

Making Sense of the Calling Literature: A Systematic Review of Callings at Workplace

Jince Gomez & Shivganesh Bhargava

The findings in the literature on calling are contradictory, and some details are poorly understood. To clarify contested discourses, this paper seeks insight into the process of comprehending and living a calling at work and clarifies the conceptualizations, states, and schools of calling. The authors conducted a systematic literature review and synthesized empirical studies on calling guided by evidence-based responses to the questions: 'How do people discover and embrace their calling?' and 'How do they experience living their calling at work?'. The general model of occupational calling developed through the synthesis demonstrates the role of the individual and context in conceptualizing and living a calling and anchors on work as calling and career development theories.

Jince Gomez (E-mail: jincegomez@gmail.com) is a Ph.D. Student & **Shivganesh Bhargava** (E-mail: bhargava@iitb.ac.in) is a Professor at Shailesh J Mehta School of Management, Indian Institute of Technology Bombay, Powai 400076

Introduction

Work has played a crucial role in human life, from survival instincts to slavery and revolutions, demonstrating its significant role in human life (Ciulla, 2000). With industrialization, the nature and structure of work have become more complex, leading to a high demand for skilled employees to reconstitute societal interpretations of work (Sverko & Vizek-Vidovic, 1995). People construct meaning subjectively and socially, actively seeking meaning in their personal and professional lives (Frankl, 1962). Viewing work as meaningful leads to increased satisfaction and a more profound sense of purpose (Rosso et al., 2010). Research shows that only about one-third of the labor force finds meaning and purpose in work (Wrzesniewski et al., 1997) and demonstrates no one-size-fits-all (Pratt & Ashforth, 2003; Weick, 1995). Participating in 'called' work maintains a sense of coherence in motivations, actions, and expectations (Elangovan et al., 2010).

Calling has been discussed in the sociological and psychological literature

and is rooted in theological scholarship. Scholars of organizational studies have recently recognized its relevance, leading to comprehensive empirical investigations. The review begins with an introduction and then explores the objectives, methodology, findings, and conclusions. It then discusses the implications, limitations, and future directions of the study.

Objectives of the Study

It is essential to conduct a comprehensive study on this subject because of the abundance of the available literature. Through this review, we intend to clarify several vaguely understood contesting aspects of calling and capture its complex character and nature. Multiple conceptualizations, different schools of thought, and facets of calling contribute to the premises of calling and add complexity to understanding. These nuances compel us to clarify and make sense of calling literature. To this end, we employ a systematic literature review approach and focus on empirical studies examining calling.

We developed a definitive framework that integrates empirical findings to comprehend the calling process before and after entry into 'called' work. This model anchors on work as calling and career development theories and helps us answer the questions guiding our review: 'How do people discover and embrace their calling?' and 'How do they experience living their calling at work'?

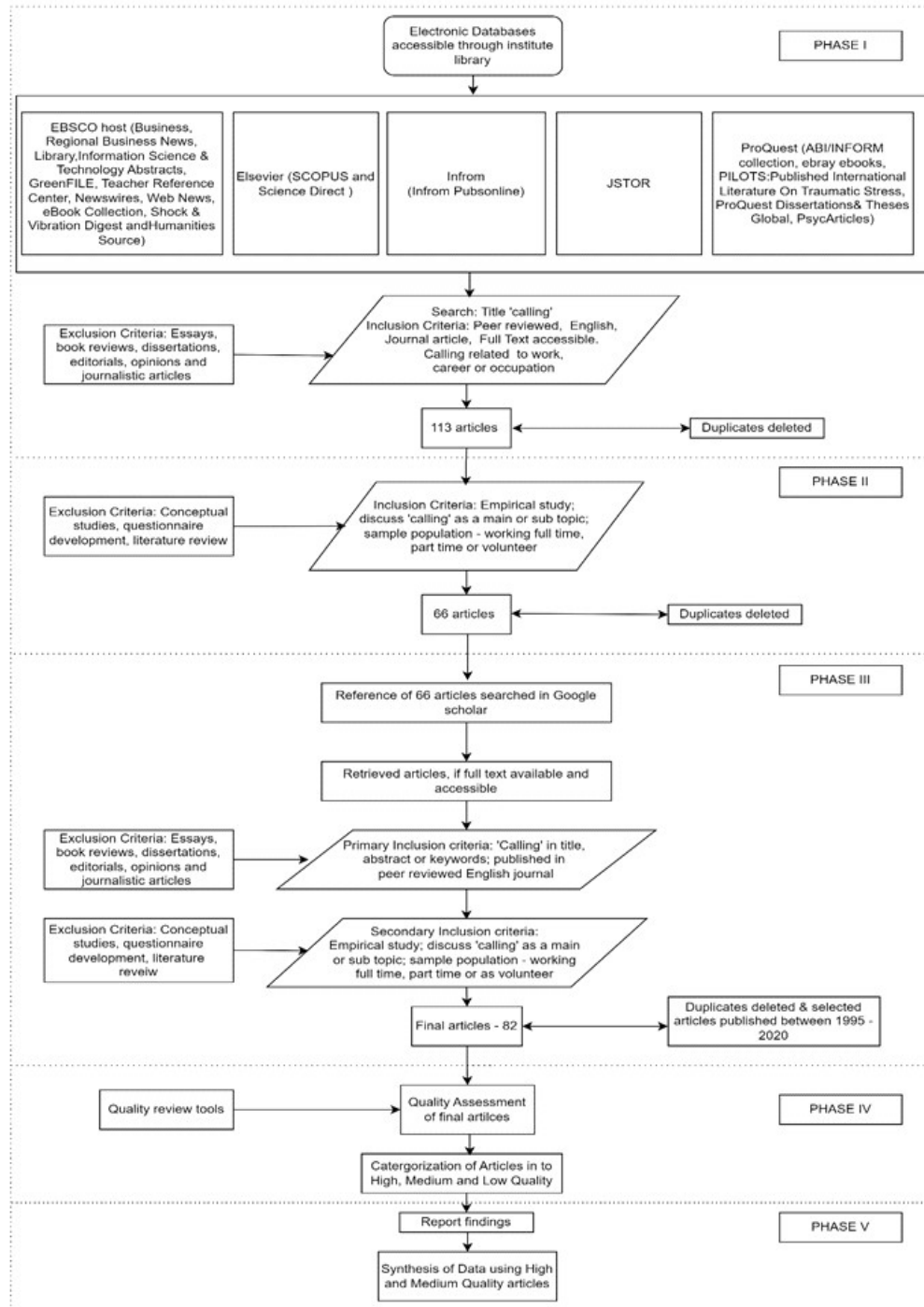
Methodology

We adopted the systematic literature review (SLR) method to answer our research questions. An SLR is a systematic and evidence-based approach to reviewing literature and follows a scientific character in execution; the systematic, transparent, and reproducible approach contrasts with traditional reviews (Cook et al., 1997; Mulrow, 1994; Tranfield et al., 2003). A complete search for relevant papers on a specific topic is conducted, and those found are subsequently assessed and synthesized using a predetermined and stated procedure (Klassen et al., 1998).

We followed three phases of SLR delineated by Tranfield et al. (2003): (a) planning, (b) conducting, and (c) reporting and dissemination. These phases guided us to objectively search for, identify, and filter articles that met these requirements. This process was planned and executed in five phases. In the first three phases, we searched for articles on 'calling' and used appropriate inclusion and exclusion criteria for filtering. In the fourth phase, we implemented tools to assess the article quality and finally synthesized and reported the findings in the fifth phase. Fig. 1 shows the systematic search.

We employed the electronic databases in our institute's library for the first three phases to search for articles, including EBSCO, Elsevier, Inform, ProQuest, and JSTOR. Inclusion criteria applied in the first phase are - a) 'calling' in the title, b) journal article, c) peer-

Fig.1 Systematic Search of Articles



reviewed, d) in the English language, e) full text is accessible, and f) callings related to work contexts. We excluded essays, books, reviews, dissertations, editorials, opinions, and journalism articles. After removing duplicates, 113 articles were included in this phase. For the second phase, we limited our search to a) empirical studies, b) discussion of 'calling' as a primary or sub-topic, and c) the sample population currently working. Conceptual studies, literature reviews, and articles on questionnaire development were excluded. This phase ended with 66 items after removing duplicates. In the third phase, we extended our search to the references of 66 selected articles. We used Google Scholar to access the articles and followed earlier filtering criteria. It has extensive coverage and important archives (Jasco, 2005) and can retrieve the most obscure information (Falagas et al., 2008). We selected 82 empirical studies after restricting the search to articles published between 1995 and 2020.

We employed the Matrix Method to analyze and extract data from the selected articles (Klopper et al., 2007). We distilled the data on the author, year of publication, journal, field of study, sample population, and methodology. We also extracted the definitions, sources, antecedents, and outcomes of calling. In the fourth phase, we implemented critical appraisal tools to scrutinize the articles and graded their quality as high, medium, or low. For this, we modified and adopted the categorization of Parris and Peachey (2013), as shown in Table 1. Finally, we used articles classified as high and me-

dium quality to report and synthesize the findings.

Assumptions

With the number of published scholarly articles on calling, there should have been consensus on several aspects of this construct; however, many factors still augment this dissensus. The failure of empirical investigations to acknowledge the theoretical assumptions of calling in their studies has contributed to this bewilderment. Developing a comprehensive understanding of calling demands a necessary examination of its complexity. The nature and characteristics of calling include these complications. How scholars conceptualize calling, the school of thought to which their concept of calling inclines, and the facets of calling they investigate together amount to the assumptions of calling.

Conceptualizations

Conceptualizations are assumptions embedded in the character of calling and signify what calling is for an individual, so it can have different meanings for different individuals. Our review identified multiple conceptualizations of calling, and the disagreement has arisen from the distinct populations examined, diverse work and cultural contexts investigated, and the inclination to any school of thought.

Calling as an Orientation: Work orientation refers to the meaning that individuals hold for work and the purpose they pursue through it (Rosso et al., 2010). Some scholars have considered

Table 1 Categorization Criteria Followed in Assessing Quality of Selected Articles (Adopted and Modified from Parris & Peachey, 2013)

Study	High	Medium	Low
	HQnt	MQnt	LQnt
Quantitative	a) Method – appropriate quantitative methods used b) Study – focused and well-planned with sufficient background c) Measures – validated d) Participants - applicable and adequate number e) Analysis - sufficiently rigorous with adequate statistical methods f) Findings - clearly stated	-	a) Method - inappropriate method b) Study – not focused and poorly planned and insufficient background provided c) Measures – not validated d) Participants – not applicable and inadequate number e) Analysis - not rigorous and use inadequate statistical methods f) Findings – unclear
	Hqual	MQual	LQual
Qualitative	a) Method - Qualitative analysis b) Study - Purpose stated clearly, relevant background reviewed c) Design – appropriate and rigor d) Participants - well described selection e) Context – Well described f) Trustworthiness – evidence provided g) Findings - comprehensive and well described	-	a) Study – vague purpose and insufficient background b) Design – less appropriate and lacks rigor c) Participants - few or unsatisfactory descriptions d) Context – not well described e) Trustworthiness – lacks evidence f) Findings – lacks description
	HMm	MMm	LMm
Mixed Method	Clear qualitative and quantitative research questions or clear mixed methods questions, adequate literature background, design appropriate to address research question, relevant analysis of data, integration of quantitative and qualitative data sufficient to answer research question, appropriate consideration given to limitations		Unclear research questions, insufficient background, poorly planned, few or unsatisfactory descriptions of participants and context, vague data collection, analysis, and reporting

calling as an orientation, distinguishing it from other work orientations. Calling as an orientation is internally driven, while external factors drive job and career orientations (Wrzesniewski et al., 1997). Working for rewards (jobs) or promotions (careers) differs from pursuing a call. Material rewards drive those who consider work a job; work is not an end for them. Career-oriented individuals have a more profound relationship with their work and aspire to progress in their roles, increase power, and improve self-esteem.

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Calling as Purpose: Hirschi (2011) empirically demonstrated that the definition proposed by Hall and Chandler (2005: 160), 'a work that a person perceives as his purpose in life', is sufficient to capture the essence of calling and competent to differentiate it from similar constructs. Studies among female leaders in the Council for Christian Colleges and Universities (Longman et al., 2011) and counseling psychologists (Duffy et al., 2012) have identified calling as a purpose. In addition, people employed in non-profits framed their calling as 'a higher purpose' (Smith et al., 2006). Further, psychological literature reveals that purpose is having life goals that are oriented toward the future (Martela & Steger, 2015). Thus, we can infer that people with a calling have direction and future goals that provide them with a sense of purpose.

Calling as Passion: To overcome the constraints of context-specific or qualitative research-based interpretations of calling, Dobrow and Tosti-Kharas (2011:1003) defined calling as a 'consuming, meaningful passion people experience toward a domain'. Passion is defined as a strong inclination toward a self-defining activity that one likes (or even loves), finds important, and invests time and energy in. These activities come to be so self-defining that they represent central features of one's identity (Vallerand, 2008::1-2). The intricate nature of this definition includes terms such as love, self-definition, and identity. Thus, calling as passion is about loving work and defining and treating it as an instrument to express true self.

Calling as Pursuit of Prosocial/Service to 'Other': Elangovan et al. (2010:76) defined calling as 'a course of action in pursuit of prosocial intentions' and presented theoretical justifications. According to Dik and Dufy (2009), calling is motivated primarily by other-oriented values and goals. Prosocial motivation is 'the desire to benefit others or expend effort out of concern for others' (Bolino & Grant, 2016:1). Thus, this concept implies sacrifice and suffering for the sake of 'others,' which can be people (Nath, 2017), animals (Bunderson & Thompson, 2009), or nature (Conklin, 2012).

Calling as Manifestation of Gifts and Talents: A category of conceptualizations treats calling as an instrument for exercising gifts and talent. Zookeepers and female leaders with religious inclinations discerned calling as

their destiny to be fulfilled using gifts and talent (Bunderson & Thompson, 2009; Longman et al., 2011). This conceptualization is similar to finding a 'fit' with the work requirements, which is the 'relationship between a person's abilities and the demands of a specific job or the desires of a person and the attributes of a specific job' (Jansen & Kristof-Brown, 2006:194). Finding a fit with work may not always be the best way to conceptualize calling and can miss some subtleties that other conceptualizations have captured here.

Calling as an Expression of Identity

Scholars who adhere to this conceptualization view calling as an instrument to enact one's identity (Wrzesniewski, 2015). They believe a calling is pivotal in expressing the true self (Berg et al., 2010). Investigations among non-profit art managers (Smith et al., 2006) and a group of healthcare workers in elderly care (Fejes & Nicoll, 2010) have established calling as a process that aids in knowing and shaping the self.

Calling as the Profession of Faith: Recently, the implications of religious calling have largely been disregarded in contemporary literature. However, their significance remains relevant in modern workplaces. Few studies have examined religious calling and its implications for the workplace. Here, calling is viewed as a response to one's belief and revelation from a higher power (Neubert & Halbesleben, 2015) and is often understood as a manifestation of God (Hall et

al., 2012). Conservative Protestant women (Scott, 2002), African-American women born before the Civil Rights Movement (Loder, 2005), and Christian mothers working in academia (Oates et al., 2005) view their work as a calling from the divine.

Calling as a Multidimensional Concept: Academics argue that treating a calling as a multidimensional concept results in better clarity, and overcomes the limitations of conceiving it as a unidimensional concept. They further contend that such an exercise captures the intricate nature of calling. Hagmaier and Abele (2012) identified five dimensions that capture calling: transcendent guidance, identification with work, person-environment fit, sense and meaning, and value-driven behavior. They found that the transcendent guiding force predicted calling better than other dimensions. Similarly, Dik et al. (2012) proposed a conceptualization to overcome measurement-related issues concerning calling. Consistent with Dik and Duffy's (2009) definition, they identified three dimensions: transcendent summons as the source of calling beyond the self, purposeful work, and prosocial orientation as the attitude and motivation towards work. Irrespective of its scholarly merit, dissensus is evident in the dimensions identified within multidimensional conceptualizations.

Schools of Thought

A school of thought refers to how a calling is anchored to an individual's mind, including views on initiation, maintenance,

and relationships with the calling. Literature can be divided into classical and modern schools. Classical schools are based on religious sources and are linked to destiny and duty, while neoclassical schools detach from transcendental anchoring but share motivations guiding calling (Bunderson & Thompson, 2009; Wrzesniewski, 2015). Modern schools treat a person's 'self' as the source of calling anchored on self-fulfillment, self-expression, and happiness (Thompson & Bunderson, 2019). The boundaries between these schools have been blurred in the literature and are not mutually exclusive.

Facets of Calling

Facets are the states of calling experienced individuals and can vary over time. Individuals can experience different states of calling, such as searching, perceiving, living, or missing a calling. States are transient and short-lived (Chaplin et al., 1988) and are 'characteristics of the individual in a particular situation at a given time' (Steyer et al., 2015: 28). Individuals may either search for a calling or seek to enact it. The search for a calling is expected to culminate in successfully recognizing a domain or profession as a calling (Duffy & Sedlacek, 2007). Identification further guides the individual to adopt strategies to live a calling successfully.

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Search: Scholars have evaluated the necessity of finding a calling that can be achieved through various means. Search is the effort to identify and follow a calling, and those seeking 'may not currently sense a calling but report that they are actively seeking one' (Dik et al. 2012: 244). People can identify their calling through unique experiences (Bunderson & Thompson, 2009) and socialization with the family (Loder, 2005; Longman et al., 2005) or at school (Conklin, 2002). However, some scholars have suggested that a calling may develop in the workplace (Wrzesniewski, 2015).

Presence: The most studied aspect of calling is its presence. Presence, that is, the meaning and relationship an individual has with work, implies the existence of a calling. In other words, 'some individuals may perceive that they currently have a calling' (Dik, Eldridge, et al. 2012: 244). This is the extent to which a person feels called for specific work (Duffy & Autin, 2013) and can extend to other domains of life, such as motherhood (Scott, 2002).

Living/ Enactment: It is widely accepted that searching for a calling leads individuals to recognize a particular field or profession as their calling. 'The most desirable scenario for those who perceive a calling is to be in a situation in which they are currently living out that calling' (Duffy, Bott, et al. 2012: 51). Living one's calling has been further explored under other titles, such as answered occupational calling (Gazica & Spector, 2015) and enactment of calling (Conway et al., 2015).

Unanswered/ Missed Calling: With several barriers to living, individuals can end up in the workplace without a sense of calling. This situation can be psychologically demanding and generate unwarranted mental states of stress and regret (Berg et al., 2010). It may also affect the job and health, and the situation can be detrimental compared to individuals without a calling (Gazica & Spector, 2015).

General Model of Occupational Calling

Wrzesniewski et al. (1997) raised an important question regarding how individuals come to understand work in terms of job, career, and calling. Our review investigates the calling part of it. Work as a calling theory hypothesizes and tests pathways through which perceiving a calling could culminate in living a calling (Duffy et al., 2018; Duffy et al., 2019). Super's (1953) career development model proposed different life stages in career decision making and deemed individuals mature enough to make appropriate decisions at particular life stages. The theory posits five stages: crystallization, specification, implementation, stabilization, and consolidation. A general idea about preferred vocation develops during the crystallization stage. From a tentative perspective, this moves to a specific one in the specification stage, followed by the implementation stage, in which people are involved in tasks to achieve the required skills and enter the workforce. This choice is confirmed through exposure and experience at the workplace in the stabilization stage, and

finally, individuals advance in their careers in the consolidation stage. Social learning theory (Krumboltz, 1979) postulates the interaction between social and cultural factors at various stages of identity development and guides the framing of the model.

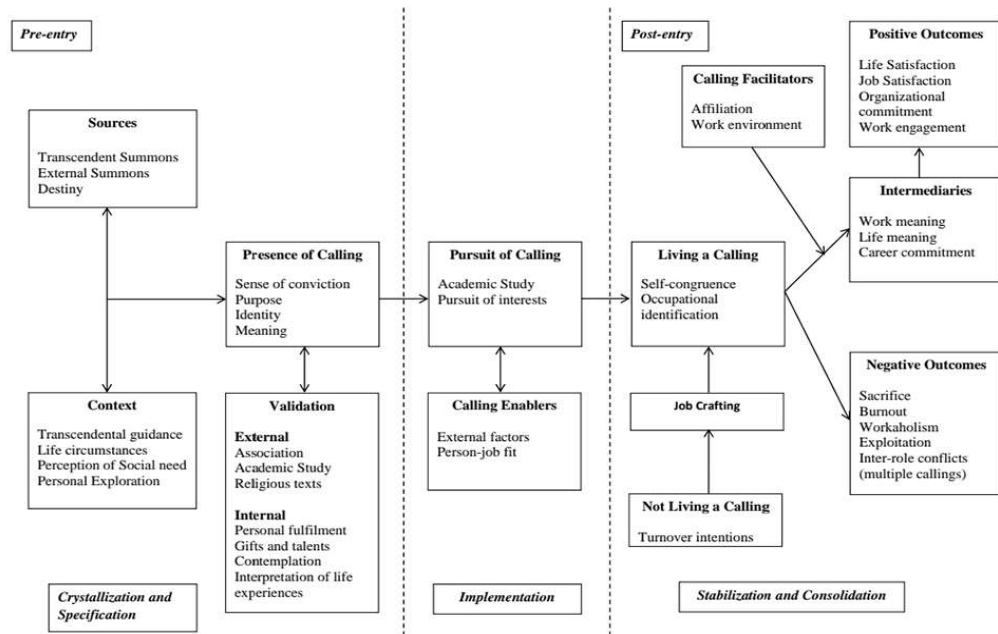
Based on these theories, we establish and frame a general model of occupational calling. It consists of two stages: pre-entry, where individuals discern, validate, and rationalize their calling before entering the workplace, and post-entry, where systems and structures are needed to maintain a sense of living a calling. Social and cultural factors influence the identification of calling. Model elements were derived from the themes and sub-themes that emerged from the selected articles.

The model assumes that individuals identify their calling before entering the workplace but face barriers, such as lack of resources, economic hardship, and social inequality. It also assumes that individuals engage in actions to associate with their 'called' work before entering, either succeeding or ending up in jobs without a sense of calling. Post-entry engagement in 'called' work can lead to positive or negative outcomes. The model is illustrated in Fig. 2.

Elements of the Model: Pre-entry

Sources of Calling: Sources are 'the perceived origin of one's calling, or what causes someone to view her or his job as meaningful/purposeful and prosocial' (Duffy et al., 2014: 564). Three

Fig. 2: General Model for Calling at Workplace



Transcendent and external summons are the most commonly reported sources of calling.

calling sources were identified: transcendent summons, external summons, and destiny. Transcendent and external summons are the most commonly reported sources of calling. A transcendent summons implies a calling from God or a supernatural being (Yaden & Newberg, 2015). Needs in society, family, or nature prompt people to heed external summons to work. Counseling psychologists (Duffy, Foley, et al., 2012), managers in the non-profit arts sector (Smith et al., 2006), and healthcare workers (Fejes & Nicoll, 2010) responded to their societal needs by pursuing their calling. Some dis-

cerned their calling as destiny, such as zookeepers (Bunderson & Thompson, 2009) and nature conservationists (Conklin, 2012). Different sources become meaningful when enacted in specific contexts, shaping and guiding individuals in various directions.

Context: Contexts are crucial in discerning and shaping a calling, and along with sources of calling, they bring meaning to idiosyncratic life events. People identify calling from a transcendent source while reading scriptures or discussing it with people of similar faith (Conklin, 2012), and recognizing societal needs helps them discover a calling (Bunderson & Thompson, 2009). Day-to-day life experiences, family influences, and interactions with the natural environment can all act as context. Self-explo-

ration may also enable one to ascertain a calling (Haney-Loehlein et al., 2015). The coalescence of sources and contexts creates the perception of being called to a specific work or domain.

Rationale: Calling makes sense because it entails reason. Inherent in a calling is a call for action, and occupations are the means to it. The intent to be involved in prosocial activities in religious (Loder, 2005) and non-religious (Smith et al., 2006) work settings is evident. These actions are directed toward serving the 'other' and are congruent with the extant neoclassical understanding of callings (Duffy & Dik, 2013; Elangovan et al., 2010).

Presence of Calling: Sources and contexts create a conviction of perceiving a calling. This entails a sense of purpose (Longman et al., 2011) and meaningfulness (Oates et al., 2005) in one's occupation. A 'called' occupation is also an instrument to enact one's identity (Schabram & Maitlis, 2017), as it brings coherence to what one wants, does, and must do (Elangovan et al., 2010). A sense of calling makes work highly significant, instills confidence in the course of action, provides direction, and becomes a source for expressing the true self.

Validation of Calling: People seek validation for being called to a particular occupation using various sources. These sources differ from the primary sources of calling in that they validate the already discerned calling and can be categorized as internal or external. External sources include associations with other individu-

als to find meaning and purpose in work, academic pursuits, and for religious people, scriptural texts aid in validating calling (Conklin, 2012; Nath, 2017). Internal sources include gifts and talent, contemplation, interpretation of life experiences, and personal fulfillment (Oates et al., 2005).

Pursuit of Calling: Once a calling is discerned, individuals search for opportunities to find an occupation to live their calling. This pursuit may follow different pathways, with academic studies (Haney-Loehlein et al., 2015) and career-building activities (Park, 2010; Zhang et al., 2015) being the most common. For some, this pursuit means seeking opportunities to fulfill interests and ideals and finding a fit with their work. The quest for opportunities may either conclude in being associated with an occupation where one can live their calling or in workplaces where one does not feel called.

Calling enablers include socio-economic, cultural, and religious factors and family influences.

Calling Enablers: Calling enablers allow individuals to pursue their calling. The sense of being summoned into an occupation is insufficient to relieve positive outcomes. Perceiving a calling delivers better outcomes when linked with opportunities to live it (Duffy et al., 2016), and being unable to associate with called work can negatively affect mental and physical health (Allan et al., 2015; Gazica & Spector, 2015). Calling enablers in-

clude socio-economic, cultural, and religious factors and family influences (Hall et al., 2012; Loder, 2005).

Elements of the Model: Post-entry

Living a Calling People who enact their calling embrace self-congruence and feel coherence in what they do and want to do (Hagmaier & Abele, 2015; Longman et al., 2011). These occupations are often identified with the called occupations (Hirschi, 2012; Bullough & Hall-Kenyon, 2012). Empirical evidence has shown that these two factors constitute living a calling.

Calling Facilitators: Once people join their called occupations, organizations play a crucial role in sustaining the sense of living a calling. They are essential for creating an environment that maintains the feeling of enacting a call. Calling facilitators sustain and enhance living a calling and moderate its links to positive outcomes. Affiliation with co-workers (Duffy, Foley, et al., 2012; Smith et al., 2006), a supportive work environment (Duffy & Autin, 2013), and the moral sense of organization (Bunderson & Thompson, 2009) are pivotal in facilitating a calling. Freedom and participation in decision-making, organizational culture and climate, work discretion, procedural justice, and psychological safety foster a supportive work environment, thereby living a calling (Cardador et al., 2011; Chen et al., 2018; Rawat & Nadavulakere, 2015).

Intermediaries: These mediating factors link living a calling to positive

work outcomes. Life meaning (Bullough & Hall-Kenyon, 2012), work meaning (Hirschi, 2012), and career commitment (Duffy, Bott, et al., 2012) fulfill this task, as is evident from the empirical findings.

People living their calling reported significant satisfaction with their lives and jobs.

Outcomes: Four positive outcomes viz. life satisfaction, job satisfaction, organizational commitment, and work engagement, have found substantial evidence in empirical studies. People living their calling reported significant satisfaction with their lives (Douglass et al., 2016) and jobs (Neubert & Halbesleben, 2015). They also feel committed to their organizations (Duffy et al., 2011) and engaged in their work (Hagmaier & Abele, 2015; Xie et al., 2016). They display a strong work ethic (Weber, 1930) and facilitate the creation of ethical workplaces (Myers, 2013).

Living a calling at work entails sacrifices in other life domains and is rationalized by its prosocial character. Burnout (Duffy et al., 2016), workaholism (Keller et al., 2016), and exploitation by employers (Bunderson & Thompson, 2009) are some of the reported disadvantages. People who feel called to multiple domains of life exhibit inter-role conflicts (Hall et al., 2012; Oates et al., 2005). People who cannot live their calling may feel like switching jobs, leading to a high turnover intention and possibly quitting work (Lobene & Meade, 2013; Schabram & Maitlis, 2017).

Discussion & Conclusion

We attempted to integrate the existing literature on callings spanning different academic domains. The study aimed to consolidate empirical studies on calling among full and part-time employed individuals, answering the review questions on how people discover and embrace their calling and live it at work.

Interest in studying calling across different academic fields, including psychology, organizational behavior, sociology, training and development, career development, communication studies, personality studies, and counseling psychology, is evident and indicates its overarching relevance and influence. Quantitative, qualitative, and mixed-method studies show the dissensus in conceptualizing and defining calling. Although calling has been discussed in the literature for many years, multiple definitions have been formulated with the emergence of its modern countenance. This development can be attributed to the differences in core assumptions about calling – conceptualizations, schools of thought, and facets.

This review found that a calling is examined across multiple work and cultural contexts. Calling is associated with all types of organizations, whether for-profit or not-for-profit, thus empirically verifying that calling is associated with diverse occupations and transcends across cultures (Dik & Duffy, 2009; Bunderson & Thompson, 2009). This asserts Weber's (1930) view on the diffusion of callings in the modern specialized division of labor and its relevance

across cultures, which he attributes to the rise of capitalism.

The model for occupational calling was developed based on evidence from selected articles, encompassing the development, pursuit, and enactment of calling in the workplace. Despite the widespread study of modern schools, our model is primarily oriented towards neo-classical schools. This study argues that individuals with a calling possess purpose, identity, and meaning, aligning with neo-classical beliefs. Multiple sources of calling are found, and a sense of calling is developed through interactions with the individual, sources, and social environment. Other orientations, such as 'self', also support neoclassical notions.

This review helps individuals identify sources to validate their calling, and practitioners understand the process. Organizations can nurture a sense of living a calling by hiring 'called' employees for specific roles and shaping work to be pro-socially inclined. A culture that encourages employees to practice their beliefs and values can foster calling. Women experiencing multiple callings should be given consideration to facilitate work-life balance. Organizations can create conditions that benefit individuals and themselves by hiring 'called' employees, who perceive higher subjective success (Hall & Chandler, 2005).

Limitations & Future Directions

Our review primarily relied on cross-sectional studies; therefore, the relationships proposed in the model are incom-

plete. The literature search was limited to journals accessible through the authors' university library. Furthermore, the articles were restricted to English, and with the universal appeal of calling, we may have missed findings from other languages. In addition, the vast amount of data from articles could have hindered opportunities to fuse the results appropriately and could have limited methodological rigor to some extent. This model is theoretical and warrants further empirical testing. The development of a longitudinal understanding will illuminate the direction of these relationships. Further, we need to probe callings through a motivational lens to understand the expectations, needs, goals, and behaviors of called individuals compared to other orientations. Understanding and expanding our insights into the consequences of not living a calling at the workplace is beneficial for developing intervention strategies. This demands increased attention in developing and underdeveloped economies (Douglass et al., 2016). The impact of calling on groups, teams, and families is understudied and opens opportunities for further research.

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