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C. William Pollard

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University of Arkansas
Tyson Center for Faith and Spirituality in the Work Place
Fayetteville, Arkansas
November 9, 2011

“Faith, Spirituality and Sustainability”

C. William Pollard

Thank you. I count it a privilege to be part of this program on Faith/Spirituality/and Sustainability.

The Tyson Center is playing a significant role in raising the questions of faith and spirituality in the workplace and I am grateful for the vision of John Tyson in establishing this Center. I am also thankful for the leadership of Judi Neal and the hard work of her and others in organizing this conference.

Etched in stone on the floor of the chapel of Christ Church College at Oxford University are the words of John Locke spoken over 300 years ago.

“I know there is truth opposite falsehood and that it may be found if people will search for it, is worth the seeking”.

Over the last three years, we have seen a collapse in our financial markets, a domestic and global economic meltdown, foreclosures and unemployment at record levels, and a largely ineffective involvement of government in its attempt to correct the situation. While there have been some signs of improvement, there is still uncertainty about sustainability and the predictability of our markets.

What were the causes for our financial collapse? Was it the self interest of profit seekers compounded by forces of unrestrained greed? Did it reflect a lack of a moral compass and duty of care in the underwriting, packaging, and selling of innovative securities? Or are we to conclude that the up and down cycles of a market driven economy are just inevitable?

President Obama, soon after his election, suggested that “we have arrived at this point as a result of an era of profound irresponsibility that engulfed both private

business firms and public institutions, including some of our largest corporations and the seats of power in Washington D.C.”

So, have we lost a desire to seek and know truth, to act responsibly as we do business, and to determine what is “right” for the common good? Will more legislation and regulation solve the problem? As we conduct business in a pluralistic society, can we agree on a source of moral authority? Can the business firm make money, create wealth and also become a moral community for the development of human character and social concerns? Can leadership make a difference? Does one’s faith have a relevance to the way business is conducted? Are the concepts of continuity and sustainability still relevant in this volatile and rapidly changing world?

As we try to answer these questions, we should first recognize the reality that it is people who make markets work, people who can be right or wrong, good or evil, honest or dishonest, prudent or selfish. People who are imperfect, weak, sinners, and yet made in God’s image with dignity and worth and their own fingerprint of potential. People who have been created with the freedom of choice but who are also morally responsible for their decisions and actions.

We also should recognize that in dynamic and changing markets, the ethical and moral judgments required of business leaders cannot be determined solely by a set of rules – nor can a socially or commercially desired result always be achieved by the interjection of more government funds or controls.

While legislative actions may bring a higher standard of accountability and provide a “stick” of more penalties for violations, they cannot assure the honesty, character, or integrity of the people involved.

So, how can these virtues become a more integral part of the way we do business? In the way we lead or the way we conduct ourselves in the work environment?

I suggest that we need a transformation in how business firms are led and also how future business leaders are taught. Those of us in the market with a strong faith commitment should provide an example for others to follow. We need to bring our faith to work on Monday and learn to integrate the claims of our faith with the demands of our work.

In so doing, we should be concerned not only about what people do and how they do it in their work environment, but also about the person they are becoming in the process.

This important concept relating to the responsibility and accountability of a leader became a reality for me as I was mentored by my predecessors in ServiceMaster and also through the writings, friendship, and advice of Peter Drucker.

Drucker, who is often referred to as the father of modern-day management, reminds us that the management of people is a liberal art and as such requires an understanding of the human condition.

This, he has said, includes the recognition that our humanity cannot be defined solely by its physical or rational nature, but also has a spiritual dimension. It is this spiritual side of our humanity that influences our character, our ability to determine right and wrong, to recognize good and evil, and to make moral judgments.

It is the driver for developing a philosophy of life and a world view that can provide a moral and ethical standard that is not relative, that is other oriented, and functions even when there are no prescribed rules.

Management as a liberal art is about treating people as the subject of work not just the object of work. For the leader, it's about assuming the responsibility for crafting a culture of character and recognizing that the firm has a duty of care not only to the customers it serves but also to societies within which it operates.

To be effective and responsible in so doing, Drucker concludes that leaders must be able to draw upon the knowledge and insights of the humanities and social sciences, including psychology, philosophy, economics, history, and ethics. But also he goes on to say that leaders must have an appreciation of the role of faith in determining the ultimate purpose and meaning for the life and work of the individual.

On questions of faith and the nature of our humanity, Drucker was profoundly influenced by the writings of 19th century philosopher and theologian Soren Kierkegaard. In Drucker's essay entitled "The Unfashionable Kierkegaard, he comments as follows:

"Human existence is possible as existence not in despair, as existence not in tragedy, but is possible as existence in faith. Faith is the belief that in God the

impossible is possible, that in Him, time and eternity are one, that both life and death are meaningful. Faith is the knowledge that man is a creature – not autonomous, not the master, not the end, not the center – and yet responsible and free.”

If you are interested in further exploring this concept of Management as a Liberal Art, there is a new book on the subject entitled: “Drucker’s Lost Art of Management” and written by Joe Maciariello – the Drucker scholar at the Claremont Graduate School.

There is growing recognition that the learning and understanding of what it means to lead and manage people should not be divorced from questions of faith or the role of God in one’s life. While for some this conclusion may be difficult to accept, others are ready to recognize its validity.

In his book, *The Fourth Great Awakening*, Robert Fogel, an economist from the University of Chicago and a Nobel Prize winner, traced the history of religious faith in America and its effect on our society and economy. In so doing, Fogel concluded that a major issue in our culture today was simply a lack of a distribution of what he referred to as “spiritual assets”. There was, he said, a void in our society in the development of the character of people and a provision for their spiritual needs. He also went on to say that in order for the business firm of the future to resolve the growing complexities of ethical issues, it will have to acquire more “spiritual capital”.

Now for us at ServiceMaster, we decided to be overt about the issue as we raised the question of God and the role of spirituality in our mission statement.

Our Company objectives were simply stated: To honor God in all we do; To help people develop; To pursue excellence; and To grow profitably. Those first two objectives were end goals; the second two were means goals.

We did not use that first objective as a basis for exclusion. It was, in fact, the reason for our promotion of diversity as we recognized that different people with different beliefs were all part of God’s mix.

As a business firm, we wanted to excel at generating profits and creating value for our shareholders. If we didn’t want to play by these rules, we didn’t belong in the ballgame. But also, we tried to encourage an environment where the work place could be an open community where the question of a person’s moral and spiritual development and the existence of God and how one related the claims of his or her

faith with their work, were issues of discussion, debate, and yes, even learning and understanding. We considered the people of our firm as, in fact, the soul of the firm.

It did not mean that everything was done right. We experienced our share of mistakes. We sometimes failed and did things wrong. But because of a stated standard and a reason for that standard, we could not hide our mistakes. Mistakes were regularly flushed out in the open for correction and, in some cases for forgiveness, and leaders could not protect themselves at the expense of those they were leading.

The process of seeking understanding and application of these objectives at all levels of the organization was a never-ending task. It involved matters of the heart as well as the head and it was not susceptible to standard management techniques of implementation or measurement.

While at times it was discouraging, it also was energizing as one realized the continuing potential for creativity, innovation, and growth as there was a focus on the development of the whole person and not just a pair of hands to get the work done.

We found that regardless of the task, people can find a sense of purpose and meaning in their work. They can develop a strong ethic that extends to the care for others; a sense of community and a willingness to give back and practice charity. Yes, they can develop a respect for the dignity and worth of their fellow workers and a willingness to serve as they have an opportunity to lead.

As they do so, they honor their Creator even though they may not recognize Him as such. The community of work so developed provides fertile ground for raising important questions about the purpose and meaning of life and work and the responsibility of the firm to support and enrich the environment in which it operates.

As a follower of Jesus Christ, one of the best ways that I found to integrate my faith with my work and to lead in the development of the firm as a moral community was to seek to serve as I led. To reflect the principles that Jesus was teaching His disciples as He washed their feet, including that no leader was greater or had a self-interest more important than those being led.

In seeking to so serve, the truth of what I said could be measured by what I did. My faith and the ethic of my life became a reality as I was able to serve those I led. It was the salt and light of what I believed and provided a platform for me to share my faith.

Servant leadership has been a continuing learning experience for me. It has not come naturally. The first thing I had to understand was what it meant to walk in the shoes of those I would lead. This was a lesson that I would learn as I first joined the ServiceMaster senior management team and spent the first two months of my ServiceMaster career out cleaning floors and doing the maintenance and other work which was part of our service business. In so doing, I was beginning to understand what would be my dependence upon and responsibility to the people I would lead.

Later on in my career, as I became CEO of the firm, the faces of our service workers would flash across my mind as I was faced with those inevitable judgment calls between the rights and the wrongs of running a business. The integrity of my actions had to pass their scrutiny.

When all the numbers and figures were added up and reported as the results of the firm, they had to do more than just follow the rules or satisfy the changing standards of the accounting profession. They also had to accurately reflect the reality of our combined performance – a result that was real – a result that our customers could depend upon. A result that would reflect the true value of the firm. Otherwise I was deceiving myself and those that I was committed to serve.

Unfortunately, there are often many trappings around a position of leadership – the perks or prestige of the office and the arrogance of success can tempt leaders to focus on self and think they have all the answers rather than focusing on their responsibility to others. It is the evil of hubris. It is often subtle and can have a cumulative effect on judgment unless it is nipped in the bud.

Let me share an example about learning a lesson from Peter Drucker that occurred later on in my leadership responsibilities at ServiceMaster and reflects the continuing need to be aware of the subtle effect of hubris.

One of the benefits of my friendship with Peter was that he never hesitated to point out those areas where I could improve my leadership. One of those important moments of learning occurred when we were traveling together to conduct a management seminar in Tokyo for Japanese business leaders.

After the seminar, Peter and I had dinner together. I shared with him my disappointment, and yes, even anger, over the fact that no one from the leadership team of our Japanese business partner had come to the seminar. They had been

invited and had promised to attend. Since some of our current and prospective customers were in attendance, it would have provided an opportunity for them to learn and also to make important business connections.

I explained to Peter that we had recently decided to delay bringing one of our new service lines to Japan and that the leadership of our partner was no doubt upset with that decision. I explained that this was probably the reason they did not come.

I told Peter that I intended to cancel my trip to their headquarters in Osaka and take an earlier flight back to the States. Peter encouraged me to rethink my position and gave some advice, including his thoughts and understanding of Japanese culture. Although I listened to him, I made up my mind that I was not going to accept his advice and I would reschedule my flight the next morning.

When dinner was over, we returned to our respective hotel rooms. At about 10:30 that evening, I received a call from Peter asking me if I would come to his room. He was still concerned about my reactions and wanted a further discussion with me.

As Peter opened the door to his hotel room, I could tell by the look on his face that he was troubled. He told me to sit on the chair near his bed. He then sat down on the edge of his bed and looked me straight in the eye. "Bill," he said, "you are suffering from hubris. It's time for you to eat some humble pie."

He went on to explain how quickly leaders can lose touch with the reality of their responsibility when they think their pride is at risk. He pointed out that my job as leader was to go to Osaka, meet with our business partners, resolve our differences, and rebuild a relationship of trust. This result was needed for the continued growth of our business in Japan and for the opportunities it would provide the people in our business. It was my job to do this as a leader, and it was something that I could not delegate.

It was great advice. The next morning I was on the train to Osaka, and my meeting there accomplished the right result for our business and for our people. I did have to eat some humble pie. The leadership lesson was clear. My leadership responsibility was not about me or my feelings. It was about what should be done for our business and our people.

(Story of President Komai funeral)

As we invest ourselves in the lives of others, people will respond and seek answers to questions that go beyond a good bottom line.

As part of expanding our business to China, I made several trips to China, including being asked to share the role of faith in running a business to a group of business and government leaders in the Great Hall of the People.

After one of those trips, I received a note from one of our Chinese employees who had been traveling with me as an interpreter. Here is what Shu Zhang said, "When I grew up in China, religions were forbidden and Mao's book became our Bible. When I was five or six years old I could recite Mao quotations and even use them to judge and lecture the kids in the neighborhood.

Mao said, "Serve the people. Leaders should be public servants." This coincides with some of ServiceMaster's moral standards. When I think deeply, I see the difference that makes one work so successfully and the other collapse fatally. It must be the starting point of ServiceMaster to honor God, and that every individual has been created in His image with dignity and worth.

ServiceMaster is designed to be a big, tall tree with strong roots which penetrates extensively to almost every corner of a person's daily life. It is still growing in mine. And I am still learning".

Shu is a thinking person. She felt accepted and respected in her work environment. She was confronted with life choices that went beyond doing a job and earning a living; choices about who she was becoming and how she could relate to God. She was growing and developing an understanding of herself and the purpose and meaning for her life.

For me, the world of business has become a channel of distribution for fulfilling and living my faith; a channel that has reached from a janitor's closet in Saudi Arabia to the Great Hall of the People in Beijing, China – from sweeping streets in Osaka, Japan to ringing the bell of the New York Stock Exchange. The marketplace has provided a wonderful opportunity for me to embrace and engage those who do not believe the way I do, but who I believe have been created in the image and likeness of God and who, by my words and actions, should see the reality of His love.

Creating cultures of character requires leaders to know what they believe and why they believe it; to seek truth; to know their source of moral authority and to know

what is right even when there are no rules or codes of conduct. The global market place provides a wonderful opportunity for people of faith to live and share their faith. There is a common language of performance in the market that **crosses** secular, cultural, and religious barriers. When there is performance people listen. And yes, as some people listen they respond and seek to grow in the person they are becoming.

As ServiceMaster grew to involve the management and employment of over 200,000 people, delivering services to over 10 million customers in the U.S. and 45 other countries, we had great diversity of faith and culture yet we could all agree on a common purpose – to recognize the dignity and worth of every person and to have a firm commitment to other than self.

If we are willing to search for it, truth can be found in the practice and implementation of such commitments.

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