PART II

UNDERSTANDING THE EVOLVING ROLE OF CULTURAL DIVERSITY IN THE WORKPLACE

4

THE EFFECTIVE MANAGEMENT OF CULTURAL DIVERSITY

◆ Lee Gardenswartz and Anita Rowe

Long before the now famous Hudson Report sent shock waves through corporate America in 1987 with its predictions about demographic changes affecting the workforce, diversity was on the radar screens of forward-thinking business leaders across the country. EEO laws of the 1960s and 1970s and affirmative action requirements were already putting attention on equity in the workplace, and immigration was bringing a wider range of cultures and languages to both the workforce and marketplace. Finally, global business realities were highlighting the need for increased cultural understanding and flexibility. Because of vision and necessity, companies began to understand that diversity was a business issue and managing it effectively was a strategic imperative for growth and survival.

◆ *Laying the Foundation With an Inclusive Definition of Diversity*

Diversity is not a liberal ideological movement, to be supported or resisted. Rather, it is a reality in today's business environment. Managed well, diversity provides benefits that increase success.

However, when ignored or mismanaged, it brings challenges and obstacles that can hinder the organization's ability to succeed. The right question then is not, do we have to deal with diversity, but rather, how do we manage it to reap its potential benefits? At its core, diversity is about inclusion and exclusion. The foundation for effectively leveraging diversity lies in defining it in a broad and inclusive way. Organizations that define it broadly, involving all dimensions of similarity and difference around which there are inclusions and exclusions that affect the business, find that there is greater buy-in and strategic relevance. There is also a stronger business case and less resistance when all in the organization can see themselves reflected in the definition and can identify inclusions and exclusions that play out in the organization every day through us-versus-them attitudes, stereotypes, assumptions, preconceived expectations, and differences in treatment.

Our model, the Four Layers of Diversity (Figure 4.1), is used in many organizations across the country to frame the issue and encourage discussion and involvement in managing diversity. The multiple dimensions of diversity around which there is inclusion and exclusion are depicted in four concentric circles. Personality, relating to individual style and characteristics, is in the center. Whether a person is an introvert or extrovert, reflective or expressive, quick paced or methodical, a thinker or a doer, for example, all influence how the individual will be treated, get along with others, and progress in the organization. The second layer, the Internal Dimensions, comprises the six aspects of ourselves over which we have little control. Our gender, age, sexual orientation, race, ethnicity, and physical ability are for the most part not choices, yet they influence our treatment in organizations, the roles we play in life, and the expectations of us,

both our own and others. The third layer, External Dimensions, comprises those that are the result of life experiences and choices. Aspects such as religion, education, marital status, work experience, and recreational habits are areas around which employees can connect or disconnect, be valued or disrespected, depending on how these dimensions are seen and used.

The last layer, Organizational Dimensions, contains those aspects of similarity and differences that are part of work in the organization. What difference might it make if someone is the CEO or an entry-level employee, in marketing, manufacturing, human resources, or customer service, a manager or a union shop steward? These dimensions also affect both treatment of employees and productivity of the organization.
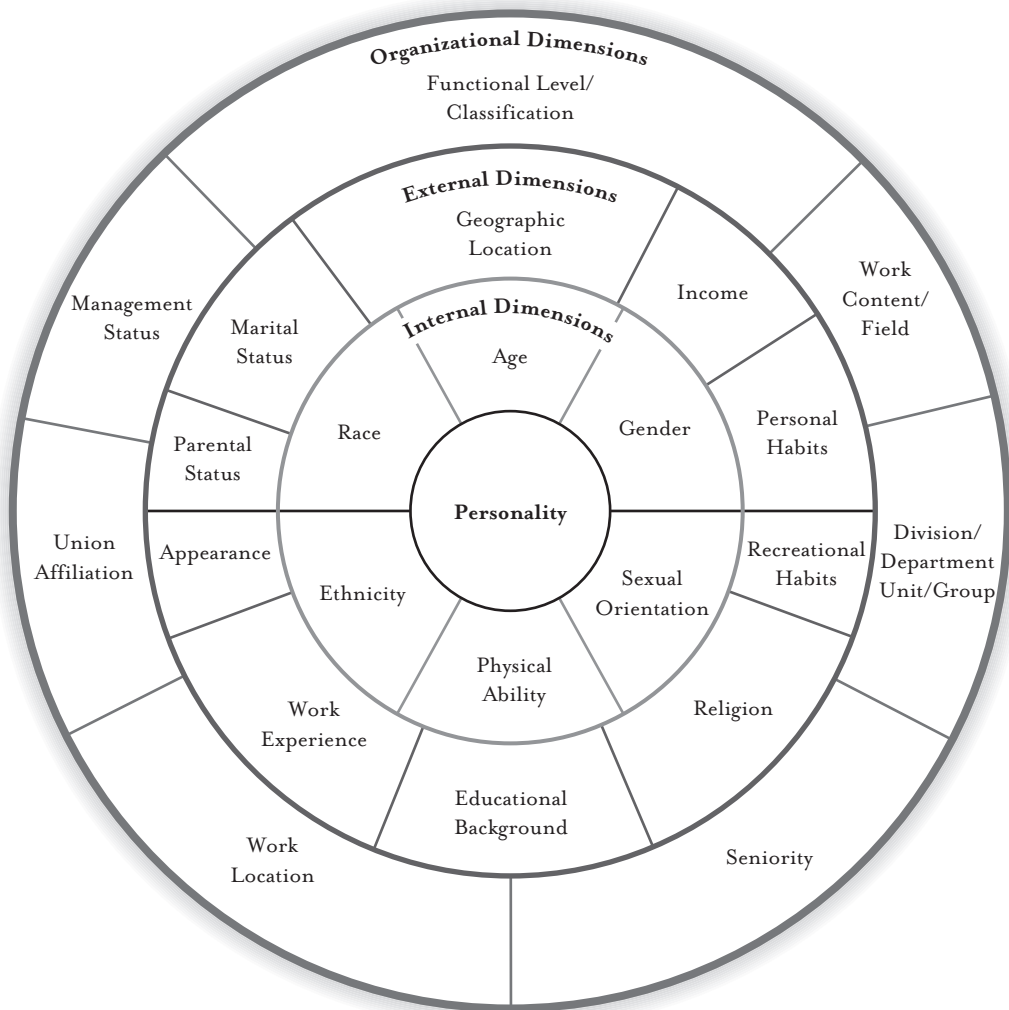
All these aspects represent areas in which there may be similarity and common ground as well as differences. When well managed, these differences have the potential to bring new perspectives, ideas, and viewpoints needed by the organization. However, if mismanaged, they can sow the seeds of conflict and misunderstanding that sabotage teamwork and productivity and hinder effectiveness. To maximize the ability to manage this complex set of differences, organizations need to have a framework and strategy. The following three areas of focus offer a framework.

◆ A Framework for Managing Diversity as Organizational Change

Over the years, we have witnessed and been part of many diversity initiatives and strategies. Some worked effectively, some only in part, but few accomplished all of their original objectives. Those that came out of a

Figure 4.1   The Four Layers of Diversity

Organizational Dimensions
Functional Level/
Classification

External Dimensions
Geographic
Location

Income

Work
Content/
Field

Management
Status

Marital
Status

Internal Dimensions
Age

Gender

Personal
Habits

Parental
Status

Race

Personality

Sexual
Orientation

Recreational
Habits

Division/
Department
Unit/Group

Union
Affiliation

Appearance

Ethnicity

Physical
Ability

Religion

Work
Experience

Educational
Background

Seniority

Work
Location

"check off the box" mentality or were looking for a quick fix never had traction and had little impact. The efforts that had longevity did so because they were thorough and affected the structure at an operational level.

Diversity benefits are leveraged successfully when an initiative is looked at as a culture change intervention with both people and systems interlocked and working for the benefit of the whole. This kind of change is almost always an unwieldy process that takes time, tenacity, and determination to see it through. The following framework creates a manageable structure for getting through the process and yielding results.

For an organization to get its arms around the complexity of diversity culture change, it needs to focus on three arenas: (1) individual attitudes and behaviors, (2) managerial skills and practices, and (3) organizational values and policies. The individual attitudes and behaviors component asks employees to do some intrapersonal work that involves identifying their attitudes and beliefs on a wide range of topics such as how they feel about multiple languages spoken in the workplace; attitudes toward whether coworkers can be openly gay in the workplace; conflicting union and management positions on any number of policies; and the hottest diversity topic of the early 2000s—generational differences, or how 20-somethings and 60-somethings vary in their view of the world of work. Change in this arena requires identifying and acknowledging the feelings that come from these differences and the behaviors that result as well. For example, if my attitude toward 20-somethings is that they are shallow and uncommitted, my behavior is likely to be standoffish, uncollaborative, and unresponsive in helping them acculturate to the organization. These behaviors will ultimately affect organizational culture, outreach, and openness to fellow employees as well as services delivered to customers. Training to affect individual attitudes and behaviors has probably yielded the most success in diversity initiatives over the last 25 years. There are many remarkable and impressive examples of change that we have seen. They are a necessary first step but insufficient to change the culture of the organization.

The second arena in which change needs to takes place is that of managerial skills and practices. The essence of this change is the recognition that one style of management does not fit all. Managerial practices must be tailored to suit a wide range of employees.

Depending on one's culture, for example, feedback about performance may be delivered very directly, or it may also be given in a much more indirect and subtle way, sometimes with the help of an intermediary or cultural interpreter. Another example of the wide range of practices needed has to do with norms involving meeting participation and giving feedback to bosses. In hierarchical cultures, direct questions or feedback to a boss would be unthinkable, yet it is expected in most parts of the United States. Another cultural difference is how pats on the back or other positive reinforcements are given. Properly acknowledging exemplary performance requires cultural knowledge and sensitivity. In many cultures, public acknowledgment is totally humiliating. In such cases, acknowledging good work, perhaps with a very private and quiet thank you or a note in the employee's file, works wonders, instead of public acknowledgment, which could be mortifying. Managers need to know these differences among their employees because they affect conflict resolution, accountability, team cohesion, commitment, and ultimately work performance.

The last arena of change that is required to successfully leverage diversity involves changes in organizational values and policies. This area is the most complex in which to make progress, and we have seen the least success here. Adjusting the promotional system, for example, or how people are hired and recruited to create a broader talent pool and a more equitable organization, requires complex work that has many steps. For example, how do you begin the process of selecting recruiters who themselves are diverse? And if they are diverse by the internal dimensions, that does not necessarily mean they are open to differences and are themselves objective about others. Sometimes they push for people who look or act like them.

Sensitizing recruiters is only one step in a longer process. How do you then make sure you have broad hiring panels? What are the policies and practices around creating an equitable posting system? Where in the feedback-gathering process do you get feedback from employees about how the system works? How do you hold managers accountable for the diversity changes you are trying to achieve? And once an organization gets the feedback, who is charged with the follow-through of using input and implementing the changes? It's methodical and can be tedious, but it is very important. Organizations that stick with the detailed process can reap just rewards, but these changes don't happen without absolute commitment and follow-through. Our caveat here is this: Be mindful of the law of unintended consequences. When one system is fixed, undoubtedly other glitches crop up elsewhere. One university medical center worked very hard to create relief for employees with young children. They did so, but the burden then fell to those who had no children or whose children were no longer at home, and a new problem resulted. That was the end result, but certainly not the initial intent. Thinking strategically and cleverly about all possible outcomes is absolutely critical.

To make culture change happen, we suggest the following seven-step process. While the steps are presented here in a linear fashion for conceptual purposes, often many steps may be going on at the same time.

STEP 1: GENERATING EXECUTIVE COMMITMENT

Where the leadership of an organization goes, the rest of the organization will follow. In all our years of doing this work, on only one occasion have we seen a grassroots effort lead to success. For the most part, executives have to lead the way. It is, however, fallacious to assume that leadership is only at the executive level. Employees at *every* level of the organization need to demonstrate leadership on this topic if diversity is really to permeate culture. The question is, how do you make the case for it so that everyone buys in?

The business case is about capturing talent, understanding markets, utilizing diverse perspectives for innovation, knowing how and how not to pitch products, and, ultimately, how to generate employee commitment. Executive leaders need to be role models and advocates for this strategic focus. They can do this by using their bully pulpit and talking about it. They can demonstrate support by talking about how important it is in newsletters, online, or by introducing training classes and attending them as well. We had one CEO chair the companywide diversity council, and at every meeting, business unit leaders knew they would be held accountable for reporting their progress. Another division leader wanted to have diversity integrated into the organization through a leadership and team-building lens and had classes to teach this. Because the sites were far-flung, he made a video that was shown at the beginning and end of every session. No one mistook the importance of this work. On the other hand, we have had people tell us that in their organizations, diversity is the last thing mentioned and the first they eliminated when time and money was in short supply. The message about the priority placed on diversity always gets out. This reminds us of what Ralph Waldo Emerson said about 150 years ago: "I can't hear what you're saying because who you are rings so loudly in my ears." People cannot and will not be fooled. Real commitment is transparent . . . so is the lack of it.

STEP II: ASSESSMENT

Experts agree, and experience in organizations validates, that effective diversity management is data driven. Setting off to create a strategy without having accurate data is like starting on a journey into a new territory blindfolded and without a map. The essential task of assessment is twofold. First, assessment helps the organization understand its current state regarding diversity. It provides data to see where there are exclusions that are hindering the organization's effectiveness or ability to achieve its goals and where there might be additional inclusions that could help. These data help the organization identify needs and then set priorities, goals, and objectives for its diversity strategic plan. Second, assessment provides data that serve as a benchmark to measure against once the strategy is implemented.

Four methods can be used to collect assessment data. A review of existing data is often the first step. Employee opinion survey results; customer satisfaction information; demographic data about the workforce, labor force, and marketplace; turnover statistics; and grievances and complaints are examples of the wealth of information that organizations can find in their store of already existing data. Another method is through interviews with leaders, which can provide information about goals and expectations for diversity and perceptions of challenges and obstacles. A third method, convening focus groups with managers, supervisors, and employees, can give the organization critical information about employees' perceptions of treatment and inclusions and exclusions that affect the organization. Finally, survey questionnaires can give statistical information about employees' perceptions of the organization's diversity management. All these sources of data provide key information

needed to clarify the business case for the diversity initiative and to identify areas of focus for plans and changes. A tangential benefit of assessment is that the process also serves to communicate and educate about diversity and involves staff in the process at an early stage.

STEP III: DIVERSITY COUNCIL

Questions are frequently asked about the purpose and use of diversity councils. A culture change process needs some infrastructure in the organization to guide the process, and diversity councils are a common vehicle to use. Their purposes are several. They can be a two-way communication vehicle, getting feedback from employees and giving it to executives as the beginning of dialogue, and in the other direction, explaining diversity and the initiative to employees. They can keep diversity on the radar screen and field answers to the questions of what and why regarding diversity. They can also be a visible structure, signaling that diversity is relevant. The council should be a body that reflects the whole organization. In other words, when people see diversity council members, at least one person on the council should reflect them by work unit, location, gender, age, race, and other diversity dimensions.

The primary task of most councils is to define obstacles and opportunities for increasing organizational effectiveness, then make recommendations that can be considered at the highest levels of the organization and given to the appropriate structures to be acted on. They also monitor change process and evaluate results. Diversity councils rarely do the long-term change work themselves because council members all have full-time jobs.

For the council to function effectively, in our experience, it needs 2 days of training

prior to its initial work. Day 1 focuses on diversity content training so members can more fully understand themselves, their own reactions to differences, what diversity is and how it affects the organization. Day 2 is a planning day when the council sets up its own norms and determines how to get data so it can do its work. It defines its mission and begins the discussion of goal setting and measures of success. To help them be effective after the initial session, there needs to be consistency in meeting times with meetings no longer than a month apart. Ongoing training and team development is a critical factor in effective councils. The best chance for success takes place when there is adequate and ongoing training, work on relevant issues, adherence to agreed-upon norms, and accountability by all involved.

STEP IV: SYSTEMS CHANGES

For diversity management to be effective, more than awareness and sensitivity is required. Organizational systems and operational practices need to be aligned with diversity goals. Systems such as recruitment, hiring, promotion/career development, and compensation/benefits, which affect how the organization treats employees and uses diversity, need to be examined and often modified. Organizations sometimes find they need to conduct pay equity reviews, adjust scheduling and benefits, and revamp promotional processes to ensure fairness and equal access. Setting diversity performance objectives for staff, using diverse hiring panels, and requiring managers to look at a diverse slate of candidates before making a hiring decision are other examples of systems changes that are often made. Others include the establishment of affinity groups or employee associations and mentoring processes,

making promotional criteria and processes more transparent, and expanding outreach efforts in recruiting. All of these changes are aimed at enhancing the organization's ability to recruit and retain top talent and leverage the differences they bring.

STEP V: TRAINING

Training frequently gets a bum rap for not changing organizations. It is not designed to do that. Training can create awareness and help people develop knowledge and skills, and the awareness, knowledge, and skills gained through training can ultimately result in behavior change throughout the organization at individual and team levels. However, it cannot carry the weight of culture change.

The primary initial content areas for diversity training start with what it is and why it matters.

Each organization needs its own definition of diversity and business case. The other two essential components of basic training center on understanding culture at organizational, team, national, and personal levels and how it influences interactions and behavior on the job, and also understanding and managing the phenomena of stereotypes, prejudice, and assumptions. Human beings have always engaged in this prejudgment and labeling process; however, there are ways to manage our immediate unconscious assumptions better, and helping employees learn those ways is part of the content. Beyond basic diversity training, there can also be management training on topics such as building diverse teams, giving performance reviews effectively across different cultures, and handling anger and conflict successfully in diverse groups. Regardless of what content one focuses on, our suggestion is to integrate

diversity into already existing training. For example, weaving it into the current supervisorial training is an effective way to leverage diversity. That way it becomes integrated more effectively into all training, appears more relevant and application oriented, and faces less resistance when it does not stand alone. In addition, measurement and accountability are essential. What is expected from people as a result of the training effort? Tying the application to daily work gets people's attention, commands respect, and leads to results.

STEP VI: MEASUREMENT AND EVALUATION

One of our best teachers, Dr. John E. Jones, used to say, "What gets measured gets done, and what gets rewarded gets repeated." Measuring the effects of diversity change efforts and evaluating the results is critical. Measurement gives credibility by providing data that show results, and it also uncovers information that can serve as feedback for continual improvement.

Two kinds of questions need to be answered. The first has to do with the process, and the second has to do with results. Both process and results need to be monitored to gain the most from evaluation. Process measures assess how we did, what went well, what didn't, and why. For example, how many employees participated in the mentoring program, and what was their feedback on the experience? Results measure what difference it made for the organization.

For example, what was the percentage of decrease in turnover, and how much did that save the organization?

Measurement is inherently a comparative process, so it needs to be planned from the beginning. Specific criteria and measures need to be set at the beginning of the plan—for example, an increase in the demographic representation of underrepresented groups, an increase in sales in particular markets, a decrease in turnover, or a reduction of disparity between groups in employee satisfaction results. Then, data relative to criteria are collected as the plan is implemented. Assessment data gathered at the beginning can serve as a baseline to measure against, and both hard and soft measures can be used. Hard measures such as sales, productivity, turnover, customer retention, and demographic representation statistics are critical. However, soft measures such as customer and employee survey scores and hotline calls also give valuable information about the impact and results of diversity strategy implementation.

STEP VII: INTEGRATION

An organization knows it is successful at its change process when it no longer has to make diversity a stand-alone topic because it has become part of all operations. Creating a feedback loop so that procedures continue to be improved and refined and new areas for inclusion are pinpointed is key. This continuous loop keeps both the systems and the outcomes viable and significant while also ensuring both relevance and results. Managing diversity is a continually evolving process aimed at ongoing improvement for the success of the organization.

◆ *Discussion Questions*

1. How is diversity a strategic business imperative for organizations?

2. What are the reasons for using a broad and inclusive definition of diversity in creating a strategy for leveraging it?

3. How might the different dimensions of diversity affect operations, teamwork, productivity, and effectiveness? Which have had the most impact in your experience in organizations? Give some examples.

4. Why is executive-level support important, and what are some keys to gaining leadership commitment?

5. What expectations exist for the diversity council? Who might they report to, and how much clout should this person have?

6. What roadblocks might exist to releasing people for diversity council work, and how can these obstacles be eliminated?

7. What are some examples of systems changes that can increase inclusion to help achieve organizational goals?

8. What are some essential elements of effective diversity training?

9. Into what current training curriculum could elements of diversity be folded?

10. Why is assessment and measurement important in managing diversity effectively?

11. Where is there obvious need and opportunity within the organization, and with consumers, to leverage diversity?

12. What parts of an organization's past history might affect attitudes toward embarking on this change?

13. What pre-work can be done to minimize the cynicism resulting from past experiences that were unproductive?

♦ **References**

Gardenswartz, L., & Rowe, A. (2003). *Diverse teams at work: Capitalizing on the power of diversity.* Alexandria, VA: Society of Human Resource Management.

Loden, M., & Rosener, J. (1991). *Workforce America! Managing employee diversity as a vital resource.* Homewood, IL: Business One Irwin.

5

RELIGIOUS AND SPIRITUAL DIVERSITY IN THE WORKPLACE

◆ Martin F. Bennett

During a breakout workshop at a major international conference for human resource professionals, a woman from a midsized corporation's HR department shared a complicated encounter. During the final stages of an argumentative salary negotiation, the employee finally expressed her dissatisfaction with a proposed pay raise that she believed to be lower then her male counterpart. After a frank discussion, the employee prepared to leave her manager's office, turned, and respectfully stated her hope that "God would guide the final resolution."

As the conference participants heard the employee's exit line, a ripple of laughter moved through the room. Perhaps the response was triggered by the narrator's tone of voice or even the assumed humor in thinking that God's guidance should enter corporate salary negotiations. The facilitators acknowledged the inherent gender issue but seemed to dismiss God's intervention in the business process as mere humor. Had the laughter been related to race, gender, or sexual identity, the reaction would have been processed. In talking with the workshop presenters later about why they let the God comment slip by, they said in a rather surprised but genuine manner, "I never thought of it. You should have spoken up." I didn't.

What was behind this corporate moment? Was this reaction just an idiosyncratic declaration of a devout employee? Was this an expression of an entrenched organizational culture whose Muslim or Evangelical

Christian heritage really believes in a God that does intervene at work? Or was this assertion just an expression of a stressed-out employee whose spiritual affinity enabled her to confront the nastiness of gender discrimination by bringing in her biggest ally—God? We don't know. Nor do we know what was behind the laughter.

Individuals bring their religion and spirituality, or the lack thereof, with them to work. It's real. It exists. It is unlikely that religious and spiritual diversity will have the same acceptance that other aspects of diversity have unless our social environment drastically changes or unless an organization's dysfunctional behaviors force it to the surface. Perhaps this is due to the sense of privacy many individuals have about their religious and spiritual identities, or an apprehension about being labeled as some sort of zealot, or even the lack of positive media attention or scrutinizing watchdog agencies that monitor organizations—and unfortunately, the few agencies who do are in danger of being dismissed as being too sectarian and having a self-serving point of reference.[1]

Religious and spiritual workplace diversity is the acknowledgment of the commonalities and differences that arise from an employee's religious or spiritual identity that when brought forth in the workplace enhances personal and professional growth and organizational development. An alternative definition might choose the less upbeat explanation that religious and spiritual workplace diversity is the process of addressing destructive behaviors—between individuals and within organizational systems—that legitimizes exclusion based on religious and spiritual-based values and beliefs.

Unlike other diversity characteristics that are observable and transparent, religious and spiritual workplace markers are not easily identified. They have to be drawn out. How an organization chooses to manage this aspect of diversity is vital. The first definition focuses on an employee's potential

and builds on positive strengths. The second definition is reactive and rarely taps the values and full possibility that religious and spiritual workplace diversity can bring.

◆ Trends Forcing a New Understanding

Rapidly changing political contexts; globalizing markets; and shifts in social, economic, and cultural patterns within in and across nations have highlighted the need for a fresh analysis of religious and spiritual diversity. South Korea has the largest number of international headquartered companies, although the greatest global wealth still remains in the United States, Europe, and Japan. How then does the mixture of the religious traditions of South Korea—Christianity, Buddhism, Shamanism, Confucianism, and Chondogyo—influence the structure and strategies of these companies as they undergo their globalization process. An increasingly global business environment inevitably leads to an exchange of traditions that are religion based.

Contemporary managers and leaders need to appraise the impact that the following trends have on their organizations and evaluate their long- and short-term cultural implications:

- Rising immigration and use of international workers—both domestically and globally—who bring different religious and spiritual traditions regarding the meaning of work and how they should be managed

- Increased civil right violations based on religious conflict, deteriorating interpersonal relationships, and corporate morale while incurring financial loss and depreciated reputational capital

- Changed definitions that describe diversity as an "individual difference"

rather than "a classification," such as "old white men"

- Raised personal and organizational interest in spirituality and its application to life/work balance

- Expanded insight into religious and spiritual ideologies through global technology exposing adherents and skeptics to immediate information, exploration, and dialogue

- Broadened interest in spirituality in general and in evangelism amongst Christians and Muslims

- Intensified domestic and international culture wars degenerating into religious name calling and spiritual cynicism

These are the trends that local, national, and global organizations face in the 21st century. Evaluating your organization in light of these trends will provide the information necessary to build a business case for developing your religious and spiritual workplace diversity program.

◆ *Religious and Spiritual Workplace—Part of Organizational Success*

As religious and spiritual workplace diversity consolidates its position as a constitutive part of an organization's diversity program, leaders and managers can choose from a wide range of interventions to create change. There are traditionally four levels of organizational engagement—namely, the stages of compliance, normalization, utilization, and maximization.[2]

COMPLIANCE

Compliance strategies answer the question, "How are worker's religious and spiritual

diversity rights protected in my organization?" This approach complies with state and federal laws that secure employee rights and confronts discrimination, prejudice, and workplace hostility. Compliance is frequently the first and may unfortunately be the only stage that an organization undertakes. Compliance-based interventions are managed by human resource specialists and legal professionals. Often small or moderate-sized companies with limited budgets manage religious and spiritual workplace diversity in this manner. Their responses do not proceed beyond paying fines, training managers on employees' rights, or organizing mandated awareness seminars for staff. Organizations are obliged to comply with regulations; if they don't, unintended consequences will occur. Red Robin Gourmet Burgers settled a case with the EEOC by agreeing to make substantial policy changes as well as pay $150,000 to a Bellevue, Washington, employee. He was wrongfully dismissed because he refused to cover the Egyptian-designed tattoos on his wrists because they were part of his initiation into the Kemetic Orthodox faith, which prohibited him from ever covering those sacred scriptural texts.[3] In general, compliance interventions focus on what should not have happened and rarely explore the potential of what can happen in using the value that this dimension of diversity brings an organization.

NORMALIZATION

A normalization strategy asks, "How has the expression of religious and spiritual diversity become a familiar dimension within my organization's culture?" Normalization moves beyond case law and mandated corrective programming toward a robust acceptance of each employee's religious and spiritual identity, understood as a contributing asset for the development of the organization.

John Tyson, chairman and CEO of Tyson Foods, Inc., put it another way: "If you can talk about the football game on Monday, then you can talk about your faith on Monday."[4] Organizations that are employee focused use religious and spiritual workplace diversity as part of their people-management and motivational systems. They create interventions such as the American Stock Exchange's recognition of Judaism with its Torah study groups; Boeing's support of Christians, Jews, and Muslims through their identity-specific prayer groups; and Microsoft's use of an online prayer service. Taco Bell, Pizza Hut, and Wal-Mart hire chaplains who visit employees in hospitals and offer counseling to deal with stress and depression.[5]

During this stage, religious and spiritual workplace behaviors gradually become observable. Employees may openly express their belief in God's power in the workplace by pausing for a moment of silence or prayer before a meeting or meal. Members freely join religious- or spiritual-oriented affinity groups similar to those that have been established for other aspects of diversity—race, gender ethnicity, and sexual identity. Tom Muccio, president of Procter & Gamble's Global Customer teams, estimates that 80% of his group's employees participate in religious affinity groups.[6]

Many organizations have embraced normalizing religion and spirituality in their organization's culture. In its study titled "The Spiritual State of the Union: The Role of Spiritual Commitment in the United States," the Gallup Organization reported that 64% of employees surveyed said that their current organization either encourages (32%) or tolerates (32%) the open expression of religion.[7] In light of this information, an important distinction is required. While organizations support their employees in openly expressing

their beliefs—a right guaranteed by the first amendment of the Constitution—they are not open to behaviors that exclude or segregate coworkers based on religious bias or prejudice. Such behaviors are in violation of the law.

Although the United States is acknowledged as one of the most religious and spiritually diverse countries in the world, nevertheless it is recognizably monocultural and historically biased to Christianity.[8] Organizations must monitor the pace of their normalization tactics, forestalling inadvertent exclusion of other equally diverse and conceptually legitimate perspectives. They need to manage inclusion of intra-religious workplace dialogue among sectarian Christians, of inter-religious dialogue among Christians, Muslims, Jews, Hindus, and Buddhist coworker's, and appreciative inquiry and acceptance of coworkers who do not espouse any religious or spiritual tradition. Organizations cannot avoid religious and spiritual diversity by claiming to be solely a monocultural environment. If an organization does not have such diversity within its employee population, it will have that range in its customer base, as the marketplace is religiously and spiritually diverse.

UTILIZATION

Organizations that are committed to a utilization strategy ask, "How are religious- and spiritual-influenced ideals, values, and beliefs used in the workplace?" Larger and more global organizations have greater opportunities to use such interventions—some more positively and, unfortunately, some negatively.

Kohler, Inc., a global group providing kitchen and bath fixtures, furniture, power systems, engines, real estate, and hospitality, could have avoided affronting Hindus in

Nepal, Indonesia, Malaysia, Singapore, the UK, and the United States if someone would have recognized the offensiveness of a brass figure of a scantily dressed woman that was used to advertise a designer upscale shower suite. The figure was the Lord Nataraja—a form of Lord Shiva—and the water streaming from its hands was the blessed waters of the Ganges, a far cry from a shower head.[9] Understanding the impact of religious icons, symbols, and texts would have been invaluable to Kohler. Organizations cannot use such ideas without full assessment of their influence on believers as well as nonbelievers. Managers, manufacturing staff, creative people, marketing professionals, and corporate leaders need to constantly evaluate the impact such usage has on their organization's reputational capital. That type of insight occurs when employees' opinions and insights are openly exchanged and where sufficient religious and spiritual cultural literacy exist at a managerial level to facilitate a comprehensive analysis and discussion.

Three areas surface where diversity can be best utilized—employee management, alliance partnerships, and customer service. Approximately four out of every five persons studied in *The Spiritual State of the Union* stated they would like to see open expressions of religion encouraged and tolerated within their organization.[10] If that is true, employees have an increasing expectation that their organizations will create appropriate systems to facilitate that openness. Companies who want to maintain workers as well as become an employer of choice need to create corporate cultures that respects this type of expression. Since many religious and spiritual traditions have different viewpoints of how work fits within their beliefs, managers are required to understand the expectations of subordinates and not just assume that "we are all the same." It is basic to human resource management that

when workers feel a gap between their values and the organization's value they will be stressed, alienated, demotivated, and experience conflict of interests all of which affect performance.[11] Equally true, when alliance partners and customers perceive an organization is respectful of their religious and spiritual traditions, such organizations will be positively sought as business partners. Managers and supervisors are pivotal in handling this level of religious and spiritual diversity engagement since they know the employees who bring consistent organizational value as well as those who for a variety of personal reasons create misunderstandings.

MAXIMIZATION

The final question is, "What remains to be done to harness the value that religious and spiritual workplace diversity can bring to strategic growth and development?" The greatest value that religion and spiritual diversity offers organizations, both large and small, is an intrinsic mindset that provides insight into people's lives and their attitudes to work. Some corporate leaders have projected their religious identities deep within their organizations. For example, ServiceMaster, a conglomeration that includes Termini, TruGreen, ChemLawn, and Merry Maids, was built on the values of its founder and chairman, Bill Pollard, who, after escaping a sudden fire, brought his understanding of God into his business process. His interventions stimulated new human resources practices including stock ownership for all employees and a cap on the wage differential between top and bottom.[12] Truett Cathy, founder of Chick-Fil-A, a chain of fast-food restaurants, and John Tyson, the chairman and CEO of Tyson Foods, have also applied their religious tradition in the management of their

organizations, although each of their applications was primarily driven by a specific religious tradition. Few organizations have maximized the cross-religious and multi-spiritual opportunity.

At this level of engagement, a religious and spiritual cultural analysis should be included in the strategic scanning process, especially as organizations search for new products and markets. Several financial institutions, such as AMRO, PNP Paribas, Standard Charter, and Goldman Sachs, have embraced "*Sharia*-compliant" financial products to engage its emerging Muslim markets. Islam demands that wealth cannot be generated from immoral means such as alcohol, gambling, or tobacco. Also, those investments must not earn interest.[13] Christian tradition allows for interest but counsels that the rates should be just. By acknowledging Christian and Islamic workplace traditions and using sound financial acumen these institutions successfully developed new religious and culturally infused business products and found a reconciling strategy that respects each tradition but still allows their institutions to meet their shareholders' expectations.

To accomplish maximization, CEO's, senior corporate executives, and board members need to develop an inclusive religious and spiritual cultural acumen and the aptitude to apply it for the best interests of their organizations. Of all the levels of development, maximization is the least seen. Perhaps this is a reflection of the newness of religion and spirituality as a legitimate aspect of diversity or a lack of understanding of its role in strategic planning. Possibly it is also because of the demoralizing global clash of religious and spiritual ideologies and increasing politicization of religious belief. Time will tell us more.

Each level of engagement has distinctive tasks, as demonstrated in Table 5.1.

While managers and leaders have the responsibility to assist their organizations in developing religious and spiritual workplace diversity, they function at different levels.

◆ Managing for Religious and Spiritual Diversity

Managers are trained to approach here-and-now problems and administer solutions. They supervise all "nut and bolts" interventions. Using their positional power they guide teams in the organization's corporate culture, policies, and procedures. Ideally, managers have the competencies to maximize their employees' idiosyncratic attributes for the benefit of the organization's shareholders and stakeholders.

Contemporary managers need to be knowledgeable about Title VII of the Civil Rights Act of 1964.[14] It obliges all organizations to accommodate employees' religious beliefs unless doing so creates an undue hardship for their organization. Due to the lack of legal clarity, and the confusion as to what Title VII actually considered a "religion," Congress amended Title VII in 1973 and extended legal protection to what is understood today as "spirituality." Religious practices are broadly understood to

> include moral or ethical beliefs as to what is right and wrong and which are sincerely held with the strength of traditional religious views. . . . The fact that no religious organization espouses such beliefs or the fact that the religious groups to which the individual professes to belong may not accept such beliefs will not determine whether the belief is a religious belief of the employee or prospective employee. (Title 29, §1605.1)

This statute also protects individuals who self-identify as humanitarians, atheists, and agnostics. It is a manager's responsibility

Table 5.1   Levels of Engagement

Levels of Engagement	*Engagement Tasks*
Compliance	• Facilitate the spirit as well as the letter of the law of the United States Civil Rights Act of 1964 and United Nation's Declaration on Religion. • Reconcile dilemmas when employees' religious and spiritual requirements are in conflict with their work responsibilities. • Create cross-functional teams of human resource and legal staff for rapid response. • Include religious and spiritual workplace diversity basics in new hire orientation and monitor compliance. • Design targeted training events to address specific employee or functional needs. • Communicate success stories to demonstrate the organizational value for the inclusion of religious and spiritual workplace diversity.
Normalization	• Create opportunities, both formal and informal, for intra- and inter-religious and spiritual workplace diversity dialogues. • Support an inclusive and tolerant corporate culture with religious and spiritual diversity fully aligned with other diversity initiatives. • Acknowledge religious and spiritual diversity conversations as a component of building an inclusive employee culture and morale. • Check employee acceptance of other's religion- and spirituality-based workplace behaviors in performance-management protocols, team appraisals, and organizational culture studies. • Provide training programs on religious and spiritual workplace diversity as part of required professional development.
Utilization	• Seek religious and spiritual perspective supporting product development, sales initiatives, and market expansion. • Communicate the organization's diversity commitments to external clients and vendors to improve reputation capital. • Develop capacity for faith-based alliance management. • Coach high-potential employees on how to position their religious and spiritual diversity tradition for the best benefit in the organization. • Analyze interpersonal and organizational dilemmas for religious and spiritual implications that have a positive or negative impact on operations.
Maximization	• Support a robust global strategy by appreciative reference to other religion- and spirituality-influenced workplace models. • Endorse corporate social responsibility initiatives inclusive but not limited to religion- and spirituality-based organization. • Provide insight and potential solutions to organizational dilemmas, especially in markets and work environments where religion- and spirituality-based behaviors have created conflict or polarity. • Share the organization's inclusive structure and strategic model in communities where religious and spiritual traditions alienate their broader civic society.

not only to resolve difficult problems but also to create inclusive opportunities that support the employees and the organization's goals.

Since managers hire, train, supervise, and evaluate employees they are the first responders to situations of harassment, discrimination, and workplace hostility. The U.S. Equal Employment Opportunity Commission (EEOC) reported that although the number of charges of religious discrimination in 2005 (3,878) was 9% lower than the post-9/11 record set in 2002, it is one-third more than the number 10 years earlier. Such complaints are lodged by people of many different faiths. Of these complaints in 2005, 20% were made by Muslims, 18% by Christians, 12% by Jews, and 50% by other religions.[15] Unfortunately, many of these cases illustrate the ineptness of managers who exacerbated resolvable situations that ultimately ended in the court.

There are numerous cases that illustrate dilemmas where managers have failed (Table 5.2). They occurred due to the lack of preemptive policy, inept execution by managers and supervisors, insufficient knowledge related to the congruency of prescribed religious behaviors with the organization's requirements, the clash of idiosyncratic religion- and spirituality-based values that are not supported by the enveloping organizational culture, unabated proselytizing, rigid people-management policies, as well as core human and interpersonal communication breakdowns fueled by religion-inspired biases and prejudice.[16]

◆ *Practical Steps Managers Have Taken*

Managers in both the public and private sectors tactically shape their workplace environment. It is important to remember that not all faith-based requests for accommodations must be met, but many can and should be. Managers have the power to create change—if not a culture of inclusion—by instituting some of the following interventions:

- Allow faith-based groups that are voluntary, open, and non-coercive to meet in the organization's facilities and/or communicate through organizational e-mail.

- Create work schedules that allow for prayer or reflection time—either daily or weekly.

- Support voluntary study of inspirational, spiritual, and sacred books during break time, lunch time, as well as before or after work.

- Authorize flex time and flex vacations to facilitate out-of-office attendance at religious and spiritual gatherings held during normal work hours.

- Create neutral spaces for the sole purpose of personal reflection, medication, or prayer within the organization's facilities.

- Facilitate inclusive, organization-wide celebrations of major religious and spiritual holidays.

- Engage leaders in internal or external training on religious and spiritual workplace traditions to support the continued development of the organization's cultural knowledge.

- Establish religion- and spirituality-based identity groups to provide insight on organizational and personnel issues.

- Monitor all diversity programs and trainers—both in-house as well as external consultants—for consistent inclusion of religious and spiritual diversity themes in case studies, examples, and process analysis.

Table 5.2   Workplace Examples

The Event	*Areas to Reconcile*
• A newly hired Muslim receptionist in a Christian-sponsored healthcare facility was fired for refusing to remove her headscarf and sues her former employer for unlawful dismissal.[1]	• Dress and grooming accommodation • Corporate culture tolerance for diverse values and beliefs • Hiring protocols
• A Catholic worker in a retail store sues after being refused time off to go on a pilgrimage to Yugoslavia during the Christmas shopping season.[2]	• Range of tolerance for exceptions based on personal religious practice • Cultural literacy for distinguishing core religious requirements from personal expression • Flexible leave policy
• A Christian in a large communications firm, who wore an anti-abortion button to work, sued her company when dismissed since coworkers threaten to walk off due to the visual trauma of the pin's graphic.[3]	• Dress, grooming, and religious discrimination and accommodation • Religious expression standards • Unreasonable and hostile imposition of religious belief
• After multiple requests for accommodation were refused, a Jewish professor sues her institution's dean and department head since they consistently rearranged departmental meetings and functions on days that conflicted with her Sabbath preparation.[4]	• Parameters for reasonable accommodation • Equitable work assignment processes • Warning and dismissal policy and procedures
• A manager in a municipal office frequently calls a subordinate a "sinner," demanding that the person repent and attend prayer sessions in order not to go to hell.[5]	• Prescribed management strategies for escalating hostile work environment • Religious expression norms • Unreasonable and hostile imposition of religious belief • Parameters of freedom of speech and hate language • Warning and dismissal policy and procedures

1. Civil Rights Act of 1964, Pub. L. No, 88-352 (Title VII). Available at www.eeoc.gov/policy/vii.html.

2. Office of High Commissioner of Human Rights. (1981). Declaration of the elimination of all forms of intolerance and of discrimination based on religion or belief. (Resolution 36/55 of 25). New York: The United Nations Printing Office. Available at www.unhchr.ch/html/menu3/b/d_intole.htm.

3. EEOC v. Presbyterian Ministries, Inc., 788 F. Supp. 1154 (W.D. Wash. 1992).

4. Arthur, J. S. (1998, June 5). Religious rights not violated, court says. Human Resource Executive, 22.

5. Wilson v. U.S. West Communications, Inc., 860 F Supp. 665 (D. Neb. 1994), aff'd, 58F.3d 1337 (8th Cir. 1995).

6. Andrews v. City of Philadelphia, 895 F.2d 1469 (3d Cir. 1990).

7. Venters v. City of Delphi, 123 F3d 956, 972 (7th Cir 1997).

- Meet annually with human resources and legal teams to review all discrimination, harassment, and hostile environment claims related to religion and spirituality and implement process improvements.

- Identify desired outcome measure and recognizable gaps for religious and spiritual workplace expression.

- Include line-item recognition of religious and spirituality workplace diversity in performance-management tools.

- Measure employee attitudes toward religious and spiritual workplace diversity—both domestic and global—in organizational attitudinal surveys.

A subset of manager competency, known as leadership, displays a different range of competencies. Warren Bennis, a well-known management consultant, succinctly counseled that "A manager does things right, while a leader does the right things."[17]

♦ Leaders Operate Differently in Organizations

Employees and their managers have been the major coordinators of religion and spiritual traditions in the workplace. Dating back to 1985 many American workers recognized that their religious institutions, mainly Christian, were not adequately connecting their core religiosity with their day-to-day reality at work. The resulting Faith-at-Work Movement[18] enabled workers to actively create programs, policies, and practices that to their mind brought "God into the workplace." Today, broader and more inclusive strategic interventions are emerging.

Senior leaders have the broadest responsibilities within organizations and sometimes the greatest distance from the

employees. They inspire people to think beyond the restraints of their current accomplishments and embrace the potential of the future. Unlike politicians who personally affirm religiosity but when they see it approaching organizationally run behind the banner of "separation of church and state," private and public sector leaders are more in charge and free to utilize diverse religions and spiritualities as tools to advance the missions and visions of their organizations. How they lead that change is the question.

Tom Chappell, CEO of Tom's of Maine, is a good example. In 1970 he founded a small entrepreneurial company that produced natural personal care products made without artificial and animal ingredients. In March, 2006 Colgate-Palmolive Company purchased the company. Tom Chappell not only increased his company's financial capital but also its spiritual capital. As a leader he stayed mindful of profit but gave away 10% of its pretax profits to charities. Tom's of Maine also gives employees four paid hours a month to volunteer for community service. In its manufacturing process, only ingredients that are good for the environment are used. After studying at Harvard Divinity School, Chappell reengineered his company into a sort of ministry, saying, "I am ministering—and I am doing it in the marketplace, not in the church, because I understand the marketplace better than the church." Understanding that his marketplace also had Muslim and Jewish customers who had stringent requirements for halal and kosher products, Tom's of Maine proudly secured appropriate religious certifications for 90 items within its product line.[19]

While not the only source of ethics, religious and spiritual foundational values and beliefs do have a role in informing business decisions. Studies have identified the positive correlation of religion and ethics, finding that religiosity was a significant predictor of ethical problem recognition.[20]

A group of American businesspersons who self-identified as having a high or moderate level of religious intensity also showed a high level of ethical judgment.[21] It is increasingly evident that economic development cannot be separated from ethical development, which in turn cannot be segregated from the influence of religious and spiritual values.

Unfortunately, the 20th century ended with major ethics scandals such as Enron, Global Crossing, WorldCom, and Cendant. Such scandals make it apparent that corporate culture programs and their statements embossed on laminated cards hung around employee necks do not create ethics or prevent ethics violations. Inclusion of religious and spiritual workplace diversity supports ethical sustainability. Ethical leaders are required to reconcile their organization's actions with the ethical systems of their employees, customers, vendors, and alliance partners.

Corporate ethics require that decisions demonstrate fairness, equity, and impartiality. Diverse religious and spiritual systems will differ on what is considered fair, equal, and impartial. Leaders require good cross-cultural skills to recognize and align those differences. The art of religious and spiritual diversity leadership is the ability to continually evaluate the multitude of perspectives and create an evolving and inclusive dialogue of reconciliation for action.

Another viable expression of religious and spiritual workplace diversity that requires leadership is corporate social responsibility. CSR addresses the responsibility that an organization has to its broader community by conducting its business in an open, ethical, and transparent manner that supports individuals, shareholders, and the external environment. It manifests itself through corporate-sponsored activities ranging from hands-on community development projects, fundraising, matching contribution programs for local and international projects inclusive of religious- and spiritual-based organizations, and the establishment of major foundations that support globalized humanitarian aid. Frequently an employee's religion- and spirituality-based motivations find expression through their organization's CSR program.

◆ What Leaders Are Challenged to Do

While managers deal with tactical issues, leaders look at capital development, including employee capital, economic capital, and spiritual capital. Leaders have the ability to uniquely engage their organization when they do the following:

- Conduct yearly religious and spiritual workplace diversity strategy reviews examining how the organization utilizes its innate religious and spiritual capital

- Create an ongoing religious and spiritual workplace diversity advisory board consisting of regional, national, and international representatives who inform leadership of trends, challenges, and opportunities

- Provide virtual and real-time open chat rooms with senior management and board members seeking ideas related to religious and spiritual workplace diversity applications or abuses

- Sponsor internal and external research on organizational success attributed to spirituality- and religion-influenced strategies and systems

- Establish an ethics council to align all organizational behaviors with ethical standards inclusive of those espoused by religious and spiritual traditions

♦ *Key Competencies Managers and Leaders Require*

Managers and leaders require general and specific competencies to go about their work. A competency is a personal characteristic that can predict successful performance and is displayed through consistent behaviors that demonstrate knowledge, a positive attitude in approaching a solution, and a skill to complete the action. Some competencies that managers and leaders master if they are interested in enhancing religious and spiritual cultural literacy are as follows:

AUTHENTICITY

- Understands one's own religious and spiritual orientation and its influence on leadership style, decision making, and ethics

- Maintains transparency in working with coworkers—no personal or spirituality-biased agenda

- Relates well with individuals from a wide range of religious and spiritual backgrounds and acknowledges their innate ethical concerns

INTERPERSONAL AND TEAM SKILLS

- Shows personal and professional respect for coworkers' religious and spiritual workplace perspectives through appreciative inquiry

- Provides effective feedback, corrective direction, and active supervision addressing questionable behaviors related to religious and spiritual bias or prejudice

- Demonstrates inclusion and respect for religious and spirituality workplace traditions by referencing holy day and ritual celebrations, demonstrating culturally appropriate social behaviors, and acknowledging an array of religious and spiritual texts that support the goals of the organization

ORGANIZATIONAL COMMUNICATION CLARITY

- Raises questions and seeks information concerning the underlying religion- and spirituality based values, beliefs, and behaviors observed within the organization

- Documents areas of company/employee religious and spiritual compatibility and communicates its value to the organization

- Presents the organization's policies that support Title VII for review and process enhancements

CREATIVE PROBLEM SOLVING

- Seeks solutions that comply with federal and state laws that support the company's mission as well as addresses employee's religious and spiritual requirements

- Identifies intra-organizational best-of-class tactics in other departments and implements them in own areas of accountability

- Attends external religion- and spirituality-focused diversity training and applies new insights to the organization's policies and management practices

Cultural exemplars, be they managers, leaders, or employees, exist at all levels in

organizations. They demonstrate many of the above competencies and are acknowledged by their peers as consistently displaying the religious and spiritual knowledge, attitude, and skills that effectively support the missions of their organization. Their activities make organizations better. What remains to be determined in many organizations is if these employees will find opportunities to bring these underutilized skills into greater use. Today we would never question the value that race- and gender-based perspectives bring to effective management. Religion and spiritual workplace diversity is still in its infancy and awaits greater recognition.

♦ *Conclusion*

"Religious and spiritual workplace diversity" has become a catchphrase that is easily acknowledged but rarely instituted until conflict appears. Preemptive policies exist; however, more proactive and strategic change agents are needed in board rooms, in senior and line management positions, and in employee populations.

David Miller, the director of the Yale Center for Faith and Culture, distinguishes organizations as faith-based or faith-friendly. The strength of faith-based organizations is their endorsement of a specific religious or spiritual tradition that is comprehensively integrated into the organization's strategies, structure, and systems. While faith-based organizations honor one religious or spiritual perspective, they leave little room for the acceptance and integration of others' beliefs. The power of faith-friendly organizations is their ability to manage and utilize a fuller array of religious and spiritual workplace traditions for the strategic benefit of their organization and its employees, customers, clients, and alliance partners.

There is urgency for organizations to address religious and spiritual workplace diversity. In examining the relationship between faith and the U.S. economy, the Gallup Poll[22] identified that "almost two-thirds of Americans—churchgoing or not—say the overall health of the nation is heavily dependent on its spiritual health. About seventy seven percent also said that the nation's economy is dependent on its spiritual well-being."[23] If organizations are going to utilize the value of religious and spiritual workplace traditions, they must create strategies and structures to meet the expectations of an increasingly spiritually aware if not alarmed workforce.

Most organizations are currently prepared to address the legal and accommodation issues underlying religious and spiritual workplace diversity. There is a sampling of organizations, such as Tom's of Maine and Tyson Foods, Inc., that demonstrate what faith-based organizations can do when leaders set the strategy and managers implement religion- and spirituality-friendly tactics. It will be up to organizational leaders of the 21st century to effectively develop faith-friendly institutions through their cross-cultural acumen and religious and spiritual literacy to harness the potential that this underutilized and frequently unspoken aspect of diversity offers.

Discussion Questions

1. Is your organization faith-friendly, faith-based, or faithless? How does that designation support or hinder your organization's mission and goal?

2. What major religious and spiritual megatrends are affecting your organization, and what should or can be done about them? What will happen if nothing is done?

3. At what level of religious and spiritual workplace engagement is your organization—compliance, normalization, utilization, and maximization? What needs to be done to move to the next level? Who needs to be involved?

4. How has your organization gained or lost reputational capital due to the way it has managed religious and spiritual workplace diversity? How can that capital be regained?

5. What personal competency or competencies do you need to develop to manage religious and spiritual workplace diversity? What difference could you make in your organization should you exercise those newfound abilities?

◆ *Notes*

1. See Anti-Defamation League (Judaism): www.adl.org; CAIR (Council for American–Islamic Relations): www.cair.com; Catholic League for Religious and Civil Rights: www.catholicleague.org; Sikh American Legal Defense and Education Fund: www.saldef.org; American-Arab Anti-Discrimination Committee: www.adc.org; and American Hindus Against Defamation: www.hindunet.org/anti_defamation.

2. Adapted from Kahn, A., & Gomez, S. (1998). *Challenging diversity: Taking the next step.* Phoenix, AZ: Budshel Press. Available at www.culture-link.com

3. EEOC v. Red Robin Gourmet Burgers, Inc. (W.D. Wash. 2005). No. C04–1291 JLR. Retrieved from www.eeoc.gov/litigation/settlements/settlement09–05.html

4. Walter, M. (2000, February 18). Tyson discusses faith in workplace at business lunch. *Arkansas Democrat-Gazette.* Retrieved from www.nwanews.com/adg/Business/108332/

5. Johnson, H. (2004). Taboo no more. *Training, 41*(4), 22–26.

6. Kinni, T. (2007). *Faith at work: Redrawing the line between religion and business.* New York: The Conference Board.

7. Gallup, G. (2006). *The spiritual state of the union: The role of spiritual commitment in the United States.* Princeton, NJ: The Gallup Organization.

8. According to the CIA World Factbook, the United States is 78% Christian and 10% no religion, while other religions compose 12% of the U.S. population. In descending order, the largest identified religious groups are Protestant (52%), Roman Catholic (24%), Mormon (2%), Buddhist (2%), Jewish (1%), and Muslim (1%).

9. AHAD protests Kohler's use of Nataraja image. Retrieved from www.hindunet.org/anti_defamation/kohler/

10. Gallup, G. (2006). *The spiritual state of the union.*

11. Nadesan, M. H. (1999). The discourses of corporate spiritualism and evangelical capitalism. *Management Communication Quarterly, 13*(1), 3–42.

12. Olian, J. (2003, December 8). Spirituality is finding a place in the workplace. *Seattle Post-Intelligencer.* Retrieved from http://seattlepi.nwsource.com/business/151289_spiritualdivide08.html

13. Islamic finance: Calling the faithful. (2006, December 9). *Economist,* p. 78. Retrieved from www.economist.com/finance/displaystory.cfm?story_id=8382406

14. Civil Rights Act of 1964, Pub. L. No. 88–352 (Title VII). Retrieved from www.eeoc.gov/policy/vii.html

15. Norman, J. (2006, August 28). Worship in the workplace. *Orange County Register.* Retrieved from www.ocregister.com/ocregister/money/small business/article_1255596.php

16. To gather more information on determining religious discrimination cases in your organization or to file a report, contact the U.S. Equal Employment Opportunity Commission at their Web site: www.eeoc.gov/types/religion.html

17. Bennis, W. & Goldsmith, J. (2003). *Learning to lead: A workbook on becoming a leader.* New York: Basic Books.

18. Johnson, A. (2005, March 21). The Faith-at-Work Movement finds a home:

Building a Silicon Valley of the soul in north-west Arkansas. Retrieved from www.msnbc.msn.com/id/7201269/. Eldred. K. (2005) *God at work: Transforming people and nations through business.* Ventura, CA: Regal Books. Miller, D. W. (2007). *God at work: The history and promise of the Faith at Work movement.* New York: Oxford University Press.

19. McLaughlin, C. (2001). *Spirituality in business.* Retrieved from www.visionarylead.org

20. Singhapakdi, A., Marta, J., Rallapalli, K., & Rao, C. P. (2000). Toward an understanding of religiousness and marketing ethics: An empirical study. *Journal of Business Ethics, 2*(4), 305–320.

21. Longenecker, J. G., McKinney, J. A., & Moore, C. W. (2004). Religious intensity, evangelical Christianity, and business ethics: An empirical study. *Journal of Business Ethics, 55,* 373–386.

22. Gallup, G. (2006) *The spiritual state of the union.*

23. Harper, J. (2007, January 31). Spiritual state of union found strong. *Washington Times.* Retrieved from http://pewforum.org/news/display.php?NewsID=12585