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S O C I A L R E S P O N S I B I L I T Y

Social Responsibility and the Morality of Profits

Swinton W. Hudson, Jr.

The argument within this paper is whether Corporate Social Responsibility and the Morality of Profits can or should be adhered to and applied within any business venture. The theoretical concepts and application of social responsibility and the potential positive and negative affects on profits is addressed, as well as which may be more advantageous to a business and why. The reader should draw a conclusion as to the effects of Corporate Social Responsibility and understand the potential factors affecting profitability and the stakeholders.

Although the question of social responsibility and subjugating the responsibility to obtain profits for a company is not new, it is still one that is debated within corporations, as well as in business schools. Consequently, is ignoring corporate social responsibility while ensuring stockholder's return on their investment ethical when it is at the expense of stakeholders?

The entire concept of what entails social responsibility within a company has been debated and is vague in its constitution as to who it affects. Thus, the conclusions drawn from this paper will be based on both theoretical concepts and opinions articulated by business professionals and academic faculty.

STAKEHOLDERS

Understanding the social responsibility of a company is necessary to identify the stakeholders who are affected by the development and implementation of a social responsibility program. Stakeholders are individuals who may be directly benefited or damaged by the actions and ethics of a company (Jones & George, 2006). Stakeholders then may be internal and external to the company, as well as the stockholders. Stockholders own stock within the company and expect a return on their investment. Managers are another stakeholder within the company and are vital to the overall success of the

company because they are responsible for managing the financial aspects of the company and the human resources which can increase or decrease the performance of the company, affect the market share, profits and return on investments (Jones & George, 2006).

Managers, supervisors, executives of the company and senior corporate decision makers are all internal stakeholders. In addition, employees are all internal stakeholders. The external stakeholders which may be harmed or benefited from social responsibility of a company are consumers, vendors, the community, other businesses, the economics of an area, the environment and government agencies (Lombardo, 2009). Therefore, the decision to develop and implement a corporate social responsibility program and the ethical management by the leadership of a company can be beneficial or detrimental to both internal and external stakeholders.

CORPORATE SOCIAL RESPONSIBILITY

According to Lombardo (2009), "CSR has no single commonly accepted definition. The concept is a fuzzy one with unclear boundaries. It generally refers to business practices based on ethical values, with respect for people, communities, and the environment" (p.305). Longenecker, Moore, Petty and Palich (2006) contend CSR encompasses varying degrees of conscientious and trustworthy actions

of ethical obligations to customers, employees and the community. The meaning could be condensed to a concise articulation of treating customers and employees fairly. In respect to the community this may be interpreted as environmentalism, minority contracting, economic development, volunteering in community events, philanthropy or any peripheral social issue.

Jones and George (2006) argue that social responsibility revolves around the ethics of any organization. The internal stakeholders act ethically internally and externally to protect the reputation of the company and earn a profit for the stockholders. In addition, the organization's ethics revolve around societal, occupational and individual ethical standards and values. Godkin and Valentine (2009) stated "business leaders should consider using social performance as a mechanism for creating a corporate environment that encourages ethical reasoning, and that further complements the strategic role of human resource ethics" (p. 61).

THEORETICAL CONCEPTS

Shareholder Perspective

Friedman believed that "there is one and only one social responsibility of business – to use its resources and engage in activities designed to increase its profits" (Friedman, 1970). He contends that executives and managers of a business are responsible to the stockholders and that social responsibility is an individual desire. As such, the shareholder model asserts executives and managers of any business are agents for the organization and do not have the authority to expend money for social responsibility. The model consists of corporate governance which is the oversight of top management by a board of directors (Schermerhorn, 2010).

Friedman (1970) also stated that in practice the principle of social responsibility is quite often a mask for actions that are justified on other grounds rather than a reason for those actions. His argument was that the cloak of corporate charitable contributions was a public relations ploy by the stockholders to increase their corporation's desirability for attracting customers, employees and community support, as well as reducing corporate taxes. This may be true, but would not the stakeholders benefit from the benevolence of the corporation? The long-term goal is to increase the market share of the business and increase profits. Good public relations and reputation

is good strategic planning to increase the business' bottom-line which is profits.

Although, it is difficult for one to agree that CSR is a mask as stated by Friedman, Godfrey, Hatch and Hansen (2010) contend from their empirical study that the results of CSR have both tangible and intangible effects on the corporation. They believe CSR manifests in improved reputation, brand equity, better employee relations and the overall quality of management which are drivers for financial return. Kacperczyk (2009) contends that current trends have led to shareholders diverting attention and powers away from managers who use corporate resources to pursue their interests to include social programs. Thus, shareholders have the power of voting on disbursement of resources. In addition, the requirement of terms on boards by executives tends to minimize the power gained by managers and executives.

Fairfax (2011) supports what she terms as a changing in the landscape. With the SEC new rulings and provisions as well as the Enron and AIG scandals, the power of boards, executives and managers has been stripped by required proxy voting, recommendations of board members by shareholders and staggered boards. Fairfax stated in her article, "This change has a significant impact on shareholders' ability to influence corporate affairs. Indeed, the concentration of institutional ownership has the potential to overcome the collective-action problems posed by the traditional pool of dispersed retail investors. As a result, that ownership enhances institutional investors' ability to communicate with the board and with one another, thereby enhancing their potential ability to influence corporate affairs. To be sure, other factors may limit this ability. Nevertheless, the rise of the institutional investor opens the door for shareholders to engage in greater activism and ultimately exercise greater power over the corporation" (p. 21).

Stakeholder Perspective

The assertion of Longenecker, Moore, Petty and Palich (2006) is that social responsibility is the price a business pays to operate independently in a free economy. This price is their contributions to the community in the form of tax revenue, charitable contributions, supporting community schools, the arts, and local programs. "They usually benefit from increased goodwill as a result" (Longenecker,

et al, 2006, p. 33). Schermerhorn (2010) asserts that a commitment to social responsibility by a corporation will double the bottom line of financial performance and social impact and in some instances the bottom line of economic, social and environmental performance is tripled (Brynes, 2007; Porter & Kramer, 2006). Hypothetically, good stewards of resources, and efficient and effective management results in increased profits.

Chang's (2010) study indicates and supports the argument presented by Longenecker, Moore, Petty, Palich and Schermerhorn. More credence is developed when Chang (2010) stated:

Firms face a trade-off between social responsibility and financial performance due to increased costs from socially responsible actions which place them at an economic disadvantage compared to other firms with less social responsibility. A contrasting view is that the explicit costs of corporate social responsibility are minimal, and that firms may actually benefit from socially responsible actions in terms of employee morale and productivity and the cost of such actions may be offset by a reduction in other costs (p. 94).

Although he indicated that further research and study are needed to substantiate the theoretical concepts, he proposed that a CSR program would enhance corporate financial performance, create a competitive advantage, and is a strategic investment with potential long-term sustainable advantages. He contends corporations with a productive and proactive CSR program are better equipped to select, plan, and manage to sustain competitiveness.

On the subject of the stakeholder model, Sainhouse (2009) contends that according to this model, shareholders, afforded sole importance by Friedman, are just one group of stakeholders whose interests corporate management must consider and address. Increasing profits is just one of many different interests that must be considered. The interests and potential impact of shareholders on the future of the company may be very obvious, but the other groups can also have influence in different ways. An organization that damages the local environment can in turn suffer from a lack of goodwill in the local community, and employee morale will in turn be

damaged; each factor ultimately affecting the company. Consequently, some of the present-day theorists and organizations reject the theory as proposed by Friedman to include Sainhouse. The contention is that organizations have to maintain a balance of social awareness, responsibilities, and duty while maximizing profits. The model for stakeholders encompasses not only stockholders, but managers, employees, consumers, the community, suppliers, the economy and the environment. Dobos (2010) subscribes to the libertarianism philosophy, whereas public opinion is a primary factor to social responsibility by companies. Thus, it is hypothesized that factors such as company size, public profile, and brand exposure and visibility are key determinants of the level of managerial awareness of and responsiveness to public opinion. This result is a balance of earning profits, profitability, and social responsibility.

Atherton, Blodgett, and Atherton (2011) state, "We propose that adherence to a new understanding and rule of fiduciary principles goes hand in hand with CSR and profit maximization and is perhaps the missing link in today's corporate governance" (p. 13). Thus, the participation in CSR and maintaining a positive trust will result in profit maximization.

Thomas M. Jones (1980) contends that "Corporate social responsibility is the notion that corporations have an obligation to constituent groups in society other than stockholders and beyond that prescribed by law and union contract. Two facets of this definition are critical. First, the obligation must be voluntarily adopted; behavior influenced by the coercive forces of law or union contract is not voluntary. Second, the obligation is a broad one, extending beyond the traditional duty to shareholders to other societal groups such as customers, employees, suppliers, and neighboring communities" (p. 59-60). Thus, businesses should demonstrate citizenship in the community. Their contributions show community support and they usually benefit from increased goodwill as a result.

Individual Ethical Behavior

The ethics of any business is the foundation of corporate social responsibility. Jones and George (2006) stated that "a company's ethics are the result of differences in societal, organizational, occupational, and individual ethics. In turn, a company's ethics determine its stance or position on social responsibility" (p. 134). Individual beliefs about professional

ethics are associated with CSR and there is a need for professional codes that institutionalize business ethics and CSR. In addition, professional codes should therefore “be developed to represent the moral views of the public’ and enforced to enhance individual behavior and prevent future misconduct” (Valentine & Fleischman, 2008, p. 663). The study conducted by Valentine and Godkin (2009) revealed that there were implications for managers. The participation in CSR revealed the emergence of the importance of ethics. The ethical ingredient precipitated the institutional process and managers were encouraged to utilize resources for CSR efforts. Therefore, a CSR program should facilitate an organization’s efforts to assist stakeholders and build an ethical environment which encourages ethical decision making.

CONCLUSION

Is ignoring corporate social responsibility while ensuring stockholder’s return on their investment ethical when it is at the expense of stakeholders? One may conclude ignoring CSR and focusing entirely on the return on the investment is neither good business practice nor morally correct. Lantos (2002) contends the legitimacy of CSR is based on the model of ethical, altruistic, and strategic and each may stand independently or in cohesion. Thus, his premise is CSR must be ethical and moral and goes beyond fulfilling legal and economical obligations. As such firms must avoid inflicting harm upon stakeholders while ensuring a reasonable return on the investment of stockholders. Thus, social responsibility is good business sense and to focus entirely upon profitability is detrimental to internal and external stakeholders. The key is a balance between CSR and return on the investment, which benefits both stockholders and stakeholders.

Although there are numerous schools of thought on whether Corporate Social Responsible programs affect profits, return on investments, market share or competitiveness, all contributing factors must be considered which may affect any one organization. Overall, according to the study conducted by Statman and Glushkov (2009), they stated “generally higher returns of stocks of companies with high social responsibility scores are especially evident in a long-short portfolio of top-overall and bottom-overall companies” (p. 39). The management of a social responsibility program within the corporate structure as stated by Ubius and Alas (2009) is to

“tame the dragon”. The results are balance of community support while maximizing profits but not at the expense of stakeholders.

A corporate social responsibility program is part of the business strategy. Gilbert (1986) in his Corporate Strategy and Ethics document suggested that the strategy of a corporation resembles the 10 commandments. As such, number six is choose your economic and social contributions and number seven is values of top management should be reflected in strategy statements. Again, there are agreements as to the effect of CSR on profits. Although Ubius and

Alas (2009) found empirical evidence for each, they listed more evidence which indicated a positive correlation between CSR and profits or profitability. They indicated that Grave found a positive relationship between a company’s social performance and its financial performance and they contend Orlitzky claims there was empirical evidence supporting it.

Freidman’s concept in 1970 was the exact opposite of David Rockefeller (Cross, 1974). Freidman’s theoretical concepts may have been justified and applicable to most corporations in 1970, but Rockefeller’s opinion of CSR and morality of profit gains was innovative, based on experience and futuristic vision. Rockefeller felt that CSR and profits had to be a delicate balance. On one hand, you have a responsibility to stockholders, borrowers, employees and the investment community. On the other hand, you have a responsibility to support the community with social programs, equal opportunity and compliance with federal regulations. In the case of philanthropy, the balance must be one of contributions without adversely affecting profits.

Although we realize the bottom-line is profits, current trends and shift of shareholder power has resulted in both the shareholder and stakeholder receiving benefits. Kacperczyk’s study (2009) reveals the interests of both the shareholder and stakeholder can complement and coincide within the same environment. The CEOs expanded attention to institutional stakeholders, such as the community and environment that are directly connected to the public corporation, can be beneficial to shareholders. “The study further finds that firms that expand their attention to include institutional stakeholders experience higher shareholder value in the long run” (Kacperczyk, 2009, p. 280).

Our business ventures are now global. With globalism came the changes in CSR and profits as was

specified by Friedman. For a corporation to sustain, be competitive and maintain a reasonable profit share on the stockholder's investment, social responsibility is necessary. Of course, being social responsible is commendable, but not at the expense of losing investors. Corporate Social Responsibility is just that, responsible. It is responsibility to the stockholders and stakeholders. It is responsibility to comply with laws and maintain ethical standards. It is also responsibility to earn a legitimate and reasonable profit, but not at the expense of the stakeholders.

Author Biography

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Revolutionary Rx: Servant Leadership and the Pharmaceuticals Industry

Michelle Hutchison

The global pharmaceuticals market is plagued by a long history of ethical violations as drug companies struggle to balance a duty towards maintaining the public good and ensuring their own profitability. As pharmaceutical companies dabble in the emerging market of specialty drug development, opportunities for socially responsible business practices are coming to the forefront. By incorporating servant leadership methods into business activities and adopting a new operations model, pharmaceutical companies can revolutionize the industry by caring for the needs of diverse stakeholder groups.

Pharmaceutical companies exist in the midst of a grave ethical quandary as they attempt to balance a duty to promote public health while maintaining profitability. In decades past, innovations in this sector have often been driven by profits as industry leaders chose to develop highly marketable “blockbuster” drugs to treat a broad range of patients and ailments (Aspinall & Hamermesh, 2007, p. 110). Though responsible for ensuring public health, some pharmaceutical companies have betrayed the common good with unscrupulous practices such as false drug quality reporting and unsafe production practices in their pursuit of higher profits (Ramesh, 2008). Furthermore, rather than striving to keep costs down for consumers, generics manufacturers have been known to engage in collusion to enhance profits in the marketplace as well (Ranbaxy LTD Settle NHS Claim, 2005).

The landscape of the pharmaceuticals industry is changing as more companies look to take advantage of an emerging specialty drug market and the associated incentives in the United States, Europe, and Asia (Mintz, 2010). Research is shifting away from the costly process of creating the “one size fits all” blockbuster drug to the less expensive and more lucrative specialty and orphan drug market (Mintz, 2010). Generics manufacturers are repositioning

themselves as well, diversifying their offerings to include active pharmaceutical ingredients (API) and intermediates which aid in mass scale drug production and delivery (Ranbaxy, 2011).

With new, burgeoning modes of conducting business in the sector, equally dynamic leadership skills are needed to fully take advantage of arising opportunities. Both specialty drug makers and generics manufacturers must reinvent their methods of managing various stakeholder groups to fully capitalize on the possibilities that lie ahead. The principles of servant leadership provide an excellent framework from which even the most seemingly disinterested institution can emerge as a proponent of consumer wellbeing.

Being that the pharmaceuticals industry is characterized by a penchant for the egregious by some, corporations in the sector must reemerge as stalwart protectors of consumer health by embracing Greenleaf’s vision of the institution as servant. To develop trust amongst internal and external stakeholders, organizations can act as servant leader entities by adopting organizational structures that focus on collaboration and consensus (Greenleaf, 1977). By developing symbiotic relationships between specialty drug manufacturers and stakeholders, a new business model can emerge in which the consumer receives the

ultimate benefit of specialty drug therapies at a lower cost.

A NEW MODEL

Current estimates suggest that approximately 17% of spending in the pharmaceuticals industry is devoted to specialty drugs, with roughly 70% of the drugs currently in development possessing a biomarker for a targeted patient population (Martin, 2011). Specialty drug makers have been attracted to this emerging market by the relatively low cost of developing targeted therapies and the comparatively high yield in terms of profits. Innovation of specialty drugs requires fewer clinical trials, offers more governmental incentives, and possesses the advantage of shorter regulatory review periods (Mintz, 2010). The combination of these elements reduces the overall cost of research and development (R & D) for specialty drugs, especially when compared to the development of blockbuster drugs. It is expected that within the next five years specialty drug spending will increase to 40%, making what was once considered to be a niche market into an economy of scale (Martin, 2011).

While previously underserved consumers in these specialty communities are getting much needed attention in the development of these pharmaceuticals, they may also be bracing for the costs of purchasing drugs that can only be used amongst these small subpopulations. However, specialty drug manufacturers can overcome these stakeholder concerns and still maintain profitability by embracing tenets of servant leadership and instituting new operational models.

COLLABORATION IN BUSINESS OPERATIONS

To emerge as a servant leader entity, corporations must first decide to conduct business in such a way as to promote the wellbeing of stakeholders and provide some benefit, if at least not to further deprive them (Greenleaf, 1977). To advance this agenda, Greenleaf suggested that organizations should adopt internal structures that reduce the focus on a central figurehead and instead rely upon the collaborative efforts of an information network. To further this precept, if servant leadership theory deems collaborative structures appropriate for an organization's inner workings, then the same postulates should hold true in the corporation's efforts to emerge as a servant leader amongst other organizations within the sector.

While there is little data to support the use of servant leadership in large corporations or in collaborative efforts between organizations, research does indicate that utilizing servant leadership principles such as resourcefulness and collaboration increases the overall effectiveness of teams (Irving & Longbottom, 2007). Being that a corporation is a conglomeration of various teams, it's logical to postulate that servant leadership could then be utilized to enhance the effectiveness of such an organization. Furthermore, it's likely that pharmaceutical companies would then benefit from the use of a diversified operations model in which strategic alliances are used to garner necessary resources from external partners. This type of organizational structure encourages collaboration of multiple teams rather than centralized control in seeking successful outcomes, defying the model currently in place (Kureishi, 2011).

REDUCING COSTS AND MAXIMIZING AVAILABILITY

A collaborative network structure would also serve to tackle the two key hurdles corporations in the specialty drug market face. The first major challenge specialty drug developers face is the relative lack of experience in the field of specialty therapy R & D (Mintz, 2010). To be effective in these markets and maximize the return on investment, drug companies must have the ability to survey the existing markets and use the data to significantly impact the consumer base while simultaneously enhancing profitability. Allying with clinical research firms will allow drug developers to better assess the current market needs, evaluate risk, and create strategies that can ultimately decrease research and development costs (Kureishi, 2011).

Furthermore, utilizing diagnostics in R & D would revolutionize the way drug therapy is practiced in the medical field. Disseminating diagnostic data used in drug research would empower physicians to appropriately prescribe products on the basis of the patient's needs, rather than being forced to resort to costly trial and error methods that typically result in higher insurance costs (Holdford, 2005). By creating strategic networks with specialty research firms, pharmaceutical companies would have the ability to reduce waste in both drug development and therapeutic application, thereby lowering consumer drug costs.

The second key factor in heightened drug costs stems from distribution structures needed to reach smaller subpopulations (Mintz, 2010). However, large companies can overcome these challenges by

partnering with smaller distributors to utilize their regional networks to reach patient groups. Furthermore, outsourcing logistics not only reduces cost and overhead, it allows the drug company to focus on a core competency, such as enhancing drug quality (Simonson, 2011).

Marketing costs for specialty drugs can be defrayed in a similar manner. Partnering with non-profit organizations and patient advocacy groups would allow drug companies to leverage resources needed to reach the consumer base on a local level (Mintz, 2010). By serving as a more involved member of these smaller health communities, pharmaceutical companies can build networks to increase consumer confidence and repair damaged reputations.

INVOLVING GENERIC DRUG MANUFACTURERS

Specialty drug makers may also find opportunities to further reduce drug costs through alliances with generics manufacturers. While many off-brand drug makers will continue to mass produce non-exclusive blockbuster drugs, specialty drug companies can solicit generics corporations to make use of their lower cost manufacturing and distribution practices. This could further include specialty companies' usage of lower cost APIs and intermediaries in drug production. Such diversification provides generics companies with fiscal opportunities in the specialty drug sector as a supplier, manufacturer, and/or distributor for specialty drug entities. This may further reduce costs for not just targeted drug therapies, but also off brand pharmaceuticals as generics manufacturers discover an unlikely client in the specialty drug corporation.

NURTURING COMMUNITIES TO REACH STAKEHOLDERS

While a collaborative spirit is one way to meet stakeholder needs, a servant leader views the greater community as an arena for service and accepts liability for improving the networks of which they are a part (Greenleaf, 1977). If servant leaders as individuals are apt to lead in a multitude of societal settings, drug companies serving as servant leader entities should then also have the ability to emerge as leaders in both the marketplace and society at large.

While consumers and investors are obvious direct recipients of change in the pharmaceuticals industry, governmental regulating bodies, non-profit health organizations, and insurance companies should also be considered powerful stakeholders within

the sector (Hillman & Keim, 2001). Each of these entities serves as a component of the overarching pharmaceuticals delivery system. While drug companies rely heavily on these organizations, relationships with these key stakeholders have been mismanaged in the past. Strategically, these stakeholders should be thought of as partners in an expanding marketplace rather than obstacles to profit based enterprise.

However, fostering relationships with diverse stakeholder groups poses a unique challenge to pharmaceutical companies. While it would seem beneficial to donate drugs to developing countries to create a philanthropic reputation, investors tend not to be interested such activities as they do not correlate to their profit based aspirations (Lindquist, 1998). Likewise, consumers are often skeptical that these donations are genuine expressions of goodwill and view such actions as pure acts of self-promotion (Lindquist, 1998).

However, if nurturing communities is the focus of a pharmaceutical servant leader organization, the reduced cost and increased availability of specialty drugs promoted by a new collaborative business model should provide such businesses the opportunity to regain the trust of health organizations and consumer groups once spurned by big pharma. With a renewed sense of confidence, non-profit and governmental agencies may be more apt to publicly sponsor the use of the sponsoring corporation's products to fulfill community health needs (Lindquist, 1998). Campaigning in this fashion brings a drug company's products to new populations without the negative stigma of self-promotion (Lindquist, 1998). Such partnerships ultimately further the reach of the servant leader pharmaceutical organization, thereby appeasing patients and consumer advocates, as well as shareholders who expect the corporation to act prudently with their investment dollars.

OBSTACLES TO IMPLEMENTATION

The pharmaceuticals industry has long faced the dilemma of placing profits before people. Many organizations in this sector have been accused of conducting substandard clinical trials, manipulating insurance providers and patients, providing incomplete data, and producing misleading advertisements (Weber, 2006). Not only will servant leader pharmaceutical companies have to contend with internal struggles to bring about changes in organizational

culture, they will also likely face obstacles in opposing a historically profit-focused and ethically challenged market.

Furthermore, while advancing the ethical standing of the pharmaceuticals industry may be achieved through servant leadership practices such as collaboration, significant hurdles to the successful employment of such tactics exist. One such challenge relates to the diversity amongst partnering organizations. While this does include obvious factors relating to global cultural diversity, this can also include the diversity of opinions and experiences that exist within organizations (Provan, Fish, & Sydow, 2007). Each organization is shaped by its own vision of its past, present, and future and divergent opinions have the potential to derail collaborative efforts if the teams cannot unite under a single, benevolent purpose. Furthermore from a more tactical perspective, the difficulty of ensuring the successful coordination of collaborative teams increases the larger and less centralized the network between work groups becomes (Provan et al., 2007). For both sets of challenges, clusters focused on unique differences between work groups, such as job assignment or geographical proximity, may promote some semblance of organization, particularly if those groups are aware of how their efforts contribute to the success of the whole.

THE FRUITS OF SUCCESS

Barriers aside, the team building focus of the servant leader organization provides opportunities for the success of this sort of revolutionary endeavor. It begins first by communicating a clear vision for internal change recipients to develop confidence in the change process so as to improve the chances of success for such an initiative (Kotter, 1996). For example, delineating and successfully executing new processes to ensure quality drug development, manufacturing, and reporting can enhance an organization's culture and garner commitment from employees. To begin the process of such revolutionary change, an organization must definitively outline new procedures to address each of these points while maintaining a focus on the benefits to stakeholders. While this is very crucial step towards implementation, the scope of this process is beyond the focus of this paper.

Building a new operational system focused on the organization's ethical duties can inspire change

agents both within the corporation and its partnering organizations to converge on the shared value of serving the public good, but only if that message is explicitly shared. The example of Samuel Truett Cathy, founder of Chick-fil-A restaurants, shows the benefits of outwardly promoting servant leadership principles in all business undertakings. Though Cathy is in the business of chicken sandwiches rather than specialty medications, his dedication to building consumer trust through quality, cleanliness, and service remain relevant as a beacon to potential servant leader organizations (Hattwick, 2003). Cathy's focus on trust has resulted in such high levels of both employee and customer loyalty to the Chick-fil-A brand (McGee & Duncan, 2007) that despite being closed on Sundays, Chick-fil-A has experienced over thirty-nine years of consecutive sales growth as well as an astounding ninety-six percent operator retention rate (Ziglar, 2007). Placing a vision at the center of each component of business operations has brought success to Cathy's restaurant chain and will ensure positive change within the pharmaceuticals sector is sustained despite threats and challenges.

The successful transformation of just a single pharmaceutical company has the potential to revolutionize the sector as competitors take notice of the effects of servant leadership and social responsibility on market share. While many pharmaceutical companies have avoided developing specialty drugs because of their seemingly decreased market potential, companies are being forced to redefine their market strategies in the decline of the blockbuster era (Aspinall & Hamermesh, 2007). This finding creates opportunities for the specialty drug market, especially in cases where a specialty drug can be used to treat a larger than expected subpopulation and exceed the original market potential (Aspinall & Hamermesh, 2007). Furthermore, niche drug developers using the tenets of servant leadership may also increase the likelihood that physicians and patients will seek out their products due to an increased focus on the benefits of the end consumer. Competitors will be forced to take note of the opportunities afforded to organizations that choose this business model and will undoubtedly seek to integrate servant leadership practices as well, revolutionizing the marketplace.

CONCLUSION

The pharmaceuticals industry is in need of change that can refocus business activities on serving the very patients and practitioners who consume their products. Though Greenleaf (1977) delineated the characteristics of the individual servant leader, the focus here on the intra-organizational potential that exists in the pharmaceuticals industry is an extension of those principles. For change to take hold however, organizations in this industry must seek to create a new model of pharmaceutical based patient care that puts public health ahead of the bottom line.

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Gain as an Ethical Imperative

Albert G. Ceren, IV

Is profit socially responsible? Such is the question asked in our current culture. This paper seeks to answer the question from a Christian worldview utilizing a Biblical basis and critical thinking. The concept is considered from a modern as well as historical standpoint with a focus on establishing a framework based in a scriptural setting. What does God say about profit? In a Christian worldview all rationale is subject to that response. Each of the following are taken into account: the definition of profit; its place in the worldview; the considerations of evil; motive power and self-governance of markets; and the Christian involvement in business. Finally, a thorough study on the scriptural use of the term is detailed.

What exactly is profit? Is it a bad thing, a necessary evil that we tolerate as a civilization in order to harness some overall greater good? Do we embrace the mentality of a means to an end? Or, is profit a positive thing that is required to effectively make and measure progress? Some also argue it is a misunderstood neutral concept that is used for both good and evil.

Criticism of profit and profit-makers is en vogue, especially in many academic, political, and religious circles. Headlines regularly proclaim topics like, “Obama’s Crusade Against Profits” (Ferguson, 2010), “Too Big to Care?” (Connor, 2010) and “The real crime: CAPITALISM” (Goldstein, 2010). Is it any wonder that sentiments exist labeling those who seek profit as “predatory” (Kucinich, 2010), “plunderers” (LeonVest, 2010), and “vultures” (Goldstein, 2011) that “value profits over people” (The Christian Post)? This trend seems to be in part tied to recent populist rhetoric motivated by the largest profits ever made in the history of mankind in the energy, retail, banking, and automotive sectors. Such profits can make for easy targets: “JPMorgan Chase is widely believed to be among the strongest banks in this group though [to report fourth-quarter 2009 results], and its healthy profits could lead to more criticism...” (Ellis, 2010) The level of rhetoric is so intense - as crystallized by the heralded 2009 documentary “Capitalism:

A Love Story” - that some are asking, “Why is profit a dirty word?” (Stossel, 2007)

At its essence, profit is nothing more than the difference between an item’s cost and the value for which it is sold (Merriam-Webster’s Dictionary of Law, 2010). When boiled down to that most simple essence, how can it be considered evil? If margin is nothing more than a method of measurement, what about it is malevolent?

Well-structured and convincing arguments for each scenario have been made for millennia. This discussion seeks to frame the concept of profit as an inherently good concept mandated by God himself. Academically, it focuses on the merits and morals of the model from the Judeo-Christian perspective. As such, it will rely heavily on the teachings of the Bible as the ultimate authority of that belief system.

This rationale is for a number of reasons: first, if it could be shown that profit is an imperative given by a Supreme Being, then its morality cannot be questioned. Secondly, the Christian sphere of society generally casts much aspersion on the principle and practice of profit. It also largely structures its organizations in direct contradiction as non-profits; for example, in 2007, 22% of the nation’s best 100 charities were Christian non-profits (Riley, 2007). Finally, as the religion of the author, it is the approach that can be taken in the most knowledgeable fashion.

There are two main parts of this paper: a description of profit and its framework within a Christian worldview. The primary source of reference is the New American Standard Bible (NASB).

THE BIBLICAL FRAMEWORK OF PROFIT

What does the Bible actually say about profit, the actions that generate it, and the consequences of those things? In the Old Testament, seven terms were predominantly used to describe profit, only two of which were negative. These terms appeared a total of 363 times in 299 verses of the Old Testament. A full review of these terms is found in Appendix A: The Biblical Framework of Profit. What these passages show is that God despises profit that is gained by the abuse of others, while ridiculing those who do things that are unprofitable, especially idol-making. Most major figures in the Old Testament were individuals of means; the Bible finds it necessary to mention that in the list of their accomplishments, vis-à-vis Abraham, Isaac, Jacob, David, Solomon, etc. The point is that the pursuit of profit, with a proper relationship with God, and for the ends of accomplishing His purposes is the right formula. One of the ways God chooses to identify one of His perfections is the most compelling proof possible: "I am the LORD your God, who teaches you to profit, Who leads you in the way you should go." (Isaiah 48:17).

A study of Job is also enlightening as it relates to this conversation. At the beginning of the book, we see that Job is blameless, upright, and God-fearing (Job 1:1). He is also incredibly wealthy (Job 1:2). The two facets of his life coexisted and did not impede each other. To the contrary, we are led to believe that they even fueled each other on to greater heights. We are shown that even Satan envied him in this status and believed that Job's morality was conditioned on his possessions. As a result, he wanted to take it all from him, which God allowed to happen. Yet when all was lost, Job worshipped God (Job 1:20-22). His friends also thought that his possessions were a result of good behavior and that the loss of them was the result of sin on Job's part; this logic remains to this day in many cases. The Bible is clear, however, that such is not the case; both blessing and calamity can and do occur to all (Matthew 5:45). Once Job's testing was complete, God restored the wealth he'd lost back to him two hundred percent! That would hardly seem plausible if wealth and profit are sin.

In the New Testament, there are five terms that appear a total of 118 times in 105 verses. Not a single term is inherently negative in this case; the only criticism comes as it relates to the motives or desires that one has for profit. It is also curious that in the New Testament, we are introduced to the concept that a focus on profit has the possibility to detract from a focus on God (Matthew 19:16-26). In this way, it is also similar to marriage (1 Corinthians 7:32-35). Yet it is just as clear that God demands profit (Matthew 25:14-30) as much as He commends marriage (Ephesians 5:22-33; Hebrews 13:4). In reviewing the list of verses about profit, it is apparent that God has taught nearly every single principle considered to be important to the church in the language of commerce, trade, and gain. Again, the most compelling of these passages is the Parable of the Talents; here Jesus says that the Kingdom of God is like a master who expects his servants to provide a profit (Matthew 25:14-30). The master literally disowns the servant who fails to multiply what he is given; the harshest criticism that could be given is to literally be unprofitable! Through this, Jesus shows us that heaven is a place of entrepreneurial capitalism. And, if we are to do on earth as it is in heaven, then all our efforts are seen in the light of business; that is to say, in the pursuit of profit. What remains to be determined is what that profit represents. It is here that Jesus helped us to understand that on earth the currency and capital for which we compete is cash, while in heaven it is human beings and their eternal souls.

That is why when the Rich Young Ruler thought he had acquired both, but had not, Jesus was saddened that he missed the point. With Christ it is not an either/or proposition, as the young man and everyone around had thought. Even today we still misunderstood this truth. The insight Jesus was teaching is recognizing that the only way to acquire eternal life was through Him as a measure of substitution (Luke 18:18-34), not through our earning potential. Yet even in those terms, it is the concept of exchange - just different than how it was understood. This truth is also reiterated by Paul throughout 1 Corinthians 9 and Philippians 3.

In America, the modern ministry enjoys the manifestation and benefits of refusing to garner a profit through our tax code. By identifying ourselves as nonprofit, we are by and large not obligated to pay taxes on revenue and assets. This is an histori-

cal phenomenon and largely fueled by the heritage of our nation and its respect for religion. It is also unbiblical. Jesus told us to give honor to whom it is due and to pay our taxes as a sign of respect to governing authorities (Matthew 22:15-22). By this we recognize they are installed by God for His purposes (Romans 13:1-7). It could be argued that by not following this, our churches are operating outside of God's plan for effectiveness. By both refusing to garner profits as well as not doing their own tithes to our governing authorities, could churches be neglecting some of their responsibilities? There are very convincing arguments as to why this is not done; the point is just that it seems to be against Biblical principles. An entire other body of research could be dedicated to this premise.

PROFIT AND EVIL

Even with a thorough Biblical framework for profit, it can still be misused for evil. Like all creation, it suffers distortion as a result of the Curse of the Fall (Genesis 3:17-19). Examples of unsavory business endeavors can easily be found and have existed since that time. Original Sin was the first violation of trust in a partnership and the resulting consequences (Genesis 3). The story of Cain and Abel is an example of the need for proper return on investment and the results of the strain to deliver (Genesis 4:1-16). Both Scripture and history abound with stories of such intrigue. Imagine beauty without pain; work without sweat; life without death. So too is profit fallen from its ideal.

Commerce and currency, and therefore profit, is needed as a tangible measurement of trust. As a result of our hubris in the first sin, ways to measure productivity as well as exchange value beyond simple belief and observation became a requirement. We are not told in Genesis whether transactions occurred in the Garden of Eden as our first examples come only after the eviction. Does that mean that these things are sin? The existence of something because of sin does not make it sin itself. The need for profit does not make it evil. If it did, would that same logic also categorize other needful things as evil? Was not also Christ's ultimate sacrifice needed because of sin? And yet it was a divine act, necessary because of the desire to overcome evil. Paul tells us that great sin was also committed in Christ's name and His work on the cross, yet without demeaning that work. Consequently, though profit may be gained through sinful activities, it in itself is not.

THE CHRISTIAN INVOLVEMENT IN PROFIT

The need of a Christian's involvement in business should then be clear, especially from a moral perspective. Like other investors, we contribute our capital and efforts to those ventures we see as worthwhile. With our aims at virtue, we require such enterprises to contribute positively, or at least not harm, our worldview as well as delivering a return on our investment. In this way we help shape markets through our own collective invisible hand, a la Smith's Theory of Moral Sentiments and The Wealth of Nations.

This is further enforced by the belief that we are salt and light (Matthew 5:13-14). That is to say, preserving and redeeming influences. If we are, we believe our actions must accomplish those purposes. If we do not participate in an area of society, we leave it to decay and darkness. In business, this results in immoral purposes and products. Our abandonment causes confusion, leading others to believe that the ends of profit shares the means of immoral business by which it was created. Just the opposite is true: because we neglect our obligations, it is we who are responsible for the misuse of a holy means of accomplishment. It is only a short jump from there to also confuse the monetary gain, the profit, with the same unsuitable disdain. If a little profit resulting from bad actions is evil, it must also be so on a larger scale.

It is this abandonment of profitable activity by Christians that allows for a demonization of the concept. Tragically, there is no substitute for profit and the purposes for which it was designed. If one has the ability to pursue worthwhile endeavors by Christ-honoring means for profitable ends, it is the business trifecta that God intended. If, however, profit is besmirched by unsavory goals and means, then so are the worthwhile and Christ-honoring ones if done without profit. Anything of God done contrary to His design for it is sin (Numbers 20:1-12; Romans 3:23). Consequently, both evil acts that deliver a return as well as unprofitable but otherwise holy ones are both results of the Fall, contrary to God's plan, and thus sin.

HOW DOES PROFIT FIT IN THE CHRISTIAN WORLDVIEW?

The Bible couches the concepts of the eternal from the perspective of the temporal. This way, it helps us comprehend heaven by the way we understand earth. That is why Jesus taught in parables: the stories of the familiar with a plot twist that allows a

glimpse of the unknown. It is in this same way that the Bible discusses the most important principles of life: the acquisition and use of finances.

Who invented money? Did man develop a system of trade, or are the concepts of value, exchange, profit and loss actually designed by God?

This is actually a serious question. The answer reflects not only what we believe but also how we perceive the use of money in life. If money is the creation of man as a matter of necessity after the Fall, then it is born out of our sin and is inherently sinful. It would never be able to rise above moral neutrality, at best. And why would God, who is holy and immutable, use something so flawed to communicate other important information?

However, if God made it, then the Fall has only distorted a holy concept that has important and eternal uses. In this case, it makes perfect sense to discuss matters of eternal consequence in terms of profitability, or even model His most important work after it.

Perhaps the issue is not with profit itself, but in the manner in which it is acquired. Objectionable methods may tarnish the concept of profit for some. Methodologies like artificially inflated prices, exploitation of workers and materials, and confiscatory or obligatory transactions are clearly contrary to a Biblical worldview - even the Bible itself condemns gain by such means. Such methods of profit-making mar the idea, but do not necessarily condemn it as a whole.

Motive Power, the Self-Governance of Ideas and Markets, and the Necessity of Profit

What is motive power? It is the drive of individuals and organizations to make a profit. As a result, it is a critical component of effective activity. The desire for profit is the core of the entrepreneurial effort to develop, market, and sell goods or services to others. The concern for one's own well being is the energy and motivation needed to do this.

However, because Christians believe in the fallen nature of man, we also frequently believe that self-interests are inherently destructive or, at least, unwholesome. We label "selfishness" as bad and condemned it and anything it could produce. Though this comes from moral desires to "protect" others from harmful products, this misunderstanding of scripture ends up in the misguided removal of this needed motivation. The reality is that man's sinful desires and the ones in him as a result of being in

God's image are in conflict. This is especially true in the redeemed man who also has the Holy Spirit residing in him (I Corinthians 3:16; Romans 8:14).

The primary effect of such misguided judgments robs others of the needed fuel of motivation. Without fuel, we cannot engage in the creative elements of our God-given nature. Consequently, new and innovative products, or better and safer versions of old ones, would never come to market for others to enjoy. Everyone is literally robbed because we misunderstand what we are supposed to do and be as Christians when it comes to profit. When the motivation of others is labeled so negatively, we literally cut our nose to spite our face because we miss out on what could have been created by that motivation.

The irony is that such judgment is shortsighted. No activity, motivation, good or service can exist in a vacuum or be self-contained: without a market to acquire the fruits of such efforts, they are in vain. If an idea cannot be sold, its creator moves on to another until they find one that can. Furthermore, the effort and resources required to take a concept from inception to completion is immense. Without the prospect of personal gain, these needed works would never be undertaken.

The practice of such judgment also questions the sovereignty of God and His plans. When we believe we are to be the final arbiters of what is to be produced, as well as the acceptable motivations behind such production, we remove God from the equation. If He is in control, does He not supervise the activity of our markets (2 Chronicles 16:9)?

Even outside of any spiritual considerations, this fallacy can also be debunked through natural observations, namely again through market considerations. The proposition of value for value requires that we perceive that which we acquire to be of some benefit to us. This inherently excludes wholly harmful gains and the actions to obtain them. Also, because we live in a fallen world, purely holy ends, means, or products do not and cannot exist. Quality and virtue do exist in degrees, based largely on our efforts to make on earth as it is in heaven (Matthew 6:10).

This provides a natural self-governance to profit-making efforts, for if a customer base is not pleased, they will discontinue patronizing and the product or service will cease to exist. Consumers demand value in return for the value they give. What is had will not be given without a prospect for return; however, what can be acquired without prospect of loss will

often be pursued, nearly without exception. Consequently, the two beliefs are debunked: that for-profit activity does not deliver an inherent value that can even be philanthropic in nature; or that non-profit work automatically delivers the same. Does not a grocery store sell food so that we may feed ourselves and others? What direct benefit can be seen when the same value is given to a non-profit? This is not meant to besmirch those organizations that minister to others, but rather to clarify that there is not an inherent moral superiority to them.

The aims of some organizations nobly look to assuage the ailments of those around them. This ministry is both required and commended by the Bible. Jesus said that as we do to the least of those among us, we also do to him (Matthew 25:31-46). To witness the dearth of value and the glut of need can be extremely painful and even more so to experience. Consequently, many are compelled to address it. Their problem comes in that the situation they seek to address can never be exhausted (Matthew 26:11). The resources they can use to satiate it are limited and the audience they serve cannot give value for the service and benefit they receive. Instead of trading value for value, these ministers trade value for need; they give the finite to address the infinite. Ultimately, it is self-defeating - even with a divine mandate. This holds true regardless of whether the needs of this particular market are earthly or eternal in nature. Those who do this important work can become frustrated that resources run out before the vision is completed. When there is no inherent ability to replenish funds outside of profit, a work must necessarily end.

Therefore, both for and non-profit ventures are governed by the same natural laws of efficacy. If success of the effort is the destination, then productivity is the vehicle and profit is the fuel. Regardless of if the venture is philanthropic or commercial, the rules are the same. Such is the point of this discussion: profit is an imperative. God designed it as a means to stimulate the work He desires to be done - both for business and spiritual concerns. It is a moral mandate. And, like God's other natural laws, to attempt to operate in contradiction to them is ultimately frustrating and ineffective. This is why we become exasperated with an inability to address pressing needs: if our organizations cannot deliver value for value, they have no right to exist, no matter how noble the calling.

CONCLUSIONS

The basis of a Christian worldview is the foundation of truth as given by God in the Bible. If God reveals something to be moral or immoral through that fashion, a Christian conforms themselves to that belief. Many times, we do not understand; others times, the truth does not seem to make sense. Jesus came to confound the wise (I Corinthians 1:18-31) and as such, we may not fully understand profit or God's uses for it. As the Creator of all things who made them for His purposes (Colossians 1:13-17), it is entirely likely that He did, in fact create the concept of profit. At the very least, it is clear that God commends profit and desires it to fuel His Kingdom work on earth. If we attempt to operate outside of that methodology, the best we could hope for is frustration at seeing our noble endeavors fail. We must recommit ourselves to pursuing worthwhile work that produces profit, both physical and eternal. Profit is an ethical imperative, and thus inherently socially responsible.

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- pendix A: The Biblical Framework of Profit

APPENDIX A: THE BIBLICAL FRAMEWORK OF PROFIT

Old Testament:

Negative terms:

1. Batsa/betsa: unjust gain acquired by violence. Also covetousness, gain, and lucre. Denotes the sinful and evil methods of possession (Strong's H1214 and H1215).

- "Judah said to his brothers, "What profit is it for us to kill our brother and cover up his blood?" (Genesis 37:26)

- "So are the ways of everyone who gains by violence; It takes away the life of its possessors." (Proverbs 1:19)

- "He who profits illicitly troubles his own house, But he who hates bribes will live." (Proverbs 15:22, 27)

- " 'In you they have taken bribes to shed blood; you have taken interest and profits, and you have injured your neighbors for gain by oppression, and you have forgotten Me,' declares the Lord GOD." (Ezekial 22:12)

- Also Judges 5:19, I Samuel 8:3, Job 22:3, Psalm 119:36, Proverbs 28:16, Job 6:9, Isaiah 38:12, Jeremiah 8:9 (Blue Letter Bible, 2010).

2. Tarbiyth: excessive interest, usury (Strong's H8636).

- "Do not take usurious interest from him, but revere your God, that your countryman may live with you." (Leviticus 25:36)

- Also Proverbs 28:8, Ezekial 18:8, (Blue Letter Bible, 2010).

Positive Terms:

1. Ya'al: to gain, profit, benefit, good, and avail; primarily used to reflect the profitable nature of following God, especially as when shown against the opposite (Strong's H3276).

- "Samuel said to the people, 'Do not fear. You have committed all this evil, yet do not turn aside from following the LORD, but serve the LORD with all your heart. You must not turn aside, for then you would go after futile things which can not profit or deliver, because they are futile.'" (I Samuel 12:20-21)

- "Those who fashion a graven image are all of them futile, and their precious things are of no profit; even their own witnesses fail to see or know, so that they will be put to shame. Who has fashioned a god or cast an idol to no profit?" (Isaiah 44:9-11)

- "Thus says the LORD, your Redeemer, the Holy One of Israel, 'I am the LORD your God, who teaches you to profit, Who leads you in the way you should go.'" (Isaiah 48:17)

- Also Job 15:3, Job 35:3, Isaiah 57:12, Jeremiah 2:8, (Blue Letter Bible, 2010).

2. Rabah: greatness, multiplication, increase; shows the importance of increase in God's plans (Strong's H7235).

- "You sell Your people cheaply, And have not profited by their sale." (Psalm 44:12)

- Also Genesis 1:22, 28; 3:16; 7:17-18, (Blue Letter Bible, 2010).

3. Vithrown: advantage, profit, excellence; exclusive to Ecclesiastes as Solomon's choice word for "profit" (Strong's H3504). This is interesting given his status as one of the wealthiest men to have ever lived.

- "What profit is there to the worker from that in which he toils?" (Ecclesiastes 3:9)

- "If the axe is dull and he does not sharpen its edge, then he must exert more strength. Wisdom has the advantage of giving success. If the serpent bites before being charmed, there is no profit for the charmer." (Ecclesiastes 10:10-11)

- Also Ecclesiastes 1:3; 2:11; 7:12, (Blue Letter Bible, 2010).

4. Mowthar: pre-eminence, abundance, profit, superiority (Strong's H4195).

- "In all labor there is profit, But mere talk leads only to poverty." (Proverbs 14:23)

- "The plans of the diligent lead surely to advantage, But everyone who is hasty comes surely to poverty." (Proverbs 21:5)

- Also Ecclesiastes 3:19 (Blue Letter Bible, 2010).

5. Cachar or cakan: to be of use or service or profit or benefit; gain from merchandise (Strong's H5504 and H5532).

- "How blessed is the man who finds wisdom And the man who gains understanding. For her profit is better than the profit of silver And her gain better than fine gold." (Proverbs 3:13-14)

- "She senses that her gain is good; Her lamp does not go out at night." (Proverbs 31:18)

- "Thus says the LORD, 'The products of Egypt and the merchandise of Cush And the Sabeans, men of stature, Will come over to you and will be yours; They will walk behind you, they will come over in chains And will bow down to you; They will make supplication to you: 'Surely, God is with you, and there is none else, No other God.'" (Isaiah 45:14)

•Also, Job 15:3; 22:2; Psalm 139:3, (Blue Letter Bible, 2010).

New Testament:

1. Öpheleō/ōpheleia/ophelos/ōphelimos: to assist, be useful, advantageous, profitable (Strong's G5622, G5621, G3786, G5624). The concept exists in the New Testament as literally both feminine and neutral nouns, adjective, and verb – meaning that, in the Bible, profit is a thing, an action, and a motivation.

•“Then Jesus said to His disciples, ‘If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me. For whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it. For what will it profit a man if he gains the whole world and forfeits his soul? Or what will a man give in exchange for his soul? For the Son of Man is going to come in the glory of His Father with His angels, and WILL THEN REPAY EVERY MAN ACCORDING TO HIS DEEDS.’” (Matthew 16:24-27)

•“And if I give all my possessions to feed the poor, and if I surrender my body to be burned, but do not have love, it profits me nothing.” (1 Corinthians 13:3)

•“If from human motives I fought with wild beasts at Ephesus, what does it profit me? If the dead are not raised, LET US EAT AND DRINK, FOR TOMORROW WE DIE.” (1 Corinthians 15:32)

•“What use is it, my brethren, if someone says he has faith but he has no works? Can that faith save him? If a brother or sister is without clothing and in need of daily food, and one of you says to them, ‘Go in peace, be warmed and be filled,’ and yet you do not give them what is necessary for their body, what use is that?” (James 2:14-16)

• “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness...” (2 Timothy 3:16)

• “This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who have believed God will be careful to engage in good deeds. These things are good and profitable for men. But avoid foolish controversies and genealogies and strife and disputes about the Law, for they are unprofitable and worthless.” (Titus 3:8-9)

• Also Romans 2:25, 3:1; Galations 5:2; Hebrews 4:2, 13:9; 1 Timothy 4:8, (Blue Letter Bible, 2010).

2. Antallagma: that which is given in order to gain or keep anything; an item of exchange (Strong's

G465).

• “For whoever wishes to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it. For what does it profit a man to gain the whole world, and forfeit his soul? For what will a man give in exchange for his soul?” (Mark 8:35-27)

• Also Matthew 16:26 (Blue Letter Bible, 2010).

3. Ergasia: work, business, profit, endeavor (Strong's G2039).

•“For while you are going with your opponent to appear before the magistrate, on your way there make an effort to settle with him, so that he may not drag you before the judge, and the judge turn you over to the officer, and the officer throw you into prison. I say to you, you will not get out of there until you have paid the very last cent.” (Luke 12:58-59)

• Also Acts 16:16,19; 19:24-25; Ephesians 4:19 (Blue Letter Bible, 2010).

4. Kerdainō: to gain, acquire, profit (Strong's G2769).

• “If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother.” (Matthew 18:15)

• The entire Parable of the Talents (Matthew 25:14-30)

• “For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel. For if I do this voluntarily, I have a reward; but if against my will, I have a stewardship entrusted to me. What then is my reward? That, when I preach the gospel, I may offer the gospel without charge, so as not to make full use of my right in the gospel. For though I am free from all men, I have made myself a slave to all, so that I may win more. To the Jews I became as a Jew, so that I might win Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law; to those who are without law, as without law, though not being without the law of God but under the law of Christ, so that I might win those who are without law. To the weak I became weak, that I might win the weak; I have become all things to all men, so that I may by all means save some. I do all things for the sake of the gospel, so that I may become a fellow partaker of it. Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. Everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperish-

able.” (1 Corinthians 9:16-25)

- “But whatever things were gain to me, those things I have counted as loss for the sake of Christ. More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ, and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; in order that I may attain to the resurrection from the dead. Not that I have already obtained it or have already become perfect, but I press on so that I may lay hold of that for which also I was laid hold of by Christ Jesus. Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, press on toward the goal for the prize of the upward call of God in Christ Jesus.” (Philippians 3:7-14)

- Also James 4:13 and 1 Peter 3:1 (Blue Letter Bible, 2010).

5. Karpos: fruit (literal and figurative), results, profit (Strong’s G2589).

- “By their fruit you will recognize them. Do people pick grapes from thorn bushes, or figs from thistles? Likewise every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus, by their fruit you will recognize them.” (Matthew 7:16-20)

- “But I rejoiced in the Lord greatly, that now at last you have revived your concern for me; indeed, you were concerned before, but you lacked opportunity. Not that I speak from want, for I have learned to be content in whatever circumstances I am. I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. I can do all things through Him who strengthens me. Nevertheless, you have done well to share with me in my affliction...Not that I seek the gift itself, but I seek for the profit which increases to your account. But I have received everything in full and have an abundance; I am amply

supplied, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well-pleasing to God. And my God will supply all your needs according to His riches in glory in Christ Jesus. Now to our God and Father be the glory forever and ever. Amen.” (Philippians 4:10-20) (Blue Letter Bible, 2010).

S E R V I C E

Promoting Community Service and Global Awareness through Gamucation

Laura A. Sharp

Technology is changing and affecting the world around us from all angles. Research has shown that digital games can incorporate critical thinking, social interaction, and global issues supporting community service (Shaffer, Squire, Halverson & Gee, 2004). Games fuse together caring and knowledge of values and social issues (Shaffer et al., 2004). By creating a movement in educational transformation, it will be necessary to use sophisticated technology with today's students and gaming is one of the original vehicles for education technology (Crawford, 1984; Jones, 2003). This type of global educational approach assists students in becoming socially responsible as world citizens (Pike & Selby, 1988). The tendency has been to utilize edutainment, which focuses on the entertainment factor; however, there is a new option – Gamucation. Gamucation is a fusion of digital gaming and education that promotes, attracts, engages, motivates, and helps student retain information to increase learning. The purpose of this article is to demonstrate how Gamucation promotes community service and global awareness among students.

Technology is changing the world, as we know it, from communicating, shopping, thinking, developing values, and supporting the global community through service (Shaffer, Squire, Halverson & Gee, 2004). Most educators presume computers are personal computers (PCs) or laptops, when in fact today's computers include handheld devices such as iPads and yes, even cell phones or smart phones (Prensky, 2004). All of today's computers are capable of running a variety of digital games and these games unite ways of caring, being, doing, and knowing through understanding, shared values, and social issues (Shaffer et al., 2004). Studies conducted on digital games integrate thinking and social

interaction through service while teaching students to do something about the topics they care about (Shaffer et al., 2004). In order to create a movement in educational transformation, it is necessary to use sophisticated technology with today's students and gaming is one of the original vehicles for education technology (Crawford, 1984; Jones, 2003). Squire (2005) posits games used in education provides the student with a rich learning experience and utilizes critical thinking skills. The tendency has been to utilize edutainment, which focuses on the entertainment factor; however, there is a new option - Gamucation. Gamucation is a fusion of digital gaming and education that promotes, attracts, engages, motivates,

and helps students retain information to increase learning. The purpose of this article is to demonstrate how Gamucation promotes community service and global awareness among students.

OUR CHALLENGE

Henry Kelly (2004), former President of the Federation of American Scientists, joked that the cookies stored on your child's computer probably know more about her than her teacher does. Our challenge in education and society is knowing our students, how to motivate and engage them to learn not only traditional curriculum, but also global issues and prepare them to cope with these issues through service (Cates, 2005; Prensky, 2007). Today's students are called Digital Natives because they were raised on media and spend over 7 hours per day engaged in simultaneous forms of media (Annetta, 2008; Johnson & Lomas, 2005; Prensky, 2007; Roberts, Foehr, & Rideout, 2005; Squire, 2003). Parents, educators, and citizens struggle for the students' attention in an over saturated media world; while these students access information on any topic at anytime, from any place that is available 24x7x365 through a variety of devices including laptops, cell phones, and iPads with Wi-Fi (Annetta, 2008; Brown, 2005; Squire, 2003).

Although schools typically sequester students from outside world issues, through Gamucation, numerous global learning opportunities are created that were not accessible in classrooms until recently (Shaffer et al., 2004). Digital Natives are very social, keeping in touch with everyone including their parents. If educators are able to take advantage of the media requirements and communication needs in order to motivate and engage even the hardest to reach student to participate in educational topics, society will benefit (Brown, 2005; Tanner & Jones, 2000). The internet has changed the way Digital Natives spend their time, learn, socialize, and live (Annetta, 2008). Students are learning through games to read news reviews and frequently asked questions, post to discussion boards all while becoming critical consumers of information (Shaffer et al., 2004). A movement using digital games in learning environments, called Serious Games that started in 2003 has transformed instruction to meet the needs of these Digital Natives (Annetta, 2008; Roberts et al., 2005). Serious games are designed for educational purposes, not merely for entertain-

ment purposes (Roberts et al., 2005). In order for teachers to understand and be able to provide the best educational environment for the Digital Natives, a closer look at them is necessary.

DIGITAL NATIVES

The Digital Native was born after 1980 (Carlson, 2005; Prensky, 2007). Digital Natives are impatient and have enough portable electronic devices that they can listen to iTunes, talk on the phone, share photos, surf the web, Twit, post on Facebook, and text a friend at the same time, while reading an electronic book for homework (Carlson, 2005; Prensky, 2007). The perfect learning environment for Digital Natives includes computers, iPads and cell phones; online videos and games; courseware, a variety of search engines; and anything animated, interactive, and musical (Carlson, 2005; Prensky, 2003, 2004). Digital Natives includes individuals from ages 8-18 who do not relate to traditional teaching methodologies (Roberts, et al., 2005). The Digital Native's bedroom has more electronic devices than most adults have in their entire house including television with DVD player, satellite with digital video recorder built in, radio with iPod docking station, laptop with wireless internet access and instant messaging tools, video game console, and cell phone (Roberts, et al., 2005).

Digital Natives are difficult to motivate or engage in the learning process; these students spend over 7 hours per day using multiple media simultaneously, making that need for motivation and engagement more important (Annetta, 2008; Roberts, et al., 2005). Through games, players learn the reasons for rules and can express individuality (Rieber, Smith, & Noah, 1998). Research asserts that digital games can encourage authentic learning situations in the classroom (Gee, 2005). Barab, Gresalif, and Arici (2009), report that the use of games in the classroom is very beneficial for students, helping them develop zeal for the new curriculum, and allowing them to visualize mastering the content. Studies have shown that Digital Natives are accustomed to digital media that is engaging and motivating while allowing exploration, experimentation, and knowledge building (Annetta, 2008). Gaming offers opportunities to meet multiple students' learning style needs through complex thinking, decision-making, reaction time, hand eye coordination, and peer collaboration necessary in the ever-changing global

marketplace (Annetta, 2008; Friedman, 2007). This constant media is extremely engaging.

MEDIA ENGAGEMENT

Communication today is through phone texting, beaming, instant chat, e-mail, blogs, games websites, and Facebook (Lenhart, Madden & Hitlin, 2005). As is envisioned, media usage is on the rise, nearly 7.5 hours a day, and continuing to reshape students especially where there is interactive and non-interactive media involved (Annetta, 2008; Roberts, et al., 2005). Computers and cell phones are important inventions that have affected the world and influence individual's lives daily (Wong, 2001). With the development of cell phones, digital games have become even more popular versus when only computers were used to play them (Sugar & Brown, 2008).

LEARNING STYLES

Childhood is a great time for building relationships and bridging the gap between play and the real world because this is when children learn to play and master various situations, while learning structure through scaffolding (Brougere, 1999). According to Csikszentmihalyi (1990), the optimal state for a learner is being in the flow or zone, which he defines as clarity and focus on a subject. Play is vital part of a student's development, both socially and cognitively (Csikszentmihalyi, 1990). Csikszentmihalyi's (1990) theory of flow, where the gamers are totally enthralled in the activity, describes the reason gamers feel enjoyment and engagement while playing digital games. This flow necessitates a balance of gamers' skill and task difficulties in order to provide total engagement (Csikszentmihalyi, 1990). Csikszentmihalyi (1993) contends that particular tasks create more flow than others do, including immediate feedback and specific goals, gamers' ability to perform and opportunities for accomplishment, means of control, and joining student awareness and opportunity making concentrating achievable. Csikszentmihalyi (1990) asserted that during favorable learning situations students are so entranced in the game they become oblivious to their surroundings.

With students spending so much time engaged in various media, teachers are less effective when they are only willing to present the curriculum through typical lecture and assessment methods (Prensky, 2007). Each student in the classroom is likely to have a different learning style, which the

traditional method will not support. Think of an instructor only using a monologue and not interacting with the learners by leveraging their strengths (Aldrich, 2009). Yukl (2002) describes this interactivity as directly affecting a student and their relationship to the content; this interactivity directly relates to the leadership style of the teacher. The taxonomy involves giving and seeking information, making decisions, building relationships, and influencing people; all of which a good teacher does in order to facilitate the learning process through multiple channels such as gaming (Yukl, 2002).

Digital gaming involves multiple learning styles including auditory, visual, and kinesthetic. Through research, game designers are able to create a better educational gaming environment that will make presenting material easier for the teacher while also presenting the required material through a number of learning styles; creating successful opportunities for their students (Prensky, 2007). The ideal methodology to reach the greatest number of students includes collaboration and participation, which is known to help students not only remember the content longer, but assists the student in being able to recall it for future use (Aldrich, 2009). By leveraging classrooms and providing the correct tools, Digital Natives can receive training to be productive members of society through service opportunities (Annetta, 2008; Friedman, 2007; Reiber et al., 1998).

A TOOL

Is there a new tool for teaching students? Can the use of computers and digital games change the way students learn and participate? Seems everywhere we turn computers are changing the world around us; from communicating, educating, shopping, working, engaging in politics, and working on our health (Shaffer et al., 2004). The main concern is harnessing the power of digital games through a constructive force and using that power to engage and motivate students into learning about and participating in community service (Shaffer et al., 2004).

Both Gestalt theorists and Dewey established gaming as an educational strategy in the early 20th century, but it did not gain momentum until the 1960's (Henry, 1997). According to Druckman (1995) (as cited in Bredemeier and Greenblat, 1981), a study found that gaming had value and merit as an educational tool, but not until much later did it find prominence in the educational field. Gaming is

not a new trend, but according to Gillespie (1997) and Salen and Zimmerman (2004) games are as widespread as humankind. Games offer views into new cultures and topics through integrating technology, social interaction, and thinking about what individuals care about (Shaffer et al., 2004). As reported by Gee (2009), previous studies indicated that a well-designed game facilitates delivery and dissemination of information in a socially complex environment and those games can blend real world situations with traditional learning environments. Game-based learning is one of many ways to meet the need for information for Digital Natives (An & Bonk, 2009).

A theory about intrinsic motivation in games comes from empirical research conducted by Malone and Lepper (1987) and Malone (1981) based on experimental manipulations proposed in games that offer numerous rewards due to curiosity and challenge. Research suggests that through the experience of flow and how players use information to make meaningful decisions during the game can increase the student critical thinking abilities (Csikszentmihalyi, 1990; Habgood, Ainsworth, & Benford, 2005).

DIGITAL DIVIDE

For a number of years, there was a digital divide, a disparity due to socio-economic factors preventing access to the internet connectivity and the skills necessary to obtain and use the information highway (Norris, 2001). Low-income students experienced the digital divide through access and usage, based on family income, race, and family structure (Wilhelm, Carmen, & Reynolds, 2002). For example, in 2002 only 33% students with a family income less than \$15,000 had a home computer and 14% had internet access; compared to students with family income of \$75,000 or more where 95% of students had home computers and 63% had internet access (Wilhelm, 2002). Family structure plays a role in access to both a computer and internet: 49% of students residing with a single mother had home computers and 27% internet connections; contrasted to students residing with married parents, 79% had home computers, and 47% had internet connections (Wilhelm, 2002).

In conjunction with Stanford University, Roberts et al. (2005) surveyed 2,032 students from 3rd through 12th grades. A variety of topics reviewed every aspect of the student's life including family status, income,

whether rules existed for the various media forms, race, and age just to name a few (Roberts et al., 2005). The number of computers in the home has increased from 73% to 86% and the number of internet connections increased from 47% to 74% between 1995 and 2005 (Roberts et al., 2005; Prensky, 2007; Entertainment Software Association [ESA], 2009). Pearson (2001) found that schools with a minority population over 50% had computers in only 37% of the classrooms, compared with 57% for schools with minority populations less than 6%. In addition, 71% of schools where students received free or reduced lunch had a 16 to 1 ratio of students to computers with internet connectivity, contrasted to a 7 to 1 ratio for schools where less than 11% received free or reduced lunches (Gorski, 2005; Pearson, 2001). According to the National Center for Educational Statistics (2006), almost 100% of the public schools have internet access in the United States. With this internet access, many schools are able to take advantage of internet resources including games, research, tutorials, and simulations (Handal & Herrington, 2003).

Across the world, over 1.5 billion individuals have very powerful personal computers in their backpacks, purses, or pockets without even knowing it (Prensky, 2004). Today's cell phones have the computing power of the PCs from the mid-1990s, which are more powerful than the computers used to send spaceships to the moon (Prensky, 2004). It has been argued that smart phones can bridge the digital divide since they are less expensive than most PCs and comparatively priced to mini-notebooks with similar functionality (Johnson, Smith, Willis, Levine & Haywood, 2011). Smart phones can decrease the digital divide by allowing easy access to information through the internet and a variety of games, but can be challenging for users when attempting to complete employment applications (Washington, 2011). Kvavik, Caruso, and Morgan (2004), conducted a study of 4,374 students across 13 institutions establishing that 93.4% of students owned a personal computer and 82% possessed cell phones. The various types of computers make availability of games with educational purposes much more accessible, while permitting teachers the ability to enhance daily instruction for the 21st century not only in the classroom, but also at home (McDonald & Hannafin, 2003; Sugar et al., 2008). A 2010 Pew Internet and American Life Project study found that

51% of Hispanics and 46% of African Americans used cell phones to access the internet; also African American laptop ownership has risen from 34% in 2009 to 51% in 2010 (Fox, 2010).

Digital devices have come down drastically in price over the past few years, with many of them costing less than a new pair of name brand sneakers, around \$100 (Prensky, 2003). So what if a student cannot afford these devices for their schoolwork? Each year schools checkout digital devices similar to the way textbooks are checked-out (Prensky, 2003). Further, some schools could subsidize the devices for students meeting certain income requirements similar to the free and reduced lunch program (Prensky, 2003). Cellular carriers have special school-use plans, which the school could also choose to subsidize (Prensky, 2003). Ethnicity and race are not entirely responsible for the discrepancy of living in a home without digital devices, other factors such as family income and level of parent education plays into the mix (Iacovides, Aczel, Scanlon, Taylor, & Woods, 2011). However, race does create differences in the availability for PC access (Iacovides et al., 2011).

STUDENT MOTIVATION

Defining motivation is difficult as there are a number of processes leading to preferred outcomes (Skinner & Belmont, 1993). Skinner and Belmont (1993) reported that it is easier to identify a motivated learner than to locate or create one. Other factors in motivation reported in literature include numerous opportunities for users to make choices, multiple levels of interactivity, and rapid delivery of feedback increase the student's motivation to reach higher levels of mastery (Garris, Ahlers, & Driskell, 2002). By providing the student with a challenging environment, immediate feedback, and short-term goals, students experience motivational factors showing the importance of learning (Blumenfeld, Soloway, Marx, Krajcik, Guzdial, & Palincsar, 1991; Pintrich & Schunk, 1996). Curiosity in games supporting learning stems from ideas that games are considered both effective as motivation tools and as learning environments (de Freitas, 2006; Kirriemuir & McFarlane, 2004). Similar results are found with student engagement.

STUDENT ENGAGEMENT

When student engagement is low, games encourage students who do not have any interest in

the content or are used to using rote learning (Aldrich, 2009). Games help make learning fun and light, while remaining challenging (Aldrich, 2009). Another benefit is games are recursive and scalable (Aldrich, 2009). Games make students feel like they are playing instead of wasting time learning irrelevant material (Aldrich, 2009).

Traditional learning environments create a natural lack of motivation in students due to regular routines and presentation of abstract knowledge without developing the context of the material through linking to previous learning (Lave, 1998). Whenever learning takes cues from natural contexts, it removes students from natural learning and curiosity (Cordova & Lepper, 1996). Using effective games that have embedded learning in meaningful and creative situations allows learning through endogenous channels in the game (Cordova et al., 1996). Gee (2003) contended that in order for recreational games to include effective learning principles, they must be played and learned without high levels of stress, frustration, and anxiety. Yee (2006) remarked that game players frequently engage in activities that seem like they have a lot of work, energy, and time invested, but this investment is a normal part of game play. Games by nature are intrinsically motivating, offering experiences and environments to deliver rich global educational content (Cordova et al., 1996; Garris et al., 2003; Gee, 2003).

GLOBAL EDUCATION

Rarely do classrooms have an impact on the outside world, as the teacher is the only audience; however, when games are incorporated students have opportunities to develop shared values (Shaffer et al., 2004). The thought that professionals have a moral responsibility to society is as old as the Hippocratic Oath, an oath in ancient Greece that physicians swore to use their professional skills only for the good of society (Cates, 1990). Over the past few decades, there have been an increased number of professionals in education and politics working to solve global issues such as justice, peace, and service through research (Cates, 1990). Environmental, global, and peace issues essentially affect everyone on earth (Brown, 1990). Concerned teachers believe that young people around the world are inadequately prepared to understand or handle global problems. Thus, the need for teachers to understand that spending numerous hours in game play translates

into learning values and exploring complex issues such as global concerns of over population, nuclear weapons, environmental issues, deforestation, and the spread of diseases that inherently affect humans around the earth (Brown, 1990; Maley, 1992). In the education world, global education issues are new words used to introduce students to a variety of world issues and allow service opportunities so students can become involved (de Aguilera & Méndiz, 2003). These global issues promote attitudes, knowledge, and skills necessary for responsible citizenship in an interdependent, multi-cultural world (Fisher & Hicks, 1985; Kniep, 1985). The global approach to education focuses on skills, knowledge, attitudes, and action (Cates, 1990). It is unfortunate that humanity is facing severe tragedies such as human rights violations around the globe daily; over 35,000 individuals die every day in the world from hunger, and millions of children die each year from preventable diseases all of which are solvable on a global scale (Cates, 2005; Reischauer, 1973).

COMMUNITY SERVICE

Theoretical research conducted by Wideman, Owston, Brown, Kushnirul, Ho, and Pitts (2007) posits that computer games provide great learning experiences by offering the student a sense of achievement, accomplishment, and power. Wideman et al. (2007) investigated student study habits as they played curriculum related games. Through research, gaming has proven to be an effective method for not only engagement and motivation, but also for maintaining a high level of focus and attention, which increases the learning experience (Gee, 2003; Wideman et al., 2007). While games are fun and motivating, they are also an exceptional learning tool that exceeds traditional teaching (Wideman et al., 2007). Traditional classroom activities often leave students lacking motivation and engagement resulting in disconnection from teaching; however, when games are embedded in the learning process, students are provided with meaningful learning experiences (Wideman et al., 2007). Through interactivity and competition, students are able to learn by instant feedback, which increases student motivation to continue to learn (Garris et al., 2002; Wideman et al., 2007).

Digital games are omnipresent and readily available in the daily lives of American teens from all points of the socio-economic spectrum (Lenhart,

Kahne, Middaugh, Macgill, Evans, & Vitak, 2008). A Pew Internet and American Life Project study reported that 97% of teens between the ages of 12 and 17 participate in computer games with 50% having played games the previous day, 86% playing on a game console, 73% playing on PC or laptop, 60% playing on a portable game device, and 48% playing on a cell phone (Lenhart et al., 2008). Once students are fully motivated and engaged, they are ready to make a difference in the world through community service, which provides students the opportunity to apply classroom-learned skills to real world community problems (Sheffield, 2005).

Community service learning has been used in schools for some time now; with projects including cleaning trash off roadsides, volunteering for different causes, teaching children how to read, and spending time with the elderly (Cates, 1990). This type of community and service learning creates understanding and in-depth knowledge while engaging with diverse cultures (Sheffield, 2005). Holland (1997, 1999) executed case studies showing the relationships between organization levels and factors of commitment to community service. When a lighthearted approach is applied to difficult and serious topics, students are able to disseminate complex and sensitive issues, the need for global values, social change, and taking action in the real world (Fullerton, Swain & Hoffman, 2004; Ziaeehezarjeribi, 2007). Gifford (1991) argues that games provide knowledge of other cultures, which helps students solve problems through societal change.

Problem-based learning (PBL) provides self-directed, self-awareness, self-regulated, and authentic learning experiences geared toward peer collaboration and teacher facilitation (Driscoll, 2005; Savery, 2009). PBL often uses constructivist learning to engage the student in real-life active learning using reasoning, social interaction, and activation of previous learning (Clemons, 2006). When teachers are able to integrate meaningful community service with reflective instruction, students experience rich learning, civic responsibility, civic engagement, life-long learning, and strengthening of communities (Furco, 1996). Community service fosters a sense of community in students and provides them a sense of purpose for their hard work (Furco, 1996). According to Martin (2007), involved students improve their social impact and productivity in the community. For students who engage in digital gaming, they

are more likely to engage in civic and political activity, play an active role in society, and vote (Lenhart et al., 2008). In fact, Senator Barack Obama was the first U.S. Presidential candidate to advertise his candidacy through digital games ads entitled "Early Voting Has Begun" in a variety of games including *Burnout Paradise*, *Madden NFL 2009*, and other digital games produced by Electronic Arts (Liszkievicz, 2010, para 4).

To enhance this global learning, teachers are adding volunteer work to complement the class assignments. This offers a great combination for students to work together to create a better future (Bamford, 1990). When teachers are role models, students are able to emulate these behaviors (Cates, 1990). Digital games, or more specifically, civic game experiences help persuade students to vote, contribute to charities, volunteer, and stay informed on both current and political events (Lenhart et al., 2008). While today's teens are playing online games, 65% are searching for information on politics, 64% have helped raise money for charity, 64% are committed to civic participation, and 26% have attempted to influence how others vote in upcoming elections (Lenhart et al., 2008). Companies like Starbucks have jumped on board civic gaming through collaboration and have created games to bring attention to issues such as global warming and free trade coffee (Brown et al., 1997; Gorman, 2007; Lieberman, 2001). Game companies are attempting to engage teenagers and young adults in ethical, moral, and social issues through a variety of games such as *Food Force*, *United Nation aid-relief game*, which had over four million downloads in 15 months; *Darfur Is Dying* had 800,000 players in five months; *Re-Mission* for saving the world sold over 110,000 copies in 78 countries; *Evoke*, a release by the World Bank; *Traces of Hope*, by the Red Cross; and *Enercities*, an environmental game (Cates, 2005; Time Magazine, 2006). In the past decades, several hundred games have been created to address social and public health issues in Latin America, Asia, and Africa (Singhal & Rogers, 2004).

THE BENEFITS

Students learn to be part of a community through shared values and goals while learning about new topics, learning to act, and to care (Lave & Wenger, 1991). Educators, parents, and community members need to understand that with stu-

dents spending thousands of hours participating in and playing digital games they are also developing powerful identities, social and political knowledge, and shared values (Lave et al., 1991). Game design transforms the ways students think and offers them new situations to face (Shaffer et al., 2004). Digital gaming allows access to a powerful global culture that is constantly evolving through technological elements, which are a socially complex and intense process that affects all aspects of our lives (de Aguilera et al., 2003). Global Gamucation attempts to answer students' questions while enabling them to acquire skills, knowledge, and dedication required by world citizens to solve global issues (Cates, 2005).

In order to create a memory, an individual needs to have an emotional involvement in the learning through active learning which will cause a chemical reaction in the brain (Ledoux, 1998). Thus, individuals remember good vacations, books, and happy times more than bad ones (Aldrich, 2009). Active learning through the use of digital gaming has shown a positive impact with the Digital Natives by allowing them to actively participate in a learning project instead of passively listening to lectures or watching videos (Annetta, 2008). Today, audio books, downloadable podcasts, class or subject blogs and wikis, and games with narrative texts embedded called expository, have replaced textbooks (Annetta, 2008). Embedded into virtual classroom environment teachers find expository material such as text, video, and graphics that explains, informs, describes, and defines a subject through a virtual mission (Annetta, 2008). Active learning principle focuses on games requiring players to use active instead of passive learning and reflective thinking, which generate information from this type of learning (Gee, 2007). Active learning allows for instant feedback and the opportunity to determine additional game solutions (Gee, 2007). The identity principle supports players assuming a virtual identity that is often drastically different from the students' real world identity (Gee, 2007).

Traditional learning environments create a natural lack of motivation in students due to regular routines and presentation of abstract knowledge without developing the context of the material through linking to previous learning (Lave, 1998). Whenever learning takes cues from natural contexts, it removes students from natural learning and curiosity (Cordova et al., 1996). Games by nature are intrinsi-

cally motivating, offering experiences and environments to deliver rich educational content (Cordova et al., 1996; Garris et al., 2003; Gee, 2002). When educators can use a playful approach to serious topics, students are able to engage more freely because playfulness is not an action, but a state of mind (Fullerton et al., 2004).

FUTURE RESEARCH

Further research is needed to follow-up on whether the digital divide is continuing to shrink allowing all students, regardless of socio-economic or cultural factors, to have access to learning-based games through computer and cell phone access. In addition with No Child Left Behind pressing for full inclusions, research is needed regarding the digital inclusion comparing digital access for students with and without disabilities.

CONCLUSION

A global educational approach helps students become socially responsible as world citizens (Pike & Selby, 1988). Games have a way of uniting individuals through community service and social issues (Shaffer et al., 2004). Granted, the current design for instruction is not sufficient to engage and motivate Digital Native students to learn traditional school curriculum or their moral responsibility to society (de Aguilera et al., 2003; Friedman, 2007; Gee, 2009; Marx, 2006). Teachers need to look toward Gamucation as a tool to educate and motivate students to be more globally responsible both inside and outside the classroom (Crawford, 1984; Jones, 2003). Focusing on the ideas that students should learn how to solve global issues through community service demands student engagement and motivation, along with the traditional education of reading, writing, and arithmetic (de Aguilera et al., 2003)..

ation. Awards include memberships in Alpha Chi, National Honor Society and Kappa Delta Pi, International Honor Society in Education. Ms. Sharp can be contacted at laura@wholepicture.com

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The Lived Experiences of General and Special Education Teachers In Inclusion Classrooms: A Phenomenological Study

Rinyka Allison

Inclusion in public schools involves providing the least restrictive environment for students with disabilities. A lack of understanding often exists among general and special education teachers in relation to the implementation of inclusion in general education classrooms. The focus of this phenomenological study was to describe the daily lived experiences of 4 general and 4 special education elementary school teachers who taught in an inclusion setting in a large urban district in the southeastern United States. The conceptual framework for this study was based on Glasser's concept of an individual's quality world (Glasser, 1998). Key findings revealed that participants believed successful implementation of inclusion is dependent on professional development opportunities, administrator support, and mutual respect between general and special education teachers. Implications for positive social change are that general education teachers may be more receptive to integrating students with disabilities in the general education setting, and special education teachers may take a more active role in the implementation of inclusion.

Since the reauthorization of the No Child Left Behind (NCLB) Act of 2004, pressure on state policy makers and school administrations to integrate students with disabilities into general education classrooms has increased. The United States Department of Education (2006) noted that approximately 80% of students with disabilities receive special education support in the mainstream classroom. Due to this increase, general education teachers are often required to differentiate their instruction for students with documented disabilities and to share their classroom with special education staff. These changes have generated varying attitudes and beliefs among general and special education teachers regarding the implementation of inclusion (Murawski, 2005; Kalyva, Gojkovic, & Tsakinis, 2007; Haider, 2008). Additional research indicates that there is a lack of clarity

in relation to the roles and responsibilities of both general and special education teachers who provide instruction in the inclusion setting (Ernst & Rogers, 2009; Fitch, 2003, Monahan, Marino, & Miller; Rheams & Bain, 2005)

For this study, inclusion is defined as the "integration of students with disabilities into the general education setting with special education supports that aid in the student's access to the general education curriculum" (Friend, 2007, p.3). Inclusion reform was forged primarily by the Individuals with Disabilities Education Act (IDEA) of 1994, which requires that all students regardless of their disability be educated in the least restrictive environment (IDEA, 2004).

EVOLUTION OF INCLUSION

The six major goals of IDEA sparked an initia-

tive that is now known as the phenomena of inclusion. In 1986, the federal government encouraged the integration of regular and special education classrooms, known as the Regular Education Initiative (REI). According to Davis and Maheady (1991), this movement was “designed to restructure general, compensatory, and special education service delivery” (p. 211). Davis and Maheady explained that students with mild to moderate disabilities could be successful in general education classrooms with special education support and that this initiative provided students with learning problems the opportunity to receive their education in a general education setting. In legal cases, such as *Timothy v. Rochester School District* (1988), the courts ruled that schools could not refuse to educate a child with multiple handicaps in a general education setting. In the majority opinion of the court, the judges cited EAHCA, stating that all children must be afforded an education regardless of the severity of their handicap (*Timothy v. Rochester*, 1988, p. 1). Due to this ruling, states began implementing policies and procedures to begin the process of slowly integrating students with disabilities into the general education setting (Idol, 2006). In 1997, the reauthorizations of IDEA obligated schools to include disabled students in the general education setting with inclusion as the preferred model. Within three years of IDEA’s reauthorization, 96% of disabled children were included in general education settings 80% of the school day (Partners on Education, 2010).

NEGATIVE ATTITUDES AND BELIEFS ABOUT INCLUSION

With the integration of special needs students into general education classes, objections to inclusion emerged. Due to the cost of advocating for children to be included with their non-disabled peers, parents were often hesitant to sue for this right for their child. In accordance with the Handicapped Children’s Protection Act of 1986, parents were able to sue the school district, and if the courts ruled in their favor, the school district was required to pay all or part of their legal expenses (Osborne & Russo, 2003). However, if the school board was victorious, parents were not allowed to seek any form of financial compensation. Similar research conducted by Riddell and Weedon (2010) supported these findings because this study revealed that parents have “tipped the balance of power far into their favor” in relation to special education litigation and due process hearings (Riddell & Weedon, 2010, p.113). Although parents may sue their local school board for the right of their special needs child to be included in the general educa-

tion setting, numerous cases are lost because inclusion may not be the least restrictive environment for their child (Rothstein, 2000). Some educators as well as parents believe that students who are determined to have more severe disabilities and require more one-on-one assistance do not qualify for inclusion but rather for a separate setting.

In a related study, Kauffman and McCullough (2000) conducted a qualitative investigation of twelve students who were placed in self-contained classrooms. Kauffman and McCullough noted that the participants appeared happy in this type of setting because they were treated as separate but equal. Crockett (1999) noted that some special educators agree with the placement of these children in a separate setting; they believe that if inclusion becomes the norm, their jobs will become obsolete or that they will be viewed as secretaries and/or assistants to the general education teacher. Principals also may be hesitant to embrace inclusion and encourage its implementation, because, as Crockett noted that there is “a scarcity of information about the cost of providing inclusive instruction and little to support the suggestions that inclusion might save money” (p.24). Moreover, Lieberman (1992) asserted,

We are testing more, not less. We are locking teachers into constrained curricula and syllabi more, not less. The imprint of statewide accountability and government spending [is increasingly] based on tangible, measurable, tabulatable, numerical results ... The barrage of curriculum materials, syllabi, grade-level expectations for performance, standardized achievement tests, competency tests, and so on, continue to overwhelm even the most flexible teachers. (pp. 14-15).

Tornillo (1994) argued that teachers “are required to direct inordinate attention to a few, thereby decreasing the amount of time and energy directed toward the rest of the class” (p.7). Due to the added stress of high stakes testing, general education teachers often feel that they will be unable to meet the necessary state and federal requirements, such as Adequate Yearly Progress (AYP) and annual benchmark criteria due to the fear that teaching students with disabilities in the inclusion setting is a far greater task than initially anticipated (Engelbrecht, Oswald, Swart, and Eloff, 2003; Tornillo, 1994). Migyanka’s (2005) mixed methods study found that negative attitudes toward inclusion stemmed

from “legal time, lack of professional development and resistance to having another teacher in the classroom (p. 215). Other researchers also noted that general education teachers often feel that they do not have proper training or adequate planning time as well as administrative support and knowledge of policies regarding special education students (Cook, Cameron, and Riddle 2009; Nimante and Tubele 2010; Parasuram 2006; Tankersley 2007) . This lack of information often has a significant impact on the general education teacher’s attitude towards inclusion. Finally, parents sometimes question the validity of inclusion as they battle for including their disabled child in an environment where they may struggle with adjusting socially instead of allowing their child to remain in a separate setting where the child feels comfortable and is viewed as normal by peers with disabilities.

In another study, Farrell, Dyson, Polat, Hutcheson and Gallanaugh (2007) examined four age groups of students who were of British descent. Their findings revealed that placing students with disabilities in an inclusion setting did not guarantee academic success. Mowat’s (2009) findings revealed similar findings because his study revealed that integrating students with emotional disabilities has no impact on their academic success. Hammond and Ingalls (2003) and Begeny and Martens (2007) also noted that there were insufficient data to affirm that inclusion actually works. They also stated that educators were less likely to support inclusion because the data did not give a definitive answer to the concern that including students with disabilities in the general education classroom is the most appropriate and least restrictive environment. Again, the lack of clarity among educators regarding the effectiveness of inclusion supports the need for additional research about the phenomenon of inclusion. Data from this study may aid educators and policymakers about how to differentiate instruction and how to clearly define the least restrictive environment for students with disabilities. In addition, this study may also assist in the development of effective inclusion practices that may improve academic achievement for students with disabilities.

POSITIVE ATTITUDES AND BELIEFS ABOUT INCLUSION

Just as there are individuals who are opposed to the integration of students with disabilities into the general education classrooms, some educators feel that the current special education system is flawed and ineffective. For example, the National Association of State Boards of Education (1992) cited studies indicating that 43% of

students in special education do not graduate and are more likely to be arrested than their nondisabled peers. Advocates of inclusion also suggest that children who are labeled as “special” tend to have lower self-esteem as well as lower academic expectations of themselves. In addition, Stainback, Stainback, and Bunch (1989) criticized the current special education system as disorganized and mismanaged and do not meet the needs of students with disabilities.

In addition, studies conducted by Nutbrown and Clough (2009) and Sayeski (2009) concluded that disabled students who are integrated into the general education setting demonstrate heightened self esteem and increased socialization skills. Supporters of inclusion also suggest that the collaborative efforts of both the general and special education teacher may heighten classroom expectations for all students. Furthermore, general education students are more accepting of their non-disabled peers because the inclusive environment creates a sense of social and cultural awareness, which precipitates tolerance and patience towards students with disabilities (Staub & Peck, 1994; Mastropieri, Scruggs & Berkley, 2007; Newburn & Shriner, 2006). Additional studies support Burk and Southerland’s (2004) study, and these studies found that the teacher attitudes about inclusion as well as clearly defined responsibilities between the special education teacher and the general education teacher produce academic success and improved social skills for both the special needs students and their non-disabled peers (Biddle, 2006;; Keefe & Moore, 2004; Kings & Young, 2003; Ryan, 2009; Titone, 2005; Woolfson, 2009).

In yet another study, Watnick and Sacks (2006) reported mixed results in relation to general and special education teachers’ attitudes about inclusion for students who were English language learners as well as for students with a documented disability. They found that teachers who looked favorably upon the implementation of full inclusion believed that special education students who were taught in a grade level classroom worked very hard to fit in with their general education peers and teachers. Yet, teachers also believed that full inclusion produces positive outcomes when there is a good fit between students and teachers with positive supports in place (Carter, 2005). In addition, Watnick and Sacks noted that educators who did not view inclusion favorably felt this way due to the lack of staff and appropriate training about how to implement a “viable co-teaching model” (p.72).

INCLUSION EXPERIENCES OF GENERAL AND SPECIAL EDUCATION TEACHERS

In a study concerning the inclusion experiences of general and special education teachers, Holdings and Southerland (1997) asked questions related to the participants' lived experiences about inclusion. One participant noted that her experiences with inclusion in relationship to the parents of general education students were mixed. Wimberley noted that some general education parents initially felt uncomfortable with inclusion:

There were about three or four people who said they weren't that comfortable with it, but by the end of last year, the feedback was totally opposite. That was particularly true in the case of one mother who had never had anything to do with anyone who was different. She was very leery about inclusion, but eventually she said she couldn't believe how her child had learned from the experience. (As cited by Holdings & Southerland, 1997).

In addition, Wimberley noted that she had extreme difficulty providing services for students with disabilities because the staff she received was not properly trained or qualified as a special education teacher. Wimberley also found the inclusion process to be very stressful because not only did she have to find assignments for the class to do, but she also had to find tasks that the untrained staff member could do as well (Holdings and Southerland, 1997).

In other qualitative research, Pickard (2009) conducted a case study in which he implemented the Welsh Inclusion Model in grades four and five at Title One Schools in the Piedmont area of North Carolina. Pickard implemented all four stages of this model in which each phase sought to integrate various elements of inclusion practices, co-teaching techniques, and instructional strategies. The stages of the Welsh inclusion model were designed to gradually transfer the responsibility of implementing inclusion from administrators to teachers and students. The findings indicated that students with special needs were academically successful under the Welsh inclusion model as evidenced by the 12.5% growth of composite scores on the end-of-grade tests for students with disabilities (Pickard, 2009). In addition, Pickard noted that teachers who participated in the study felt free to explore using various learning and instructional strategies, which allowed students

with disabilities to access the general education curriculum regardless of its level of complexity.

PROBLEM STATEMENT

Currently in the United States, over six million students are identified as students with disabilities and represent a 43% increase since 1989 (United States Department of Education, 2006). Of these six million students, 80% are considered to be fully mainstreamed into an inclusion setting. Current research indicates that general educators feel that mainstreaming students with disabilities is a problem because inclusion does not make sense in light of pressures from federal laws such as the No Child Left Behind Act, state legislatures, and the public at large to develop more rigorous academic standards and to improve the academic achievement of all students (Amrein, Berliner, Rideau, 2010). Quantitative research has been conducted on the attitudes and beliefs of general and special education teachers about inclusion and has exposed a lack of understanding of inclusion and how it is approached and applied in the classroom (Begeny, Martens 2007; Monahan, Marino, Miller, 2001; Shade, Stewart, 2001; 2007). However, few qualitative studies have explored and described the daily lived experiences of both general and special education teachers in an inclusion setting and how those lived experiences may influence their attitudes and beliefs towards inclusion.

PURPOSE OF THE STUDY

The purpose of this phenomenological study was to explore the lived experiences of general and special education teachers who have taught or who are currently teaching in an inclusion setting and how those lived experiences influenced their attitudes and beliefs about inclusion. Although research has documented both positive and negative attitudes and beliefs that educators have towards inclusion (Berry, 2010; Brandon, Ncube, 2006 Cook Cameron, and Tankersley, 2007), there is little research that documents the lived experiences of both general and special education teachers who have taught or who are currently teaching in an inclusion setting at the elementary level. This study will help fill the research gap in understanding the daily lived experiences of general and special education teachers and how those lived experiences may or may not have shaped teachers' attitudes and beliefs towards inclusion.

CONCEPTUAL FRAMEWORK

The conceptual framework for this study is based on Glasser's (1998) Choice Theory. According to Glasser, teachers are a key component in determining the success or failure of educating students with disabilities in inclusive educational settings. Included in this theory are the teachers' abilities to feel competent in their quality worlds. Glasser's choice theory defines an individual's quality world as a "small personal world which each person starts to create and re-created throughout life through a small group of specific pictures" (p. 45). These pictures fall into three major categories, including "the people [they] want to be with, the things [they] want to own or experience, and the ideas and beliefs that govern [their] behavior" (p. 45). According to Glasser, building strong relationships with individuals can only foster the quality world of a person. Glasser also concluded that individuals were responsible for their own thoughts and actions. Glasser's concept of a quality world forms the conceptual framework of this study because Glasser proposes that individuals choose to develop attitudes and beliefs about situations based upon lived experiences. Therefore, teachers' attitudes and beliefs about inclusion may be determined by their experiences in the educational setting. Glasser's concept of a quality world pertains to this study because the goal of this study is to understand the lived world of human experience in relation to the inclusion setting.

Inclusion may seem difficult for educators when they are mandated to step out of their traditional roles; therefore, the purpose of this study is to describe the lived experiences of both general and special education teachers who provide instruction in an inclusive setting and to describe the impact of these experiences on their attitudes and beliefs about educating students with disabilities, based upon Glasser's concept of an individual's quality world. Although federal law requires students to be educated in the least restrictive environment, the demands placed on general and special education teachers to provide instruction to a more heterogeneous classroom has increased since the passage of the NCLB Act (National Education Association, 2004). These increased demands have created a sense of hopelessness and frustration among both general and special education teachers because they are required to step out of their quality world into an inclusion setting where they are ill-equipped and unprepared to teach students with disabilities (Avramidis, Bayliss and Burden, 2000; Kalyva, Gojkovic and Tsakiris, 2007).

In addition to Glasser's choice theory, the conceptual framework for this study is also supported by current research studies conducted by Biddle (2006); Henley, Ramsey, and Algozzine (2002); Keefe and Moore (2004). These studies noted that inclusion can be successful when both the general education teacher and the special education teacher have a clear and concise understanding of their roles and responsibilities. The conceptual framework is also supported by other studies conducted by Monahan, Marion and Miller (2001); Henning and Mitchell (2002); Murawski (2005); and Kalyva, Gojkovic, and Tsakinis (2007), which identified feelings of pride, inadequacy, frustration, and lack of support as reasons why educators like or dislike the phenomenon of inclusion.

In summary, Glasser's choice theory (1998) examined the following three conceptual constructs in relation to an individual's quality world: (a) the people with whom individuals want to be, (b) the things that individuals want to own or experience, and (c) the ideas and beliefs that govern an individual's behavior. Glasser noted that positive interpersonal and personal relationships foster the quality world of an individual. Therefore, Glasser's theory and other current research studies support the conceptual framework for this study because individuals choose to develop attitudes and beliefs about a situation based upon their lived experiences.

Research Questions

These were the research questions explored in the study:

1. What is the essence of the lived experiences of general and special education teachers in relation to inclusion in classrooms?
2. How do these lived experiences impact their attitudes and beliefs about inclusion?
3. What are general and special education teachers' beliefs about participating in the education of students with disabilities in inclusion settings?

CONTEXT OF THE STUDY

Setting

This study was conducted in a large urban school district in the eastern part of the United States. The Blessed School District was the pseudonym that was used throughout the study to maintain the confidentiality of the district. During the 2010-2011 school year, the Blessed School District included 28 elementary schools, 10 middle schools, and 7 high schools. The total

student population was 39,901 of which approximately 18.1% of the students were receiving special education services. The district employed 2,156 full time employees, of which 779 employees worked at the elementary level. Demographically, the Blessed School District employed 62.9% European Americans, 29.8 % African Americans, 2.9% Asian Americans, 4.4% Latino Americans, and 0.40% Native Americans. Only 19.2% of the Blessed School District's teaching staff were male versus 80.8% of the staff that were female (district web site, 2010).

Selection of Participants

The participants for this phenomenological study consisted of four general education and four special education teachers who had taught or were currently teaching in an inclusion setting at one of the 28 elementary schools in the Blessed School District. According to Creswell (2007), criterion sampling works well for phenomenological studies because it is essential for all participants to have experienced the phenomenon that is under investigation. The criteria used for selecting participants for this study were as follows: (a) a general education or special education teacher who had taught or was currently teaching in an inclusion setting, (b) a general education or special education teacher who was currently teaching at one of the elementary schools in the Blessed School District, (c) a general education or special education teacher who had one or more years of experience teaching in an inclusion setting, and (d) a general education or special education teacher who was licensed as a teacher in the Blessed School District in his or her respective content area. To meet this criterion, the general education teacher must be licensed in elementary education, and the special education teacher must be licensed in special education. Eight participants who met all four criteria were invited to participate in this study. Mertens and McLaughlin (2004) suggested that the appropriate number of participants for phenomenological research is six, and Creswell (2007) suggested that 10 participants is adequate. For this study, a sample size of eight participants was sufficient to capture the significant experiences of the participants in an inclusion setting and how these learned experiences have shaped their attitudes and beliefs about inclusion.

DATA COLLECTION INSTRUMENTS

Interview Protocol

For phenomenological research, the researcher

is often the sole person responsible for data collection and for the design of the instrument that will be used to collect the data. According to Hatch (2002), individual interviews are generally the principal source of data collection for phenomenological studies. Rubin and Rubin (2005) suggested the use of interview forms or conversational guidelines to help keep the "interview focused and on track" (p.147). Qualitative interviewing "explores experiences and uncovers meaningful structures which can be obtained from participants by designing interview questions that are open ended" (Hatch, 2002, p. 86). Both initial and follow-up interviews were conducted for this study because, according to Weiss (1994), "interviewing is an especially important means for data collection because interviewing gives us a window to the past" (p. 1). By using interviews, a deeper understanding of the lived experiences of the participants emerged.

The interview questions designed were based on the research questions and were related to the conceptual framework and the review of the research literature for this study, especially concerning the attitudes and beliefs of teachers about inclusion and their roles and responsibilities in an inclusion setting, as well as the their lived experiences while teaching in the inclusion setting. Questions for the initial interview were open ended and began with background questions related to the participant's years of teaching experience. These introductory questions allowed participants to become acquainted with the interview process. Next, several descriptive questions were designed to encourage participants to provide detailed information about their lived experiences in the inclusion setting. Additionally, structured questions allowed data to be gathered that described participants' understanding of the phenomenon of inclusion. Questions were designed to explore how the participants lived experiences shaped their attitudes and beliefs about inclusion. Questions for the follow up interview were also opened ended and allowed the participants to share additional information regarding their daily lived experiences in an inclusion setting. The follow up questions also gave participants the opportunity to discuss any changes regarding their perceptions about inclusion.

Reflective Journal

The participant's reflective journals were also aligned with the research questions and conceptual framework. The journal format encouraged participants to document their daily lived experiences in an inclusion setting and how those lived experiences shaped their attitudes and

beliefs about inclusion, possibly in an unobtrusive manner. The reflective journal also encouraged participants to express their feelings, ideas and insights regarding the phenomenon of inclusion

Key Findings

The eight themes and three subthemes identified in the data analysis address the three research questions and are the basis for the key findings of this study. These findings emerged from the initial interviews, follow up interviews as well as the journal entries of the eight participants. In relation to Research Question 1, (What is the essence of the experiences and attitudes of general and special education teachers' experiences and attitudes in relation to inclusion in classrooms?) three findings emerged.

The first finding is that even though the views on inclusion vary among general and special education teachers, the majority of the participants believed that inclusion provides equal educational opportunities for all students and that appropriate teaching methods are used in this model. However, four of the participants also believed that inclusion requires the expertise of special education teachers and a heterogeneous classroom. Only two participants indicated that inclusion strives to mainstream special needs students and that this model requires collaboration, factors that probably seemed obvious to the other participants.

The second finding is that the majority of the participants believed that general and special education teachers need to work collaboratively and to implement appropriate learning strategies for all students. Four of the eight participants believed that the role of teachers in an inclusion setting is to help students with special needs, but they also believed that the role of the special education teacher is often limited in this setting. The majority of the special education teachers believed that their role was limited in the inclusion setting because the general education teacher was often "territorial", and the general education teachers lacked confidence in their ability to implement and differentiate traditional curriculum in an inclusion setting. Additionally, the majority of the general education teachers believed that the role of special education teachers was limited in their respective classrooms due to the excessive amount of paperwork and IEP meetings that the special education teachers had to attend on a weekly basis. Only two participants believed the role of teachers in an inclusion setting is to help students accept inclusion and to facilitate learning for all students.

The third finding is that both general education and special education teachers believed that general education teachers need more professional development about the inclusion model. This finding is significant in light of the fact that the participants did not agree on any other beliefs about the needs of general education teachers in relation to providing instruction in an inclusion setting. Therefore, the data indicates that general and special education teachers agree that additional professional development is the most significant need that general education teachers have in relation to providing instruction in an inclusion setting.

For Research Question 2, (How do these lived experiences impact attitudes and beliefs about inclusion?), three findings emerged. The first finding is that the majority of participants believed that their lived experiences with inclusion created positive attitudes about inclusion. Only two of the participants believed that the limited involvement of the special education teacher in the inclusion setting impacted their attitudes and beliefs towards inclusion in a negative way. In relation to why these inclusion experiences generated such positive attitudes, one participant commented that she enjoyed the learning activities in the inclusion classroom. Additionally, two participants noted that their positive experiences in inclusion related to working collaboratively with their teaching partner as well as working with open minded teachers. Finally, two participants noted that their experiences in inclusion were positive because administrators supported them.

The second finding was that in general participants held one of two different views about the influence of their experiences with inclusion on their attitudes and beliefs about inclusion. Three of the participants believed that the influence of experience on their attitudes and beliefs about inclusion was limited. However, three participants also believed that the influence of experience on their attitudes and beliefs about inclusion was significant, particularly in relation to a better understanding of effective instructional strategies. In particular, they believed that inclusion offered a way to use appropriate teaching methods for students with disabilities so that they are able to be successful in the general education classroom.

A third finding was that experiences with inclusion influenced the implementation of inclusion in a number of ways. The majority of participants believed that experience in an inclusion setting provided an improved understanding of the challenges of this implementation as well as improved understanding of students with

disabilities. Only two participants believed that their inclusion experience created greater respect between general and special education teachers and improved confidence in working with students with disabilities. Only one participant believed that her experience in an inclusion setting resulted in increased participation from all stakeholders, and only one participant believed that her experience in an inclusion setting resulted in limited knowledge about how to implement inclusion.

For Research Question 3, (What are general and special education teachers' beliefs about participating in the education of students with disabilities in inclusion settings?), two findings emerged from the data analysis. The first finding was that the majority of participants believed that administrative support is needed to educate students with disabilities in an inclusion setting. Additionally, two participants believed that harmonious relationships between general and special education teachers must be developed. Only one participant believed that educating students with disabilities in the inclusion setting involved opportunities for team teaching, and only one participant believed that a teacher's commitment to working in an inclusion setting improves as a result of this experience. In relation to administrative support, two participants believed that administrators needed training in relation to the implementation of inclusion. Other participants believed that administrators needed to provide smaller inclusion classes and collaborative planning and teaching time for both special and general education teachers as well as support for an inclusion pull-out model.

The second finding is that the majority of participants believed that teachers who work in an inclusion setting need to create a positive work environment that aids in their effectiveness when working in this type of setting. Four participants believed that developing a good rapport with their teaching partner aids in being an effective teacher in the inclusion setting. Two participants believe that getting to know students with disabilities also aids in being an effective teacher in this setting. Finally, only one participant believed that having an open mind when working with students with disabilities aided in being an effective teacher in the inclusion setting.

In relation to this finding, teachers believed that specific strategies could be used to create a positive environment for inclusion. However, there was no agreement on which strategies should be used. One participant believed that the development of mutual respect between both teachers is important in creating a positive environment for inclusion. Other participants believed that creating an environment of trust, focusing on

positive outcomes, believing that all students can learn, making teachers accountable for inclusion responsibilities, and understanding the inclusion model as well as the general education curriculum are strategies needed to create a positive environment for inclusion.

IMPLICATIONS FOR SOCIAL CHANGE

The findings of this study are clearly grounded in the significance of this study in relation to practice in the field and future research. In relation to practice in the field, this study gave voice to eight general and special education teachers who shared their positive and negative experiences about working in an inclusion setting. Their voices revealed the importance of listening to both groups of teachers regarding their lived experiences with inclusion in order to provide a more balanced understanding of this phenomenon. In addition, professional development that demonstrates how to successfully implement various inclusion models may promote social change because general and special education teachers may feel more confident and prepared to teach students with disabilities in an inclusion setting. The creation of support groups for teachers who work in an inclusion setting may also promote positive social change because teachers may be more comfortable with sharing the challenges and rewards of teaching in this setting with other colleagues who teach in the inclusion setting. Future research on this topic may assist school districts in the creation and implementation of effective co-teaching models as well as create positions within school districts for teachers to become inclusion coaches at their schools.

Finally, these findings support positive social change because all of the participants strongly believed that with appropriate professional development, administrative support, and the development of mutual respect between general and special education teachers, inclusion can be successfully implemented. By supporting these beliefs, social change may occur as general education teachers may be more receptive to integrating students with disabilities into the general education classroom. Additionally, special education teachers may see their role in the inclusion setting as more than just a disciplinarian and paraprofessional, but that of a co-facilitator who shares equal responsibility in the academic achievement of students with disabilities.

CONCLUSION

The purpose of this study was to explore the daily lived experiences of general and special education

teachers who had taught or who were currently teaching in the inclusion setting and how those lived experiences shaped their attitudes and beliefs towards inclusion. Findings from the study revealed that the participants encountered both positive and negative experiences in the inclusion setting. These experiences clearly impacted their attitudes and beliefs about inclusion. In general, both general education teachers and special education teachers believed that administrative support, mutual respect, a positive work environment, and open minds towards inclusion, professional development opportunities, and knowledge of students with disabilities are all crucial components needed to successfully implement inclusion.

Inclusion is a phenomenon that continues to spark debate among teachers, administrators, and policymakers throughout the United States. Although this study was conducted on a small scale, the findings contribute to the existing body of research because current research reveals the successful implementation of inclusion can enhance social skills for both students with disabilities and their nondisabled peers as well as increase student achievement for students with disabilities (Pickard, 2009; Santoli, Sachs, Romey, 2008; Siller, 2008). These data may inspire local school divisions to create professional development opportunities related to effective inclusion practices. Additionally, school districts may be prompted to develop support groups for teachers who work in an inclusion setting. By providing support for general and special education teachers who work with students with disabilities in the inclusion setting, positive social change may occur as school districts strive to provide teachers with the appropriate resources they need to successfully educate students with disabilities in the traditional classroom environment.

While no one strategy or model can solve all the issues related to inclusion, the development and implementation of effective inclusion practices and teacher support should be explored in greater depth in order to improve the overall success of inclusion. This study reveals that the majority of, general and special educators would be more receptive to integrating student with disabilities in the inclusion setting if they were properly trained and had the support of administration. In relation to special education teachers, the findings revealed they have a limited role in the implementation of inclusion as they were often viewed as paraprofessionals, disciplinarians and secretaries rather than individuals with education training and expertise in differentiating instruction for students with disabilities in the general

education setting.

With such varying attitudes and beliefs towards inclusion, it is imperative that the voices of both general and special education teachers be heard so that the roles of general and special education teachers can be clarified and implementation of the inclusion model can be improved. In order for inclusion to be successful, it is critical that general education teachers feel prepared to educate students with disabilities by using a variety of instructional strategies that will allow them to be successful in the general education classroom. Additionally, special educators must view themselves as co-facilitators in the inclusion setting rather than auxiliary staff. The findings of this study also revealed that the success and or failure of inclusion hinges on the attitudes and beliefs of the educators who have dedicated their lives to ensuring that all students, regardless of their disabilities, receive a fair and appropriate education in their least restrictive environment.

Author Biography

Rinyka Allison, Ph.D., graduated from Walden University in 2011 with a Doctorate in Education, with a specialization in Special Education. She obtained her Masters in Special Education-Cross-Categorical from the University of Phoenix in 2006 and her Bachelor's in Social Work in 1998, from Austin Peay State University. For seven years she has taught special education at the elementary and secondary level grades 2-10 in both the inclusion and self-contained setting. Currently, Dr. Allison serves as an Instructional Specialist for Virginia Beach City Public Schools, is a member of the Response to Student Needs Committee for her division, and is an adjunct faculty member in the college of education here at GCU. Dr. Allison can be contacted at rallison01@my.gcu.edu

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Putting God Back into Work: Calling, Vocation, and Service to the Divine

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Notions of meaningful work are often associated with the sense of work calling. While secular versions of calling are popular in academic research, the religiously rooted notion of vocation has not been as common. This paper argues that the construct of callings in general is rooted in classical vocational traditions. Further, that for people of faith, vocation can provide a more holistic approach to meaningful work through the marrying of the spiritual with the secular. Hence, for those influenced by spiritual notions of work; the combination of work and spirituality can culminate in the expression of vocation as service to the divine. Last, the paper ends with a call for more research in the area of vocation and religiously motivated persons in the workplace.

In Western society most of us will spend one quarter to one half of our lives working (Csikszentmihalyi, 1997, p.10). This enormous amount of time not only helps provide for the necessities of life, but also creates a space where deep levels of meaning can emerge. Thus, one author observes, "In addition to earning money to pursue interests outside work, we seek activities and relationships at the workplace that are inherently meaningful in terms of our fundamental values" (Martin, 2000, p. 11). This meaning is often derived from, not only the relationships we forge at work, but also from the work itself. Simply put, because work occupies such a large portion of time it becomes increasingly important and often meaningful.

Those who see their work as a source of meaning often refer to their occupations as callings (Bellah et al, 1985). The notion of calling is not new, but has evolved over time to encompass a variety of meanings, ranging from religious to nonreligious (Dik & Duffy, 2009). However, traditional meanings of calling are religious in nature and are denoted by the term vocation. While meaningful work and the notion of calling are receiving scholarly attention, some suggest that the traditional sense of vocational calling has by in large been secularized (Bunderson

& Thompson, 2009, p. 33-34). As a result, studies of meaningful work and calling often exclude religious connotations.

While there is much good in these non-religious studies and in the notions of meaningful work and secular calling, it may be wise to reconnect calling to its original vocational roots as service to God through the employ of God given gifts (Bunderson & Thompson, 2009, p. 33). In addition, it may be useful to explore the possibility that for religiously inclined persons, vocational calling could represent a more holistic approach to meaningful work and career development (Brewer, 2001). Simply put, this paper argues that modern secularized notions of work callings are derived from the religiously associated idea of vocation (Bunderson & Thompson, 2009) and that for religious individuals, vocation may be a more holistic approach to meaningful work than strict notions of calling (Brewer, 2001). In this way, vocation can become distinct from normative notions of secularized calling and develop into an expression of service to the divine (Neal, 2000).

THE SPLIT

Although, many consider work as superficial and

meaningless, others view work as more than just a simple way of making a living: indeed it is living. For such individuals work becomes a calling. A sense of calling can turn ordinary careers into something larger and more meaningful. In short, "In Callings, the work is an end in itself, and is usually associated with the belief that the work contributes to the greater good and makes the world a better place" (Bellah et al, 1985, p. 301). In this way, work becomes an activity laden with meaning.

In addition to a sense of calling, other individuals feel a further enhanced connection to their work. Not only is work meaningful and viewed as making a difference in the world at large, it also may become an expression of spirituality (Miller, 2007). Thus, Neal (2000) writes, "The act of making a contribution through our work can be an act of devotion to the divine" (Neal, 2000, p. 1319). This type of spiritually enhanced calling is termed vocation. For those who feel their work is a connection to the divine, work can become a way to serve others and through that service serve God (Neal, 2000, p. 1321).

In sum, for those who feel that work is a connection to the divine, vocation becomes defined as meaningful work expressed as a calling from God. It is this sense of vocation that can doubly infuse work with meaning for the spiritually minded: first, as service to others and second as service to God. Hence, vocational calling can enhance secular notions of calling by infusing the world of work with that of the spiritual realm for those that see work as a calling from God.

Unfortunately, modern constructs of calling have lost the religious roots of vocation and as such have disconnected work from the theological purpose of service to the divine (Rodgers, 1978). For example, several authors applaud meaningful work while downplaying the importance theology serves in its creation. While acknowledging the fact that the term vocation carries with it the connotation "to be called... to a task set by God" these authors in a subtle but profound way redirect the reader by writing: "The power of a religious belief is not easily rivaled, but the mission of a domain--the sense of calling for a profession-- can play an analogous role" (Gardener, Csikszentmihalyi, & Damon, 2001, p. 89). In other words, these authors acknowledge the power of spiritually or religiously motivated vocational callings, but minimize its necessity for meaningful work.

While meaningful work does not require a sense of vocational calling and can be achieved through a sense of secular calling, vocation is the genesis of the idea of secular callings. In addition, applying vocational constructs may create enhanced levels of meaningful work for religiously inclined persons (Dik & Duffy, 2009). To understand this position it is necessary to first examine the notion of secular calling and vocation as separate, but very similar concepts.

CALLING

Within the study of meaningful work the term "calling" has several basic characteristics. While these features are not universally agreed upon (Dik & Duffy, 2009), many elements are shared across various models of calling. In general, most definitions of calling contain the idea of work done for its own sake (Bellah et al, 1985). In other words, callings are occupations that individuals pursue for the main motivation of doing the very work itself. Further, callings are often characterized by the belief that one's work contributes to a greater good (Bellah et al, 1985). Thus, secular notions of calling include work done for its own sake and a belief that the work contributes to a greater good.

First, secularized callings are characterized by the fact that the work involved is often its own reward and contributes to something bigger than self (Wrzesniewski, 2003, p. 301). Simply put, people who view their work as a calling often feel that they would continue to work even if they were not getting paid. Similarly, individuals who have a strong sense of calling also perceive their work as contributing to a greater good. Wrzesniewski (2003) summarizing Bellah et al (1985) writes, "In Callings, the work is an end in itself, and is usually associated with the belief that the work contributes to the greater good and makes the world a better place" (p. 301). In short, monetary or other extrinsic motivators do not primarily motivate callings, but rather the work itself and its contribution to something larger become the catalyst (Bellah et al, 1985).

Second, as mentioned above callings are associated with a belief that the work is contributing to something bigger than the self (Bellah et al, 1985). In this way, the individual feels a sense of purpose as they work towards large goals that they feel deeply in tune with or beholden to. Yet, it is important to recognize that the individual places this purposefulness on the work themselves (Wrzesniewski, 2003, p.

301). Wrzesniewski (2003) writes:

It is necessary to note, however, that it is the individual doing the work who defines for him - or herself whether the work does contribute to making the world a better place. For example, a school-teacher who views the work as a Job and is simply interested in making a good income does not have a Calling, while a garbage collector who sees the work as making the world a cleaner, healthier place could have a calling. (p. 301)

Hence, the subjective nature of attaching meaning to a certain occupation creates a space within which any job can become a calling. Put another way, any occupation that works for something greater than the self can become a calling.

In short, the sense of work calling is characterized by several factors. These include: work done for its own sake and work done in attempt to contribute to a greater good.

VOCATION

The theological positioning of work callings as an outgrowth of God given talents is what transforms basic notions of calling into vocational meanings of calling. This is what Bunderson and Thompson (2009) refer to as the classical notion of calling. They write, "In classic formulations, then, calling is that place in the world of productive work that one was created, designed, or destined to fill by virtue of God-given gifts and talents and the opportunities presented by one's station in life" (Bunderson & Thompson, 2009, p. 33). In this way vocational calling is the match of work and God's gifts, an idea emerging from Christianity and Western thought.

The idea of vocation has a long and somewhat complicated history. Scott (2007) explains that the term vocation comes from the Latin word "vocare" which literally means to "...call... or vocalize..." (p. 263). Further Max Weber (1958) adds,

Now it is unmistakable that the German word "Beruf," and even more clearly the English word "calling," carry at least some religious connotations - namely, those of a task set by God - and the more strongly we emphasize the word in a particular case, the more strongly felt these connotations become. (p. 28)

Therefore, even in the term itself, vocation turns away from the secularized notions of calling that strip away religious meanings and reference to God and returns to the basic roots of all ideas of callings; God's call to an individual.

Hence, Scott (2007) notes that term "...originally meant 'a call...'" and was associated with "...the biblical calling of God to Abraham, Isaac, and Jacob in the Old Testament and to the New Testament calling of disciples by Christ" (p. 264). Thus, from a Christian perspective, calling or vocation, was a chance for followers to "listen to God and understand who they are" before they can know what work to do (p. 264).

Later this concept moved from a call to listen to God, to a call from God to do certain works (Scott, 2007, p.264). This idea of vocation was greatly influenced by the protestant reformers, specifically Martin Luther (Bunderson & Thompson, 2009, p. 33). Commenting on this shift Bunderson and Thompson (2009) write:

Martin Luther broadened the definition of calling to refer to any station that one might occupy in the world of productive work and suggested that through faithful execution of one's duties in that station, one both pleased God and contributed to the general welfare of humankind. So by working diligently to make shoes that will cover and warm human feet, the cobbler serves God in his or her station with just as much divine approbation as the person whose station it is to preach the word of God. (p. 33)

Hence, vocation became an expression of God given talents, a calling to do good by serving man and thus God, and a way to be employed in an occupation that created personal meaning and associated identity, while transforming work from menial to honorable. Again, Bunderson and Thompson (2009) add, "Luther's concept of calling elevated work by transforming it from a necessary evil into a divine offering" (p. 33).

The idea of work as laudable of course has not always been the norm (Bunderson & Thompson, 2009; Rodgers, 1978). Rodney Stark (2005) writes, "Traditional societies celebrate consumption while holding work in contempt...Notions such as the dignity of labor or the idea that work is a virtuous activity were incomprehensible in ancient Rome or in any other precapitalist society" (p. 62). In many societies, including that of ancient Greece, work was for the poor, while the rich were encouraged to engage in a life of contemplation. Some societies went so far to shun work as to alter their appearance. "In China the Mandarins grew their fingernails as long as they could (even wearing silver sheaths to protect them from breaking) in order to make it evident that they did no labor" (Stark, 2005, p.

62). Thus, the rise of Christian Protestantism and its veneration of work was a serious break from the historical standard.

Yet, the idea of work as admirable was only achieved by overcoming the notion often entrenched in Christian teaching of asceticism. This idea is often traced back to Catholic notions of rejecting the world and is espoused by Max Weber (1958) in his famous book “The Protestant Ethic and the Spirit of Capitalism.” While this notion is widely accepted it is not without detractors. Rodney Stark (2005) responds to Weber:

Of course, Max Weber identified this as the Protestant ethic, so-called because he believed it to be absent from Catholic culture. But Weber was wrong. Belief in the virtues of work and nuns were from the nobility and wealthiest families, they honored work not only in theological terms but by actually doing it.” (p. 62)

Whether or not the idea of work as laudable has its roots in early Christian Monasteries or in the birth of the Reformation, both Stark and Weber agree that the legitimizing of work as a religious engagement, at least in the west, was in large part a Christian phenomenon. Stark (2005) concludes: “Although the Protestant ethic thesis is wrong, it is entirely legitimate to link capitalism to a Christian ethic” (p. 62). It was within this environment of newly minted meaning in the world of work that vocational calling began to take hold and act as a balancer of the worldly and the spiritual.

As Weber (1958) argues, the protestant idea that secular work was not at odds with being a true Christian is what created the space for the sense of personal calling to exist. This concept is largely in contrast to the traditional Catholic view that the best way to please God was to retreat from the world through “monastic asceticism.” Hence, in the protestant view, man could serve in the vocational “station” that God had proscribed and have that be “...the absolutely highest level possible for moral activity” (p. 29).

Therefore, as Weber (1958) describes, though the Protestant ideals did teach against seeking gain and the “uninhibited enjoyment of possessions” it did not condemn the “getter” (p. 116). The sin of excess lay not in the accumulation of wealth, but rather in “...temptations associated with them” (p. 116). It was this negotiated tension between the worldly seeking of the material that was associated with

secular work, and the self-denial needed to sustain spirituality, that vocational calling balanced. Thus, one could work in the call that God had given them through their station and talents, and still be a seeker of God because He ordained the vocation.

In sum, the idea of vocational calling is an integral part of Christianity and most arguably that of Protestantism. While vocation began as an idea inspired by the biblical notion of call, that of a call from God to the ministry (Scott, 2007) it later moved to a more generalized call from God to one's work (Luther in Bunderson & Thompson, 2009; Weber, 1958). This shift from the ascetic ideals often associated with early monastic life, to notions of work as a “divine offering” (Bunderson & Thompson, 2009) created new space within which secular work and religious devotion reciprocally supported one another.

Consequently, out of this historical shift came the notion of vocational calling that is comprised of several parts all couched in a Christian worldview. First, is the notion that vocation involves a call to labor from God (Rodgers, 1978). Rodgers (1978) explains this as a belief or “...faith that God called everyone to some productive vocation...” (Rodgers, 1978, p. 8) Next, is the idea that a vocation is an occupation within which the individual feels that they are using their God given talents (Bunderson & Thompson, 2009, p. 33; Rodgers, 1978). In addition, is the notion that vocational callings are occupations that contribute toward the greater good and God's glory (Rodgers, 1978). Last, vocation is infused with the moral obligation to not only seek out a calling, but to toil to fulfill vocational responsibilities (Bunderson & Thompson, 2009, p.33).

Bunderson and Thompson (2009) sum up these components of vocational calling in their study of zookeepers by noting, “At the heart of the calling notion for these zookeepers, then, is a sense that they were born with gifts and talents that predisposed them to work in an animal-related occupation”(p. 37). Further, Bunderson and Thompson (2009) conclude that these zookeepers:

As in the classical conceptualization, their sense of calling was therefore grounded in a perceived connection between personal passions and endowments and particular domains of work for which those passions and endowments seem particularly well-suited. (p. 37)

In other words, these zookeepers' ideals and sense of calling matched the "classical" conceptions of calling. These "classical" conceptions of calling are rooted in the religious notion of vocational calls. Thus, vocation is a very specific notion of calling that requires a belief in God, a call from Him, a feeling of matched talents to task, and a perceived sense of obligation to proceed in the work.

CONCLUSION

Calling as a broad term has often meant work for its own sake (Bellah et al, 1985). Yet, within the realm of spirituality is the notion of vocation. This idea arising out of Christianity and Protestantism infuses work with theology (Bunderson & Thompson, 2009; Rodgers, 1978; Weber, 1958). Hence, vocational calling is not only work done for its own sake, and work done to contribute to something larger than self, but work that was ordained by God himself through the bestowal of certain individual talents and abilities (Bunderson & Thompson, 2009; Rodgers, 1978; Weber, 1958). In this way, vocation, for the person of faith may be defined as the fulfillment of divine destiny.

As mentioned previously, most of us will spend one quarter to one half of our lives working (Csikszentmihalyi, 1997, p.10). It is then an understatement to say that finding or creating meaningful work is vital. Vocation, then, can be a link between secular versions of calling and expressions of spirituality in practice at work.

While many may shun the idea of mingling the office with the spiritually laden concept of vocation, it may be important to step back and examine its implications. Hence, as Lambert (2009) notes, "For many Americans throughout our recent history, spirituality and business have seemed like exact opposites. The former is concerned with questions of meaning and ultimate significance while the latter is supposedly devoted to making money and to affairs of this world" yet today as meaningful work, calling, and vocation emerge as themes of scholarly inquiry and practical application the two worlds are converging (p. 11).

Therefore, because meaningful work can lead to higher levels of job satisfaction (Wrzesniewski, 2003), it may be useful to understand notions of calling in its various forms and the idea of vocation in particular. As calling is transformed into vocation by the presence of the divine for spiritual individuals, vocation has the ability to create new levels of meaning as work transforms from service to others and society to service to God and His children (Miller, 2007, p. 86).

As Neal (2000) writes, "The act of making a contribution through our work can be an act of devotion to the divine" (Neal, 2000, p. 1319). It is this act of devotion that could make vocation a means of connecting the whole religious person to their work (Brewer, 2006). Hence, vocational calling can become a more holistic version of its secularized child, calling.

Further, researchers are beginning to uncover connections to spirituality at work and a greater sense of general calling (Davidson & Caddell, 1994). Davidson and Caddell (1994) have found that those with religious frameworks are more likely to feel that their work is a calling rather than a mere job. Hence, as research begins to uncover the connection between spirituality and meaningful work it becomes even more important to explore vocation as an enhanced version of calling. Thus, more research into the relationship of religious workers, vocation, and productivity should be conducted to explore these emerging relationships.

In brief, as we reach for new levels of productivity and meaningfulness in the age of ever changing economic times, calling and vocation may emerge as anchors. However, it may be wise to remember that secularized versions of callings are adaptations of vocation. In this way, while secular callings can certainly produce meaning at work, for spiritually inclined persons vocational callings can enhance and transform callings into service to the divine (Miller, 2007; Neal, 2000). Neal (2000) concludes, "For those who see work as a spiritual path, one of their primary valleys is to be of service to others. It is through serving others that they can serve God because this part of the divine is in each of us" (p. 1321). As spiritual individuals serve the divine through vocational callings they may be able to bring their whole selves to work (Brewer, 2001). In this way, vocational calling may become an important avenue of meaningful work as well as service to God and man.

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2. To provide graduate students professional experience in the dissemination and publication of their work.
3. To increase awareness of the range and diversity of research being conducted by faculty and students at GCU.

Aligned with these goals, topics covered in CJIS represent a range of methodologies, disciplines and theoretical topics

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- Show how the issue is grounded, shaped, and directed by theory.
- Connect the issue to previous work in a literature review that is pertinent and informative but not exhaustive.
- State explicitly the hypotheses under investigation or the target of the theoretical review.
- Keep the conclusions within the boundaries of the findings and/or scope of the theory.
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References

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