Handbook
of
Workplace Spirituality
and
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Robert A. Giacalone and
Carole L. Jurkiewicz

CHAPTER 13

RECONCILING PROFESSIONAL AND PERSONAL VALUE SYSTEMS

The Spiritually Motivated Manager as Organizational Entrepreneur

ANDREW J. HOFFMAN

Consider the following statistics. Nearly three-quarters of Americans label themselves as environmentalists. Twenty-one percent identify with the description of "active environmentalist" while another 51 percent identify with the category of "sympathetic toward environmental concerns" (*The Environmental Two Step* 1995). Now consider that many of these same people also work within business. And business is at the root of most environmental problems. Does a natural tension thus exist between an individual's values and the values held by his or her employer? What effect does this have on individual and organizational performance? How can individuals reconcile their personal values related to environmental protection with their workplace values implicitly tied to environmental destruction? For many, the answers to these questions lie in the realm of the growing phenomenon of workplace spirituality. Many employees are finding a call to a spiritual purpose by bringing social values, such as environmental protection, into the workplace in order to serve the greater good of society. And many employers are recognizing this shift and attempting to channel this energy toward the mutual gain of employer and employee.

Normally, dissonant relations between personal and professional values produce tensions that people generally tend to avoid or reduce. If such tensions exist, a person can choose to either: (a) behave in ways that are inconsistent with their personal characteristics but consistent with the organization's culture, (b) leave the organization, or (c) exert influence on organizational characteristics in order to make them congruent with their own characteristics (Hirschman 1972; Chatman 1991). The deciding factor behind an individual's decision to conform, leave, or alter is based on the relative priority given to the conflicting values. If the need for a job is an individual's overriding value above all others, conformance is the likely response to the detriment of the individual's personal value system (Jackall 1988). If deeply embedded values are under attack from incongruent and inflexible organizational values, theory predicts that departure is the likely response.

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Yet today, increasing numbers of managers are choosing to remain within organizations whose professional values clash with their personal values. Rather than succumb to these pressures, they are seeking to change the organization's culture in ways that fit their personal beliefs (Hall and Richter 1990). And in the process, they are striving to "express and develop their complete self at work" (Mitroff and Denton 1999) by bringing their personal values, used here as synonymous with spiritual beliefs, into the workplace (McDonald 1999). These individuals derive a sense of self-actualization through their actions, a sense of sacredness and purpose through their work that allows them to feel more genuine and authentic in resolving conflicted value systems and shaping new ones (Ray and Anderson 2000).

There are many reasons proposed as to why this is happening at this point in time. First, people are spending significantly more time at work than did previous generations. Therefore, the workplace is where many social phenomena are likely to emerge (Conlin 1999). Second, society has advanced in terms of leisure time such that people are searching for more meaning in the work realm of their lives (Neck and Milliman 1994). Third, many people in the present generation are reaching a stage in their development where they feel secure in their basic needs such that they are striving for the highest stage of human development, self-actualization (Maslow 1954). Fourth, much of the current workforce is made up of baby boomers who grew up in the idealistic 1960s and 1970s and are trying to maintain their idealistic roots (Hall and Richter 1990; Cash, Gray, and Rood 2000). And fifth, fewer people today identify themselves with a career path within a single company. Instead their career path represents a more personal journey of self-discovery and direction (Hall and Mirvis 1996).

For these and other reasons, many managers are seeking a sense of meaning in their work lives by merging their personal and professional values. In so doing, they search for ways to "leave a legacy," to achieve satisfaction in knowing that their lives made the world a better place (Covey 1995). For some, this involves a religious connotation (Vaughan 1989), while for others it does not (Ray 1992). The critical factor is that individuals within the workplace become guided by a set of deeply personal and highly individual values that are larger than themselves, hence spiritual in nature. These values drive them to experience a higher sense of service in making a difference and contributing to society as a whole (Block 1993). As a result, the nature of their work changes from a career in which they earn a living to a vocation in which they express themselves and make a difference (Neal 2000).

One area in which such personal values are becoming increasingly prominent in the workplace is environmental protection. Today, many hold a personal set of moral beliefs about the proper role of the corporation toward the natural environment. These beliefs are held at the level of the individual and are formed through personal reflection, professional development, and association with other environmentally oriented individuals or cultural groups. The values underlying these beliefs inform an individualized sense of right and wrong that may be at odds with the dominant values in the workplace. Rather than acquiesce to the organization's values or leave, many of today's managers choose to stay within the organization, acting as change agents, or organizational entrepreneurs, trying to alter the firm's cultural values.

This chapter will consider why and how this is happening. First, it will consider how social institutions (Scott 1995) are changing on the subject of environmental protection, thereby changing individual beliefs and creating a clash with the dominant economic institutions that exist. Second, it will consider the tactics used by managers who respond to this clash by acting as organizational entrepreneurs and bring these values into the workplace. It will conclude with a prognosis for the future of this phenomenon and what it means for organizational competencies and performance.

CONFLICTING ECONOMIC AND ENVIRONMENTAL VALUES

The past century has witnessed unprecedented economic growth and human prosperity. Global per capita income has tripled (World Business Council on Sustainable Development 1997), aver-age life expectancy has increased by almost two-thirds (World Resources Institute 1994), and people are significantly more literate than their predecessors. But, many individuals and organizations are also beginning to question the methods by which this economic growth has been achieved. They are spurred to action by mounting evidence of the environmental damage caused by industrial processes.

The U.S. industrial system alone creates 2.5 million metric tons of toxic chemicals (U.S. Environmental Protection Agency 1992), 7 billion metric tons of solid waste, and 120 million metric tons of conventional air pollutants (World Resources Institute 1994). Worldwide, the emission of greenhouse gases has increased from 1.6 billion tons in 1995 to 7.0 billion tons in 1997, causing some scientific models to predict an increase in the earth's temperature of 1.5–4.5°F in the next one hundred years (U.S. Office of Science and Technology Policy 1997). According to the UN Food and Agriculture Organization, four of the world's seventeen major fisheries are commercially depleted and nine more are in serious decline (Nickerson 1994). Each year, an estimated 27,000 species of flora and fauna are estimated to be going extinct (Wilson 1992). Scientists estimate that another 4 to 8 percent of tropical forest species may face extinction over the next twenty-five years (Reid 1988).

Some see these statistics as evidence of immoral or unethical behavior. Others see them as a lamentable but unavoidable consequence of human existence. The former see the negative effects of material development on the world's natural ecosystems, both as individuals and as a society, as suggestive of a need to alter social, political, and economic institutions. The latter see attempts to "green" economic institutions as tantamount to placing the value of natural ecosystems over that of human beings (Sirico 1994), and believe such attempts will serve only to inhibit economic growth that is necessary for the betterment of all humankind (Stone 1998). This debate is taking place at the level of broad institutional regimes (e.g., as it relates to attempts to reduce greenhouse gas emissions under the Kyoto Protocol), specific organizational contexts, and the value sets of individual managers.

Those who see the clash as indicative of a need to change institutions and organizations argue that much environmentally destructive behavior is supported by some very basic taken-for-granted beliefs of modern society and modern capitalism (Allenby 1998; Bazerman and Hoffman 1999). For example, capitalistic society has as one of its fundamental assumptions the human-centered view that unlimited progress is possible through the exploitation of nature's infinite resources. In the pursuit of that progress, organizations and individuals are perceived as independent, existing in a free market where resource extraction and development are the right of the property-owner to the exclusion of other social interests. Present management theory has been criticized for supporting these beliefs by promoting several basic assumptions: an uncritical belief in the necessity of increasing economic growth, the perception of nature as a limitless sink for wastes and a limitless source for materials, the supremacy of technological development for controlling natural systems, the social and physical autonomy of the firm, and the profit motive as a singular objective of the firm (Daly and Cobb 1994; Daly 1991; Gladwin, Kennelly and Krause 1995; Capra 1982).

In the pursuit of a spiritual element to their work, environmentalists in the workplace are challenging these dominant beliefs, attempting to reconcile them with their own personal value systems. They see their attempts to bring environmental sustainability into the core values of the

organization as a spiritual cause and purpose both for maintaining their personal identity and for positively impacting society.

ORGANIZATIONAL LIFE: RECONCILING MULTIPLE CULTURAL VALUE SYSTEMS

While managerial action is internally directed, it is also strongly guided by organizational cultures and social institutions in which individuals reside. A large literature in social psychology suggests that people identify themselves with particular groups and, hence, define their identities via their social relationships with other groups and institutions (Tajfel and Turner 1986; Kramer 1993). In this way, individuals seek to construct their own identities and communicate or project these identities to others through these groups (Thompson and Gonzalez 1997; Tetlock et al. 2000).

Organizational and social cultures become filters through which the external world is viewed and information is developed, interpreted, disseminated, and acted upon (March 1981). Cultures shape individual consciousness, imposing routines that reflect socially approved, purposive action (Jackall 1988). They guide the perception and behavior of all members (Schein 1985) and present cultural and contextual constraints that alter individual and organizational perspectives on social issues. They give collective meaning and value to particular events and activities (Meyer, Boli, and Thomas 1987), among them the state of the environment (Hoffman and Ventresca 1999).

But managers are members of multiple social groups—professions, religion, social activist groups, political affiliation, socioeconomic class, education, and so forth—each of which possesses its own particular value sets that influence individual beliefs and behavior (Schein 1996). Thus, managerial action becomes a choice among a set of legitimate options determined by multiple groups within society at large (Scott 1991). The form of this influence is manifested in cultural institutions: rules, norms, and beliefs that create descriptions of reality for the individual; explanations of what is and what is not, what can be acted upon and what cannot—in short, how social choices are shaped, mediated, and channeled.

For the individual manager then, organizational life becomes an attempt to mediate between the competing cultural demands of multiple social groups. As shown in Figure 13.1, they are committed to their professional workplace values, seeking career success within the workplace. And they are also committed to their personal social values, seeking to remain true and genuine to their social ideology. But they may find themselves committed to a multiplicity of value sets that are internally consistent within their own settings but clash within the individual (Jurkiewicz 1994, 1999). Professional values may be supported by institutions embedded within places of employment, professional training, and the market environment. Social values may be supported by institutions embedded within activist groups, religious organizations, government agencies, and the educational environment. But, since the dawn of the environmental movement in the 1970s, these two sets of values have been increasingly in conflict within the common domain of the workplace.

In the face of such value conflict, there is a tendency for the individual to change those cultural elements that are easiest to change (Jones, Hendrick, and Epstein 1979). At first, in the 1970s and 1980s, the clash between environmental and workplace values was so severe as to warrant that an individual change his or her personal values to fit the workplace (Hoffman 1997). Business values were simply too rigidly established to change and personal values were subsumed for the sake of employment. At this time, environmental groups were the primary institutional drivers of environmental issues within the workplace. They articulated values about the role of corporations

Figure 13.1 **Mediating Between Competing Value Sets**

Individual

Commit   *Commit*

Professional Workplace Values   Personal Social Values

Conflict
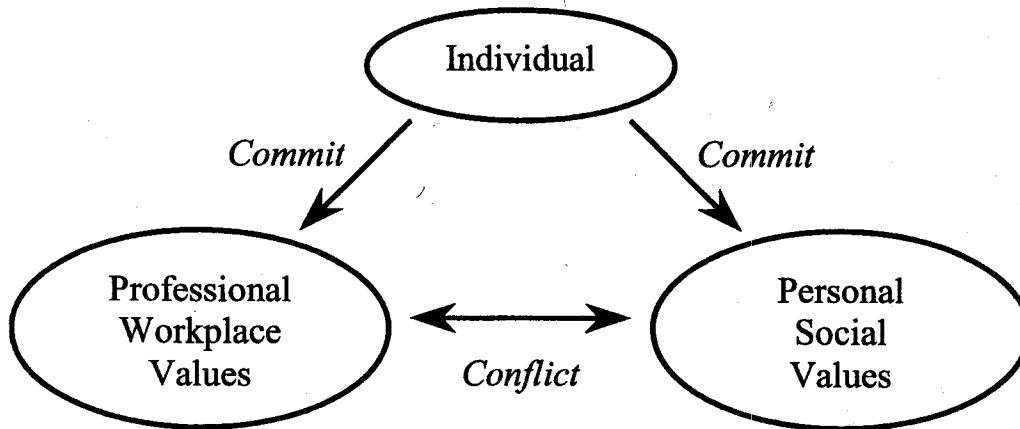
with respect to the environment and drove change primarily through policy pressure and social protest, both of which are sources *external* to the firm.

But since the 1990s, social institutions have changed in ways to make environmental issues more of a direct influence on managerial action (Hoffman 2000). The drivers of environmental responsibility emerged from sources *internal* to the corporation "as younger managers and their families began making demands on top management that previous generations would never have dared to do" (Morrison 1991, 18). These managers emerged as a new workforce demographic that questioned authority, held a strong concern for basic values, and felt a strong sense of freedom to act on those values (Hall and Richter 1990). And since the early 1990s, historically traditional acts of conformity have become increasingly less acceptable as environmental values have become more pervasive in the institutional environment. Managers have since begun to search for ways to mutually satisfy environmental and economic objectives. Representative of this shift, 70 percent of Americans now think that there is no tension between environmental protection and economic development, and that the two can work together (*The Environmental Two Step* 1995).

From where do such new social values emerge? Clearly, environmental groups continue to exert social influence within the belief systems of contemporary managers. But, two other social institutions—education and religion—are now creating a more powerful link between personal and environmental values, one that is harder to subsume in the workplace as it relates more directly to the identity of the individual. These institutions occupy an important place within society, shaping norms, values, and beliefs of individuals directly. They alter beliefs at the core of individual identity—what people believe about the reality of the world, how the world behaves, what fundamental rights people have, notions of justice, and what is right and wrong.

Educational institutions indoctrinate the young on the appropriate ways to think and act within society. They teach the right and wrong of living within modern society. And interest and involvement in ecological issues is strong in today's colleges and universities (Dembner 1994). Tomorrow's workforce is being influenced by a growing number of environmental courses being offered at schools of business, engineering, science, journalism, law and public policy (Makower 1993; Mangan 1994; Pham 1994; Friedman 1996; Wagner 1994; Finlay, Bunch, and Neubert 1998). Today's youth are being educated on the environment in ways that are far different from

the ways previous generations were taught. Academia is becoming an important force in shaping the future evolution of environmentalism and, in particular, its integration into the practices and objectives of the contemporary workforce.

This growing concern for environmental awareness has gone well beyond postsecondary education, suggestive of a more fundamental shift in personal beliefs taking place at more formative levels of the education system. For example, thirty-one states require school systems to incorporate environmental concepts into courses on most grade levels. Some even go so far as to require special training in environmentalism for teachers. Some high schools are teaching courses in ecology, for which students can receive college credit. From 1992 until 1997, the EPA spent $13 million on environmental education, giving grants to about 1,200 school projects (Cushman 1997). The U.S. federal government's Global Environmental Education Initiative is designed to involve children throughout the world in monitoring environmental quality, thereby teaching them about global environmental issues while using scientific instrumentation to gather and analyze data (U.S. National Science and Technology Council 1994). Supporting such initiatives, environmental groups like the World Resources Institute and Environmental Defense are developing curriculum packages to help high schools integrate environmental education into their programs (Cushman 1997).

Religious institutions, more so than education, can alter people's behaviors by directly affecting their values and beliefs. Issues defined as religious values can be viewed as "sacred," such that people are more likely to defend them when challenged (Tetlock et al. 2000) and more willing to express them to others. Indeed, with today's changing context of species extinction and global environmental change, many religions are changing their views on the morality of behavior toward the environment.

In 1991, the Presbyterian Church decided to place environmental concerns directly into the church canon, thus making it a sin to "threaten death to the planet entrusted to our care" (Associated Press 1991). In 1992, the Roman Catholic Church equated environmental degradation with theft from future generations in its new catechism (Woodward and Nordland 1992)—"The seventh commandment (Thou shalt not steal) enjoins respect for the integrity of creation. Animals, like plants and inanimate beings, are by nature destined for the common good of past, present, and future humanity. Use of the mineral, vegetable, and animal resources of the universe cannot be divorced from respect for moral imperatives. Man's dominion over inanimate and other living beings granted by the Creator is not absolute; it is limited by concern for the quality of life of his neighbor, including generations to come; it requires a religious respect for the integrity of creation" (*Catechism of the Catholic Church* 1994, 580).

In 1997, His All Holiness Bartholomew I, spiritual leader of the world's 300 million Orthodox Christians, equated specific ecological problems with sinful behavior. He announced that "For humans to cause species to become extinct and to destroy the biological diversity of God's creation, for humans to degrade the integrity of the Earth by causing changes in its climate, water, its land, its air, and its life with poisonous substances—these are sins" (Stammer 1997, 1A). Pointing out that "Excessive consumption may be understood from a world view of estrangement from self, from land, from life and from God," he used his comments to specifically target the issue of climate change. "Many are arguing that someone else should address the problem, or that they should not have to take serious action unless everyone else does. . . .This self-centered behavior is a symptom of our alienation from one another and from the context of our common existence" (Stammer 1997, 1A).

The first of the basic Buddhist precepts counsels those pursuing the path toward liberation to avoid destroying life, while the religion as a whole fosters a worldview that emphasizes the interde-

pendence of all beings. According to the Dalai Lama, relations with one's fellow human beings, animals, and insects, "should be based on the awareness that all of them seek happiness. . . . All are interdependent in creating our joy and happiness" (Tenzin 1992, 115). In 1988, Shomrei Adamah, Keepers of the Earth, was founded, the first institution dedicated to cultivating the ecological thinking and practices integral to Jewish life (Bernstein 2000). Many spiritual groups that are not affiliated with any particular denomination, such as existentialists, secular humanists, and communitarians, are seeking to change social norms on environmental protection (among other issues) as connected with a higher purpose of creating a better society (*Businessline* 1999).

Changes in religious thought are also being mobilized into social and political action. In 1996, evangelical groups rallied support for Endangered Species Act reauthorization, calling it "the Noah's ark of our day," while questioning Congress's apparent attempt to "sink it" (Steinfels 1996, C19). Buoyed by surveys that showed that 78 percent of Americans believed that "because God created the natural world, it is wrong to abuse it" (*Greenline* 1995), the winter 1996 issue of *Green Cross,* a Christian environmental quarterly, focused on the "implications of Christian responsibility to protect species" (*Greenline* 1996). In 1998, twenty-two members of the National Council of Churches—a coalition of Protestant, Greek Orthodox, Catholic, and Jewish religious leaders—rallied to support the Kyoto Treaty on climate change, sending a letter to President Clinton pledging to work to get the treaty implemented because it is "an important move toward protecting God's children and God's creation" (Cushman 1998, A10). The National Religious Partnership for the Environment—a coalition of the National Council of Churches, the U.S. Catholic Conference, and the Coalition on the Environment and Jewish Life—also vowed to lobby senators to support the treaty (Cushman 1998).

Even applying religious pressure to shift consumer behavior, the Episcopal Diocese of California adopted a resolution in 1998 instructing all eighty-seven Episcopal churches in California to buy clean, renewable energy. In 1999, Commonwealth Energy Corp. and the North American Coalition on Religion and Ecology (NACRE) announced the formation of the "Greensmart Renewable Energy Project" to promote the benefits of green power. NACRE encouraged the more than thirty thousand religious organizations and other nonprofit organizations in California to demonstrate their environmental commitment by switching to electricity generated by renewable energy sources.

In the end, religious values toward the environment are changing. Environmental protection is being adopted as a religious and moral issue as religious leaders in many faiths are searching to individually and jointly find ways for society to live in the natural world that promote sustainable development (Rockefeller and Elder 1992). And with this process of change comes an alteration in the beliefs and identity of individuals who are members of those faiths. Religious values—in combination with changes in educational values—form a potent force in shifting social thought and values of individual managers. With changes in such values come changes in conceptions of right and wrong in workplace behavior that impacts the environment as well as the role of the manager in setting those conceptions. Many managers now see that role as spiritually motivated.

TACTICS OF THE SPIRITUALLY MOTIVATED MANAGER

As educational experience and religious doctrine increasingly support the social ideology regarding the environment, it becomes more tightly tied to individual identity and becomes an important motivator of managerial action. Yet, managers also seek to accomplish managerial success within their chosen profession through traditional metrics. And so, they find themselves in the middle,

mediating between conflicting value sets. To resolve this tension, they seek to "fit" within both cultural domains. This can be done to varying degrees. On one end of the spectrum, the manager may simply act in locally genuine ways by working to fit within the workplace and carefully remaining true to his or her ideals. These managers succeed by the rules, protocols, and reward systems of the organization, but they act in ways that are authentic with their personal beliefs. Through discrete visible actions that reflect individualized motivations, they model new beliefs about appropriate behavior in the workplace. On the other end of the spectrum, the manager may act as a change agent, trying to alter workplace cultural elements and align them with his or her personal set of cultural values. These managers look like what the organization determines to be valid and appropriate, but they are also entrepreneurial in that they are trying to drive change. In this way, the spiritually motivated manager becomes an organizational entrepreneur, or what Meyerson and Scully (1995) refer to as a "tempered radical" (Hammonds 2000). This balancing of competing demands and expectations can bring vitality to the organization and spiritual satisfaction to the individual. But it can also create hazards for the individual who chooses to play this role (Meyerson and Scully 1995).

For the organization, entrepreneurs who remain connected to multiple identities act as boundary spanners, linking the organization to external constituencies that may provide important information for the organization's success. Through these network ties, they can access demographic market segments and gather information about changing external conditions. Further, by thinking differently than the organizational norm, they can be critics of the status quo, identifying opportunities for change that may be overlooked (Hasenfeld and Chesler 1989). Thus, they can act as important sources of energy and creativity for the organization.

But for individuals there may exist perceptions of hypocrisy (Goffman 1969), leading to feelings of isolation from either side of their identity groups, workplace and social or environmental. They must withstand pressures for co-optation to forfeit one side or the other. Concomitant with these perceptions and pressures may come emotional burdens of guilt or self-doubt about their effectiveness and importance (Kolb and Williams 1993).

But spiritually motivated managers also derive "sustenance from artfully working the system to make changes" (Meyerson and Scully 1995, 594). They draw personal satisfaction by injecting environmental values into the workplace as representative of meeting their spiritual objectives. Success in reconciling their spiritual selves with their managerial selves becomes tied to their ability to transform the organization and make it more consistent with their beliefs about what is right and wrong in the workplace.

Two purposive tactics are available for the spiritually motivated manager turned organizational entrepreneur. The first is to learn to be "multilingual," adopting the insider language in order to gain legitimacy while remaining conversant in the languages of his or her other constituencies (Meyerson and Scully 1995). The second is to use this ability to maintain multiple affiliations with people who represent both sides of his or her identity. This section will discuss each tactic in turn.

BECOMING MULTILINGUAL

For many managers, religion is an inappropriate topic for the workplace. In surveys, most report hesitancy at expressing religious or even spiritual beliefs for fear of, at the least, offending their peers (Mitroff and Denton 1999) or, at the worst, violating the law by being construed as promoting religion in the workplace (Brandt 1996). In practical terms, an appeal for organizational action that employs individualistic and highly personal values will lack the power to persuade others

of the merits of an argument. To be effective at triggering change, spiritually motivated managers must employ the professional language, metrics, and rhetoric of the workplace.

A survey by Arthur D. Little identified that differences in language, rhetoric, and metrics limited efforts at environmental change within many corporations (Shelton and Shopley 1995). Environmental managers often took for granted that the value of their strategic environmental programs was apparent. So, they failed to adopt the business metrics and lexicon that were employed by other parts of the organization in communicating that value. Return on investment (ROI) and earnings per share (EPS) remain the most common business validation metrics, yet most environmental managers did not provide such economic cost-benefit analyses on environmental initiatives when attempting to gain budgetary approval. Instead, they used nonbusiness metrics such as pounds of toxics, biological oxygen demand (BOD), notice of deficiency (NOD), environmental impact statement (EIS), and life-cycle assessment (LCA), which were familiar to their external constituency but served to distance other business managers from environmental matters (Shelton and Shopley 1995).

By reframing environmental issues in the terms, language, and rhetoric of the workplace culture, spiritually motivated managers translate their spiritually motivated beliefs about what the firm should rightly be doing into terms that are more able to gain broad support. Several business groups have identified six basic frames to justify corporate environmental practice (Aspen Institute 1998; GEMI 1999; Hoffman 2001). These include opportunities to:

1. *Improve operational efficiency.* By reducing the input of total or hazardous materials or by minimizing the output of wastes, some argue that it is possible to lower the costs of production.
2. *Reduce risk management costs.* By limiting environmental exposures to employees, contractors, and customers, the firm can directly lower corporate insurance premiums and contingent emergency preparedness costs.
3. *Reduce costs of capital.* Integrating environmental considerations into the capital acquisition and change processes may reduce the uncertainty of corporate transactions, uncover hidden environmental liabilities, and gain more favorable terms with financial institutions.
4. *Increase market demand.* Companies may enhance the market share for products and services by appealing to environmentally conscious end-use customers or buyers and up-front suppliers or vendors.
5. *Improve strategic direction.* Environmental protection is argued to expose important information and insights for guiding new strategic directions by entering newly emerging markets and exiting increasingly risky ones.
6. *Improve human resource management.* Improved environmental performance is framed as an opportunity to increase workplace productivity, attract higher-caliber applicants, and reduce replacement costs by retaining such workers.

However, spiritual values may not always fit so easily with the accepted notions of business purpose. In such cases, the task of the spiritually motivated manager may become even more entrepreneurial in seeking to change the very metrics and measures of success within the organization. Performance metrics act as an articulation of values about what is important and unimportant, what is right and wrong within the organization. When social and professional values irreconcilably collide, existing metrics must be altered to reflect new sets of values consistent with the manager's personal set of environmental values.

In just one example, some organizational entrepreneurs have attempted to change the fore-most economic indicator of national economic progress, the Gross Domestic Product (GDP). This is a metric of financial well-being as measured by all financial transactions for products and services. But it does not acknowledge (or value) a distinction between those transactions that add to the social and environmental well-being of a country and those that actually diminish it. Any productive activity in which money changes hands will register as GDP growth. This creates perverse economic signals that promote shortsighted economic activity at the expense of environmental objectives (Redefining Progress 1996). For example, GDP treats the cleanup costs from natural or man-made disasters as economic gain. GDP increases with polluting activities and then again with pollution cleanup. GDP treats the depletion of natural capital as income, rather than the depreciation of a capital asset even if such extraction is occurring at rates faster than the resource can be replenished, such that the net resource pool is diminished for the use of future generations. Economic calculations encourage environmental degradation over environmental conservation.

Some are promoting a redefinition of traditional GDP formulae. Rather than measuring the quantity of economic activity, new measures could replace GDP to measure the quality of economic activity. New values could establish the measurement of true progress, not only how much money is being spent, but also what it is being spent on (Rowe and Silverstein 1999). It could measure the physical change in (or level of) environmental quality and how this change is valued when there is no market price as a guide (Atkinson 1995). To challenge the underlying values of GDP calculations more directly, some suggest redefining the concept of growth or, more importantly, ending the assumption that anything called growth is automatically good. GDP is just one example of attempts to change business metrics. Others include attempts to change the metrics of loan payback calculations, reward and bonus schemes, and corporate investor reports.

MAINTAINING MULTIPLE AFFILIATIONS

By becoming multilingual, spiritually motivated managers maintain ties with critical constituencies both inside and outside the workplace. Outside the workplace, they remain firmly connected to the environmental, educational, and religious groups through which they derive their individual identity. This is necessary for remaining true to their personal ideals and resisting the pressures for co-optation. It is also necessary for deepening conviction, commitment, and understanding of the issues and events that are important to the ideological value system. On the issue of environmental protection, new issues and information are constantly emerging on global climate change, species habitat endangerment, ozone depletion, acid rain, material toxicity, and a host of other environmental hazards. To remain a true source of vitality, the network ties and the information those ties provide are the manager's source of personal strength and professional value. On the issue of the environment, these constituencies include not only social constituencies but also key business constituencies with an interest in the environment that include investors, insurance companies, banks, buyers, and suppliers (Hoffman 2000).

Inside the workplace, the spiritually motivated manager establishes networks with key constituents who are necessary for making change happen. By framing environmental issues into multiple languages, spiritually motivated managers link their change efforts to important internal constituencies from other functions. For example, framed as market demand, environmental issues draw the attention of the marketing staff. Framed as operational efficiency, they appeal to

the engineering group. Similar framing effects draw in other departments such as finance, strategy, human resources, executive planning, accounting, and others. Astute organizational entrepreneurs understand the politics of change within the organization and are able to draw resources (in the form of people, information, and capital) to support their objectives (Kanter 1982).

CONCLUSION: SPIRITUALLY MOTIVATED MANAGEMENT AND SUSTAINABLE CHANGE

Managers faced with conflicting value sets in their personal and professional lives are challenged with the decision to conform, leave, or alter the organization (Hirschman 1972; Chatman 1991). In today's business environment, more managers are choosing the latter, seeking self-actualization through their work lives by acting as change agents. They are not willing to compromise their personal values for the sake of their professional careers, nor willing to do the reverse. And more important, they are willing to work to make their work environments consistent with their personal values about what is right and wrong.

This chapter has presented the forces by which environmental issues are becoming spiritually motivated, both through educational and religious institutions, and are thus becoming deeply embedded within the personal identities of individual managers. Further, it presented the tactics by which these spiritually motivated managers act as organizational entrepreneurs, expressing their identity by fomenting change within their organizations. In so doing, they act as radicals or subversives, altering the dominant logics, metrics, and values of the organization through localized and discrete efforts at change. In an attempt to resolve the tension between their own personal and professional values, they promote change within their broader social settings.

This phenomenon is not lost in today's management world. Companies are finding that employees who act on their personal sense of workplace spirituality are more creative, self-directed, committed, and desirable employees, and are therefore highly sought after (DeFoore and Renesch 1995). Further, companies are finding that the importance of a congruent fit between an individual's values and that of the organization's culture is tied to organizational success. When a greater fit exists between personal characteristics and organizational values, a variety of potentially desirable behaviors and attitudes ensues, including longer tenure, better performance, and greater satisfaction (Chatman 1991). Values make a difference in how people feel about themselves and about their work and company. Fundamentally, values affect an employee's willingness to commit to organizational goals and responsibilities (Posner and Schmidt 1992).

Empirical evidence shows that environmental values are finding their way into the workplace. Executives from corporations such as Dow, Monsanto, DuPont, Union Carbide, and others have actively espoused the benefits of proactive environmental management in the name of increasing corporate competitiveness and shareholder equity (Hoffman 1997). Forty percent of American companies have a formal environmental policy statement in place, and another 11 percent have added environmental responsibility to their existing company ethics statements (Berenbeim 1992). Seventy-six percent of American companies felt that environmental standards were reasonable or technically feasible and that "there was general agreement that, philosophically, pollution must be controlled" (Morrison 1991, 11). More than seventy-seven percent of companies had a formal system in place for identifying key environmental issues (Morrison 1991).

But, is this move toward reconciling environmental and economic values sustainable? The central premise of the organizational entrepreneur described in this chapter is that environmental issues can be compatible with business management. But, this is not a universally held opinion. Many believe that business management, as it is now fundamentally defined, is completely

incompatible with the goals of environmental protection, and that attempts to integrate these goals into business management disregard their complexity and the inability of present social structures to resolve them (Schnaiberg 1980).

Some argue that environmental considerations call for a complete restructuring of the capitalist system, arguing that the integration of environmentalism into present-day capitalism does not fundamentally change the social rules that are causing the environmental problem and therefore will not affect their ultimate result. In corporate environmentalism, they argue, the environment remains external to the economy, internalized through the application of norms and rules based principally on human utility and not ecological stability. Neil Evernden (1985, 128) writes, "the crisis is not simply something we can examine and resolve. We are the environmental crisis. The crisis is a visible manifestation of our very being, like territory revealing the self at its center. The environmental crisis is inherent in everything we believe and do; it is inherent in the context of our lives."

One might reasonably infer from this assessment that the tension between workplace and environmental values will not likely go away. In fact, new concerns and new awareness of environmental problems are continually emerging—global climate change, endocrine disrupters, ozone depletion—and exposing further tensions in the workplace. It is fair to say that there may never be a static definition of a "green" company. There will only be notions of how companies are changing in response to an evolving economic, social, and political environment (Hoffman 2000). The underlying tension remains the same, but it is manifested in different and evolving terms.

For example, in 1906 John Muir opposed the damming of the Hetch-Hetchy Valley in Yosemite National Park as a violation against the deep moral value that nature has worth beyond its material resources. He wrote, "Hetch-Hetchy valley is a grand landscaped garden, one of nature's rarest and most precious mountain temples. Dam Hetch-Hetchy, as well dam for water tanks the people's cathedrals and churches. For no holier temple has ever been consecrated by the heart of man" (Hott and Garey 1989). He railed against dam supporters (which he called "Satan and company"), writing, "These temple destroyers, devotees of ravaging commercialism, seem to have a perfect contempt for nature. And instead of lifting their eyes to the God of the Mountain, lift them to the almighty dollar" (Hott and Garey 1989).

Gifford Pinchot, the first head of the U.S. Forest Service, could not fathom the idea that utilitarian values should not drive our land-use policies. To him, nature represented material resources for human use and questioned the notion that it possessed inherent or innate value. He wrote, "As for me, I have always regarded the sentimental horror of some good citizens at the idea of using natural resources as unintelligent, misdirected and short-sighted. . . . The question is so clear that I cannot understand why there's been so much fuss about it. The turning of the Hetch-Hetchy into a lake will not be a calamity. In fact, it will be a blessing. It is simply a question of the greatest good to the greatest number of people" (Hott and Garey 1989).

In the end, the Hetch-Hetchy dam was granted final approval for its construction in 1913. But today, while the context has changed, the inherent tension remains. The debate over whether to allow oil companies to drill in the Alaska National Wildlife Refuge (ANWR) triggers the same questions as Hetch-Hetchy. Should we place the value of a pristine ecosystem such as ANWR— one that almost no human will ever see—over the utilitarian needs of the United States for energy security? Should we challenge the notion that the environment is an unlimited source of resources destined for human use through technological exploitation? Should the spiritual value of nature held by some take precedence over the utilitarian values held by others? And when both sets of values are held within the same individual, how will they be resolved to the satisfaction of both the individual and the organization that employs him or her? The tension between professional

and social values continues albeit in different forms and in different contexts. The reconciliation of these competing value systems will continue as a challenge within the workplace.

In meeting this challenge, organizations must devote resources toward helping employees resolve internal tensions between personal and professional values. In many cases, the tension is not between clearly "good" and "bad" choices but rather between two "goods." Thus, organizations will find it in their interests to participate in this process. Unresolved tensions inhibit individual commitment to workplace goals, thereby reducing organizational performance. But resolving these tensions can enhance productivity by channeling action toward activities that benefit both the individual and the organization. Organizations must develop new proficiencies to understand the basic motivations behind an employee's decision to act as an organizational entrepreneur. When does an employee identify an internal clash in values? Once that clash is identified, why does an employee decide to turn it into action within the workplace? What factors fit into the process through which this decision is reached? In assisting in the resolution of these types of questions, organizations also transform themselves, concerning themselves with the improvement of an employee's developmental skills, not just rational skills. In this way, organizations and employees work together toward creating the most committed of possible workforces by actively seeking to align professional and personal values.

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