Article

Intersecting Pathways: Exploring the Mediating Role of Calling and Affective Commitment Through Self-Compassion in Job Satisfaction Enhancement

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Abstract: This study aims to reveal the significance of self-compassion, job satisfaction, calling, and affective commitment in the context of safety workers. The sample of the study consists of security personnel working in the public sector. The data were collected on a voluntary basis from 308 people through the survey method, using the convenience sampling method. SPSS 26 and AMOS 24 programs were used for analyzing the data of the study. Firstly, a confirmatory factor analysis was conducted to test the construct's validity. The analysis revealed good goodness-of-fit values for the scales. In addition, the data showed a normal distribution, with the internal consistency (α) values indicating reliability. The Process Macro of SPSS was used for testing the hypothesis. The results indicate a positive and significant relationship between self-compassion and job satisfaction, calling, and affective commitment. Moreover, calling and affective commitment mediate the effect of self-compassion on job satisfaction. In other words, as the self-compassion levels of security sector employees increase, their calling increases, then their affective commitment increases, and subsequently, their job satisfaction increases. These findings show that the positive mood of the employees positively affects work outcomes such as job satisfaction.

Keywords: self-compassion; job satisfaction; calling; affective commitment; mediatory role

1. Introduction

Positive psychology has significantly transformed the landscape of psychology by introducing a new perspective for investigating human behavior. Unlike traditional approaches that predominantly focus on the negative facets of human existence, this innovative approach emphasizes the critical role of promoting positive emotions and behaviors. It extends beyond the mere reduction of negative states. Seligman and Csikszentmihalyi (2000) highlight that the advancement of positive psychology is centered on fostering enriching experiences and virtues in human life. In the sphere of organizational psychology, this perspective is especially pertinent.

Our research is anchored in the analysis of how self-compassion affects job satisfaction, with a particular focus on the mediating roles of a sense of calling and affective commitment within organizations. The basis for concentrating on these elements stems from an understanding of the intricate relationship between individual psychology and organizational dynamics. While organizations can implement strategies to boost job satisfaction, the root

of such satisfaction is deeply embedded in personal factors, originating at the individual level. This level encompasses three sub-dimensions: self-awareness, the cultivation of the self-concept, and the formation of attitudes towards the external environment. This comprehensive approach implies that before external measures can be optimally effective, a journey of self-reflection and the development of self-compassion are essential. It is within this internal framework that the groundwork for job satisfaction is established, significantly shaped by an individual's sense of purpose and their emotional attachment to their organization. Consequently, our study aims to shed light on the essential pathway from self-awareness to job satisfaction, emphasizing the critical roles of calling and affective commitment. This exploration is fundamental for achieving both personal fulfillment and organizational success. Within the scope of the current study, we aimed to examine the relationship between self-compassion, job satisfaction, affective commitment, and calling among security workers. By analyzing these factors, this study sought to contribute to the existing literature on organizational behavior and employee well-being. The structure of this paper is as follows: The first section provides a comprehensive literature review, highlighting recent research on the topic. The second section details the methodology, including the sample selection, data collection, and analytical techniques. The third section presents the results, followed by a discussion interpreting the findings in the context of previous studies. Finally, the conclusion summarizes the key insights and suggests implications for theory and practice.

Within the context of the present research, self-compassion refers to approaching oneself with gentle and loving attitudes when negative situations have been experienced, displaying an understanding attitude towards inadequacies and failures, and seeing negative experiences as a natural process of common human life within the context of this research (Neff, 2003a, 2003b). Recent research has expanded on these foundations, providing a more contemporary perspective on self-compassion. Neff (2023) offers an updated theoretical framework, addressing both the measurement methodologies and the broader impact of self-compassion on mental and physical well-being. This updated perspective not only reinforces previous findings but also integrates recent empirical studies to provide a more comprehensive understanding of the construct. Additionally, Muris and Otgaar (2020) provide a critical evaluation of over 15 years of research on the self-compassion scale, discussing its psychometric properties and the ongoing debates about its factor structure. This perspective enhances the theoretical robustness of self-compassion by addressing both its strengths and limitations.

Also, job satisfaction has been identified as a complex set of emotions and multidimensional psychological reactions that an individual feels towards his/her job (Henne & Locke, 1985; Judge et al., 2009). The direction and degree of this satisfaction differs according to the events experienced by the employees in their organizations. In line with this, affective commitment reflects the desire of the employees to continue their membership in the organization, which develops as a result of their work experience in the organization (Meyer & Allen, 1984). The effect of these experiences determines the attitudes and behaviors of the employees towards their jobs and organizations. The calling of employees has been stated as a meaningful passion experienced by people towards a field (Dobrow & Tosti-Kharas, 2011). Consequently, as employees spend most of their time in their organizations, their attitudes towards their work can turn into a calling. The relationship of self-compassion with job satisfaction, affective commitment, and calling has been explained within the scope of the Broaden and Build Theory, which highlights the importance of positive emotions. This theory assumes that within the process of an individual experiencing positive emotions, the emotional expansion will emerge and lead to positive organizational results. In addition, a calling has been found to increase work-related well-being and provide satisfaction in

one's life and career (Dik & Duffy, 2009; Choi et al., 2018; Dik & Shimizu, 2019). In this study, the relationship between job satisfaction and affective commitment is explained by the Work as a Calling Theory developed by Duffy et al. (2018). The theory reveals the variables that moderate and mediate the relationship between perceiving a calling and living a calling. On the other hand, the Affective Events Theory, developed by Weiss and Cropanzano (1996), reveals the effect of emotional events and experiences in the workplace. In the current study, the relationship between affective commitment and job satisfaction, which is expected to have this effect, has been discussed within the scope of the Affective Events Theory.

In our study, we conducted a quantitative analysis based on 308 surveys collected from security workers at public universities in Türkiye. This quantitative approach allowed us to systematically measure and analyze the variables of self-compassion, job satisfaction, affective commitment, and the sense of calling. This methodological framework enabled us to statistically evaluate how self-compassion affects job satisfaction and to explore the roles that affective commitment and calling play within this context. Through this rigorous quantitative analysis, we sought to provide empirical evidence on the dynamics affecting job satisfaction among security workers in the higher education industry.

There have been significant advances in the number of studies on positive psychology variables in Türkiye. However, there are a few studies on the sense of calling (Erhan et al., 2019; Uzunbacak et al., 2023) that still need to be searched for from a specific perspective as it is a term adapted from Western culture. In addition, by examining the literature on calling, it can be seen that many studies point out and provide evidence that some jobs, such as firefighters (Jo et al., 2018), require employees with a greater sense of calling than others, though it is not restricted to particular professions (Peterson et al., 2009). Furthermore, as some types of work have an impact on society (Bellah et al., 1996), in order to fulfill this, some jobs are believed to be specifically chosen to contribute to society. Therefore, the sample of this study includes one of these jobs that requires a greater sense of calling, subjectively, than some other jobs.

Most importantly, the existing research on calling in Türkiye has just started to explore the potential effects on work-related outcomes. Thus, by conducting this research in Türkiye, we aimed to address a gap in the literature on the sense of calling among security workers, particularly within higher education. The sample studied in this research offers several advantages regarding the workforce transformation and changes in the organizational structures of the higher education sector in Türkiye. By focusing on security workers at public universities in Türkiye, we examined the job satisfaction within a specific organizational setting that can reflect the broader socio-economic and cultural context of the country. Additionally, as Türkiye is considered as the intersection of Europe and Asia geopolitically, it is important to characterize the roles and the effects of these variables and reveal the perceptions of the workforce to provide evidence from an Eastern cultural perspective.

2. Theoretical Framework and Hypothesis Development

2.1. Considering Self-Compassion at Work

In the historical process, the origins and foundations of the concept of self-compassion dates back to Buddhist tradition (Neff, 2003a, 2003b, 2016). In Eastern culture and religious-based understandings such as Buddhism, the definition of concepts such as empathy, mercy, and compassion have been explained as the individuals feeling these emotions towards themselves and others in the same way. The Tibetan word "tsewa" makes no distinction between compassion for oneself and for others (Neff, 2003a; Barnard & Curry, 2011). For this reason, the concept of compassion and self-compassion has always shown its effect in

these cultures. Although Western psychologists have produced a great deal of empirical work examining empathy and compassion, it took a long time to discover self-compassion. The transfer of the 2500-year-old Eastern tradition to the West has been realized as a result of Buddhist structures, such as mindfulness-based stress reduction, and arising interventions through personal development processes (Neff & Knox, 2017).

The theoretical framework of this study is supported by recent research exploring key organizational behavior concepts. For instance, Moslehpour et al. (2023) highlight the impact of the home–work interface and working conditions on affective commitment and job satisfaction, which aligns with our discussion on employee well-being and organizational commitment. Similarly, Ochoa Pacheco et al. (2023) emphasize the role of psychological empowerment in enhancing job performance through self-efficacy and affective commitment, reinforcing the importance of intrinsic motivation in workplace settings.

According to Kim and Sohn (Kim & Sohn, 2024) quiet quitting significantly impacts turnover intentions, primarily through the mediating effects of job satisfaction and affective commitment. They posited that psychological safety plays a vital moderating role, which buffers the negative consequences associated with quiet quitting. Specifically, organizations that cultivate a psychologically safe environment are more adept at alleviating the adverse effects of quiet quitting on turnover intentions.

Recent studies have supported this, and the term has gained attention (Neff, 2003a, 2003b; Neff et al., 2005, 2007a, 2007b). Specifically, studies conducted by Neff and his colleagues provided an integrated approach to the concept of self-compassion. From the Western perspective, the concept has been examined within the scope of the Social Psychological Approach (Neff, 2003a, 2003b, 2008), as well as the Relational, Humanistic, Motivational, Self-Modeling, Emotional Regulation, and Self-Regulation theories (Neff, 2003a), within the scope of the Evolutionary Neuroscience Approach and the attachment, Brain Development, Neuroscience Relations, and Cognitive-Behavioral Approaches (Özpeynirci & Kırmızı, 2020).

Neff explains self-compassion based on the concept of compassion and considers being open and understanding towards the suffering of others; he also evaluates it as an inner compassion process directed at oneself (Neff, 2016). As a result of this evaluation, self-compassion is defined as "being open to one's own experience of pain and suffering, approaching oneself with gentle and kind attitudes, an understanding attitude towards inadequacies and failures, and seeing negative experiences as a natural process of human life" (Neff, 2003a, 2003b). Neff has stated that self-compassion consists of three components (Neff, 2003a) in order to make the concept functional and systematic and to provide more details about the concept. The components are as follows: self-kindness, Common Humanity, and mindfulness.

Self-kindness is being kind and understanding towards oneself, instead of harshly judging and self-criticizing when faced with pain and failure (Neff, 2003b; Raes et al., 2011). It is not always possible to be as understanding toward ourselves as we are empathetic to other people when faced with negative events. On the contrary, we may be cruel to ourselves and may harm ourselves. Self-kindness opposes this understanding and reveals that a person should be kind to himself in every situation and act like a friend who consoles him after a mistake. Common Humanity means that one sees and accepts negative situations and failures as part of the wider human experience (Neff, 2003a). It is also the case that an individual who does not accept these experiences in this way isolates himself/herself and separates himself/herself from other people. It includes the awareness that happy or distressing experiences that an individual encounters in his/her life are not unique to himself/herself, but that similar experiences are also experienced by all other people. Mindfulness is keeping painful thoughts and feelings at a balanced level

of awareness (Neff, 2003a), and it is considered as the first step to be taken toward the emergence of self-compassion. Instead of trying to get rid of the negative situation as soon as possible, mindfulness is being open to this experience and accepting the reality of the moment.

2.2. Theoretical Approaches to Job Satisfaction

The main approaches used in job satisfaction research are the "global approach" and the "job facet" approach (Spector, 2017). The global approach considers job satisfaction as a single and general feeling. The other approach, which is an alternative to this approach, argues that there are various aspects of job satisfaction, and it is possible to evaluate these aspects separately. In order to understand job satisfaction, it is necessary to explain the general characteristics of the jobs that employees encounter in organizations. Hackman and Oldham's (1975) Job Characteristics Model and Smith et al.'s (1969) Cornell Model of Job Attitudes are generally used to explain job satisfaction.

Hackman and Oldham (1975) have identified these characteristics as follows: "talent diversity, task identity, task importance, autonomy, feedback (from the job itself and managers), work-related relationships". The level of each of these characteristics determines the degree of satisfaction of the employees with their jobs. From this point of view, job satisfaction is defined as "the feelings felt towards various aspects of the job and the behaviors and reactions that these feelings reveal" (Smith et al., 1969). The elements identified as the aspects and dimensions of job satisfaction are stated as follows: the nature and conditions of the work; the management and managers; the sense of accomplishment; the opportunity for participation; the opportunity for independent thinking; opportunities for promotion, salary, rewards, communication, and integrity; feedback; safety; co-workers; prestige; respect; and fair treatment (Wanous & Lawler, 1972; Spector, 2017; Kaya, 2010). Based on the job dimensions, which are determined very broadly and comprehensively, job satisfaction is also accepted as "the general sum of satisfaction in all aspects of a job" (Wanous & Lawler, 1972). Overall job satisfaction is seen as the sum of the evaluation of the distinguishable elements that form the job itself (Locke, 1969).

It cannot be said that job satisfaction, which is the sum of emotional reactions towards work (Mercer, 1997), gives the same results for all individuals (Locke, 1969). The actions to be taken against these emotional states vary according to the personalities of the employees, including their abilities and skills (Mullins, 2010; Koch & Steers, 1978; Sudak & Zehir, 2013). Despite having the same jobs and very similar job conditions, there are employees whose job satisfaction levels are different, and as a result, they take different actions. Approaches that focus on personality traits to explain job satisfaction seem to be insufficient (Gruneberg, 1979). In studies conducted on individuals who left their jobs, it has been observed that individuals who leave their jobs tend to have different personality traits than those who stay (Porter et al., 1974; Schneider & Snyder, 1975; Tett & Meyer, 1993). One of the most comprehensive approaches attempting to explain the relationship between emotions and job satisfaction has been the Affective Events Theory of Weiss and Cropanzano (1996). Emphasizing that emotions and beliefs have distinguishable effects on job satisfaction, this approach states that job satisfaction can be explained by focusing on the emotional experiences (Weiss, 2002).

2.3. Understanding Affective Commitment

One of the most important approaches explaining the concept of organizational commitment, reported by R. Mowday et al. (1982), is the distinction between behavioral and attitudinal commitment. The behavioral approach considers the actions of individuals as the focus of commitment (Becker, 1964; Salancik, 1977). The attitudinal approach, on the

other hand, is an approach that examines the connection between the individual and the organization (Buchanan, 1974; Porter et al., 1974; Reichers, 1985). According to the behavioral approach, organizational commitment is defined as "the labor, time, status and money etc. acquired by the individual in the organization where he/she works. It is defined as commitment formed due to the fear of losing these when leaving the organization" (Becker, 1960). Organizational commitment, explained within the framework of the Side-Bet Theory, emphasizes that the investments that people have made in the organization in the past determine their current and future behavior. The side-bets that the employees have accumulated in this process keep them on a consistent line of action and keep them connected to the organization. According to the attitudinal approach, organizational commitment is defined as "an emotional state that occurs due to the overlapping of the goals and values of the organization with the goals and values of the person" (Buchanan, 1974). The unity of purpose formed as a result of the integration of the identity of the employees and the identity of the organization (R. Mowday et al., 1982) affects the attitudes of the employees towards the organization. In this respect, the factors necessary for the formation of organizational commitment (R. T. Mowday et al., 1979) are as follows: "a strong belief in the goals and values of the organization", "willingness to make an effort for the organization" and "to have the intention and tendency to continue membership in the organization".

The most common model used that explains organizational commitment from a theoretical perspective is the "Three Component Model (TCM)" developed by Meyer and Allen (1991). According to this model, the components that form organizational commitment are "Continuance, Normative, and Affective Commitment". Continuance commitment refers to the employee's awareness of the costs that he/she will face as a result of leaving the organization. The factor that activates the emotions of employees who have this type of commitment is their needs. Normative commitment is a situation that makes an employee feel obliged to stay in the organization. Affective commitment, on the other hand, refers to an emotional state that arises from the identification of employees with their organizations. Affective commitment (Meyer & Allen, 1984) reflects the desire of employees to continue their organizational membership, which develops as a result of their work experience in the organization. Personal characteristics, organizational structural features, work-related features, and work experiences are accepted as antecedents of affective commitment (R. Mowday et al., 1982). In other words, affective commitment represents the emotional bond of the employee towards the organization, providing intangible evidence of dedication and loyalty (Rhoades et al., 2001). Although commitment has also been associated with positive organizational outcomes, affective commitment, especially, is thought of as similar to identification and internalization (O'Reilly & Chatman, 1986). However, organizations must support employees and foster a sense of commitment, which helps them develop a strong attachment to the organization. This includes fair treatment by supervisors and equal opportunities. Employees may perceive this support as a debt they can reciprocate through affective commitment. (Settoon et al., 1996).

2.4. Conceptualization of Calling

The ways that people approach their work can vary. Bellah et al. (1985) outline three kinds of approaches as the job, the career, and the calling. Those who have a "calling" for their work see their work and life as inseparable (Davidson & Caddell, 1994). People with a calling convey that the actions that they perform in line with their work have a moral significance and reflect their character. Also, calling enables these people to become a part of the society to which they belong with sound judgment and a strong feeling of discipline. In addition, calling allows individuals to perceive their work as an integral part of a broader framework designed to serve the collective well-being of the community, rather than being

exclusive to them. Also, people with a calling perceive their work as meaningful; in other words, work has a special meaning for those people, and their identities and work gain meaning as parts of an inseparable whole, and the income or time they spend, even during long working hours, do not matter since they think they came to this world to do their current work and the payments are extra (Wrzesniewski et al., 1997).

Due to the developing and dynamic nature of research on the concept of calling, various definitions have been made as a result of different approaches (Dik & Shimizu, 2019). Among these definitions, the most comprehensive conceptual approach was made by Dik and Duffy (2009). According to Dik and Duffy (2009), calling is expressed as "a transcendent call to a certain life role, to show or derive a sense of purpose or meaningfulness, experienced as originating from beyond the self and experienced in a way that sees values-oriented goals other than oneself as the primary source of motivation". When this broad and comprehensive definition of calling is examined, it is seen that it contains various dimensions of calling. These dimensions, stated by (Dik et al., 2012), are as follows: transcendent summons, purposeful work, and prosocial orientation.

A transcendent summons is the extent to which individuals perceive the motivation they need while performing certain tasks from an external source beyond the self. The motivation that enables people to reach their calling can come from a wide variety of sources. These can occur as a divine and moral call, or they can be a call arising from the needs of society. Purposeful work, on the other hand, means the harmony of the search for meaning and purpose in the work that the person fulfills as a requirement of the specific role one has achieved in life. In order to achieve this harmony, the person must be constantly alert and careful. Prosocial orientation directs the actions that are performed in harmony as a result of the transcendence that leads people with a calling to the common good of humanity. The prosocial behaviors that the person displays can directly and indirectly contribute to this. The most important aspect of the definition stated with this conceptual perspective is that it emphasizes that calling is not a concept limited to workers and employees but a way of life which can be reached by everyone (Dik & Duffy, 2009).

When the studies on the concept of calling are examined, it can be seen that the definitions examine the concept from two approaches. These take place within the framework of Neo-classical and modern approaches (Bunderson & Thompson, 2009; Dik & Shimizu, 2019). Neo-classical approaches have tried to reveal a formulation of the search for meaning and purpose, which are the basic elements of defining calling (Dik & Duffy, 2009; Dik et al., 2012; Bunderson & Thompson, 2009; Elangovan et al., 2010). This approach emphasizes inner satisfaction, passion, and self-actualization in their definitions of calling. In this context, calling is expressed as "the job that a person perceives as his/her purpose in life" (Hall & Chandler, 2005) or "a meaningful passion that people experience for a field" (Dobrow & Tosti-Kharas, 2011). In addition, calling is defined as "the route of prosocial intentions that embody what the individual feels about what he/she wants to do, what he/she should do and what he/she actually does" (Elangovan et al., 2010) without an external motivation factor. Another definition made within the framework of prosocial behaviors can be given as an example to define calling as "focusing on enjoying the socially beneficial work" (Wrzesniewski et al., 1997). Based on these definitions, Erhan et al. (2019) defines calling as "a feeling that individuals feel towards their work, regardless of the status, type, income or career concerns about their work, equipped with universal values for the common good of all humanity".

Dik and Duffy (2009) state the two dimensions of calling. The first dimension is the presence of a calling. A person fully feels a calling and does not need to look for a calling; in other words, a person with the presence of a calling is living it out. The other dimension is the search for a calling. A person is in search of a calling but has not yet experienced

a calling. Instead of giving up, a person searching for a calling focuses constantly and dynamically evaluates his/her career (Dik et al., 2012). In addition, studies have revealed that there are differences between searching, living, and having the motivation to pursue a calling (Duffy et al., 2017).

On the basis of research conducted into calling, Exchange Theory, Self-Efficacy Theory, Social Cognitive Theory, Goal Facilitation Theory, Work–Family Enrichment Theory, and Self-Determination Theory have been used as a theoretical base (Davidson & Caddell, 1994; Dik & Steger, 2008; Dik & Duffy, 2009; Cardador et al., 2011; Choi et al., 2018; Duffy et al., 2017). In addition, Hall and Chandler's (2005) Calling Theory of Career Success and Duffy et al.'s (2018), Work as a Calling Theory have been used to conduct studies on calling.

2.5. Relationship of Self-Compassion and Job Satisfaction, Calling, and Affective Commitment

The relationship of self-compassion with job satisfaction, calling, and affective commitment has been discussed within the scope of "The Broaden and Build Theory", which emphasizes the importance of positive emotions (Fredrickson, 1998). As the Broaden and Build Theory suggests, a person shows compassion and empathy to the self when he/she experiences negative situations, ensuring that positive emotions help and prevent the recall of the permanent effects of negative emotions. By reducing the negative effects of negative emotions, the person's behavioral repertoire is prevented from narrowing. When the person stops judging himself and running away from himself in the face of negative events, his balanced awareness will continue, and the negative effects of the emotional experience will decrease (Fredrickson, 2001). In this way, the person can have the tendency to show positive behavior and exhibit kind and understanding behavior to himself/herself. The positive emotions that emerge as a result of this vast understanding of emotional events enable the person to form personal resources ranging from physical and intellectual resources to social resources (Fredrickson, 1998). Job satisfaction, on the other hand, is seen as a complexity of emotions and multidimensional psychological reactions that a person feels towards his/her job (Henne & Locke, 1985; Judge et al., 2009). There are many factors that determine these reactions within an organization. These factors consist of individual, social, cultural, organizational, and environmental factors. The employee can be influenced by these factors before revealing the cognitive and affective reactions against the organization. The optimism or other psychological resources created by the positive emotions as a result of self-compassion take place in this evaluation process. The positive effect of these resources provide satisfaction to the employee. In line with this theoretical base, the following hypothesis is indicated:

H1: *Self-compassion is positively and significantly associated with job satisfaction.*

According to the Broaden and Build Theory, the positive emotions created by positive thinking make people feel good not only in the present but also in the future. Due to the expanding and constructing nature of positive emotions, a process that transforms people for the better has been observed as a result of accumulating and combining positive effects (Fredrickson, 2004). As a result of this process, people develop positive emotions both for themselves and those around them. Seligman (2002) states that an individual's feeling of having a calling for his job leads to a happier life. Those who have a calling perceive and accept their work inseparably (Davidson & Caddell, 1994). This research shows that individuals who are deeply committed to their work and strongly connected to it contribute selflessly to the greater good. This connection fosters positive emotions and a sense of meaning in life. Employees' psychological and physical well-being play an important role; however, when an individual experiences self-compassion, it is mostly possible to feel positive emotions among the hardships in relation to the organization. In order to

feel a calling, employees need to have a harmony between their life and work goals. To achieve this harmony, a person must be constantly alert and careful. Employees must have self-compassion in order to reach this awareness as a result of the events they experience in organizational life. The following hypothesis is proposed based on the studies.

H2: *Self-compassion is positively and significantly associated with calling.*

Affective commitment refers to an emotional state that arises from the identification of employees with their organizations. Affective commitment emerges as a result of the work experiences of the employees in the organization (Meyer & Allen, 1984). Self-compassion enables employees to be understanding towards themselves when they are faced with the negative events they experience in the organizational environment. Thus, these positive emotions provide personal resources to the employee. These resources include social (the ability to create and maintain relationships) and psychological resources (resilience, optimism, a sense of identity, and goal orientation) (Fredrickson, 1998; Hefferon & Boniwell, 2011). The commitment of the employees to their organizations depends on the communication and interaction that they have with the organization. Within this context, the relationship of employees with the organization continues through the use of the social resources created by the positive emotions obtained through self-compassion. Likewise, the factors affecting the strength of organizational commitment are the degree to which employees reach their desired goals and the experiences that they have in this process (Grusky, 1969). The psychological resources created by positive emotions ensure the employees feel a constant willingness to stay in the organization to fulfill the organizational goals. In this process, employees continue to feel love for and commitment to the organization by internalizing their role in the organization. Based on this information, the following hypothesis is proposed:

H3: *Self-compassion is positively and significantly associated with affective commitment.*

Studies show that a calling increases work-related well-being and provides satisfaction in one's life and career (Dik & Duffy, 2009; Choi et al., 2018; Dik & Shimizu, 2019). The Work as a Calling Theory was put forward by Duffy et al. (2018), who have published important studies on calling. The theory attempts to explain the variables that moderate and mediate the relationship between perceiving and living a calling. In addition, the positive and negative consequences of living out a calling are discussed from an organizational perspective.

The assumptions put forward by the Work as a Calling Theory are as follows (Duffy et al., 2018): (a) perceiving a calling is necessary to live out a calling by following the calling and having the ability to access the opportunities that will lead to fulfilling the calling; (b) the meaning of the work and of the job and career commitment mediate the relationship between perceiving and living a calling; (c) the person–environment fit mediates the relationship between perceiving a calling, the work's meaning, and career commitment; (d) the person–environment fit enables the perception of calling and the meaning of the work and career; (e) the calling motivation directly mediates the relationship between perceiving a calling and the person–environment fit; (f) job craftsmanship strengthens the relationship between the person–environment fit and perceiving a calling; (g) organizational support mediates the relationship between perceiving a calling and the person–environment fit; (h) the positive work outcomes increase when an employee experiences perceiving a calling and organizational support which facilitates living a calling; (i) living a calling is related to organizational outcomes, such as job satisfaction and performance; and (j) living a calling can lead to

negative consequences, such as workaholism, burnout, organizational exploitation, etc., in some situations.

There are various features of the jobs that employees have. These are the diversity of abilities, the identity of the task, the importance of the task, autonomy, feedback (from the job itself and managers), and job-related relationships (Hackman & Oldham, 1975). The work's meaning for employees depends on these features being compatible with their own values and expectations. At the same time, the level of each of these features determines the degree of satisfaction of the employees. According to the Work as a Calling Theory, work meaning is one of the factors that affect living a calling. Employees with a calling live a life that is compatible with the meaning and purpose that they seek in their lives. Due to the multifaceted and complex structure of job satisfaction, there are individual, social, cultural, organizational, and environmental factors that determine the level of job satisfaction (Mullins, 2010).

Environmental factors consist of elements within the field of activity of the organization. Employees who want to live out a calling are more likely to enter business environments where this work is practiced. In addition, a high person–environment fit is a factor that increases the likelihood of an employee staying in their job position in order to reach a calling. It cannot be said that all employees who respond to their calling can find the features they are looking for in their jobs. Individuals who encounter this situation primarily try to make the necessary changes in their jobs through job crafting. Their purpose in making these changes is to obtain an environmental fit. In this way, they aim to make their work meaningful and reach their calling through the person–environment fit. Organizational structures and management policies are the leading organizational factors affecting job satisfaction. Organizational support, which is the systematic helping of employees with the problems they encounter in the organization, is one of these management policies. It is predicted that employees who receive organizational support in their business life reach positive organizational results more easily (Cardador et al., 2011; Duffy et al., 2017). According to the theory, employees who experience organizational support increase their probability of obtaining positive work outcomes that make it easier to live out their calling. Moreover, living out a calling is associated with organizational outcomes such as job satisfaction and performance. Based on the related literature, the following hypothesis was proposed:

H4: *Calling is positively and significantly associated with job satisfaction.*

Calling has been expressed as a meaningful passion that people feel for a field (Dobrow & Tosti-Kharas, 2011). Employees who want to experience this passion need to turn their perceived callings into concrete opportunities. According to the Work as a Calling Theory, in order to reach a calling, a person needs to have the ability to access opportunities. For this reason, this approach is the focal point for employees with a calling. The employees feel more committed to their organizations when their organizations provide opportunities to live out their calling. In addition, the goals and values of the organization and the goals and values of the person must overlap in order to obtain affective commitment (Buchanan, 1974). According to the Work as a Calling Theory, the work's meaning affects the calling and career commitment. In addition, the identification process created by this unity of purpose causes the employees to show love and loyalty towards their organizations. In studies that reveal the relationship between the work and living a calling (Hunter et al., 2010; Uzunbacak et al., 2019), it has been found that people who feel that their work is meaningful also feel committed to their careers. Individuals who develop a sense of commitment to their careers tend to evaluate this career as a calling (Bunderson & Thompson, 2009). Also, organizational support, which enables an individual to live out a calling, is seen as

one of the structural factors that affect the strength of affective commitment. According to the theory, employees who experience organizational support increase their probability of obtaining positive job outcomes, such as affective commitment and job satisfaction. Based on the studies conducted in the literature, the following hypothesis was proposed:

H5: *Calling is positively and significantly associated with affective commitment.*

The Affective Events Theory is an approach put forward by Weiss and Cropanzano (1996) as a result of examining emotional events and experiences in the workplace. Studies examining the role of emotions in the work and organizational field have tended to focus only on specific constructs. These studies, which were developed within the framework of the concepts of emotional labor, stress, and well-being, were conducted on certain areas, such as the service industry, and could not provide an adequate explanation of how emotions are affected at work or how they are reflected in our behaviors (Briner, 1999). The Affective Events Theory, while examining the effect of emotions in the organizational field, emphasizes the importance of emotional reactions and behaviors, along with the cognitive evaluations displayed by the traditional approach (Doğan & Özdevecioğlu, 2009). Affective Events Theory focuses on the cause–effect relationship by investigating the effect of emotional experiences in the workplace with a structural approach. The assumptions and results put forward within the scope of the Affective Events Theory are as follows (Weiss & Cropanzano, 1996): (a) emotional experiences have a direct effect on attitudes and behaviors, (b) the level of emotional impact changes over time by differentiating the general feelings and behaviors of the person, (c) different reactions that arise due to the multidimensional nature of emotions have different behavioral consequences, (d) the results of emotional experiences are both attitudinal and behavioral, (e) emotional experiences have a direct effect on job satisfaction, (f) satisfaction is affected by the current emotional level, along with the past experiences, (g) performance differs depending on the variability in mood and emotions. These assumptions of the Affective Events Theory reveal that the positive and negative events experienced by the employees in the organization in the past determine their current behavior. These events encountered in business life have a great impact on the affective commitment of employees. Job satisfaction is seen as complex emotions and multidimensional psychological reactions that a person feels towards his/her job. Employees go through cognitive and affective stages before revealing these reactions. The sense of commitment created by the emotional events employees experience over time change and develop and reflect the general feelings of the person about his/her job. For this reason, affective commitment affects job satisfaction, which is the sum of emotional reactions to the job. Based on the studies conducted in the literature, the following hypothesis was proposed:

H6: *Affective commitment is positively and significantly associated with job satisfaction.*

According to the Broaden and Build Theory, the positive emotions that emerge as a result of self-compassion provide the employees' experience and have physical, intellectual, social, and personal resources (Fredrickson, 1998). The positive effect of these resources ensures satisfaction for the employees. Another assumption put forward by this theory is that the positive emotions created by positive thinking make people feel good not only in the present but also in the future. In this process, the fact that self-compassion creates positive emotions enables employees to reach their calling. Likewise, with the use of the social resources created by the positive emotions obtained through self-compassion, the relationship of employees with the organization is strengthened. The factors affecting the

strength of organizational commitment are the degree to which employees reach their desired goals and the experiences they have during this process (Grusky, 1969).

The psychological resources created by positive emotions support the employees to stay and continue to work in the organization willingly; thus, employees feel themselves to be an important part of the organization and are more committed. According to the Work as a Calling Theory, the presence of a calling increases the probability of employees achieving positive work outcomes that make it easier to live out the calling. Job satisfaction and commitment are among the positive organizational outcomes. Examining the relationship between the variables in the literature, the following hypotheses are proposed:

H7: *Calling has a mediatory role in the effect of self-compassion on job satisfaction.*

H8: *Affective commitment has a mediatory role in the effect of self-compassion on job satisfaction.*

H9: *Calling and affective commitment have a serial mediatory role in the effect of self-compassion on job satisfaction.*

Figure 1 presents the conceptual model that self-compassion can affect job satisfaction, and this effect occurs sequentially through calling and affective commitment.
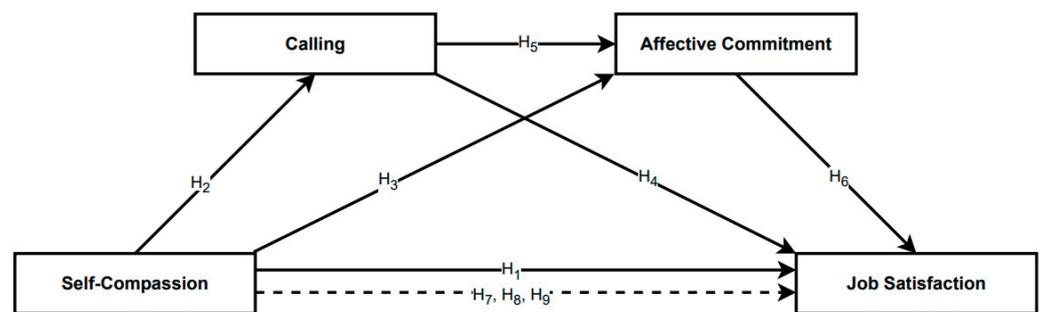

Figure 1. The research model.

3. Materials and Methods

3.1. Participants and Data Collection Process

A calling is a situation that occurs for all employees, especially religious officials, social workers, and teachers (Dik & Duffy, 2009). Research shows that calling is stronger in service-oriented occupational groups (Wrzesniewski et al., 1997). Employees in security services, such as the military, have to endure difficult working conditions. They also perform tasks that require intense mental and physical effort. The important element in their ability to cope with the negative effects that these situations bring is their desire to serve their environment and society and their ability to attribute meaning to the work they do. For this reason, calling can be seen at a higher level in those working in such risky and difficult jobs (Choi et al., 2018). For this reason, the sample of this study consists of security sector employees.

The participants of the study consisted of security workers working in the public sector throughout Türkiye. The main reason for conducting the research in Türkiye is that it represents non-Western culture; furthermore, the limited research on the concept of calling in Türkiye is one of the reasons for the choice of the sample. However, it has been emphasized that it is essential to understand how self-compassion and calling differ regionally and culturally (Ferrari et al., 2023; Dik et al., 2012; Zhang et al., 2015). In addition, it has been stated that the effect of emotions and spirituality on the performance of employees and organizations should be investigated (Dik et al., 2024).

The convenience sampling method was used to collect the sample. Data were collected through an electronic questionnaire sent to the participants. The reason for collecting the data through electronic forms was the difficulty of finding security workers together as they work in different shifts and geographical conditions. First, face-to-face contact was established, and visits were made to the workplaces to collect the data. However, it was evaluated that the visits might interfere with the task, and that taking the participants from their limited rest time affected the quality of the data for the research. The forms were filled in during the time they were on leave through the electronic form. The data were collected over approximately 4 months between March and June 2023. All the individuals participating in the study were contacted one by one and invited to participate in the study, the aims of the study were explained, and their voluntary participation was ensured. It was stated that the data would only be used in this study and would not be shared with third parties unless necessary. They were also informed that their participation would be confidential, and their data would be anonymized. In addition, the necessary permissions were obtained from the relevant institutions and the ethics committee of the university where the study was conducted.

Of the 400 participants, 308 responded. The response rate was 77%. Since all 308 questionnaires were successfully responded to, all of the questionnaires were evaluated. According to Kline (2011), it is sufficient to reach a participant population of between 10 to 20 times the number of items used in the scales in order for the sample to represent the universe. Of the participants, 288 (93.5%) were male, and 20 (6.5%) were female in this sample group. The age distribution of the participants ranged from 21 to 55, with an average of 31.63 (SD = 5.90). Of the participants, 186 (60.4%) were married, and 122 (39.6%) were single. Considering the educational status of the participants, 7 (2.3%) had a primary education, 48 (15.6%) had a high school education, 41 (13.3%) had a two-year degree, 176 (57.1%) had an undergraduate degree, and 36 (11.7%) had a graduate degree. In addition, the tenure of the participants was distributed between 1 and 36 years, with an average of 9.58 (SD = 7.06).

3.2. Measures

Within the scope of the study, the data were collected using the questionnaire technique, which is one of the quantitative methods. In this context, a total of 25 questions belonging to 4 different scales were used to collect the data, and a questionnaire consisting of 6 questions was used to collect demographic information. Information about the scales used in the study is given below.

The self-compassion scale: The self-compassion scale short form developed by Raes et al. (2011) was used to measure the level of self-compassion. The Turkish adaptation of the scale, which consists of 12 items, was made by Yıldırım and Sarı (2018). The scale has a 5-point Likert-type rating of "1: Almost never" and "5: Almost always". There are 6 reverse-coded items in the scale. In the validation study, the Cronbach's alpha (α) internal consistency coefficient of the scale was calculated as 0.75. As an example, an item is given as follows: "When I can't achieve something that I think is important to me, I wear myself out with the feeling of inadequacy".

The job satisfaction scale: In the study, the job satisfaction scale developed by Brayfield and Rothe (1951) and a 5-item short form developed by Judge et al. (1998) were used. The Turkish adaptation of this scale was made by Keser and Bilir (2019). As a result of the reliability analyses performed in this study, the Cronbach's alpha (α) internal consistency coefficient of the scale was found to be 0.85. The scale has a 5-point Likert-type rating (1: strongly disagree; 5: strongly agree). There are 2 reverse-coded items in the scale. As an example, an item is given as follows: "I am quite satisfied with my current job".

The affective commitment scale: Affective commitment was measured by the 6-item affective commitment dimension of the organizational commitment scale developed by Meyer et al. (1993). It was validated in Turkish by Dağlı et al. (2018), and it is a 5-point Likert-type scale (1: I strongly disagree; 5: I strongly agree). In the validity study, the Cronbach's alpha (α) internal consistency coefficient was found to be 0.80. As an example, an item is given as follows: "I do not feel emotionally attached to this institution".

The calling scale: In order to measure calling, the 2-item presence of calling dimension of the Brief Calling Scale (BCS) developed by Dik et al. (2012) was used. The scale is a 5-point Likert-type ranging from "1: Definitely not true for me" to "5: Definitely true for me". The Turkish adaptation of the scale was made by Uzunbacak et al. (2019). As a result of the reliability analyses performed in this study, the Cronbach's alpha (α) internal consistency coefficients of the scale were found to be 0.81. As an example, an item is given as follows: " I have a good understanding of my calling as it applies to my career".

3.3. Process of Analyses

In the study, statistical evaluations were conducted using IBM SPSS Statistics 26, IBM SPSS AMOS 24 software, and the SPSS Process 3.5 macro plugin for data analysis. Before examining the mediation effects in the model, descriptive statistics for the variables were calculated, and the relationships among four variables were analyzed using Pearson Correlation Coefficients (r) and statistical significance levels. Due to the frequent use of the scales in previous research, a confirmatory factor analysis (CFA) was applied to test their structural validity. According to the CFA results, the self-compassion scale was evaluated as a second-order construct, while the other scales, being unidimensional, were assessed using a first-order analysis. The internal consistency levels of the scales were reported by calculating Cronbach's Alpha (α) coefficients.

A mediation analysis facilitates understanding mechanisms by separating the total effect into direct and indirect effects. In this study, the mediation effects were examined using a regression-based approach with the Serial Multiple Mediation Analysis (PROCESS Model 6), developed by Hayes (2018). This model is designed to investigate the sequential effects of two mediating variables in a serial mediation analysis. It tests a chain in which the independent variable affects the first mediator, which in turn affects the second mediator, ultimately influencing the dependent variable. This approach is widely preferred, particularly in social sciences, for understanding the underlying mechanisms of relationships. The statistical significance of the mediation effects in the analyses was based on confidence interval values calculated using the bootstrap method.

4. Results

4.1. Control of the Data Set

All the participants who were invited to participate in the study answered the questions completely. In preparing the data analysis, the steps suggested by Hair et al. (2019) were followed. First of all, the reverse-coded items in the scales used were identified. In this context, 12 of the 25 items used in the research consist of reverse-coded items. The data set was examined by making the necessary corrections to the digits with these items in the data set. In the next step, an extreme value analysis was performed. It was necessary to determine whether there are "outliers" in the data set. For this purpose, the "z-scores" of the data set were calculated. Data with Z values of ± 3 or ± 3.29 were considered as potential outliers (Kline, 2011; Tabachnick & Fidell, 2013). In the data set, data with z values above the specified value were determined, and serial averages were assigned instead. Another important step was to check whether the data showed a normal distribution (Kline, 2011). For this purpose, the skewness–kurtosis coefficients of the data were examined.

In order for the data to show a normal distribution, these values of the variables should be between ±2.58 (0.01 significance) or ±1.96 (0.05 significance) (Hair et al., 2019). Since the skewness values of the variables were between −0.907 and −0.108, and the kurtosis values were between −0.511 and −0.007, it was accepted that the data showed a normal distribution. After these processes, the validity and reliability analyses of the scales used in the study were performed.

4.2. Validity and Reliability Analyses Results of the Scales

The SPSS 26.0 and AMOS 24 statistical programs were used to analyze the data. In order to test the structural validity of the scales used in the study, a confirmatory factor analysis (CFA) was performed (Hair et al., 2019). In this context, the factor structures of self-compassion, affective commitment, and job satisfaction were examined using the AMOS 24 Program, and the confirmatory factor analyses are given in Table 1. A CFA could not be performed because the calling scale consisted of two items. As can be seen from Table 1, the goodness-of-fit values of all the scales indicate an absolute fit (Kline, 2011).

Table 1. Goodness-of-fit values related to the scales.

Variables	#	χ^2/df	CFI	NFI	TLI	GFI	IFI	RMSEA
1. Self-Compassion (1st Order)	10	2.691	0.901	0.854	0.873	0.892	0.903	0.074
2. Self-Compassion (2nd Order)	10	2.757	0.910	0.900	0.901	0.948	0.917	0.076
2. Affective Commitment	6	1.623	0.993	0.982	0.983	0.990	0.993	0.045
3. Job Satisfaction	5	2.722	0.990	0.985	0.981	0.983	0.991	0.075

X^2/Df = Chi-Square Divided by the Degrees of Freedom; CFI = Comparative Fit Index; NFI = Normalized Fit Index; TLI = Tucker–Lewis Index; GFI = Goodness-Of-Fit Index; IFI = Incremental Fit Index; RMSEA = Root Mean Square Error of Approximation.

When the first-level 2-dimensional structure of the self-compassion scale was examined, it was seen that the model did not provide an adequate goodness of fit, and the factor loadings of some items were below 0.30 (Field, 2018). For this reason, the 10th and 11th items with low factor loadings were excluded from the analysis. Then, by looking at the second-level CFA results, an error item combination was made between the two items. As a result of these procedures, the self-compassion scale was used unidimensionally because the second-level CFA goodness-of-fit results of the scale showed good fit values and, as Neff (2016) stated, it was appropriate to measure the general self-compassion level. As a result of the first-level factor analyses for the job satisfaction and affective commitment scales, it was determined that the scales showed an adequate goodness of fit. It was verified without removing or combining any items on the scales.

After the CFA was performed and the validity of the scales was tested, the reliability analyses of the variables used in the research were performed. For this purpose, the internal consistency coefficients of the scales belonging to the variables were calculated and presented in Table 2. Therefore, the internal consistency coefficients were expected to be above 0.70 (Hair et al., 2019). As shown in Table 2, the internal consistency coefficients of the scales of all the variables were above this value.

Table 2. Descriptive statistics and correlation analyses.

Variables	Mean	SD	Skewness	Kurtosis	1	2	3	4
1. Self-Compassion	3.31	0.682	−0.108	−0.511	(0.71)			
2. Job Satisfaction	3.56	1.079	−0.573	−0.277	0.200 **	(0.89)		
3. Affective Commitment	3.50	0.983	−0.225	−0.443	0.186 **	0.577 **	(0.79)	
4. Calling	3.91	1.154	−0.907	−0.007	0.131 *	0.679 **	0.709 **	(0.85)

** $p < 0.01$; * $p < 0.05$; SD: Standard Deviation.

4.3. Descriptive Analyses and Relationships Between the Variables

When Table 2 is examined, it can be seen that the self-compassion levels of the participants are high, with an average of 3.31 (SD = 0.682). Likewise, it can be determined that job satisfaction levels are 3.56 (SD = 1.079), and affective commitment levels are 3.50 (SD = 0.983). Finally, the calling variable is at the highest level, which is 3.91 (SD = 1.154). It can be seen that the high level of calling of the public security workers is an expected result.

Table 2 also shows the relationships between the variables. Accordingly, there are positive and statistically significant relationships between all the variables (Tabachnick & Fidell, 2013). There is a positive, low, and statistically significant relationship between self-compassion and job satisfaction (r = 0.200, *p* < 0.01), affective commitment (r = 0.186, *p* < 0.01), and calling (r = 0.131, *p* < 0.05). There are positive, moderate, strong, and statistically significant relationships between job satisfaction and affective commitment (r = 0.577, *p* < 0.01) and calling (r = 0.679, *p* < 0.01). Finally, there is a positive, strong, and statistically significant relationship between affective commitment and calling (r = 0.709, *p* < 0.01).

4.4. The Results of the Hypothesis

In order to support the research hypotheses in the mediation effect analyses using this method, the analysis results obtained at the 95% confidence interval should not exceed the zero (0) value (MacKinnon et al., 2004). In Table 3, the analysis results using SPSS Process Macro Model 6 are given.

Table 3. Serial mediation model results.

	Job Satisfaction		Calling		Affective Commitment	
Direct Effect	B	SE	B	SE	B	SE
Self-Compassion	0.15 *	0.06	0.22 *	0.09	0.13 *	0.05
Calling	0.51 ***	0.05			0.59 ***	0.03
Affective Commitment	0.19 **	0.06				
Indirect effects			B		Boot SE	Boot 95% CI
Self-Compassion → Calling → Job Satisfaction			0.11		0.05	[0.006, 0.233]
Self-Compassion → Affective Commitment → Job Satisfaction			0.03		0.01	[0.001, 0.062]
Self-Compassion → Calling → Affective Commitment → Job Satisfaction			0.03		0.01	[0.001, 0.063]
Total effect (Self-Compassion → Job Satisfaction)	0.32 **	0.09				

* *p* < 0.05; ** *p* < 0.01; *** *p* < 0.001.

When the direct effects in Table 3 are examined, it can be seen that the self-compassion level affects the job satisfaction (B = 0.15, *p* < 0.05), calling (B = 0.22, *p* < 0.05), and affective commitment (B = 0.13, *p* < 0.05) positively and significantly. In addition, it can be determined that calling affects job satisfaction (B = 0.51, *p* < 0.001) and affective commitment (B = 0.59, *p* < 0.001) positively and significantly. Finally, it can be seen that affective commitment has a positive and significant effect on job satisfaction (B = 0.19, *p* < 0.01). In line with these results, it was identified that the hypotheses of the study regarding direct effects (H1, H2, H3, H4, H5, H6) are supported.

In Table 3, in addition to the direct effects, the results of the mediating effects of the calling and affective commitment variables are given. There were three indirect effects tested in the research model. Regarding the first indirect effect, it can be seen that self-compassion has a significant effect on job satisfaction (B = 0.11, 95% CI = [0.006, 0.233]) through the presence of calling. Likewise, for the second indirect effect, it was determined that self-compassion has a significant effect on job satisfaction through affective commit-

ment (B = 0.03, 95% CI = [0.001, 0.062]). For the third indirect effect, it was determined that self-compassion has a significant effect on job satisfaction through the presence of calling and affective commitment (B = 0.03, 95% CI = [0.001, 0.063]). Consequently, it was identified that all three mediation hypotheses (H7, H8, H9) developed in this study are supported. In this context, it was determined that the total effect of self-compassion on job satisfaction is 0.32; 0.15 of this total effect is direct and 0.17 of it is caused by the indirect effect of calling and affective commitment, which are serial mediating variables. Also, it was determined that the total predictive power of the research model on job satisfaction was 49%. The model's test results are shown in Figure 2.
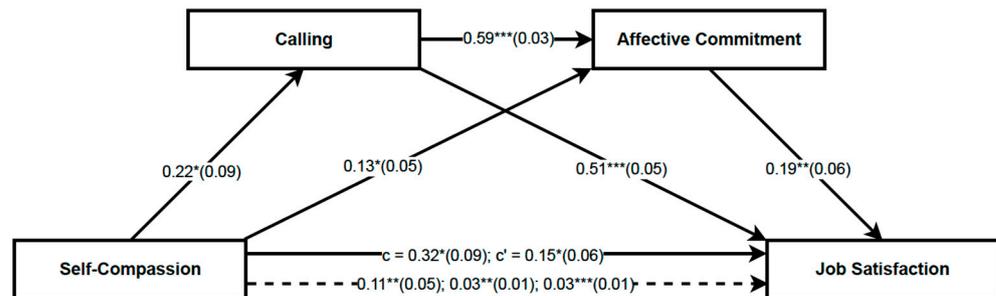
Figure 2. The results of the model. Notes: * $p < 0.05$; ** $p < 0.01$; *** $p < 0.001$.

5. Discussion and Conclusions

As a result of the analyses conducted to test this study's hypotheses, it was determined that self-compassion positively affects job satisfaction, calling, and emotional commitment. In addition, it was concluded that calling positively affects job satisfaction and emotional commitment, and emotional commitment positively affects job satisfaction. Also, it was concluded that calling and emotional commitment mediate separately and serially in the effect of self-compassion on job satisfaction. To ensure a thorough and clear discussion, this section covers the study's theoretical and practical contributions, its limitations, and suggestions for future research.

5.1. Theoretical Contribution

This study contributes to the existing literature by investigating the relationship between self-compassion, job satisfaction, calling, and affective commitment variables. The results of the current study reveal the existence of the relationship between the aforementioned variables and the mediating role of calling and affective commitment in the effect of self-compassion on job satisfaction. The current study has been evaluated as important as it supports the limited studies investigating the relationship between self-compassion and job satisfaction (Abacı & Arda, 2013; Künye & Aydıntan, 2020) and organizational commitment (Yalap & Baygın, 2020).

The effect of self-compassion on job satisfaction has been discussed using the Broaden and Build model as the theoretical base. Within the same context, the affective commitment of employees, which emerges as a result of their identification with their organizations, and self-compassion have been examined. Finally, the effect of self-compassion on the employees with a calling, who approach their jobs with passion and sacrifice, has been investigated. According to the Broaden and Build Theory, positive emotions and thoughts that emerge through the self-compassion process lead individuals to experience more positive attitudes and behaviors by enabling them to expand mentally and cognitively. With the effect of these positive emotions, employees cope with the events and negativities they experience in their organizations. Self-compassion has an effect on employees' affective commitment and calling provides job satisfaction. The empirical findings of the current

study indicate that self-compassion has a positive and significant effect on job satisfaction, calling, and affective commitment, and this effect of self-compassion on job satisfaction is serially mediated by calling and affective commitment. This outcome aligns with recent studies conducted in Korea, a nation characterized by a mix of Western and Eastern traits similar to Turkish culture. These studies found that employees exhibited a strong sense of calling and compassion, aiming to address cultural challenges through their work outcomes (Uzunbacak et al., 2023; Jang, 2020; Park, 2020).

5.2. Practical Contribution

Having an ideal job that individuals want to have and pursue with passion throughout their lives can be perceived as a dream job in everyone's life. The approach of those who succeed in having this kind of job can be different from others. Employees with a calling, who approach their jobs with passion, perceive their job as an inseparable part of their lives. However, apart from this minority, who can be considered lucky ones, there is also a majority of people working in jobs that are very different from what they want to do. Although these people have approached their job as a calling, they cannot live out their calling as they do not have tangible opportunities. People who cannot respond to their calling for various reasons turn their passions into unanswered callings (Marsh et al., 2020). In addition to various calling variables such as happiness (Uzunbacak et al., 2019) and life satisfaction (Duffy et al., 2014), performance (Duffy et al., 2018), job satisfaction (Wrzesniewski et al., 1997), and organizational commitment (Cardador et al., 2011) as organizational variables have also been examined in the studies. To support the limited studies, the current study examined the relationship of calling with job satisfaction and affective commitment, as has been explained by using the Work as a Calling Theory. Emphasizing the difference between perceiving and living a calling, the theory reveals the organizational results that emerge as a result of calling. Within this context, it is identified that calling, when combined with organizational factors, creates positive organizational variables, such as job satisfaction and affective commitment. From this point of view, these results are confirmed by the findings of the current study. Calling affects job satisfaction and affective commitment positively and significantly.

There are many factors that affect the commitment of employees to their organizations. The effects of these factors emerge as a result of the events experienced by the employees in the organization. The commitment of employees as a result of their experiences in their organizations affects their job satisfaction. In this context, the relationship between affective commitment and job satisfaction has been explained within the framework of the Affective Events Theory. According to the Affective Events Theory, the positive and negative events experienced by employees in an organization in the past develop over time and affect their organizational behavior. Emotional events that determine the direction of employees' commitment have an effect on employees' job satisfaction in the long run. The literature review revealed the relationship between organizational commitment and job satisfaction (Varol, 2017; Bekmezci et al., 2019). In line with the results of these studies, the hypothesis that affective commitment positively and significantly affects job satisfaction is supported by the findings of the study.

5.3. Suggestions for Future Research

Organizations expect the actions and behaviors of their employees to be compatible with the goals, mission, and vision of the organization. For this reason, they want them to exhibit organizational behaviors. In this context, self-compassion is an important resource for employees to cope with the problems they experience in the organizational field. Accordingly, organizations can use self-compassion for staff selection and evaluation within

the framework of Human Resources Management. At the same time, they can implement in-service training programs in order to improve their employees' self-compassion levels (Germer & Neff, 2013). It is recommended to follow current developments by including self-compassion studies in the programs of psychological support units created for employees. Most of the studies on self-compassion exist in the international literature. For this reason, increasing national studies on the concept will contribute to the literature. In addition, the scope of the current study is considered to be an important contribution to the literature as it examines the relationship between self-compassion and organizational outcome variables. In this context, it is thought that self-compassion can be investigated by using negative organizational outcome variables, such as burnout and turnover intention.

5.4. Limitations

The data in the study were limited to the responses given by the participants. In addition, this study was carried out using quantitative methods based on data collection through the scales, which were previously found to be valid and reliable. Future studies can be conducted using qualitative methods based on the collection of more comprehensive data from the participants. In addition, due to the cost and other limitations, convenience sampling was used. However, potential limitations regarding the generalizability of the results were taken into account. These limitations should be considered when interpreting the findings, and the use of more representative sampling methods is recommended for future research.

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