

A Two-Case Exploratory Analysis of the Emergence and Cultivation
of Meaningful Work Through Four Calling-Related Work Orientations

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The President:

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Abstract

The majority of today's workforce demands work to be meaningful and not solely a paycheck. Realizing this demand may be the key to positive and lasting outcomes including higher motivation, improved performance, and lower absenteeism. These outcomes surpass those of common extrinsic incentives. However, unanswered questions remain about the emergence and cultivation of meaningful work. Prior studies have primarily relied on one-dimensional models to explain the emergence of meaningful work. In addition, only sparse research has explored practices that foster meaningful work. My dissertation addresses these shortcomings by applying Lepisto et al.'s (2017) work orientation construct to explore the relevance of four calling-related work orientations, the differences between them, and practices that cultivate meaningful work. I conducted a quantitative and a qualitative exploratory study in an interdisciplinary research consortium and two organizations. In the quantitative study ($N = 599$), I validated the relevance of four calling-related work orientations and thus extend current understanding of the emergence of meaningful work. Moreover, I provide new insight into individual work orientations by showing significant differences between organizations, departments, genders, and generations. The expressive-passion orientation exhibited the highest relevance for the emergence of meaningful work among all groups, followed by the craftsmanship orientation. Significant differences suggest that the expressive-passion orientation is hampered in traditional organizations, whereas it is favored in network marketing organizations. The kinship and service orientations exhibited a lower relevance, although the importance of belongingness was exemplified by salespeople in network marketing organizations, in particular from Generation Z, and especially women placed a high priority on prosocial impact. In the qualitative study, I identified nine practices that foster meaningful work, four of which expand extant knowledge. Employee-oriented leadership was beneficial to an expressive-passion orientation through a primary focus on employees' self-realization. Positive image development also favored an expressive-passion orientation and strong identity development had a positive influence on a craftsmanship orientation. Lastly, impact-based reward management was conducive to a service orientation through an emphasis on the prosocial impact of work. These four practices provide scholars with new research directions and managers with modern approaches to cultivating meaningful work.

Zusammenfassung

Die Mehrheit der Erwerbstätigen fordert, dass die Arbeit sinnstiftend und nicht nur eine Einkommensquelle ist. Die Erfüllung dieser Forderung kann der Schlüssel zu positiven und nachhaltigen Auswirkungen sein, einschließlich höherer Motivation, gesteigerter Leistung und geringerer Fehlzeiten. Diese Auswirkungen gehen über die der üblichen extrinsischen Anreize hinaus. Es bestehen jedoch unbeantwortete Fragen zur Entstehung und Kultivierung sinnstiftender Arbeit. Bisherige Studien haben sich hauptsächlich auf eindimensionale Modelle gestützt, um die Entstehung sinnstiftender Arbeit zu erklären. Außerdem hat sich die Forschung bislang wenig mit Praktiken beschäftigt, die sinnstiftende Arbeit fördern. Diese Dissertation befasst sich mit diesen Defiziten, indem sie das Konstrukt der Arbeitsorientierungen von Lepisto et al. (2017) anwendet. Somit wurde die Relevanz von vier sinnstiftenden Arbeitsorientierungen erforscht, deren individuelle Unterschiede und Praktiken, die sinnstiftende Arbeit kultivieren. Hierfür wurde eine quantitative und eine qualitative explorative Studie in einem interdisziplinären Forschungskonsortium und zwei Organisationen durchgeführt. In der quantitativen Studie ($N = 599$) wurde die Relevanz von vier sinnstiftenden Arbeitsorientierungen validiert und dadurch das prävalente Verständnis über die Entstehung sinnstiftender Arbeit erweitert. Weiterhin wurden signifikante Unterschiede zwischen Organisationen, Abteilungen, Geschlechtern und Generationen aufgezeigt, die neue Einblicke in die Ausprägung individueller Arbeitsorientierungen gewähren. Die Leidenschaftsorientierung wies in allen Gruppen die höchste Relevanz für die Entstehung sinnstiftender Arbeit auf, gefolgt von der Exzellenzorientierung. Signifikante Unterschiede deuten darauf hin, dass die Leidenschaftsorientierung in traditionellen Unternehmen erschwert wird, wohingegen diese in Netzwerk-Marketing-Unternehmen begünstigt wird. Die Gemeinschafts- und Serviceorientierungen wiesen eine geringere Relevanz auf, obwohl die Bedeutung von Zugehörigkeit von Vertriebsmitarbeitern in Netzwerk-Marketing-Unternehmen, vor allem aus der Generation Z, verdeutlicht wurden, und insbesondere Frauen dem prosozialen Beitrag eine hohe Priorität einräumten. In der qualitativen Studie wurden neun Praktiken identifiziert, die sinnstiftende Arbeit kultivieren, von denen vier das vorhandene Wissen erweitern. Mitarbeiterorientierte Führung hatte einen positiven Effekt auf die Leidenschaftsorientierung durch einen primären Fokus auf die Selbstverwirklichung der Mitarbeiter. Die Entwicklung eines positiven Images begünstigte ebenfalls die Leidenschaftsorientierung, während sich die Entwicklung einer starken Identität positiv auf die Exzellenzorientierung auswirkte. Schließlich war beitragsorientiertes Belohnungsmanagement förderlich für die Serviceorientierung, durch eine Betonung der prosozialen Auswirkungen der Arbeit. Diese vier Praktiken bieten Wissenschaftlern neue Forschungsrichtungen, und Managern zeitgemäße Ansätze zur Kultivierung sinnstiftender Arbeit.

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1. Introduction

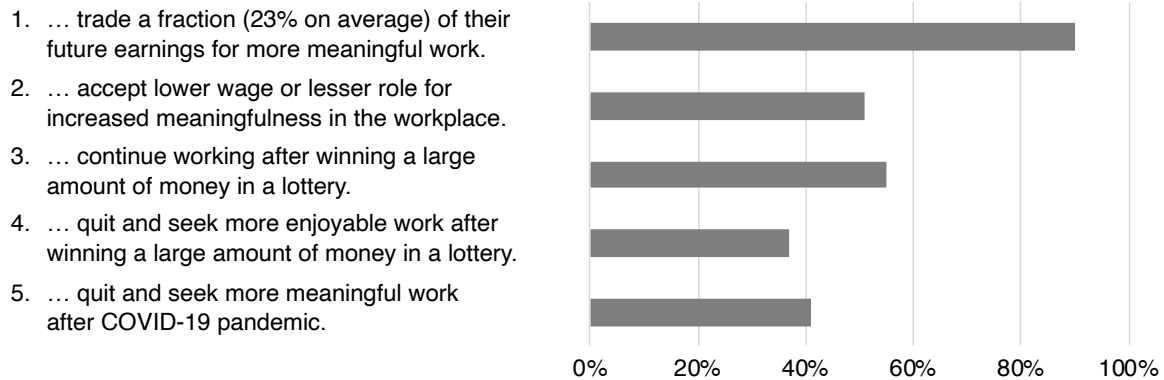
1.1. Relevance of Meaningful Work in Practice and Academia

I embarked on this dissertation to address unanswered questions about the emergence and cultivation of meaningful work, which is defined as the subjective evaluation of work as “purposeful and significant” (Pratt & Ashforth, 2003, p. 311). Three observations illustrate the relevance of my inquiry: (a) an increasing demand for meaningfulness in the workplace; (b) positive and lasting outcomes that surpass those of common extrinsic incentives; and (c) burgeoning interest in the concept of meaningful work in practice and academia.

First, finding meaningfulness is a “primary motivation in life” (Frankl, 2006, p. 99) because it addresses existential concerns about the deeper “why” behind one’s actions. As many individuals spend the larger part of their time at work (Steger, 2019) and place a high priority on the role of work in their lives (Gaspar & Hollmann, 2015), the workplace represents a key domain in which to find meaningfulness (Steger & Dik, 2009). Enabled by perceived financial security or wealth, numerous studies have indicated that the majority of today’s workforce demands work to be meaningful and not solely a paycheck; for some, meaningful work seems to have even become the “new money” (Erickson, 2011).

Based on a recent study of over 2,200 American professionals across 26 industries, the 2019 Meaning and Purpose at Work report revealed that nine out of ten survey participants would be willing to exchange a portion (23% on average) of their future income for increased meaningfulness in the workplace (Reece et al., 2019). Similarly, the 2009 Kelly Global Workforce Index showed that more than half of approximately 100,000 global participants would accept a lower wage or lesser role for more meaningful work (Kelly Services, 2009). Furthermore, a 2015 study about the meaning of work of over 1,000 German employees reported that more than every second participant would continue working after winning a large amount of money in a lottery (Gaspar & Hollmann, 2015). However, nearly four out of ten participants would be willing to quit and seek more enjoyable work after that lottery win, implying that the demand for meaningful work is not yet sufficiently addressed.

The call for meaningful work and the willingness to seek more meaningful work have gained further momentum through the COVID-19 pandemic because in times of crises, people tend to question the meaningfulness of their actions, including those related to work (Smith, 2020). Accordingly, a 2020 study of 2,000 British employees noted that 41% of the participants would be willing to quit and seek a more meaningful job once the crisis is over (Slater & Gordon, 2020). The increasing demand for meaningful work is illustrated in Figure 1 by summarizing the results of these studies.

Figure 1*Increasing Demand for Meaningful Work***Percentage of study participants willing to ...**

Note. 1. Reece, A., Kellerman, G., and Robichaux, A. (2019). Meaning and Purpose at Work; 2. Kelly Services. (2009). Kelly Global Workforce Index 2009; 3. and 4. Gaspar, C. and Hollmann, D. (2015). Bedeutung der Arbeit; 5. Slater and Gordon UK Limited. (2020). Pride and 'Pointless' Workplaces Could Cause NHS Staff Surge.

Second, meaningful work overshadows concerns about the attainment short-term pleasures or the avoidance of pain through the pursuit of personal, purposeful, and significant activities (Heine et al., 2006; Pratt & Ashforth, 2003) that leads to “eudaimonic” or “psychological” well-being—the deepest form of happiness (Ryan & Deci, 2001; Ryff, 1989; Steger, 2012; Waterman, 1993). Thus, meaningful work surpasses the effects of common extrinsic incentives (e.g., monetary rewards and promotions) and relates to positive and lasting outcomes including higher motivation (Hackman & Oldham, 1980) and performance (Wrzesniewski, 2003) as well as reduced work stress (Elangovan et al., 2010; Locke & Taylor, 1990) and absenteeism (Wrzesniewski et al., 1997).

Third, these outcomes and the increasing demand for meaningfulness in the workplace have led to burgeoning interest in the concept of meaningful work in practice and academia. In practice, meaningful work is no longer regarded as a “nice to have” but more as an “imperative” for sustaining and improving performance through unfolding latent potential and retaining and attracting key talent (Achor et al., 2018, para. 10; Schwartz et al., 2017). Thus, some managers already place a high priority on meaningful work. For instance, Satya Nadella, Chief Executive Officer of Microsoft, wants to build a “100-year old company where people find deep meaning at work” (New York Times, 2014), and IBM has defined meaningful work as a key measure in their Employee Experience Index (IBM Corporation, 2017). At the same time, scholarly interest has grown rapidly. The recent emergence of numerous literature reviews (Bailey et al., 2018; Lepisto & Pratt, 2016; Lysova et al., 2019; Martela & Pessi, 2018; Rosso et al., 2010) provides evidence not only for rising scholarly interest, but also for the existence of unanswered questions.

1.2. Literature Gaps and Research Question, Aim, and Objectives

Unanswered questions remain about the emergence and cultivation of meaningful work, primarily due to two shortcomings in the literature: (a) predominant use of one-dimensional models to examine the emergence of meaningful work and (b) scarce research on practices that cultivate meaningful work.

First, although meaningful work is widely recognized as an individual-level construct hinging on subjective perceptions and interpretations of work experiences (Rosso et al., 2010; Steger & Dik, 2009), most prior studies have applied rather simplistic one-dimensional models to examine the emergence of meaningful work. In particular, scholars have largely relied on “self-oriented” meaning mechanisms to explain the emergence of meaningful work, including authenticity (e.g., Hackman & Oldham, 1980; May et al., 2004) and self-determination (e.g., Baumeister, 1998; Deci, 1975). However, there is evidence that meaningful work also emerges from “other-oriented” mechanisms, including social identification (e.g., Hogg & Terry, 2000; Tajfel & Turner, 1979) and interpersonal connectedness (e.g., Grant, 2007; Kahn, 2007), and “external-oriented” mechanisms including significance (e.g., Grant, 2008b; Wrzesniewski, 2003) and transcendence (e.g., Frankl, 2006; Maslow, 1971). Rosso et al. (2010) noted that by overlooking other-oriented and external-oriented mechanisms, research has “missed valuable opportunities to develop more comprehensive understandings” (p. 119) of the emergence of meaningful work; thus, the authors identified “enormous promise” for the use of models that integrate multiple meaning mechanisms. Due to the predominant use of one-dimensional models, little is known about the relevance of multiple meaning mechanisms for the emergence of meaningful work and how this relevance differs between individuals.

Second, although there is consensus that meaningful work can be cultivated by implementing specific practices that create meaningful workplaces, sparse research has examined such practices (Bailey et al., 2017; Pratt & Ashforth, 2003; Pratt et al., 2013). Moreover, due to the primary focus on self-oriented meaning mechanisms, there is a particular lack of practices that cultivate meaningful work through invoking multiple meaning mechanisms.

Consequently, unanswered questions remain regarding the emergence and cultivation of meaningful work through multiple meaning mechanisms. Thus, the overarching research question of my dissertation focuses on the exploration of the relevance of multiple meaning mechanisms, the differences between them, and practices that cultivate meaningful work.

Research question: What is the relevance of multiple meaning mechanisms, what are differences between them, and what are practices that cultivate meaningful work?

To approach this question and fill the gap on the predominant use of one-dimensional models of meaningful work, I drew on Lepisto et al.'s (2017) work orientation construct. Work orientations represent individuals' general beliefs about work (Pratt et al., 2013) that shape their subjective perceptions and interpretations of work (Bellah et al., 1985; Wrzesniewski et al., 1997). Thus, work orientations offer an opportunity to assess different meanings that individuals ascribe to work (Peterson et al., 2009; Scott Morton & Podolny, 2002; Wrzesniewski & Dutton, 2001). I applied Lepisto et al.'s (2017) work orientation construct because it extends prior work orientation research (Bellah et al., 1985; Pratt et al., 2013; Wrzesniewski et al., 1997) by further dividing the calling orientation into four separate orientations that explain the emergence of meaningful work through self-, other-, and external-oriented meaning mechanisms. Lepisto et al.'s (2017) construct comprises six orientations representing different evaluations of the meaning of work: utilitarian, expressive-status, expressive-passion, craftsmanship, kinship, and service. The "utilitarian" and "expressive-status" orientations build on the original job and career orientations (Wrzesniewski et al., 1997) and refer to work as a means of achieving extrinsic outcomes (e.g., monetary or advancement-related rewards). Whereas the "expressive-passion", "craftsmanship", "kinship" and "service" orientations describe work as a meaningful end in itself, serving the achievement of self-realization, mastery, belongingness, and a prosocial impact. These four calling-related work orientations explain the emergence of meaningful work through self-oriented (expressive-passion, craftsmanship), other-oriented (kinship), and external-oriented (service) mechanisms.

Consequently, Lepisto et al.'s (2017) construct provides an opportunity to explore the emergence and cultivation of meaningful work through multiple meaning mechanisms. Thus, the aim of my dissertation was to apply Lepisto et al.'s construct to explore the relevance of four calling-related work orientations, the differences between them, and practices that cultivate meaningful work.

Research aim: Apply Lepisto et al.'s (2017) work orientation construct to explore the relevance of four calling-related work orientations, the differences between them, and practices that cultivate meaningful work.

To approach this aim, I set three research objectives. The first objective was to assess the relevance of four calling-related work orientations. Through this objective, I sought to address unanswered questions about the relevance of multiple meaning mechanisms to explain the emergence of meaningful work.

First research objective: Assess the relevance of four calling-related work orientations.

The second objective was to identify and interpret individual differences in four calling-related work orientations between organizations, departments, genders, and generations. Through this objective, I aimed to extend the scarce knowledge on how the relevance of multiple meaning mechanisms differs between individuals.

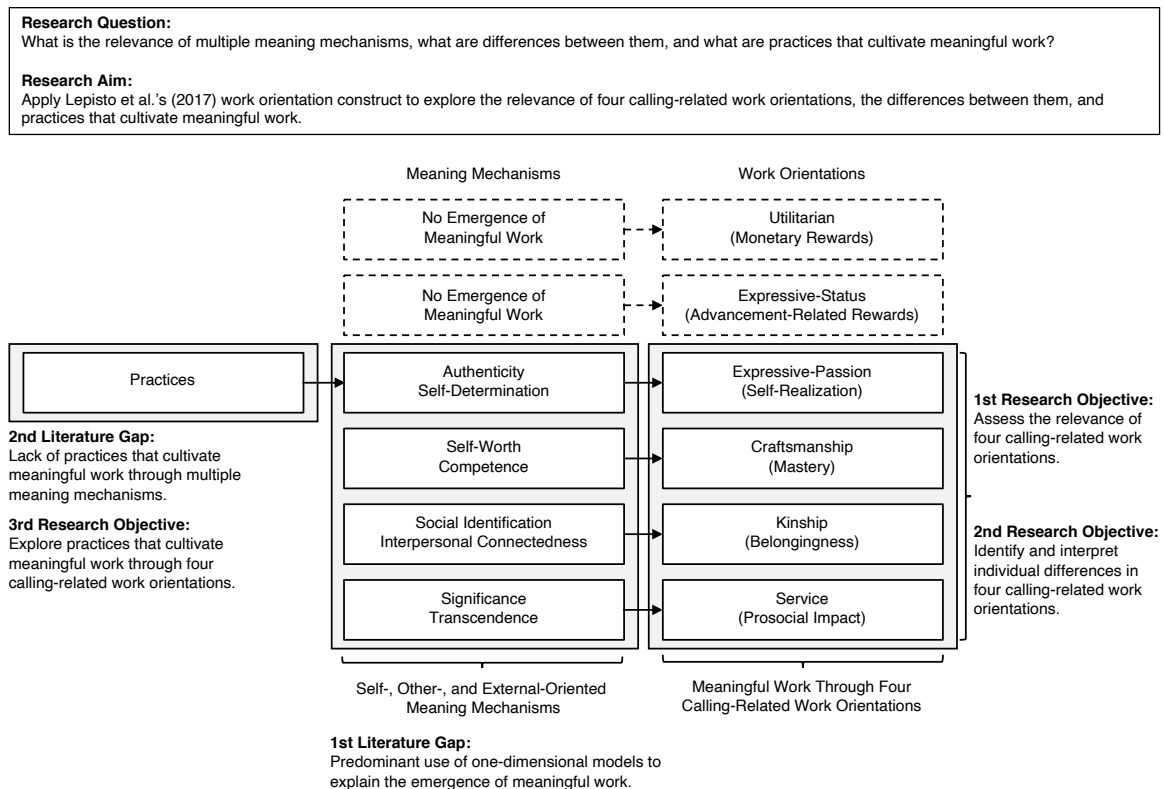
Second research objective: Identify and interpret individual differences in four calling-related work orientations between organizations, departments, genders, and generations.

The third objective was to explore practices that cultivate meaningful work through four calling-related work orientations. Through this objective, I sought to contribute to the scarce practices that facilitate meaningful work through multiple meaning mechanisms.

Third research objective: Explore practices that cultivate meaningful work through four calling-related work orientations.

The delineated gaps in the literature and the overarching research question, aim and objectives of my dissertation are illustrated in Figure 2.

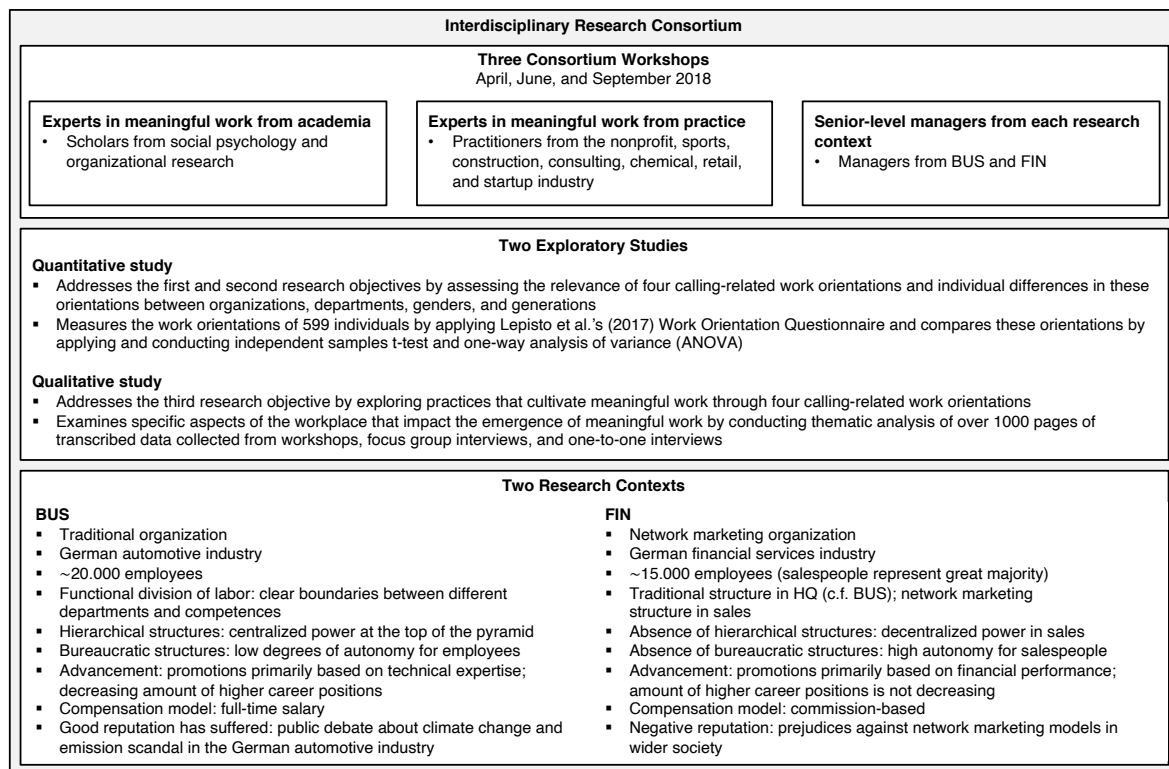
Figure 2
Literature Gaps, Research Question, Aim, and Objectives



1.3. Research Design and Structure

Due to the scarcity of relevant literature and the fact that my dissertation represents the first known empirical research that applies Lepisto et al.'s (2017) work orientation construct, I created an exploratory research design comprising (a) an interdisciplinary research consortium, (b) a quantitative and qualitative study, and (c) two research contexts. This research design is presented in Figure 3 and delineated below.

Figure 3
Exploratory Research Design



First, due to the exploratory nature of my inquiry, I initiated an interdisciplinary research consortium to reflect my findings from multiple perspectives and integrate additional insights from experts in meaningful work from academia and practice. This consortium comprised senior-level managers from each research context and experts in meaningful work, including scholars from social psychology and organizational research and practitioners from the nonprofit, sports, construction, consulting, chemical, retail, and startup industry. I conducted three consortium workshops in April, June, and September 2018 that served as central reference points in the research process. These workshops also represented one format of qualitative data collection in addition to focus group and one-to-one interviews in each research context, which will be explained in detail in Chapter 4.1.

Second, within the research consortium, I conducted two exploratory studies to fulfill my research objectives. In the first study, I focused on the first and second objectives through conducting a quantitative analysis of the work orientations of 599 individuals by applying Lepisto et al.'s (2017) work orientation questionnaire. Through this analysis, I assessed the relevance of four calling-related work orientations and individual differences in these orientations between organizations, departments, genders, and generations by conducting independent samples *t* tests and one-way analyses of variance (ANOVAs). Although the first and second objectives focused on calling-related work orientations, I also integrated the extrinsic utilitarian and expressive-status orientations to assess the ways in which respondents perceive work as a means to extrinsic ends in contrast to a meaningful end in itself. In the second study, I pursued the third objective by examining the impact of specific aspects of the workplace on the emergence of meaningful work through conducting thematic analysis of over 1,000 pages of transcribed data collected from workshops, focus group interviews, and one-to-one interviews. Based on this examination, I explored work orientation practices that cultivate meaningful work. The design of each study and the applied methods of data collection and analysis are explained in Chapters 3.1 and 4.1, respectively.

Third, to generate rich data, I conducted my research in two distinct contexts, including one traditional organization in the German automotive industry (abbreviated as "BUS") and one network marketing organization in the German financial services industry (abbreviated as "FIN"). I selected these organizations because they are of similar size and both belong to the same national and linguistic culture yet vary greatly in their workplace design. Thus, I expected to generate valuable insight into the impact of specific aspects of the workplace on the emergence of meaningful work. The main characteristics of each organization are described below.

BUS is a German public company that is part of one of the largest automotive groups in the world and has approximately 20,000 employees. As a traditional organization, BUS may well be representative of many larger organizations in Germany and thus is likely to provide useful implications. Traditional organizations generally feature a functional division of labor and clear boundaries between diverse departments and competences (Barnett & Finnemore, 2004). BUS is divided into seven main departments: research and development, production, procurement, human resources (HR), product and quality management, strategy, and IT. Furthermore, traditional organizations often contain hierarchical structures with power centralized at the top of a pyramid in which upper management is almost exclusively responsible for final decision-making (Giberson et al., 2009; Martins & Martins, 2002). In a pyramidal hierarchy, the number of higher positions decreases with higher career levels and employees are usually promoted on the basis of their

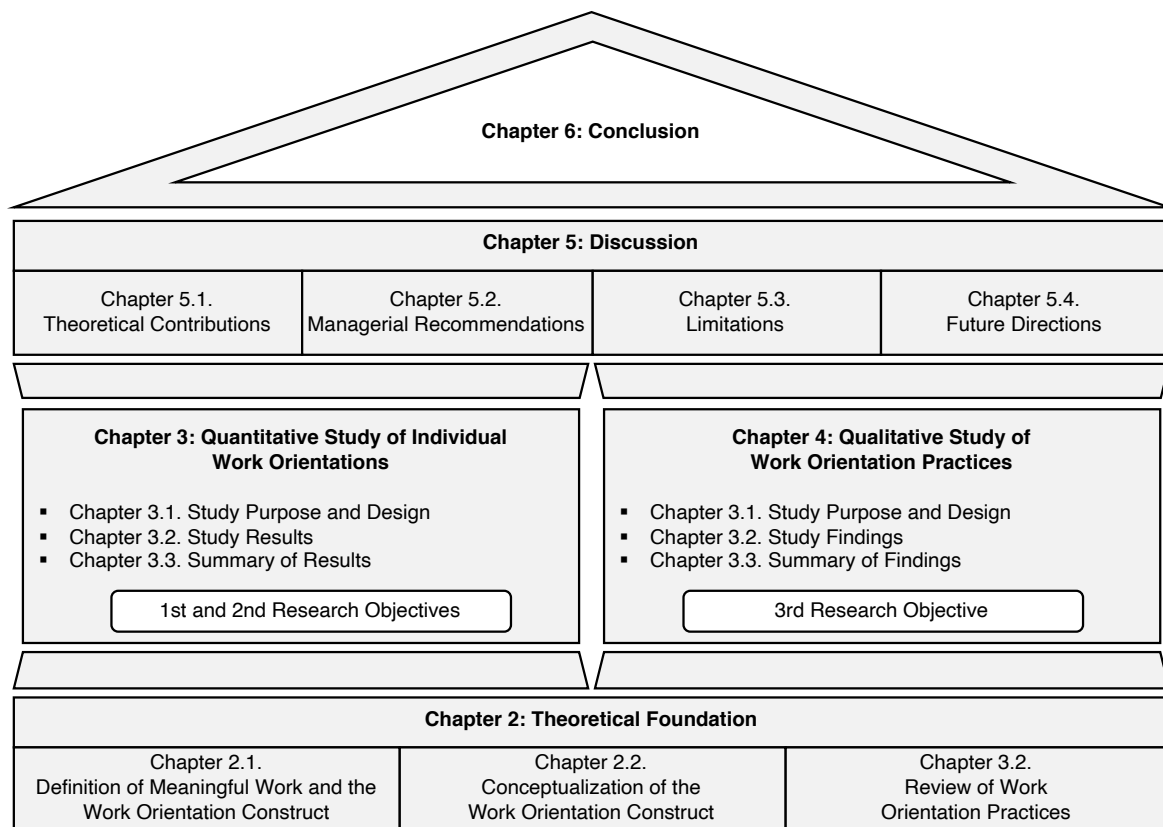
technical expertise (Akdogan, 1994; Waters & Waters, 2015). Moreover, traditional organizations consist of bureaucratic structures that adhere to rigid and standardized regulations and procedures (Berson et al., 2008). Thus, many employees in traditional organizations face constrained working conditions and relatively low degrees of autonomy (Wrzesniewski & Dutton, 2001). Furthermore, most employees in traditional organizations receive a full-time salary (Barnett & Finnemore, 2004). The reputation of BUS likely suffered in recent years due to the ongoing public debate about climate change and the emission scandal in the German automotive industry.

FIN is a private company in the German financial services industry that is largely owned by a single family and has approximately 15,000 employees. FIN is a network marketing company and represents a particular type of organization that stands in stark contrast to traditional types. Thus, it may offer intriguing insight into the impact of a nontraditional workplace design on the emergence of meaningful work. Within FIN, it is important to differentiate between headquarters (HQ) and sales: HQ departments, which include HR, marketing, finance, and IT, are organized in a traditional structure, whereas sales is organized in a network marketing structure. Salespeople represent the great majority of the workforce of FIN. In contrast to employees in traditional organizations, salespeople in network marketing organizations are usually provided with high levels of autonomy because they are employed as independent contractors who do not follow specific instructions from superiors, fixed working hours, or performance targets (Pratt & Rosa, 2003). Furthermore, salespeople in network marketing organizations do not receive a fixed salary and instead rely completely on sales commissions (Coughlan & Grayson, 1998). In contrast to traditional organizations, power is not centralized, as salespeople can develop their own structures by recruiting and managing new salespeople (Grayson, 1996). Given the absence of a pyramidal hierarchy, managers in network marketing companies can generally offer more advancement opportunities. Promotions primarily depend on salespeople's financial performance (Groß, 2008). Lastly, network marketing organizations often nurture a close-knit work community (Biggart, 1989; Pratt & Rosa, 2003) but are increasingly susceptible to a negative reputation in wider society (Groß, 2008).

The remainder of my dissertation is comprised of five chapters. Chapter 2 builds on the theoretical foundation by defining meaningful work and the work orientation construct, conceptualizing the work orientation construct, and reviewing work orientation practices for cultivating meaningful work. Building on this foundation, Chapter 3 details the quantitative study by explaining its purpose and design including the applied methods of data collection and analysis; delineating and interpreting the results about work orientation differences between organizations, departments, genders, and generations; and summarizing these

results to achieve the first and second research objectives. Chapter 4 presents the qualitative study by elaborating on its purpose and design including the applied methods of data collection and analysis; delineating and interpreting the findings regarding work orientation practices for cultivating meaningful work; and summarizing these findings to reach the third research objective. Next, Chapter 5 discusses the results of both studies to identify theoretical contributions through each research objective, provide managerial recommendations for cultivating meaningful work, recognize limitations, and suggest future research directions. Lastly, Chapter 6 reflects on my findings from an overarching perspective by drawing final conclusions and providing a brief outlook. The structure of my dissertation is illustrated in Figure 4.

Figure 4
Structure of Dissertation



2. Theoretical Foundation

2.1. Definition of Meaningful Work and the Work Orientation Construct

The terms “meaning” and “meaningfulness” are often treated synonymously in academia and in general language usage, leading to misunderstandings about the nature of meaningful work (Pratt & Ashforth, 2003; Rosso et al., 2010).

The meaning of work is the result of a constant, unconscious sensemaking process involving individual perceptions and interpretations of work experiences (Rosso et al., 2010; Steger & Dik, 2009). Thus, the meaning of work is created by the individual, but influenced by specific aspects of the workplace that shape work experiences including job design, leadership, and relationships (Wrzesniewski et al., 2003). The meaning of work can be either positive, neutral, or negative (Brief & Nord, 1990), and hence, is not necessarily meaningful (Pratt & Ashforth, 2003).

Meaningfulness, in contrast implies a positive meaning of work that is “purposeful and significant” (Pratt & Ashforth, 2003, p. 311). “Purposeful” means that work serves a clear aim that relates to substantial personal outcomes (Cardador & Rupp, 2010; Martin, 2000). “Significant” implies that work is perceived as an intrinsically valuable end in itself rather than just a means to extrinsic ends (Martela & Pessi, 2018). Because perceptions of significance are subjective, meaningful work is defined as an individual-level construct (Lepisto & Pratt, 2016). Accordingly, Rosso et al. (2010) noted that “a single work experience may be experienced as extremely meaningful by one individual and not very meaningful by another” (p. 95).

To assess individuals’ subjective perceptions and interpretations of meaning and meaningfulness, I applied the work orientation construct. Work orientations entail one’s general beliefs about work; they provide “internalized evaluations about what makes work worth doing” (Pratt et al., 2013, p. 175). Thus, work orientations determine the meaning and meaningfulness individuals ascribe to work (Peterson et al., 2009; Scott Morton & Podolny, 2002; Wrzesniewski & Dutton, 2001) by shaping the sensemaking process (Bellah et al., 1985; Wrzesniewski et al., 1997).

Pratt et al. (2013) noted that individuals may often not be aware of their own work orientations, as these “tend to first come from the gut, as intuitions do” (p. 175). The emergence of work orientations and their variability over time remains unclear (Rosso et al., 2010). Some studies have suggested that work orientations emerge from socialization processes during teenage years (Dekas & Baker, 2014) and thus are rather rigid over time and hard to change (Pratt et al., 2013; Wrzesniewski, 1999). In contrast, recent research has indicated that work orientations may be more flexible and adaptable through daily work experiences and prevailing opinions about work in the individual’s sociocultural environment (Boova et al., 2019).

2.2. Conceptualization of the Work Orientation Construct

I applied Lepisto et al.'s (2017) work orientation construct because it extends extant work orientation research (Bellah et al., 1985; Pratt et al., 2013; Wrzesniewski et al., 1997). Lepisto et al.'s (2017) construct divides the calling orientation into four separate orientations that each describe the emergence of meaningful work through three types of meaning mechanisms: The expressive-passion and craftsmanship orientations describe the emergence of meaningful work through self-oriented mechanisms, the kinship orientation through other-oriented mechanisms and the service orientation through external-oriented mechanisms. In addition, this construct includes two other orientations that are not related to the emergence of meaningful work: utilitarian and expressive-status. In the following, I conceptualize each orientation by explaining its nature, the underlying meaning of work, and the related meaning mechanisms. Table 1 shows the conceptualization of each orientation.

Table 1
Conceptualization of the Work Orientation Construct

Work Orientation	Primary Meaning of Work	Related Meaning Mechanism
Utilitarian	Monetary Rewards (Extrinsic)	No Emergence of Meaningful Work
Expressive-Status	Advancement-Related Rewards (Extrinsic)	No Emergence of Meaningful Work
Expressive-Passion	Self-Realization (Intrinsic)	1) Self-Determination 2) Authenticity
Craftsmanship	Mastery (Intrinsic)	1) Competence 2) Self-Worth
Kinship	Belongingness (Intrinsic)	1) Social Identification 2) Interpersonal Connectedness
Service	Prosocial Impact (Intrinsic)	1) Significance 2) Transcendence

Note. Craftsmanship, kinship, and service orientations adapted from “Doing Well, Doing Good: Organizational Practices for Effectively Cultivating Meaningful Work,” by M. G. Pratt, C. Pradies, and D. Lepisto, in B. Dik, Z. Byrne, and M. Sterger (Eds.), *Purpose and Meaning in the Workplace* (pp. 173–196), 2013, American Psychological Association. Copyright 2013 by the American Psychological Association.

Utilitarian, expressive-status, and expressive-passion orientations adapted from *A New Measure of Work Orientations: Orienting Toward Self, Others, or Objects*, by D. A. Lepisto, S. McArdle, and M. G. Pratt, 2017, Working paper, Western Michigan University.

Meaning mechanisms adapted from “On the Meaning of Work: A Theoretical Integration and Review,” by B. D. Rosso, K. H. Dekas, and A. Wrzesniewski, 2010, *Research in Organizational Behavior*, 30, pp. 91–127 (<https://doi.org/10.1016/j.riob.2010.09.001>). Copyright 2010 by Elsevier.

Job, Career, and Calling Orientation.

A starting point for the development of Lepisto et al.'s (2017) construct was Wrzesniewski et al.'s (1997) seminal work orientation construct, which consists of three distinct orientations: "job, career, and calling".

The job and career orientations were renamed as utilitarian and expressive-status, but the original definitions were retained. Individuals with a utilitarian or expressive-status orientation evaluate work not as meaningful in itself but as a means of achieving extrinsic benefits. First, individuals with a utilitarian orientation consider work as a means of gaining monetary benefits (Lepisto et al., 2017). The primary meaning of work is the achievement of financial security or wealth. Thus, those with a utilitarian orientation follow the motto "work to live, don't live to work" (Boova et al., 2019, p. 6). Second, individuals with an expressive-status orientation view work as a means of pursuing rewards related to advancement, including a higher status, prestige, distinction, influence, and power (Bellah et al., 1985). Work primarily serves the attainment of these rewards through, for instance, climbing the corporate ladder, winning competitions, and receiving desirable status symbols such as expensive company cars, dedicated parking spaces, and sought-after corner offices (Pratt et al., 2013).

In contrast, individuals with a calling orientation evaluate work not as a mere means to certain extrinsic ends but as a meaningful end in itself, serving the pursuit of personally significant activities that they feel "called" to do to realize their own purpose (Bunderson & Thompson, 2009; Elangovan et al., 2010). Accordingly, a calling is defined as a "meaningful beckoning toward activities that are morally, socially, and personally significant" (Wrzesniewski et al., 2009, p. 181).

Expressive-Passion, Craftsmanship, Kinship, and Service Orientation.

Because the calling orientation relates to meaningful work, Pratt et al. (2013) and Lepisto et al. (2017) revisited different understandings of this orientation and extended the Wrzesniewski et al.'s (1997) construct. Pratt et al. (2013) reevaluated Bellah et al.'s (1985) definition of calling by identifying three distinct elements that constitute a calling in their own right: the pursuit of mastery, belongingness, and a prosocial impact. Based on these three, Pratt et al. (2013) divided the calling orientation into the (a) craftsmanship, (b) kinship, and (c) service orientations. Lepisto et al. (2017) later added the expressive-passion orientation to include the concepts of self-realization, engagement, and intrinsic motivation (e.g., Dobrow & Tosti-Kharas, 2011). Altogether, Wrzesniewski et al.'s (1997) calling orientation of was further divided into the (a) expressive-passion, (b) craftsmanship, (c) kinship, and (d) service orientation.

First, individuals with an expressive-passion orientation experience work as meaningful through achieving self-realization (Lepisto & Pratt, 2016). Similar to the utilitarian and expressive-status orientations, work primarily serves the pursuit of self-interest. However, work is not viewed as a means to extrinsic benefits but rather as a meaningful end in itself through the realization of values, passions, strengths, and interests. Thus, individuals with an expressive-passion orientation are driven by the adage: “Do what you love, the money will follow” (Boova et al., 2019, p. 8). The emergence of meaningfulness for individuals with an expressive-passion orientation can be related to two meaning mechanisms: (a) self-determination and (b) authenticity (Rosso et al., 2010). Feelings of self-determination emerge when individuals feel that they are in charge of their own fate and are able to take their own decisions (Baumeister, 1998; Deci, 1975). Feelings of authenticity develop from the affirmation of individuals’ values, passions, strengths, and interests through work (Brief & Nord, 1990; Hackman & Oldham, 1980; May et al., 2004; Michaelson et al., 2014; Shamir, 1991).

Second, individuals with a craftsmanship orientation view work as meaningful when they achieve mastery (Pratt et al., 2013). These individuals strive primarily for the perfection of their skills and expertise and are willing to make personal sacrifices to produce high-quality work (Lepisto et al., 2017). Accordingly, for individuals with a craftsmanship orientation, “anything worth doing is worth doing well” (Boova et al., 2019, p. 12). The craftsmanship orientation can be related to the emergence of meaningful work through two meaning mechanisms: (a) competence and (b) self-worth (Boova et al., 2019; Pratt et al., 2013). Higher levels of competence and self-worth through, for instance, the perfection of relevant skills and expertise and the accomplishment of challenging activities and goals foster individuals’ belief that they are valuable contributors in the workplace (Baumeister & Vohs, 2002; Gecas, 1991; Judge et al., 1998; Masten & Reed, 2002; Spreitzer et al., 2005).

Third, individuals with a kinship orientation regard work to be meaningful when they attain belongingness through it (Lepisto et al., 2017). Thus, the primary focus of these individuals is not on the task itself, but more on the relationships with coworkers and the work community in general. Pratt et al. (2013) used the term “kinship” to emphasize that individuals with a kinship orientation are not only inclined to creating friendships, but also to developing close, family-like bonds. The emergence of meaningfulness for these individuals can be related to two meaning mechanisms: (a) social identification and (b) interpersonal connectedness (Rosso et al., 2010). Identification with social groups at work may create shared identities and help individuals feel that they are part of something special (Hogg & Terry, 2000; Rosso et al., 2010; Tajfel & Turner, 1979). Close interpersonal relationships invoke feelings of trust and peer support and thus create feelings of belongingness (Grant, 2007; Kahn, 2007; May et al., 2004).

Fourth, individuals with a service orientation consider work to be meaningful if it has a prosocial impact (Pratt et al., 2013). The primary focus of these individuals is not on themselves, the quality of the work performance, or their relationships with others, but rather on the broader purpose of one's work (Boova et al., 2019). The emergence of meaningfulness for individuals with a service orientation can be related to two meaning mechanisms: (a) significance and (b) transcendence (Rosso et al., 2010). Individuals' perceived significance of work increases when they become aware of their impact on others and come to realize that their contributions matter (Cardador, 2009; Grant, 2008b; Grant et al., 2007; Wrzesniewski, 2003). Transcendence occurs when individuals feel that they are serving a larger cause, one which goes beyond themselves and helps to change the world for the better (Frankl, 2006; Maslow, 1971).

In summary, the extensions of Wrzesniewski et al.'s (1997) calling orientation as the expressive-passion, craftsmanship, kinship, and service orientations further explains the emergence of meaningful work through integrating self- (expressive-passion, craftsmanship), other- (kinship), and external-oriented (service) meaning mechanisms.

2.3. Review of Work Orientation Practices

To date, practices for cultivating meaningful work are scarce (Bailey et al., 2017; Pratt & Ashforth, 2003; Pratt et al., 2013). Moreover, as most prior studies have primarily relied on self-oriented meaning mechanisms to explain the emergence of meaningful work (Rosso et al., 2010), an opportunity remains to explore practices that cultivate meaningful work through multiple meaning mechanisms. As Chapter 2.2 explains, the calling-related expressive-passion, craftsmanship, kinship, and service orientations describe the emergence of meaningful work through self-, other-, and external-oriented meaning mechanisms. However, no known empirical study has yet explored practices that help realize these four orientations. Only Pratt et al. (2013) provided a theoretical basis from which to explore such practices. Their findings are shown in Table 2 and reviewed below together with other practices that have been related to meaningful work in general but not yet to specific work orientations.

Table 2

Review of Work Orientation Practices

Work Orientation	Practices
Expressive-Passion	Job Design (Autonomy, Skill Variety)
Craftsmanship	Job Design (Autonomy, Feedback, Task Identity)
	Mentorship Programs
	Developing a Quality-Oriented Culture
Kinship	Job Design (Task Interdependence)
	Developing a Team-Oriented Culture
	Blending Work and Family
Service	Relational Job Design (Job Contact)
	CSR Practices
	Developing an Impact-Oriented Culture
Additional Practices	Compelling Mission Development
	Attractive Community Building
	Transformational Leadership

Note. Practices for craftsmanship, kinship and service orientation adapted from “Doing Well, Doing Good: Organizational Practices for Effectively Cultivating Meaningful Work,” by M. G. Pratt, C. Pradies, and D. Lepisto, in B. Dik, Z. Byrne, and M. Steger (Eds.), *Purpose and Meaning in the Workplace* (pp. 173-196), 2013, American Psychological Association. Copyright 2013 by the American Psychological Association.

Expressive-Passion Orientation Practices.

Pratt et al. (2013) did not include the expressive-passion orientation; this orientation was first introduced by Lepisto et al. (2017). Nevertheless, I found two practices that have been proposed to cultivate meaningful work through enabling self-realization and thus are likely to relate to the expressive-passion orientation.

Building on the job characteristics model (Hackman & Oldham, 1976, 1980), Martela and Pessi (2018) suggested that job autonomy and skill variety in the job cultivate meaningful work through enabling self-realization. Increased job autonomy provides individuals with more freedom, independence, and responsibility in the performance of their work and thus enables self-realization by invoking feelings of self-determination (Baumeister & Vohs, 2002; Wrzesniewski & Dutton, 2001). Higher levels of skill variety increase the diversity of the skills applied in the execution of work and thus promote self-realization through the ability to express a broader set of personal passions, interests, and values (Hackman & Oldham, 1976; Martela & Pessi, 2018).

Craftsmanship Orientation Practices.

Pratt et al. (2013) suggested three practices that facilitate meaningful work through a craftsmanship orientation: (a) job design, (b) developing a quality-oriented culture, and (c) mentorship programs.

First, Pratt et al. (2013) theorized that higher job autonomy, feedback from the job, and task identity foster meaningful work through a craftsmanship orientation. Job autonomy enables individuals to master their crafts and perform excellent work without the intervention of others. Furthermore, enabling feedback from the job reassures individuals that they have met their own quality standards. Lastly, higher degrees of task identity increase the extent to which individuals can complete their work from beginning to end, thus granting them greater control over the execution and quality of their work (Pratt et al., 2013).

Second, Pratt et al. (2013) worked from the idea that organizations comprise various subcultures that can be adapted by leaders to cater to calling-oriented work orientations (Schein, 2010), to propose that developing a culture that appreciates high-quality work (e.g., by providing training programs or cutting edge equipment) facilitates meaningful work through a craftsmanship orientation.

Third, following evidence that socialization practices foster meaningful work through reinforcing the desires related to calling-related work orientations (Pratt & Ashforth, 2003), Pratt et al. (2013) argued that the implementation of mentorship programs cultivate meaningful work through a craftsmanship orientation by providing individuals with opportunities to refine their skills and expertise, increasing their perceived competence.

Kinship Orientation Practices.

Pratt et al. (2013) proposed three practices that cultivate meaningful work through a kinship orientation: (a) job design, (b) developing a team-oriented culture, and (c) blending work and family.

First, building on the relationship between task interdependence and work motivation (Wong & Campion, 1991), Pratt et al. (2013) suggested that a higher interconnection between work tasks can provide individuals with more opportunities for collaboration and thus appeal to individuals with a kinship orientation.

Second, based on the assumption that leaders can adapt organizational subcultures to appeal to calling-oriented work orientations (Schein, 2010), Pratt et al. (2013) theorized that developing a culture that prioritizes teamwork and togetherness (e.g., through providing opportunities for community building) cultivates meaningful work through a kinship orientation.

Third, based on research showing that a close-knit work community contributes to meaningful work (Ashforth & Kreiner, 1999; Grant et al., 2008; May et al., 2004; Schnell et al., 2013), Pratt et al. (2013) proposed that the creation of family-like bonds promotes meaningful work through a kinship orientation. To create family-like bonds, Pratt and Rosa (2003) recommended the integration of work and family through practices including mentorship, opening the canteen for family members, and sending birthday cards to family members.

Service Orientation Practices.

Pratt et al. (2013) proposed three practices for cultivating meaningful work through a service orientation: (a) relational job design, (b) corporate social responsibility (CSR) practices, and (c) developing an impact-oriented culture.

First, Grant (2007, 2008a, 2008b) showed that the design of relational job characteristics including job contact and job impact, fosters prosocial motivation and meaningful work. Job contact entails opportunities in individuals' environment to interact with internal and external clients to receive consistent customer feedback. Consistent customer feedback increases the understanding of clients' perceptions and requirements and thus promotes identification (Taylor, 2014). Individuals' identification with clients facilitates affective engagement, which in turn promotes prosocial motivation (Grant et al., 2007). Pratt et al. (2013) claimed that an increased prosocial motivation cultivates meaningful work through a service orientation. Job impact describes individuals' ability to observe their prosocial impact. An observable prosocial impact fosters the perception of work as significant and thus increases meaningfulness (Grant, 2008a; Taylor, 2014).

Second, Pratt et al. (2013) related CSR practices to individuals with a service orientation. CSR practices are defined as practices that “consider the triple bottom line of economic, social, and environment performance” (Lysova et al., 2019, p. 381). In accordance with prior studies (Bauman & Skitka, 2012; Glavas & Kelley, 2014; Grant et al., 2008), Pratt et al. (2013) theorized that CSR practices cultivate meaningful work through a service orientation by granting individuals opportunities to help others and emphasizing the organization’s prosocial intentions. Aguinis and Glavas (2013) noted that CSR practices must be embedded into an organization’s daily operations if they are to promote meaningful work, because individuals otherwise perceive such practices as inauthentic and dishonest.

Third, to adapt organizational subcultures to calling-related work orientations (Schein, 2010), Pratt et al. (2013) proposed that developing a culture that appreciates the prosocial impact of work appeals to individuals with a service orientation because these justify work as meaningful through serving something larger than themselves.

Other Practices.

Three other practices were deemed relevant for my inquiry that have been related to meaningful work in general but not yet to specific work orientations: (a) compelling mission development, (b) attractive community building, and (c) transformational leadership.

First, an organizational mission represents the underlying values, goals, ideologies and purposes of an organization (Rosso et al., 2010). An organizational mission fosters meaningful work by affirming individuals’ personal values, goals, ideologies and purposes (Besharov, 2008; Pratt, 2000; Thompson & Bunderson, 2003). Congruence between individuals’ personal missions and the organizational mission improves the “person–organization fit” (Hansen, 2013; Kristof-Brown et al., 2005) and reinforces the perception that they act in accordance with the organization’s ultimate intentions (Baumeister & Vohs, 2002). Conversely, Carton (2018) noted that if an organizational mission is too far away from individuals’ daily work, the perceived lack of congruence between the personal and organizational missions can result in the perception that work is not in line with the organization’s fundamental intentions and thus is less meaningful.

Second, social identity theory implies that people evaluate themselves based on the work community to which they feel they belong (Tajfel & Turner, 1985). Building on this theory, meaningful work scholars have argued that the perceived value of a work community determines the strength of identification with this community which in turn impacts meaningfulness (e.g., Katz & Kahn, 1978; Rosso et al., 2010; Weick, 1995). Thus, an attractive work community contributes to

meaningful work (Pratt & Ashforth, 2003; Pratt et al., 2006), whereas an unattractive work community can have adverse effects on the emergence of meaningful work (Ashforth & Kreiner, 1999).

Lastly, several meaningful work scholars have researched the relationship between meaningful work and transformational leadership, given transformational leadership's considerable impact on leadership theory over the past few decades (Rosso et al., 2010; Tourish, 2019; van Knippenberg & Sitkin, 2013). Transformational leaders have the ability to increase meaningfulness by creating a vision of the future, inspiring their followers to buy into this vision, and connecting them with the ultimate intentions of the organization (Allan, 2017; Bass, 1990; Harris et al., 2007). However, Tourish (2019) argued that some employees may not be willing to follow their leaders' vision if it is perceived to be merely self-serving. Moreover, destructive leadership behaviors such as exploitation, restriction, dishonesty, and narcissism can have adverse effects on meaningful work (Aasland et al., 2010; Pelletier, 2010; Schilling, 2009). Bailey and Madden (2016) conducted interviews with employees from 10 distinct occupations and found that leadership was not mentioned once as an enabler but several times as one of the top inhibitors of meaningfulness. Similarly, Tourish (2019) noted that leadership is often perceived more as an "unwelcomed intrusion" (p. 2) than an enabler of meaningful work.

3. Quantitative Study of Individual Work Orientations

3.1. Study Purpose and Design

This study addresses the first and second objectives of my dissertation. The first objective was to assess the relevance of four calling-related work orientations. The second objective was to identify and interpret individual differences in these orientations between organizations, departments, genders, and generations.

I pursued these objectives by measuring the individual work orientations of 599 individuals in two organizations (abbreviated as FIN and BUS) with Lepisto et al.'s (2017) work orientation questionnaire, which addresses these six orientations: utilitarian, expressive-status, expressive-passion, craftsmanship, kinship, and service. Although the first and second objectives focused on calling-related work orientations, I also integrated the utilitarian and expressive-status orientations to assess the ways in which respondents perceive work as a means to extrinsic ends in contrast to a meaningful end in itself. The survey comprised a total of 30 items with 5 items for each orientation, representing statements to evaluate the underlying meaning that individuals ascribed to work. Respondents were asked to assess how well each statement fitted to their own perspective on a 5-point Likert scale, ranging from 1 = "Not at all like me" to 5 = "Just like me". The survey was distributed online and is presented in Table 4 at the end of Chapter 3.1.

To compare work orientations between organizations, departments, genders, and generations, I conducted independent samples *t* tests and one-way analyses of variance (ANOVAs). To measure the effect size of work orientation differences, I calculated Cohen's *d* for independent samples *t* tests and eta squared (η^2) for one-way analyses of variance (ANOVAs). I referred to effect sizes of Cohen's *d* as small ($d = 0.2$), medium ($d = 0.5$) and large ($d = 0.8$) and to effect sizes of eta squared (η^2) as small ($\eta^2 = .01$), medium ($\eta^2 = .06$) and large ($\eta^2 = .14$; Cohen, 1988).

Since it was not feasible to identify and contact the entire target population (approximately 15,000-20,000 employees in each organization), I applied a nonprobability snowballing technique to identify samples (Saunders et al., 2019). I commenced the sampling process by contacting known sponsors in each organization and asking them to identify new respondents, who were then asked to further distribute the survey. This process was replicated until sufficient respondents ($n > 100$) were acquired. To reduce the risk of creating a homogenous sample, respondents were asked to identify new respondents from departments, genders, and age groups other than their own (Lee, 2000).

In total, 599 respondents (FIN $n = 481$; BUS $n = 118$) completed the survey over a 1-month period. One explanation for the lower number of BUS respondents could be stricter data protection laws in this organization. Of the 599 total respondents, 480 were from sales (FIN $n = 455$; BUS $n = 26$) and 116 were from

headquarters (HQ) departments (FIN $n = 25$; BUS $n = 93$), including HR, marketing, finance, and IT in FIN and development, production, procurement, HR, product and quality management, strategy, and IT in BUS. I differentiated between sales and HQ departments because salespeople represent the largest portion of the FIN workforce and operate in network marketing structures, which differ significantly from the more traditional structures in FIN HQ and BUS (see Chapter 1.3 for a detailed explanation). Furthermore, 494 respondents were men (FIN $n = 395$; BUS $n = 99$) and 105 were women (FIN $n = 86$; BUS $n = 19$). One explanation for the higher number of men could be the still largely male-dominated workforce in each organization. Lastly, to compare work orientations between generations, I built on generation classifications proposed in the literature (Dimock, 2019; Hart, 2006; Howe & Strauss, 2000; Smola & Sutton, 2002; Yu & Miller, 2003) and assigned 194 respondents to the Baby Boomers generation (1944-1963; FIN $n = 170$; BUS $n = 24$), 311 to Generation X (1965-1980; FIN $n = 224$; BUS $n = 87$), 69 to Generation Y (1981-1996; FIN $n = 62$; BUS $n = 7$), and 25 to Generation Z (1997-2012; FIN $n = 25$; BUS $n = 0$). The two sample profiles are presented in Table 3.

Table 3
Sample Profiles

Independent Variable		FIN Sample	BUS Sample
Organization	FIN	481	-
	BUS	-	118
Department	Sales	455	25
	HQ	26	93
Gender	Men	395	99
	Women	86	19
Generation	Baby Boomers (1944-1963)	170	24
	Generation X (1965-1980)	224	87
	Generation Y (1981-1996)	62	7
	Generation Z (1997-2012)	25	0

Because both samples consisted almost exclusively of German speakers, I translated the original English survey into German. I applied a back-translation technique to ensure accuracy of the German target survey (Usunier et al., 2017): My German translation of the original survey was translated back into English by a native speaker and compared with the original English survey to revise and improve the accuracy of the German target survey. To further ensure the quality of the German target survey, I conducted pretests with four individuals from my research

team and four from the research contexts. Finally, I measured and confirmed the reliability of the results by calculating Cronbach's alpha for each work orientation: (a) .64, (b) .84, (c) .76, (d) .63 (e) .69, and (f) .72. The final version of the applied online survey is illustrated in the appendix in Chapter 8.1. Although I applied measures to ensure the accuracy of the German target survey, I cannot be entirely sure that both questionnaires are exactly identical due to the idiosyncrasies of each language. I address potential misunderstandings in my interpretations of the results.

Chapter 3.2 delineates the study results by identifying and interpreting the work orientation differences of 599 individuals between organizations, departments, genders, and generations. Chapter 3.3 summarizes these results and evaluates whether the two research objectives have been met.

Table 4
Work Orientation Questionnaire

Work Orientation	Survey Items
Utilitarian	1. I work to get paid well, even if my job is not intrinsically enjoyable. 2. I work to secure the best return for my efforts, whether that is practical necessities, some luxuries, or more generally what I wish for. 3. I work to realize financial security. 4. I work to get a paycheck. 5. I work to provide for my family.
Expressive-Status	1. I work to reach the top of my field. 2. I work to achieve the highest position possible in my organization or occupation. 3. I work to distinguish myself from peers by personal accomplishments. 4. I work to compete or be competitive. 5. I work to achieve influence, status, and distinction.
Expressive-Passion	1. I work to achieve self-fulfillment. 2. I work to achieve a sense of pride from my work. 3. I work to pursue my passions. 4. I work to do what I feel like doing. 5. I work to find personal happiness.
Craftsmanship	1. I work to get things done “the right way” whether or not it is expedient. 2. I work to create the best work I can, even if it’s not always satisfying. 3. I work to develop the best products and services despite the challenges it may bring. 4. I work to produce quality in my work even if it requires personal sacrifices. 5. I work to be attentive to details, to be neat, and technically efficient.
Kinship	1. I work to fulfill a duty to my fellow workers. 2. I work to fulfill a commitment to colleagues. 3. I work to feel like I have a family at work. 4. I work to experience camaraderie felt by really close-knit groups. 5. I work to have colleagues who are also my best friends outside work.
Service	1. I work to help the community I live in. 2. I work to solve pressing problems facing the world. 3. I work to change the world for the better. 4. I work to serve others. 5. I work to serve something beyond me.

Note. Work Orientation Questionnaire adapted from *A New Measure of Work Orientations: Orienting Toward Self, Others, or Objects*, by D. A. Lepisto, S. McArdle, and M. G. Pratt, 2017, Working paper, Western Michigan University. Permission to reuse granted by the authors.

All items were measured on a 5-point Likert-scale (1 = *Not at all like me*; 5 = *Just like me*).

3.2. Study Results

3.2.1. Work Orientation Differences Between Organizations

I conducted independent samples *t* tests to compare six work orientations between organizations. I found significant differences for the utilitarian, expressive-status, expressive-passion, and kinship orientations but no significant differences for the craftsmanship and service orientations. The results for each work orientation are presented in Table 5 and interpreted below.

Table 5
Work Orientation Differences Between Organizations

Work Orientation	FIN <i>N</i> = 481	BUS <i>N</i> = 118	<i>t</i> (<i>df</i>)	Sig. (2-tailed)	Cohen's <i>d</i>
	Mean (<i>SD</i>)	Mean (<i>SD</i>)			
1. Utilitarian	3.94 (0.57)	3.80 (0.68)	-2.14 (159.02)*	.03	-0.34
2. Expressive-Status	3.43 (0.94)	2.79 (0.83)	-7.28 (196.96)*	.00	1.04
3. Expressive-Passion	4.29 (0.59)	3.97 (0.64)	-5.28 (597)	.00	-0.43
4. Craftsmanship	3.78 (0.65)	3.71 (0.54)	-1.19 (211.21)*	.23	-0.16
5. Kinship	3.33 (0.79)	3.07 (0.61)	-3.89 (221.63)*	.00	-0.52
6. Service	3.31 (0.82)	3.38 (0.73)	.88 (597)	.38	0.07

Note. Work Orientation Questionnaire adapted from *A New Measure of Work Orientations: Orienting Toward Self, Others, or Objects*, by D. A. Lepisto, S. McArdle, and M. G. Pratt, 2017, Working paper, Western Michigan University. Permission to reuse granted by the authors.

*Welsh's *t* test.

Each work orientation ranges from 1 (*Not at all like me*) to 5 (*Just like me*).

Utilitarian Orientation.

FIN respondents had a stronger utilitarian orientation ($M = 3.94$; $SD = 0.57$) than BUS respondents ($M = 3.80$; $SD = 0.68$). This difference was significant [$t(159.02) = -2.14$, $p = .03$] and represented a small effect size ($d = -0.34$). These results imply that FIN employees seem more often to view work as a means of achieving monetary benefits than BUS employees.

In particular, the results reveal that FIN employees' stronger utilitarian orientation is primarily reflected in a stronger desire to attain financial security and provide for the family. This stronger desire could imply that FIN employees suffer from a higher financial uncertainty. One explanation for such higher financial uncertainty might be the commission-based compensation in FIN sales common in network marketing organizations, where salespeople do not receive a salary but rely completely on sales commissions.

Another explanation for the stronger utilitarian orientation of FIN employees may be the prevailing recruitment strategy in sales. Based on my previous collaborations with FIN salespeople in the course of recruitment training, it became apparent that the recruitment of new salespeople is primarily based on the promise of monetary benefits and thus may attract individuals with utilitarian orientations.

However, since the effect of the difference between the utilitarian orientation of FIN and BUS employees was small and the absolute values of the utilitarian orientation were the second highest of all six work orientations in each sample, the achievement of monetary benefits through work appears to be important for both FIN and BUS employees.

Expressive-Status Orientation.

FIN respondents had a stronger expressive-status orientation ($M = 3.43$; $SD = 0.94$) than BUS respondents ($M = 2.79$; $SD = 0.83$). This difference was significant [$t(196.96) = -7.28$, $p = .00$] with a large effect size ($d = -1.04$). These results indicate that FIN employees appear more often to evaluate work as a means of achieving rewards resulting from advancement, including higher status, prestige, distinction, influence, and power than BUS employees. Since the effect of this difference was large and the absolute values of the expressive-status orientation represented the lowest of all six work orientations in the BUS sample, the achievement of advancement-related rewards seems to be less important for BUS employees.

The results imply that FIN employees' stronger expressive-status orientation primarily emerged from a higher aspiration for advancement. One explanation for this higher aspiration could be a stronger encouragement of advancement in FIN sales. In network marketing organizations, the achievement of higher career levels almost exclusively hinges on salespeople's financial performance, so FIN managers

might have an increased interest in promoting individuals. Moreover, the network marketing model enables FIN managers to offer more advancement opportunities than BUS managers. This is because higher career levels are not limited, as they may be in traditional organizations due to a centralization of power at the top of the hierarchy. Consequently, striving for advancement might be regarded as a more socially desirable behavior in FIN than in BUS, in which advancement usually implies having to outlive others due to the limitation of higher positions. In summary, a stronger encouragement of advancement, a more extensive offer of advancement opportunities and a more positive perception of the pursuit of higher career levels may explain the stronger expressive-status orientation of FIN employees.

Expressive-Passion Orientation.

FIN respondents had a stronger expressive-passion orientation ($M = 4.29$; $SD = 0.59$) than BUS respondents ($M = 3.97$; $SD = 0.64$). This difference was significant [$t(597) = -5.28$, $p = .00$] with a small effect size ($d = -0.43$). These results imply that FIN employees seem more often to view work as meaningful through the realization of values, passions, strengths, and interests than BUS employees.

In particular, the results suggest that FIN employees' stronger expressive-passion orientation is mainly reflected in a stronger desire for self-determination. This stronger desire may have emerged from greater opportunities in FIN sales to experience self-determination in the workplace. Salespeople in network marketing organizations usually operate as independent contractors without having to obey any instructions from superiors, fixed working hours or performance targets. In contrast, BUS employees are employees in a more traditional sense, who primarily have to follow the instructions of their supervisors and comply with rigid rules and processes. Consequently, BUS employees might be less able to experience self-determination in the workplace and thus placed a lower priority on achieving it.

Nevertheless, since the effect of the difference between the expressive-passion orientation of FIN and BUS employees was small and the absolute values of this orientation represented the highest of all six work orientations in each sample, self-realization in general seems to be important for both FIN and BUS employees. More specifically, the results indicate that both FIN and BUS employees have a strong desire of taking pride in their work and realizing their passions. One explanation for this particular desire could be a fundamental fit between the values, passions, and interests of FIN and BUS employees with the underlying missions of their employers. For instance, as a network marketing organization, FIN may appeal especially to individuals with an interest in being self-employed and independent, whereas BUS as an automotive manufacturer might particularly attract individuals with a passion for automobiles.

Craftsmanship Orientation.

FIN respondents had a slightly stronger craftsmanship orientation ($M = 3.78$; $SD = 0.65$) than BUS respondents ($M = 3.71$; $SD = 0.54$). This difference was not significant [$t(211.21) = -1.19$, $p = .23$] with a small or no effect size ($d = -0.16$). These results indicate that FIN and BUS employees appear to similar extents to view work as meaningful through the achievement of mastery. Since the absolute values of the craftsmanship orientation were the third highest of all six orientations in each sample, achieving mastery seems to be important for both FIN and BUS employees.

Nevertheless, the results indicate that BUS employees have a stronger desire to develop the best products and services. One explanation for this stronger desire could be that the development of high-quality products and services relates more to the primary type of work in BUS. While the majority of the workforce in BUS develops and produces automobiles and associated services, the great majority of the FIN workforce is focused on the distribution of products and services.

Kinship Orientation.

FIN respondents had a stronger kinship orientation ($M = 3.33$; $SD = 0.79$) than BUS respondents ($M = 3.07$; $SD = 0.61$). This difference was significant [$t(221.63) = -3.89$, $p = .00$] with a medium effect size ($d = -0.52$). These results indicate that FIN employees seem more often to evaluate work as meaningful through achieving belongingness than BUS employees. As the effect of this difference was medium in size and the absolute values of the kinship orientation represented the second lowest of all six orientations in the BUS sample, belongingness may be less important for BUS employees.

In particular, the results suggest that the stronger kinship orientation of FIN employees is primarily represented in a higher appreciation for close, family-like bonds in the workplace. One explanation for this higher appreciation could be that FIN employees have more experience of feeling part of a family-like work community than BUS employees. Network marketing organizations usually place a particular emphasis on developing a family-like work community by accentuating the importance of strong togetherness and common identification and organizing regular meetings. Moreover, as FIN salespeople often operate in their private networks, family members and friends likely are part of work and thus working relationships may be more intimate than in traditional organizations such as BUS.

Service Orientation.

BUS respondents had a slightly stronger service orientation ($M = 3.38$; $SD = 0.73$) than FIN respondents ($M = 3.31$; $SD = 0.82$). This difference was not significant [$t(597) = .88$, $p = .38$] with a small or no effect size ($d = 0.07$). These results indicate that BUS and FIN employees seem to similar extents to consider work as meaningful through its prosocial impact.

Nevertheless, the results show that FIN employees have a stronger inclination toward helping the community in which they live through work. However, this stronger inclination may have emerged from a misinterpretation of the term “community” among FIN respondents. They may have wrongly interpreted the community as their work community. Because, as previously mentioned, the work community may play a central role in FIN, this misinterpretation might have led to inflated ratings.

Moreover, the results suggest that BUS employees have a stronger desire for working to serve a larger cause. One explanation for this stronger desire might be an overly negative interpretation of the term “serving” among FIN respondents. FIN respondents may have interpreted serving in a submissive sense, contrary to their valued independence. This misinterpretation might explain the reduced ratings.

Furthermore, the results indicate that FIN employees place a stronger emphasis on working to change the world for the better. This stronger emphasis might imply that FIN employees have a stronger conviction that their work has a prosocial impact. This stronger conviction might be explained by the more obvious prosocial impact of financial products such as life insurance and saving plans than of automobiles. In addition, the ongoing public debate about climate change and the emission scandal in the German automotive industry may have raised additional doubts about the prosocial impact of BUS.

3.2.2. Work Orientation Differences Between Departments in FIN

I conducted independent samples *t* tests to compare six work orientations between departments in FIN. I found significant differences for the utilitarian and expressive-passion orientations but no significant differences for the expressive-status, craftsmanship, kinship, and service orientations. The results for each work orientation are presented in Table 6 and interpreted below.

Table 6
Work Orientation Differences Between Departments in FIN

Work Orientation	HQ <i>N</i> = 26	Sales <i>N</i> = 455	<i>t</i> (<i>df</i>)	Sig. (2-tailed)	Cohen's <i>d</i>
	Mean (<i>SD</i>)	Mean (<i>SD</i>)			
1. Utilitarian	3.72 (0.63)	3.96 (0.56)	-2.10 (479)	.04	-0.19
2. Expressive-Status	3.15 (0.94)	3.45 (0.94)	-1.58 (479)	.11	-0.14
3. Expressive-Passion	3.98 (0.66)	4.31 (0.58)	-2.82 (479)	.01	-0.26
4. Craftsmanship	3.72 (0.44)	3.78 (0.66)	-.74 (32.05)*	.47	-0.26
5. Kinship	3.32 (0.68)	3.33 (0.79)	-.06 (479)	.95	-0.01
6. Service	3.14 (0.76)	3.32 (0.82)	-1.12 (479)	.26	-0.10

Note. Work Orientation Questionnaire adapted from *A New Measure of Work Orientations: Orienting Toward Self, Others, or Objects*, by D. A. Lepisto, S. McArdle, and M. G. Pratt, 2017, Working paper, Western Michigan University. Permission to reuse granted by the authors.

*Welsh's *t* test.

Each work orientation ranges from 1 (*Not at all like me*) to 5 (*Just like me*).

Utilitarian Orientation.

FIN respondents from sales had a stronger utilitarian orientation ($M = 3.96$; $SD = 0.56$) than FIN respondents from HQ ($M = 3.72$; $SD = 0.63$). This difference was significant [$t(479) = -2.10$, $p = .04$] and represented a small or no effect size ($d = -0.19$). These results indicate that FIN salespeople seem more often to view work as a means of achieving monetary benefits than FIN HQ employees. In particular, the results suggest that salespeople have a stronger desire to realize financial security than HQ employees. This stronger desire substantiates my prior interpretation that the stronger utilitarian orientation in FIN may be explained by a greater financial uncertainty among salespeople due to the commission-based compensation in network marketing organizations.

Expressive-Status Orientation.

FIN respondents from sales had a stronger expressive-status orientation ($M = 3.45$; $SD = 0.94$) than FIN respondents from HQ ($M = 3.15$; $SD = 0.94$). This difference was not significant [$t(479) = -1.58$, $p = .11$] and represented a small or no effect size ($d = -0.14$). These results indicate that FIN salespeople and HQ employees appear to similar extents to evaluate work as a means of achieving rewards resulting from advancements, including higher status, prestige, distinction, influence, and power. Nevertheless, the results suggest that salespeople place a stronger emphasis on advancement than HQ employees. This stronger emphasis underscores my previous interpretation that the stronger expressive-status orientation of FIN employees may be explained by a stronger encouragement of advancement, a more extensive offer of advancement opportunities and a more positive perception of the pursuit of higher career levels in FIN sales.

Expressive-Passion Orientation.

FIN respondents from sales had a stronger expressive-passion orientation ($M = 4.31$; $SD = 0.58$) than FIN respondents from HQ ($M = 3.98$; $SD = 0.66$). This difference was significant [$t(479) = -2.82$, $p = .01$] and represented a small effect size ($d = -0.26$). These results indicate that FIN salespeople seem more often to view work as meaningful through the realization of values, passions, strengths, and interests than FIN HQ employees. The stronger expressive-passion orientation of FIN salespeople corroborates my prior interpretation that the stronger expressive-passion orientation of FIN employees may be explained by the greater opportunities for FIN salespeople to experience self-determination in the workplace because they operate as independent contractors without having to comply with instructions from superiors, fixed working hours, or performance targets.

Craftsmanship Orientation.

FIN respondents from sales had a slightly stronger craftsmanship orientation ($M = 3.78$; $SD = 0.66$) than FIN respondents from HQ ($M = 3.72$; $SD = 0.44$). This difference was not significant [$t(32.05) = -.74$, $p = .47$] and represented a small effect size ($d = -0.26$). These results indicate that FIN salespeople and HQ employees appear to similar extents to regard work as meaningful through the achievement of mastery.

Kinship Orientation.

FIN respondents from sales had a slightly stronger kinship orientation ($M = 3.33$; $SD = 0.79$) than FIN respondents from HQ ($M = 3.32$; $SD = 0.68$). This difference was not significant [$t(479) = -.06$, $p = .95$] and represented a small or no effect size ($d = -0.01$). These results indicate that FIN salespeople and HQ employees seem to similar extents to evaluate work as meaningful through attaining belongingness. The similarly strong kinship orientation of FIN salespeople and HQ employees does not directly underscore my previous interpretation that the stronger kinship orientation of FIN employees can be explained by the family-like work community in sales. However, one explanation could be that HQ respondents were from upper management levels and thus likely feel part of the family-like work community in sales because they may be in more regular contact with salespeople than HQ employees at lower hierarchy levels.

Service Orientation.

FIN respondents from sales had a slightly stronger service orientation ($M = 3.32$; $SD = 0.82$) than FIN respondents from HQ ($M = 3.14$; $SD = 0.76$). This difference was not significant [$t(479) = -1.12$, $p = .26$] and represented a small or no effect size ($d = -0.10$). These results indicate that FIN salespeople and HQ employees seem to similar extents to consider work as meaningful through its prosocial impact. However, since the absolute values of the service orientation represented the lowest of all six work orientations in the FIN HQ sample, having a positive impact on others might be less important for FIN HQ employees. One explanation may be that FIN HQ employees are farther away from customers than FIN salespeople and thus might be less aware of the prosocial impact of the company's products and services.

3.2.3. Work Orientation Differences Between Departments in BUS

I conducted independent samples *t* tests to compare six work orientations between departments in BUS. I found no significant differences. The results for each work orientation are presented in Table 7 and interpreted below.

Table 7

Work Orientation Differences Between Departments in BUS

Work Orientation	HQ <i>N</i> = 93	Sales <i>N</i> = 25	<i>t</i> (<i>df</i>)	Sig. (2-tailed)	Cohen's <i>d</i>
	Mean (<i>SD</i>)	Mean (<i>SD</i>)			
1. Utilitarian	3.78 (0.71)	3.86 (0.57)	-.56 (116)	.58	-0.10
2. Expressive-Status	2.82 (0.82)	2.68 (0.89)	.74 (116)	.46	0.14
3. Expressive-Passion	4.02 (0.62)	3.78 (0.69)	1.68 (116)	.10	0.31
4. Craftsmanship	3.75 (0.54)	3.58 (0.51)	1.42 (116)	.16	0.26
5. Kinship	3.07 (0.61)	3.08 (0.65)	-.07 (116)	.95	-0.01
6. Service	3.42 (0.73)	3.26 (0.73)	.93 (116)	.36	0.17

Note. Work Orientation Questionnaire adapted from *A New Measure of Work Orientations: Orienting Toward Self, Others, or Objects*, by D. A. Lepisto, S. McArdle, and M. G. Pratt, 2017, Working paper, Western Michigan University. Permission to reuse granted by the authors.

Each work orientation ranges from 1 (*Not at all like me*) to 5 (*Just like me*).

Utilitarian Orientation.

BUS respondents from sales had a slightly stronger utilitarian orientation ($M = 3.86$; $SD = 0.57$) than BUS respondents from HQ ($M = 3.78$; $SD = 0.71$). This difference was not significant [$t(116) = -.56$, $p = .58$] and represented a small or no effect size ($d = -0.10$). These results indicate that BUS salespeople and HQ employees seem to similar extents to evaluate work as a means of achieving

monetary benefits. This implies that salespeople do not inherently have a stronger utilitarian orientation than HQ employees. Consequently, these results further substantiate my prior interpretation that the stronger utilitarian orientation of FIN employees may be explained by specific aspects of the workplace in sales.

Expressive-Status Orientation.

BUS respondents from HQ had a slightly stronger expressive-status orientation ($M = 2.82$; $SD = 0.82$) than BUS respondents from sales ($M = 2.68$; $SD = 0.89$). This difference was not significant [$t(116) = .74$, $p = .46$] and represented a small or no effect size ($d = 0.14$). These results indicate that BUS salespeople and HQ employees appear to similar extents to view work as a means of achieving rewards resulting from advancements, including higher status, prestige, distinction, influence, and power. This implies that salespeople do not necessarily have stronger expressive-status orientations than HQ employees. Thus, these results further corroborate my prior interpretation that the stronger expressive-status orientation of FIN employees can be explained by specific aspects of the workplace in sales.

Expressive-Passion Orientation.

BUS respondents from HQ had a stronger expressive-passion orientation ($M = 4.02$; $SD = 0.62$) than BUS respondents from sales ($M = 3.78$; $SD = 0.69$). This difference was not significant [$t(116) = 1.68$, $p = .10$] and represented a small effect size ($d = 0.31$). These results indicate that BUS salespeople and HQ employees seem to similar extents to consider work as meaningful through the realization of values, passions, strengths, and interests. This implies that salespeople do not necessarily have a stronger expressive-passion orientation than HQ employees. Thus, these results provide further evidence for my prior interpretation that the stronger expressive-passion orientation of FIN employees may be explained by specific aspects of the workplace in sales.

Craftsmanship Orientation.

BUS respondents from HQ had a stronger craftsmanship orientation ($M = 3.75$; $SD = 0.54$) than BUS respondents from sales ($M = 3.58$; $SD = 0.65$). This difference was not significant [$t(116) = 1.42$, $p = .16$] and represented a small effect size ($d = 0.26$). These results indicate that BUS salespeople and HQ employees appear to similar extents to consider work as meaningful through the achievement of mastery. However, since the effect of the difference was small and the absolute values of the craftsmanship orientation represented the third highest of all six work orientations in the BUS HQ sample, the achievement of mastery seems to be slightly

more important for HQ employees. One explanation for the slightly stronger craftsmanship orientation of HQ employees might be a more central role of quality and attention to detail in certain HQ departments including development and production than in the sales department.

Kinship Orientation.

BUS respondents from sales had a slightly stronger kinship orientation ($M = 3.08$; $SD = 0.65$) than BUS respondents from HQ ($M = 3.07$; $SD = 0.61$). This difference was not significant [$t(116) = -.07$, $p = .95$] and represented a small or no effect size ($d = -0.01$). These results indicate that BUS salespeople and HQ employees seem to similar extents to view work as meaningful through achieving belongingness. This implies that salespeople do not necessarily have a stronger kinship orientation than HQ employees. Thus, these results further substantiate my prior interpretation that the stronger kinship orientation of FIN employees can be explained by specific aspects of the workplace in sales.

Service Orientation.

BUS respondents from HQ had a slightly stronger service orientation ($M = 3.42$; $SD = 0.73$) than BUS respondents from sales ($M = 3.26$; $SD = 0.73$). This difference was not significant [$t(116) = .93$, $p = .36$] and represented a small or no effect size ($d = 0.17$). These results indicate that BUS salespeople and HQ employees seem to similar extents to consider work as meaningful through its prosocial impact.

3.2.4. Work Orientation Differences Between Genders in FIN

I conducted independent samples *t* tests to compare six work orientations between genders in the FIN sample. I found significant differences for the utilitarian, and expressive-status orientations but no significant differences for the expressive-passion, craftsmanship, kinship, and service orientations. The results for each work orientation are presented in Table 8 and interpreted below.

Table 8
Work Orientation Differences Between Genders in FIN

Work Orientation	Men <i>N</i> = 395	Women <i>N</i> = 86	<i>t</i> (<i>df</i>)	Sig. (2-tailed)	Cohen's <i>d</i>
	Mean (<i>SD</i>)	Mean (<i>SD</i>)			
1. Utilitarian	3.97 (0.54)	3.81 (0.66)	2.12 (111.03)*	.04	0.40
2. Expressive-Status	3.47 (0.93)	3.23 (0.96)	2.15 (479)	.03	0.20
3. Expressive-Passion	4.30 (0.58)	4.26 (0.66)	.56 (115.70)*	.58	0.10
4. Craftsmanship	3.80 (0.64)	3.68 (0.71)	1.49 (479)	.14	0.14
5. Kinship	3.34 (0.79)	3.31 (0.77)	.33 (479)	.74	0.03
6. Service	3.28 (0.81)	3.46 (0.82)	-1.89 (479)	.06	-0.17

Note. Work Orientation Questionnaire adapted from *A New Measure of Work Orientations: Orienting Toward Self, Others, or Objects*, by D. A. Lepisto, S. McArdle, and M. G. Pratt, 2017, Working paper, Western Michigan University. Permission to reuse granted by the authors.

*Welsh's *t* test.

Each work orientation ranges from 1 (*Not at all like me*) to 5 (*Just like me*).

Utilitarian Orientation.

In the FIN sample, men had a stronger utilitarian orientation ($M = 3.97$; $SD = 0.54$) than women ($M = 3.81$; $SD = 0.66$). This difference was significant [$t(111.03) = 2.12$, $p = .04$] and represented a small effect size ($d = 0.40$). These results imply that men in FIN seem more often to evaluate work as a means of achieving monetary benefits than women in FIN. In particular, the results indicate that men's stronger utilitarian orientation is primarily reflected in a stronger focus on working to provide for the family. One explanation for this stronger focus could be that men in FIN may still more often be the primary earner in their families and thus have a greater necessity to earn an income. Nevertheless, since the effect of this difference was small and the absolute values of the utilitarian orientation were the second highest of all six work orientations in each group, the achievement of monetary benefits through work appears to be important for both men and women in FIN.

Expressive-Status Orientation.

In the FIN sample, men had a stronger expressive-status orientation ($M = 3.47$; $SD = 0.93$) than women ($M = 3.23$; $SD = 0.96$). This difference was significant [$t(479) = 2.15$, $p = .03$] and represented a small effect size ($d = 0.20$). These results imply that men in FIN appear more often to regard work as a means of achieving rewards resulting from advancements, including higher status, prestige, distinction, influence, and power than women in FIN. In particular, the results suggest that men in FIN have a stronger desire for attaining advancement and competing against others. One explanation for this stronger desire may be that men have an inherently higher appreciation of gaining influence and power and of competitions than women. In addition, the absolute values of the expressive-status orientation were the lowest of all six work orientations for women in the FIN sample and thus emphasizes the lower importance of the achievement of advancement-related rewards for women.

Expressive-Passion Orientation.

In the FIN sample, men had a slightly stronger expressive-passion orientation ($M = 4.30$; $SD = 0.58$) than women ($M = 4.26$; $SD = 0.66$). This difference was not significant [$t(115.70) = .56$, $p = .58$] and represented a small or no effect size ($d = 0.10$). These results imply that men and women in FIN seem to similar extents to consider work as meaningful through the realization of values, passions, strengths, and interests. Moreover, since the absolute values of the expressive-passion orientation represented the highest of all six work orientations in each group, self-realization appears to be important for both men and women in FIN.

Craftsmanship Orientation.

In the FIN sample, men had a slightly stronger craftsmanship orientation ($M = 3.80$; $SD = 0.64$) than women ($M = 3.68$; $SD = 0.71$). This difference was not significant [$t(479) = 1.49$, $p = .14$] and represented a small or no effect size ($d = 0.14$). These results imply that men and women seem to similar extents to evaluate work as meaningful through the achievement of mastery. In addition, since the absolute values of the craftsmanship orientation were the third highest in each group, both men and women in FIN seem to place a high priority on the achievement of mastery.

Kinship Orientation.

In the FIN sample, men had a slightly stronger kinship orientation ($M = 3.34$; $SD = 0.79$) than women ($M = 3.31$; $SD = 0.77$). This difference was not significant [$t(479) = .33$, $p = .74$] and represented a small or no effect size ($d = 0.03$). These results imply that men and women appear to similar extents to regard work as meaningful through the achievement of belongingness.

Service Orientation.

In the FIN sample, women had a stronger service orientation ($M = 3.46$; $SD = 0.82$) than men ($M = 3.28$; $SD = 0.81$). This difference was not significant [$t(479) = -1.89$, $p = .06$] and represented a small or no effect size ($d = -0.17$). These results imply that men and women seem to similar extents to view work as meaningful through its prosocial impact. Nevertheless, the results show that women in FIN have a stronger inclination toward working to make a difference. One explanation for this stronger inclination could be a stronger innate prosocial interest among women.

3.2.5. Work Orientation Differences Between Genders in BUS

I conducted independent samples *t* tests to compare six work orientations between genders in the BUS sample. I found no significant differences. The results for each work orientation are presented in Table 9 and interpreted below.

Table 9
Work Orientation Differences Between Genders in BUS

Work Orientation	Men <i>N</i> = 99	Women <i>N</i> = 19	<i>t</i> (<i>df</i>)	Sig. (2-tailed)	Cohen's <i>d</i>
	Mean (<i>SD</i>)	Mean (<i>SD</i>)			
1. Utilitarian	3.83 (0.67)	3.60 (0.75)	1.38 (116)	.17	0.26
2. Expressive-Status	2.83 (0.83)	2.57 (0.81)	1.27 (116)	.21	0.24
3. Expressive-Passion	3.94 (0.66)	4.13 (0.52)	-1.19 (116)	.24	-0.22
4. Craftsmanship	3.71 (0.57)	3.69 (0.34)	.14 (116)	.89	0.03
5. Kinship	3.04 (0.62)	3.25 (0.54)	-1.40 (116)	.16	-0.26
6. Service	3.36 (0.75)	3.54 (0.64)	-.99 (116)	.33	-0.18

Note. Work Orientation Questionnaire adapted from *A New Measure of Work Orientations: Orienting Toward Self, Others, or Objects*, by D. A. Lepisto, S. McArdle, and M. G. Pratt, 2017, Working paper, Western Michigan University. Permission to reuse granted by the authors.

Each work orientation ranges from 1 (*Not at all like me*) to 5 (*Just like me*).

Utilitarian Orientation.

In the BUS sample, men had a stronger utilitarian orientation ($M = 3.83$; $SD = 0.67$) than women ($M = 3.60$; $SD = 0.75$). This difference was not significant [$t(116) = 1.38$, $p = .17$] and represented a small effect size ($d = 0.26$). These results imply that men and women in BUS seem to similar extents to evaluate work as a means of achieving monetary benefits. However, since this difference indicated a small

effect and the absolute values of the utilitarian orientation were the second highest of all six work orientations for men in the BUS sample, the achievement of monetary benefits through work appears to be slightly more important for men in BUS.

Expressive-Status Orientation.

In the BUS sample, men had a stronger expressive-status orientation ($M = 2.83$; $SD = 0.83$) than women ($M = 2.57$; $SD = 0.81$). This difference was not significant [$t(116) = 1.27$, $p = .21$] and represented a small effect size ($d = 0.24$). These results imply that men and women in BUS appear to similar extents to view work as a means of achieving rewards resulting from advancements, including higher status, prestige, distinction, influence, and power. However, since this difference revealed a small effect and the absolute values of the expressive-status orientation were the lowest of all six work orientations for women in the BUS sample, women in BUS may place a lower priority on advancement-related rewards.

Expressive-Passion Orientation.

In the BUS sample, women had a stronger expressive-passion orientation ($M = 4.13$; $SD = 0.52$) than men ($M = 3.94$; $SD = 0.66$). This difference was not significant [$t(116) = -1.19$, $p = .24$] and represented a small effect size ($d = -0.22$). These results imply that men and women in BUS seem to similar extents to regard work as meaningful through the realization of values, passions, strengths, and interests. Moreover, since the absolute values of the expressive-passion orientation represented the highest of all six work orientations in each group, self-realization seems to be of importance for both men and women in BUS. Nevertheless, as the difference indicated a small effect, self-realization might also be slightly more important for women in BUS.

Craftsmanship Orientation.

In the BUS sample, men had a slightly stronger craftsmanship orientation ($M = 3.71$; $SD = 0.57$) than women ($M = 3.69$; $SD = 0.34$). This difference was not significant [$t(116) = .14$, $p = .89$] and represented a small or no effect size ($d = 0.03$). These results imply that men and women in BUS seem to similar extents to evaluate work as meaningful through the achievement of mastery. In addition, since the absolute values of the craftsmanship orientation were the third highest for men in the BUS sample and the second highest for women in the BUS sample, both men and women in BUS seem to appreciate the pursuit of mastery.

Kinship Orientation.

In the BUS sample, women had a stronger kinship orientation ($M = 3.25$; $SD = 0.54$) than men ($M = 3.04$; $SD = 0.62$). This difference was not significant [$t(116) = -1.40$, $p = .16$] and represented a small effect size ($d = -0.26$). These results imply that men and women appear to similar extents to consider work as meaningful through achieving belongingness. However, since the difference indicated a small effect, belongingness could be slightly more important for women in BUS.

Service Orientation.

In the BUS sample, women had a stronger service orientation ($M = 3.54$; $SD = 0.64$) than men ($M = 3.36$; $SD = 0.75$). This difference was not significant [$t(116) = -.99$, $p = .33$] and represented a small or no effect size ($d = -0.18$). These results imply that men and women in BUS seem to similar extents to regard work as meaningful through its prosocial impact. Nevertheless, since the absolute values for the service orientation were noticeably higher for women in the BUS sample, women in BUS might place a higher priority on having a prosocial impact through work.

3.2.6. Work Orientation Differences Between Generations in FIN

I conducted one-way analyses of variance (ANOVAs) to compare six work orientations between generations in FIN. I found significant differences for the utilitarian, expressive-status, expressive-passion, and kinship orientations but no significant differences for the craftsmanship and service orientations. The results for each work orientation are presented in Table 10 and interpreted below.

Table 10

Work Orientation Differences Between Generations in FIN

Work Orientation	Baby Boomers (1944-1963) N = 170	Gen X (1964-1983) N = 224	Gen Y (1984-1993) N = 62	Gen Z (1994-2000) N = 25	F (df)	Sig.	η^2
	Mean (SD)	Mean (SD)	Mean (SD)	Mean (SD)			
1. Utilitarian	3.88 (0.60)	3.94 (0.56)	4.14 (0.53)	3.95 (0.43)	3.24 (3.48)	.02	.02
2. Expressive-Status	3.33 (0.99)	3.39 (0.90)	3.56 (0.93)	4.10 (0.65)	5.49 (3.48)	.00	.03
3. Expressive-Passion	4.25 (0.63)	4.27 (0.56)	4.36 (0.62)	4.62 (0.36)	3.23 (3.48)	.02	.02
4. Craftsmanship	3.86 (0.62)	3.71 (0.65)	3.75 (0.73)	3.90 (0.59)	2.05 (3.48)	.11	.01
5. Kinship	3.40 (0.70)	3.16 (0.80)	3.54 (0.83)	3.91 (0.61)	10.60 (3.48)	.00	.06
6. Service	3.38 (0.82)	3.25 (0.83)	3.26 (0.75)	3.51 (0.70)	1.41 (3.48)	.24	.01

Note. Work Orientation Questionnaire adapted from *A New Measure of Work Orientations: Orienting Toward Self, Others, or Objects*, by D. A. Lepisto, S. McArdle, and M. G. Pratt, 2017, Working paper, Western Michigan University. Permission to reuse granted by the authors.

Each work orientation ranges from 1 (*Not at all like me*) to 5 (*Just like me*).

Utilitarian Orientation.

There was a significant difference for the utilitarian orientation between generations in FIN [$F(3.48) = 3.24, p = .02$]. This difference represented a small effect size ($\eta^2 = .02$). Post hoc comparisons using *Hochberg's GT2* test indicated that Generation Y ($M = 4.14$; $SD = 0.53$) had a significantly stronger utilitarian orientation than the Baby Boomers ($M = 3.88$; $SD = 0.60$; $p = .02$). These results

indicate that Generation Y seems more often to evaluate work as a means of achieving monetary benefits than the Baby Boomers. The stronger utilitarian orientation of Generation Y may be explained by a greater financial uncertainty among these employees due to a shorter tenure. Particularly in FIN sales, a shorter tenure may cause financial uncertainty due to the commission-based compensation in network marketing organizations and the lack of a large sales network.

Expressive-Status Orientation.

There was a significant difference for the expressive-status orientation between generations in FIN [$F(3.48) = 5.49, p = .00$]. This difference represented a small effect size ($\eta^2 = .03$). Post hoc comparisons using Games-Howell's test indicated that Generation Z ($M = 4.10; SD = 0.65$) had a significantly stronger expressive-status orientation than Generation Y ($M = 3.56; SD = 0.93; p = .02$), Generation X ($M = 3.39; SD = 0.90; p = .00$), or the Baby Boomers ($M = 3.33; SD = 0.99; p = .00$). These results indicate that Generation Z appears more often to view work as a means of achieving advancement-related rewards than Generation Y, Generation X, or the Baby Boomers. One explanation for the stronger expressive-status orientation of Generation Z may be that these employees are still on relatively low career levels and thus might place a higher priority on advancement than employees of older generations.

Expressive-Passion Orientation.

There was a significant difference for the expressive-passion orientation between generations in FIN [$F(3.48) = 3.23, p = .02$]. This difference represented a small effect size ($\eta^2 = .02$). Post hoc comparisons using Games-Howell's test indicated that Generation Z ($M = 4.62; SD = 0.36$) had a significantly stronger expressive-passion orientation than Generation X ($M = 4.27; SD = 0.56; p = .01$), or the Baby Boomers ($M = 4.25; SD = 0.63; p = .01$). These results indicate that Generation Z seems more often to regard work as meaningful through achieving self-realization than Generation X or the Baby Boomers. The stronger expressive-passion orientation could reveal that Generation Z has a stronger innate desire for self-realization than older generations.

Craftsmanship Orientation.

There was no significant difference for the craftsmanship orientation between generations in FIN [$F(3.48) = 2.05, p = .11$]. This difference represented a small-effect size ($\eta^2 = .01$). These results indicate that all four generations appear to similar extents to evaluate work as meaningful through the achievement of mastery.

Kinship Orientation.

There was a significant difference for the kinship orientation between generations in FIN [$F(3.48) = 10.60, p = .00$]. This difference represented a medium effect size ($\eta^2 = .06$). Post hoc comparisons using *Games-Howell's* test indicated that Generation Z ($M = 3.91; SD = 0.61$) had a significantly stronger orientation than Generation X ($M = 3.16; SD = 0.80; p = .00$), or the Baby Boomers ($M = 3.40; SD = 0.70; p = .00$). These results indicate that Generation Z seems more often to consider work as meaningful through achieving belongingness than Generation X, or the Baby Boomers. This stronger kinship orientation could imply that Generation Z is more inclined toward developing close working relationships. One explanation for this inclination may be that Generation Z places a higher priority on peer support because these employees have less professional experience than employees of older generations. Particularly in FIN sales, peer support may be important because tasks remain largely unchanged over time and across career levels.

Furthermore, post hoc comparisons using *Games-Howell's* test implied that Generation Y ($M = 3.54; SD = 0.83$) had a significantly stronger kinship orientation than Generation X ($M = 3.16; SD = 0.80; p = .01$). These results indicate that Generation Y appears more often to evaluate work as meaningful through achieving belongingness than Generation X.

Lastly, post hoc comparisons using *Games-Howell's* test revealed that the Baby Boomers ($M = 3.40; SD = 0.70$) had a significantly stronger kinship orientation than Generation X ($M = 3.16; SD = 0.80; p = .01$). These results indicate that the Baby Boomers seem more often to view work as meaningful through achieving belongingness than Generation X.

Service Orientation.

There was no significant difference for the service orientation between generations in FIN [$F(3.48) = 1.41, p = .24$]. This difference represented a small effect size ($\eta^2 = .01$). These results indicate that all four generations seem to similar extents to evaluate work as meaningful through its prosocial impact.

3.2.7. Work Orientation Differences Between Generations in BUS

I conducted one-way analyses of variance (ANOVAs) to compare six work orientations between generations in BUS. I found no significant differences. The results for each work orientation are presented in Table 11 and interpreted below.

Table 11

Work Orientation Differences Between Generations in BUS

Work Orientation	Baby Boomers (1944-1963) N = 24	Gen X (1964-1983) N = 87	Gen Y (1984-1993) N = 7	Gen Z (1994-2000) N = 0	F (df)	Sig.	η^2
	Mean (SD)	Mean (SD)	Mean (SD)	Mean (SD)			
1. Utilitarian	3.86 (0.67)	3.78 (0.70)	3.74 (0.61)	-	.13 (2.12)	.88	.00
2. Expressive-Status	2.88 (0.90)	2.76 (0.83)	2.89 (0.69)	-	.23 (2.12)	.80	.00
3. Expressive-Passion	3.92 (0.65)	3.96 (0.65)	4.23 (0.47)	-	.66 (2.12)	.52	.01
4. Craftsmanship	3.78 (0.44)	3.70 (0.56)	3.63 (0.55)	-	.33 (2.12)	.72	.01
5. Kinship	3.08 (0.54)	3.03 (0.63)	3.51 (0.43)	-	2.02 (2.12)	.14	.03
6. Service	3.43 (0.63)	3.37 (0.77)	3.34 (0.71)	-	.07 (2.12)	.93	.00

Note. Work Orientation Questionnaire adapted from *A New Measure of Work Orientations: Orienting Toward Self, Others, or Objects*, by D. A. Lepisto, S. McArdle, and M. G. Pratt, 2017, Working paper, Western Michigan University. Permission to reuse granted by the authors.

Each work orientation ranges from 1 (*Not at all like me*) to 5 (*Just like me*).

Utilitarian Orientation.

There was no significant difference for the utilitarian orientation between generations in BUS [$F(2.12) = .13$, $p = .88$]. This difference represented a no or a small effect size ($\eta^2 = .00$). These results indicate that all four generations seem to similar extents to regard work as a means of gaining monetary benefits.

Expressive-Status Orientation.

There was no significant difference for the expressive-status orientation between generations in BUS [$F(2,12) = .23, p = .80$]. This difference represented a no or a small effect size ($\eta^2 = .00$). These results indicate that all four generations appear to similar extents to view work as a means of achieving advancement-related rewards, including higher status, prestige, distinction, influence, and power.

Expressive-Passion Orientation.

There was no significant difference for the expressive-passion orientation between generations in BUS [$F(2,12) = .66, p = .52$]. This difference represented a small effect size ($\eta^2 = .01$). These results indicate that all four generations seem to similar extents to consider work as meaningful through achieving self-realization.

Craftsmanship Orientation.

There was no significant difference for the craftsmanship orientation between generations in BUS [$F(2,12) = .33, p = .72$]. This difference represented a small-effect size ($\eta^2 = .01$). These results indicate that all four generations appear to similar extents to evaluate work as meaningful through the achievement of mastery.

Kinship Orientation.

There was no significant difference for the kinship orientation between generations in BUS [$F(2,12) = 2.02, p = .14$]. This difference represented a small effect size ($\eta^2 = .03$). These results indicate that all four generations seem to similar extents to regard work as meaningful through attaining belongingness.

Service Orientation.

There was no significant difference for the service orientation between generations in BUS [$F(2,12) = .07, p = .93$]. This difference represented a no or a small effect size ($\eta^2 = .00$). These results indicate that all four generations seem to similar extents to consider work as meaningful through its prosocial impact.

3.3. Summary of Results

This study pursued the first and second objectives of my dissertation by measuring the work orientations of 599 individuals with Lepisto et al.'s (2017) work orientation questionnaire. I achieved the first objective by validating the relevance of four calling-related work orientations. I met the second objective by identifying and interpreting individual differences in these orientations between organizations, departments, genders, and generations. The results for the first and second research objectives are presented in Table 12 and summarized below.

Table 12

Quantitative Results of Individual Work Orientations

Work Orientation (Meaning of Work)	Results for the First Research Objective	Results for the Second Research Objective
Utilitarian (Monetary Rewards)	2nd Highest Relevance - Risk of Reducing Relevance of Calling-Related Orientations	- FIN > BUS - FIN: Sales > HQ - Men > Women - FIN: Gen Y > BB
Expressive-Status (Advancement-Related Rewards)	Considerable Relevance in FIN, low Relevance in BUS	- FIN > BUS - FIN: Sales > HQ - Men > Women - FIN: Gen Z > Gen X and BB
Expressive-Passion (Self-Realization)	Highest Relevance	- FIN > BUS - FIN: Sales > HQ - FIN: Gen Z > Gen X and BB
Craftsmanship (Mastery)	3rd Highest Relevance	No Significant Differences
Kinship (Belongingness)	Considerable Relevance, but Overlooked and Unrealized	- FIN > BUS - FIN: Gen Z > Gen X and BB
Service (Prosocial Impact)	Considerable Relevance, but Overlooked and Unrealized	Women > Men

Note. Although the first and second objectives focused on calling-related work orientations, I also integrated the utilitarian and expressive-status orientations to assess the ways in which respondents perceive work as a means to extrinsic ends in contrast to a meaningful end in itself.

Work Orientation Questionnaire adapted from *A New Measure of Work Orientations: Orienting Toward Self, Others, or Objects*, by D. A. Lepisto, S. McArdle, and M. G. Pratt, 2017, Working paper, Western Michigan University. Permission to reuse granted by the authors.

Relevance of Calling-Related Work Orientations.

The quantitative analysis in this study validated the relevance of all six work orientations encompassed in Lepisto et al.'s (2017) construct by generating comprehensible results that correspond with the practical reality of both organizations. In particular, considerable absolute values for all four calling-related orientations emphasized the relevance of these orientations, indicating meaningful work emerges through self-, other-, and external-oriented meaning mechanisms.

Although all four calling-related work orientations seem to be relevant, the expressive-passion orientation indicated the highest absolute values among all groups, implying that self-realization is of particular relevance for the emergence of meaningful work. The craftsmanship orientation indicated the third highest absolute values among all groups, suggesting that mastery is also of high relevance for the emergence of meaningful work. Relatively lower absolute values for the kinship and service orientations may show that belongingness and prosocial impact represent less apparent types of meaningful work that are largely neglected in the workplace. Due to this neglect, many employees may never have experienced meaningful work through belongingness or a prosocial impact in their work and thus do not place a stronger emphasis on it.

Moreover, the utilitarian orientation exhibited the second highest absolute values among all groups, implying that monetary rewards are of high relevance in the workplace. This may imply that managers still primarily rely on monetary incentives to stimulate the workforce. A strong utilitarian orientation may be one explanation for the relatively lower relevance of the kinship and service orientations because an increased focus on the monetary outcomes of work might decrease the appreciation of its intrinsic meaning.

Individual Differences in Calling-Related Work Orientations Between Organizations, Departments, Genders, and Generations.

Significant work orientation differences between organizations suggest that FIN employees have stronger utilitarian, expressive-status, expressive-passion, and kinship orientations than BUS employees.

The stronger utilitarian orientation indicates that FIN employees more often consider work to be a means of achieving monetary benefits than BUS employees. In particular, the results suggest that FIN employees have a stronger urge to realize financial security, indicating greater financial uncertainty. One explanation for this greater financial uncertainty may be the commission-based compensation in FIN sales inherent in network marketing organizations, in which salespeople do not receive a fixed salary but rely completely on their sales commissions.

The stronger expressive-status orientation implies that FIN employees more often evaluate work as a means of achieving advancement-related rewards, including higher status, prestige, distinction, influence, and power than BUS employees. The results show that this stronger expressive-status orientation is primarily reflected in FIN employees' higher aspiration for advancement. One explanation for this higher aspiration might be a stronger encouragement of advancement in FIN sales due to the increased interest of FIN managers in promoting salespeople because promotions in network marketing organizations are directly related to salespeople's financial performance. In addition, FIN managers can offer more advancement opportunities than BUS managers, because higher career levels are usually not limited in network marketing organizations as they are in traditional organizations due to the centralization of power at the top of the hierarchy. Thus, there might also be less competition for higher career levels in FIN sales, so striving for advancement may be perceived as socially desirable behavior more than in BUS, where being promoted usually implies having to outlive others.

The stronger expressive-passion orientation suggests that FIN employees more often view work as meaningful through achieving self-realization. In particular, the results indicate that FIN employees have a stronger desire for self-determination. This stronger desire may be explained by greater opportunities to experience self-determination in the workplace in FIN sales than in BUS. Salespeople in network marketing organizations are usually employed as independent contractors without having to comply with any instructions from superiors, fixed working hours, or performance targets. In contrast, BUS employees are employees in a more traditional sense and are focused on following instructions from their supervisors and obeying rigid rules and processes. Thus, BUS employees might be less able to experience self-determination in the workplace and place a lower emphasis on realizing it.

The stronger kinship orientation implies that FIN employees more often consider work as meaningful through achieving belongingness. The stronger kinship orientation is primarily reflected in FIN employees' higher appreciation of close, family-like bonds in the workplace. One explanation for this higher appreciation may be that FIN salespeople have more experience of feeling part of a family-like work community than BUS employees. Network marketing organizations often place a higher priority on developing a family-like work community by highlighting the importance of strong togetherness and common identification and organizing regular events. In addition, FIN salespeople usually start operating in their own private networks, integrating family members and friends in their work, so working relationships are typically more intimate than in more traditional organizations.

Significant work orientation differences between FIN departments indicate that FIN salespeople have stronger utilitarian, expressive-status, and expressive-

passion orientations than HQ employees. No significant work orientation differences between BUS departments suggest no notable variances between the work orientations of BUS salespeople and HQ employees. These results underscore my prior interpretations that the work orientation differences between FIN and BUS may be primarily explained by specific aspects inherent in network marketing organizations. Only the similarly strong kinship orientation between FIN salespeople and HQ employees does not directly substantiate my prior interpretation that the stronger kinship orientation of FIN employees can be explained by the family-like community in FIN sales. However, one explanation for this finding could be that the FIN HQ respondents were primarily from higher management levels and thus may also feel part of the family-like sales community because they likely are in more regular contact with salespeople than FIN HQ employees at lower hierarchy levels.

Significant work orientation differences between genders in FIN suggest that men have stronger utilitarian and expressive-status orientations whereas women have a stronger service orientation. In BUS, the results indicate that men have slightly stronger utilitarian and expressive-status orientations, whereas women have slightly stronger expressive-passion, kinship, and service orientations.

Taken together, the results of both samples imply that men have a stronger utilitarian orientation than women, indicating that men are more focused on the monetary outcomes of work. In particular, the results reveal that men's stronger utilitarian orientation primarily emerged from a stronger desire to realize financial security. One explanation for this stronger desire may be that men are still more often the primary earner in their families and thus feel a greater obligation to earn an income. Furthermore, the results of both samples suggest that men have a stronger expressive-status orientation than women, implying that men more often regard work as a means of achieving advancement-related rewards including higher status, prestige, distinction, influence, and power than women. The results imply that men place a particular value on working to achieve advancement and compete against others. This emphasis may be explained by a higher inherent appreciation for the attainment of influence and power and the pursuit of competition among men. Lastly, the results of both samples indicate that women have a stronger service orientation than men, implying that women more often evaluate work as meaningful through its prosocial impact. The results suggest that women place a higher priority on making a difference through work. One explanation for this higher priority may be a stronger innate prosocial interest among women.

Significant work orientation differences between generations in FIN suggest that Generation Y has a stronger utilitarian orientation than the Baby Boomers and that Generation Z has stronger expressive-status, expressive-passion, and kinship orientations than either Generation X or the Baby Boomers. I found no significant

work orientation differences in BUS, presumably because the number of BUS respondents in each generation was comparatively low.

The stronger utilitarian orientation indicates that in FIN, Generation Y more often regards work as a means of achieving monetary benefits than the Baby Boomers. One explanation for this stronger utilitarian orientation may be a greater financial uncertainty among Generation Y due to their shorter tenures. Particularly in FIN sales, a shorter tenure may imply greater financial uncertainty due to the commission-based compensation and the lack of a large sales network.

The stronger expressive-status orientation suggests that in FIN, Generation Z more often evaluates work as a means of achieving advancement-related rewards including higher status, prestige, distinction, influence, and power than either Generation X or the Baby Boomers. One explanation for this stronger expressive-status orientation may be that Generation Z is still at lower career levels and thus might be particularly focused on achieving advancement.

The stronger expressive-passion orientation indicates that in FIN, Generation Z more often views work as meaningful through achieving self-realization than either Generation X or the Baby Boomers. This stronger expressive-passion orientation may be explained by a stronger innate desire for self-realization in Generation Z.

The stronger kinship orientation implies that Generation Z more often regards work as meaningful through attaining belongingness than either Generation X or the Baby Boomers. One explanation for this stronger kinship orientation may be a higher appreciation for peer support among Generation Z employees because they have less professional experience than employees of older generations. Especially in FIN sales, peer support may be considered as particularly valuable because in network marketing organizations tasks remain largely unchanged over time and across different career levels. As a result of their high appreciation of peer support, Generation Z might be more inclined to develop close working relationships.

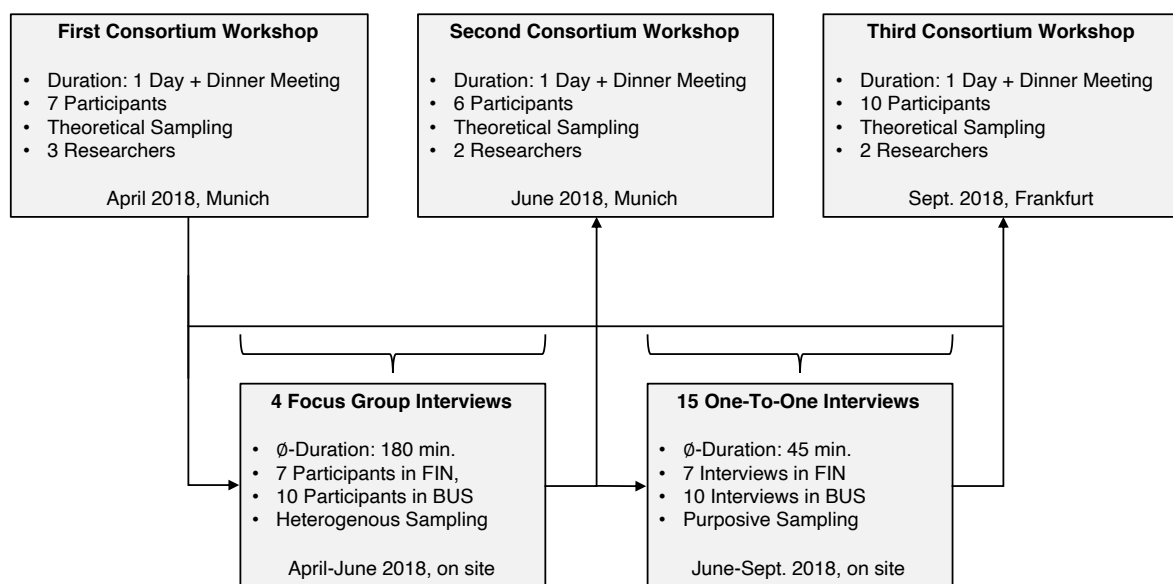
4. Qualitative Study of Work Orientation Practices

4.1. Study Purpose and Design

This study addresses the third objective of my dissertation. The third objective is to explore practices that cultivate meaningful work through four calling-related work orientations. I pursued this objective by analyzing the impact of specific aspects of the workplace on the emergence of meaningful work by conducting thematic analysis of over 1,000 pages of transcribed, qualitative data collected from consortium workshops, focus group interviews, and one-to-one interviews. The qualitative data collection process is illustrated in Figure 5 and described below.

Figure 5

Qualitative Data Collection Process



I initiated an interdisciplinary research consortium to reflect on my findings from multiple perspectives and integrate impulses from meaningful work experts from academia and practice. The consortium consisted of senior-level managers from each research context and meaningful work experts, including scholars from social psychology and organizational research and practitioners from the nonprofit, sports, construction, consulting, chemical, retail, and startup industries. This interdisciplinarity was particularly valuable due to the scarcity of literature on practices that cultivate meaningful work.

As Figure 5 shows, the qualitative data collection process was anchored on three workshops with the research consortium. Each of these workshops served a different purpose. The first workshop developed a common understanding of the concept of meaningful work and the objective of this qualitative study. In addition, the first workshop informed the focus group interviews by identifying aspects of the

workplace that impact the emergence of meaningful work. The second workshop discussed the findings of the focus group interviews and proposed practices that facilitate meaningful work. These findings informed the subsequent one-to-one interviews. The third workshop integrated and scrutinized findings from all data collection formats to develop practices that cultivate meaningful work.

The three consortium workshops comprised seven, six, and ten participants, respectively. The number of participants varied for each workshop because I applied theoretical sampling to select respondents based on their ability to provide insights for the themes emerging throughout the research process (Saunders et al., 2019). Each workshop lasted 1 day and included a dinner meeting the evening before to become familiar with the group and the topic and leave the operative tasks of the daily routine behind. To further draw participants from their daily routine and promote creative thinking, each workshop took place in an inspiring location in Munich or Frankfurt. Lastly, each workshop was conducted by at least two researchers to be able to both facilitate a fruitful discussion and collect findings.

Based on the insights of the first consortium workshop, I conducted two focus group interviews in each organization. The purpose of these focus group interviews was to identify a broad range of aspects that impact the emergence of meaningful work. In addition, the focus group interviews informed the design of the subsequent one-to-one interviews by identifying topics for closer analysis and the selection of suitable candidates. To identify a broad range of aspects that impact the emergence of meaningful work, I integrated diverse perspectives through heterogeneous sampling and thus ensured variation in participants' departments, hierarchy levels, genders and age groups (Saunders et al., 2019). In total, the focus groups comprised seven participants in FIN and ten in BUS and lasted 3 hours on average.

Building on the findings of the first two consortium workshops and four focus group interviews, I conducted seven semi-structured, one-to-one interviews in FIN and eight in BUS. The purpose of these interviews was to substantiate and extend the understanding of specific aspects of the workplace that impact meaningful work to further develop practices that cultivate meaningful work. Thus, the one-to-one interviews served both to provide deeper insight into predetermined themes and to generate completely new themes. To ensure that participants had the ability to either expand understanding of predetermined themes or propose new ones, I employed purposive sampling to select suitable candidates. Consequently, some participants were already part of the previous focus group interviews whereas others were new to the research process. In total, I carried out 15 one-to-one interviews. The average duration of these interviews was 45 minutes.

To promote an open and in-depth discourse in all these formats of data collection, I conducted each workshop and interview face-to-face, guaranteed confidentiality, and encouraged participants to share individual perceptions and

personal experiences. In addition, to include participants' reactions and informal conversations in my analysis, I summarized my observations at the end of each workshop and interview. Lastly, each workshop and interview was audio recorded and transcribed verbatim by a professional transcription office.

Next, I analyzed the transcribed data collected at consortium workshops, focus group interviews, and one-to-one interviews by conducting thematic analysis. To ensure a systematic approach and accurate and transparent analysis, I used computer-assisted data analysis software called ATLAS.ti. I commenced the analysis process by reading carefully through the transcribed data to become familiar with it. Subsequently, I coded the data using in vivo codes to capture the actual words used by the participants. I then identified patterns in the data and organized codes with similar meanings into categories. In sum, the thematic analysis produced over 1,700 in vivo codes, which I classified into nine categories. The nine categories represent practices that facilitate meaningful work through four calling-related work orientations. Each category developed from the identification of specific aspects in each research context that impact the emergence of meaningful work. Chapter 4.2 explains the development of each category by using quotations to delineate the aspects identified and interpret the findings from both emic and etic perspectives. Chapter 4.3 then summarizes these findings and evaluates whether the underlying research objective has been achieved.

4.2. Study Findings

4.2.1. Employee-Oriented Leadership

The findings imply that employee-oriented leadership can foster meaningful work through an expressive-passion orientation. I explain the emergence of this practice here by describing and interpreting the findings about the identified aspect. Table 13 summarizes the findings.

Table 13

Employee-Oriented Leadership

Practice	Aspect	Related Work Orientation
Employee-Oriented Leadership	Lack of Commitment to Employees' Self-Realization in BUS and FIN	Expressive-Passion Orientation (Authenticity)

Lack of Commitment to Employees' Self-Realization in BUS and FIN.

A common view among participants was that BUS managers are primarily concerned with functions rather than individuals. An interviewee pointed out that "the focus is not on individuals but rather on functions" (D-06:42; BUS). In particular, BUS managers seem to assign employees to certain jobs mainly to fill vacant positions but without considering individual capabilities or passions. One respondent revealed that "we have a functional orientation. People are just being assigned to specific jobs. What they can do, what more they could do and what drives them ... we don't really know" (D-06:42; BUS). Similarly, another interviewee admitted that "I don't even know what my employees need so that I can assign them with more meaningful tasks" (D-01:52; BUS). As a result, many BUS employees work in randomly assigned positions. As an interviewee stated, "there are many who just have been pushed in somehow" (D-16:52; BUS).

Despite the assignment to random positions, many BUS employees appear to stay in the same function for their entire careers. As one respondent pointed out, "we all start working here at a random position ... and then there are many careers within the same function" (D-16:48; BUS). Another interviewee shared a similar perception: "'Squatters': I have that word for people who spend 25 years at the same place. But I'm not sure whether that's the right place" (D-16:48; BUS). Several participants characterized employees' adhering to the same function regardless of the personal fit as a typical behavior within BUS. An interviewee stated that "the organization has often put such problems aside in the past ... the people who were there were there. Nobody was interested in whether they did things with creativity and engagement" (D-18:07; BUS).

Due to BUS managers' functional orientation and their consequent neglect of the individual, employees' capabilities and interests appear to remain largely unexplored. As one respondent pointed out, "individual strengths and interests are unknown ... and I'm not blaming the structure for that, but the managers" (D-01:22; BUS). In addition, BUS employees may not be familiar with reflecting about their own interests in the workplace. One respondent claimed that "because we've raised them in such a way, employees can't handle being asked what they really want ... they have to learn that again" (D-01:34; BUS). Another interviewee made a similar observation: "For someone to really reflect and say: ... this is what I want to do ... that's something I rarely experience" (D-01:31; BUS). BUS employees' lacking awareness of their personal interests seems to cause dissatisfaction. As an interviewee noticed, "I experience a general dissatisfaction: 'Well somehow everything is stupid' ... because people don't know what they want" (D-01:32; BUS).

Furthermore, nearly all participants shared the opinion that neglect of the individual left many potentialities and competences unrealized. As one respondent emphasized, "that makes me crazy when I see how much this company actually could do and how little is used out of this potential" (D-20:01; BUS). Another interviewee underscored this point: "Many people sit at home and know all about future topics, but we just don't know it" (D-01:59; BUS).

Because self-realization may be hampered in the BUS workplace, employees often seem to rather focus on realizing their capabilities and interests in their private lives. As one interviewee suggested, "it doesn't have to be the job that fulfils them, because they might look for fulfillment in their private lives and from 8 a.m. to 3 p.m. they do their work and that's it" (D-16:48; BUS). Another respondent corroborated this view: "many, I think ... have at some point no longer found fulfillment in producing cars, but in their club at home" (D-01:13; BUS). Consequently, some participants assessed that the organization has to deal with performance deficits. An interviewee observed that "we have a relatively large number of employees who don't perform or just fulfill their duties" (D-15:33; BUS).

These shortcomings led almost all participants to agree that BUS managers need to develop a stronger commitment to employees' self-realization. As an interviewee indicated, "you have to feel responsible, not only as manager, but you have to feel responsible for the people" (D-22:20; BUS). The statement of another respondent substantiates that claim: "I think the topic of the personal 'why', that's what a leader must have in mind" (D-17:36; BUS). In particular, a common view among participants was that BUS managers can have an important influence on employees' meaningfulness through enabling self-realization. As one respondent argued, "I have to realize the needs of my employees ... I think I have 70 or 80 percent in my hands ... for them to find meaning in their work" (D-05:101; BUS). Similarly, another respondent suggested that "I have to know the individual

capabilities in order to be able to help realize them” (D-01:22; BUS). To enable employees’ self-realization, one participant explained that managers must ask questions that look beyond employees’ current occupation, such as “what is your heart beating for? Not only in your current job, but in general, what do you want to do?” (D-16:13; BUS). In addition, another respondent noticed that managers must build a personal connection to their employees: “I always try to build up a personal connection so that I can see how they tick, for what they strive for” (D-16:24; BUS).

Several participants asserted that enabling self-realization leads to several positive outcomes including intrinsic motivation and performance enhancement. One respondent described it thus: “Then it’s the intrinsic motivation that suddenly activates the one you actually considered as useless” (D-01:61; BUS). Another participant made a similar claim: “Whenever employees’ needs are aligned with their tasks ... then you have employees which really put in the effort” (D-16:13; BUS).

In FIN, a common view among participants was that managers at HQ lack commitment to employees’ self-realization. As an interviewee asked, “what drives my employees, why are they here, what keeps them on board? No one has ever dealt with this” (D-10:65; FIN). Another respondent shared a similar perception: “We have very few of such discussions in which we ask: What drives you? What brings you joy?” (D-11:36; FIN). Because self-realization seems to play a minor role within FIN HQ, employees may be assigned with tasks in which they are unable to unfold their capabilities. Another interviewee observed: “There are some employees ... who could somewhere else ... bring in their competences quite differently” (D-12:96; FIN). In addition, due to the neglect of self-realization, employees appear to be unaware of their own desires in the workplace. As one respondent asserted, “we have many employees ... who don’t know what excites them” (D-12:35; FIN). Consequently, several participants shared the opinion that many HQ employees do not perceive their work as meaningful. An interviewee said that “when you take a look into our departments, you see many people who don’t find meaning in their work” (D-06:09; FIN).

Many participants classified the absence of a consistent leadership mindset in HQ as one explanation for managers’ lack of commitment to fostering employees’ self-realization. As an interviewee admitted, “we have very different leadership mindsets within HQ” (D-14:06; FIN). Thus, one respondent emphasized: “We have to look at the topic of leadership more critically” (D-11:97; FIN). In particular, many participants agreed that HQ managers must develop a stronger commitment to employees’ self-realization. As an interviewee stated, “we won’t be able to create meaningful work if we don’t reach out to the people and help them actualize themselves through work” (D-12:87; FIN).

To support employees’ self-realization, HQ managers must evaluate employees’ strengths and desires. One respondent claimed that “you have to look

closely: ‘What are the strengths? What are the desires?’” (D-11:108; FIN). In addition, several participants expressed that HQ managers have to evaluate the person-job fit through engaging in conversations about employees’ needs for self-realization and having the flexibility to reassign tasks accordingly. The words of one respondent imply this: “In my conversations I always try find out in which tasks employees find real pleasure in ... then I have to decide: Do I maybe have to change some of the tasks? ... I think it’s a true quest of assigning the right tasks” (D-11:107; FIN). The statement of another interviewee substantiates this argument: “You have to ask questions such as: Are you working on things you are good at? Are you enjoying what you are doing? Or are there other things you would like to do?” (D-12:42; FIN). In the course of evaluating the person–job fit, some respondents underlined that HQ managers must be willing to let go of employees, even when they are valuable contributors. As an interviewee argued, “if you start such an initiative ... then there must be an exchange of employees. Employees have to change to jobs which are aligned with their strengths. And then I might lose good employees” (D-12:44; FIN). Finally, some participants mentioned that the evaluation of the person–job fit should not be a one-time action, but rather a constantly recurring activity. As an interviewee explained, “that shouldn’t be just a snapshot ... I think you have to evaluate over and over again to be up-to-date” (D-11:47; FIN).

Taken together, both BUS and FIN HQ managers seem to lack commitment to employees’ self-realization, primarily due to a functional orientation in BUS and the absence of a consistent leadership mindset in FIN HQ. Due to managers’ lack of commitment to employees’ self-realization, individual interests and capabilities are overlooked. Thus, employees may be assigned to positions in which they are unable to realize their competences and potentialities. Employees’ inability to self-realize appears to contribute to a lack of meaningful work which may be associated with performance deficits and dissatisfaction. Based on these findings, managers may have to develop a stronger commitment to employees’ self-realization. In particular, managers might have to consistently evaluate the person–job fit by building personal connections with employees and engaging in conversations about employees’ needs for self-realization. In addition, managers may have to be willing to reassign tasks or even let go of good employees to enable self-realization. In conclusion, employee-oriented leadership involving a sincere commitment to employees’ self-realization may cultivate meaningful work through an expressive-passion orientation.

4.2.2. Shared Leadership

The findings suggest that shared leadership can cultivate meaningful work through a craftsmanship orientation. I explain the emergence of this practice here by describing and interpreting the findings about the identified aspect. Table 14 summarizes the findings.

Table 14

Shared Leadership

Practice	Aspect	Related Work Orientation
Shared Leadership	Lack of Shared Decision-Making in BUS	Craftsmanship Orientation (Self-Worth)

Lack of Shared Decision-Making in BUS.

The lack of sharing decision-making power in BUS seems to be primarily reflected in a strong top-down leadership approach. As one respondent noticed, “across five hierarchy levels we are steered from up above” (D-06:47; BUS). In particular, a common view among participants was that board members want to be involved in everything and take all major decisions. One respondent claimed that “the board members want to know everything, see everything and in the end, they decide everything” (D-05:95; BUS). Another interviewee underscored this claim: “The board members want to be told everything and take all decisions in the end” (D-16:32; BUS). In addition, the words of one participant further show that BUS board members do not involve employees in decision-making processes: “These are always weird discussions. You are the presenter and the board members discuss among themselves and you think: Actually, I could say something about this as well now” (D-15:20; BUS). The lack of sharing decision-making power may be represented not only at board level but also at lower management levels. An interviewee said, “I know several departments, in which you receive a small task ... but you don’t see the whole process and you don’t get the background to it either” (D-23:109; FIN). Another respondent substantiates that claim: “In many teams, it’s just being commanded and there are no questions asked” (D-15:44; BUS).

One explanation for the lack of shared decision-making power could be the prevailing understanding of the role of BUS managers as technical experts whose main purpose is to control everything and take all decisions by themselves. According to several respondents, BUS managers are expected to be the “best technical experts” (D-20-08; BUS), while “leadership skills are not appreciated” (D-15:35 BUS). This understanding appears to be reinforced by promoting employees

primarily for their technical expertise. As one respondent argued, “who is promoted into leadership positions? The best technical experts” (D-20:10; BUS). Many participants agreed that BUS managers who consider themselves as the best technical experts lean toward taking all decisions by themselves. As an interviewee observed, “I’m experiencing it ... that managers are regarding themselves as the best technical experts who take all decisions” (D-01:66; BUS). As a result, BUS managers are heavily involved in operative tasks and thus might not have enough time for leadership tasks such as sharing decision-making power. An interviewee claimed that “because most managers are directly involved in their own operative tasks, I think there is little time for leadership tasks” (D-15:34; BUS). In conclusion, one participant asserted that BUS managers are “too focused on management and too less on leadership” (D 15:06; BUS).

One result of the lack of sharing decision-making power in BUS appears to be the understanding of the role of employees as servants who are primarily responsible for the execution of managers’ tasks without taking part in decision-making processes. This understanding appears to be reflected in BUS managers’ perception that employees are paid for the execution of tasks but not for taking part in decision-making processes. The words of one interviewee imply this: “We always said: ‘You will get a lot of money and probably even more—but stop asking questions’” (D-05:06; BUS). Another indicator for BUS employees’ inferior role understanding is the perception that only managers are valuable contributors in the organization. As an interviewee noticed, “there is no trust that someone makes a value contribution without being part of the management team” (D-01:111; BUS). Another respondent supported this view by explaining that in certain departments “no tariff employees are allowed into board meetings” (D-01:114; BUS).

These findings imply that the lack of sharing decision-making power and the resulting role understanding of BUS employees as inferior servants seem to reduce employees’ self-worth. As the words of an interviewee indicate, “hierarchy and distance ... that’s why you simply don’t have the courage to believe that you are more than just a small cog in the machine” (D 01:57; BUS). The reduced self-worth may be also displayed by the fact that employees do not expect to receive any responsibilities. As an interviewee stated, “many employees simply cannot imagine that they will be given any responsibilities” (D-01:25; BUS). Furthermore, BUS employees who had the courage in the past to become more involved have been rejected and thus might have lost confidence. As a participant explained, “many have tried to get more involved ... and were rejected ... you do that two, three times and then you become careful” (D-17:29; BUS).

Consequently, several participants considered the lack of self-worth as one reason for BUS employees’ lacking willingness to take on responsibility. An interviewee remarked that “maybe that’s the reason why nobody likes to take on

responsibility so much” (D-01:04; BUS). Many BUS employees appear to avoid taking on responsibility. As a respondent observed, “the first reflex at BUS is quite often: ‘Do I have to do that at all? Doesn't someone else have to do that? Is that in my job description? Can I refuse it somehow?’” (D-19:05; BUS). Similarly, another interviewee noticed that “there are many employees who have a stiff neck because they are always looking up” (D-01:108; BUS). Due to the lack of BUS employees’ willingness to take on responsibility, one participant claimed that “management works extremely much and the employees little” (D-15:32; BUS).

Based on these shortcomings, a common view among participants was that BUS managers need to involve employees more in decision-making processes. An interviewee suggested that “we have to get to the point where we simply don't decide everything from top-down anymore” (D 16:31; BUS). Similarly, another respondent claimed that “decisions should always be made at the lowest possible level. We all break that rule every day, but we have to move into that direction” (D-05:109; BUS). Sharing decision-making power might increase employees’ willingness to take over responsibility. As an interviewee observed, “whenever you manage that decisions are being made at the lowest possible level ... then it works that employees are willing to take over responsibility” (D-16:30; BUS).

Taken together, these findings suggest that the lack of shared decision-making power is primarily reflected in a strong top-down leadership approach in BUS. This lack may have emerged from the prevailing understanding of the role of managers as technical experts. The lack of shared decision-making power results in employees’ role being understood as that of inferior servants without decision-making power. This understanding diminishes employees’ meaningfulness by reducing self-worth, which might contribute to a lower willingness to assume responsibility. Thus, shared leadership involving sharing decision-making power may cultivate meaningful work through a craftsmanship orientation.

4.2.3. Autonomous Job Design

The findings imply that autonomous job design can cultivate meaningful work through an expressive-passion orientation. I explain the emergence of this practice here by describing and interpreting the findings about the identified aspect. Table 15 summarizes the findings.

Table 15

Autonomous Job Design

Practice	Aspect	Related Work Orientation
Autonomous Job Design	Bureaucratic Workplace in BUS and Nonbureaucratic Workplace for FIN HQ Managers	Expressive-Passion Orientation (Self-Determination)

Bureaucratic Workplace in BUS and Nonbureaucratic Workplace for FIN HQ Managers.

Nearly all participants believed that the workplace in BUS is characterized by precisely defined rules and procedures throughout all hierarchy levels. As an interviewee stated, “everything is regulated, nothing is easy here. We cannot even order laptops. And that’s not only the case at the assembly line but also on middle and upper management levels” (D-06:69; BUS). The bureaucratic workplace seems to be primarily reflected in the organization’s strict financial processes. As one respondent pointed out, “we’re a totally financially-driven company. And from my point of view, the transformation actually lies in our financial processes” (D-22:07; BUS). Strict financial procedures hamper BUS managers’ decision-making power. An interviewee described the situation thus: “The financial processes in particular, that’s one of the biggest challenges we have ... no responsibility for managers. We are paid to make decisions, but we’re not allowed to buy an IT tool for six Euro. That just doesn’t work” (D-01:37; BUS). The words of another respondent underscore BUS managers’ limited decision-making power: “I can’t even order a desk. And I report directly to the board” (D-06:69; BUS). In addition, a few participants noticed that BUS managers’ decision-making power is limited by dependency on a fixed annual budget which cannot be adapted during a fiscal year. As an interviewee explained, “people responsible for costs do not have the chance to adjust their budget during the year. Making entrepreneurial decisions ... there you simply experience resistance and an incredible amount of bureaucracy” (D-18:20; BUS).

Furthermore, compliance with prevailing rules and procedures appears to play an important role in BUS. The statement of one respondent indicates that “rules

and processes seem like rigid laws which are not to be broken, otherwise you are making a serious mistake” (D-01:54; BUS). The importance of compliance has increased in recent years due to the corporate scandals in the automotive industry. As an interviewee highlighted, “especially now because of the recent corporate scandals, regulations and processes are receiving even more attention” (D-01:27; BUS). As a result of the high importance of compliance, some participants observed that both managers and employees in BUS are increasingly uncertain of how to deal with existing rules and procedures. As an interviewee explained, “we are creating more and more processes and the people are, I think, fundamentally uncertain: How do we deal with these processes here at BUS and what can I question and what not?” (D-01:55 BUS). Based on this uncertainty, managers and employees in BUS seem to lean more toward complying to rules and regulations rather taking over responsibility. As one respondent asserted, “from my perception there is currently a great challenge to live up to these compliance requirements and at the same time to take over responsibility” (D-18:26; BUS).

One explanation for the bureaucratic workplace in BUS could be lack of trust among management. An interviewee claimed that “this culture of mistrust ... leads to us having a lot of processes, committees and control mechanisms” (D-06:51; BUS). Another respondent shared a similar perception: “This culture of mistrust ... that's why we dictate these strict processes to them” (D-18:24; BUS). Many participants agreed that BUS is characterized by a long-established culture of mistrust: “We are coming from this: Total mistrust culture!” (D-18:11; BUS). This culture of mistrust may have emerged from BUS managers’ negative perception of employees. As a respondent admitted, “over the years we have developed a negative notion ... that we only have lazy employees” (D-22:17; BUS). As a result of the culture of mistrust, management is primarily focused on revealing and sanctioning misbehavior. An interviewee explained that “it's a culture where we're madly caring about those ten percent who are likely to exploit the system” (D-18:21; BUS). Managements’ primary concern with revealing and sanctioning misbehavior negatively impacts the whole workforce through an increasing burden of regulations and procedures. An interviewee offered an example: “We sanction an entire organization with obligatory conversations about absenteeism, because eight percent of our workforce is on sick leave of which we do not know exactly whether this is always real illness or a lack of motivation” (D-18:22; BUS).

Based on these findings, a common view among participants was that the bureaucratic workplace in BUS limits individuals’ scope of action. As one respondent contended, “these processes ... tie a really tight corset that cuts off the air from people that are actually motivated” (D-06:51; BUS). The words of another interviewee provide further evidence for individuals’ limited scope of action: “The things that I can achieve are relatively limited” (D-15:08; BUS). In addition, a few

participants remarked that the rigid processes in BUS delays individuals' decision-making, as the statement of one respondent implies: "For people who are coming from startups, working in BUS feels like an emergency braking, because our processes take way longer (D-19:11; BUS). Moreover, the strict regulations and procedures appear to stall individuals' intentions to assume responsibility. In the words of one interviewee, "we will continue to have people with good intentions ... who try to take over responsibility and then run against walls" (D-18:28; BUS).

Consequently, due to the bureaucratic workplace in BUS, individuals may be less able to realize their own ideas and take their own decisions. One respondent argued that "within these processes individuals can't implement their own ideas" (D-01:27; BUS). Similarly, another interviewee asked, "how should I take my own decisions? ... I am hindered by the organization" (D-22:07; BUS). As a result of the hampered self-realization, BUS employees seem to have become accustomed to realizing themselves outside the workplace without managers recognizing it. As an interviewee observed, "nobody realizes that through our processes and restrictions, we have taught people to find their purpose in other topics" (D-22:17; BUS).

Based on these shortcomings, several participants suggested that BUS managers, especially those at lower hierarchy levels, must be granted higher degrees of autonomy to enable self-realization. As one respondent mentioned, "I would simply wish for more leeway for managers on lower levels. That doesn't mean that they should be able to do what they want, but that they can breathe and set their own priorities within their financial framework" (D-18:20; BUS). Autonomy and the resulting capacity for self-realization seem to be important factors for the emergence of meaningful work in BUS. The statement of one interviewee shows this: "That's what drives me ... to have autonomy and to see that my ideas lead to an added value ... That's my purpose at work" (D-16:05; BUS). The comment of another respondent underscores that observation: "What drives me is that I can realize myself, that I have the power to take decisions" (D-16:01; BUS).

Although BUS employees appear to place a high priority on autonomy, the organization may not be prepared to provide the necessary degrees of freedom. As one respondent explained, "on the one hand, we are poorly prepared to provide autonomy, on the other hand, people are demanding it more and more" (D-05:106; BUS). In particular, some participants evaluated that the prevailing regulations and procedures have been implemented long time ago and thus do not correspond with the requirements of today's workforce. An interviewee described how "we have many rules and processes which have been created 10 or 20 years ago ... but are not appropriate anymore" (D-05:105; BUS). Furthermore, several participants agreed that BUS management must take a leap of faith and trust the workforce with using autonomy for the benefit of the organization. Another interviewee explained that "I have to ... take a leap of faith and have to ... simply trust that 90% of the

people ... will not disappoint me" (D-18:21; BUS). In addition, BUS management has to focus more on building on strengths of employees and less on revealing and sanctioning misbehavior. As one respondent suggested, "so really focus on the strengths of the organization and don't always point out the weaknesses by any means necessary" (D-20:18; BUS). Finally, some participants emphasized that all BUS managers have to utilize the available opportunities in their teams to provide autonomy to fulfill employees' desire for self-realization. An interviewee claimed that "in each team there are opportunities to provide employees with autonomy so that they can realize themselves. People just want that" (D-01:24; BUS).

At FIN, the nonbureaucratic workplace for HQ managers seems to be primarily represented by the absence of financial controlling and budget planning processes. The comment of one respondent indicates this: "In my first year I've been looking for the people who tortured me at my previous employer: The financial controllers. But nobody ever came to me to do an annual planning, budget planning or anything like that ... and that has remained this way for 10 years now" (D-21:35; FIN). In addition, within fixed budget limitations, HQ managers appear to have high degrees of autonomy. An interviewee stated that "of course, you cannot just do what you want and don't pay attention to the cost ... but in the execution, how you do it in the end, you're incredibly free" (D-11:13; FIN). Another respondent shared a similar perception: "There is a fixed budget and within this budget I can decide more or less independently ... I have high degrees of freedom" (D-14:04; FIN). One participant described the guiding principle among HQ managers as "ideas beat budgets" (D-10:25; FIN).

One explanation for the absence of bureaucratic financial controlling and budget planning processes for HQ managers could be the excellent financial results of the organization in recent years. An interviewee claimed that "it has a lot to do with the fact that we are in a special situation. We have achieved record results for the past 4 years ... in this situation, of course, the focus is not on cost efficiency and budget restrictions" (D-10:26; FIN).

Nearly all participants evaluated the degrees of autonomy for HQ managers as above average. As the statement of one respondent indicates, "I have many degrees of freedom for which managers from other companies would probably envy me for" (D-10:26; FIN). Similarly, another interviewee observed that "of course, you have more leeway in the role as a board member, but it varies from company to company and there is a lot of room here" (D-21:32; FIN).

Due to high degrees of autonomy, HQ managers might be able to realize their own ideas in the workplace. As one respondent explained, "for me, having this autonomy enables me to develop things independently and implement my own conceptions and ideas" (D-14:02; FIN). Another participant shared a similar view: "What I can do and create, that's just sensational ... there's a lot of room here" (D-

21:32; FIN). In addition, the absence of bureaucratic processes may enable faster decision-making, as this interviewee's statement implies: "We are a family-owned business ... what we decided yesterday, we can throw overboard tomorrow. And that's unlikely to happen within a typical corporate group, because many processes are institutionalized there" (D-10:27; FIN).

Moreover, autonomy and the resulting capacity for self-realization appears to be an important factor for HQ managers' meaningfulness, as this interviewee's statement shows: "For me this is a very crucial asset ... to have high degrees of autonomy and realize my own ideas" (D-14:02; FIN). The words of another respondent substantiate that claim: "FIN is providing me with an environment in which I can fulfill a very important need for me ... having autonomy and taking my own decisions ... this is another asset why I'm here" (D-12:03; FIN).

Taken together, these findings suggest that job design, and particularly the implementation of regulations and procedures, have an impact on the emergence of meaningful work in both BUS and FIN. In BUS, the bureaucratic workplace seems to be primarily reflected in the plurality of rigid financial processes. Possible explanations for these rigid processes include management's long-established mistrust in the workforce and recent corporate scandals in the automotive industry. The bureaucratic workplace in BUS appears to reduce meaningfulness by impairing self-determination through a limited scope of action, slow decision-making processes, and few opportunities to take on responsibilities. At FIN, the nonbureaucratic workplace for HQ managers seems to be primarily represented by the absence of financial controlling and budget planning processes and the resulting above-average autonomy. One enabler of this high autonomy may be the unprecedented financial results of the organization in recent years. The nonbureaucratic workplace promotes meaningful work by invoking feelings of self-determination through enabling self-realization and fast and independent decision-making processes. Consequently, autonomous job design and in particular the creation of a nonbureaucratic workplace without redundant rules and processes may cultivate meaningful work through an expressive-passion orientation.

4.2.4. Relational Job Design

The findings propose that relational job design can cultivate meaningful work through a service orientation. I explain the emergence of this practice here by describing and interpreting the findings about the identified aspect. Table 16 summarizes the findings.

Table 16

Relational Job Design

Practice	Aspect	Related Work Orientation
Relational Job Design (Job Contact and Job Impact)	Lack of Opportunities to Interact with Internal Clients and Observe Prosocial Impact in BUS and FIN	Service Orientation (Significance)

Lack of Opportunities to Interact with Internal Clients and Observe Prosocial Impact in FIN and BUS.

FIN HQ employees seem to lack interactions with salespeople, as this interviewee's statement suggests: "I probably have ten people in my team who haven't spoken once to salespeople in the last 10 years" (D-06:21; FIN). Several participants considered HQ employees' lacking interactions with salespeople as an issue that remains neglected. As one participant admitted, "we actually shouldn't have that case in our organization ... we are neglecting something here" (D-12:19; FIN). Due to the lack of interactions with salespeople, HQ employees may have an insufficient understanding of salespeople's work. An interviewee pointed out that "they just don't know what we are doing" (D-13:61; FIN). Consequently, HQ employees might not be able to relate to the work in sales and thus may be less inclined to provide their support. An interviewee claimed that "HQ employees lack this type of motivation of helping salespeople" (D-10:100; FIN). In addition, HQ employees' lacking motivation to support salespeople appears to be evaluated as a fixed character trait, which cannot be altered, as this comment of one participant might indicate: "We cannot just exchange the whole team with people who are interested in helping" (D-06:08; FIN).

One explanation for FIN HQ employees' lack of opportunities to interact with salespeople may be the long-established separation of HQ and sales, including an implicit restriction for HQ employees to contact salespeople, as this statement by an interviewee indicates: "It has been always strictly separated between HQ and sales ... it has been more or less forbidden for HQ to approach sales" (D-12:21; FIN). Due to this long-established separation, there seem to be reservations about the

integration of HQ and sales in FIN, as the experience of an interviewee implies: “When I tried to invite my employees to a sales event, it felt like a revolution ... I was completely shocked by the reservations” (D-12:21; FIN).

These findings suggest that an integration of HQ and sales may increase HQ employees’ understanding of salespeople’s work and thus also HQ employees’ motivation to provide support for salespeople. As one respondent suggested, “I have many people who are in direct contact with salespeople ... they consider themselves as ‘service providers’ and are handling things very differently” (D-12:22; FIN). An increased motivation to provide support might increase meaningfulness. As one respondent explained, “if they think it’s great to help ... to provide salespeople with support ... they find meaning in it” (D-21:15; FIN).

To integrate HQ and sales in FIN, several participants suggested the inclusion of HQ employees in sales. An interviewee argued that “they should do what we do some time” (D-13:67; FIN). As one feasible practice for the inclusion of HQ employees in sales, some participants mentioned job shadowing. One respondent proposed that “actually, everyone in HQ should at least once have to sit in a sales meeting” (D-23:128; FIN). Another interviewee shared a similar perception: “We should send our people out in the field for 2 days” (D-10:124; FIN). For a few participants, short-term job shadowing was not sufficient. Thus, one respondent suggested that HQ employees should work for 3 months in sales to complete the basic training: “I’m really convinced that HQ employees should work in sales for 3 months ... in order to complete the basic training” (D-13:65; FIN). An interviewee went on and stated that HQ employees should become clients of salespeople to better understand the customer experience: “Ideally they should be clients themselves to experience the customer perspective” (D-10:124; FIN).

Moreover, to integrate HQ and sales in FIN, some participants suggested the inclusion of salespeople in HQ projects. As an interviewee claimed, “I think we have to integrate salespeople into HQ projects as well” (D-11:76; FIN). Cross-functional project groups comprising both HQ and salespeople may help build up a mutual understanding, as the experience of an interviewee shows: “Our task force with both HQ and salespeople was incredibly fruitful ... you get to understand both perspectives” (D-23:107; FIN).

Furthermore, HQ employees may lack the ability to observe the prosocial impact of their work, as one interviewee admitted: “I’m not aware how my work affects salespeople” (D-14:20; FIN). Referring to HQ employees’ lack of awareness of the outcomes of their work, one respondent metaphorically described HQ employees as “stonecutters who don’t know that the stone which they are working on is going to be part of a cathedral” (D-12:93; FIN). Several participants assessed that lack of such awareness hampers HQ employees’ ability to find meaning in their work. As an interviewee argued, “how should they ever find meaning in their work if

they are not even aware ... how their work helps our salespeople?" (D-06:22; FIN). As a result of the lacking ability to find meaning in their work, HQ employees appear to focus on finding meaning in other areas of their lives. An interviewee observed that "people are looking for meaning in their private lives ... and work is just a means to an end" (D-06:08; FIN). Some participants claimed that the prevailing lack of meaningfulness in HQ is one reason for performance deficits. As an interviewee explained, "lacking meaningfulness ... leads to lethargic employees who approach work with little intrinsic motivation" (D-10:83; FIN).

One explanation for FIN HQ employees' lacking ability to observe the impact of their work might be their narrow perspective resulting from the division of work into small parts. An interviewee described how "there are departments in which everyone receives a small task ...but you don't see the whole process" (D-23:109; FIN). The words of another respondent further substantiate that perception: "I operate in a limited area of responsibility and don't have the opportunity to see beyond the end of my own nose" (D-14:20; FIN). The division of work into small parts may further increase due to ongoing growth at HQ. As an interviewee noticed, "the company is growing ... at some point they start spinning in circles and are exclusively focused on themselves" (D-13:62; FIN).

At BUS, employees' limited opportunities to interact with internal clients may be primarily reflected in the lack of cross-functional collaboration. An interviewee assessed that "there is clearly too little cross-functional collaboration" (D-06:41; BUS). As a result of this lack, employees' internal clients seem to be largely unknown. An interviewee explained that "I think the main problem is not that we do not know the external customer, but more that we do not know the customer within our own organization" (D-01:83; BUS). As internal clients appear to be unknown, BUS employees may lack understanding of their clients' perspectives, as one respondent indicated: "Why does my colleague need exactly what he wants from me? If we would know that, it would make our work much easier in many ways" (D-05:44; BUS). Due to the lack of understanding of clients' perspectives, employees may not identify with common goals that extend their own functions, as one participant observed: "It is always about 'my goal' ... instead of saying: 'Our goal'" (D-05:70; BUS). Lacking identification with larger goals may reduce employees' motivation to help internal clients. As one respondent indicated, "the first question often is 'who is guilty'? ... instead of 'how can I help you'?" (D-16:64; BUS).

One explanation for the lack of cross-functional collaboration in BUS may be the division of work according to functions, which seems to foster a silo mentality. One respondent explained that "we aren't organized with regards to products ... but to functions. And this leads to a very silo-oriented way of thinking and working ... that's why it so difficult for us to work together cross-functionally" (D-20:06; BUS). In particular, the silo mentality might hamper cross-functional collaboration by

increasing employees' psychological distance from their internal clients from other departments. One participant used a metaphor to describe this: "There are five-meter-high walls between some departments" (D-20:05; BUS). To counteract the silo mentality, some participants suggested a deliberate implementation of cross-functional project teams. An interviewee proposed that "if we want to fight against this silo-mentality, then we have to integrate this project or matrix idea more strongly into our work environment" (D-05:75; BUS).

Moreover, the division of work according to functions means that BUS employees may be responsible for only small parts of the work process and thus can have a narrow perspective. An interviewee observed that "our work is very fragmented and some only think only from the mail inbox to the mail outbox" (D-01:47; BUS). This narrow perspective appears to be long established among many employees in BUS, as the words of an interviewee indicates: "There are many people that have been doing the exact same thing for 20 years ... and they never look to their left or right" (D-05:24; BUS). As a result of their narrow perspectives, BUS employees may primarily focus on complying with their own procedures instead of questioning the larger impact of their work. An interviewee observed that "often it is not about what kind of product we get to in the end, but more about: have I kept my things clean?" (D-19:04; BUS). Another respondent shared a similar view: "People stick to their procedures and don't question why they are doing things at all" (D-05:36; BUS). Consequently, several participants shared the view that many BUS employees are unaware of the impact of their work. As one respondent emphasized: "Many do not know what difference their work makes in the end" (D-16:64; BUS). According to a few participants, greater awareness of their work's impact increases employees' performance. One respondent claimed that "it creates an economic benefit, because people who know their impact ... they perform better" (D-05:68; BUS). In addition, impact awareness may be especially important in BUS due to the large size of the organization. As an interviewee argued, "I think that's a crucial point ... to know: What is my impact in this large organization?" (D-20:24; BUS).

Taken together, the findings suggest that both FIN and BUS employees lack opportunities to interact with internal clients. In FIN, this lack may have emerged from the separation of HQ and sales and in BUS from the division of work according to functions. In both organizations, the lack of interactions with internal clients appears to impair meaningfulness by reducing employees' understanding of and identification with internal clients' needs and perceptions. Consequently, employees may have a lower motivation to support internal clients, which may equate to a weaker service orientation. Thus, relational job design through job shadowing and mixed project teams consisting of both employees and their internal clients may promote employees' service orientation.

Furthermore, the results indicate that both FIN HQ and BUS employees lack opportunities to observe the prosocial impact of their work. One explanation for this lack in both organizations appears to be the division of work into small parts without visible outcomes. As a result, both FIN HQ and BUS employees seem to be largely unaware of the impact of their work on internal clients. This lack of impact awareness may foster employees' perception that their work is not significant and thus might result in a lack of meaningfulness and performance deficits. Therefore, relational job design involving a division of work into larger parts with observable outcomes may cultivate meaningful work through a service orientation.

4.2.5. Positive Image and Strong Identity Development

The findings imply that positive image development can cultivate meaningful work through an expressive-passion orientation and strong identity development through a craftsmanship orientation. I explain the emergence of these practices here by describing and interpreting the findings about the identified aspects. Table 17 summarizes the findings.

Table 17

Positive Image and Strong Identity Development

Practice	Aspect	Related Work Orientation
Positive Image Development	Negative Organizational Image of BUS and FIN	Expressive-Passion Orientation (Authenticity)
Strong Identity Development	Weak Organizational Identity of BUS	Craftsmanship Orientation (Self-Worth)

Negative Organizational Image of FIN and BUS.

The findings at FIN indicate that the organization suffers from a negative image. A common view among participants was that this negative image emerges from prejudices against FIN in wider society and particularly relates to the network marketing model in sales. As an interviewee explained, "many just have all these still existing prejudices against FIN; pyramid scheme, cult, and so forth" (D-10:01; FIN). Another respondent substantiated that view by observing that many people have the impression that FIN salespeople deceive their clients to make profit: "There are some who think that we only want to squeeze money out of our clients" (D-14:46; FIN). One explanation for these prejudices may be the misconduct of some

salespeople in recruitment. An interviewee claimed that “the whole bad image comes from the mistakes, which still occur in the hunt for people” (D-10:42; FIN).

Due to the negative image of FIN in society, an interviewee noticed that salespeople are often negatively influenced by individuals in their immediate environment: “I don’t know how often you get told, it’s nothing permanent, it’s risky, look for something more reasonable, look for a decent job” (D-13:99; FIN). This negative influence may be one reason for high dropout rates in sales, as a respondent admitted: “We often have the situation that suddenly new employees do not show up anymore” (D-09:40; FIN). Moreover, one participant claimed that due to prejudices in society, some employees are “ashamed of our network marketing business model” (D-04:20; FIN). This seems to diminish employees’ identification with their employer. One respondent revealed that “I never told anyone that I’m working for FIN.” (D-10:55; FIN). Another interviewee underlined that view: “Some salespeople don’t have the FIN sign up on their door.” (D-09:29; FIN).

Based on these findings, almost all participants shared the perception that FIN would benefit from a more positive organizational image. As an interviewee explained, “It would be great if we could be proud of working for FIN rather than having to explain ourselves” (D-11:85; FIN).

In BUS, a common view among participants was that the organizational image suffered from the recent corporate scandals in the automotive industry. An interviewee observed that “what happened here in 2015 ... the good reputation of the company fell apart” (D-05:04; BUS). Another respondent confirmed that view: “Our reputation as an employer has suffered, despite high pay” (D-05:31; BUS). One respondent went on and indicated that the negative organizational image is reflected in the decreasing number of job applications in all departments: “The total decrease of job applications permeates through all departments” (D-05:30; BUS).

As a consequence of the negative image of BUS, one participant claimed that individuals have to explain themselves if they decide to start working for the organization: “People have to justify why they are going to BUS” (D-05:31; BUS). Moreover, one respondent pointed out that existing employees also increasingly question their affiliation with the organization: “Many people simply say: ‘Can I still identify with that?’” (D-05:61; BUS).

Taken together, the findings suggest that the negative image of FIN emerges primarily from prejudices against the network marketing business model, whereas the negative image of BUS has developed primarily from the corporate scandals in the automotive industry. The negative image of each organization seems to diminish meaningfulness by decreasing employees’ identification with their employer. Employees’ lacking identification with their organization might equal a lack of authenticity. These findings imply that the development of a positive organizational image may facilitate meaningful work through an expressive-passion orientation.

Uncertain Organizational Identity of BUS.

A common view among participants was that the organizational identity of BUS is weak. As one respondent explained, “I am missing this identity of ‘we represent this, we are that’” (D-05:86; BUS). One reason for this weak identity may be an unclear positioning of BUS in the corporate group, as the words of this interviewee imply: “Are we an independent brand, an independent company ... or are we actually just a very small part of the large mother company? That's a very important question” (D-06:64; BUS). This unclear positioning might lead to a weak identity, as this statement by one respondent shows: “We often say we are not fish, not meat, we are tofu” (D-06:30; BUS). One participant suggested that the unclear positioning of BUS in the corporate group emerged from numerous restructuring initiatives: “This restructuring, we have had this many times in the last few years ... that is why we do not really know where we belong” (D-06:30; BUS).

Another reason for the weak organizational identity may be the uncertain future of BUS due to the ongoing transformation of the automotive industry. As an interviewee explained, “so, what is happening at BUS and in the automotive world as a whole at the moment is a great deal of uncertainty” (D-18:02; BUS). This uncertainty appears to raise doubts about the organization's future identity, as the statement of one participant suggests: “It is not yet quite clear to me where we are going now ... What will we become in the future?” (D-01:101; BUS).

Based on these findings, BUS's weak identity seems to diminish employees' self-worth. As one participant pointed out, “identity has something to do with self-esteem” (D-05:66; BUS). In particular, one respondent observed the lack of self-worth in the course of collaborations with other entities in the corporate group: “We go into other departments in the corporate group without any self-confidence ... when I started here in 2012, that was my very first impression and it continues to this day” (D-05:65; BUS). Another respondent corroborated that perception by expressing the desire to be perceived as an equal partner in the corporate group: “I simply want to be perceived as an equal partner in the group” (D-05:66; BUS).

Due to the diminished self-worth, several participants came to the conclusion that BUS must define a stronger identity which clearly indicates for what the organization stands for today and in the future. One respondent proposed that “we need a strong BUS identity. Who are we, where do we come from? But also, where do we want to go, what is the goal?” (D-19:19; BUS).

Taken together, these findings show that BUS's weak organizational identity primarily developed from an unclear positioning of the organization in the corporate group and the uncertainty about the organization's future. This weak identity seems to diminish meaningfulness by reducing employees' self-worth. Thus, strong identity development may cultivate meaningful work through a craftsmanship orientation.

4.2.6. Compelling Mission Development

The findings indicate that compelling mission development can cultivate meaningful work through an expressive-passion orientation. I explain the emergence of this practice here by describing and interpreting the findings about the identified aspect. Table 18 summarizes the findings.

Table 18

Compelling Mission Development

Practice	Aspect	Related Work Orientation
Compelling Mission Development	Compelling Organizational Missions of FIN and BUS	Expressive-Passion Orientation (Authenticity and Self-Determination)

Compelling Organizational Missions of FIN and BUS.

A common view among participants was that the primary organizational mission of FIN has always been the enabling of “guided entrepreneurship” through providing individuals with the opportunity to build up their own business without taking many risks. An interviewee observed that “we are offering individuals a way into self-employment, we’ve been building up startups for 40 years” (D-10:45; FIN). Another respondent shared a similar view, describing the organization as a “company for startups” which helps “people to build up their own businesses” (D-06:27; FIN). Further, several participants emphasized that FIN enables entrepreneurship especially for individuals who would otherwise not have had the opportunity. As one respondent explained, “it’s part of our DNA ... to offer individuals a second chance in life through becoming entrepreneurs” (D-10:110; FIN). Another interviewee revealed that the majority of those who start working for FIN “do not actually come from this profession” (D-06:27; FIN) and have “found no fulfillment in their previous occupations” (D-06:27; FIN). Therefore, one participant concluded, “we transform people to the next level” (D-21:06; FIN).

Moreover, several participants explained that FIN enables guided entrepreneurship through providing their salespeople with a good balance between support and the autonomy needed to operate as independent entrepreneurs. As one respondent explained, “I have support and at the same time I am an entrepreneur” (D-23:91; FIN). The words of another interviewee substantiate this perception: “I have a company which supports me and takes many things off from me ... and yet I’m in control of things, I’m self-employed and independent” (D-14:31; FIN). To provide the necessary degree of autonomy, some participants explained

that salespeople receive an exclusively commission-based compensation. Thus, one respondent observed, “they are literally operating as entrepreneurs: If they do nothing, they earn nothing. If they do a lot, then they earn a lot” (D-06:01; FIN). In addition, several participants emphasized that there are no individual target agreements in sales. As an interviewee put it, “no sales employee is told how much revenue he should achieve” (D-06:139; FIN). Thus, another respondent pointed out, “how much they do is completely up to them” (D-06:139; FIN).

These findings indicate that FIN’s organizational mission seems to cultivate meaningful work by affirming salespeople’s valued self-perception as independent entrepreneurs. As one respondent emphasized, “that’s for the salespeople a very meaningful thing, that they are not just some insurance brokers ... but rather entrepreneurs with responsibility” (D-06:05; FIN). Another interviewee made a similar observation: “Many people simply say: Yes, that suits me ... I am an entrepreneur” (D-23:91; FIN). Due to the affirmation of this valued self-perception, salespeople appear to strongly identify with their organization. For example, one interviewee explained how “for me personally, it’s a very strong identification with FIN” (D-23:70; FIN).

Moreover, the enabling of autonomy and support resulting from FIN’s organizational mission may promote meaningful work through increasing feelings of self-determination. Accordingly, several participants shared the opinion that due to balance of autonomy and support, salespeople have the possibility to take their own decisions and realize their own conceptions of life without taking a lot of risks. One respondent stated that “they can realize their own ideas without having to risk a lot of money” (D-04:26; FIN). The words of another interviewee underline this argument: “FIN offers me the possibility to shape my life how I want to” (D-13:11; FIN). Another respondent made a similar statement: “I can create my own schedule” (D-23:165; FIN). In particular, one respondent pointed out that having a high degree of autonomy is especially meaningful for balancing career and family life: “For me personally, the most important thing about this job is that I have high degrees of freedom, first of all, of course, for the family. That means, balancing the career and the family life is a big thing for me” (D-09:01; FIN). Finally, an interviewee remarked that having high degrees of autonomy in the workplace is an increasingly important factor for today’s workforce and appeals especially to younger generations: “I think people don’t want that today anymore, working from morning to evening ... that is a topic with that you also get the attention of the younger generations” (D-23:26; FIN).

At BUS, nearly all participants shared the opinion that the primary mission of the organization is the development and production of automobiles. As one respondent explained, “our company was founded decades ago with the mission of developing and producing successful automobiles” (D-01:05; BUS). Several participants noticed that BUS realizes this mission through regularly receiving

awards for their products and achieving high sales figures. An interviewee pointed out that “we receive many awards for our automobiles ... and we are market leaders, especially in Germany” (D-06:36; BUS). Furthermore, some respondents claimed that the development and production of automobiles provides BUS employees with tangible products that induce a sense of pride: “We have something to be proud of. We can be proud of a new development or a new product ... everything results in something tangible in the end” (D-01:40; BUS). Moreover, several participants argued that BUS has a long legacy of developing and producing iconic automobiles that serves as a comparative advantage. An interviewee noticed that “we do have a big advantage that other companies don't have. We have a legacy” (D 01:39; BUS).

Based on these findings, BUS's organizational mission appears to cultivate meaningful work by affirming employees' passion for automobiles. As one respondent explained, “we have many 'car guys' in the company ... they are all ... 'motorheads'. They have a huge passion for automobiles” (D-18:04; BUS). In particular, several participants stressed that employees' passion for automobiles is primarily affirmed through the long legacy of the production of iconic automobiles. As one respondent commented, “I am firmly convinced that many of our employees consider their jobs as meaningful because they have a high level of identification with the legacy of the organization” (D-03:02; BUS). Another respondent shared a similar perception: “We are very proud of our legacy” (D-06:36; BUS). The affirmation of BUS employees' passion for automobiles might be one reason for their identification with the organization. One interviewee pointed out that “people identify with the organization” (D-06:54; BUS).

Taken together, the findings suggest that the organizational missions of both FIN and BUS seem to cultivate meaningful work by affirming employees' positive self-perceptions and personal passions. In particular, the findings at FIN indicate that an organizational mission that aims to affirm employees' desired self-perception must be combined with the autonomy necessary for employees to act on that self-perception. This autonomy may serve as an additional source of meaningfulness by invoking feelings of self-determination. Based on these findings, compelling mission development can foster meaningful work through an expressive-passion orientation.

4.2.7. Family-Like and Inclusive Community Building

The findings suggest that family-like and inclusive community building can cultivate meaningful work through a kinship orientation. I explain the emergence of this practice here by describing and interpreting the findings about the identified aspects. Table 19 summarizes the findings.

Table 19

Family-Like and Inclusive Community Building

Practice	Aspect	Related Work Orientation
Family-Like and Inclusive Community Building	Family-Like Community in FIN Sales	Kinship Orientation (Social Identification and Interpersonal Connectedness)
	Neglect of Community Building in FIN HQ	

Family-Like Community in FIN Sales.

Nearly all participants identified a family-like work community in FIN sales. As one respondent indicated, “we see ourselves as one family-like community and from this community comes our strength” (D-06:02; FIN). Another interviewee shared a similar perception: “My colleagues are my professional family” (D-13:59; FIN). The family-like community seems to be reflected in a positive team spirit among salespeople, as one respondent described: “The kind of atmosphere that we have ... and what a positive team spirit prevails in our company is simply fascinating and fun” (D-21:31; FIN). To exemplify the positive team spirit in sales, one participant explained that salespeople support each other, although they operate independently without any territorial boundaries: “You could actually say that we are competitors in the market. We have no territorial boundaries. However, there is no silo thinking ... We all want to be successful and we support each other achieving that” (D-06:02; FIN). Based on these findings, some participants emphasized that the family-like work community distinguishes the workplace in FIN sales from others, as an interviewee commented: “It’s an environment which I would not expect anywhere else” (D-14:03; FIN). Another respondent came to a similar conclusion: “There is something different going on” (D-14:35; FIN).

One explanation for the emergence of the family-like work community in sales could be the organization of regular meetings, events and vacations for salespeople and their family members. An interviewee observed that “people get to know each other there. Even friendships develop from this” (D-14:36; FIN). Another participant pointed out that salespeople’s family members “are part of the sales events” and

thus “are also friends with each other” (D-10:60; FIN). This blending of work and family turns work more into a private matter, as the words of this respondent imply: “If I would say today that I wanted to work somewhere else, then I would have an argument with my wife” (D-10:158; FIN).

Several participants identified the family-like work community in FIN sales as an important source of salespeople’s meaningfulness. One respondent claimed that “what’s definitely the case is that we really provide a strong source of meaning with the family-like work community in sales” (D-06:06; FIN). The quote of another interviewee substantiates that claim: “It is something very meaningful to be part of that community” (D-06:02; FIN). In particular, one participant explained that the positive team spirit in the FIN sales community provides salespeople with the confidence and strength necessary to perform under tough circumstances: “We are expanding in declining markets ... the basis for this success is this positive team spirit, which gives each individual strength in a tough market” (D-06:02; FIN).

Thus, many participants considered the family-like community as one key reason for joining FIN. One participant highlighted that “one main reason which has brought me here was actually this family-like environment” (D-21:04; FIN). Another respondent supported this view: “Many of us are here because they just really love the community. Probably around 80 percent” (D-13:03; FIN). Moreover, several participants shared the opinion that the family-like work community increases tenure. For example, one participant argued that some salespeople would be able to earn money more easily in other organizations but deliberately choose FIN, primarily due to its family-like work community: “It certainly would be easier for some to earn money somewhere else, but there are additional benefits which make people stay ... especially this family-like community and this sense of belongingness” (D-10:58; FIN). Similarly, another respondent noticed, “it is not only about the salary or the position, but also about the strong sense of belongingness” (D-10:158; FIN).

These findings imply that most participants viewed the family-like community as a crucial factor for the organization’s successes. For example, one respondent classified the family-like community as one of the organization’s “biggest assets” (D-14:35; FIN). Another interviewee underscored that evaluation: “This family-like community ... is a crucial part of the success of this company” (D-14:16; FIN).

In summary, these findings imply that the family-like work community in FIN sales seems to nurture feelings of interpersonal connectedness and social identification. In particular, invitations to regular meetings and events and even vacations for salespeople and their family members appear to facilitate the development of close relationships both inside and outside work. In addition, mutual support and a positive team spirit in the family-like sales community strengthens salespeople’s identification with their work community. Consequently, family-like community building may cultivate meaningful work through a kinship orientation.

Neglect of Community Building in FIN HQ.

Whereas the development of a family-like work community in sales appears to play a central role in FIN, the development of a similar community in HQ seems to be neglected. This neglect causes confusion among HQ employees, as the words of one participant indicate: “What surprises me is that in a company in which it is clear how important a close-knit community is ... how low it is appreciated to develop a similar community in HQ” (D-10:61; FIN). Another respondent agrees: “This is absurd, if you know how perfectly the system is operated in sales” (D-10:65; FIN).

Due to the neglect of community building in FIN HQ, several respondents emphasized the big difference between the FIN sales and HQ community. An interviewee pointed out that “Well, this family-like community which you can experience in sales is obviously different in HQ” (D-12:16; FIN). One respondent shared a similar perception: “We really have to differentiate ... between the HQ and sales community” (D-06:06; FIN). In particular, the statement of one participant reveals that the personal relationships are less close in the FIN HQ work community: “I see people here, even until today, who I have never seen before” (D-10:66; FIN). In addition, there might be unresolved conflicts between certain HQ departments, as one participant observed: “In some projects you notice certain conflicts” (D-11:73; FIN). Due to these unresolved conflicts, an interviewee noticed that “some people become silent when other departments sit at the table” (D-10:91; FIN).

Furthermore, nearly all participants considered the strong sales orientation as one explanation for the neglect of community building in FIN HQ. Accordingly, one participant assessed that FIN does “everything for the sales force” (D-12:40; FIN), and another respondent noticed that “at the very end, sales always has the last word” (D-10:06; FIN). Consequently, many FIN HQ employees feel neglected and unappreciated, as the comment of one respondent illustrates: “Everything is being done for them out there, but nothing for us in here” (D-14:23; FIN). Similarly, another interviewee described HQ as “an unpopular attachment” (D-21:41; FIN).

Moreover, several participants shared the opinion that some HQ employees are skeptical of the family-like work community in sales. For example, one respondent said that “I think we have quite some people here who are skeptical of this community in sales” (D 12:24; FIN). According to some respondents, this skepticism arises from the exclusion of FIN HQ employees from the regular meetings and events in sales. An interviewee argued that “someone who has never really experienced that, won’t understand it ... And we have such people here” (D-12:26; FIN). Another respondent underlined that argument: “Someone who has no contact with sales can’t understand and live that” (D-12:23; FIN). Conversely, FIN HQ managers are allowed to take part in the regular sales meetings and events and thus experience the family-like community in sales. As one respondent explained,

“I’m experiencing this family-like community because I’m part of the regular sales events. So, I’m experiencing it first-hand” (D-14:15; FIN). As a result of these experiences, FIN HQ managers feel part of the family-like community in sales. One respondent explained that “I dived in relatively quickly, because we as managers are often part of those events” (D-10:59; FIN).

To integrate FIN HQ employees into the family-like work community in sales, several participants suggested to integrate HQ employees to the regular meetings and events in sales. An interviewee claimed that “from my point of view, the best way to experience this spirit is to be part of it” (D-14:17; FIN). In addition, another respondent explained that “every other attempt to illustrate this family-like community in any form will fail if you don’t experience it on your own. If you don’t feel these emotions ... and have these goose bumps yourself” (D-14:15; FIN).

Taken together, these findings imply that community building is neglected in FIN HQ. One reason for this neglect could be the almost exclusive sales orientation in FIN. Due to the neglect of community building in HQ, employees appear to lack close relationships and mutual support. In addition, HQ employees seem to be less able to identify with the sales community because they are largely excluded from the regular meetings and events in sales. Consequently, HQ employees’ feelings of interpersonal connectedness and social identification may be impaired. This could be one explanation for FIN HQ employees’ lack of meaningfulness. In conclusion, family-like community building must include all departments to cultivate meaningful work through a kinship orientation by invoking feelings of interpersonal connectedness and social identification.

4.2.8. Impact-Based Reward Management

The findings indicate that impact-based reward management can cultivate meaningful work through a service orientation. I explain the emergence of this practice here by describing and interpreting the findings about the identified aspect. Table 20 summarizes the findings.

Table 20

Impact-Based Reward Management

Practice	Aspect	Related Work Orientation
Impact-Based Reward Management	Exclusively Performance-Based Reward Management in FIN Sales	Service Orientation (Significance)

Exclusively Performance-Based Reward Management in FIN Sales.

A common view among participants was that reward management in FIN sales is exclusively based on salespeople's financial performance. An interviewee explained that "we reward only those who have achieved the best results financially" (D-10:114; FIN). Another respondent underlined this view: "You receive honor and appreciation when you make the most revenue" (D-06:14; FIN). In contrast, an interviewee observed that salespeople without an exceptional financial performance are overlooked: "We have many salespeople who also deliver a good performance but receive no recognition or appreciation" (D-23:143; FIN).

Due to FIN's reward management salespeople seem to be primarily focused on the financial performance of their work, as one participant noticed: "There is a strong focus on the financial performance" (D-14:30; FIN). Another respondent shared a similar perception by stating that FIN salespeople often adhere to the motto "faster, higher, farther" (D-23:22; FIN). As a result of the strong focus on financial performance, the extrinsic monetary outcomes of work appear to be more important for FIN salespeople than the intrinsic meaning of work. As a participant explained, "we don't have to pretend, people want to make money" (D-23:166; FIN). The statement of another respondent underscores this impression: "Just for the sake of meaning ... hard to imagine ... it's always nice to see that there is something going on financially" (D-23:18; FIN). Due to the neglect of the intrinsic meaning of work, FIN salespeople quite often seem to lack meaningfulness in their work. As one respondent pointed out, "I often talk to salespeople who have lost sight of why they do what they do" (D-14:28; FIN). Similarly, another interviewee simply observed that "people don't know why" (D-23:22; FIN).

The primary focus on monetary benefits along with the associated lack of meaningfulness might lead to several negative ramifications. For example, one participant considered the strong focus on monetary benefits to be one reason for the prevailing misconduct in sales: "That's why I believe we still have some black sheep within FIN ... because it's just about money" (D-06:25; FIN). In addition, one respondent regarded the lack of meaningfulness as one reason for the high dropout rate in sales: "They come here for the 'what' and then quit because they haven't clarified their 'why'" (D-23:34; FIN). Another interviewee confirmed that argument: "We have to deal with more noes than yeses. You have to endure that and when you don't find meaning in it you will eventually quit" (D-06:10; FIN).

To cultivate meaningful work in FIN sales, several participants suggested enriching the exclusive performance-based rewards with impact-based rewards: "Maybe we can reintegrate meaning into the system through rewarding also other efforts ... maybe we should not only honor the ones with the highest revenue, but also those who had the biggest impact" (D-06:14; FIN). Another respondent made a similar suggestion: "We should not just reward the ones who made the highest turnover, but also those who had an impact" (D-06:15; FIN). Impact-based rewards may be a promising source of meaningful work in FIN sales because salespeople appear to have a prosocial impact. An interviewee claimed that "we experience great examples everyday ... we have 6 million customers ... there are many situations where we actually help people" (D-06:12; FIN). Another respondent substantiated this claim: "What our salespeople do has a prosocial benefit ... it helps people with a normal or small income to fulfill desires like building a house or prevent old-age poverty" (D-10:94; FIN). However, this prosocial impact is still overlooked in FIN. An interviewee admitted that "we are contributing nothing in this regard" (D-14:44; FIN).

The implementation of impact-based rewards might help to increase salespeople's prosocial impact awareness. An interviewee stated that "if you bring them onto the stage and actually appreciate the impact they have ... then all of a sudden you get the focus on such topics" (D-10:168; FIN). Another respondent also claimed that impact-based rewarding would increase the awareness of the "prosocial impact everyone ultimately has" (D-06:26; FIN). Increased impact awareness may cultivate meaningful work. As an interviewee explained, "suddenly something arises that people can be proud of, from what they can derive a sense of meaning" (D-10:113; FIN). In particular, one participant described how an increased impact awareness provides salespeople with the opportunity to evaluate work in a more meaningful way, beyond the pursuit of monetary benefits: "Of course, I could say, 'I'm selling insurance, pensions, products and everything else just to receive my commission' ... but I could also see something meaningful in it, as I enable people to be wealthy and secure" (D-10:39; FIN).

Salespeople who find meaningfulness through having a prosocial impact may benefit from numerous positive consequences. For example, one respondent suggested that these salespeople are financially more successful in the long run: "I think those are the ones who actually earn money in the long run, because it's not about making money but it's about helping somebody and, yes, being compensated for that" (D-13:87; FIN). In addition, an interviewee pointed out that such salespeople are more resilient against refusal and reservations toward them: "If I'm firmly convinced that what I do is meaningful, that what I do is good, that what I do helps other people ... Then it doesn't unsettle me if someone says, 'I don't like what you are doing there'" (D-14:32; FIN). Lastly, one respondent stressed that the perception of work as meaningful increases tenure: "If you say, 'I find meaning in what I'm doing, and I get paid for it' then you'll stick with it" (D-13:88; FIN). Another respondent corroborated that view: "Maybe that's why certain people stay with us for a long time" (D-13:87; FIN).

Furthermore, one participant considered a prosocial impact as an important factor for the FIN sales force: "We have many people for whom the prosocial impact is an important motivational driver" (D-10:97; FIN). In particular, one respondent emphasized that a prosocial impact is especially important for younger generations in FIN sales: "When you talk to young salespeople, you realize that ... it is an honest inspiration for them to help people" (D-10:97; FIN). Based on the conviction that a prosocial impact appeals especially to younger generations, one respondent regarded impact-based rewarding as a tool to recruit future talent: "If you look at the demographics ... we need new blood and for young people that's just a very important topic" (D-04:49; FIN).

Taken together, these findings suggest that the exclusively performance-based reward management explains FIN salespeople's focus on the extrinsic outcomes of work rather than on its intrinsic meaning. The resulting lack of meaningful work may lead to negative consequences, including misconduct and a higher dropout rate. Conversely, impact-based reward management may foster meaningfulness through increasing impact awareness. This awareness may relate to improved financial performance in the long run, higher resilience, and longer tenure. Moreover, impact-based reward management may help recruit future talent by appealing especially to younger generations. These findings indicate that impact-based reward management might cultivate meaningful work through a service orientation, particularly in organizations with a strong performance orientation.

4.3. Summary of Findings

Through this study, I pursued the third research objective by analyzing the impact of specific aspects of the workplace on the emergence of meaningful work through conducting thematic analysis of over 1,000 pages of transcribed, qualitative data collected from consortium workshops, focus group interviews, and one-to-one interviews. The results of this analysis enabled me to propose nine practices that may cultivate meaningful work. These practices and their relation to calling-related work orientations are shown in Table 21 and summarized below.

Table 21
Qualitative Findings of Work Orientation Practices

Practice	Related Work Orientation (Meaning Mechanism)
Employee-Oriented Leadership	Expressive-Passion Orientation (Authenticity)
Shared Leadership	Craftsmanship Orientation (Self-Worth)
Autonomous Job Design	Expressive-Passion Orientation (Self-Determination)
Relational Job Design (Job Contact and Job Impact)	Service Orientation (Significance)
Positive Image Development	Expressive-Passion Orientation (Authenticity)
Strong Identity Development	Craftsmanship Orientation (Self-Worth)
Compelling Mission Development	Expressive-Passion Orientation (Authenticity and Self-Determination)
Family-Like and Inclusive Community Building	Kinship Orientation (Social Identification and Interpersonal Connectedness)
Impact-Based Reward Management	Service Orientation (Significance)

Note. Craftsmanship, kinship, and service orientations adapted from “Doing Well, Doing Good: Organizational Practices for Effectively Cultivating Meaningful Work,” by M. G. Pratt, C. Pradies, and D. Lepisto, in B. Dik, Z. Byrne, and M. Sterger (Eds.), *Purpose and Meaning in the Workplace* (pp. 173–196), 2013, American Psychological Association. Copyright 2013 by the American Psychological Association.

Utilitarian, expressive-status, and expressive-passion orientations adapted from *A New Measure of Work Orientations: Orienting Toward Self, Others, or Objects*, by D. A. Lepisto, S. McArdle, and M. G. Pratt, 2017, Working paper, Western Michigan University.

Meaning mechanisms adapted from “On the Meaning of Work: A Theoretical Integration and Review,” by B. D. Rosso, K. H. Dekas, and A. Wrzesniewski, 2010, *Research in Organizational Behavior*, 30, pp. 91–127 (<https://doi.org/10.1016/j.riob.2010.09.001>). Copyright 2010 by Elsevier.

First, employee-oriented leadership involving sincere commitment to employees' self-realization may cultivate meaningful work through an expressive-passion orientation by fostering feelings of authenticity. Sincere commitment to employees' self-realization implies consistent evaluation of the person–job fit through building personal connections to employees and engaging in conversations about their needs for self-realization. In addition, such sincere commitment to employees' self-realization might entail a willingness to reassign prevailing tasks or even let go of employees if necessary for promoting self-realization. Both BUS and FIN HQ managers appear to lack commitment to employees' self-realization, presumably due to a functional orientation in BUS and the absence of a consistent leadership mindset in FIN HQ. Thus, employees' competences and capabilities seem to remain largely unrealized. This may be one explanation for employees' lack of meaningfulness, dissatisfaction, and performance deficits.

Second, shared leadership involving sharing decision-making power may foster meaningful work through a craftsmanship orientation by bolstering self-worth. The findings suggest that there is a lack of sharing decision-making power in BUS, which might have emerged from a top-down leadership approach. One reason for this top-down leadership approach could be a long-established understanding of the role of managers as technical experts. BUS managers' reluctance to share decision-making power may cultivate employees' understanding of their role as inferior servants, who are solely responsible for the execution of managers' instructions. This perceived inferiority seems to diminish meaningfulness by reducing employees' self-worth and willingness to take on responsibility.

Third, autonomous job design involving the creation of nonbureaucratic workplaces without rigid rules and processes may foster meaningful work through an expressive-passion orientation by invoking feelings of self-determination. In BUS, the findings suggest that both managers and employees operate in a bureaucratic workplace comprising rigid financial processes. Possible explanations for the emergence of these processes may be BUS management's long-established mistrust in the workforce and recent corporate scandals in the automotive industry. The bureaucratic workplace in BUS seems to diminish meaningfulness by impairing feelings of self-determination due to a narrow scope of action, slow decision-making processes, and few opportunities to take on responsibility. In FIN, HQ managers operate in a nonbureaucratic workplace, which seems to be primarily reflected in an above-average autonomy arising from the absence of rigid financial controlling and budget planning processes. One reason for these high degrees of autonomy may be the unprecedented financial results of the organization in recent years. The nonbureaucratic workplace may promote meaningful work by strengthening feelings of self-determination through enabling self-realization and fast and independent decision-making processes.

Fourth, relational job design involving higher levels of job contact and job impact may facilitate meaningful work through a service orientation. Increasing job contact by implementing job shadowing and mixed project teams comprising both employees and their internal clients may promote employees' prosocial motivation. Both BUS HQ and FIN employees appear to lack opportunities to interact with internal clients, presumably due to the division of work according to functions in BUS and a long-established separation of sales and HQ in FIN. Due to the lack of interactions with internal clients, BUS and FIN HQ employees seem to lack understanding of and identification with their internal clients' needs and perceptions. Thus, BUS and FIN HQ employees may be less motivated to provide support to internal clients, which could imply a weaker service orientation. Furthermore, increasing job impact by dividing work into larger components with observable outcomes might foster meaningful work through a service orientation by promoting the perception of work as significant. The findings suggest that both BUS and FIN HQ employees lack opportunities to observe the impact of their work on internal clients due to the division of work into small parts without visible outcomes. Lacking impact awareness may reduce meaningfulness by fostering individuals' perception that work does not matter.

Fifth, positive image development might cultivate meaningful work through an expressive-passion orientation by enabling feelings of authenticity. The findings show that both BUS and FIN suffer from a negative organizational image. The negative image of BUS has emerged from recent corporate scandals in the automotive industry. FIN's negative image has developed from prejudices in society, mainly toward the organizations' network marketing business model. The findings imply that a negative image weakens employees' identification with their employers and thus decreases meaningfulness by impairing feelings of authenticity.

Sixth, strong identity development may promote meaningful work through a craftsmanship orientation by bolstering employees' self-worth. The organizational identity of BUS is perceived as weak, presumably due to an unclear positioning of the organization in the corporate group and employees' prevailing uncertainty about the organization's future. The weak identity seems to diminish meaningfulness by reducing employees' self-worth. BUS employees' reduced self-worth may primarily appear in the course of interactions with outsiders.

Seventh, compelling mission development may cultivate meaningful work through promoting feelings of authenticity and self-determination. The findings show that both the organizational missions of both BUS and FIN contribute to feelings of authenticity by affirming employees' personal passions for automobiles (BUS) and valued self-perceptions as independent entrepreneurs (FIN). In addition, the findings at FIN imply that a compelling mission development that aims to affirm employees' positive self-perception must be combined with providing autonomy for

employees to act on that self-perception. Salespeople's autonomy to operate as independent entrepreneurs seems to nurture feelings of self-determination and thus substantiates the capacity of autonomous job design for cultivating meaningful work.

Eighth, family-like and inclusive community building may foster meaningful work through a kinship orientation by increasing feelings of interpersonal connectedness and social identification. The findings at FIN indicate that the organization of regular meetings and events and vacations for both salespeople and their family members appear to invoke feelings of interpersonal connectedness by developing close relationships both inside and outside the workplace. Moreover, mutual support and a positive team spirit in FIN's family-like work community seems to nurture feelings of social identification. However, the findings also imply that this community building is largely neglected in FIN HQ due to an almost exclusive sales orientation in the organization. Thus, HQ employees' meaningfulness may be impaired through lower feelings of interpersonal connectedness and social identification. In particular, HQ employees seem to lack close relationships and mutual support in their work community. In addition, HQ employees may lack identification with the family-like sales community, presumably because they are largely excluded from the regular meetings and events in sales. These findings imply that family-like community building must include all departments of an organization to cultivate meaningful work by reinforcing feelings of interpersonal connectedness and social identification.

Ninth, impact-based reward management may facilitate meaningful work through a service orientation by invoking feelings of significance. The findings indicate that the exclusively performance-based reward management in FIN directs employees' focus toward the extrinsic outcomes of work rather than to its intrinsic meaning. The resulting lack of meaningfulness may relate to the existing misconduct and high dropout rates in sales. Conversely, the findings imply that impact-based reward management cultivates meaningful work by enhancing impact awareness. Enhanced impact awareness may relate to increased financial performance, higher resilience, and longer tenure. In addition, impact-based rewards seem to appeal particularly to younger generations and thus might help recruit future talent.

In summary, this study revealed nine practices that facilitate meaningful work through four calling-related work orientations, ranging from leadership and job design to organizational development, community building and reward management practices. This diversity implies that managers can draw on a broad range of practices that foster meaningful work. In addition, the practices proposed here relate to all four calling-related work orientations, underlining the relevance of multiple meaning mechanisms for the emergence of meaningful work. Nevertheless, since four of the nine practices relate to the expressive-passion orientation, self-realization may be of particular relevance for the emergence of meaningful work.

Furthermore, the findings demonstrate that BUS participants evaluated their workplace almost exclusively as unfavorable to experiencing meaningful work whereas FIN participants considered their workplace, particularly in sales, as beneficial. Besides an actual impairment of meaningful work, one explanation for BUS participants' negative evaluation may be a stronger "blame culture" in this organization. This blame culture may have emerged from BUS employees' feeling of "learned helplessness" toward the design of the workplace, which may be primarily caused by a lack of autonomy due to the hierarchical and bureaucratic structures. Conversely, the blame culture among FIN salespeople may be less pronounced because they may feel more in control of the design of their workplace due to high degrees of autonomy in their employment as independent contractors.

Lastly, there are similarities in participants' evaluations of the workplaces in BUS and FIN HQ, especially in the lack of employee-oriented and shared leadership and of autonomous and relational job design. These similarities may indicate that employees' individual needs for meaningfulness remain largely overlooked in more traditional workplaces.

5. Discussion

5.1. Theoretical Contributions

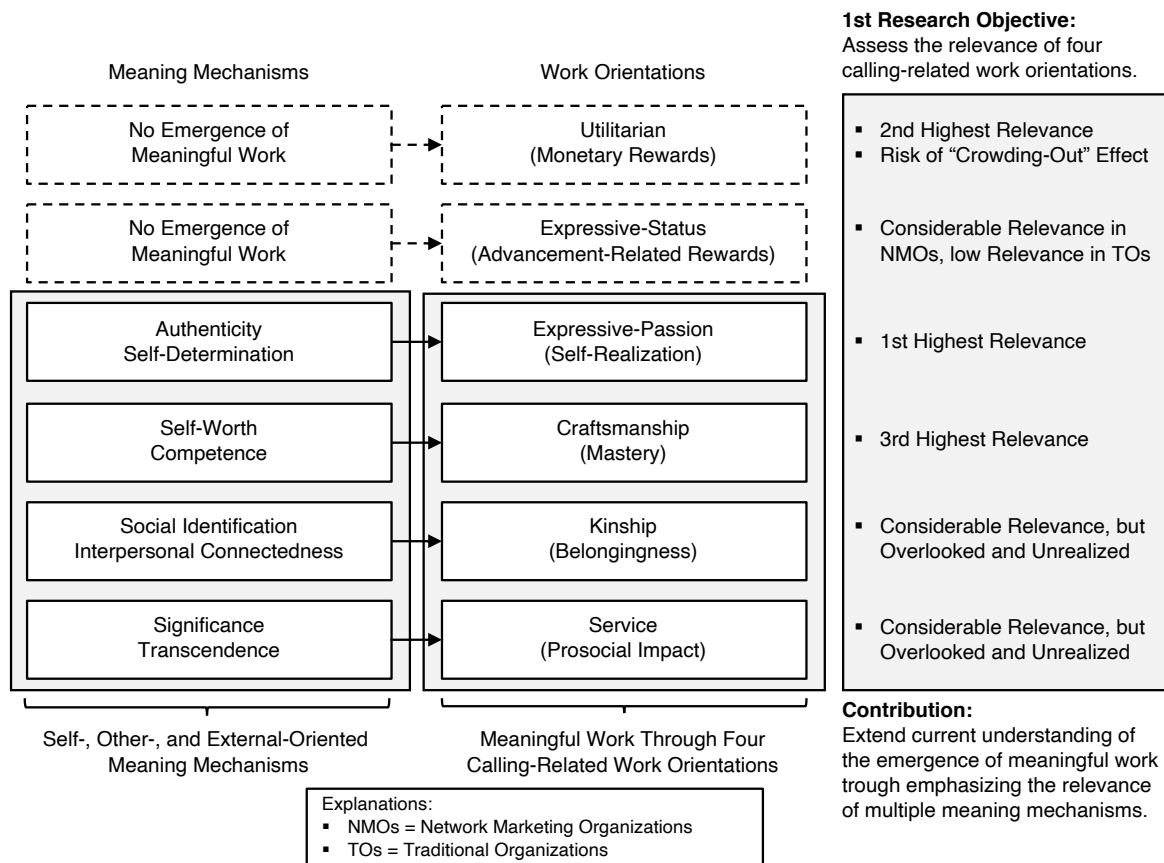
My dissertation provides several theoretical contributions through addressing unanswered questions about the emergence and cultivation of meaningful work. I employed Lepisto et al.'s (2017) work orientation construct to pursue three research objectives regarding an exploration of the relevance of four calling-related work orientations, the differences between them, and practices that cultivate meaningful work. I achieved these objectives by conducting two exploratory studies in an interdisciplinary research consortium and two organizations.

In the first study, I analyzed the work orientations of 599 individuals by applying Lepisto et al.'s (2017) work orientation questionnaire and conducting independent samples *t* tests and one-way analyses of variance (ANOVAs). Through this analysis, I achieved the first research objective by validating the relevance of four calling-related work orientations and the second objective by identifying and interpreting individual differences in four calling-related work orientations between organizations, departments, genders, and generations. In the second study, I examined the impact of specific aspects of the workplace on the emergence of meaningful work by conducting thematic analysis of over 1,000 pages of transcribed data collected from consortium workshops, focus group interviews, and one-to-one interviews. Based on this examination, I reached the third research objective by exploring nine work orientation practices that cultivate meaningful. In the following, I discuss the results of both studies with regard to each research objective to identify theoretical contributions of my dissertation.

5.1.1. Relevance of Calling-Related Work Orientations

The quantitative analysis in the first study validated the relevance of four calling-related work orientations by generating comprehensible results that correspond to the reality in both research contexts and indicating high absolute values for all four orientations. The identified relevance of four calling-related work orientations extends current understanding of the emergence of meaningful work by emphasizing the importance of self-, other-, and external-oriented mechanisms. In addition, as my dissertation represents the first known empirical research employing Lepisto et al.'s (2017) work orientation construct, the identified relevance of each of the four calling-related work orientations adds to existing work orientation research. These contributions are summarized in Figure 6 and delineated below.

Figure 6
Relevance of Calling-Related Work Orientations



The expressive-passion orientation indicated the highest absolute values among all groups, implying that self-realization is of particular relevance for the emergence of meaningful work. The craftsmanship orientation showed the third highest absolute values among all groups, indicating that mastery is also of high relevance. These two observations support prior studies that have primarily relied on self-oriented meaning mechanisms to explain the emergence of meaningful work (e.g., Kahn, 1990; McGregor & Little, 1998; Michaelson, 2009).

Relatively lower, but considerable absolute values for the kinship (especially in network marketing organizations) and service orientations, imply that other- and external-oriented meaning mechanisms are relevant for the emergence of meaningful work but may be largely overlooked and unrealized. The relevance of other- and external-oriented meaning mechanisms substantiates research that has shown meaningful work can emerge from other-oriented (e.g., Hogg & Terry, 2000; Tajfel & Turner, 1979) and external-oriented mechanisms (e.g., Grant, 2008b; Wrzesniewski, 2003) and extends the predominant understanding of meaningful work which has been limited to self-oriented mechanisms (Rosso et al., 2010).

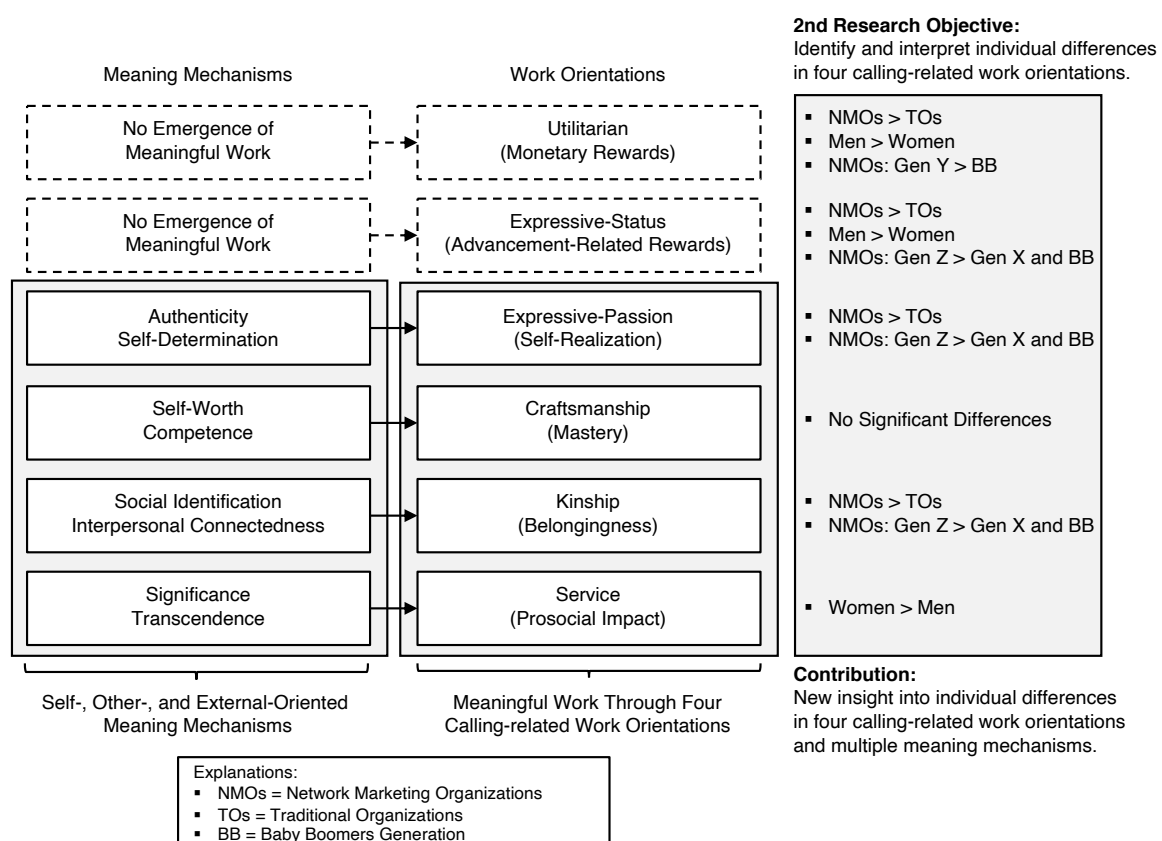
Furthermore, the utilitarian orientation revealed the second highest absolute values among all groups, indicating that employees place a high priority on achieving monetary rewards through their work. This could be a further explanation for the relatively weaker kinship and service orientations because a strong focus on the extrinsic, monetary outcomes of work may reduce the appreciation of its intrinsic meaning thus decreasing the relevance of calling-related work orientations. This explanation is supported by several studies on organizational behavior which have shown that perceived financial needs reduce the focus on the intrinsic meaning of work (Leana, 2007; Leana et al., 2009; Mischel, 1977). Research into work motivation provides further support by having identified the “crowding-out” effect—a mechanism by which an increased focus on extrinsic incentives can undermine intrinsic motivation (Frey & Jegen, 2001; Frey & Oberholzer-Gee, 1997).

5.1.2. Differences in Calling-Related Work Orientations

As shown in Figure 7, the first study revealed significant differences in four calling-related work orientations between organizations, departments, genders, and generations. These results offer new insight into individual differences in four calling-related work orientations and multiple meaning mechanisms.

Figure 7

Differences in Calling-Related Work Orientations



Work Orientation Differences Between Organizations and Departments.

Work orientation differences between organizations and departments imply that salespeople in network marketing organizations have stronger utilitarian, expressive-status, expressive-passion, and kinship orientations than employees in traditional organizations. These differences offer four contributions to current work orientation literature.

First, a stronger utilitarian orientation suggests that salespeople in network marketing organizations more often consider work to be a means of acquiring monetary benefits than employees in traditional organizations. In particular, the results indicate that salespeople in network marketing organizations have a stronger desire to achieve financial security. One explanation for this stronger desire could be higher financial uncertainty, which may be caused by the commission-based compensation model in network marketing organizations, in which salespeople do not receive a salary but instead rely completely on sales commissions. Studies have confirmed that network marketing organizations usually apply commission-based compensation models (e.g., Coughlan & Grayson, 1998). In contrast, employees in traditional organizations usually receive a fixed salary; thus, they may have more financial certainty and are less concerned with financial security. Organizational behavioral research has substantiated the explanation that financial uncertainty can contribute to an increased focus on the monetary outcomes of work (Brief et al., 1995; Brief & Nord, 1990; Jahoda, 1982; O'Brien, 1986). Therefore, the commission-based compensation system may explain the stronger utilitarian orientation of salespeople in network marketing organizations.

Second, a stronger expressive-status orientation indicates that salespeople in network marketing organizations more often evaluate work as a means of achieving rewards resulting from advancement—including status, prestige, distinction, influence, and power—than employees in traditional organizations. The results show that this stronger expressive-status orientation is primarily reflected in salespeople's higher aspiration for advancement. This aspiration may be explained by a stronger encouragement for advancement. Since the achievement of higher career levels usually depends on salespeople's financial performance, network marketing organizations may have a greater interest in promoting employees than traditional organizations. Research has supported the claim that promotions depend almost exclusively on sales revenues in network marketing organizations (Groß, 2008). In addition, network marketing organizations can offer more advancement opportunities because higher career levels are not as limited compared to traditional organizations. As a result, striving for advancement is more likely to be considered as socially desirable behavior in network marketing organizations than in traditional organizations, in which advancement usually means having to outlive others due to a limited number of higher positions.

Taken together, stronger encouragement of promotions, more extensive advancement opportunities, and a more positive perception of striving for higher career levels can explain the stronger expressive-status orientation in network marketing organizations.

Third, a stronger expressive-passion orientation implies that salespeople in network marketing organizations more often view work to be meaningful through the realization of their own values, passions, strengths, and interests than employees in traditional organizations. The results show that the stronger expressive-passion orientation develops primarily from a stronger desire for self-determination. One explanation for this stronger desire is that salespeople in network marketing organizations may be more able to realize self-determination in the workplace. These salespeople are usually employed as independent contractors without having to comply with specific instructions, fixed working hours, or performance targets. In contrast, employees in fixed employment in traditional organizations often have less freedom because they have to follow instructions from their superiors and obey bureaucratic rules and procedures. Research has corroborated that the identified differences in the realization of self-determination are due to the nature of the type of employment (Biggart, 1989; Pratt & Rosa, 2003). Consequently, the employment of salespeople as independent contractors likely explains the stronger expressive-passion orientation in network marketing organizations.

Despite the difference in the desire for self-determination, the results indicate that both salespeople in network marketing organizations and employees in traditional organizations highly appreciate taking pride in their work and realizing their passions through work. One explanation for this may be a fundamental fit between the values, passions, and interests of these individuals and the core mission of their organizations. In line with this explanation, research has identified a congruence between personal and organizational missions in network marketing organizations due to strong corporate ideologies (Groß, 2008).

Fourth, a stronger kinship orientation suggests that salespeople in network marketing organizations more often evaluate work as meaningful through attaining belongingness than employees in traditional organizations. These results are in line with Bhattacharya and Mehta (2000), who found that salespeople in network marketing organizations have a stronger desire for belongingness. In particular, the stronger kinship orientation in network marketing organizations may be primarily represented in salespeople's stronger inclination toward close, family-like bonds in the workplace. One explanation for this could be salespeople's greater experience in establishing family-like bonds at work. These family-like bonds may have developed from an emphasis on togetherness, common identification, and the organization of regular events. In addition, as salespeople in network marketing organizations operate primarily in their private networks, family members and

friends may also be part of work, thus adding to the quality of working relationships. These explanations are substantiated by research that has shown that network marketing organizations often succeed in developing family-like bonds by turning work into family and integrating family into work (Biggart, 1989; Pratt & Rosa, 2003). Consequently, the engagement in developing a family-like community and the integration of family into work may explain the stronger kinship orientation in network marketing organizations.

In summary, salespeople in network marketing organizations have stronger utilitarian, expressive-status, expressive-passion, and kinship orientations than employees in traditional organizations. Because my dissertation represents the first known research employing Lepisto et al.'s (2017) work orientation construct to compare individual work orientations between employees in network marketing and traditional organizations, my findings contribute to extant work orientation research. Nevertheless, further research is needed to substantiate my contributions.

As delineated above, possible explanations for the stronger work orientations in network marketing organizations pertain to specific aspects of the workplace, including commission-based compensation, stronger encouragement and a more positive perception of promotions, salespeople's employment as independent contractors, and a strong engagement in turning work into family and vice versa. However, it remains unclear how exactly these aspects impact individuals' work orientations. It is possible these aspects have attracted individuals with an already strong utilitarian, expressive-status, expressive-passion, and kinship orientation, but they may also have shaped salespeople's prevailing work orientations over time. No consensus has yet arisen in the literature about how individual work orientations are constructed and adapt over time (Rosso et al., 2010). Although some scholars have claimed that work orientations emerge from socialization processes during teenage years (Dekas & Baker, 2014) and tend to be rather rigid over time and hard to change (Pratt et al., 2013; Wrzesniewski, 1999), recent research has suggested that work orientations may be more flexible and adaptable through daily work experience (Boova et al., 2019). Consequently, additional research is required on the impact of specific aspects of the workplace on individuals' work orientations over time.

Work Orientation Differences Between Genders.

Work orientation differences between genders indicate that men have stronger utilitarian and expressive-status orientations than women, whereas women have a stronger service orientation than men. These differences offer three contributions to extant work orientation literature.

First, a stronger utilitarian orientation implies that men more often consider work as a means of acquiring monetary benefits than women. These findings are supported by several studies on gender differences that have shown men are

comparatively more focused on the monetary outcomes of work (Bartol & Manhardt, 1979; Brenner & Tomkiewicz, 1979; Centers & Bugental, 1966; Manhardt, 1972). One explanation for men's stronger utilitarian orientation may be that they are still more often the primary earner and thus have a greater need to earn an income. The Hawthorne studies came to a similar conclusion (Roethlisberger & Dickson, 2003).

Second, a stronger expressive-status orientation implies that men more often view work as a means of achieving advancement-related rewards than women. In line with research, men's stronger expressive-status orientation may be explained by an inherently higher appreciation of competition and the achievement of influence and power (Betz & O'Connell, 1989; Beutel & Marini, 1995; Schuler, 1975).

Third, a stronger service orientation reveals that women more often consider work as meaningful through its prosocial impact than men. One explanation for women's stronger service orientation could be an innately stronger prosocial motivation. This explanation is substantiated by research that has shown women have a stronger compassion for others (e.g., Beutel & Marini, 1995).

In summary, these results suggest that men are more concerned with the extrinsic outcomes of work, including monetary benefits and rewards associated with advancement, whereas women place higher emphasis on the intrinsic meaning of work, particularly on having a prosocial impact. This observation is supported by research on gender differences (e.g., Beutel & Marini, 1995; Lueptow, 1992).

Work Orientation Differences Between Generations.

Work orientation differences between generations in network marketing organizations show that Generation Y has a stronger utilitarian orientation than the Baby Boomers and that Generation Z has stronger expressive-status, expressive-passion, and kinship orientations than either Generation X or the Baby Boomers. These differences offer four contributions to work orientation research.

First, a stronger utilitarian orientation suggests that Generation Y more often considers work as a means of achieving monetary benefits than the Baby Boomers. One explanation for Generation Y's stronger utilitarian orientation could be higher financial uncertainty due to shorter tenures. Especially in network marketing organizations with commission-based compensation models, shorter tenure implies a smaller sales network and thus more financial uncertainty as well as a stronger preference for monetary outcomes. In line with research into generational differences, another explanation for the stronger utilitarian orientation of Generation Y could be a lack of meaningfulness in the workplace, (Kowske et al., 2010).

Second, a stronger expressive-status orientation indicates that Generation Z more often evaluates work as a means of achieving advancement-related rewards than Generation Y, Generation X, or the Baby Boomers. One explanation for this stronger expressive-status orientation may be that Generation Z employees are

likely on lower career levels because they are at the beginning of their professional careers and thus may particularly appreciate the achievement of rewards related to advancement. These findings are supported by Half (2014), who assessed the characteristics of Generation Z and claimed that opportunities for advancement are among the most important factors in job selection for this generation.

Third, a stronger expressive-passion orientation implies that Generation Z considers work as more meaningful through the realization of values, passions, strengths, and interests compared to Generation X or the Baby Boomers. In line with research on Generation Z, this stronger expressive-passion orientation may be explained by Generation Z's inherent higher appreciation of self-realization through being able to act independently and entrepreneurially (Adecco, 2015; Half, 2014).

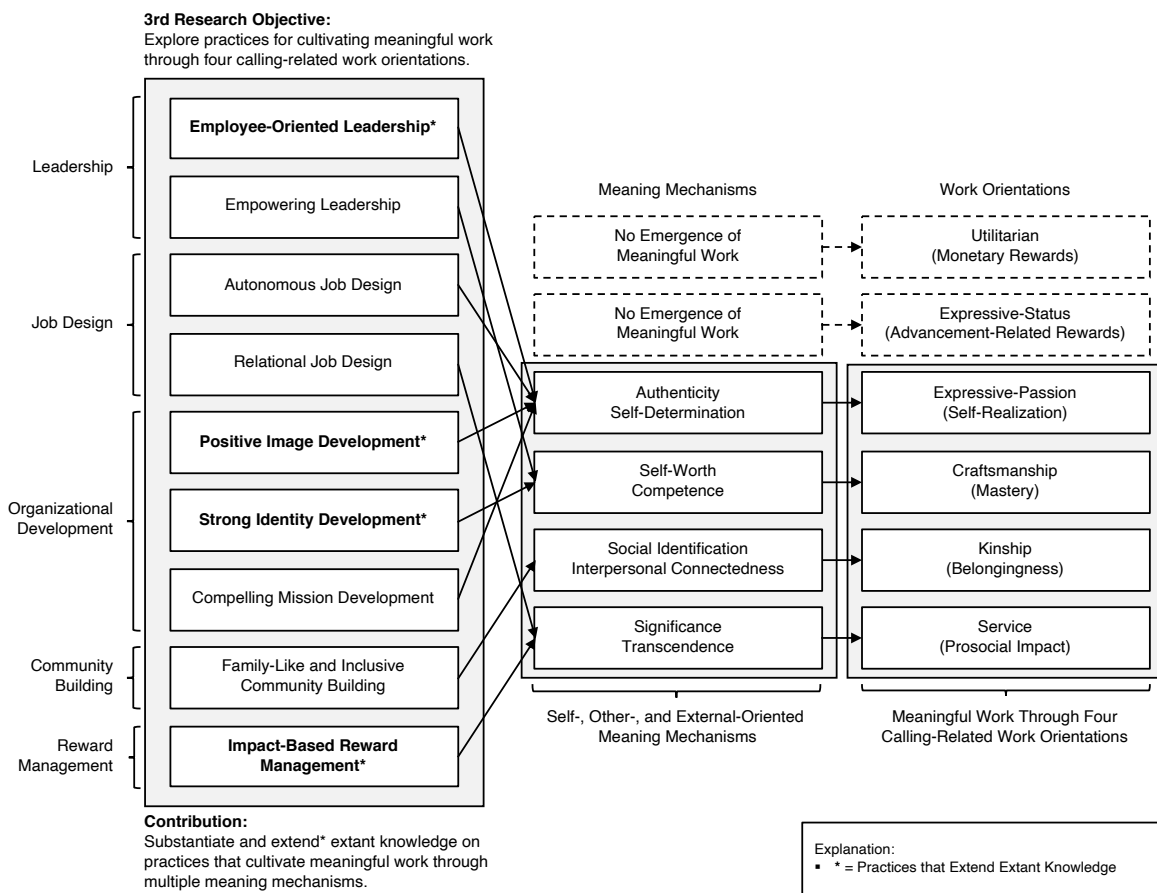
Fourth, a stronger kinship orientation suggests that Generation Z employees more often evaluate work as meaningful through attaining belongingness than Generation X or the Baby Boomers. One explanation for this stronger kinship orientation may be that Generation Z place a higher value on peer support because they lack professional experience. Especially in network marketing organizations, in which work tasks remain largely unchanged during the course of a career, members of Generation Z may consider peer support from senior colleagues as especially valuable. This high appreciation of peer support may lead Generation Z to be more concerned with developing good working relationships. Generation Z's high appreciation of peer support is substantiated by research which has indicated that Generation Z has a particular desire for consistent feedback, peer support, and the development of close relationships with colleagues (Half, 2014; Iorgulescu, 2016). In addition, Tulgan (2013) found that Generation Z, in contrast to Generation Y, do not resist mentoring from higher authorities.

In summary, Generation Y has a stronger utilitarian orientation than the Baby Boomers and Generation Z has stronger expressive-status, expressive-passion, and kinship orientations than either Generation X or the Baby Boomers. The stronger utilitarian orientation of Generation Y and the stronger expressive-status orientation of Generation Z seem counterintuitive—implying that younger generations are more concerned with the extrinsic outcomes of work than older generations—although the opposite has often been claimed (e.g., Hoole & Bonnema, 2015; Kompier, 2005). However, it must be noted that this stronger focus on the extrinsic outcomes of work seems to be primarily caused by the peculiarities in the workplace design in network marketing organizations. Because no other known study has employed Lepisto et al.'s (2017) work orientation construct to compare individual work orientations between generations, my results provide new insight into work orientation research.

5.1.3. Work Orientation Practices

In the second study, I explored nine practices that cultivate meaningful work through four calling-related work orientations. These findings substantiate and extend scarce extant knowledge on practices that cultivate meaningful work. The findings of the second study are summarized in Figure 8 and described below.

Figure 8
Work Orientation Practices



Employee-Oriented Leadership.

Leadership that is sincerely committed to employees' self-realization may cultivate meaningful work through an expressive-passion orientation by realizing feelings of authenticity. Sincere commitment to employees' self-realization may require consistent evaluation of the person–job fit by building personal relationships with employees and facilitating dialogues about their needs for self-realization. In addition, such a sincere commitment implies a willingness to reassign tasks or even let employees go if this is necessary for fostering self-realization.

Employee-oriented leadership may be of particular importance in traditional organizations in which individual needs seem to be overlooked due to strong functional orientation or the neglect of leadership responsibilities in general. In the traditional organization in this study, disregard of individual needs seemed to leave employees' competences and capabilities largely unrealized, resulting in a lack of meaningful work, dissatisfaction, and performance deficits.

Employee-oriented leadership may be particularly effective in cultivating meaningful work for Generation Z employees. The quantitative results of the first study suggest that Generation Z place a higher value on self-realization than either Generation X or the Baby Boomers.

Employee-oriented leadership extends extant knowledge on work orientation practices that cultivate meaningful work. Prior studies have primarily proposed transformational leadership as a practice for cultivating meaningful work by encouraging employees to buy into a common vision that relates to the larger interests of the leader and the organization (e.g., Allan, 2017; Bass, 1990). Although transformational leadership comprises the "individual consideration" of employees (e.g., Bass, 1990), the primary intention of transformational leaders tends to be to persuade employees to fall in line with the common vision rather than enable self-realization. Consequently, recent research has shown that employees are often unwilling to follow the vision of transformational leaders because they perceive this as only serving the needs of the leader and the organization (Tourish, 2019). In contrast, employee-oriented leadership entails sincere commitment to employees' needs with the primary goal of enabling the realization of employees' competences and capabilities.

Shared Leadership.

Sharing decision-making power might cultivate meaningful work through a craftsmanship orientation by bolstering employees' self-worth. This finding confirms recent findings by Lee et al. (2017), who provided evidence for the impact of empowering leadership on meaningful work. In line with this finding, Lee et al.'s (2017) research showed that empowering leadership increases employees' self-confidence by providing employees with responsibility and autonomy (Lee et al., 2017). Empowering leadership appears to entail the notion of shared leadership because it includes the sharing of decision-making power—it has been defined as "behaviors whereby power is shared with subordinates" (Srivastava et al., 2006, p. 1240). Thus, to remain consistent with extant meaningful work research, I have renamed shared leadership as "empowering leadership" in my dissertation.

Furthermore, my findings suggest that empowering leadership is especially necessary in traditional organizations where decision-making power is typically not

shared. In particular, a lack of shared decision-making power may result from a hierarchical, top-down leadership approach and an understanding of managers as technical experts who have to be involved in everything and must make all decisions by themselves. A lack of shared decision-making power may lead employees to see themselves as inferior servants who are solely responsible for the execution of their supervisors' instructions. This inferior self-perception might in turn cause employees to have lower self-worth and less willingness to assume responsibility. Reduced self-worth may impair meaningfulness. In contrast to this finding, Lee et al. (2017) did not find any correlation between hierarchical culture and meaningful work.

Autonomous Job Design.

Autonomous job design focuses on the goal of creating a nonbureaucratic workplace without excessive rules and procedures. This may foster meaningful work especially through an expressive-passion orientation by promoting feelings of self-determination. In particular, a nonbureaucratic workplace seems to cultivate feelings of self-determination by enabling individuals to realize their own ideas and profit from fast and independent decision-making. These findings substantiate research into job design, which has demonstrated that job autonomy can invoke feelings of self-determination by providing individuals with freedom, responsibility, and independence in their work (Baumeister & Vohs, 2002; Hackman & Oldham, 1976, 1980; Wrzesniewski & Dutton, 2001). Furthermore, a nonbureaucratic workplace may imply the absence of rigid financial controlling and budget planning processes.

Conversely, my findings suggest that a bureaucratic workplace featuring rigid financial processes impairs feelings of self-determination by decreasing employees' scope of action, slowing down decision-making processes, and providing fewer opportunities to assume responsibility. One reason for the emergence of a bureaucratic workplace is a culture of mistrust, which may cause a proliferation of control mechanisms. In addition, corporate misconduct, such as the recent scandals in the automotive industry, appear to increase bureaucracy further.

Autonomous job design could be especially effective in cultivating meaningful work for salespeople in network marketing organizations and Generation Z employees because the quantitative results of the first study suggest that these individuals highly appreciate a sense of self-determination in their work.

Relational Job Design.

Higher levels of job contact and impact may cultivate meaningful work through a service orientation. These findings support research on relational job design, which has noted that increasing job contact and impact can increase individuals' prosocial motivation and meaningfulness (Grant, 2007, 2008a, 2008b).

Increasing job contact through job shadowing and mixed project teams consisting of both employees and their internal clients may increase employees' prosocial motivation. Especially in organizations with a strict separation between functional departments, individuals may lack opportunities to interact with internal clients. This lack of interaction may leave employees unaware of their internal clients' needs and perceptions and thus less inclined to provide their support, which equates to a weaker service orientation. In line with these findings, relational job design research has shown that interactions with internal or external clients increase the understanding of and identification with clients' perceptions and requirements (Taylor, 2014). In turn, this identification increases affective engagement and prosocial motivation (Grant et al., 2007). Pratt et al. (2013) claimed that increased job contact cultivates meaningful work through a service orientation.

Moreover, my findings indicate that increasing perceived job impact through the division of work into larger parts with observable impact may foster meaningful work through promoting employees' perceived significance of work. Particularly in organizations with a division of work into small parts without visible outcomes, individuals might lack opportunities to observe the impact of their work. In addition, a lack of impact awareness may diminish feelings of significance and subsequently meaningfulness. These findings corroborate relational job design research, which has pointed out that observable impact increases the perceived significance of work (Grant, 2008a; Taylor, 2014). Similarly, job design research has provided evidence that higher levels of task identity increase the perceived significance and meaningfulness of work through enabling the completion of a job from beginning to end (Hackman & Oldham, 1976, 1980). However, Pratt et al. (2013) related higher levels of task identity to individuals with a craftsmanship orientation, whereas my findings suggest that task identity is more closely related to a service orientation.

Positive Image Development.

Positive image development may cultivate meaningful work through an expressive-passion orientation by nurturing feelings of authenticity. My findings indicate that network marketing organizations suffer from a negative image due to prevailing prejudices against network marketing models in wider society. Studies have confirmed that these organizations often have a dubious reputation (Bonoma, 1991; Lamprecht, 2003; Lan, 2002; Walsh, 1999). In addition, the image of organizations in the German automotive industry seems to have deteriorated following recent corporate scandals. A negative organizational image may decrease individuals' identification with their employer and thus impair feelings of authenticity. These findings extend extant research on practices that cultivate meaningful work but need to be supported by further research.

Strong Identity Development.

Strong identity development may facilitate meaningful work through a craftsmanship orientation by bolstering self-worth. My findings indicate that a weak organizational identity can emerge from the unclear positioning of an organization within its larger corporate group and from uncertainty about the organization's future due to fundamental changes in the market, such as in the automotive industry. A weak organizational identity seems to reduce employees' self-worth, especially in the course of interactions with outsiders. These findings extend existing knowledge on practices that foster meaningful work but must be further substantiated.

Compelling Mission Development.

Compelling mission development may promote meaningful work through an expressive-passion orientation by realizing feelings of authenticity and self-determination. A compelling mission may have the capacity to invoke feelings of authenticity through affirming personal interests and passions and positive self-perceptions. These findings largely support prior studies which have provided evidence that a compelling mission cultivates meaningful work through appealing to individuals' personal values, goals, ideologies, and purpose (Besharov, 2008; Pratt, 2000; Thompson & Bunderson, 2003). In particular, meaningful work research has indicated that perceived congruence between personal and organizational missions improves the perceived "person–organization fit" (Hansen, 2013; Kristof-Brown et al., 2005) and reinforces the perception of acting in accordance with the organization's intentions (Baumeister & Vohs, 2002).

My findings imply that both automotive and network marketing organizations seem to exhibit congruence between individuals' personal missions and the organizational mission. For instance, the organizational mission of an automobile manufacturer to develop and produce the most sophisticated cars in the world seems to appeal to individuals' personal interests and passions for automobiles. Furthermore, the organizational mission of a network marketing organization to enable entrepreneurship for everyone appears to affirm individuals' self-perception as independent contractors. The quantitative results of the first study supported the claim of congruence between the personal and organizational missions in these organizations by revealing that employees particularly desire to taking pride in their work and realize their passions in the workplace. Further support for the congruence between the personal and organizational missions in network marketing organizations was provided by Groß (2008), who explained this congruence by referring to strong corporate ideologies in network marketing organizations.

In addition, my findings suggest that an organizational mission which affirms positive self-perceptions must be combined with the autonomy necessary to realize that perception. This autonomy may be an additional source of meaningful work by nurturing feelings of self-determination (cf. autonomous job design). Moreover, Carton (2018) emphasized that an organizational mission must relate to one's daily work—otherwise, employees may have the impression that their work does not contribute to the broader mission and thus perceive it as less meaningful.

Family-Like and Inclusive Community Building.

Family-like and inclusive community building may cultivate meaningful work through a kinship orientation by promoting feelings of interpersonal connectedness and social identification. Such feelings may be fostered by developing a family-like work community involving close bonds, mutual support, and a positive team spirit.

Network marketing organizations seem to be particularly concerned with developing close relational bonds—both inside and outside of the workplace—through organizing regular events, meetings, and vacations for salespeople and their family members. The quantitative results of my first study and research into network marketing organizations (Biggart, 1989; Pratt & Rosa, 2003) have demonstrated strong relational bonds in network marketing organizations. Close relational bonds may foster meaningful work by invoking feelings of interpersonal connectedness. These findings confirm studies which have shown that close relationships increase meaningfulness (Ashforth & Kreiner, 1999; Grant et al., 2008; May et al., 2004; Schnell et al., 2013). In line with my findings, Pratt et al. (2013) claimed that the creation of family-like bonds appeals to individuals with a kinship orientation. To create family-like bonds, Pratt and Rosa (2003) proposed the integration of work and family through mentorship programs, opening the canteen for family members, and sending birthday cards to family. The quantitative results of my first study and research on Generation Z suggest that mentoring programs are especially effective for cultivating meaningful work for this generation because these individuals seem to place a high priority on peer support and do not resist mentoring from higher authorities (Half, 2014; Iorgulescu, 2016; Tulgan, 2013).

Furthermore, my findings indicate that network marketing organizations place high emphasis on fostering mutual support and a positive team spirit. Mutual support and a positive team spirit seem to increase salespeople's identification with their work community and thus may foster meaningful work. These findings support research based on social identity theory (Tajfel & Turner, 1985), which has shown that the perceived value of one's work community influences meaningfulness (e.g., Katz & Kahn, 1978; Rosso et al., 2010; Weick, 1995). In line with my findings, meaningful work research has shown that an attractive work community contributes

to meaningful work (Pratt & Ashforth, 2003; Pratt et al., 2006). In addition, similar to my finding of emphasis on mutual support and a positive team spirit in network marketing organizations, Pratt et al. (2013) claimed that an organizational culture that prioritizes teamwork and togetherness cultivates meaningful work through a kinship orientation.

Moreover, my findings indicate that network marketing organizations neglect community building in their headquarters (HQ) due to their almost exclusive sales orientation. Thus, feelings of interpersonal connectedness and social identification may be lower in HQ. In particular, HQ employees seem to lack close relationships and mutual support in their work community. Moreover, HQ employees may lack identification with the family-like work community in sales, presumably because they are largely excluded from regular meetings, events, and vacations in sales. This lack of identification may diminish meaningfulness. This claim is corroborated by research which has demonstrated that an unattractive work community has adverse effects on meaningful work (Ashforth & Kreiner, 1999).

Impact-Based Reward Management.

Impact-based reward management may cultivate meaningful work through a service orientation by increasing feelings of significance. In particular, impact-based reward management may encourage individuals to reflect and focus on the impact of their work. Enhanced impact awareness may lead to increased meaningfulness and positive outcomes, including better financial performance, higher resilience, and longer tenure. In addition, impact-based rewards may particularly appeal to younger generations and thus might help recruit future talent. This suggestion was not directly supported by the quantitative results of the first study. However, both the results of the first study and research on gender differences (e.g., Beutel & Marini, 1995) showed that women have an innately stronger prosocial motivation and thus may also be more attracted to impact-based rewards.

Thus far, no studies have proposed impact-based reward management as a practice for cultivating meaningful work. Pratt et al. (2013) indirectly pointed out the need for impact-based reward management by suggesting the development of a culture that emphasizes individuals' prosocial impact for cultivating meaningful work through a service orientation. Overall, impact-based reward management could be regarded as one practice for developing such a culture. The findings presented here contribute to extant research but must be further substantiated.

In addition, my findings indicate that network marketing organizations rely on an exclusively performance-based reward management, which may explain the strong focus identified previously on the extrinsic outcomes of work in network marketing organizations. The quantitative results of my first study showed that

network marketing organizations and in particular men, Generation Y, and Generation Z have a stronger focus on the extrinsic outcomes of work. This focus on extrinsic outcomes may diminish meaningfulness through a decreased focus on the intrinsic meaning of work. As previously indicated, this claim has been supported by scholars in the fields of organizational behavior (Leana, 2007; Leana et al., 2009; Mischel, 1977) and work motivation (Frey & Jegen, 2001; Frey & Oberholzer-Gee, 1997). Moreover, the results showed that a greater extrinsic focus may explain high dropout rates and misconduct in network marketing organizations.

In summary, the second study identified nine practices that foster meaningful work through four calling-related work orientations. Of these nine practices, four—employee-oriented leadership, positive image development, strong identity development, and impact-based reward management—extend current knowledge, while empowering leadership, autonomous job design, relational job design, family-like and inclusive community building, and compelling mission development support existing research findings.

The diversity of the proposed practices, ranging from leadership and job design to organizational development, community building, and reward management practices, implies that the workplace design impacts the emergence of meaningful work in myriad ways and thus underlines the capability of managers to cultivate meaningful work. This insight highlights the significance of my inquiry as well as the significance of previous research on practices that facilitate meaningful work (e.g., Chalofsky, 2010; Pratt & Ashforth, 2003; Pratt et al., 2013).

In addition, I identified practices for all four calling-related work orientations. Thus, each seems to be relevant for cultivating meaningful work. These findings support the quantitative results of my first study by further emphasizing that meaningful work can emerge from self-, other-, and external oriented meaning mechanisms. The consideration of multiple meaning mechanisms extends the predominant understanding of meaningful work, which has primarily integrated self-oriented mechanisms (Rosso et al., 2010). Nevertheless, since four of the nine proposed work orientation practices relate to the expressive-passion orientation, self-realization may be of particular importance for the emergence of meaningful work. This substantiates the observation in the first study. Moreover, only three of the nine practices relate to the kinship and service orientations. This could further corroborate the claim of the first study that these orientations are largely overlooked and unrealized in the workplace.

Lastly, my findings suggest that employees in traditional organizations tend to evaluate their workplace as unfavorable for the emergence of meaningful work. In addition to the actual disadvantages in traditional organizations mentioned above, one further explanation for employees' negative evaluation of their workplace could be a state of "learned helplessness" (Seligman, 1972) regarding the emergence of

meaningful work. A neglect of individual needs, the lack of shared decision-making power, and the lack of autonomy may have taught employees in traditional workplaces that they are not in charge of their own meaningfulness and thus blame the workplace for its absence. In contrast, salespeople in network marketing organizations appear to generally consider their workplace as beneficial for the emergence of meaningful work. In addition to the benefits in network marketing organizations already described, these salespeople may feel more in control of their own meaningfulness and thus more responsible for cultivating it.

In summary, my dissertation addresses unanswered questions about the emergence and cultivation of meaningful work. I extend current understanding of the emergence of meaningful work by validating the relevance of four calling-related work orientations and thus multiple meaning mechanisms. Furthermore, I provide new insight into individual differences in these orientations and mechanisms by showing significant differences between organizations, departments, genders, and generations. Lastly, I substantiate and extend extant knowledge on practices that cultivate meaningful work by identifying nine work orientation practices. Figure 9 summarizes the theoretical contributions of my dissertation.

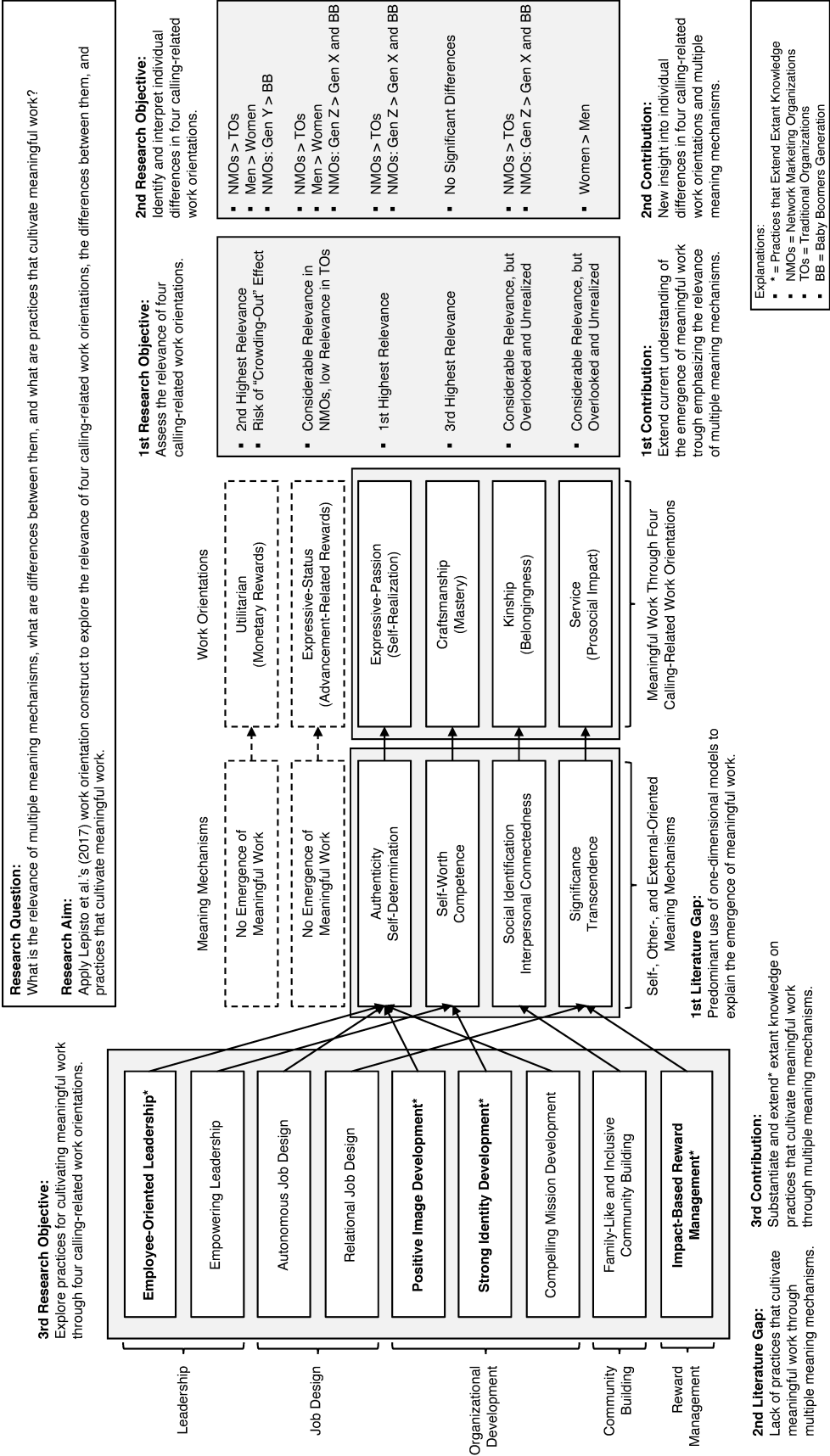


Figure 9
Theoretical Contributions

5.2. Managerial Recommendations

My dissertation provides practical and affordable recommendations on how managers can assess and cultivate meaningful work. By cultivating meaningfulness, managers have the chance to realize employees' demand for meaningful work and benefit from positive and lasting outcomes including higher motivation (Hackman & Oldham, 1980) and performance (Wrzesniewski, 2003) as well as reduced work stress (Elangovan et al., 2010; Locke & Taylor, 1990) and absenteeism (Wrzesniewski et al., 1997). Thus, cultivating meaningful work may offer managers an approach that surpasses common extrinsic incentives and helps sustain and improve performance by unfolding latent potential and retaining and attracting key talent (Achor et al., 2018; Schwartz et al., 2017).

Prior to implementing practices that cultivate meaningful work, managers may have to assess individual differences regarding the meaning that employees ascribe to their work. Lepisto et al.'s (2017) work orientation construct offers managers a framework for assessing six distinct meanings of work: utilitarian, expressive-status, expressive-passion, craftsmanship, kinship, and service.

Employees with a utilitarian or expressive-status orientation consider work as a means of achieving extrinsic benefits, including monetary or advancement-related rewards. A strong utilitarian or expressive-status orientation may indicate a focus on the extrinsic outcomes of work that may reduce the focus in its intrinsic meaning. To prevent a too strong extrinsic focus, managers may have to avoid the excessive use of extrinsic stimuli such as monetary rewards or promotions.

Employees with expressive-passion, craftsmanship, kinship, and service orientations evaluate work as a meaningful end in itself, serving the achievement of self-realization, mastery, belongingness, and a prosocial impact. These four calling-related work orientations provide managers with a variety of ways to examine the emergence of meaningful work. Based on my findings, the expressive-passion and craftsmanship orientations represent the most apparent and strongest calling-related orientations and thus must be realized by managers to cultivate meaningful work. Nevertheless, managers may also have to focus on realizing the relatively weaker kinship and service orientations, as these represent unrealized calling-related orientations that have been overlooked in the past and offer great potential.

Building on this assessment of employees' work orientations, managers can implement suitable practices that cultivate meaningful work through four calling-related work orientations. In the following, I recommend such practices to managers for each of the four calling-related work orientations.

5.2.1. Expressive-Passion Orientation Practices

The expressive-passion orientation seems to be the strongest calling-related work orientation, indicating that self-realization may be of particular importance for the emergence of meaningful work. Thus, managers can prioritize the adoption of practices that promote employees' self-realization through invoking feelings of authenticity and self-determination. I propose four distinct practices: employee-oriented leadership, autonomous job design, positive image development, and compelling mission development.

First, managers can adopt employee-oriented leadership to enable self-realization by invoking feelings of authenticity. Employee-oriented leadership likely requires managers to be sincerely committed to employees' self-realization. Employee-oriented leaders can consistently evaluate the person–job fit and develop an increased awareness of employees' needs by building personal relationships and engaging in regular coaching conversations. Moreover, managers may have to be willing to reassign prevailing tasks, design new tasks, or even let employees go to promote their self-realization. Employee-oriented leadership might be particularly important in traditional organizations, in which individual needs seem to remain overlooked due to a strong functional orientation or a lack of appreciation of leadership in general. Managers' neglect of individual needs may lead to unrealized competences and capabilities, in turn contributing to a lack of meaningful work, dissatisfaction, and performance deficits. In addition, employee-oriented leadership could be particularly useful for Generation Z employees, as they often place an even higher value on self-realization than either Generation X or the Baby Boomers.

Managers may need to invest considerable time and effort to ensure adopting employee-oriented leadership is feasible. Moreover, managers in traditional organizations may not yet be familiar with employee-oriented leadership styles, may lack the capabilities to adopt them, and thus may need further training, which would require financial resources. However, this investment may be worthwhile regarding the high relevance of self-realization and the potential shortcomings of hampered self-realization including dissatisfaction and performance deficits.

Second, autonomous job design to create a nonbureaucratic workplace may help managers enable self-realization by promoting feelings of self-determination. The absence of rigid financial controlling and budget planning processes appears to foster feelings of self-determination by enabling employees to realize their own ideas and profit from fast and independent decision-making. Autonomous job design may require managers to trust their employees to avoid excessive use of control mechanisms. Moreover, autonomous job design may be especially effective for employees in network marketing organizations and Generation Z employees since these employees seem to particularly appreciate feelings of self-determination.

Autonomous job design may be feasible for managers at all hierarchy levels without the need to invest a great amount of money, time, or effort. However, managers' influence on prevailing rules and procedures may be limited because these are often prescribed by the management board. Thus, autonomous job design may be especially effective if implemented by the management board.

Third, managers may have to take note that the organizational image impacts employees' self-realization. Positive image development seems to enable self-realization through nurturing feelings of authenticity. A positive organizational image may foster employees' identification with their employer and thus increase feelings of authenticity. Positive image development may be especially important for network marketing organizations, which seem to suffer from a negative image due to prejudices against this business model in wider society. In addition, positive image development may be important for organizations in the automotive industry, whose organizational image has deteriorated following recent corporate scandals.

Managers may have a limited influence on the image of their organization and still find it feasible to frame the prevailing image in a more positive way. Such framing may be possible without investing a great amount of money, time, or effort. Furthermore, the management board is likely to have the greatest influence on the organizational image and thus might consider it their responsibility to develop a positive image to enable self-realization.

Fourth, I recommend that managers develop a compelling mission to facilitate employees' self-realization through increasing feelings of authenticity. A compelling mission seems to promote feelings of authenticity by affirming employees' interests and passions and positive self-perceptions. For instance, the mission of an automotive organization to produce the most sophisticated cars in the world can appeal to employees' passion for and interest in automobiles. In addition, the mission of a network marketing organization to enable entrepreneurship for everyone seems to affirm employees' self-perception as independent contractors. Moreover, managers may have to combine a compelling mission that aims to affirm positive self-perception with the autonomy necessary to act on that self-perception. As previously described, this autonomy can serve as an additional source of meaningfulness by increasing feelings of self-determination.

Managers at all hierarchy levels may feasibly develop a compelling mission for their team. This may not require greater financial resources, but rather more time and effort to develop a personalized mission that relates to employees' interests, passion, and positive self-perceptions. Compelling mission development may be especially effective at board level, as the management board has the power to develop a mission for the entire organization that provides an important source of employees' self-realization and meaningfulness.

5.2.2. Craftsmanship Orientation Practices

The apparent strength of the craftsmanship orientation implies that enabling mastery may be important to promoting meaningful work. Thus, managers can focus on the adoption of practices that enable mastery by bolstering employees' self-worth. In the following, I recommend two distinct practices: empowering leadership and strong identity development.

First, empowering leadership by sharing decision-making power may help managers bolster employees' self-worth by supporting the self-perception of employees as valuable contributors with responsibility. Empowering leadership may be of particular importance in traditional organizations where decision-making power is typically not shared due to a hierarchical top-down leadership approach as well as an understanding of managers as technical experts who have to know and decide everything. The lack of shared decision-making power may lead employees to see themselves as inferior servants who are solely responsible for carrying out managers' instructions. This understanding seems to impair employees' self-worth and reduce the courage to take over responsibility.

Feasibly empowering leadership may require trust, time, and effort from managers to involve employees in decision-making processes. In addition, due to the prevailing understanding of managers as technical experts, sharing decision-making power may not be perceived as socially desirable behavior in traditional organizations and thus may demand courage from managers. However, these investments seem to be worthwhile, as empowering leadership has the potential to increase employees' self-worth and willingness to assume responsibility, which in turn may enable managers to focus more on leadership than on operative tasks.

Second, managers must be aware that organizational identity may have an impact on employees' self-worth. Strong identity development seems to bolster employees' self-worth, especially in the course of interactions with outsiders. A weak identity may emerge from the unclear positioning of an organization in a larger corporate group or uncertainty regarding the organization's future due to more widespread change in the market, such as in the automotive industry.

Although managers cannot feasibly impact the identity of their organization, they have the ability to address employees' uncertainties about the organizational identity. This might primarily require managers' awareness of potential uncertainties among their employees but may not require significant money, time, or effort. The management board may have the greatest influence on organizational identity. Thus, these managers may need to take note that strong identity development may be an effective practice for increasing employees' self-worth.

5.2.3. Kinship Orientation Practices

My findings suggest that the kinship orientation is a relevant if relatively weaker calling-related work orientation because it remains largely overlooked and unrealized. Thus, cultivating meaningful work through a kinship orientation may offer great potential. I propose family-like and inclusive community building as one practice to realize a kinship orientation through invoking feelings of belongingness. Building a family-like and inclusive community by promoting the development of close bonds, mutual support, and a positive team spirit may foster belongingness by increasing feelings of interpersonal connectedness and social identification.

Managers may invoke feelings of interpersonal connectedness by developing close bonds that integrate work and family. For instance, network marketing organizations support the development of close bonds inside and outside of the workplace by organizing regular events, meetings, and even vacations for salespeople and their family members. The development of close, family-like bonds may be especially important for Generation Z employees, as these employees seem to place a particular emphasis on peer support and do not resist mentoring from higher authorities. Thus, mentorship programs could be an additional practice for developing close bonds and fostering feelings of interpersonal connectedness, especially for Generation Z employees.

Developing close bonds through integrating work and family may be feasible for managers at all hierarchy levels without having to invest considerable money, time, or effort. Especially in traditional organizations with a strict separation between work and private life, the integration of work and family has substantial potential to create a sense of belongingness.

Furthermore, managers might increase feelings of social identification by emphasizing the importance of mutual support and team spirit. A stronger emphasis on mutual support and team spirit seems to explain employees' social identification in network marketing organizations. This stronger emphasis may be feasible for managers at all hierarchy levels and may require few financial or personal resources; however, managers must exhibit sincere conviction that mutual support and team spirit can be crucial determinants of employees' social identification.

Moreover, managers may take note that family-like community building must include all members of a work community to foster feelings of interpersonal connectedness and social identification for the whole workforce. Managers in network marketing organizations in particular may largely overlook HQ employees in their community-building activities by excluding these employees from regular events, meetings, and vacations in sales. As a result, HQ employees could be suspicious toward the family-like community in sales and lack feelings of interpersonal connectedness.

Feasibly including all members of a work community may involve greater financial investments and could also take some employees' time in organizing social events. However, this investment may be worthwhile, as the exclusion of certain members from community building activities may contribute to a lack of meaningfulness due to impaired feelings of identification and interpersonal connectedness and even feelings of resentment among the excluded members.

5.2.4. Service Orientation Practices

My findings imply that the service orientation is also a relevant but relatively weaker calling-related work orientation as it is largely overlooked and unrealized. Thus, cultivating meaningful work through a service orientation may hold great potential. In the following, I recommend managers to apply two practices that foster feelings of significance through emphasizing the prosocial impact of work: impact-based reward management and relational job design.

First, impact-based reward management may invoke feelings of significance by encouraging employees to reflect and focus on the prosocial impact of their work. Awareness of the prosocial impact of one's work seems to relate to positive outcomes including better financial results, greater resilience, and longer tenure. Impact-based reward management may be especially effective for female employees, as they appear to place a high priority on helping others through their work. Furthermore, impact-based reward management may be particularly helpful in organizations that primarily rely on performance-based rewards, such as network marketing organizations. An exclusive use of performance-based rewards may overemphasize the extrinsic outcomes of work, thus decreasing the focus on the intrinsic meaning and perceived significance of work. Moreover, a strong extrinsic focus may help explain the high dropout rates and misconduct in network marketing organizations. Generation Y and Generation Z employees in network marketing organizations and male employees seem to place a particular value on the extrinsic outcomes of work. Consequently, for these employees, enriching performance-based rewards with impact-based rewards may be particularly effective.

The primary challenge to feasibly implement impact-based rewards might be determining criteria to evaluate employees' impact. Developing such criteria is likely to require an investment of time, money, and effort. However, this investment appears to be worthwhile, as it may have the capacity to counteract the negative outcomes of an excessive focus on extrinsic outcomes, including high dropout rates and corporate misconduct. In addition, impact-based reward management seems to increase feelings of significance which relate to better performance, higher resilience, and longer tenure.

Second, managers may take note that relational job design which enables contact with internal and external clients and provides opportunities to observe one's

impact can increase feelings of significance. Managers can enable contact with internal clients through job shadowing or mixed project teams comprising both employees and their internal clients. Consistent interaction with internal clients might increase employees' identification with their clients' needs and perceptions and thus their inclination to provide their support. Providing opportunities to interact with internal clients may be especially important for managers in organizations with a strict separation between functional departments. A lack of interaction with internal clients due to functional separation may reduce employees' identification with their clients' needs and perceptions and thus impairs employees' motivation to offer their help. Thus, this lack of interaction may explain a weaker service orientation.

Feasibly promoting interactions between employees and their internal clients through job shadowing or mixed project teams may require changes in the workflow but seems to be practicable for managers at all hierarchy levels without investing substantial financial or personal resources. The expected return of a stronger prosocial motivation may improve both employees' overall motivation and collaboration with internal clients.

Moreover, providing employees with opportunities to observe the prosocial impact of their work may invoke feelings of significance. To provide employees with such opportunities, managers can divide employees' jobs into larger components with more readily observable impacts. Employees who are responsible for larger components and are able to observe their prosocial impact may perceive their work as more significant. Especially in traditional organizations with a division of work according to functions, employees often seem to be responsible for only small components of the work process and thus may not be able to observe their impact. In turn, lacking impact awareness may decrease feelings of significance.

Providing employees with opportunities to observe their prosocial impact by dividing work into larger components with more readily observable impacts seems to be feasible for managers at all hierarchy levels without investing substantial money, time, or effort. Such an initiative may primarily require the courage of managers to adapt the current workflow.

5.3. Limitations

Both the quantitative results of the first study and the qualitative findings of the second study may be subject to several limitations.

First, I cannot guarantee the validity of Lepisto et al.'s (2017) work orientation construct because my dissertation represents the first known empirical research that employed this construct to analyze individual work orientations. Prior studies have largely overlooked this construct due to a primary focus on self-oriented meaning mechanisms and a limited understanding of meaningful work (Rosso et al., 2010). However, the quantitative analysis in the first study seems to provide evidence for the validity of Lepisto et al.'s (2017) construct by generating comprehensible results that relate to the practical reality in both research contexts. In addition, the first study confirms the relevance of all four calling-related work orientations and thus seems to further substantiate the validity of the construct which proposed these four orientations by building on the original calling-orientation. The relevance of all four calling-related work orientations is further supported by the second study, which explored work orientation practices that cultivate meaningful work for all four calling-related orientations. Despite these findings, further research is needed to ensure the validity of Lepisto et al.'s (2017) work orientation construct.

Second, the validity of the qualitative findings of the second study may be limited by subjective bias on my part, interviewee bias, a small sample size, and a scarcity of relevant literature. To reduce subjective bias in the qualitative research process, I initiated an interdisciplinary research consortium to reflect on my findings from multiple perspectives. In addition, I triangulated data from consortium workshops, focus group interviews, and one-to-one interviews; analyzed the data using quotations; and conducted and debriefed all workshops and focus group interviews with at least one other researcher. Moreover, the validity of the qualitative findings may be limited by interviewee bias. Participants may have developed preconceived judgments because some were initially part of the focus group interviews and subsequently the one-to-one interviews. Thus, their ability to provide completely new findings may have been limited; however, their ability to generate rich findings may have been greater due to a deeper understanding of the topic gained from the previous discussions. Furthermore, the validity of the findings may be limited by a small sample size. Although I selected the participants of the focus group interviews in each research context by applying heterogeneous sampling to ensure variation regarding departments, hierarchy levels, genders, and age groups, I cannot assure that these samples were representative of the respective organization. Lastly, the validity of the qualitative findings may be limited by a scarcity of relevant literature. Because my dissertation represents the first known empirical research on practices that cultivate meaningful work through four calling-related work orientations, additional research is needed to validate my findings.

Third, the face validity of Lepisto et al.'s (2017) work orientation questionnaire could be scrutinized. Work orientations are defined as "people's beliefs about the activity of work in general" (Rosso et al., 2010, p. 98). Thus, work orientations describe individuals' orientation toward work in general rather than their current work experiences. However, the quantitative results of the first study indicate that participants' responses were influenced by their work experiences at the time of the data collection in 2018. For instance, BUS participants evaluated all aspects of the questionnaire more negatively than FIN participants due to a lack of meaningful work. This lack of meaningfulness might be explained by an unfavorable workplace in BUS, a challenging business situation in the automotive industry caused by the recent emission scandal, and an uncertain future due to fundamental changes in the industry. Conversely, FIN participants might have evaluated the questionnaire more positively because of an increased meaningfulness. This meaningfulness may have emerged from a more favorable workplace and a positive business situation with record financial results in 2018. Consequently, the questionnaire may have not measured participants' work orientations independently of their work experiences but instead provided valuable insight into the impact of specific aspects of the workplace on participants' work orientations. These insights then informed the exploration of work orientation practices in the second study.

Fourth, although I confirmed the overall reliability of the work orientation questionnaire by calculating Cronbach's alpha for each orientation, certain items might have been misinterpreted by the participants due to translation issues or idiosyncrasies in the research contexts. For instance, the item "I work to serve others" may not have expressed the same meaning in the German translation of the questionnaire as in the original English version. In addition, while "serving others" through work was intended to convey helping others to have a prosocial impact, it might have been interpreted as submissive in the German questionnaire. Although I applied back-translation (Usunier et al., 2017) with the help of an English native speaker and administered pretests with eight individuals, I cannot be entirely certain that both the original and translated questionnaires are identical due to differences in the semantic scope of certain expressions. Moreover, the item "I work to help the community I live in" may have been misinterpreted by FIN participants, as the term "community" has a particular meaning in this organization and may have been confused with the work community instead of the community in which FIN participants live. In the future, researchers may have to focus more on the idiosyncrasies of each research context and adapt items accordingly or add side notes to avoid misinterpretations or confusion.

Fifth, the comparability of work orientations between organizations in the first study may be limited by differences in sample sizes and the nature of these organizations. Although both samples were deemed to be large enough ($n > 100$)

to draw statistically valid conclusions, significant results were more likely to occur in FIN due to the larger sample size (481 participants compared to 118 from BUS). In addition, comparability between organizations may be limited by their differing natures. FIN is a network marketing organization with a traditional structure in HQ and a network marketing model in sales, whereas BUS represents a traditional organization. Although differences these organizations provided valuable insight into the impact of specific aspects of the workplace on the emergence of meaningful work, comparability between sales departments at FIN and BUS may be limited. Thus, it would have been interesting to also include the external dealers of BUS because their workplace may more closely resemble that of salespeople in FIN.

Lastly, the quantitative results of the first study for FIN may primarily reflect the perspective of FIN salespeople due to an unbalanced sample profile between participants from sales and HQ (455 participants from sales compared to 26 from HQ). This sample profile seems to be representative because the great majority of the FIN workforce are salespeople. In addition, this sample profile helped me to draw insightful conclusions about the work orientations of FIN salespeople and the peculiarities of the workplace design in sales. However, the integration of more HQ employees might have been beneficial because their work orientations and the workplace design in HQ were often mentioned in the qualitative exploration of specific aspects influencing the emergence of meaningful work in the second study.

5.4. Future Directions

Beyond the identified need for further research building on the limitations of my dissertation, my findings suggest new promising research directions. First, the unanticipated findings in my dissertation regarding work orientation practices that cultivate meaningful work provide new opportunities for research.

For instance, impact-based reward management may offer a promising new research avenue. My findings indicate that impact-based reward management cultivates meaningful work through a service orientation by invoking feelings of significance. Future research could substantiate and extend these findings. In particular, I recommend scholars to focus on examining methods and criteria for measuring impact. In particular, scholars might want to utilize quantitative methods to create standardized solutions that are transparent, fair, and scalable. Furthermore, criteria for measuring impact may depend strongly on the type of work. For example, impact criteria relevant in network marketing organizations may be the perceived benefits of the consultation and the products distributed by salespeople on clients' well-being. In addition, future research could determine appropriate types of incentives for rewarding impact. As one aim of impact-based reward management is to decrease the focus on the extrinsic outcomes of work, extrinsic incentives may not be appropriate. Instead, more appropriate incentives could include nonmonetary types such as awards, as previous research on work motivation has proposed (Frey & Gallus, 2016; Leisin, 2015).

Furthermore, employee-oriented leadership might offer new insight into research on leadership practices that foster meaningful work. My findings imply that employee-oriented leadership cultivates meaningful work through an expressive-passion orientation by promoting feelings of authenticity. Scholars could further examine how employee-oriented leadership adds to extant leadership theory, which has primarily linked meaningful work to transformational leadership (Allan, 2017; Bass, 1990; Harris et al., 2007). In addition, future research could further corroborate and extend the behaviors associated with employee-oriented leadership and determine whether sincere commitment to employees' self-realization can be combined with the pursuit of business targets.

Moreover, strong identity and positive image development may provide new opportunities for research. My findings indicate that strong identity development cultivates meaningful work through a craftsmanship orientation by bolstering self-worth. Furthermore, positive image development may cultivate meaningful work through an expressive-passion orientation by invoking feelings of authenticity. I encourage researchers to substantiate these findings. In particular, future research could further assess the reasons for the emergence of weak corporate identity and negative corporate image to determine effective strategies for developing a stronger identity and a more positive image.

Second, I advise scholars to further explore practices that foster meaningful work through invoking other- and external-oriented meaning mechanisms, which is in line with meaningful work research (e.g., Rosso et al., 2010). Although I proposed three practices that relate to the kinship and service orientations, practices that invoke other- and external-oriented mechanisms still seem to be underrepresented in theory and practice because they have been largely overlooked in the past. My findings support scholars who have shown that both other- and external-oriented mechanisms are relevant for the emergence of meaningful work (e.g., Frankl, 2006; Grant, 2008b; Maslow, 1971; Schnell et al., 2019; Wrzesniewski et al., 2003).

Third, analyzing the impact of the proposed practices on individuals' work orientations may offer a promising direction for future research. More specifically, I advise scholars to examine whether the practices proposed here not only attract individuals with particular calling-related work orientations, but also strengthen these orientations. In extant literature, no consensus has arisen on how work orientations emerge and adapt over time (Rosso et al., 2010). Some studies have suggested that work orientations emerge from socialization processes during teenage years (Dekas & Baker, 2014) and thus are rather rigid over time and hard to change (Pratt et al., 2013; Wrzesniewski, 1999). In contrast, recent research has indicated that work orientations may be more flexible and adaptable to daily work experiences (Boova et al., 2019). My findings imply that practices help strengthen prevailing calling-related work orientations. For instance, relational job design that enables increased interaction between employees and their internal clients may encourage employees' prosocial motivation and thus strengthen their service orientation. Furthermore, family-like community building in network marketing organizations appears to strengthen individuals' kinship orientation by realizing the need for belongingness. To investigate the impact of the proposed practices, scholars could design longitudinal studies that measure individuals' work orientations before and after the implementation of the practices proposed here.

Fourth, the findings of my analysis of Lepisto et al.'s (2017) work orientation construct may offer new opportunities for future research into work orientations. For instance, scholars could assess whether all six work orientations can coexist or whether some orientations are mutually exclusive. My findings indicate that a strong utilitarian orientation may reduce the strength of the calling-related work orientations by emphasizing the focus on extrinsic outcomes. Similar to these findings, research into organizational behavior (Leana, 2007; Leana et al., 2009; Mischel, 1977) and work motivation (Frey & Jegen, 2001; Frey & Oberholzer-Gee, 1997) has provided evidence that a greater focus on the extrinsic, monetary outcomes of work can undermine its intrinsic meaning. Thus, I recommend scholars further assess these relationships and whether other orientations have an influence on each other.

Furthermore, scholars may further investigate work orientation differences between organizations. My results indicate that individuals in network marketing organizations have stronger utilitarian, expressive-status, expressive-passion, and kinship orientations than those in traditional organizations. Future research could examine these differences further to substantiate my findings. In addition, scholars might analyze individuals' work orientations in other organizations and compare findings with those in my dissertation to draw further conclusions about the impact of organizational context on individual work orientations.

Moreover, future research could further examine work orientation differences between genders. My findings suggest that men have a stronger utilitarian and expressive-status orientation than women, while women have a stronger service orientation than men. In line with research on gender differences (e.g., Beutel & Marini, 1995; Lueptow, 1992), these findings imply that men have a stronger focus on the extrinsic outcomes of work, whereas women place a higher emphasis on its intrinsic meaning. Future research can further examine work orientation differences between genders to substantiate and extend awareness of the impact of gender on individual work orientations.

In addition, work orientation differences between generations may offer a new window for work orientation research. My results indicate that in network marketing organizations, Generation Y has a stronger utilitarian orientation than the Baby Boomers and Generation Z has stronger expressive-status, expressive-passion, and kinship orientations than either Generation X or the Baby Boomers. The stronger utilitarian orientation of Generation Y and the stronger expressive-status orientation of Generation Z suggest that these individuals place a higher value on the extrinsic outcomes of work than their older counterparts. However, several scholars of generational differences have arrived at contrary conclusions (e.g., Hoole & Bonnema, 2015; Kompier, 2005). Thus, scholars could further examine work orientation differences between generations in network marketing organizations to either support or refute my findings. In addition, future research may examine work orientation differences between generations in other contexts to extend knowledge of the impact of generations on work orientations.

6. Conclusion

My dissertation addresses unanswered questions about the emergence and cultivation of meaningful work. I employed Lepisto et al.'s (2017) work orientation construct to assess the relevance of four calling-related work orientations, the differences between them, and practices that cultivate meaningful work.

I validated the relevance of four calling-related work orientations, indicating that multiple meaning mechanisms can explain the emergence of meaningful work. Thus, I extend the predominant understanding of the emergence of meaningful work and hopefully encourage scholars to apply more complex models entailing multiple meaning mechanisms.

In particular, the expressive-passion orientation, which aims to achieve self-realization, revealed the highest relevance for the emergence of meaningful work. This relevance may further increase as Generation Z continues to place a particular priority on self-realization. Thus, I recommend scholars to substantiate and extend practices that enable self-realization. Managers in traditional organizations must take note of enabling self-realization, as their employees may be less willing in the future to accept constraining working conditions. This is particularly evident in the COVID-19 pandemic, which has led to greater autonomy through working from home and more flexible hours. In addition, exploring ways to foster meaningful work through kinship and service orientations could offer great potential for both scholars and managers as these orientations remain largely overlooked and unrealized. Network marketing organizations exemplify the relevance of the kinship orientation through providing a strong sense of belongingness and the service orientation may become more prominent through an increasing representation of women in all industries and a rising concern about the prosocial impact of work in wider society.

Furthermore, I explored nine practices that cultivate meaningful work, with four expanding extant knowledge. Employee-oriented leadership was beneficial to an expressive-passion orientation through a primary focus on employees' self-realization. Positive image development also had a positive effect on an expressive-passion orientation while strong identity development favored a craftsmanship orientation. Lastly, impact-based reward management was conducive to a service orientation by highlighting prosocial impact. These four practices offer scholars new research directions and managers modern ways for cultivating meaningful work.

In conclusion, today's workforce is increasingly demanding meaningful work and realizing this demand can be the key to positive and lasting outcomes that surpass those of common extrinsic incentives. For that matter, what if cultivating meaningful work also cultivates meaningfulness for the cultivator? Helping others find meaning in their work may also serve as a source of meaningfulness. Thus, cultivating meaningful work could become an upward spiral to increased meaningfulness and its essential outcomes—and therefore indispensable.

7. References

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8. Appendices

8.1. Work Orientation Questionnaire

Begrüßungstext

Herzlich Willkommen!

Vielen Dank für Ihre Zeit an dieser Umfrage teilzunehmen.

Mit Ihren Antworten tragen Sie dazu bei, die derzeitige Sinnstiftung innerhalb Ihres Unternehmens zu untersuchen und in Zukunft gezielt weiterzuentwickeln.

Die Ergebnisse dieser Umfrage sind vollkommen anonym und werden lediglich in aggregierter Form ausgewertet, sodass Rückschlüsse auf die einzelnen Befragten ausgeschlossen sind.

Insofern Rückfragen zur Umfrage auftreten, können Sie sich jederzeit sehr gerne bei mir melden: maximilian.strecker@unisg.ch

Die Umfrage dauert etwa 10 Minuten.

Viel Spaß und vielen Dank für Ihre Teilnahme!

Einführung

Im Folgenden finden Sie 30 Aussagen darüber, warum Menschen arbeiten.

Bitte bewerten Sie auf einer Skala von 1 bis 5, inwiefern die folgenden Gründe auf Sie persönlich zutreffen.

1 = "Trifft überhaupt nicht auf mich zu"

2 = "Trifft eher nicht auf mich zu"

3 = "Neutral"

4 = "Trifft eher auf mich zu"

5 = "Trifft voll und ganz auf mich zu"

Ich arbeite,

...um mich selbst zu verwirklichen.

	1	2	3	4	5	
trifft überhaupt nicht auf mich zu	☐	☐	☐	☐	☐	trifft voll und ganz auf mich zu

...um der Verpflichtung gegenüber meinen Kollegen nachzukommen.

	1	2	3	4	5	
trifft überhaupt nicht auf mich zu	☐	☐	☐	☐	☐	trifft voll und ganz auf mich zu

...um gut bezahlt zu werden, selbst wenn mich meine Arbeit nicht mit Freude erfüllt.

	1	2	3	4	5	
trifft überhaupt nicht auf mich zu	☐	☐	☐	☐	☐	trifft voll und ganz auf mich zu

...um der Gemeinschaft zu helfen, in der ich lebe.

	1	2	3	4	5	
trifft überhaupt nicht auf mich zu	☐	☐	☐	☐	☐	trifft voll und ganz auf mich zu

Ich arbeite,

...um die Dinge "korrekt" zu machen, egal ob dies immer zweckdienlich ist oder nicht.

	1	2	3	4	5	
trifft überhaupt nicht auf mich zu	☐	☐	☐	☐	☐	trifft voll und ganz auf mich zu

...um in meinem Bereich ganz nach oben zu kommen.

	1	2	3	4	5	
trifft überhaupt nicht auf mich zu	☐	☐	☐	☐	☐	trifft voll und ganz auf mich zu

...um das Maximale für meine Bemühungen herauszuholen, sei es in Form von praktischen Notwendigkeiten, Luxus oder allgemein dem, was ich mir wünsche.

	1	2	3	4	5	
Trifft überhaupt nicht auf mich zu	☐	☐	☐	☐	☐	Trifft voll und ganz auf mich zu

...um durch meine Arbeit ein Gefühl von Stolz zu entwickeln.

	1	2	3	4	5	
Trifft überhaupt nicht auf mich zu	☐	☐	☐	☐	☐	Trifft voll und ganz auf mich zu

Ich arbeite,

...um meine Leidenschaften zu verfolgen.

	1	2	3	4	5	
Trifft überhaupt nicht auf mich zu	☐	☐	☐	☐	☐	Trifft voll und ganz auf mich zu

...um ein Commitment gegenüber meinen Kollegen einzuhalten.

	1	2	3	4	5	
Trifft überhaupt nicht auf mich zu	☐	☐	☐	☐	☐	Trifft voll und ganz auf mich zu

...um dringende Probleme auf der Welt zu lösen.

	1	2	3	4	5	
Trifft überhaupt nicht auf mich zu	☐	☐	☐	☐	☐	Trifft voll und ganz auf mich zu

...um die beste Arbeit zu leisten die ich kann, selbst wenn das nicht immer zufriedenstellend ist.

	1	2	3	4	5	
Trifft überhaupt nicht auf mich zu	☐	☐	☐	☐	☐	Trifft voll und ganz auf mich zu

Ich arbeite,

um die Welt zum Besseren zu verändern.

	1	2	3	4	5	
Trifft überhaupt nicht auf mich zu	☐	☐	☐	☐	☐	Trifft voll und ganz auf mich zu

...um, trotz der damit verbundenen Herausforderungen, die besten Produkte und Dienstleistungen zu entwickeln.

	1	2	3	4	5	
Trifft überhaupt nicht auf mich zu	☐	☐	☐	☐	☐	Trifft voll und ganz auf mich zu

...um finanzielle Sicherheit zu erreichen.

	1	2	3	4	5	
Trifft überhaupt nicht auf mich zu	☐	☐	☐	☐	☐	Trifft voll und ganz auf mich zu

...um die höchstmögliche Position in meiner Organisation oder meinem Beruf zu erreichen.

	1	2	3	4	5	
Trifft überhaupt nicht auf mich zu	☐	☐	☐	☐	☐	Trifft voll und ganz auf mich zu

Ich arbeite,

...um das Gefühl zu haben, bei der Arbeit eine Familie zu haben.

	1	2	3	4	5	
Trifft überhaupt nicht auf mich zu	☐	☐	☐	☐	☐	Trifft voll und ganz auf mich zu

...um das zu tun, was ich tun möchte.

	1	2	3	4	5	
Trifft überhaupt nicht auf mich zu	☐	☐	☐	☐	☐	Trifft voll und ganz auf mich zu

...um mich durch persönliche Leistungen von Kollegen abzuheben.

	1	2	3	4	5	
Trifft überhaupt nicht auf mich zu	☐	☐	☐	☐	☐	Trifft voll und ganz auf mich zu

...um qualitativ hochwertige Arbeit zu leisten, selbst wenn dies persönlichen Verzicht erfordert.

	1	2	3	4	5	
Trifft überhaupt nicht auf mich zu	☐	☐	☐	☐	☐	Trifft voll und ganz auf mich zu

Ich arbeite,

...um anderen zu dienen.

	1	2	3	4	5	
Trifft überhaupt nicht auf mich zu	☐	☐	☐	☐	☐	Trifft voll und ganz auf mich zu

...um Kameradschaft innerhalb von eng verbundenen Gruppen zu erleben (wie z. B. in Sportmannschaften, Musikgruppen oder im Freundeskreis).

	1	2	3	4	5	
Trifft überhaupt nicht auf mich zu	☐	☐	☐	☐	☐	Trifft voll und ganz auf mich zu

...um mich mit anderen zu messen oder messen zu können.

	1	2	3	4	5	
Trifft überhaupt nicht auf mich zu	☐	☐	☐	☐	☐	Trifft voll und ganz auf mich zu

...um auf Details zu achten, präzise und effizient zu sein.

	1	2	3	4	5	
Trifft überhaupt nicht auf mich zu	☐	☐	☐	☐	☐	Trifft voll und ganz auf mich zu

Ich arbeite,

...um persönliches Glück zu finden.

	1	2	3	4	5	
Trifft überhaupt nicht auf mich zu	☐	☐	☐	☐	☐	Trifft voll und ganz auf mich zu

...um Kollegen zu haben, die auch außerhalb der Arbeit, meine besten Freunde sind.

	1	2	3	4	5	
Trifft überhaupt nicht auf mich zu	☐	☐	☐	☐	☐	Trifft voll und ganz auf mich zu

...um Einfluss und Status zu erreichen und mich von anderen abzuheben.

	1	2	3	4	5	
Trifft überhaupt nicht auf mich zu	☐	☐	☐	☐	☐	Trifft voll und ganz auf mich zu

...um Geld zu verdienen.

	1	2	3	4	5	
Trifft überhaupt nicht auf mich zu	☐	☐	☐	☐	☐	Trifft voll und ganz auf mich zu

Ich arbeite,

...um etwas Größerem zu dienen.

	1	2	3	4	5	
Trifft überhaupt nicht auf mich zu	☐	☐	☐	☐	☐	Trifft voll und ganz auf mich zu

...um für meine Familie zu sorgen.

	1	2	3	4	5	
Trifft überhaupt nicht auf mich zu	☐	☐	☐	☐	☐	Trifft voll und ganz auf mich zu

Kontrollvariablen

Wir nehmen Ihre Anonymität sehr ernst. Die folgenden Daten werden lediglich für wissenschaftliche Auswertungszwecke erhoben und ausschließlich in aggregierter Form ausgewertet, sodass Rückschlüsse auf Einzelne ausgeschlossen sind.

Geschlecht

- ☐ Männlich
- ☐ Weiblich

Tätigkeitsbereich

- ☐ Innendienst
- ☐ Außendienst

Geburtsjahr

- ☐ 1944–1963
- ☐ 1965–1980
- ☐ 1981–1996
- ☐ 1997–2012

8.2. Interview Participants

Table 22

Interview Participants

Consortium Workshops				
Document	Organization	Method	Mode	Length
D-03	FIN	Consortium Workshop I	In Person	245 min.
D-03	BUS	Consortium Workshop I	In Person	245 min.
D-03	SC	Consortium Workshop I	In Person	245 min.
D-03	WINE	Consortium Workshop I	In Person	245 min.
D-03	REBUILD	Consortium Workshop I	In Person	245 min.
D-03	WATER	Consortium Workshop I	In Person	245 min.
D-06	FIN	Consortium Workshop II	In Person	384 min.
D-06	BUS	Consortium Workshop II	In Person	384 min.
D-06	BM	Consortium Workshop II	In Person	384 min.
D-06	PW	Consortium Workshop II	In Person	384 min.
D-25	HU	Consortium Workshop III	In Person	77 min.
D-26	GO	Consortium Workshop III	In Person	21 min.
D-27	DV	Consortium Workshop III	In Person	56 min.
D-28	JB	Consortium Workshop III	In Person	30 min.
Focus Group Interviews				
Document	Organization	Method	Mode	Length
D-01	BUS	Focus Group Interview	In Person	186 min.
D-04	FIN	Focus Group Interview	In Person	193 min.
D-05	BUS	Focus Group Interview	In Person	185 min.
D-23	FIN	Focus Group Interview	In Person	97 min.

One-to-One Interviews

Document	Organization	Method	Mode	Duration
D-09	FIN	One-to-one Interview	In Person	51 min.
D-10	FIN	One-to-one Interview	In Person	70 min.
D-11	FIN	One-to-one Interview	In Person	71 min.
D-12	FIN	One-to-one Interview	In Person	55 min.
D-13	FIN	One-to-one Interview	In Person	72 min.
D-14	FIN	One-to-one Interview	In Person	56 min.
D-15	BUS	One-to-one Interview	In Person	74 min.
D-16	BUS	One-to-one Interview	In Person	41 min.
D-17	BUS	One-to-one Interview	In Person	56 min.
D-18	BUS	One-to-one Interview	In Person	51 min.
D-29	BUS	One-to-one Interview	In Person	56 min.
D-19	BUS	One-to-one Interview	In Person	39 min.
D-20	BUS	One-to-one Interview	In Person	45 min.
D-21	FIN	One-to-one Interview	In Person	39 min.
D-22	BUS	One-to-one Interview	In Person	53 min.

8.3. Interview Transcripts and Codes of Thematic Analysis

Due to confidentiality reasons, the interview transcripts and codes of my thematic analysis were not attached here.

9. Curriculum Vitae

Personal Information

Name Maximilian Strecker
 Date of Birth April 26, 1989
 Place of Birth Sindelfingen, Germany

Education

2015 – 2021 University of St.Gallen
 Doctor of Philosophy in Management
 Supervisor: Prof. Wolfgang Jenewein
 2012 – 2015 Zeppelin University, Friedrichshafen
 MA in Corporate Management & Economics
 Supervisor: Prof. Alfred Kieser
 2013 – 2014 Sun Yat-Sen University, Lignan University, Guangzhou, China
 Corporate Management & Economics in China
 2008 – 2011 University of Hohenheim, Stuttgart
 BSc in Business Administration and Economics
 Supervisor: Prof. Alexander Gerybadze

Professional Experience

2019 – Present Managing Director, syspilot Consulting GmbH
 2017 – Present Lecturer, Executive School of Management, Technology and Law (ES-HSG), University of St.Gallen
 2018 – 2019 Head of the Purpose Consortium, University of St.Gallen
 2015 – 2019 Research Associate, University of St.Gallen
 2014 – 2015 Master thesis, AUDI AG
 2014 Intern, Dr. Ing. h.c. F. Porsche AG
 2014 Intern, Horváth & Partners Management Consultants
 2011 – 2012 Intern, World Trade Center San Diego, United States
 2008 – 2010 Training as Six Sigma Black Belt, syspilot Consulting GmbH

Selected Publications

2021 Das Phänomen der Wassermelone (with Wolfgang Jenewein, and Anna-Christina Leisin). *wirtschaft + weiterbildung* 07/08.
 2021 Zu schön, um wahr zu sein (with Wolfgang Jenewein and Anna-Christina Leisin). *Personalmagazin* 05.
 2021 Raum für Sinn (with Wolfgang Jenewein and Anna-Christina Leisin). *Harvard Business Manager* 01.

Scholarships

2013 Scholarship of the Udo J. Vetter Foundation
 2012 Scholarship of the Zeppelin University