was; though some only in retrospect. The legend is this: Millions of sojourners are on this road. Each is inside of a vehicle of varying models, ages, mechanical conditions, and so forth. As they make their way, some become aware of an interruption—for one, it is a tire with a slow leak, another it is a sudden break of the windshield, still another an overheating engine, or a broken axle. For each incident, there is an opportunity to press on, or pull over to the roadside service station ahead. Those who do stop find expert help, advice, and even extra supplies for the journey. Eventually, these travelers can re-enter the highway and join the others who did not stop. As everyone continues, it becomes apparent that the assistance which was obtained at the roadside stop will be of great benefit. All the travelers encounter some kind of difficulties and set-backs, road blocks, speed bumps, detours, and the like. The equipped travelers not only have enough to help themselves, but also to help others. In addition, they also have the resilience to be undisturbed by the diurnal challenges they face on the long stretches of desert roads. These equipped travelers possess a noticeable solace along the journey, even though they are experiencing many of the same problems as the others. It seems that whatever they stocked up on at the roadside station was exactly what they needed for each phase of their journey. While other travelers are frustrated, and even angry along their journey, the equipped ones are not negatively affected. They have been prepared and instructed about the way to travel and they continue on with joy and peace, all the while being of service where they can. These travelers understand that the earlier delays were necessary. They also know who they are to assist. Even in the stormy times, they have just what they need and offer peace to their fellow travelers. When their journey comes to an end, they are content and fulfilled.

Figure 5. Parable of the called. This allegory captures the lives of the called in a narrative form.

Applicability to Research Questions and Literature

When this research began, I was limited by finding sparse amounts of academic literature on the subject of calling. Some of the authors that were read supported the notion that discovery of one's calling was not readily apparent and thus needed to be uncovered from among the layers of consciousness. By applying these discoveries to the questions which guided the research, theories began to emerge. The discussion of these findings follows.

1. How does the phenomenon of being called manifest itself in the lives of individuals?

    The demonstration aspect of the call ranged from the burning bush manifestation experienced by Moses to an almost indecipherable knowing within the heart and mind of some subjects. Although physically presented to only some of the subjects, the result for all was an internal alignment of their senses. Individuals describe a transcendence of knowing within their being. This internal evidence proved that the path they were upon was the right one for them. Apart from the manner of manifestation it produced a similar resolve in each of their minds to continue the assent despite any challenges that materialized. The calling process created a tenacity which obliterated the obstacles.

2. What similarities or differences distinguish a calling from an election to enter a vocation or occupation?

    In his article Career Choice, Care (1994) presented the dilemmas facing election of a vocation. Defining career as "a long-term project for an individual's life" (p. 285) he contrasted the challenge of choosing a career based on self-realization versus on the basis of the needs of society. When an individual followed the direction of self-interest, Care supposed the result to be a moral disturbance within the consciousness. Such an individual would be negatively labeled by others for turning a blind eye to the human

causes that begged attention. Continuing this line of reason, he speculated that a pursuit for self interests might co-exist with aid to humanity; however one's motives might be brought into question. Care acknowledged that career choice limits options and in many end stages, the choice brings disappointment or even regret. The similarity in choosing a career on the basis of self-realization and going into a career based on a calling is that the individual who follows his or her calling experiences contentment in the journey. By contrast, the one who elects a career based on self choice without regard to others may only enjoy the journey for a limited time. In the long term, the result of a self serving career choice sometimes raised doubts as to the worth of an individual's contribution, and the undermining of his or her confidence. The subjects I studied appear to be exempt from this type of post-choice evaluation. In following a call, these individuals opted to forgo consideration of salary, or even the advice from advisors who were doubtful of the veracity of a calling. The called persons generally chose the path that beckoned. One subject left a million dollar career to pursue a balanced life where he had more time to serve his family and community. Another subject chose to relinquish an initial professional choice of pulpit ministry in favor of his calling to work as an educator. His choice came within only a few months of his entry into seminary.

3.   How do individuals respond to the phenomenon of callings?

The manifestation of the call, whether a burning bush, a transcendent feeling, or anything between these extremes, yielded an affirmative response from the individuals I studied. That is not to say they did not experience a range of emotions within the episodes. Each of the seven realized deep within, that the call was bona fide and it required obedience for their benefit as well as for those who would be impacted by their

conscription. Some of the emotions described by my subjects include fear, doubt, anger, and peace. In spite of these concerns, there was always obedience to the call. The majority of the subjects did not seek any advice from outsiders. Where advice was sought it was for the purpose of having an acoustic rather than a search of validation. Not a single subject who shared with me their experience ever sought agreement or permission to follow the path presented in the call. Their devotion to the call was without quarrel. All subjects wholeheartedly gave themselves to the call during the launch phase; and even in the earlier awareness and preparation phases, they did not waiver in their resolve to follow the call. Subjects consistently used terms such as "loved doing it", "found balance", "this is where I belong", "feel at peace", and "felt like a natural fit" (Subjects, personal communications, March 2013).

4. How does response to the phenomenon of a calling impact the individuals in the long term?

These individuals are more at peace in their field of influence, some continuing their endeavors after retirement from their vocation. Those who have followed their calling believe that they have been chosen to make an impact on society; and they express it as a privilege to have been chosen to do the work. Not a single person had regrets about having the call. To them, it was the work of the blessing of being called to serve. The service they rendered in the calling was of benefit to them as much as to those whom they served. Some referred to their work as missionary service even though they never left the shores of the country or traveled far outside of their communities. All six of the contemporary subjects recognized it in the spoken and unspoken feedback from the people whose lives were impacted by them. One subject spoke of the contribution of

social media in helping people whom she had taught over 35 years ago, locate and offer

her their heartfelt gratitude. All subjects, including Moses, demonstrated that receiving

the call has been pivotal in growing them physically and spiritually or emotionally. One

commented: "The biggest thing is that when you are walking in your calling…when you

are actually doing the work---you feel at peace. There is a sense in your core or in your

essence this is what you were made to do" (Subject D, personal communication, March,

2013).

5. What instruction can be mined from those who have experienced the phenomenon of a

   calling in their lives?

      The called out individuals are more satisfied with their vocations, even in the face of

difficulties. One subject stated: "…as long as I kept my focus on my reason for being

there...and that's for developing young people. That helped me get beyond the obstacles"

(Subject E, personal communication, March, 2013). The individuals who experience a

calling do not exhibit the restlessness that is often seen among other adults working at a

job. The devotion to their assignments is without peer in the general workforce. This is

reflected in the continuing dedication to the call, among those who have entered the

retirement class. Their work is still being done as volunteers, paid part time staff, and

other roles. These called individuals are the ones who do not leave their functions unless

or until they are called away to another. Table 7 reflects other comparative assessments.

Table 7

Subject Comparisons

Similarities	For Whom
1. Developed a passion for the calling	All
2. Recognized the shift toward the work being called to do	All
3. Calling pursued them	All
4. At peace and no regrets for having the calling	All
5. Obedience to the call	All
6. Transforming impact on others	All
7. Committed for life	All
Differences	
1. Resisted initially	Moses, Subject A
2. Gradual and natural occurrence	Subjects C, E, F
3. Supernatural occurrences	Moses, Subjects A and D
4. Doors kept opening	Subjects C, D, E, F
5. Doors closed	Subject B
6. Sought Advice	Moses, Subjects A, D, and E

The life experience of the heuristic researcher and the research participants is not a text to be read or interpreted, but a comprehensive story that is portrayed in vivid, alive, accurate, and meaningful language. It is one that is further elucidated through poems, songs, artwork, and other personal documents and creations (Creswell, 2007).

Summary

The evidence provided from the research and analysis clearly presents a group of individuals who were certain of their calling, articulate in sharing their lived experiences, and very much interested in contributing to the body of knowledge on the phenomenon.

More than one individual was hopeful that their story gets published in a forum that will allow instruction to be gleaned from their journey. This researcher finds that the credibility and impact of the research will unleash many more accounts of this type. Articles, books, presentations and other media of communication will contribute immensely and lend greater visibility to the worth of callings in peoples' lives.

Chapter 5. Conclusions, Implications, and Recommendations

Introduction

One must seek an appreciative inquiry about the phenomenon of a calling, not only to satisfy those with a social constructivist framework, but to advise the uninformed. The lack of knowledge about this development limits accurate career and/or education placement of individuals. It also can lead to dispassionate co-opting of others' ideas about the appropriate pursuits for one's life.

Corroborative Research

Tatsuse and Sekine (2010) in their study of job satisfaction sought to discover what aspects of a job brought workers the most satisfaction. They surveyed over 4,000 civil service employees in Japan, beginning in 1999. The survey requested that participants aged 18 to 69; assess their own satisfaction with the net pay, job prospects, working conditions, work associates, operation of their work section, how well their own abilities were being utilized, and the involvement of their skills and interests, within the job. The results illustrate that for the majority of workers, the highest satisfaction was in these intrinsic categories: (a) how the workers' abilities were used, and (b) those skills and interests that they were able to use in their work. Surprising to the researchers was the fact that neither work prospects, co-worker relations, pay, nor physical conditions of the work proved to carry as much weight on the satisfaction index as these aforementioned intrinsic factors. The participants' responses were consistent across occupational levels, genders, and age ranges. The researchers strongly recommend that employers take heed to these findings so that on a global scale, these fundamental values leading to job satisfaction can be recognized and developed within organizations.

The results of this research into the phenomenology of calling, solidly verifies what the Japanese researchers found. Including the analysis of the historical figure, Moses, all seven of the individuals studied in this research showed that neither salary, prestige, nor other external recognition was the motivation behind how they performed within their calling. These individuals used terms such as *devotion, love of what I do,* and *dedication* to demonstrate their reason for being in the vocation.

One subject turned down positions of higher promotion potential in order to remain in the classroom teaching elementary school children. She had left the classroom for a higher leadership role, but soon returned because she missed the children. The narrative of Moses' life, records that he chose to endure afflictions alongside of his people rather than to remain comfortable in the palaces of Egypt, where he was raised as the adopted son of the Pharaoh's daughter (Hebrews 11). Similar assertions were reflected by all of the subjects. One subject, who was rescued from homelessness through his calling, chose to make his life's work ministering to the homeless and those trapped by substance abuse. A retired medical worker having fulfilled her calling in that profession continues to volunteer several days a week in the same facility from which she retired. The same was true of the retired educator. She volunteers in a neighborhood school. She participates on field trips at the school from which she retired, even though the commute to that school is approximately one hour each way. Still, another of the research subjects took in as many as eight foster children at one time; and after seeing them successfully emancipated from the system, began to use her home as an emergency services facility for runaway teen girls. She took in some of the toughest girls and risked her life in doing so, all because of her calling to serve in the role of surrogate parent. For

her, the call to surrogacy began as a young wife and mother taking in her three-day old

brother when their mother became disabled in childbirth. That call led her to over 60

years of direct care to foster children, runaways, disabled relatives, and community

friends and neighbors.

Phases as an Emerging Theory

From these analyses I was able to inter-subjectively confirm the following about

persons who have experienced a calling in their lives: There were three phases of the

call. These were the (a) awareness, (b) preparation, and finally, (c) the launch. During

the awareness phase, the subjects were being wooed toward their eventual station in the

calling process. It was an awakening, which for three of the subjects, including Moses,

was explained as being supernatural. This phase and the next, preparation, were the

longest paths in the calling. The preparation for the subjects involved formal training,

grooming, or positioning to be able to move to the launch phase. In uncovering the many

layers to the phenomenon of calling, I discovered that the experience was a process with

a genesis earlier on the spectrum than when the subject actually began operating in it.

Observe the life of Moses, whom I chose as an exemplar of one who had a

dramatic calling experience. There is evidence that the calling was building in his heart

when he first sought to defend his brethren from an attack by an Egyptian (Exodus 2).

Even in the criminal act of murdering this attacker, Moses exhibited innate leadership

traits of taking charge of what he perceived to be an unfair situation, and attempting to

remedy it, albeit in a violent manner. Again in the desert in Midian, when the daughters

of Reuel, priest of Midian were harassed by bullying shepherds, the awareness of

leadership responsibilities incited Moses to protect the women and chase off the

88

marauders (Exodus 2). The time he spent being groomed and educated as the grandson of

the Pharaoh, as well as the 40 years spent leading sheep along the barren terrain of the

Midian desert, were all a part of Moses' phase of preparation. In studying his life, one

can see that Moses was aware, prepared, and launched, as illustrated in Figure 6.
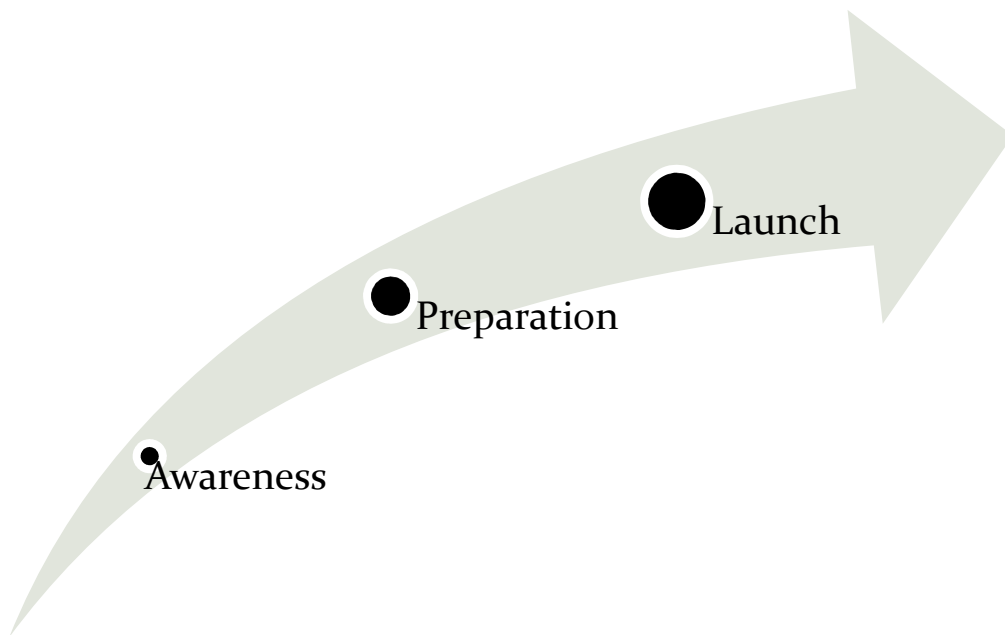
Figure 6. The three phases of calling. The call to lead occurs in three distinct phases, the earliest of which is the awareness phase. The awareness and preparation phases are more protracted than the launch which is sudden and profound.

Discussion

In the awareness phase there are ideas, opportunities, and inclinations, like seedlings,

which germinate in the recesses of the human soul.   Synaptic gaps exist between the

awareness, preparation, and launch phases that provide a progression and

interconnectivity. In reviewing the stories of the subjects, I found that each was aware, to

some degree that they possessed a predilection toward the very thing that they eventually were called to do. There was usually a reflection during the preparation phase, that this had some connection with the earlier alertness to the thing to which one was being called. The reflection may not have been a protracted observation during the preparation, as much as it was in retrospection after the final connection was made. Following the launch, it all begins to add up. The person had been (a) made aware; (b) prepared in a systematic way either through formal training, or immersion into the proprietary elements of the calling; and (c) released via the launch to operate in the calling. Once launched, there was no renouncing or retirement, as the subjects demonstrated in their stories.

The Subjects' Stories

The phenomenon of calling had a profound impact on each of the subjects. A summary of their lived experiences is presented in this section. Appendix E contains a verbatim rendering of the more significant statements from the subjects concerning their calling.

Subject A's calling is to help others. He is a middle aged gentleman who realized his calling during mid-life. He indicated he was always helping others. When he began his career in the banking industry, he routinely was sought out for placement assistance and eventually secured employment for over 50 people in his circle of friends and family. In this one can see that he had a penchant for reaching back and helping others. During his preparation phase, he was involved in a near fatal automobile catastrophe that required both physical and emotional rehabilitation over the two years leading up to recovery. While in the preparation phase, he began accepting the advice of a senior leader of his religious order;

who gradually re-shaped his outlook from one of a hostile, angry victim. This subject stated:

> …So what happened was a drunk driver…police said that his speed was 85-90 miles per hour when the impact happened; and he hit me right on the driver side door…to date I don't know how I survived…someone put us there purposefully, because all this happened for a reason…my karma said "you have to be punished. You have to suffer for a while. You have to open your eyes and …really understand what life is all about" …I do remember something from this whole thing. I remember a white bright light…someone approaching me from above…I am looking up and I can see the picture right on my face…looking down to me telling me "you're fine…don't worry"….That was my wakeup call….Initially, after I got well, I was really mad because this happened to me. I used to stand in front of the mirror and cry. I was hostile…the case took almost a year. They invited me to be there for the last hearing. I really wanted to be there to see him punished. But then I started talking to the chief monk at my temple and he corrected me. He said that was the wrong approach… (Personal communication, March, 2013).

As he was being launched into his calling, the subject shed the old views and adopted an approach that was magnanimous toward his fellow humans. He said he learned to:

> …have a better balance in my life and spend some time helping people. It's not just about me driving sales and making lots of money...We made tons of money in those days, and it wasn't worth it….after the accident I made a plan that I need to

make a living, but I don't have to make a lot of money. I need to have a nice

balance for everything (personal communication, March 2013).

Subject B's calling is in nursing and helping others. Through tenacity she

persevered after being unceremoniously removed from a nursing program where she had

above average grades on all examinations and other assignments. This occurred halfway

through the nursing program and the nursing instructor demoralized her further by

labeling her incompetent in clinical work and too old to be in school. This is her account

of what transpired shortly after engaging in an argument with the instructor who had

assisted each of the students in class, with the exception of her.

> I went in and took my last test. She wasn't with us in the test.   I took the test, the
>
> proctor graded it and I made an A. I thought "I'd better go apologize to
>
> Mrs._____." I went to her office, knocked on the door and she was grading
>
> papers. She said 'come in' and I did. 'Put your books down and have a seat' I
>
> did...and she said '…And why are you here?' I said I've come to apologize for
>
> yesterday. I know tomorrow is your last lecture to our class and I've just come to
>
> apologize for my actions and what happened. I shouldn't have argued with you.
>
> 'Well you are no longer in this class!'   "What do you mean I am no longer in this
>
> class?" 'I'm failing you!' "You're what? Mrs. __, I have taken every test I have
>
> A's and B's I have turned in every assignment."   'Well you are too nervous in
>
> clinic and not aggressive enough and we can't have nurses like that who are
>
> nervous and not aggressive.' I said, "…then I only have to take the clinic over, I
>
> don't have to take all the tests…not the class?" 'No! I am turning in to Mrs. __

(who was the program director) that you have to take everything over…if you are even qualified to take it over again!'

"What?" …I could not believe it. I was a basket case. I went to see Mrs. ___, but she said   '… you have to repeat all of it. Even though I have looked at your grades and tests and you are right, you do have all As and Bs but you are just a little bit too nervous...We can't have that in the nursing program….But in a year you can apply and try again.'   "A year…Do I have to repeat from square one or can I start from this point?" 'Oh No', she said. 'You can start from this point and go on.'   I applied again, and about every three months… I was eventually let back into the school. It was during that argument I had with Mrs. ___ that she told me I was 'taking a person's place that would have a career for 30 years and at my age I would not have 30 years…"(Personal communication, March 2013).

Instead of leaving the profession, the subject went to a local medical facility and asked to be hired as a nurse's aide, She was hired part-time, and assigned as a floater; which caused her to work all over the facility, depending on the need. This proved to be fortuitous because she received hands-on training in all aspects of nursing. In retrospect the subject recalled that awareness of the calling began as a family member facing the death of a loved one, and observing the nurses who tended to him. She recalled:

My Dad had cancer and I saw several older ladies come in his room. I asked who they were and was told they were student LVNs. I decided if they could do it, so could I. My dream maybe could become a reality.... And I thought 'I want to be an Oncology nurse' (Personal communication, March, 2013).

One other facet she credits in her journey was the tenacity she displayed as a child and which was criticized as stubbornness. Yet this fortitude served her well during the period of crushing failure, and enabled her to reapply several times until the school readmitted her to the nursing program. The skills acquired during the aide position and the matriculation period, were this subject's preparation phase. Upon completion of the program and passing the state board examination on her first attempt (unlike her classmates, she stated), this individual was launched into a decades-long nursing career. That career enabled her to simultaneously perform 17-years of missionary support without leaving the shores of her country. She stated:

> In 1995 we went to Kenya. I never used my nursing on the mission field... One night while we were waiting for the people…. this young man comes up to me…later… he wrote for money for his boy's tuition. And the little boy graduates from the university this year…and we have paid every bit of this…I couldn't have supported him without my nursing job. They had another boy and named him …after my husband. He is a sophomore in high school this year and I have paid the way for all these children to go to school. I could not have done any of it had I not been working. We wouldn't have extra money to do this. Maybe that's the reason I got into nursing. I couldn't be a missionary, but I have been able to support my African boys. It dawned on me about five or six years ago. I didn't go on a mission, but maybe my nursing skills were here so I could collect the money and pay the bills over there. It could be we will never know…until we are sitting at the feet of Jesus (Personal communication, March 2013).

The subject recently retired and still volunteers weekly at the same medical facility which initially hired her as a nurse's aide, and continued her employment after she became a registered nurse. In addition, she plans on working in hospice care in her spare time.

Subject C's calling is in teaching children. Her awareness came to light upon entry into her first student teaching assignment. In her words:

…So I was drawn to teaching right from college…I don't know if it had anything to do with it, but I had a couple of influential teachers. My fourth grade teacher--- and in my dreams I tried to model her. And I was nine and I ended up teaching mostly nine year-olds. She just had something about her essence that was very charismatic to me...also a government teacher in middle school and an English teacher in High School. I think their love of what they did… somehow I picked up on that. From the time I started student teaching....this is it...I like it. (Something was planted and at the right time it opened up?) 'Yes! (Personal communication, March, 2013).

This subject's time of preparation was her college education, and student teaching experience in an economically challenged neighborhood. The launch was to remain in that school until retirement and beyond. Her words:

The jargon used to be: you taught at one "good" school and one "bad" school… a "bad" school meaning an inner city school. I knew at that time I wanted to teach in a "bad" school. That was always very important to me, and I ended up teaching right by …. I felt that poor and minority kids needed to have as good an education

as middle class kids. That was a great part of it right from the beginning. So that's why I started my teaching at… and then the last 28 years of my career was at …where I was just super happy… which was another thing that related to the calling…. I taught for 38 years and I don't remember at what point I felt like that, but with reflection that is why it is to me a calling. It helped me find my way…it was a real anchor for me. I guess it really boils down that I had a calling to work with children… (Personal communication, March, 2013).

Subject D's calling is to deliver people out of spiritual bondage brought on by choices or circumstances. He is an escaped victor, not a victim, from the cycle of poverty, homelessness, and substance abuse. The awareness of his calling came in a supernatural episode. His words:

I remember very vividly because I was walking. I was very frightened at first. I was very afraid of what was looming around me. I was walking down the middle of …headed toward … because some ominous beings had been chasing me…I was calling out for help…a voice from the back of the store said 'He can't help...no one can.' Even though I was not a religious person I said 'you're a liar...Jesus can.'   I fell on my face. He (Jesus) said: 'I've come because of your words'; and said 'where are you going?'   I said 'I am trying to get to salvation' and He pointed in the direction of Northbound…and the only thing I could think of was Salvation Army…and I wanted to get on the bus to go and I had drugs and money in my pocket that I dumped on the curb and ran across the street. I had a strong conviction that I needed to get to the Salvation Army (Personal communication, March, 2013).

This person's preparation began during his time spent in a recovery program at the Union Rescue Mission, which eventually led to his pursuit of a college education. He continued:

So they accepted me into the program. They tell me that I didn't smile for 6 months. And God began to restore me and show me my purpose while I was there. This was December 1992, and I said if I ever got out of the living hell I would serve God for the rest of my life (Personal communication, March 2013).

The launch phase began with his employment in a social service organization and ordination into congregational ministry. In speaking of his vocation, the subject stated:

We provide emergency services and other wrap around services for the formerly homeless. I remember one time during my homeless experience I had gotten a voucher from DPS and slept in …It is so funny how God is. People in the world view me as a novelty. But I say 'no I'm not an exception to the rule. God is not a respecter of persons….My role now is to empower them and speak into their lives. I expect the people I serve now to do greater works than I have ever done. That's what God did for me. It is the work He started. He is operating in me and I would be a sign to the world that he is still alive and well and operating on planet earth (Personal communication, March, 2013).

As it was with other subjects in this research, after his launch this subject made a lifelong commitment to serve in his calling.

Subject E's calling is teacher/educator. His awareness came during a temporary assignment, a type of detour on his way to pursue another career.

I ended up working as a substitute teacher …middle school in a predominantly African American school in …I taught 8th grade US history and one 9th grade class in cultural awareness…..So my plan was to work that semester and use some of that money to live off while at Dallas Theological Seminary. In the course of working that semester from January to June... my 8th graders…I really liked teaching, and bonding with them. So I decided to stay in teaching because it felt like a natural fit…. I feel like I had a call to preach and to teach …. It was so natural it was such an easy bond with the students I felt this is where I belong…. and so I felt like my calling was to not so much a ministry in the church, but it was more ministry towards serving the kids outside the church. It wasn't like I was teaching the word or anything like that (Personal communication, March, 2013).

In reflecting on early inclinations, he stated: "I've always been one that listens and be able to relate and talk to young people." During his preparation phase that took place while working as a substitute teacher, the subject agonized over his intended plans and with the bond that was forming between him and his students. He stated:

So I struggled with the fact that I had more passion for education than for being a senior pastor; and then what helped me was my pastor said "there are various roles of ministry. It's not just being the senior pastor. There's various ways to serve in the ministry (Personal communication, March, 2013).

The launch was closely parallel to the preparation phase in this case. It was his decision to forgo full-time seminary training and remain in teaching. He recalled about that decision:

It felt like my presence being in the public school and influence toward children was what God wanted me to do. So my passion for educating them, my passion for leading them, my passion for being a role model, being a member of the community to develop the youth of the future...that's where I was supposed to be (Personal communication, March, 2013).

Subject F was operating in the role of homemaker and wife when her calling was launched. Yet it began with awareness that she was destined to be a life-long helper of others.

I feel like my calling has been many things in my life mostly dealing with people. I am a   people person.   I seem to relate to people at all times. I would   rather relate to people than doing a labor job. I feel like that's my calling. I have been taking care of people all my life and so that's why I feel like this is my calling.

The preparation phase began with her stepping in to care for an infant.

Her account:

I started with my mother after I had gotten grown I have a little brother between my oldest daughter and my middle daughter. My mother went to the hospital to have him, and…she was given penicillin and she didn't know she was allergic, she got about 6 doses of it, and she had an allergic reaction, so she had to stay in the hospital 29 days after my brother was born. I was the one to go to the hospital to pick up the baby, although I had my daughter at home with me. When my mother got out of the hospital, I had to take care of my mother, my little brother my daughter and my husband down through the years (Personal communication, March, 2013).

The launch occurred at the end of her preparation stage:

I kept my brother and my mom went back. I kept him and he finished junior high with my girls and he was going to high school. So I finally sent him home. He finished high school in Louisiana and my mom got sick and I had to go back and get her. My brother had gotten married by this time. I kept my mom until she passed away….Then I started child care, here at home... I decided to get a couple of foster children. At one time, I had 8 kids here for about 6 years. I also had to take classes to renew my license. People asked how I could do it. I have always had that strong eye on the Lord and he has given me all the wisdom and knowledge for each day…. after I finished the 8 children, I went into emergency services. In 1995 I started doing emergency services. With this you are allowed to keep the children in your home for 13 nights/14 days, so in the run of a month, I would have 15 girls come through here (Personal communication, March, 2013).

This subject has since retired, but continues to serve her family and community residents who need transportation to medical appointments and similar places.

For each of the participants I studied, there was a period of awareness, preparation, and launch. Table 8 depicts these phases in each of the subjects. Calling is a process, not a singular event, as supposed at the beginning of this study.

Table 8

Summary of Subjects' Callings

SUBJECT	AWARENESS PHASE	PREPARATION PHASE	LAUNCH
A	Helping others get jobs in his industry	Accident and Recovery period	Recuperation and renewal of outlook on life and leaving corporate position to become self-employed and return to college

(continued)

SUBJECT	AWARENESS PHASE	PREPARATION PHASE	LAUNCH
B	Dismissal from college	Work in low-level paraprofessional position	Return to college/successful completion and licensure
C	Given a chance to work in a "bad school"	Student teaching	Completion of college and election to make a career in a "bad school"
D	Visions and a supernatural escape from the streets	Acceptance into a recovery program/attending college	Street ministry and elevation to work in social services
E	Always one who listened and was able to talk to young people	Working in a temporary job to earn funds for graduate school	Bonding with students led to career change
F	Childhood responsibility to help others	Called to care for an ill family member	Death of family member and an empty nest
Moses	Defense of Hebrew slave being attack by Egyptian overseer	Grooming in the palace as Pharaoh's adopted grandson and time spent as a shepherd in the desert of Midian	The burning bush episode in which God of his fathers' called and commissioned him to liberate Hebrew people from slavery

Consideration and Implications

Prospective uses of this study and opportunities for related research should not only include another thorough analysis of the individuals who are called, but also an examination of the impact of these dedicated workers on the global economy. Perhaps their contributions will not only be chronicled and heralded, but modeled.

Though by no means to be considered exhaustive from a study of only seven individuals, the results of this research are highly significant to invite forthcoming, additional study. Educators, parents, coaches and other influential adults should be alert to help students identify their individual calling and to begin operating within that calling.

Absent such proactive engagement, there will be another generation who languishes in arenas they were not called to enter.

Undeniable is the impact of positive modeling, as confirmed by one subject when questioned about influencers in her career choice. This subject observed about her teachers: "I think their love of what they did—somehow I picked up on that" (Subject C, Personal communication, March, 2013).

When someone is following a personal calling, it is possible to influence others to do likewise. One of the research subjects, who had found his calling, recounted how he helped a family member who had worked for years toward a medical degree. Soon after this family member successfully completed her entrance examination, there was an acute disinterest for getting into medical school. Another career field was quietly beckoning. Eventually, this person sought an ally as she prepared to inform other family members about the new direction she would be taking. The research subject was able to encourage his family member's decision. This was because he had contentment in following his own calling, rather than someone else's idea about what he should be doing. Awareness enabled him to advise the parents of this once budding medical student that it was far more advantageous for her to follow the calling than to remain in a field that promised prestige and money, but no joy, peace, or career satisfaction.

This research serves as a preface for future research into the phenomenon of calling. Some of the other aspects that can be investigated include:

- Experiences of those who ignored their calling;
- Longitudinal studies of people who have followed their calling;
- Profiles of those experiencing supernatural events in their calling;

- A meta-analysis of this study; and

- Extending this study to include hundreds of people with stories of their calling.

This important research was undertaken to discover the essence of the experiences of a distinct group of individuals. The literature review revealed many gaps in the research into the phenomenon of calling. Indeed, there were collateral studies of people who exhibited spirituality in the workplace, or servant leadership. However, there was only limited academic research on what leads some people to follow a vocation. There was no research into those whose course in life sets them apart from others who are pursuing their dreams for reasons other than accolades and money. There are find brief studies such as Scott's (2007) study of college students or Bunderson's and Thompson's (2009) study of zookeepers. Yet these earlier studies were more a commentary on the fact that people work in jobs they were drawn to, but there was no investigation into the circumstances leading up to the career path taken.

This phenomenology was begun with much anticipation and promise of discovery. It promised to offer insight for the uncertainties of choosing a vocation and sought to find those individuals who knew they possessed a certain leaning towards a vocation, even if they had not specifically labeled it as a calling until this researcher offered the designation. As I conclude my study, I am satisfied that my work will add to the understanding of the phenomenon of callings.

Proceeding with this qualitative study as a phenomenological inquiry proved to be a more robust method than a narrative case study on an historic figure, which was the original scope of inquiry. This research was preceded by acknowledging my preconceptions of the topic, and invited bracketing of biases and related ideas. The

investigation subsequently gave opportunity for being co-present (Moustakas, 1994) with the research subjects and allowed me to discover the essence of their experiences. Conducting this type of research is intense, possibly more so for the researcher than the subject; as they have already lived the story and have experienced the initial surprises of it. Conversely, the researcher may be astonished as the stories unfold. For each account, I was able to mentally walk along side of the subject, in a manner reminiscent of fables where curious children step directly into pages of a story book to become members of the cast. The mental experience was simultaneously draining and exhilarating each time. For these reasons, six research subjects proved to be an adequate number for this type of study. While in no way exhaustive, I am confident that it offers valuable insight for a virtually unexplored or unreported phenomenon.

Of greatest value in making inquiry of the subjects was Husserl's (1964) emphasis on subjective assessment of the individuals' stories. Fundamentally, it became a face-value acceptance of what they shared, because it was in fact their story, and I had invited myself in to hear it. The richness of being able to set aside my biases in the beginning and listen to their recollections seems to have benefitted this researcher as much as the subjects. For example, after listening to the first subject share how he had come from a place of judgmental and strong reactions to mistakes and failings of others, I became convicted that part of my personality was the same. This subject unknowingly brought me through his experience to a place of peaceful acceptance and understanding of the flaws of others. This was especially beneficial as I reflect on my experiences of past several years. I left the interview with Subject A, refreshed and enlightened. Such was the experience with each of the subjects. They seemed grateful to have been able to

share, and I was changed for the better after each encounter.   It is because of the intense nature of this type of inquiry that I recommend future research be done by individuals among a study of no more than seven to 10 subjects at a time. Researchers need sufficient time to interview, reflect, repeatedly review, and then report on what was captured.

Results in Comparison to Literature

In retrospect, the literature review showed several assumptions to which I offer comments, based on my study of the seven subjects.

A. Berg et al. (2010) reported that when workers were asked about being called, there was a display of strong emotional reflections and passion. I found this to be true among all of my subjects. At no point in the interview did any subjects feel compelled to stop their conversation to compose themselves, yet the depth of their emotions was apparent. Each of them freely shared even when recalling difficult moments in their journey. It was as if they were relieved to finally share their experiences with someone who was genuinely interested.

B. Beuchner (2006) stated that the work that people are called to is what the world needed most and what the individual needs desperately to do. The six contemporary research subjects, as well as historical Moses, fit this profile. All were performing a service that they enjoyed and which was of benefit to others. Beuchner also believed that in answering the call the individual brought about change. Such was the experience of each individual with whom I spoke. Consider the people changed by the homemaker who invested herself in the lives of foster children and runaway teens. The impact of her service may never be

known to the world, but it will certainly not be forgotten by the children she nurtured. The nation of Israel was changed when Moses said "yes" to service as their deliverer from Egyptian captivity. Each one of my subjects had life transforming impacts on some other individual. Another belief attributed to Beuchner in the literature was that people could miss hearing their calling due to the multitude of voices calling out for their attention, or miss it based on a preference to do something else. Results of the present research did not support this assertion. However, it would be informative to conduct a survey to determine if there are any individuals who attest to missed opportunities, and follow up with interviews.

C. Newman (2006) commented that John Calvin believed a person's calling could change, but such was not supported by this research. Each of the subjects had remained committed in his or her calling several years without change. Perhaps additional studies can be made in a longitudinal format to ascertain if change occurs within a lifetime an individual's calling. Newman also concluded in the literature that working in one's calling would be a life-long commitment. This can be verified by several of my contacts, at least three of whom who had worked over 30 years and into retirement as volunteers in the same calling. A target group for further study of this probability would be individuals who were age 70 and older and who were capable of cogently sharing their experiences with the phenomenon of calling.

D. Keller (1993) believed that the focus of the called one should be on service to the community and not one's own desires and honor. The results of my research bore this out. Each of the subjects confirmed that their calling was to help others.

E. Christopherson (1994) saw calling as a cultural symbolism and believed those called to serve in ministry were compelled to follow it because it was an imposed assignment. There were at least two from the subject pool who were working in ministry, but neither of them reported the role to be an imposition. If I include Moses' ministry, his role appears to have been thrust upon him, and historical records do indicate he had conversations with God about why he had been given such a burden. Moses is described by Wildavsky (1984) as a questioner and doubter in the face of the call he was given. His reluctance to immediately say yes to the call brings conjecture that he was a humble, timid, yet obedient person who was called into leadership. Christopherson concluded that calling does change individuals from inside their being and they gain insight from the process. This did occur among all of the subjects, including Moses, as history records it. As I listened to each of the live interviews, I became aware of the deep reflection given to the recollection of the calling they experienced.

F. One of the subjects recalled a conversation with his pastor concerning his dilemma of choosing another profession over service as a senior minister in a church. The pastor wisely advised the individual to pursue his calling and he would in fact be doing a form of ministry. In the literature, Tchividjian (2011) makes a recommendation to church leaders to refrain from limiting the definition of calling to be only that of church ministry and religious activities.

Limitations

Researchers of the type of study presented in this paper should heed Creswell's (2007) caution that a phenomenology must be approached by one who has a deep concern and serious interest in the subject being investigated. If I had not been personally interested and passionate about the topic of calling, the process may have been wearisome from beginning to end. A limitation for the present study can be seen in the small number of subjects analyzed. One could argue that the conclusions may be too broad for such a small sample size. Yet as indicated earlier, a larger group would have been overly ambitious for a single researcher. Some of the interviews extended over 60 minutes because the subjects had to be allowed to take as much time as necessary to fully express their lived experiences. This type of a study is time consuming and the researcher must factor in the multiple times he or she needs to return to the transcripts in order to fully understand what the subject has experienced. A single read-through is insufficient to capture the essence of the story. It may work well with a team of researchers, if larger numbers of subjects are desirable for more comprehensive results. Another limitation of this study is this being the first major research assignment of this researcher. With experience, additional time, more follow up with the subjects and the availability of other research materials on the phenomenon of calling, assumptions and conclusions may have been different. Due to the scarcity of academic literature and research on the phenomenon, validity and reliability may be called into doubt. Such qualms may arise in spite of every possible attempt to adhere to techniques listed in Creswell (2007), Moustakas (1994), and other qualitative research directives. Without diluting the strength of this study in saying so, I acknowledge there is value in having a

multitude of research on the topic in question, in order to include peer review and discussion.

Professional Recommendations

The phenomenon of calling is beneficial to the academic community and the business arena as well. In the process of selecting careers it would be helpful to alert seekers to where their passions are, and to be able to provide services that will direct them to find where their calling exists. All too often men and women drift in and out of careers.   Students remain in the college or university setting year after year amassing credits while they figure out what they want to do in life. There should be a method for identifying if there is a calling, and to explore the best career fit. Considering the situation in economic terms, how much is the cost in training, employee relations, health, staff turnover and counseling services brought about by improper placement in fields where the individual has no passion or interest? O'Connell and Kung (2007), reported that the cost of employee turnover not only impacts an organization's payroll but impacts safety, morale, and quality. The replacement of those staff losses runs into the tens of thousands of dollars each year. One of the suggestions they offer for reducing turnover is better employee selection using a risk factor analysis and something they call "motivational fit" (p. 17). This is a method of assessing whether or not a candidate is both capable of doing the job well and doing it in spite of any objectionable strain. The authors report that "research consistently shows that fit does matter" (p. 18). The connection between fit and motivation to do a job well is without dispute. The proposition of being able to help individuals recognize their calling and follow through by working in said calling should lead to more research into this dynamic and promising

phenomenon. It is my desire to see this topic explode as an emerging field of study and to witness the release of several books and articles in academic literature concerning the stories of individuals' calling. Perhaps such will be the next path in my own calling; however, the challenge is open to anyone. The opportunities for upcoming research into callings will lead to important findings that as yet remain undisturbed by in depth exploration.

REFERENCES

Ashar, H., & Lane-Maher, M. (2004). Success and spirituality in the new business paradigm. *Journal of Management Inquiry, 13*, 249-260. doi:10.1177/1056492604268218

Ashmos, D. P., & Duchon, D. (2000). Spirituality at work a conceptualization and measure. *Journal of Management Inquiry, 9*(2), 134-145. doi:10.1177/105649260092008

Avolio, B. J. (1999). Are leaders born or made?. *Psychology Today, 32*(5) 18. Retrieved from http://www.psychologytoday.com/articles/199909/are-leaders-born-or-made

Avolio, B. J., & Gardner, W. L. (2005). Authentic leadership development: Getting to the root of positive forms of leadership. *The Leadership Quarterly, 16,* 315-338. doi:10.1016/j.leaqua.2005.03.001

Avolio, B. J., Reichard, R. J., Hannah, S. T., Walumbwa, F. O., & Chan, A. (2009). A meta-analytic review of leadership impact research: Experimental and quasi-experimental studies. *The Leadership Quarterly*, *20*, 764-784. doi:10.1016/j.leaqua.2009.06.006

Baron, D., & Padwa, L.(1999). *Moses on management 50 leadership lessons from the greatest manager of all time.* New York, NY: Pocket Books.

Bass, B. M., & Riggio, R. E. (2006). *Transformational leadership*. Mahwah, NJ: Lawrence Erlbaum Associates.

Bateman, T. S., & Porath, C. (2003). Transcendent behavior. In K. S. Cameron, J. E. Dutton, & R. E. Quinn (Eds.), *Positive Organizational Scholarship* (pp. 122-137). San Francisco, CA: Berrett-Koehler Publishers.

Berg, J. M., Grant, A., & Johnson, V. (2010). When callings are calling: Crafting work and leisure in pursuit of unanswered occupational callings. *Organization Science, 21*(5), 973-994. doi:10.1287/orsc.1090.0497

Benefiel, M. (2005). The second half of the journey: Spiritual leadership for organizational transformation. *The Leadership Quarterly, 16*, 723-747. doi:10.1016/jleaqua2005.07.005

Bligh, M. C., & Robinson, J. L. (2010). Was Gandhi "charismatic?" Exploring the rhetorical leadership of Mahatma Gandhi. *The Leadership Quarterly, 21*, 844-855. doi:10.1016/j.leaqua.2010.07.011

Block, D. I. (2005). The privilege of calling: The Mosaic paradigm for missions Deut. 26:16-19. *Bibliotheca Sacra, 162*, 387-405. Retrieved from http://www.dts.edu/publications/bibliothecasacra/

Bono, J. E., & Judge, T. (2004). Personality and transformational and transactional leadership: A meta-analysis. *The Journal of Applied Psychology, 89*, 901-910. doi:10.1037/0021-9010.89.5.901.

Bryman, A. (2008). *Social Research Methods.* New York, NY: Oxford University Press.

Buechner, F. (2006). *Secrets in the dark: A life in sermons*. San Francisco, CA: Harper.

Bunderson, J. S., & Thompson, J. A. (2009).The call of the wild: Zookeepers, callings, and the dual edges of deeply meaningful work. *Administrative Science Quarterly*, 54, 32-57. doi:10.2189/asqu.2009.54.1.32

Cameron, K. S., Dutton, J. E., & Quinn, R. E. (2003). *Positive Organizational Scholarship*. San Francisco, CA: Berrett-Koehler Publishers.

Capps, D. (2009). Forty years with Moses. *Pastoral Psychology*, *58*, 451-462. doi:10.1007/s11089-009-0220-z

Care, N. S. (1994). Career Choice. *Ethics*, *94*(2), 283-302. Retrieved from http://www.jstor.org/stable/2380517

Carlyle, T. (1840/1997). *Thomas Carlyle, on heroes, hero-worship, and the heroic in history.* Retrieved from http://www.gutenberg.org/cache/epub/1091/pg1091.txt

Carroll, J. (2002). How do pastors practice leadership? Retrieved from http://pulpitandpew.org

Chaturvedi, S., Zyphur, M. J., Arvey, R. D., Avolio, B. J., & Larsson, G. (2012). The heritability of emergent leadership: Age and gender as moderating factors. *The Leadership Quarterly, 23*, 219-232. doi:10.1016/j.aqua.2011.08.004

Cherry, K. (2012). The great man theory of leadership. Retrieved from http://psychology.about.com/od/leadership/a/great-man-theory-of-leadership.htm

Christopherson, R. W. (1994). Calling and career in Christian ministry. *Review of Religious Research, 35*(3), 219-236. Retrieved from http://web.ebscohost.com.lib.pepperdine.edu

Cooling, T. (2008). Setting the vision: The calling of the Christian teacher in the twenty first century world. *Journal of Christian Education*, *51*(3), 17-32. Retrieved from http://www.jce.org.au/2008.php

Cohen, N. J. (2007). *Moses and the journey to leadership, Timeless lessons of effective management from the bible and today's leaders*. Woodstock, VT: Jewish Lights Publishing.

Creswell, J. W. (2007). *Qualitative inquiry and research design: Choosing among five sources.* Thousand Oaks, CA: SAGE Publications.

Creswell, J. W. (2009). *Research design: Qualitative, quantitative, and mixed methods approaches.* Thousand Oaks, CA: SAGE Publications.

Davis, K. (2012). Protection of human subjects [PowerPoint presentation]. Retrieved from https://courses.pepperdine.edu

Dempster, J. (n.d.). Our calling to ministry. A discourse on the ministerial call by Rev. John

      Dempster. Retrieved from http://www.preachology.com/calling-to-ministry.html

Dent, E. B., Higgins, M. E., & Wharff, D. M. (2005). Spirituality and leadership: An empirical

      review of definitions, distinctions, and embedded assumptions. *The Leadership*

      Quarterly, 16, 625-654. doi:10.1016/j.leaqua.2005.07.002

Diddams, M., & Chang, G. C. (2012). Only human: Exploring the nature of weakness in

      authentic leadership. *The Leadership Quarterly*, *23*, 593-603.

      doi:10.1016/j.leaqua.2011.12.010

Driscoll, C., & Wiebe, E. (2007). Technical Spirituality at Work Jacques Ellul on workplace

      spirituality. *Journal of Management Inquiry, 16*(4), 333-348.

      doi:10.1177/1056492607305899

Feenstra, J. (2011). Vocational exploration through service: The effect of service-learning on

      student understanding of God's calling. *Journal of Education & Christian Belief, 15*(1),

      65–74. Retrieved from http://www.jecb.org

Feiler, B. (2009). *America's Prophet-How the story of Moses shaped America.* New York, NY:

      Harper Collins.

Ford, L. (1996). A letter to future leaders. *Christianity Today, 40*, 16-19. Retrieved from

      Humanities Module. Document ID: 10423228

Fry, L. W., Hannah, S. T., Noel, M., & Walumbwa, F. O. (2011). Impact of spiritual leadership

      on unit performance. *The Leadership Quarterly, 22*(2), 260-270.

      doi:10.1016/j.leaqua.2011.02.002

Fry, L. W., Vitucci, S., & Cedillo, M. (2005). Spiritual leadership and army transformation: Theory, measurement, and establishing a baseline. *The Leadership Quarterly, 16*, 835-862. doi:10.1016/jleaqua.2005.07.012

Gates, R. (2009, June). Commencement address presented at the University of Washington, Seattle, WA. Retrieved from ceremony@u.washington.edu

Goleman, D. (1998). What makes a leader? *Harvard Business Review, 76*(6), 93-102. Retrieved from http://hbr.org/2004/01/what-makes-a-leader/ar/1

Greenleaf, R. K. (1998). *The power of servant leadership*. San Francisco, CA: Berrett-Koehler Publishers.

Guerin, D. W., Oliver, P., Gottfried, A. W., Gottfried, A. E., Reichard, R. J., & Riggio, R. E. (2011). Childhood and adolescent antecedents of social skills and leadership potential in adulthood: Temperamental approach/withdrawal. *The Leadership Quarterly, 22*, 482-494. doi:10.1016/j.leaqua.2011.04.006

Guinness, O. (1998). *The call*. Nashville, TN: Thomas Nelson.

Hall, D. T., & Chandler, D. E. (2005). Psychological success: When the career is a calling. *Journal of Organizational Behavior*, *26*, 155-176. doi:10.1002/job.301

Hardy, L. (1990) *The fabric of this world. Inquiries into calling, career choice, and the design of human work.* Grand Rapids, MI: William B. Eerdman's Publishing Company.

Hartnett, S., & Kline, F. (2005). Preventing the fall from the 'call to teach': Rethinking vocation. *Journal of Education & Christian Belief*, *9*(1), 9-20. Retrieved from http://www.jecb.org

Heidegger, M. (1923/2005). *Introduction to phenomenologial research.* Bloomington, IN: Indiana University Press.

Hille, C. (2005, August). *Antonio Salieiri: Truth or fiction.* [Web log post]. Retrieved from

    http://classyclassical.blogspot.com/2005/08/antonio-salieri-truth-or-fiction.html

Husserl, E. (1964). *The Idea of Phenomenology.* Dordrecht, The Netherlands: Kluwer Academic

    Publishers.

Johnson, A. M., Vernon, P. A., McCarthy, J. M., Molson, M., Harris, J. A., & Jang, K. L. (1998).

    Nature vs. nurture: Are leaders born or made? A behavior genetic investigation of

    leadership style. *Twin Research,1*(4), 216-223. Retrieved from http://www.stockton-

    press.co.uk/tr

Keller, R. S. (1993, October). *Calling prowls about in our lives*. Paper presented at Garrett-

    Evangelical Theological Seminary. Chicago, IL. Retrieved from ATLA Serials

    http://web.ebscohost.com.lib.pepperdine.edu

Knowles, M. S., Holton III, E. F., & Swanson, R. A. (2005). *The adult learner*. Burlington, MA:

    Elsevier.

Kvale, S., & Brinkmann, S. (2009). *InterViews: Learning the craft of qualitative research

    interviewing.* Los Angeles, CA: Sage Publications.

Lambert Biography. (n.d.)*.* http://www.history.mcs.standrews.ac.uk/Biographies/Lambert.html

Levellers. (n.d.). *History of the Levellers*. Retrieved from http://levellers.org

Liu, C. H., & Robertson, P. J. (2011). Spirituality in the workplace: Theory and measurement.

    Journal of Management Inquiry , *20*(1), 35-50. Retrieved from

    https://lib.pepperdine.edu/login?url=http://search.proquest.com.lib.pepperdine.edu/docvie

    w/848733688?accountid=13159

Lutzer, E. W. (2011). *Getting closer to God: Lessons from the life of Moses.* Grand Rapids, MI:

    Kregel Publications.

Mairs, N. (1997). Who's calling? *Christian Century, 114*(35), 1167. Retrieved from

> http://www.christiancentury.org/

Miller, D. E. (2003). Emergent patterns of congregational life and leadership in the developing

> world: Personal reflections from a research odyssey. Retrieved from

> http://pulpitandpew.org/

Michael, G. (2006, February/March). The worldly character of the Christian's calling. *Lutheran*

> *Life,* 103-105. Retrieved from Lutheran Life Publishing.

Moustakas, C. (1990). *Hueristic research: Design, methodology, and applications.* Thousand

> Oaks, CA: Sage.

Moustakas, C. (1994). *Phenomenologial research methods.* Thousand Oaks, CA: Sage.

Newman, M. T. (2006). It's not just a job it's a calling: The redemption of soldiering as religious

> vocation in Saving Private Ryan. *Journal of Religion and Film, 10*(2). Retrieved from

> http://www.unomaha.edu/jrf/Vol10No2/NewmanPrivateRyan.htm

Oestreich, D. (2009) Changing the World . Retrieved from

> http://www.unfoldingleadership.com/blog/?cat=5

O'Connell, M. O., & Kung, M. (2007). The cost of employee turnover. *Industrial Management,*

> *49*(1), 14-19. Retrieved from http://www.iienet.org/public/articles/index.cfm?cat=38

Pearson, R. (1996). The implications of our higher calling. *The Living Pulpit, 5*(4), 16-17.

> Retrieved from http://www.pulpit.org/

Polkinghorne, D. (1983). *Methodology for the human sciences*. Albany, NY: State University of

> New York Press.

Preachology.com. (2011). Called to preach. Retrieved from http://www.preachology.com/called-

> to-preach.htm

Reilly, T. (1911). Moses. *The Catholic Encyclopedia*. Retrieved from
http://www.newadvent.org/cathen/10596a.htm

Rice, K. (2006). Divine empowerment of Christian leaders. Retrieved from
http://www.ezinearticles.com

Rima, S. (2000). Connecting with your life's calling. In P. Engle & M. Suggs (Eds.), *Leading from the inside out: The art of self-leadership* (pp. 53-73). Grand Rapids, MI: Baker Books.

Robbins, S., & Judge, T. (2011). Leadership. In E. Svendsen & S. Abraham (Eds.), *Organizational Behavior* (pp. 376, 387, 393-394). Boston, MA: Prentice Hall.

Roels, S. J. (2003). The Christian calling to business life. *Theology Today, 60*(3), 357-369. Retrieved from http://search.proquest.com/docview/208062545?accountid=13159

Ruvolo, C. M., Petersen, S. A., & LeBoeuf, J. N. G. (2004). Leaders are made, not born. The critical role of a developmental framework to facilitate an organizational culture of development. *Consulting Psychology Journal: Practice and Research*, *56*(1), 10-19. doi**:**10.1037/1061-4087.56.1.10

Scott, J. A. (2007). Our callings, our selves: repositioning religious and entrepreneuial discourses in career theory and practice. *Communications Studies*, *58*(3), 261-279. doi:10.1080/10510970701518363.

Shamir, B., Arthur, M. B., & House, R. J. (1994). The rhetoric of charismatic leadership: A theoretical extension, a case study, and implications for research. *The Leadership Quarterly, 5*(1), 25-42. Retrieved from
http://dx.doi.org.lib.pepperdine.edu/10.1016/1048-9843(94)90004-3.

Shaw, P. W. H., (2006). Vulnerable authority: A theological approach to leadership and

    teamwork. *Christian Education Journal*, *3*(1), 119-133. Retrieved from

    http://search.proquest.com/docview/205448836?accountid=13159

Spears, L. (n.d.). 10 principles of servant leadership. Retrieved from

    http://www.butler.edu/student/hampton/principles

Spencer, H. (1857/1997). Progress: Its law and causes. *The Westminster Review*, *67*, 445-447.

    Retrieved from http://www.fordham.edu/Halsall/index.asp

Stelter, R. (2010). Experience-based, body-anchored qualitative research interviewing.

    Qualitative Health Research, 20, 859-867. doi*:*10.1177/1049732310364624

Stanley, C. (2011). Courage in the lonely hour. *In Touch Magazine, 34*(3) 7-10. Retrieved from

    http://www.intouch.org/

Tatsuse, T., & Sekine, M. (2010). Explaining global job satisfaction by facets of job satisfaction:

    The Japanese civil servants study. *Environ Health Prev Med, 16*(33),133-137.

    doi:10.1007/s12199-010-0173-y

Tchividjian, T. (2011). Our calling, our spheres. *Catalyst.* Retrieved from

    http://www.catalystspace.com

Thompson, M. D. (2000). Gender, leadership orientation, and effectiveness: Testing the

    theoretical models of Boleman & Deal and Quinn. *Sex Roles Mental Health Journal*,

    42(11/12), 969-992. Retrieved from http//springerlink.metapress.com. doi:1:10.1023/A:

    1007032500072

Useem, M. (1998). *The leadership moment.* New York, NY: Times Books, a division of Random

    House.

Wildavsky, A. (1984). *The nursing father: Moses as a political leader.* University, AL: The

University of Alabama Press.

APPENDIX A

Participant Consent Form

I authorize Hughie J. Barnes, MBA, a doctoral candidate under the supervision of Dr. James R. DellaNeve in the Graduate School of Education and Psychology at Pepperdine University, to include me in the research project entitled "Called to Lead – An Examination into the Phenomenon of Calling". I understand my participation in this study is strictly voluntary. I have been asked to participate in a research project which is designed to study the experiences of individuals who attest to having a calling to pursue something such as a vocation, type of work, or a single project. The study will require no more than 3 meetings of approximately 45 minutes to 1 hour each. I have been asked to participate in this study because I attest to having experienced a calling in my life. I will be asked to answer questions to describe my experience with this calling.

I understand that I will be audio taped if I decide to participate in this study. The tapes will be used for research purposes only. The tapes will be stored in a locked file cabinet, maintained by the researcher, and will be destroyed five years after the study is completed.

The potential risks of participating in this study are minimal such as excitement, fatigue, boredom, and in the event that I do experience such, a rest break will be provided.

I understand there is no direct benefit from participation in this study however; the social science benefit(s) to the academic community may include knowledge and information about the experience which an individual has had with a calling in his or her life. This will add to the body of knowledge about this subject, which presently is extremely limited.

I understand that I have the right to refuse to participate in, or to withdraw from, the study at any time without prejudice. I also have the right to refuse to answer any question I choose not to answer. I also understand that there might be times that the investigator may find it necessary to end my study participation.

I understand that no information gathered from my study participation will be released to others without my permission, unless such a disclosure is required by law. I further understand my confidentiality will be maintained by use of non personal identifiers and if the findings of the study are published or presented to a professional audience, no personally identifying information will be released. The data gathered will be stored in locked file cabinets and password protected electronic files, to which only the investigator (or research team members) will have access.

Information gathered may be made available to other investigators with whom the investigator collaborates in future research. If such collaboration occurs, the data will be

released without any personally identifying information so that I cannot be identified, and the use of the data will be supervised by the investigator. The raw data will be maintained in a secure manner for 5 years at which time the data will be destroyed. I understand I will receive no compensation, financial or otherwise, for participating in this study.

I understand that if I have any questions regarding the study procedures, I can contact Hughie J. Barnes. If I have further questions, I may also contact Dr. DellaNeve. If I have questions about my rights as a research participant, I may contact Dr. Doug Leigh, Chair of the Graduate and Professional School's Institutional Review Board, Pepperdine University.

I understand to my satisfaction the information in this consent form regarding my participation in this research project. All of my questions have been answered to my satisfaction. I have received a copy of this informed consent form which I have read and understand. I hereby consent to participate in the research described above.

_____

Participant's signature

_____

Date

APPENDIX B

Invitation to Participate

Dear _____

Thank you for your tentative agreement to participate in my research project regarding the calling you have on your life. My research will examine the experiences of several individuals who choose to share what their particular calling is/was and the impact it has had on their lives. The results will be used to complete my dissertation entitled, "Called to Lead-An Examination into the Phenomenon of Calling." Completion of this dissertation will enable me to fulfill the requirements for receiving my doctorate degree in Education.

I am enclosing an "Informed Consent" for you to read and sign, in order to confirm your participation in this research project. Your responses will be kept confidential because I will summarize all participants' discussions without reference to anyone by name or any other identifiers. I will need to have your signed consent form before I can begin my interview with you.   This is a requirement of my institution, Pepperdine University.

Please indicate on the next page, your preference for a day, time, and method of interview. It will take no more than 45 minutes for the interview.

(A sample preference chart is shown below.) I will gladly be flexible in order to respect your time and wishes. All interviews must be completed with the dates indicated, if I am to make my deadline for graduation. Thank you for your time and please feel free to call or email me if you have any questions or concerns. A list of my interview questions is also enclosed in order to better prepare you for our discussion.

(S A M P L E)

Date	1st Preference Time	2nd Choice Time	3rd Choice Time	Face to Face (F2F) or Telephone Interview (TI)	Your Telephone Number
Feb 22	12:30 PM	9 AM	4:00 PM	F2F at my office	XXX-XXX-XXXX
Feb 23		2:15 PM	4:00 PM	F2F at Starbucks in El Segundo	XXX-XXX-XXXX

Hughie J. Barnes
Doctoral Candidate
Graduate School of Education & Psychology
Pepperdine University

APPENDIX C

Script Preceding Telephone Interview

(Approved consent form has been confirmed.)

This is a study on the phenomenon of calling. The questions are designed to get you to reflect on your experiences. All of your answers will have equal worth. There are no right or wrong responses. I want to learn the what, the how, and the very essence of all you have experienced. Reflect on these experiences as you talk to me today. All of the questions are open-ended and you may elaborate on your responses. This interview is being recorded. Do you object? After your interview I will summarize your comments and send them to you for review to insure that I accurately captured your experiences. Do you have any questions? I will begin the recording now and only refer to you by your code identifier, to maintain confidentiality.

APPENDIX D

Codes and Themes

Manifestation
• Did not recognize call initially
• Gradual
• Spiritual involvement
• Supernatural
Benefits
• Being in the call
• Call to help people
• Call to lead people from captivity
• Call to work with children
• Destined
• Found balance
• Good came from it
• Helped me find my way
• Missionary work
Evaluation/Confirmation
• Opening of doors
• Relevance
• Feeling of being in calling
• Knowing
• Validation
Passion/Emotions
• Anger
• Doubt
• Fearful
• Peace
• Something you love to do
• Surprise
• Devotion
Guidance
• Be prepared
• Ignore negative opinion
• Keep focus
• Seek advice
• Use mentors

APPENDIX E

Significant Statements Concerning the Phenomenon

Subject	Verbatim Statement Concerning the Phenomenon
A	• A drunk driver…the police said his speed was 85-90 mph…hit me right on the driver side door and to date I don't know how I survived. The entire front side was gone…I woke up 2 weeks later. • Luckily there was fire department near and I was air lifted to the nearest trauma center…I was on surgery table within minutes…that's what saved me. • All of the adults were badly injured…but my children didn't have a single scratch. It was like someone came and covered them…protected them. Angels were there to protect them and I am a strong believer of that because it happened to me. • Everything happened for a reason…someone put us there. It could have been our karma or whatever. • I gave you all the timelines for a reason….I should have been in LA that day but it got postponed. Because of that I went home and took my family to…I wanted to spend the night, but….insisted we go home. My…couldn't get her seatbelt on…Someone put us there purposefully. • I do remember something from this whole thing. I remember a white bright light…someone approaching me from above…I am

looking up and I can see the picture right on my face…looking down to me telling me "you're fine…don't worry".

- That was my wake-up call.

- I used to get angry very quickly...afterwards I started to look at things in a different way…taking a much slower approach.

- I made tons of money…had hundreds of people reporting to me.

- I couldn't take it anymore…even though my job was waiting for me after I got well. I had to put a stop on all that…have a better balance in my life and spend some time helping people…not driving sales and making lots of money.

- I received unbelievable support from everyone in my family and community.

- After the accident I made a plan that I need to make a living, but I don't have to make a lot of money. I need to have a nice balance for everything...secondly I have to really pay attention to people who are needy.

- Prior to the accident I hadn't paid a lot of attention…just donated money.

- Now I spend time meditating and talk about the religion…I purposefully do that.

- My wife and I are devoted and do a lot of things on skid row with feeding programs.

- I focus on education, homeless programs and support my

	children…cook meals and all that. I have a better balanced life…it is better than I used to have. • Initially after I got well, I was really mad at the drunk driver and all the damage to my body and to my wife…who lost her memory. But now she's back to normal, my broken bones are healed. My chief monk corrected me and helped me see that everything happened for a good reason. • In the beginning I refused to respond to this call. I was angry…I couldn't think straight. My monk visited and called me all the time. I started meditating to calm myself down. • Now I know. The experience showed me no one makes a mistake on purpose so we need to find out why it happened, instead of jumping to any conclusion. • There is always a reason…even if I breathe…walk outside…always reasons for mistakes, arguments. We just need to find out why. Now I go after those reasons before I jump to conclusions. You need to find the root cause. • I used to have arguments...I don't do any of that any more. I don't get mad. I know how to bite my tongue and all this evolved from my accident. • I went back to college…got my BA and MBA and will enter a doctoral program in the fall. • I was able to support my daughter when she made a career

	change. It was a shock to other family members but I was able to encourage her (to follow her call).
B	• Mrs.___intimidated me…she had helped every other student except me. I challenged her on it and we got into an argument. I decided to go and apologize after taking my last test for the semester. • When I walked into her office, she informed me "you are no longer in this class...I am failing you". Although I had made A's and B's on all my assignments she accused me of being incompetent and not aggressive enough for the profession. • She also told me that I was taking up space for younger students and I was much too old to be in the program. • The program director affirmed the unfair termination from the program. • In order to prove myself I took a low wage paraprofessional job in a local medical center. • After apply year after year, I was accepted back into the program. I successfully studied and passed my professional examination on the first try…unlike many of my younger classmates. • I returned to the same facility that hired me when I was at my lowest point in life, and worked there for more than 30 years. Even in retirement I still volunteer there.

	• Since retirement I have wondered if I did the right thing in retiring. • I am going to look into working in Hospice care. • My inspiration is a plaque that hangs in a hospital "to make visible the healing presence of Jesus".
C	• I never experienced an internal pull until I started teaching. • My soul was able to find its way through teaching…it helped me find my way…it was a real anchor. • I was drawn to teaching right from college. • We were told we had to student teach at one "good' and one "bad" school. I knew I wanted to teach in a "bad" school. • I felt that poor kids needed to have as good an education as middle class kids. • I was super happy…despite some the pettiness and horrible things you hear about teaching…I didn't let it bother me…I never considered quitting. • I recognized the calling from my first student teaching experience. • I was very content. • Since retirement I volunteer in a classroom and I love it…I love it.
D	• I remember very vividly because I was walking…I was very frightened at first…I was very afraid of what was looming

		around me.
		• I was calling out names to help me.
		• An ominous voice from the back said "he can't help you…no one can" and I answered back…"you're a liar…Jesus can!"
		• I found a church and it seemed to be glowing and I walked inside. The people were in high worship and I stayed until I was refreshed.
		• As I was leaving a man told me how to get to the …..I caught the bus and was let off in front of…Someone let me in and I spent the night there.
		• I was awakened the next day and they asked me to leave because they did not have me registered…and they did not know how I was admitted
		• I made my way to….and over the stage was a sign that read "start over with us".
		• I was accepted in the program and completed it…eventually completed my AA and Baccalaureate degrees.
		• God instructed me to improve myself with education and serve Him.
		• Things came full circle...God delivered me from the streets to be a light and a beacon of home…this is where my life's work is.
		• The transformational experiences have validated my calling

	• There is a perpetual state of calling. It is not a one-time event…it is a series of events piled together. • I have learned to be content…I am well satisfied…God has blessed my life…restored me. • The biggest thing is that when you are walking in your calling...when you are actually doing the work---you feel at peace. There is a sense in your core or in your essence this is what you were made to do. • I feel responsible in my efforts to change my environment…it is my responsibility to bring balance to the conversation and speak with grace. • God will never give you a vision without giving you a burden. Before the vision comes the burden.
E	• I decided to go to ___. I was going to work for one semester and then go to seminary. I ended up working as a substitute teacher at____. • The plan was to work for one semester and go to _____. • In the course of working that semester from January to June, I really liked teaching… and bonding with them so I decided to stay…because it felt like a natural fit. • As a teacher I really related and had a good rapport with my students. • It was so natural…it was such an easy bond with the

	students….I felt "this is where I belong".
	• So I felt like my calling was not so much ministry in the church but it more ministry towards serving the kids outside the church.
	• It felt like my presence being in the public school and influencing the children was what God wanted me to do.
	• My passion for educating them...my passion for leading them…my passion for being a role model...to develop the youth of the future…that's where I was supposed to be.
	• I never thought about administration because you have to deal with adults and I thought "I'd much rather deal with the kids than the adults."
	• I got into administration…I was succeeding…influential.
	• Every step of the way doors just kind of naturally opened up.
	• My passion has continued to be trying to insure the students are given a proper education so they can succeed in life.
	• It was gradual.
	• I was very surprised that teaching was where I ended up…it was like on the way to do what I thought I was doing, I ran into these kids and I really enjoyed this bond with them.
	• It was more the kids...the bond…their adolescent struggles…I've always been one that listens and be able to relate and talk to young people.

	• My mentor said "you have gifts of being able to deal well with people…the kids like you…you can go as far as you want in educational leadership. • He affirmed what I was hearing from my pastor…to be comfortable with the call being different than what I thought it would be. • Education can be difficult because you don't always have willing participants...I still push for excellence...for what is best for the kids. • As long as I kept my focus on my reasons for being there...and that's for developing young people…that helped me get beyond the obstacles.
F	• My calling as been many things…mostly dealing with people. • Since I was about 12 years old I was doing everything…it came natural by the time I was 19. • At 19 I started with…when she had to stay in the hospital for almost a month. • I had to take care of (people) down through the years. • I started a child care in my home. • I decided to get a couple of foster children…had 8 here at a time for about 6 years. • After finishing with the 8 children I went into emergency

| | services…I would have 15 girls come through in the run of a month.

• We got along well…some of them wanted to stay with me longer …I was working on their wisdom.

• I got along well with the teenagers…I learned how to talk and reason with them.

• Asked how I did it…I always had a strong eye on the Lord and He has given me all the wisdom and knowledge for each day…supplied my needs.

• Now that I am done with children I still reach out to people.

• I had no one to ask…I just had to do what came next to do.

• My motto was "I am better today than I was yesterday and I will be better tomorrow than I am today."

• I am thankful I have done my duties…I say thank you God that I was able to shed some light on someone else's life…I am praising Him all the time.

• Some have come back to thank me for what I have done...there are so many success stories.

• I am happy and don't let anything get me down…I praise God for everything. |