EMERGENCE OF WORKPLACE SPIRITUALITY AS AN OUTCOME OF CALLING WITH A MODERATING ROLE OF CAREER COMMITMENT AMONG MEDICAL PROFESSIONALS IN PAKISTAN

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ABSTRACT

The study focused on the emergence of workplace spirituality as an outcome of calling, among medical professionals in Pakistan. Some of the main determinants of calling identified in this research were passion, occupational self-efficacy and work meaningfulness. The data was collected from a sample of 200 participants by using questionnaires. Results showed that calling was positively related with workplace spirituality and passion. On the other hand, calling was not found to be associated with occupational self-efficacy and work meaningfulness. Calling was found to be mediating the relationship of passion, occupational self-efficacy and work meaningfulness with workplace spirituality. However, career commitment was not found to be moderating the relationship of calling with workplace spirituality.

INTRODUCTION

Organizational Behavior and Human Resource reseThe study of organizational behavior has always captured the attention of many scholars in the past century. That is the reason why new areas of organizational behavior have been unfolded time and again. The concept of workplace spirituality emerged in 1920's with a movement that involved individuals pursuing to live their faith in the workplace. The term workplace spirituality can be understood by elucidating the word 'spirituality'. Spirituality is a multi-dimensional and broad construct that originated from a Latin word 'spiritus' meaning breath of life. It is not limited to religion or culture. In literature, spirituality has been defined in numerous ways. According to Delgado (2005), spirituality is a strong faith; a search for purpose in life, a sense of bond with others and a transcendence of the self, resulting in personal peace and well-being. Moreover, workplace spirituality is the acknowledgment, on the part of the employers, that the employees are humans, and they have some divine beliefs, and those divine beliefs are satisfied by work that is consequential and significant in context of the society (Ashmos & Duchon, 2000).

According to Fry (2003) calling is considered to be the basis for workplace spirituality. The term 'calling' has emerged in the past era, that has a deep rooted meaning, and it basically originated from religious perspective. Calling was originally defined as an ultimate inspiration to perfume one's tasks with full responsibility and honesty; furthermore, it involved performing those tasks that God has called one to perform (Weber, 1958). Though some philosophies of calling are purely based on Christianity (Weiss, Skelley, Hall & Haughey, 2003), yet the management perspective of calling emerged with the emergence of Max Weber's concept of protestant work ethics in 1900s.

The concept of calling has been reshaped with the passage of time, and somewhere down the road it has lost its religious connotation (Bunderson&Thompson, 2009). In modern era, calling has been defined in numerous ways in literature.Elangovan, Pinder, and McLean(2010) defined calling as, a process of actions in search of pro social objectives representing the amalgamation of individual's sense of what he would like to do and what he actually does. Moreover, research showed that calling is not just confined to a person's job, this phenomenon works in many areas of life as well (Hunter, Dik, & Banning, 2010). Furthermore, calling can change with the passage of time (Dobrow, 2013).

As the previous studies have shown that behavior of individuals vary across culture and individuals respond differently in similar situations because of differences in culture (Hofsted, 1984; Gelfand, Erez, & Aycan, 2007), so this study is significant as it will not only fulfill the contractual gap by identifying different factors which develop job calling, but also develop an understanding towards the emergence of workplace spirituality within the Pakistani culture among medical professionals. The findings will help the hospital administration in

developing calling and workplace spirituality among the medical staff. Moreover, very little research has been conducted in Pakistan in the field of management (Aycan et.al, 2000) and other related fields.

The theory that supports this research is theory YZ presented by Elmer H. Burack in 1999. Theory YZ is a reflection of Douglas McGergor's Theory XY (1960) and Bill Ouchi's Theory Z (1980). This theory states that work is natural. Moreover, management aim is to promote employee satisfaction, loyalty, commitment, productivity and stable employment, therefore, In a nutshell, theory YZ helps the organizations to create a sense of workplace spirituality.

The scope of research is limited to the medical professional in Pakistan. As health sector in Pakistan has suffered the most and is the most under-performing sector (Settle, 2010), so, to cater with all the health related issues there is a need to develop the medical profession. As the scope of the research is limited to the medicine profession alone, this study can serve as a foundation to the future researchers to explore the trend in the other professions as well. This would help in improving the overall organizational performance and would also facilitate individuals in improving their career and personal professional growth.

REVIEW OF LITERATURE

Workplace spirituality

Workplace spirituality is a widely researched topic (Lloyd, 1990) that means acknowledging the fact that employees are saintly beings, whose souls need nourishment, which they attain through purposefulness of their work and connectivity to work in a society (Ashmos&Duchon, 2000; Mitroff& Denton, 1999; Milliman, Czaplewski, & Ferguson, 2003).The spirituality of the working environment has nothing to do with the religion or transferring the faith of the employees, but rather personal values (Laabs, 1995; Cavanagh, 1999). According to researchers, spirituality is different from religion as religion divides people through their code of belief; however, spirituality is about open-mindedness, acceptance and all-encompassing (Mitroff, 2003). Spirituality helps human resources to bring soul, heart, body and mind into the workplace, which consequently help the organizations to survive and gain success (Waddock, 1999). This was found to be related with Maslow's higher need theory (Burack, 1999). Every individual has two aspects of life i.e. inner and outer. Moreover, satisfaction of inner life will consequently lead to the satisfaction of outer life (Gupta, Kumar, & Singh, 2013). There is no rule of thumb to incorporate business with spirituality, but to make an organization spiritual, it should be made human as all human activities are spiritual to some extent (Pava, 2003).

The lack of workplace spirituality in an organization is considered to bring negative outcomes for the organization and the indi¬vidual (Jurkiewicz, & Giacalone, 2004). However, its presence can bring certain positive outcomes in the organization, like work engagement, tolerance toward work environment and conditions, less stress rate, high involvement, commitment towards organization, superior growth rate, amplified efficiencies, and accomplishments of prominent returns on investments by employees (Giacalone & Jurkiewicz, 2003; Roof, 2014; Altaf & Awan, 2011). The organizations with higher spirituality at the place of work perform better than otherwise (Lloyd, 1990). An organization has to go through a huge change at cultural and leadership level in order to bring spirituality in the workplace (Chawla &Guda, 2013). Whereas, leadership that facilitates organizational spirituality and personal spiritual practices can bring about workplace spirituality (Pawar, 2009). Similarly, managers who show spirituality at the workplace are more effective and successful (Cacioppe, 2000; Strack, Fottler, Wheatley, & Sodomka, 2002; Fry, 2003; Fry, Vitucci, & Cedillo, 2005). It has been depicted in research that workplace spirituality has a positive relationship with employee commitment (Rego & Cunha, 2008; Burack, 1999). Workplace spirituality can emerge as a result of job calling.

Research in spirituality is lacking, therefore, it is essential to explore this phenomenon in more depth to find the benefits organizations receive from spiritually oriented workplace (Oliveira, 2004; Gotsis, &Kortezi, 2008). Furthermore, Sheep (2006) suggested that there is a need to study the link between workplace spirituality and organizational commitment. Calling is an extreme form of commitment that an individual illustrate towards his job.

Calling

Job for an individual is an important aspect for survival in today's fast moving world, because it is the only way through which an individual can get his basic needs fulfilled. This is the reason why the significance of job in current era has led individuals to seek their job or career in a field that fulfills more than their financial needs (Block, 1993). Job calling has emerged as a novel area of interest among researchers across the world in the field of social sciences. In literature, scholars have broadly differentiated the definition of calling into two aspects i.e., neoclassical and modern.

The followers of neoclassical approach believe in the original concept of calling that emerged from a

religious perspective. It states that individual is called by God to perform his social duty (Davidson & Caddell, 1994; Bunderson & Thompson, 2009). However, the modern definition of calling is conflicting and has been presented in numerous contradictory ways (Hirschi, 2011). Generally, the modern definitions of calling states that an individual experiencing calling gains personal happiness, and view his work as an integral part of his life (Hall & Chandler, 2005). Scholars have debated over the years to prove one of these definition right, but Wrzesniewski,, McCauley, Rozin, & Schwartz (1997) summed up the definition of calling as a subject of ongoing debate because of vigorously changing nature of research on calling. The literature suggests that sources of calling can be internal (Palmer, 2007) that guides a person to discover himself (Christopherson, 1994). Furthermore, calling is not restricted to one occupation; it prevails in various professions (Estola, Erkkila, & Syrjala, 2003). Rego and Cunha (2008) found that there exists a positive relationship between employee commitment and workplace spirituality. Moreover, calling and commitment has a positive bond (Duffy, Bott, Allan, Torrey, & Dik, B, 2012). Hence, after reviewing the literature following hypothesis can be developed

Hypothesis 1. Calling has a positive relationship with workplace spirituality.

Antecedents of Calling

Many researchers have looked at the antecedents of calling rather than studying its consequences which are positive work outcomes and development an individual's career (Bunderson& Thompson, 2009). According to French and Domene (2010) calling can emerge in a person through an expression of the self through one's skills, personhood, and passions. The present research covers the following antecedents.

Occupational self-efficacy

The term self-efficacy was coined by Bandura in the decade of 1970s. Generally, it means an individual's belief in his/her abilities to accomplish the set targets. In literature, self-efficacy has been defined as an employee's belief in his abilities to organize and carry out the tasks required to manage future circumstances (Bandura, 1995). It is a broad notion valid to various occupations (Schyns and Collani, 2002). In today's fast paced world, self-efficacy prepares the employees for the occupational changes (Schyns, 2001) with proper vigilance (Schyns, Torka, & Gössling, 2007), as well as helps in forecasting the extent to which an individual

is involved in his job (Pati & Kumar 2010). Bandura (1977, 1982, 1997) defined four major sources of self-efficacy that are explicit experience, work proficiency, physiological / emotional condition and social influence. In a nutshell, the self-efficacy of the employees play a major role in an organization as it affects performance, commitment, work engagement and job satisfaction (Sadri & Robertson, 1993; Stajkovic and Luthans, 1998; Chaudhary, Rangnekar, & Barua, 2012; Bozeman, Perrewe, Hochwarter, & Brymer, 2001; Tracey, Hinkin, Tannenbaum, & Mathieu, 2001; Judge & Bono, 2001; Judge, Bono, & Locke, 2000). Research shows that occupational self-efficacy has a weak but positive association with commitment (Rathi, & Rastogi, 2009) and commitment has a positive relationship with calling (Duffy, Bott, Allan, Torrey, & Dik, 2012; Markow & Klenke, 2005). Furthermore, calling mediates the relationship of occupational self-efficacy with workplace spirituality. Hence, the following hypothesis can be proposed.

Hypothesis 2. Occupational self-efficacy has a positive relationship with calling.
Hypothesis 3. Occupational self-efficacy has a positive relationship with workplace spirituality with mediating role of career commitment.

Passion

Passion has been defined in literature in many ways; Zigarmi, Houson, Witt, & Diehl (2011) defined work passion as "an individual's persistent, emotionally positive, meaning based, state of well-being stemming from reoccurring cognitive and affective appraisal of various job and organizational situations that results in consistent, constructive work intention and behaviors". Many studies show that passion for work results in motivation, well-being and it provides meaning to an individual's life. However, passion can lead to some negative outcomes as well, like emotional attachment, rigid behavior and unstable life (Vallerand, et al., 2003). Appraisal process plays a key role in motivating an employee (Zigarmi, Nimon, Houson, Witt, & Diehl 2009) and hence developing passion in an individual. Apart from that passion can be developed in an individual as a result of having a sense of purpose and meaning in work (Dik, Duffy, & Eldridge, 2009). Moreover, passion is related to spirituality (York, 1999). Thus, the following hypothesis can be spawned after reviewing the literature.

Hypothesis 4. Passion has a positive relationship with calling.
Hypothesis 5. Passion has a positive relationship

with workplace spirituality with mediating role of calling.

Work Meaningfulness

Work plays a vital role in the life of individuals, and its outcomes are considered to be a central component in shaping life, as it instigates certain positive traits in an individual. When an individual develops a bond with his work, it creates a sense of commitment and an individual's work becomes meaningful to him. Researchers across the globe have studied this facet in-depth. Spreitzer (1995) suggested that work meaningfulness is one of the four elements of empowerment. And he defined it as, an alignment of an individual's job requirements with his personal beliefs and values.

A study showed that if an individual has high skill variety, task identity and task significance than he is likely to experience his job as meaningful (Hackman Oldham, Janson, & Purdy, 1975). The nature of work, satisfaction with the results, ambiance, mysticism at job and benevolence of an organization are the major sources of workplace meaningfulness (Dimitrov, 2012). The contradictory term used for meaningful work in literature is alienation. Moreover, research proposes that individuals feel low level of boredom or negativity in their work when they find meaning in their work (Isakson, 2010). Scholars have proposed that there exists a positive relationship between work meaningfulness and calling (Pratt & Ashforth, 2003). Individuals having work meaningfulness in their jobs are likely to develop a sense of job calling. Hence, the following hypothesis can be established.

Hypothesis 6. Work Meaningfulness has a positive impact on calling.
Hypothesis 7. Work meaningfulness has a positive relationship with workplace spirituality with mediating role of calling.

Moderating Role of Career Commitment

The term career commitment refers to an individual's connection with his occupation (Mueller Wallace, & Price, 1992), and is categorized by the advancement or dedication to career goals (Colarelli & Bishop, 1990). In short, career commitment is an individual's motivation to perform his/her works in chosen profession (Hall, 1971). Individuals who are committed in their career experience more advancement. Individuals who had high level of career commitment showed high level of career satisfaction (Carson. K, Carson. P, Roe, Birkenmeir, & Phillips, 1999; Lee Carswell, & Allen, 2000). Apart from being satisfied with their career, individuals even

set high goals for themselves and they worked really hard to achieve those goals even if they had to face obstacles in doing so (Colarelli & Bishop, 1990). As a result, individuals performed well and received two kind of rewards such as extrinsic (Greenhaus & Parasuraman, 1993) and intrinsic; self-satisfaction being one of the intrinsic reqards. Career commitment was found to moderate the relationship of calling with job satisfaction and withdrawal intentions (Duffy, Dik, & Steger, 2011b). So, in the present research career commitment has been taken as a moderator to analyze its impact on the relationship of calling with workplace spirituality. Hence, following hypothesis can be developed.

Hypothesis 8. Calling has a positive relationship with workplace spirituality with moderating role of career commitment.

FIGURE 1
Theoretical Framework
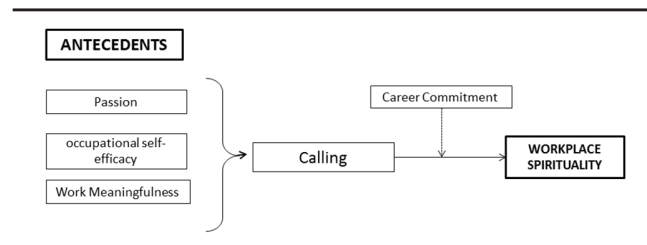
METHODOLOGY

Sample and Procedure

The data was gathered from medical professionals (i.e. doctors and nurses) of different private and public hospitals operating in the region of Rawalpindi and Islamabad. Convenient sampling technique was used. Almost 300 questionnaires were distributed. The participants were provided with little information about the present study and were given the instructions about the questionnaire. The extent of researcher's interference was moderated with non-contrived environment. Participants were also ensured about the confidentiality of their information. They were provided maximum time to complete the questionnaire with more concentration. However 200(66%) questionnaires were filled completely and returned. The sample consisted of 59% females and 41% male medical professionals. Among them 44% belonged to the age group 26-35 and 43.5% belonged to the age group 15-25. Moreover, only 3% respondents were over the age of 45. Among the respondents, 39.5 had 1-5 years of working experience, 29% had less than one year of experience. However, 24.5% had 6-10 years of working experience and only 7% respondents had more than ten years of working experience. In the sample

57% respondents held a bachelor's degree. Moreover, 22% of the respondents held below a bachelor's degree. And only 6.5% had more than a master's degree. Other than that, 55.5% questionnaires were conducted from medical professionals working in public hospitals. Similarly, 44.5% questionnaires were conducted from participants working in private hospitals.

Measures

The instruments used in this research were adopted from the work of early researchers to evaluate the variables of the present study. Data was collected through a questionnaire containing five sections. The first section captured demographical information of the participants which had five questions related to gender, age, tenure, education and hospital type.

Workplace Spirituality

The second section consisted of five items related to workplace spirituality which were adopted from the work of Sheng and Chen (2012). The Cronbach Alpha value of workplace spirituality was 0.715. All the items were evaluated using the likert scale from 1 to 5, where 1 meant strongly disagree and 5 meant strongly agree.

Calling

The third section contained 5 items about job calling adopted from the work of Dik, Eldridge, Steger, and Duffy (2012). The Cronbach Alpha value was 0.786, thus enabling the research to continue. Some of the items for calling included "I see my career as a path to purpose in life", "The most important aspect of my career is its role in helping to meet the needs of others".

Passion

The forth section was regarding the antecedents of calling. Passion was measured using 5 items scale by Vallerand et al., (2003). The Cronbach Alpha value for reliability of passion for work was 0.786. Sample items related to passion included "I cannot live without my work", "My work allows me to live memorable experiences."

Occupational Self-Efficacy

Occupational self-efficacy was measured using five items scale from the work of Chen, Gully, and Eden (2001). The Cronbach Alpha value for reliability of self-efficacy was 0.704.

Work Meaningfulness

The last variable in this section was work meaningfulness that was measured by using five items scale by May (2003). The Cronbach Alpha value for reliability of work meaningfulness was 0.771. Sample item for work meaningfulness included "the work I do on this job is meaningful to me".

Career Commitment

Career commitment was measured using five items which were adopted from the work of Blau (1985). The Cronbach Alpha value for reliability of career commitment was found to be 0.675. However, when second question was removed, it raised to 0.731, thus enabling the research to continue. Respondents were asked how much they agreed with the statements such as "I will be disappointed if I ever left my profession".

RESULTS

Table 1 (as seen below) depicts mean, standard deviation, correlation and reliabilities of variables used in this research. The mean for calling was found to be 3.72 and that of workplace spirituality was 3.88. The correlation between these two constructs was .048. Moreover, the correlation analysis showed that calling had no significant relationship with work meaningfulness.

TABLE 1
Means, Standard Deviations, Correlations, and Reliabilities

	Variables	Means	S.D.	1	2	3	4	5	6
1	Calling	3.72	0.611	-0.786					
2	Passion	3.78	0.646	.282**	-0.786				
3	Occupational Self-efficacy	3.7	0.507	0.121	.419**	-0.704			
4	Work Meaningfulness	3.88	0.549	-0.014	.326**	.313**	-0.771		
5	Career Commitment	3.9	0.621	0.045	.548**	.353**	.293**	-0.731	
6	Workplace Spirituality	3.88	0.47	0.048	.402**	.328**	.260**	.554**	-0.715

N=200; alpha reliabilities are given in Parentheses. For correlation greater than or equal to .316 p<.05*; for correlations greater than or equal to .183; p< 0.01 **

This finding was opposite to the finding of Pratt and Ashforth, (2003); Hirschi (2012) and Wrzesniewski (2003). Their findings suggested that there exists a positive relationship between work meaningfulness and calling. Although calling was found to have a positive significant bond with passion, but H6 was not supported (see table). Moreover, the correlation analysis showed that workplace spirituality has a significant positive relationship with antecedents of calling.

Regression Analyses

Mediation and moderation analysis by Preacher and Hayes method (2008) was performed separately, in order to formally test the hypotheses. In all the regression tests age, gender, tenure, and education were entered as controlled variables in the first step. Mediation regression analysis was used to test the mediating role of calling with its antecedents and workplace spirituality. Similarly, Moderation regression analysis was used to test the moderating role of career commitment on the relationship between calling and its consequences.

TABLE 2
Regression Mediation Analysis

Variables Paths	WORKPLACE SPIRITUALITY			
	β	SE	t-value	p-value
OCCUPATIONAL SELF-EFFICACY				
Path a: IV to M	.1484	.0830	1.79	.075
Path b: M to DV	.089	.055	1.6	.106
Path c: IV to DV	.29	.064	4.5	.00
Path c':	.30	.06	4.7	.00
PASSION				
Path a: IV to M	.28	.063	4.47	.00
Path b: M to DV	.026	.056	.458	.648
Path c: IV to DV	.283	.051	5.566	.00
Path c':	.291	.048	6.01	.00
WORK MEANINGFULNESS				
Path a: IV to M	-.05	.079	-.67	.501
Path b: M to DV	.132	.055	2.41	.017
Path c: IV to DV	.254	.0599	4.24	.00
Path c':	.247	.061	4.076	.0001

All the demographic variables (age, gander, tenure, education, and hospital type) were controlled initially
M (Mediating variable) is used for calling
Path c' shows the total effect

The first hypothesis (H$_1$) was accepted as a significant (p=0.036) positive relationship was found between calling and workplace spirituality. Moreover, the value

of b was 0.165, with t=2.113 that showed that workplace spirituality and calling both have an impact on each other. H$_2$ was not accepted because occupational self-efficacy was not found to have a significant relationship with calling (p=0.075 and t=1.788). However, H$_3$ was accepted because calling was found to significantly mediating the relationship of occupational self-efficacy with workplace spirituality. H4 was accepted as passion had a significantly positive impact on calling (b = 0.28, t = 4.47). H$_5$ was accepted as calling mediated the relationship of passion with workplace spirituality (p=0.00, t=6.01). Similarly, workplace meaning had an impact on calling, but the value of t was -0.67 and b was -.05, hence H6 was rejected. The relationship of work meaningfulness with workplace spirituality was found to be sufficiently mediated by calling (p=.0001, t=4.076, B= 0.247). Hence, H$_7$ was accepted.

TABLE 3
Regression Moderation Analysis

Variables	Career Commitment			Direct (Calling)			
	R²	F	p	R	R²	F	p
Workplace Spirituality	.001	.283	.5954	.569	.32	11.408	.0000

To test the moderating role of career commitment, a regression moderated analysis was conducted using preacher and Hayes method (2008). Though calling had a significant impact on workplace spirituality but owing to the moderating role of career commitment, the relationship became insignificant (p=0.59), and the value of R² decreased to .001. Hence, H$_8$ was rejected.

DISCUSSION

In general it was found that workplace spirituality emerged in the workplace as a result of antecedents of calling and calling itself among the medical professionals in Pakistan. It could be due to the fact that once the medical professionals in Pakistan experience calling they developed the ability to tolerate and accept others in their workplace. One of the main facets found in developing the sense of calling among the medical professionals in Pakistan was passion. It can be drawn from the findings that medical professionals who are passionate about their job develop a sense of calling. According to Sheikh & Yahya (2011), Pakistani doctors are passionate about their work which can lead to job calling. Generally, in Pakistani culture, mostly individuals who want to adopt the medical profession setup their minds long before they actually join the medical profession, which develops a feeling of passion in them which leads to work calling.

However, occupational self-efficacy and work

meaningfulness were found to have negative impact on calling. These results contradicted the findings of Pratt and Ashforth (2003); Wrzesniewski (2003), and Duffy, et al. (2012). Their findings suggested that occupational self-efficacy and work meaningfulness has a positive relationship with calling. However, one possible explanation for this contradictory result is cultural differences (Hofsted, 1984). Another reason could be that doctors' jobs are monotonous in nature, and they have to perform same tasks daily, which could be the reason that when doctors find meaningfulness in their job and are complacent with their job, it doesn't lead to calling.

Calling was found to mediate the relationship of occupational self-efficacy, passion and work meaningfulness with workplace spirituality. From the findings it can be concluded that among the medical professionals in Pakistan, occupational self-efficacy, passion and work meaningfulness can develop workplace spirituality through calling.

As per the moderating regression analysis, career commitment was not found to be moderating the relation of calling with workplace spirituality. One possible reason could be that medical professionals experiencing calling do not consider career commitment as an important factor, and those doctors who are experiencing calling are already committed with their jobs.

IMPLICATIONS

The present study can be useful for the health sector in Pakistan as it has already identified certain factors that will help the hospital administrations in improving the level of commitment among the medical professionals. The hospital administration needs to develop a sense of calling by developing occupational self-efficacy, passion and work meaningfulness among the medical professionals that will lead to workplace spirituality, that will be beneficial not only for the hospital itself but for the society as a whole. The hospital administration should devise certain policies through which the level of calling among doctors can be enhanced.

Limitations

There are a few limitations of the study. First off, the data was collected from the Rawalpindi/Islamabad region that constraints the study to geographical limits. Therefore, there is a need to conduct the study at a broader level. Secondly, only three antecedents and one consequence, i.e. workplace spirituality of calling was studied, whereas, calling is a huge concept that includes many other factors which can affect the medical profession.

Furthermore, many problems were faced during data gathering as doctors were busy and they did not bother to facilitate such study. Convincing the participants to fill out the questionnaire took a lot of time and effort, especially in private hospitals. Some questionnaires were not filled properly and some were not even returned. Due to this reason, the sample size was affected. Lastly, due to the limited time of the study, it was not conducted in much detail. However, this research is likely to provide the guideline to the research community regarding the rising significance of calling and workplace spirituality.

Future Research Direction

As health sector in Pakistan is the most under performed sector, hence this sector requires a lot of attention in future research. There are many other factors that can be included in the present model, and there is a dire need to explore those facets as well. In the present model career commitment did not moderate the relationship among calling with its consequences; hence there is a need to study commitment in some other way than moderator. Commitment can be taken as a mediator to further explore the relationship.

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