Master of Arts in Higher Education Theses

Graduate Theses

2017

The Quiet Call: A Grounded Theory Exploration of Vocational Development and Introversion in College Students

Alex T. Crist

Follow this and additional works at: https://pillars.taylor.edu/mahe

Part of the Higher Education Commons

[

THE QUIET CALL: A GROUNDED THEORY EXPLORATION OF VOCATIONAL

DEVELOPMENT AND INTROVERSION IN COLLEGE STUDENTS

_____

A thesis

Presented to

The School of Social Sciences, Education & Business

Department of Higher Education and Student Development

Taylor University

Upland, Indiana

_____

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts in Higher Education and Student Development

_____

by

Alex T. Crist

May 2017

CERTIFICATE OF APPROVAL
_____

MASTER'S THESIS
_____

This is to certify that the Thesis of

Alex Taylor Crist

entitled

The Quiet Call: A Grounded Theory Exploration of Vocational Development
and Introversion in College Students

has been approved by the Examining Committee for the thesis requirement for the

Master of Arts degree
in Higher Education and Student Development

May 2017

_____   _____
Drew Moser, Ph.D.   Date   Scott Gaier, Ph.D.   Date
Thesis Supervisor   Member, Thesis Hearing Committee

_____
Tim Herrmann, Ph.D.   Date
Member, Thesis Hearing Committee

_____
Tim Herrmann, Ph.D.   Date
Director, M.A. in Higher Education and Student Development

Abstract

Vocational development is the process of understanding one's calling through various internal and external influences. While vocation is an increasingly popular research topic, research has not addressed how one's personality shapes his or her vocational development. Therefore, the purpose of the research was to explore the vocational development of introverted college students. Using a two-part qualitative study, 101 participants provided online essays, and 9 participants participated in face-to-face interviews in order to understand the influences and process of introverts seeking to discover their vocation. Results suggested various external and internal influences of vocational development, as well as the perceived relationship between vocation and introversion. Based on the results of the study, the Vocational Development Model for Introverts was created to explain the process introverted college students undergo to discern their calling. Implications for university faculty and staff members are discussed to inform and advise introverts in their vocational development.

Acknowledgements

As no man is an island, this research project could not have been accomplished without the guidance and support of these individuals:

- My Savior and Redeemer, Jesus Christ, for creating me anew each and every day.

- My family and friends for your unconditional love, support, and inspiration. I do not know how I was blessed with such incredible and caring people in my life.

- Dr. Drew Moser for your wisdom and consistency throughout this entire process. I am so grateful for the opportunity to collaborate with you and Jess Fankhauser on such a meaningful endeavor. Thank you for being such a role model to me.

- Dr. Tim Herrmann for your commitment to education, learning, and me. Your leadership and inspiration will stay with me for years. Thank you for the opportunity to join this community of learners.

- And Dr. Scott Gaier for renewing the heart of who I am. There are not enough kind words to express my gratitude for all that you have done in through my entire graduate education. I am undoubtedly who I am because of you. Thank you for being the beggar showing this beggar where to find bread.

Though this chapter of my life is rapidly approaching its end, I am left feeling an immense amount of gratitude for the people and experiences of the past two years. It's truly been an honor to work, grow, and learn together.

Table of Contents

List of Figures

Chapter 1

Introduction

Resilient, committed, and reserved: Abraham Lincoln is revered by many as one of the greatest U.S. Presidents in history. As the "embodiment of virtue during the Culture of Character," Lincoln spoke with quiet sincerity rather than gregarious gusto (Cain, 2012, p. 42). Lincoln was a master listener and "had always been a slow, deliberate thinker, examining an issue from all sides" (Koehn, 2013, para. 17). In essence, Lincoln was an introvert.

At some point between growing up as a boy in Indiana and reciting the Gettysburg Address, Abraham Lincoln discovered his vocation. With purpose and duty, Lincoln eventually emancipated slaves throughout the country as the 16th President of the United States. Like Lincoln, college students arrive at the critical moment between childhood and adulthood seeking purpose and meaning in their own lives. And similar to Lincoln, roughly half of these students are introverts (Cain, 2012).

How do these introverted students begin to discover their vocation, finding purpose and meaning for their lives, as Lincoln once did? Do they discern their vocation by relying on their internal thoughts and emotions, or do they rely on experiences and other people to help them find purpose in the world? Understanding the relationship between vocation and introversion may provide a framework to assist this quiet population of college students in their vocational developments.

Vocation

Though the concept seems ambiguous in nature, the current study defines vocation as the outcome of the interaction between an individual's innate desire for purpose in life and the needs of his or her surrounding community. While some secular views define vocation as simply a job or a career, most definitions imply the sense of meaning and purpose in one's life, regardless of religious status (Schuurman, 2004).

As many individuals ponder how to find meaning in their lives, understanding the internal and external factors shaping their sense of calling proves essential. Hirschi (2011) captured the importance of these factors in the understanding of vocation:

> All of the definitions seem to agree that a sense of calling entails a sense of purpose and meaning in work. However, they disagree over whether a calling stems from an external summons or can also come from within the individual as a result of intense self-reflection. (p. 61)

Certain personality dimensions may influence the process of utilizing external stimuli or internal reflection to understand one's vocation. The current study examines the impact of introversion on the process of understanding one's vocation.

Introversion

The personality dimension of extraversion-introversion relates to one's source of energy and orientation to the world (Kroeger & Thuesen, 1988). Extraverts are externally-oriented and gain energy from others, while introverts are internally-orientated and gain energy from within (Morris, 1979). Introversion has proven an area of interest for many research projects relating to human personality, dating back to the early work of C. G. Jung and Hans Eysenck (Cain, 2012; Ewen, 1998).

A number of differences exist between introverts and extraverts. Whereas extraverts prefer having many social interactions and high levels of life satisfaction, introverts tend to be introspective and careful decision-makers (Ewen, 1998). Henjum (1982) described, "The introvert's self-sufficient, hard-working attitude and introspective, analytical styles equips her/him very well for the demands on rigorous, abstract activities" (p. 41). In the abstract activity of vocational development, discovering how introverted students experience the process of understanding their vocation, as well as its influences, is the primary goal of the current research project.

The Current Study

As the search for purpose and meaning in one's life begins at an early age and does not diminish over time, vocation remains a relevant concept to explore. Interestingly, both extraversion and the presence of a calling have been separately correlated with life satisfaction (Duffy, Manuel, Borges, & Bott, 2011; Ewen, 1998). However, research has yet to address how these two variables relate to vocation. By gaining insights into how introverted college students define vocation and articulate the aspects of their lives that influence their vocation, the process of vocation development and understanding within introverted students begins to take shape. Thus, the following research questions guided the current study:

1. Does introversion impact how college students understand their vocational development?

2. Does introversion impact what influences college students' vocational development?

Chapter 2

Literature Review

"One of the deepest forms of satisfaction or psychological success can occur when the

person experiences work as more than a job or career – when it is a calling"

(Hall & Chandler, 2004, p. 6)

Understanding Vocation

Discovering one's calling is the "most profound motivation in human experience" (Guinness, 1998, p. 7). However, the concept of a calling, or a vocation, seems culturally ambiguous. Though the popular understanding of vocation appears often synonymous with term *career*, the current body of literature conceptualizes one's vocation as more than a career (Dawson, 2005; Neafsey, 2006; Schuurman, 2004). The sense of purpose and meaning in one's work provide key components for understanding vocation (Hirschi, 2011). Therefore, a vocation does not need to be an extravagant endeavor, as ordinary people doing ordinary yet meaningful things describes the essence of a vocation (Garber, 2014; Veith, 2002). Understanding vocation in the modern context requires understanding the term's definition, referencing historical and theological influences, and examining the experiences of college students as they search for their vocation.

Defining vocation. Vocation stems from the Latin word *vocare*, meaning "to call" (Schuurman, 2004; Veith, 2002). Though there exists no standard operational definition of vocation, Buechner (1973) influenced the common conceptual definition of

vocation as "the place God calls you to is the place where your deep gladness and the world's deep hunger meet" (p. 95). Similarly, Harris (2014) described vocation as "one's entire life lived in response to God's call." Based on this understanding, the concept of vocation relates to one's identity and belonging, rather than one's actions. Therefore, the interaction between an individual's internal motivation meaning and purpose and his or her surrounding community is a vocation.

Vocation vs. calling. There appears a discrepancy in the literature about the distinction between a *vocation* and a *calling*. Dik and Duffy (2009) claimed a slight conceptual difference between two. Both terms incorporate "a particular life role oriented toward demonstrating or deriving a sense of purpose or meaningfulness" (p. 428) as a key motivator, but a calling is a "transcendent summons, experienced as originating beyond the self" (p. 427). Thus, the term *calling* is distinguishable by a higher power acting as the source of the motivation.

On the other hand, Placher (2005) claimed the two words do not conceptually differ but prove universally interchangeable. The exchangeability has resulted in large part from the Protestant tradition, though *calling* is more associated with a secular view of the concept (Schuurman, 2004). In congruence with this literature and the lack of a consistent conceptual distinction, the current study makes no distinction between calling and vocation.

Historical and theological shifts. Hall and Chandler (2004) described that "a calling can arise from a set of religious beliefs or from an individual's sense of self" (p. 9). In its original terms, a vocation solely related to individuals who worked within a religious organization (Dawson, 2005; Schuurman, 2004; Veith, 2002). Martin Luther

proved a significant leader in shifting the concept of vocation from only church-related occupations to a broader social understanding (Dawson, 2005). Luther's doctrine of vocation shaped an understanding of vocation to include four aspects of a Christian's life: work, family, community, and church (Schuurman, 2004; Veith, 2002). Thus, "the doctrine of vocation, though it has to do with human work, is essentially about God's work and how God works in and through our lives" (Veith, 2002, p. 59). Furthermore, the integration of experiences shaping vocation led to senses of dependence on God, gratitude towards God, obligation to God, and a deeper sense meaning in life (Schuurman, 2004). Due to the theological shift, church leaders were no longer the only people experiencing a calling from God, and, for the first time, anyone could have a vocation.

Eventually, the concept of vocation secularized. Instead of a calling in life being from God and for God, it became a method of creating meaning in the mundane of life (Schuurman, 2004). The understanding of a vocation shifted to "a form of self-expression, personal uniqueness, and fulfillment" (Dawson, 2005, p. 226). Today, the public understanding of vocation is most commonly seen in the secular light, solely referencing one's occupation (Schuurman, 2004).

College students. Despite often lacking a full-time career, students are called uniquely to their role for the duration of their education because of the momentary and dynamic nature of a vocation (Gaede, 2002; Neafsey, 2006). Each student experiences and understands his or her vocation differently due to a number of personal factors (Phillips, 2011). Individual differences—including decidedness, comfort, self-clarity, and choice-work salience—all positively associate with students who indicated the

presence of a life calling (Duffy & Sedlacek, 2007). Additionally, male and female students differ in their discovery of a vocational calling. Male students' path to vocational discovery most often came through self-efficacy and service involvement, whereas female students' path most often emerged through a sense of hope and active learning (Phillips, 2011).

Furthermore, students need different types of assistance in relation to their status of understanding their vocation (Duffy & Sedlacek, 2007). Students who report having a calling need guidance in satisfying their vocational desires, while students in search of a calling may look for assistance in the facilitation of finding one. The distinction proves especially important for individuals advising students in decisions related to their vocation. Despite the longevity of the task, finding a vocation fosters a sense of urgency in college students who view it as necessary to graduate with a clear life calling (Maier, 2014). Therefore, further research needs to address the process college students undergo as they seek to find and satisfy their vocation.

Vocational Development

In his theory of vocational development, Super (1953) claimed the process of vocational development occurs "in a series of life stages characterized as those of growth, exploration, establishment, maintenance, and decline" (p. 189). With the foundational understanding that individuals possess different traits and talents, Super described the process of developing one's vocation as a process of self-identity, interacting with the influences of the world. Palmer (2000) described a different vocational development process: "Vocation does not mean a goal that I pursue. It means a calling that I hear. Before I can tell my life what I want to do with it, I must listen to my life telling me who

I am" (pp. 4–5). With this idea, the key to developing a vocation lies in first discovering the source of the call and, in response, drawing personal meaning from it.

The caller. A vocational call can come from a variety of difference sources. From a secular perspective, the call originates from the true self of one's personality and conscience (Neafsey, 2006). These psychological aspects of one's life serve as the guiding forces behind the understanding of a personal vocation. From the Christian perspective, God is the caller who enlightens the individual of his or her vocation (Neafsey, 2006; Schuurman, 2004; Veith, 2002). Foundationally, "A divine source of wisdom, mysteriously both beyond and within ourselves, guides us in the path of our true calling and summons us to our destiny" (Neafsey, 2006, p. 6). In this perspective, "God is hidden in vocation" (Veith, 2002, p. 45) and uniquely calls individuals to "the part we play in His design" (p. 60). Regardless of one's religious beliefs, both perspectives hold the voice of a caller as a critical component in deriving a vocation.

Hearing the call. Placher (2005) argued a number of forces influence the level of understanding one has of his or her vocation:

> To the occasional saint, the call apparently does come as a voice from heaven, but most people figure out, usually as part of a community, how God is calling them through prayer and meditation, inward reflection on their own abilities and desires, and looking out at the world around them and its needs. (p. 3)

Commonly, the forces influencing vocation are categorized as either external or internal to the individual. The external and internal forces influencing vocational development relate to its fundamental understanding as a concept connecting innate desires to the needs of the world (Buechner, 1973).

External. Duffy and Dik (2009) defined an external influence on one's career development as a phenomenon that occurs outside the individual and, in turn, serves as a primary source of motivation for the individual. Furthermore, these external sources relate to the religious origins of vocational development. Veith (2002) argued that God reveals His call for an individual through other people; thus, "our callings come from outside ourselves" (p. 55).

Additional external factors and their relationship to vocation have been researched. Miller-Perrin and Thompson (2010) found the external forces of a study abroad experience—such as exposure to the larger world and the challenge of one's faith by functioning in a different culture—proved the greatest influencers on vocational maturity. The family environment and parental support can also influence the vocational development of young adults (Johnson, Buboltz, & Nichols, 1999; Schulenberg, Vondracek, & Crouter, 1984). For example, maternal attachment can positively influence an individual's vocation exploration (Schulenberg et al., 1984). Mortimer, Dennehy, and Lee (1992) noted one's family, school, workplace, and community all relate to the vocational development of young adults. The results of these studies suggest a number of external influences related to one's vocation play a role in its development.

Internal. Internal influences on career development relate to the internal satisfaction of an individual serving as the primary motivation (Dik & Duffy, 2009). Palmer (2000) argued the importance of the internal call: "Vocation does not come from a voice 'out there' calling me to become something I am not. It comes from a voice 'in here' calling me to be the person I was born to be" (p. 10). Internal forces such as prayer,

meditation, and self-reflection are common discernment methods for understanding one's

vocation (Neafsey, 2006; Schuurman, 2004).

Despite the importance of inward discernment methods, Palmer (2000) notes that

this inner work should remain as a personal but "not necessarily private matter" (p. 92).

Thus, one's internal discernment patterns should not exclude the external resource of the

community, but rather the two should shape each other. For college students,

conversations with advisors or mentors can help to make meaning of self-reflection

(Maier, 2014). Relatedly, Neafsey (2006) argued for a balance between the inward and

the outward to maximize one's vocational efforts. The balance of both forces establishes

an "authentic vocational discernment" (p. 1), the ideal outcome for an individual seeking

to understanding his or her vocation.

Introversion-Extraversion

As one of the most detectable components of personality, an individual's place on

the introversion-extraversion continuum influences all areas of his or her life (Beck,

1999; Cain, 2012; Morris, 1979). While the majority of people fall somewhere in the

middle of the continuum, one's identification as an extravert or an introvert refers to his

or her orientation to the world and source of energy (Kroeger & Thuesen, 1988). A clear

understanding of the personality dimension begins with differentiating the characteristics

of extraverts and introverts, as well as outlining the variable's theoretical roots in

personality psychology.

   Fundamental characteristics and differences. The term *introvert* refers to a

person's preference for "attending to the inner world of subjectivity with an emphasis on

reflective, introspective cognitive activity," whereas *extravert* refers to "preference for

attending to the outer world of objective events with an emphasis on active involvement in the environment" (Morris, 1979, p. 6). The complexity of humans suggests no introvert is entirely introverted, and no extravert is entirely extraverted; rather, the terms refer to people who are more introverted or more extraverted (Cain, 2012; Ewen, 1998).

Introverts. As roughly one third to one half of the population, people who are more extraverted require less external stimulation to become psychologically aroused (Cain, 2012; Ewen, 1998; Kroeger & Thuesen, 1988). Due to their reserved disposition, introverts tend to seem aloof and retiring and often prioritize time alone (Ewen, 1998; Kroger & Thuesen, 1988). Introverts tend to prefer listening rather than talking, are often introspective, and prove careful decision-makers (Ewen, 1998). Many individuals typically associate introversion with shyness, though these traits differ. On one hand, introversion refers to the inward source of energy, while shyness refers to a social fear (Cain, 2012). Despite their differences, shyness and a sense of overstimulation both result in quietness, often leading to the conceptual confusion.

Extraverts. In direct contrast to introverts, people who are more extraverted have lower natural levels of arousal and require greater amounts of stimulation (Ewen, 1998). Extraverts are characterized by a desire for having others to talk to, many friends, and high levels of happiness (Ewen, 1998; Kroger & Thuesen, 1988). Extraverts also express more life satisfaction than introverts, in part due to their innate social disposition (Beck, 1999; Ewen, 1998).

Introverts acting as extraverts. Cain (2012) argued introverts may believe "extraversion is an enormously appealing personality style" (p. 4), resulting in the denial of their personality. These introverts may behave in extraverted ways and "hide even

from themselves" (p. 4). Alternatively, Jung stressed the importance of introverts accepting their extraverted tendencies and extraverts accepted their introverted qualities in order to be a mentally healthy person (Ewen, 1998). Ultimately, research suggests that every individual possesses both introverted and extraverted qualities, and one simply has an innate preference to either introversion or extraversion (Kroger & Thuesen, 1988).

Theoretical background. Many psychologists have developed theories in order to understand how introversion-extraversion contributes to one's entire personality. Beginning with Jung's research in 1921, introversion was first understood as the preference to the inner world and extraversion as the preference to the outer world (Cain, 2012; Ewen, 1998). Jung's theory also incorporated the dimensions of sensing-intuition, thinking-feeling, and judging-perceiving (Ewen, 1998). As a student of Jung's, Katharine Briggs, along with her daughter Isabel Briggs Myers, created an instrument to measure the differences between Jung's personality preferences (Kroger & Thuesen, 1988). Thus, the Myers-Briggs Type Inventory was established.

Other popular personality theories involving introversion-extraversion include Eysenck's Three-Factor Model and the Five-Factor Model of Personality. Eysenck's model involves the personality dimensions of introversion-extraversion, neuroticism, and psychoticism (Ewen, 1998). The theory emphasizes biological factors of the personality, suggesting a difference in cranial arousal levels between introverts and extraverts (Morris, 1979). Interactional effects between the factors indicate that introverts high on neuroticism are typically moody, anxious, and pessimistic, while those low on neuroticism are calm, even-tempered, and controlled (Ewen, 1998). Additionally, the Five-Factor Model includes extraversion, neuroticism, agreeableness, conscientiousness,

and openness to experience. This dominant trait-model of personality emphasizes that, though an individual's traits remain stable throughout his life, his personal interests and behaviors change over time (Ewen, 1998).

Experiences of Introverts

With the number of differences between introverts and extraverts, these two groups likely experience life events differently. Three experiences related to the current study's population include the collegiate experience of introverts, the career development of introverts, and the relationship between Christianity and introversion.

Introversion and college. Identification as an introvert has implications for various parts of a student's experience in college. Due to academic routines and the preference for solidarity while studying, introverts typically experience success and longevity in their academic career (Bradshaw, 1989; Ewen, 1998). Furthermore, introverted students prove less likely to engage in risky behaviors (Kreitler, Dansereau, Barth, & Ito, 2009). Despite the innate social nature of college, introverted students experience satisfaction with college life through building comfortable and meaningful peer relationships and connecting with faculty and staff (Morris, 1979).

Introverted students may also experience a number of difficulties in college. First, extraversion positively correlates to academic persistence; introverted individuals may be less likely to persist (Kahn, Nauta, Gailbreath, Tipps, & Chartrand, 2002). Kahn et al. (2002) explained that this difference between introverts and extraverts exists "probably because the outward focus of such [extraverted] students likely helps them acclimate to the social and environmental demands on college life" (p. 17). Additionally, introverted students performed significantly slower on exams in a noisy environment

compared to a quiet setting (Belojevis, Slepcevic, & Jakovljevic, 2001). The over-stimulating experience from the noisy environment may be similar to realistic testing conditions, causing difficulties for introverted students during an academic exam. Finally, introverts are less involved with campus activities and may have difficulties living in a residential community (Provost & Anchors, 1987).

Introversion and work. Introversion-extraversion is one of the most prominent research variables in work behavior (Morris, 1979). In a career, both introverts and extraverts have advantages and disadvantages. As extraverts prefer people-oriented occupations, introverts prefer task-oriented professions. Introverts also succeed in systematic tasks, preferring to accomplish one job at a time before beginning the next (Bradshaw, 1989). Furthermore, both extraverts and introverts have the potential to flourish in leadership roles (Grant, Gino, & Hofmann, 2011). Kahnweiler (2009) suggested that introverted leaders should use their personality as a strength in the workplace, focusing on one-on-one interactions with subordinates and embracing the power of silence. Finally, introverts often have clearer career goals than extraverts, likely due to introverts' consistency in ideas and aspirations (Morris, 1979).

Despite research describing their well-defined career goals, Gati et al. (2010) found introverts might experience more career indecisiveness than extraverts. Other difficulties introverts experience in a career include social tasks, such as brainstorming and group work, as well as the job interview process (Bradshaw, 1989; Tyron, 2005). Numerous online periodical articles seek to promote the introverted employee, despite some of his or her personality characteristics. These resources offer introverts suggested careers that necessitate individual work and seek to explain the differing strengths of

introverts and extraverts (Krauss-Whitbourne, 2012). Ultimately, both introverts and extraverts bring meaningful and different strengths to their work roles.

Introversion and Christianity. Research has demonstrated no significant difference between extraversion-introversion and positive attitudes towards Christianity (Fearn, Francis, & Wilcox, 2001; Francis, 1991). As religious disciplines such as prayer and reading Scripture appeal to an introvert's preferences, church activities including evangelism and vulnerability within a community prove commonly unappealing to introverts (McHugh, 2009).

Howell (2004) found that 97% of college students in her study characterized Jesus as an extraverted person. Howell explained her students' inflated perception through the lens of the extraverted American culture and suggested how this perception influences introverted Christians:

> Making an assumption that Jesus was extraverted based on a cultural bias might make it difficult for introverts in such a culture to accept and affirm their own behavioral preference as legitimate and valuable; not something to be overcome, or even tolerated, but something to be appreciated and blessed. (pp. 54–55)

Scholars contradict this perception by believing that Jesus was equally likely to be introverted or extraverted, with both preferences shown throughout the Bible (Beck, 1999; McHugh, 2009). Seeing Jesus, a prominent religious figure in the Christian faith, as solely an extravert may diminish the perceived strengths of introverts and the benefits they offer others (Howell, 2004).

Benefits of the Current Study

   With the relationship between students' vocation and their level of introversion unknown, the current study begins to uncover information vital to students and educators alike. The grounded theory design of the research yields a vocational development model based on the data. By exploring how introverted students understand their vocation and what influences it, students can become more mindful of their own vocational development. Furthermore, educators can tailor conversations surrounding vocation to their introverted students, helping them gain a more holistic understanding of their calling. The results obtained by the current study significantly improve the understanding of vocational development for introverted students.

Chapter 3

Methodology

Grounded Theory

The present research used a qualitative approach to study the variables of vocation and introversion. Though many qualitative designs exist, the current study implemented a grounded theory design. Creswell (2008) defined grounded theory as "a systematic, qualitative procedure used to generate a theory that explains, at a broad conceptual level, a process, an action, or an interaction about a substantive topic" (p. 423). Furthermore, grounded theory design generates a theory from the collected data when no prior theory exists. By using grounded theory, the data from this study established a theory to understand the vocational development process of introverted college students.

Grounded theory design allows various approaches. The current study used the systematic design, established by Strauss and Corbin (1990). "[W]idely used in educational research" (Creswell, 2008, p. 434), three phases characterize the systematic design: open coding, axial coding, and selective coding. Open coding establishes initial categories in the data. Axial coding identifies one category and places it at the research's center. Selective coding provides an abstract theory of the interrelationships between the categories. Brown et al. (2002) suggested that "identifying the 'story' is a key aspect in formulating the grounded theory" (p. 177); the culmination of data collected through the systematic design seeks to tell the story between vocation and introversion.

Participants

Data collection occurred at a faith-based liberal arts institution in the Midwest. The residential institution enrolls approximately 2,000 students each year. A total number of 151 final-semester students completed an online essay response as a component of a required capstone course. From the population of students who completed the essay, 101 participants (67%) self-identified as introverts, and their responses were used in the study. Ages ranged from 20 to 24 years old, with an average age of 21.6. From this sample, nine individuals also participated in a semi-structured face-to-face interview with the researcher.

Procedure

Phase I: Online essays. Participants completed an online qualitative survey as a part of the Vocation in College Project, an ongoing research initiative exploring vocational formation in the college experience (Moser & Fankhauser, 2015). Following IRB approval, participants accessed a link posted on their Blackboard site to an online survey tool. After completing the informed consent and demographic questions, participants were presented with definitions of introversion and extraversion and were asked to self-identify as an introvert or not based on the given definition.

Next, the survey asked participants to respond to two essay prompts: "How do you define/understand the word vocation?" and "What has shaped/influenced this understanding of vocation?" Answers to these questions were gathered via an open-ended format, allowing participants to be as descriptive as desired. A final question asked participants if they are willing to talk further with the researcher to discuss their answers. All willing participants could enter their email address into a space provided.

The researcher uploaded all gathered data to Dedoose, an online coding software, and selected and analyzed the data of those who self-identified as introverts.

Phase II: Interviews. From the population who self-identified as an introvert and indicated a willingness to participate in an interview, the researcher contacted 35 participants via email (see Appendix A) and asked them to complete the Introversion Scale (McCroskey, 1984) (see Appendix B). Completion of the Introversion Scale provided a valid measure to assess participants' level of introversion. Nine participants responded and scored as "moderately" or "highly" introverted; the researcher then contacted these participants to set up an interview.

During the interview, participants responded to a series of personality-related questions (see Appendix D). Interviews ranged from 24 to 55 minutes, with an average time of roughly 36 minutes. Participants received compensation with a complementary beverage from the coffee shop on campus. The researcher recorded, transcribed, and returned each interview transcript to the respective participant for review.

Introversion identification. Items from the Introversion Scale were drawn from Eysenck's understanding of introversion and have a yielded reliability estimates between 0.8 and 0.9 (Eysenck, 1970, 1971; McCroskey, 1984). The scale consists of 18 Likert-scale questions. Of the 18 items, 12 measure one's level of introversion. The other six items measure one's level of neuroticism and are not scored but were included to distract participants from the variable of interest (McCroskey, 1984).

In McCroskey's (1984) Introversion Scale, scores range from 12 to 60. Scores above 48 indicate a highly introverted participant, while scores below 24 indicate a highly extraverted participant. With the scores 24 to 48 identified as moderately

introverted, the current study selected participants who scored above 36—more introverted than extraverted—to complete an interview. The analysis did not distinguish between moderately and highly introverted participants.

Data Analysis

The data from both the online responses and the interviews were coded. Creswell (2008) explained the processing of coding qualitative data as "segmenting and labeling text to form descriptions and broad themes in the data," with the goal simply to "make sense of the data" (p. 243). The researcher identified key words and phrases related to participants' understanding and influencers of their vocation.

Following the systematic grounded theory design, the researcher used the open coding process to code the interview transcripts. The data from the interviews provided the foundation for a theory, as the researcher could further explore the participants' answers when needed. The researcher chose the open code of *external confirmation while discerning a vocation* to investigate via axial coding. Next, the online responses were selectively coded to discover and understand the specific elements and influences related to the chosen open code. As a result, the Vocational Development Model for Introverts came from examining the process of vocational discernment in the interview data and its specific influences in the online responses.

Triangulation, or "the process of corroborating evidence from different individuals, types of data, or methods of data collection in descriptions and themes in qualitative research" (Creswell, 2008, p. 259), ensured accuracy among the data. By drawing upon multiple sources, the data better informed and established a credible theory between vocation and introversion.

Chapter 4

Results

Aligning with the current literature of vocational development, the study participants' responses indicated both external and internal sources as significant influences on their vocation. These external and internal sources followed a pattern among many of the interview participants, establishing the Vocational Development Model for Introverts. Furthermore, the interview participants gave additional insight into the relationship between introversion and vocational development, describing perceived strengths and weaknesses of their personality as it related to their vocation.

External Influences

External influences on vocational development were classified as influences removed from participants' internal thought process. Three themes emerged as external sources: coursework, university faculty and staff interactions, and family relationships.

Coursework. The opportunity to read, learn, and reflect upon new material proved the most common influence of vocation among the participants, mentioned in 40% of the collected essays. These participants commented on various aspects of the curriculum and its application. When asked about how his coursework has shaped his vocation, an interview participant stated, "Truly the liberal arts experience; by taking general education courses in topics that I really would have never had an interest in . . . . So knowing that our vocation is holistic has been liberating to me."

Twenty-four percent of participants mentioned specific courses, including a first-year orientation course and a specific senior capstone course within their major department. One participant reflected on her learning from the capstone course by stating, "We were taught to view teaching as a lifestyle rather than a job." Participants described how these courses, as well as others not specifically mentioned, provided a guided space for them to reflect and learn more about their vocation.

Additionally, 14% of participants described how the overall college experience had contributed to discerning their vocation. One participant discussed learning about the concept of vocation and her response to it: "Since coming to [college], I have broadened my perspective of what a calling is and how you can try to discern yours and learned how this impacts a vocation." Another participant noted how college deepened her vocational understanding: "My understanding of vocation has been shaped over the years in different ways but I feel like being at [college], I am really learning to listen to God." While each participant had an individual experience throughout college, these experiences shaped their vocational development in unique, personally meaningful ways.

University faculty and staff. Beyond the academic coursework, 16% of participants described how their interactions and relationships with university faculty members contributed to the understanding of their vocation. Conversations with professors, specifically apart from the course curriculum, helped develop a sense of vocational understanding in some participants. While discussing his professors' influence on his vocation, one interview participant stated, "…they've allowed me to explore who I am and they've challenged me to think differently on a lot of different

topics." Other participants described how certain professors directly advised them in their vocation. For example, one interviewed student reflected as follows:

> My professors have definitely guided me…in seeing vocation doesn't have to be a purely spiritual thing…I can apply my faith to these non-spiritual careers, and just finding the balance there; which I feel like is the hardest part about vocation.

Beyond the direct conversations, the participants also described how these interactions model the professors' sense of vocation. One participant explained, "So many of my professors do so much more than teach. They really pour into the lives of students and fully believe that is part of their vocation." Another participant echoed this idea, describing his interactions with two of his most influential professors:

> It is very evident from speaking with them that their teaching here…is much more to them than a job that they punch in and out…They know that this is where God wants them, and that He has them here to benefit those around them.

University faculty and staff members informed their students' vocational develop by advising, challenging, and inspiring them throughout the duration of their college career.

Family relationships. When describing how family may influence vocational understanding, 22% of participants described their upbringing as the most influential aspect. While some indicated a positive upbringing experience, others identified it as a challenging influence on vocational development. For example, one participant expressed, "I felt like my upbringing…emphasized that there was only one path that God had for you and if you failed in anyway then that path was forever ruined and you were doomed to misery." Contrastingly, 9% of participants described how a devout family culture provided foundational support and encouragement to pursue their vocation.

Addressing one specific family relationship, 21% of participants mentioned their parents as influences related to their vocation. Similar to interactions with professors, this influence emerged through having a direct relationship and witnessing their parents' vocation. A participant shared how her parents significantly and positively developed her vocation: "My parents often encourage and deepen my idea of what my vocation is. They desire for me to know God's will for my life, and will encourage me in finding that." Alternatively, 12% of participants described how their parents had an indirect influence on their vocation. Though they did not have direct conversations about vocation with their parents, their parents' actions still shaped how they viewed their own vocation. One participant explained, "Although I am unable to recall a time where [my parents] specifically talked about vocation, their approach to work and other responsibilities has had a strong influence on me." These ideas suggest the parental influence on participants' vocational development occurred both directly and indirectly.

Internal Influences

Internal influences are categorized as the components of vocational development that occur within the thought process of the participant. Three major themes for internal influences emerged: faith, observation of others, and personal reflection.

Faith. Different elements of Christian faith appeared to influence vocational understanding for 19% of participants. The act of pursuing a deeper faith notably impacted one's vocation. According to one participant,

My personal relationship with God has heavily shaped my understanding of [my vocation] . . . . As I understand more and more what is important to God, I gain a clearer understanding of what it means to obey him and do the next thing I know.

Another idea related to how the presence of faith both revealed elements of their vocation and liberated them to pursue that vocation. One participant commented, "The [Holy] Spirit guides me and calls me in directions that reveal more of who I am to me and He allows me to express that understanding through my mind, heart and my hands." When asked to identify the most significant influence on her vocation, one participant stated, "My study of Scripture. Especially . . . in realizing how much that affects how I live each of my days. But also how I focus, what my pursuit of my day is and to the grand scheme of things." These participants described how the internalization of faith inspired and led them to understand the world around them.

  Observation of others. One participant noted, "It usually requires observance of other people's lives to understand the concept of vocation." This participant was not alone in her thinking; observation of others as a tool for vocational discernment emerged as a major theme in the data, with 16% of participants mentioning it.

  In describing the observation of their professors' and parents' vocation, participants also noted many other influential figures in their lives serving as models for vocational development. Participants mentioned friends, mentors, siblings, and pastors as observed individuals. One participated specified the most significant influence of his vocational development as the "observation of adults who I trust and respect." Another participant detailed the significance of observing others as a tool for holistic vocational development: "Observing the way in which some people interact and blend their jobs and outside lives has helped me see that we can and should use our talents for more than simply making money." Observing others' vocational pursuits suggests the internal processing of these individuals plays a significant role in participants' external actions.

Personal reflection. The act of reflecting upon an experience in order to understand one's vocation was mentioned by 15% of participants. These participants reflected on specific experiences, such as conversations with friends or classes. One participant described her process after listening to a class lecture on vocation:

[I would] go back later and think about it and reflect on it more. Not necessarily journaling it or anything, but just like, thinking about it a little bit or reflecting on those conversations that I've had with other people. And looking at . . . . "How do I think it's specifically applying to me?" Probably more of like that internal thinking, like on my own, has helped a lot.

Other participants described general reflections on their life and how they relate to vocation. A participant explained, "I sometimes think about when I'm 85 and I'm looking back on my life, what do I want to say I accomplished. . . . My corner of the world, I want it to change." These personal reflections helped participants discern their current and future vocations.

Vocational Development Model for Introverts

In an interview, one participant detailed her vocational journey, combining different sources of influence in her description:

It's really helpful to get that outside input and encouragement and support. And then later, taking it in and thinking about it, because I have a hard time processing stuff right as it happens. So when I can like step away for a day or two and come back to it and think about what we said, and then look at like, more specifically how that applies to me and my understanding of the world that I might not have

been able to articulate during our conversation, or things that have happened since

our conversation, is really influential.

This process of pairing internal sources with external sources to understand their vocation

matched seven of the nine interview participants' experiences. The Vocational

Development Model for Introverts (see Figure 1) outlines this process of understanding a
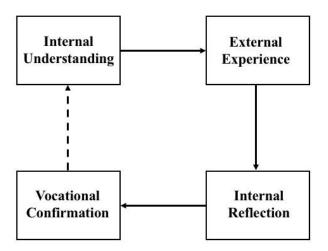
vocational call using four distinct phases.

```
┌──────────────┐                    ┌──────────────┐
│   Internal   │ ─────────────────▶ │   External   │
│Understanding │                    │  Experience  │
└──────────────┘                    └──────────────┘
       ▲                                   │
       ┊                                   │
       ┊                                   ▼
┌──────────────┐                    ┌──────────────┐
│  Vocational  │ ◀───────────────── │   Internal   │
│ Confirmation │                    │  Reflection  │
└──────────────┘                    └──────────────┘
```

Figure 1. The vocational development model for introverts.

Phase 1: Internal understanding. To begin their vocational development, the

participants described the internal assumptions and thoughts they had prior to their

pursuit of vocational understanding. These assumptions, as noted above, often included

the observation of other adults in their vocation, which provided a framework for

understanding what a vocation is, in order to find their own. Additional aspects of the

participants' faith and family upbringing contribute to this initial foundation of their

vocational understanding.

Phase 2: External experience. As a participated noted, "I believe that one

cannot know what vocation is until they experience it in some form." The seven

participants described specific and unique events that led to their vocational understanding following their initial understanding. Most prevalent were the conversations and interactions with friends, family, and university faculty and staff members, as well as discoveries from participants' coursework. One participant described her senior capstone course as an experience that gave her the language to express previous thoughts about her vocation: "The reason I think I liked them was because they agreed with what I was feeling and thinking already, but hadn't had the words to express or hadn't been affirmed by anything else." These external influences, as previously outlined, provided the participants with an experience to learn more about their vocation from a source outside of themselves.

Phase 3: Internal reflection. Following the experience, the participants described returning to their internal thought processes to reflect on the experience, making sense of how it relates to their initial understanding of their vocation. The participants mentioned how this additional reflection helped them better understand the experience. One participant discussed how she would write to help her understand and organize her thoughts: "And then once I've written all the other ideas down and they're there, and I'm not trying to keep track of them in my brain, then I can start to work through it and see how they're connected." Another participant talked about the questions she asks of herself following a meaningful experience: "Okay, is that what you want? Is that what you want other people to see in you? Is that what you want to see in yourself?" This internal reflection seemed the most important component of the process, leading to a better discernment of his or her vocation.

Phase 4: Vocational confirmation. After the internal-external-internal process, the participants described a sense of confirming or rejecting the newfound perspective on vocation. For example, a participant described how even after asking others for advice, her own reflection must be in agreement: "Someone could say, 'Oh you're a great artist, you should do art,' but that's not going to make me do art. . . . I have to feel like it's where I'm meant to be and it's what I'm geared to do." This vocational confirmation combines the internal and external sources into a decision about how to move forward in pursuit of their vocation. One participant described the multiple-source understanding by concluding, "My understanding of vocation cannot be pointed back to a single incident or individual, but rather a combination of people, incidents and personal understanding."

Participants described the vocational confirmation as the final stage—no participants discussed their journey in developing that newfound sense of vocation into something new. But after an individual confirms or rejects their new sense of calling, they have a *new* understanding, which leads to new experiences and reflection. Therefore, the model depicts a dotted line between Vocational Confirmation and Internal Understanding. The participants would likely continue to follow the model as they develop and understand new vocations in the future.

Introversion and Vocation

During the interviews, the nine participants responded to questions about the strengths and weaknesses of introversion as it relates to discerning their vocation. One weakness and one strength emerged among the rest of the data as major themes.

Social disengagement. When asked how their personalities shaped their vocational understanding, eight participants mentioned the pressure to become more

social in their pursuit, seeing their personality as inhibiting to their vocational development. During the process of discerning a vocation, some participants described difficulty in relying on others for help in the process. One participant noted,

> I don't usually seek out people to talk about it with. . . . I wasn't going to go to the [career services office] and ask for help unless someone brought it up to me, then I was so willing to talk about it. But it's hard for me to start a conversation about it or even to ask for help at all on something like that.

Another participant explained how relying on himself could also be problematic because he overthinks it. This participant explained how he needed to "find the balance between what's a healthy amount of thinking, [and] when do I shut my brain off?"

A related inhibiting factor of introversion was the ability to work in highly social environments—some participants stated they could not work in an environment with interpersonal contact as a key feature of the position. One participant admitted that, though she felt called to a career in teaching, she felt hesitant about working in such a social career. This fear grew through interacting with peers in her major; she said, "I don't have the same personality as them." Despite discerning her vocation of teaching, the participant began to doubt herself based on her personality.

Working independently. Classified as those who gain energy from within, introverts naturally experience working and being alone. Five interview participants described one of the strengths of their personalities as the ability to work effectively when alone. Similar to the theme of reflection as a method for discerning the participants' vocation, one participant described how her personality interacts with this concept: "It definitely helps me in that I'm able to work alone and am able to internalize

my own thinking and processing whatever I am learning." Another participant described

how her personality plays a significant part of her vocational development:

> I think in one respect, [my personality] is helpful because it helps me process
>
> through things on my own. So that I'm not constantly dependent on having to
>
> talk to other people about it. So if I have questions about vocation, I can read
>
> about it online and think about it, or I can journal about it. I don't necessarily
>
> need other people for those conversations. . . . And I like to start doing things on
>
> my own before I would seek somebody else out.

The participant acknowledged that, while other individuals can prove beneficial in

helping her discern her vocation, she needs time alone before reflecting with another

individual. Overall, the concept of capably sitting with one's own thoughts and

processing his or her vocation emerged as the top strength of introversion as it related to

vocational development.

Chapter 5

Discussion

The results from the two groups of participants—online responders and interviewees—uniquely contributed to the overall findings of the current study. Both participant groups described various external and internal sources of vocational development. Furthermore, the similar development process and experiences of the interview participants provide a framework for these sources of influences. The overall results warrant a discussion of three key considerations: the interaction of internal and external influences on vocation, the role of reflection in vocational development, and the creation of a new model of vocational development. Implications and limitations allow future practice and research to explore the results further.

Influences of Vocation Development

The interview participants described the benefits and challenges of the relationship between vocational development and their level of introversion. The most common difficulty related to the consequences of relying on self-reflection instead of other seeking help from others. Palmer (2000) noted the importance of blending internal and external influences while discerning one's vocation, with the individual and the individual's community sharing a collaborative relationship. The internal processing and reflection serve as key components of an introvert's vocational development, but they cannot provide the sole stimuli. Palmer explained, ". . . doing inner work together is a

vital counterpoint to doing it alone. Left to our own devices, we may delude ourselves in ways that others can help us correct" (p. 92). The process of vocational development needs to be an interwoven sequence of internal and external events, specifically for introverts whom may prefer to embrace solely their inner world.

The online responses in the study described how the varying internal and external sources in the participants' lives influence their vocational development. Many participants described events at school and at home as significant influences, likely due to the amount of time during their development years in these places. Furthermore, internal reflection and spirituality emerged as important contributors of understanding a vocation. The time spent observing and reflecting created space for the participants to make meaning of the external influences in their lives. As Neafsey (2006) wrote, the combination of these internal and external sources create an "authentic vocational discernment" (p. 1). By combining the two types of influences, introverted college students can authentically understand their calling in the world.

The Role of Reflection

The most common strength of introversion, based on the interview participants' responses, came in the ability to process thoughts alone without feeling the need to rely on others to help them. As Ewen (1998) described, introverts tend to have a natural disposition for thinking carefully before making important decisions. While making the significant decision about finding meaning and purpose in their lives, the participants' responses suggested the necessity of introspection. Thus, the Vocational Development Model for Introverts accounts for the extra reflection introverts need to discern their vocation.

Kolb's Theory of Experiential Learning offers another perspective outlining the importance of reflection in student development. In this model, Kolb (1984) described four different stages of learning: Concrete Experience, Reflective Observation, Abstract Conceptualization, and Active Experimentation. According to Kolb (1981), effective learners must have skills in all four of these areas. The Reflective Observation component requires the learner to "observe and reflect on these experiences from many perspectives" (p. 236). Based on the theory, learners reflect on their experience to formulate ideas and theories, which leads them to test those theories in new situations. Following the new experience, the cycle continues (Kolb, 1984).

The results of the current study relate to Kolb's (1984) Theory of Experiential Learning because of the interaction between experiences and reflection. Both models identify reflection after an experience as a meaningful, resulting in a new and more informed understanding. Perhaps vocational development is a form of experiential learning, due to the shared process of these two concepts. However, Kolb's model and the Vocational Development Model for Introverts differ in the presence of the observation and reflection. In Kolb's model, these concepts occur at the same stage, used as interchangeable terms. Additionally, these actions are considered as an opposite of the testing of a new theory. In the current study's model, observation is a component of the initial understanding of an individual's vocation; seeing parents and educators in their vocation helps introverts make sense of their own. This observation leads in the experimentation of an external event, resulting in reflection of the event. The role of reflection acts as a key predictor of the meaning-making of an event, rather than the opposite of it. The results of the study resemble Kolb's Theory of Experiential Learning

but do not fully follow the process. Therefore, the Vocational Development Model for Introverts accounts for the participant's vocational discernment.

A New Model for Vocational Development

The integration of external and internal sources of influences appears widely discussed throughout vocation literature. However, no model for vocational development accounts for these varying and interwoven influences. The creation of the Vocational Development Model for Introverts established a model to explain the process of students' understanding their vocation. The results from the interview participants outlined the foundational process of their development, with seven participants describing a similar internal-external-internal pattern. The results from the online essays provided fullness to the model, explaining the major themes of influence that interact with students' vocational development. Each component of the study helped to sketch the development process of introverted college students in pursuit of their calling.

Implications for Practice

The Network for Vocation in Undergraduate Education (NetVUE) "is a nationwide network of colleges and universities formed to enrich the intellectual and theological exploration of vocation among undergraduate students" (Council of Independent Colleges, n.d.). With 220 member institutions, colleges and universities across the United States, both religious and secular, have become increasingly interested in the vocational development of their students. Professionals working directly with students in their vocational or career discernment could benefit from understanding how introverted students experience this process. Often, career development offices provide students with personality assessments (i.e., Myers-Briggs Type Inventory) that indicate

their level of introversion. Practitioners can use information about a student's personality to create a more individualized method to help in his or her vocational development.

Career development professionals can also use the results from the current study to inform the services and programs they offer students. Because reflecting after experiences was noted as beneficial to introverts' vocational development, these offices can offer students an opportunity for guided reflection. For example, a career development office could provide a program in the fall semester for students who completed a summer internship experience. During the program, a professional staff member guides the group through reflective activities to make connections about the work experience and students' emerging sense of vocation. By using the Vocational Development Model for Introverts, students begin to map their own vocational development and make a plan to pursue more opportunities to refine their vocation for the duration of their college experience. A program such as this could aid students in their vocational pursuits and provide the professional staff member with a rich experience in assisting students through their vocational development.

In addition to developing programs, career development offices will need to promote these opportunities. Rather than seeking out opportunities, some participants noted that they waited until another individual asked them about their vocation. Career development professionals could make presentations in academic classes, provide an information table in populated areas of campus, and promote themselves through social media. The purpose of these promotional activities is to meet introverted students across campus and help them feel comfortable utilizing the career development services offered.

When describing their vocational development, three interview participants mentioned the book *Visions of Vocation: Common Grace for the Common Good* by Steven Garber (2014), as an influential piece of literature. By incorporating readings from *Visions of Vocation* or other literature on vocation into curriculum, students can begin to understand the holistic development of their vocation. Thus, university faculty members must join in the efforts related to vocation. When the university culture—both curricular and co-curricular—care about students' vocational development, students have the opportunity to find meaning and purpose after graduation

Implications for Research

The Vocational Development Model for Introverts described how introverts within the current sample of college students at the chosen higher education institution. Therefore, future research should further explore how the model explains introverted college students in other samples. Research can identity if this process is generalizable to all introverts or if there are conditional factors present. Additionally, research needs to address the transitions between the different phases and how to move students along the development process.

After developing a model of vocational development for introverts, understanding how extraverts develop their vocation is needed. Do introverts and extroverts differ in their vocational development? Performing a comparative study between the two groups may provide more insight into how personality affects the development of vocation, as well as practical benefits for supporting students of differing personalities.

The current research was the first study seeking to understand the relationship between vocation and a personality factor. In the interviews, each participant viewed

different personality factors as important, though there emerged no consistency in their answers. Future research needs to identify how other personality factors may interact with vocational development, as the process remains personal and unique to the individual. By exploring how different personality factors interact with vocational development, practitioners can better support the unique needs of their students.

Limitations

The ambiguity of variables brought one of the most significant limitations to the study. Students understand the term *vocation* in many different ways. Similarly, students may have misconceptions about the term *introversion*. While the current research operated under specific definitions of these two variables and made corrective actions to remove data with obvious misunderstandings, the participants may have answered the questions under varying assumptions. Furthermore, the participants were likely at different stages of their vocational development, despite their similarity of age. With potentially different understandings of the variables and progress in their development, the variables resulted in difficulties for the study.

Grounded theory allows the researcher to go back and forth between data collection and data analysis, resulting in a well-developed and concrete theory. Due to the methodology of sampling students in their last semester of college, the researcher could not return to the participants after analyzing the data. The researcher therefore only collected and analyzed the study's data once. Therefore, the design used does not reflect true grounded theory, but rather it was a pseudo-grounded theory study.

While the results show the pattern of vocational development in introverted students, implications for extraverted students cannot be drawn. Extraverts may operate

under a different model of vocational development, or they may follow a similar pattern. Without performing a comparative study between the two groups, the results cannot be appropriately generalized to extraverted students.

Conclusion

As Buechner (1973) famously wrote, vocation is "the place where your deep gladness and the world's deep hunger meet" (p. 95). The introverted college students taking part in the current study balanced their inner and outer worlds to discover their calling. By using a grounded theory design, the results explored the vocational development process of these introverts, identifying key influences of their vocation. While some of these influences occurred within their own personal thoughts and reflections, higher education professionals and parents were also cited as influences to these students' vocational development. To support introverted students more holistically in their pursuit of purpose, professionals can use the Vocational Development Model for Introverts and continue to research the unique processes and needs of this population. Students, both introverted and extraverted, should graduate from college with a full understanding of their deepest gladness, the places in the world with the deepest hunger, and the intersection of the two.

References

Beck, J. R. (1999). *Jesus and personality theory: Exploring the Five-Factor Model*. Downers Grove, IL: InterVarsity Press.

Belojevic, G., Slepcevic, V., & Jakovljevic, B. (2001). Mental performance in noise: The role of introversion. *Journal of Environmental Psychology*, *21*, 209–213. Retrieved from https://www.researchgate.net/profile/Goran_Belojevic/publication /221985208_Mental_performance_in_noise_The_role_of_introversion/links/57f5f b5508ae8da3ce5541e1.pdf

Bradshaw, D. (1989). Higher education, personal qualities and employment: Teamwork. *Oxford Review of Education*, *15*, 55–71. doi:10.1006/jevp.2000.0188

Brown, S. C., Stevens Jr., R. A., Troiano, P. F., & Schneider, M. K. (2002). Exploring complex phenomena: Grounded theory in student affairs research. *Journal of College Student Development, 43*, 173–183. Retrieved from https://cms.colgate. edu/portaldata/imagegallerywww/4119/ImageGallery/Grounded_Theory.pdf

Buechner, F. (1973). *Wishful thinking: A theological ABC*. New York, NY: Harper and Row.

Cain, S. (2012). *Quiet: The power of introverts in a world that can't stop talking*. New York, NY: Broadway Books.

Council of Independent Colleges. (n.d.). *About NetVUE*. Retrieved from https://www.cic.edu/programs/NetVUE

Creswell, J. W. (2008). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research* (3rd ed.). Upper Saddle River, NJ: Pearson Education.

Dawson, J. (2005). A history of vocation: Tracing a keyword of work, meaning, and moral purpose. *Adult Education Quarterly*, *55*, 220–231. doi:10.1177/0741713605274606

Dik, B. J., & Duffy, R. D. (2009). Calling and vocation at work: Definitions and prospects for research and practice. *The Counseling Psychologist*, *37*, 424–450. doi:10.1177/0011000008316430

Duffy, R. D., & Dik, B. J. (2009). Beyond the self: External influences in the career development process. *Career Development Quarterly*, *58*, 29–43. doi:10.1002/j.2161-0045.2009.tb00171.x

Duffy, R. D., Manuel, R. S., Borges, N. J., & Bott, E. M. (2011). Calling, vocational development, and well being: A longitudinal study of medical students. *Journal of Vocational Behavior, 79*, 361–366. doi:10.1016/j.jvb.2011.03.023

Duffy, R. D., & Sedlacek, W. E. (2007). The presence of and search for a calling: Connections to career development. *Journal of Vocational Behavior*, *70*, 590–601. doi: 10.1016/j.jvb.2007.03.007

Ewen, R. B. (1998). *Personality: A topical approach*. Mahwah, NJ: Lawrence Erlbaum Associates.

Eysenck, H. J. (1970). *Readings in extraversion-introversion: Volume I*. New York, NY: Wiley-Interscience.

Eysenck, H. J. (1971). *Readings in extraversion-introversion: Volume II*. New York, NY: Wiley-Interscience.

Fearn, M., Francis, L. J., & Wilcox, C. (2001). Attitude toward Christianity and psychological type: A survey among religious studies students. *Pastoral Psychology*, *49*, 341–348. doi:10.1023/A:1010314610799

Francis, L. J. (1991). Personality and attitude towards religion among adult churchgoers in England. *Psychological Reports*, *69*, 791–794. doi:10.2466/pr0.1991.69.3.791

Gaede, S. D. (2002). *The incomplete guide to the rest of your life: On the road to meaning, purpose, and happiness*. Downers Grove, IL: InterVarsity Press.

Garber, S. (2014). *Visions of vocation: Common grace for the common good*. Downers Grove, IL: InterVarsity Press.

Gati, I., Gadassi, R., Saka, N., Hadadi, Y., Ansenberg, N., Friedmann, R., & Asulin-Peretz, L. (2010). Emotional and personality-related aspects of career decision-making difficulties: Facets of career indecisiveness. *Journal of Career Assessment*, *19*, 3–20. doi:10.1177/1069072710382525

Grant, A. M., Gino, F., & Hofmann, D. A. (2011). Reversing the extraverted leadership advantage: The role of employee proactivity. *Academy of Management Journal*, *54*, 528–550. doi:10.5465/AMJ.2011.61968043

Guinness, O. (1998). *The call: Finding and fulfilling the central purpose of your life*. Nashville, TN: Thomas Nelson.

Hall, D. T., & Chandler, D. E. (2004). Psychological success: When the career is a calling. *Journal of Organizational Behavior*, *26*, 1–22. doi:10.1002/job.301

Harris, K. (2014). What we're talking about when we talk about "vocation" [Video file]. Retrieved from http://qideas.org/articles/what-were-talking-about-when-we-talk-about-vocation/

Henjum, A. (1982). Introversion: A misunderstood "individual difference" among students. *Education, 103,* 39–43. Retrieved from http://eds.b.ebscohost.com/eds/pdfviewer/pdfviewer?sid=c8e29720-47d7-4b2b-b6ed-e27ec65a9c9a%40sessionmgr101&vid=1&hid=111

Hirschi, A. (2011). Callings in career: A typological approach to essential and optional components. *Journal of Vocational Behavior*, *79*, 60-73. doi:10.1016/j.jvb.2010.11.002

Howell, S. H. (2004). Students' perceptions of Jesus' personality as assessed by Jungian-type inventories. *Journal of Psychology and Theology*, *32*, 50–58.

Johnson, P., Buboltz, W. C., & Nichols, C. N. (1999). Parental divorce, family functioning, and vocational identity of college students. *Journal of Career Development, 26*, 137–146. doi:10.1177/089484539902600204

Kahn, J. H., Nauta, M. M., Gailbreath, R. D., Tipps, J., & Chartrand, J. M. (2002). The utility of career and personality assessment in predicting academic progress. *Journal of Career Assessment*, *10*, 3–23. doi:10.1177/1069072702010001001

Kahnweiler, J. B. (2009). *The introverted leader: Building on your quiet strength*. San Francisco, CA: Berrett-Koehler Publishers.

Koehn, N. F. (2013, January 26). Lincoln's school of management. *The New York Times*. Retrieved from http://www.nytimes.com/2013/01/27/business/abraham-lincoln-as-management-guru.html

Kolb, D.A. (1981). Learning styles and disciplinary differences. In A. W. Chickering &
Associates (Eds.), *The modern american college* (pp. 232–255). San Francisco,
CA: Jossey-Bass.

Kolb, D. A. (1984*). Experiential learning: Experience as the source of learning and
development*. Upper Saddle River, NJ: Prentice Hall.

Krauss-Whitbourne, S. (2012, January 17). The introvert in the workplace: How to
maximize your productivity. *Psychology Today.* Retrieved from
https://www.psychologytoday.com/blog/fulfillment-any-age/201201/the-introvert-
in-the-workplace-how-maximize-your-productivity

Kreitler, C. M., Dansereau, D. F., Barth, T. M., & Ito, S. (2009). Enhancing the decision-
making of extraverted college students. *College Student Journal*, *43*, 1171–1181.

Kroeger, O., & Thuesen, J. M. (1988). *Type talk: The 16 personality types that determine
how we live, love, and work*. New York, NY: Dell Publishing.

Maier, C. T. (2014). Pursuing purpose on the Christian liberal arts campus: Dialogic
education and vocational conversations. *Christian Higher Education*, *13*, 211–
226. doi:10.1080/15363759.2014.904655

McCroskey, J. C. (1984). Self-report measurement. In J. A. Daly & J. C. McCroskey
(Eds.), *Avoiding communication: Shyness, reticence, and communication
apprehension* (pp. 81–94). Beverly Hills, CA: Sage.

McHugh, A. S. (2009). *Introverts in the church: Finding our place in an extroverted
culture*. Downers Grove, IL: InterVarsity Press.

Miller-Perrin, C., & Thompson, D. (2010). The development of vocational calling,
identity, and faith in college students: A preliminary study of the impact of study

abroad. *Frontiers: The Interdisciplinary Journal of Study Abroad*, *19*, 87–103. Retrieved from http://files.eric.ed.gov/fulltext/EJ936402.pdf

Morris, L. W. (1979). *Extraversion and introversion: An interactional perspective*. Washington, DC: Hemisphere Publishing Corporation.

Mortimer, J. T., Dennehy, K., & Lee, C. (1992). *Influences on adolescents' vocational development.* Retrieved from http://files.eric.ed.gov/fulltext/ED352555.pdf

Moser, D., & Fankhauser, J. (2015). *The vocation in college project.* Retrieved from https://www.vocationincollegeproject.org

Neafsey, J. (2006). *A sacred voice is calling: Personal vocation and social conscience*. Maryknoll, NY: Orbis Books.

Palmer, P. J. (2000). *Let your life speak: Listening for the voice of vocation.* San Francisco, CA: Jossey-Bass.

Phillips, S. L. (2011). Path models of vocational calling in Christian college students. *Christian Higher Education*, *10*, 296–323. doi:10.1080/15363759.2011.576220

Placher, W. E. (2005). *Callings: Twenty centuries of Christian wisdom on vocation*. Grand Rapids, MI: William B. Eerdmans Publishing Company.

Provost, J. A., & Anchors, S. (Eds.). (1987). *Applications of the Myers-Briggs Type Indicator in higher education*. Palo Alto, CA: Consulting Psychologists Press.

Schulenberg, J. E., Vondracek, F. W., & Crouter, A. C. (1984). The influence of the family on vocational development. *Journal of Marriage and the Family, 46,* 129–143. doi:10.2307/351871

Schuurman, D. J. (2004). *Vocation: Discerning our callings in life*. Grand Rapids, MI: William B. Eerdmans Publishing Company.

Strauss, A., & Corbin, J. (1990). *Basics of qualitative research: Techniques and procedures for developing grounded theory.* Newbury Park, CA: Sage.

Super, D. E. (1953). A theory of vocational development. *American Psychologist, 8*, 185–190. doi:10.1037/h0056046

Tyron, B. (2005, December 16). Lessons for the academic introvert. *Chronicle of Higher Education, 52*(17), pp. C2–C3.

Veith Jr., G. E. (2002). *God at work: Your Christian vocation in all of life*. Wheaton, IL: Crossway Books.

Appendix A

Email Template for Prospective Interview Participants

SUBJECT: Senior Sem. Vocation Research Follow-up Interview

Dear [Student Name]:

My name is Alex Crist. I am a MAHE student studying vocation and introversion for my Master's thesis, and I am working with Dr. Drew Moser and Jess Fankhauser. Thank you for your willingness to participate in a follow-up interview related to how you understand your vocation as an introvert!

Before we set up a time to meet for our conversation, it would be greatly appreciated if you take a short questionnaire. The purpose of this questionnaire is to confirm your level of introversion—this must happen in order to be interviewed. It consists of 18 questions and should take approximately five minutes to complete. Below are the instructions:

- Follow the link to the survey: http://www.murraystate.edu/academics/CollegesDepartments/CollegeOfBusiness/ Programs/OrganizationalCommunication/public_speaking_anxiety_management/ public_speaking_anxiety_introversion_scale.aspx
- Scroll down the page until you see the "Introversion Scale" and directions.
- Read the directions.
- Rate yourself using the scale provided (1=Strongly Disagree; 5=Strongly Agree)
- After completing the 18 questions, click the box "Get Your Score!"
- A box will appear with your score. Scores range from 12 to 60.
- Reply to this email with the score you received.

Please send me an email back with the numerical score you receive by 3/18. If you qualify, I will provide some times to interview between 3/29 and 4/15. Interviews will be approximately 30 minutes, and more detailed information will be given after I receive your score. For your participation, you'll receive a free drink from the Jumping Bean.

As a reminder, your participation is completely voluntary. Please let me know if you have any questions in the process. I look forward to hearing from you soon!

Best,

Alex Crist

Appendix B

Introversion Scale

Directions: Below are eighteen statements that people sometimes make about themselves. Please indicate whether or not you believe each statement applies to you by marking whether you:

Strongly Disagree = 1 | Disagree = 2 | Neutral = 3 | Agree = 4 | Strongly Agree = 5

_____1.   Are you inclined to keep in the background on social occasions?
_____2.   Do you like to mix socially with people?
_____3.   Do you sometimes feel happy, sometimes depressed, without any apparent reason?
_____4.   Are you inclined to limit your acquaintances to a select few?
_____5.   Do you like to have many social engagements?
_____6.   Do you have frequent ups and downs in mood, either with or without apparent cause?
_____7.   Would you rate yourself as a happy-go-lucky individual?
_____8.   Can you usually let yourself go and have a good time at a party?
_____9.   Are you inclined to be moody?
_____10.   Would you be very unhappy if you were prevented from making numerous social contacts?
_____11.   Do you usually take the initiative in making new friends?
_____12.   Does your mind often wander while you are trying to concentrate?
_____13.   Do you like to play pranks upon others?
_____14.   Are you usually a "good mixer?"
_____15.   Are you sometimes bubbling over with energy and sometimes very sluggish?
_____16.   Do you often "have the time of your life" at social affairs?
_____17.   Are you frequently "lost in thought" even when you should be taking part in a conversation?

Appendix C

Informed Consent

INFORMED CONSENT: Your responses will be part of institutional research efforts regarding the understanding of vocation among undergraduate students at Taylor University and will inform the future directions of vocation education on campus. Results of the study may also be published and/or presented. However, your responses will be kept confidential and your name will never be reported with the research results. There is no risk to individuals in this assessment and study. If you feel strongly opposed to your responses being used for research you may decline. If you have any questions, please contact principal investigator, Drew Moser, Dean of Experiential Learning at drmoser@taylor.edu or 765.998.5382. Or you may contact Taylor University's Institutional Review Board at IRB@taylor.edu or the Chair of IRB, Sue Gavin, at ssgavin@taylor.edu or 765.998.5188.

SUBJECT'S CONSENT

In consideration of all of the above, I give my consent to participant in this research study.

I will be given a copy of this informed consent document to keep for my records. I agree to take part in this study.

Subject's Printed Name: _____

Subject's Signature: _____   **Date: _____**

Printed Name of Person Obtaining Consent: _____

Signature of Person Obtaining Consent: _____ Date: _____

Appendix D

Sample Interview Questions

1. Describe your current understanding of vocation
2. Describe the types of external sources that shape your understanding of vocation.
   a. How do your parents and family members influence your vocation?
   b. How do your interactions with your professors or coursework shape your understanding?
   c. Do you converse with your friends about your vocation? If so, in what ways do you talk about it?
   d. How do your involvements in college influence your vocation?
   e. In what ways does your church shape your understanding?
3. Describe the types of internal sources that shape your understanding of vocation.
   a. Do you reflect upon your vocation? How does this reflection inform your vocation?
   b. Do you reflect upon your college experiences often? How does this reflection inform your vocation?
   c. Do you pray about your vocation?
4. Of all the external and internal sources you mentioned, which one is the most influential to you?
5. How do you think your personality shapes your vocation?
   a. In what ways does being an introvert help you in the pursuit of understanding your vocation?
   b. In what ways does being an introvert hurt you in the pursuit of understanding your vocation?
   c. Are there any other personality factors do you believe are important when it comes to understanding your vocation?