Diversity and Workplace Spirituality

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OVERVIEW

The relatively recent emergence of Spirituality in the Workplace as a discipline within Management Theory suggests an alternative approach to understanding and dealing with diversity in Corporate America. On the one hand, research has demonstrated that business corporations have served as effective engines of positive social change. On the other hand, many of the social ideals emerging from religious and spiritual movements have historically managed to unmask institutional abuses and reclaim the value, wholeness, and dignity of the human person at work. It is then possible to explain reactions to diversity, not as just a "problem" requiring an immediate solution to acquiesce legal concerns or as just an urgent training necessity, but as a relational indicator articulated by the voices within the organization capable of identifying equality biases and suggesting a more harmonious view of corporate performance. In this sense, these voices can be recognized as a phenomenon of what some scholars call "organization conscience." It is at the "organizational conscience" where diversity and spirituality in the workplace intersect.

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The topic of this chapter is fundamentally dialogic in nature and function, meaning that its cause and effects are best understood within the realm of interpersonal dynamics, both internal and external to the organization. Thus, two contextual principles are necessary to properly frame and study the relationship between diversity and Spirituality in the Workplace. The first contextual principle is recognizing the value of institutions in general—and business organizations in particular—to the positive development of society. Businesses are not entities that operate in isolation from the realities that afflict societies. In fact, the impact of business and society is becoming more evident as a business model by means of the Corporate Social Responsibility (CSR) mindset, and therefore, businesses are becoming more aware of the implications of social issues that affect their employees, stakeholders, and social communities. This closer relationship between business and society has also made businesses more sensitive to a variety of relational performance indicators, that although some of these "soft" indicators may not necessarily be directly linked to more traditional operational performance indicators, they still have an impact on the success or failure of a business enterprise. Because these two contextual principles are decisive in characterizing the type of organizational culture that can make evident this study of the relationship between diversity and spirituality in the workplace, discussing them in more depth is an essential first task to the topic at hand.

Businesses as Engines of Social Change

Foundational to the rationale of spiritual values at work as an alternative approach to diversity is establishing the fact that business organizations are influenced by and are contributors to positive social transformation (Ute et al. 2013). Whether by design or by accident, businesses in many ways have been acting as positive change agents within the US society and in other countries (Bies et al. 2007; Smith et al. 2013). The abolition of slavery, the treatment of children as workers, health and safety concerns, discriminatory practices, right to unionize and strike, society's views on fair trade, promoting equal pay for women, addressing issues for workers with disabilities, recognition of LGBTQ rights, accommodations for Islamic believers, the emphasis on consumer protection, recycling, no smoking zones, and environmental pollution are just some of the well-known issues that define a social agenda for organizations across all economic, educational, governmental, commercial, and industrial

sectors. Business organizations large and small no longer possess the ability to be secluded from the realities of social ideals, tensions, and conflicts. In fact, just as other social institutions, businesses are called to resolve recurring problems in society (Knight 1992). Unsurprisingly so, many of these social issues become mandated by legislation. Yet, there are an increasing number of businesses that are becoming more sensitive to many of these social issues and, moreover, are able to convert them into competitive advantages.

Over the past two decades, there have been a growing number of corporations, both within and beyond the USA, engaging in activities that promote positive social change. Evidence of a social change role for businesses entities can be observed primarily with the emergence of social-responsibly constructs. The more obvious contributions to social change come from models of Corporate Social Responsibility (CSR), where companies commit resources to promote social expectations, attend to interest group voices, and foster positive relationships with closely related communities resulting in outcomes such as better corporate image, customer loyalty, and trust, as well as more access to financial resources (Aguilera et al. 2007; Aguinis and Glavas 2012; Carroll 1999). Specific illustrations of businesses furthering social change seen in the literature are the role in promoting peace (Fort and Schipani 2004), upholding equality in business and communities (Franceschet and Piscopo 2013), sustaining social moral values (Prooijen and Ellemers 2015), emphasizing the dignity of the human person (Pirson and Dierksmeier 2014), recognizing the value of spirituality (Brophy 2015), and showcasing inclusion (Sanyal et al. 2015) and diversity (Ortlieb and Sieben 2013), to mention just a few.

More specifically, the topic of diversity and inclusivity illustrates a clear case of how external society issues become relevant to internal business operations and vice versa. Specifically, within US society, diversity sensitivities increased dramatically primarily driven by extremely high rates of immigration (Healey 2013). Consider, for example, that the years between 2000 and 2010 was the highest decade of immigration in American history, with 40 million immigrants entering the USA in just 2010 alone (Camarota 2011). A significant portion of these immigrants are Hispanics. Comparatively, in 1988 over 9,000,000 Hispanics were actively employed in the US workforce. By 2011, there were 23,000,000, and by 2020, it is projected that 30.5 million or 19% of the labor force will be Hispanic, which historically tend to have

a higher labor force participation rate than other groups, according to the US Department of Labor report, US Bureau of Labor Statistics, Latino Labor Force at a Glance (2012). While it has been anticipated that Hispanics will account for 74% of new workers from 2010 to 2020 (Kochhar 2012), it is also expected that Hispanic social values of power structure, gender, formality in the workplace, meaning of time, communications styles, culture and customs, religion, and interpretation of ethics would become crucial factors to an effective diversity management within a Hispanic-influenced workforce (Castaneda et al. 2013; Holmes 2005; Offermann et al. 2014; Peppas 2006). Concurrent to this wave of social adaptation for a large influx of Hispanic immigrants are other ethnic groups and social sectors claiming their own rights, such as those of the disabled (Fleischer et al. 2012), of age and generational differences (Costanza et al. 2012), of LGBT persons and communities (Ayoub 2014), of women (Reger 2014), of African Americans (Marable 2015), veterans (Bowling and Sherman 2008), and from the rise of Islamic influence in the USA (Wiktorowicz 2004). Predictably, how these external social issues are managed and addressed in society also affect business activities be it through the lens of their workforce (Burns et al. 2012) or by means of their customers (Ortieb et al. 2014). In any case, the business setting has become a venue where the tensions of working relationships and personal values are inevitable intertwined, even though—in general—workers are recruited primarily for their talents and abilities. Along with each worker comes the social awareness, desires, ideals, and perceptions from many of the diversity and inclusivity influences mentioned above that can benefit or derail operational performance. Along with the social turbulence created by the influx of immigrants, there seems to be an awakening for businesses to recognize a more comprehensive human development agenda as both a competitive advantage and contribution to society (Giovanola 2009). Subsequently, a series of theories and models follow, which explains the emergence of Corporate Social Responsibility (CSR), a business mindset that emphasizes social development (Körner 2005; Turker 2009).

As this mindset of the "social purpose of business" CSR continues evolving, additional related theories and constructs follow. Among the CSR offspring is the theory of Humanistic Management, which argues for management research and practices that promote human development through economic activities (Melé 2003). Another extension of CSR is the trend of for-profits to partner with non-profits, where

the business partner by proxy benefits in promoting a social agenda as a competitive advantage and the non-profit partner has access to additional streams of revenues (Dees and Anderson 2003; Seitanidi and Crane 2009). In a more elaborate model, Basu and Palazzo (2008) argue that a better understanding of a firm's Corporate Social Responsibility (CSR) possibilities is achievable by means of an organizational sense-making that is guided by cognitive, linguistic, and conative dimensions. Still other constructs stemming from the CSR mindset are "corporate citizenship" (Burchell amd Cook 2006) and "Social Enterprising" (Nicholls 2006), where entrepreneurial organizations acquire a deliberate mission to change certain aspects of society, such as poverty (Seelos and Mair 2005).

The impact of CSR on poverty—for example—is TOMS, a for-profit business founded in 2006 by Blake Mycoskie, where by every pair of shoes bought, another is donated to needy children. So far, TOMS has donated over a million pair of shoes. This business–mission combination was so successful that in 2011 the company initiated a comparable social effort that for every pair of eye ware sold, another was pair was donated (Buchanan 2016). In this example, a social issue ignored by other institutions including non-profits and NGOs has become a competitive advantage and even has the potential to allow TOMS a global presence. In effect, the rise of social concerns—diversity included—and the evolution of the CSR mindset illustrates the influence of social issues on business organizations and its ensuing relevance to sustainability, development, and competitiveness.

Yet the effects of the Corporate Social Responsibility (CSR) mindset are not only about social issues related to diversity. CSR brings into the workplace an ethical—and expectedly—a religious and spiritual angle. The emergence of the ethics discipline and practice in business is attributed to religion's social and individual interest in ethical behaviors (De George 2005), which in turn has further evolved into areas of spiritual significance (Zsolnai 2015). In fact, research is available demonstrating that religious and spiritual persons tend to be more ethical in their business dealings (Conroy and Emertson 2004; Giacalone and Jurkiewicz 2003) and seem more willing to denounce unethical behaviors (Lewis and Geroy 2000). As presented later, the appreciation for upholding ethical behaviors in business provides a pathway for the study of diversity and organizational conscience as a spirituality value.

At this point, it should be evident that some business organizations willingly espouse a deliberate contribution to social change, although

the dynamics of how exactly social issues emerge and eventually become intertwined with business objectives remain subject of ongoing research. As an example of this area of research, Carroll (1979) posits that organizations must take initiatives to reflect and ask themselves what are the social issues they must address as their philosophy of social responsiveness. As a second example, Wartick and Cochran (1985) argue that economic responsibility, public responsibility, and social responsiveness are the relevant sources that drive the need for social issues within a corporation. In a third case, Athanasopoulou and Selsky (2015) propose an integrative model where the elements of (a) institutional social views arise from an external social influence, (b) a cultural view informs the organizational level, and (c) the cognitive view that relates to the individual level explain the advent of social matters in business. Likewise, Butterfield et al. (2000) propose a model where the social purpose in business originates from the interplay of moral issues and social context within the organization, in this case offering some tangential references to religion and spirituality. From these models, it can be inferred—in general—that social issues in business organizations seem to surface among the tension between an awareness of current external factors prevalent in society and internal factors associated with the business that relate to competitive opportunities.

Certainly, as the CSR models, theories and constructs continues to advance, a key question comes to the forefront of research and practice—which is—are economic activities always in conflict with human development as social change? And in the case of diversity and inclusion, can a business support human development activities without fully recognizing the implications of the dignity of the human person regardless of ethnicity, age and generational differences, religion, sexual orientation, and other social concerns? Furthermore, how complete is this humanistic and social endeavor if spiritual values are excluded from the CSR landscape? Essentially, the advancement of the CSR agenda is challenging the prevailing paradigm that "business-has-no-business" in human development as misguided as the converse prevailing paradigm within the non-profit sector, that organizational economic activity has a minimal role in servicing social needs. The assumption that business models exist for the sole purpose of profit is as incorrect as assuming that non-profit models exist solely for the purpose of social welfare. Albeit in different degrees by sector, both economic and social endeavors are interconnected.

The relationship between business and society has made businesses more sensitive to the need and value of attempting to measure the interconnection by means of relational performance indicators, not only as an internal performance factor but also as a competitive advantage. Because these two contextual principles—social agency and interpersonal relationships—are decisive in characterizing the type of organizational culture that can make evident this study of diversity and spirituality in the workplace, discussing them in more depth is an essential first approach to the topic at hand. Hence, having presenting a landscape of the first contextual principle defining the boundaries of the connections between diversity and spirituality—that is, business organizations as positive change agents—what follows is a discussion on the significance of relational performance indicators.

Valuing a Culture of Relational Performance

As external society concerns and agency expectations—such as the case of diversity, equality, and inclusivity—become relevant and rouse expectations within the business setting, the next contextual principle to address in order to appreciate the potential contributions of organizational conscience as a spiritual value is to recognize the significance of relational dynamics. Just as organizations have operational performance indicators, they also have relational performance indicators (Moran 2005). It is particularly through relational framing that spirituality becomes more relevant to the diversity topic. So, what follows is a discussion on the relevance of interpersonal relationship measurements in contrast with the operational or process-related measurements of a business organization.

On the one hand, the importance of operational performance to business is quite evident especially if profits remain driving force. In the general case of a business firm, operational performance refers to the execution of tasks defined by the organization's structure to achieve its profitability (Neeley 2002; Rodriguez et al. 2009). Thus, for a retail business, typical measures of operational performance include sales and gross margin, sales per square foot, sales by categories, units per transaction, average customer spending, sell through rate, to mention just a few. In the case of manufacturing facilities, typical performance indicators are productivity, task times, yield, rejection rates, equipment uptime and downtime. For a hospital, some examples of operational indicators are

occupation rates, bed-turnover times, average cost per discharge, total operating margin, claims denial rates, days of cash on hand. These are indicators or "hard metrics" of process outcomes primarily quantitative in nature that track performance against specific goals and objectives.

Conversely, relational performance indicators measure interpersonal factors that also influence the effectiveness of a business, although they are more difficult to measure. Relational factors are more likely to be measured by qualitative methods (Becker and Gerhart 1996; Ramani and Kumar 2008; Sun et al. 2007). Granted some relational indicators such as satisfaction surveys, employee turnover rates, complaints, participation in events, absenteeism, are quantifiable but they tend to measure manifestations or consequences of deeper relational unrests. Some of these difficult-to-quantify relational indicators include work–family balance, innovation, resilience, adaptability, conflicts in values—including spiritual values—organizational climate, and tension levels among workers. A clearer explanation of relational performance follows the central concept of "guanxi," a Chinese society construct which integrates an organism of relational networks into business activities to complement operational performance (Luo et al. 2012). In a traditional business setting, the internal relational performance indicators (i.e., soft metrics, human capital metrics) are traditionally the responsibility of the Human Resources function (Wright et al. 2003).

Given the possible combinations of "hard" and "soft" performance indicators against a scale of their intensities, it is possible to create a matrix to illustrate the conditions where relational performance is as relevant as operational performance, an organizational state which defines this second contextual principle. Consider the four stages of the operational–relational performance Matrix illustrated in Fig. 5.1, where business performance is characterized by the categories of operational (hard) and relational (soft), expressed in degrees of emphasis (high-low). A low operational–low relational category of organization is fundamentally dysfunctional (P1) and unable to adequately assess performance, which suggests a business in distress. The high relational-low operational stage (P2) exemplifies the typical non-profit organization where relational activities are at the forefront of organizational activities and operational considerations are secondary. P2 organizations are considered relationally skewed. Contrariwise, the for-profit organization presented as P3 is a business for which operational performance is the principal driving force and is resistance to relational performance indicators. The highly
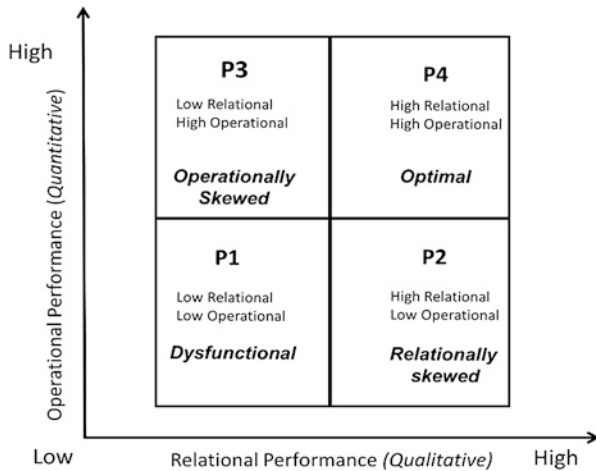
Fig. 5.1 Operational–relational performance matrix

operational–highly relational (P4) organization represents a business both where operational and relational performances are equally relevant to business development. Consequently, P4 characterizes a business with a well-defined collaborative culture and where the CSR mindset exists as a natural component of the business (Kennerley and Neely 2003). In this stage, the mix of relevant quantitative and qualitative performance indicators is an optimal performance setting and sustains the cultural mindset (Bontis and Fitz-Enz 2002; Petty and Guthrie 2000; Ramlall 2003).

Within this matrix, the discussion of diversity and spirituality occurs within the context of a relational environment that sustains operations—P4 stage of the operational–relational Performance Matrix—where a dialogical environment captures voices that surface the organization's conscience and social agency expectations. While social agency carries an implicit responsibility beyond the businesses self-serving interests (i.e., CSR mindset), it also creates a level of within-organization expectations that coalesces into "issue-specific" voices (i.e., diversity, inclusivity, and equality). The relational context allows the organization to be permeable to these voices of social concern, enables the voices to emerge within the workplace, and allows the business to ponder their implications.

From these two contextual principles—a social agency contribution and a relationally mature culture—one can envision how the voices of

diversity, as a social concern, enter the workplace and, eventually, managed within the "raison d'etre" framework of the business. However, what needs to be addressed next is the connection of these two contextual principles with organizational conscience as a spiritual value.

ORGANIZATIONAL CONSCIENCE

The concept that connects diversity and spirituality within the context of social agency and relational dynamics is "organizational conscience" (Goodpaster 2007). To explain the concept of "organizational conscience" as a spiritual value and its effects on diversity, it is necessary to present a background on some of the scholarly literature generated within the Spirit at Work discipline, and then present the definition of "organizational conscience."

First, Spirituality in the Workplace, as a relatively recent management and leadership discipline, has evolved beyond the boundaries of religious traditions where now its presence is purported as a contributor to organizational performance and foundational for ethical behaviors (Garcia-Zamor 2003). Spirituality—as well as religious traditions—has been recognized as a source of values that employees bring into the workplace and provides a mindset for behaving morally, for a sense of mutuality, and for pursuing social responsibility (Jurkiewicz and Giacalone 2004). Although there are organizations where religion frames the business model and is also influential in forming organization conscience—such as the case of Chick-Fil-A (Schwartz 2006)—the emphasis here is delimited to recognizing collective spiritual values that are reactive to social issues (McGinty 2006) since this aspect of conscience directly relates to the diversity topic.

In more secular language and for purposes of the discussion relating to diversity, Spirituality in the Workplace refers to the values promoting a deeper sense of personal and social identity characterized by a worldview framed around morality, stewardship, and community, enacted within the work environment (Fairholm 1996). Although most of the Spirit at Work literature has focused primarily on the worker's personal spiritual values (Vallabh and Singhal 2014), there is a values-sharing phenomenon that resonates with the dynamics of business organizations as social change agents (Leigh 1997; Neal, Bergman-Lichtenstien and Banner 1999). Inherent to most mainstream forms of spirituality is an idealistically driven "reforming–forming–transforming" cycle that promotes constant

introspection and self-improvement efforts at personal as well as social levels of day-to-day activities through reflection and dialogue (Waaijman 2002). At the core of this continuous improvement cycle is the dignity of the human person and its implications in daily endeavors at personal and social levels (Bolton 2010). In this sense, evolving conversations in mainstream American society about the relevance of spirituality as a source of institutional transformation that respects, values, and fosters the dignity of the human person (Williamson 2014) are echoed within the business setting and eventually influence businesses (Trott 2013).

The concept of organizational conscience is well established in the literature. Conscience is commonly represented as the "moral compass" of the organization (Rasberry 2000; Sullivan 2009; Thompson 2010), a factor of business success (Khomba et al. 2013; Sulmasy 2008), as foundational to a moral organizational culture (Sims and Brinkman 2003), as a precondition of organizational information security (Thompson 2010), and as a moderator of human rights against institutional abuses (Forcese 1997). The subject of "organization conscience" is recognized in the interdisciplinary literature by other names, such as "corporate conscience" (Bowen 2008), "community conscience" (Fairholm 1997), "social conscience" (Fitzpatrick 1996), and "public conscience" (Fitzpatrick and Gauthier 2001). Purposely, "organization conscience" is the preferred term used here since it is intended as a key construct for connecting diversity and spirituality in the workplace within the business setting. Yet the term "institutional conscience" is a better characterization of the topic as it is described in the literature since it is more inclusive of all forms of social structures, be them business, non-profits, government, or multiple forms of civic communities. Regardless, the common thread among these definitions is the recognition and articulation of organizational concerns that reflect social interests (Bowen 2008; Bivins 2004). Goodpaster (2007) has published a comprehensive analysis of the origins, value, and tensions regarding organizational conscience as a phenomenon that reacts to what he calls unbalanced pursuits of operational performance goals and objectives. Although some researchers conceptually recognize institutional conscience as a phenomenon analogous to personal life (Nairn 2013), the recent mandates of the Affordable Care Act upon religious-oriented healthcare institutions regarding contraceptive services have brought to the forefront some legal considerations as to whether organizations have a conscience (Flynn and Wilson 2013).

Conceptually, organizational conscience is defined as a construct having two interrelated parts: (a) a commitment to morality and (b) and judgments on actions and omissions (Sulmasy 2008). Organizational conscience occurs at the intersection of institutional will and institutional judgment and manifests itself at organizational level by dialogical means. "The conscience of an institution is rooted in the fact that it professes a set of fundamental moral commitments and it must act in accord with them" (Sulmasy 2008, p. 143). Either directly or indirectly an organization's identity defines its "will", or said differently, a set of principles and commitments that guides intentionality. Again, the "will" or intentionality of a business organization is typically expressed by its identity or "raison d'être" albeit within certain boundaries set by social expectations and legislation. Therefore, despite any business-specific vocabulary used to describe the mission and vision of a business, it is still subject to broader social realities. This is why although the mission of some businesses does not specifically state any reference to diversity or inclusivity, that same business still has an implicit responsibility inflicted by society, that if not acknowledged will be imposed by legislation. The judgment component of organization conscience occurs in the assessing of business actions or inactions stemming from its intentionality. The judgment of leadership actions and decisions contrary to its intentionality or specific social expectations such as the case of equality and diversity result in a variety of pressures claiming for corrective actions. For example, in 1996 a recording of Texaco executives using derogatory language in addressing African American workers although not directly related to its mission was a direct affront to worker's and society's expectations, resulting in a $130 million settlement (Dobbin et al. 2007). Whether social expectations are explicitly enacted within the business or not, judgment and corrective actions will increasingly apply pressure for corrective actions.

The conscience of an organization manifests itself by means of the formal (structural) and informal (community) "voices" that articulate the dynamics between the "will" and "judgments" of business actions. To illustrate in terms of diversity, business organizations recognize by either social, legal, or competitive pressures that bias towards diversity and inclusivity in the workforce are detrimental to its performance (deVries et al. 2012), which relate to the principles that guides its intent (institutional will). The "voices" of employees, stakeholders, or customers—as a whole—offer judgments regarding the adequacy of its diversity and inclusion efforts (Blank and Slipp 1994). Said differently, when decisions

or behaviors contrary to the dignity of the human person are present—
such as inequities, discrimination, artificial exclusions—the conscience
reacts, coalesces, and manifests concerns by means of social voices, here
called "voices of conscience." Consequently, external (society) voices
of transformation and respect for factors contrary to the dignity of the
human person are intertwined with the internal (organizational) voices
that react to business pursuits and assessment of the actions that result
from those actions. Hence, the role of organizational conscience is to
recognize troubling issues, articulate these concerns, and prompt lead-
ership into analysis and action (Aldrich and Herker 1977; Bivins 2004;
Bowen 2008).

Organizational conscience is dialogical in nature and resides within
the institution's web of formal and informal interpersonal relationships
that react to incongruities or threats to the dignity of the human per-
son emerging from the unbalanced pursuit of operational objectives,
themes that resonate with spiritual values in the workplace. Essentially,
the distinction of whether internal and external voices of organizational
conscience originate from spirituality or not is relatively unexplored in
the business literature and intuitively quite complex, although there is
sufficient evidence across interdisciplinary literature to suggest that con-
science in effect is a spiritual value (Keenan 2015; Madden 2002; Wright
and Antonaccio 2016). Note that within the literature "conscience" is
for sure about recognizing right from wrong, but it is also about choos-
ing "better" over "good". Therefore, organizational conscience can be a
significant pressure for deterring unmoral behaviors within the business,
but it also has the potential to offer "better" diversity and inclusive inter-
ventions over just "good" ones. What matters is that spirituality pro-
motes sensitivity to issues of conscience (McGinty 2006), which implies
that having adequate capacity to collect and analyze these "voices of
conscience" should be an organizational objective within the portfolio
of relational performance indicators. Accordingly, these "voices of con-
science" need the right "spaces" to exercise discourse and deliberation,
which are settings in which a cacophony of diverse reactions can be con-
cretized into a coherent, meaningful message for the organization.

The immediate practical implication is that voices related to organi-
zational conscience are accessed easier from organizational cultures that
are participative and relationally oriented, since these there is a risk that
"voices of conscience" could potentially be disregarded by the power
of hierarchical structures (Neill and Drumwright 2012). Consequently,

being able to sustain organizational conscience as a spiritual value for diversity becomes a priority within the CSR mindset. Sustaining organizational conscience for diversity means pursuing affinity spaces where open dialogue allows the voices of concerns to coalesce and inform organizational actions.

Sustaining Organizational Conscience

At this point, it would help to illustrate how some businesses collect, analyze, and take action on the voices that articulate their organizational conscience as a relational indicator of performance. Some examples of approaches to sustaining and eliciting voices of conscience within the organization include climate surveys, establishing affinity groups, seeking external relationships with the community, and establishing positional responsibility with the organization's hierarchy. Notwithstanding measurements of effectiveness, these approaches represent a step forward in capturing social concerns and assessing their implications to business actions.

As mentioned above, one way to capture the voices of organizational conscience is by means of climate surveys applied to either a sample of an entire population of a business organization. Although intended specifically for the climate construct—meaning workplace conditions from the workers' perspectives—they do carry a social opinion with the potential to capture voices of organizational conscience (Lux 2009). In fact, there are surveys available to specifically focus on diversity climate (Herdman and McMillan-Capehart 2010). Yet these surveys in many ways also carry the classic advantages and disadvantages of quantitative research in that collected data are easy to generalize, there is a better reduction of extraneous variables, they are less time-consuming to utilize, they can be applied to a larger set of participants, and the issues of validity and reliability are easier to address (Vogt 2007). Still, structural biases may affect these surveys and make them be less capable of grasping deeper levels of interpersonal motives, attitudes, or behaviors related to diversity. For instance, a climate survey may be able to elicit female discontent with biases in equality of pay and promotion but would doubtfully recognize the "dwelling" and "nourishing" stages of women's spiritual development and their potential contribution to diversity and workplace performance. Just as the spirituality construct is best assessed by qualitative methods (Hodge 2001), so are the spiritual contributions

to organizational conscience that influence diversity and equality in the workplace.

A second example of how some businesses collect, analyze, and take action on the voices that articulate its conscience as an expression of spirituality at work is by means of forming affinity or special interest groups within the organization, such as Employee Resource Groups (ERG). These are informal, affinity-driven, voluntary gatherings that address common concerns and share experiences related to the workplace and are intended to manifest an organization's commitment to diversity, equality, and inclusivity (Welbourne and McLaughlin 2013). In the literature, there is evidence of Employee Resource Groups for women, Hispanics, Asians, LGBT, disabled workers, religion, generational groups, and veterans (Welbourne and Schlacher 2015). In forming "affinity groups" at work, employees are in effect offered settings where conversations of values are conducive to developing personal and social identities that either conform or react to the organization. In a broader context, it could be argued that in promoting organic (internal) affinity groups, businesses are in effect creating small communities within the organization that allow them to live out and articulate concerns particular to their identity and corresponding moral values and, in doing so, allow for voices of organizational conscience to coalesce around the organization's intentionality (will) and the appropriateness of its actions–inactions (judgment). For example, a millennial Employee Resource Group maintains that one of their central beliefs is "Career lubricated by conscience" a value explaining their tendency to purchase from brands like Apple, TOMS, and Chipotle (Harris 2015). Inasmuch as spirituality in the workplace promotes personal and social identity within a worldview framed around morality, stewardship, and community enacted within the work environment (Fairholm 1996), then employee affinity gatherings comparable to employee resources groups also sustain the conscience that connects diversity and spirituality in the workplace.

Although there are immediate benefits in sustaining organization conscience through organizational affinity forums as a resource to moderate diversity interests within the broader umbrella of a Corporate Social Responsibility mindset, the contribution of external affinity groups cannot be overlooked. External groups are not bound by the businesses' identity and therefore are able to articulate a wider choice of diversity concerns. Direct involvement of business in cause-oriented endeavors provides a public forum for demonstrating social engagement but at the

same time serves as a mirror of the organization's own voices of conscience. For instance, Starbucks has a core principle of being a place for public conversation that nurtures their sense of responsibility, and therefore, their corporate conscience. Starbucks specifically displays its diversity interests with non-profit organizations such as the Association for the Advancement of Mexican Americans, the Los Angeles Urban League, the National Urban League (NUL), and the Multicultural Foodservice & Hospitality Alliance (Our Relationships, Starbucks Coffee Company). In similar fashion, other businesses volunteer to be monitored by external agencies to demonstrate sustainability of conscience and transparency of social responsibility (Rosenberg 2011). In the past, the Council on Economic Priorities—a US non-profit research organization—would assess businesses and issue Corporate Conscience Awards to businesses that publicly demonstrated to be guided by their conscience (Corporate Conscience Awards 1988). Similar awards are granted to businesses in other countries. Additional ways to sustain conscience by means of external organizations include establishing partnerships with non-profits (O'Regan and Oster 2000). Business partnerships with non-profit organizations is another way in which issues of conscience, as well as of truth, transparency, credibility provide ethical guidance to both forms of institutions (Bonk et al. 1999). Other approaches include cause-related marketing (Brønn and Vrioni 2001), interactions with labor unions (Servais 2005), and even involvements with social movements (Soeters 1986). Effectively, by embracing the tension between economic and broader social objectives, external affinity groups sustain the internal voices of conscience (Margolis and Walsh 2003). In visibly engaging external socially driven organizations, the business explicitly recognizes its social agency and implicitly accepts a moral responsibility that nurtures its conscience.

Finally, sustaining voices of conscience for diversity without some form of influence in the hierarchical power structures of an organization carries the risk of muting significant outcomes of affinity groups. The ability to align business objectives with social concerns into a competitive advantage presupposes a CSR mindset and collaborative culture that is embodied by the organization's leadership. In this fourth approach, the responsibility for sustaining voices of conscience can be distributed or delegated to a specific position within the organization's structure. If the responsibility is distributed, the assumption is that leadership styles throughout the organization consider dialogic dynamics—with

emphasis on listening skills—as a central value (Johnson and Bechler 1998; Lloyd et al. 2015). Examples of leadership models that hinge on listening skills include Ethical Leadership (Mayer et al. 2012), Servant Leadership (Chan and Mak 2014), and Spiritual Leadership (Thompson 2013). Under distributive conditions, if dialogic models of leadership prevail within the organization's culture, then the effects of conscience to power structures are available not only at executive level, but even by frontline managers and supervisors (Lloyd et al. 2015). The second way organizations secure the voices of diversity conscience is by creating a position within the hierarchy to manage the diversity responsibility. Although typically this task falls under the Human Resources function (Bierema and D'Abundo 2004), other positions include the public relations functions (Bowen 2008), diversity officers (Williams and Wade-Golden 2007), and even corporate chaplains (Meyer and Davis 2002). In particular, the chaplains seem better suited for representing the voice of conscience given their expected roles as spiritual advocates (Aldridge 2006; Morgan 2010).

The four approaches to sustaining organizational conscience as a spiritual value for diversity listed above are just a few proven ways that allow the voices of conscience to coalesce and inform organizational actions. Organizational conscience—that is, the organization's intentionality and judgment of actions—is a value within the Spirit at Work milieu, and although latent in many business cultures, it is especially vital to cultures that are participative and dialogic in nature. Voices of organizational conscience embody a value that is fundamentally spiritual, that is, a shared worldview based upon the dignity of the human person. Whether a business officially employs a program for Spirituality in the Workplace or not, organizational conscience is still a spiritual value, qualitative in nature, and a relational performance indicator.

Granted there is value in considering these approaches independently, but applying more than one offers an opportunity to triangulate these voices into a more reliable result, more so if all four approaches are enacted within an organization. The synergistic effects of applying these four approaches to sustaining organizational conscience for diversity as a spiritual value of the workplace are exemplified by Pacific Gas and Energy Co. (PG&E). As of 2016, a leading publication on diversity and business has recognized Pacific Gas and Energy Co. (PG&E) for eight consecutive years for its success in hiring, promoting, and developing women, minorities, the disabled, LGTB, and veterans (MENA Report

2016). Specifically, PG&E strives for a corporate culture that exemplifies inclusivity, social responsibility, and a collaborative work environment. PG&E implements internal (Career Development and Learning, PG&E 2012 Corporate Responsibility, and Sustainability Report) and external surveys (MENA Report 2016) that gage its conscience (i.e., intentionality or will and the judgments of its outcomes) as they are interpreted by the workforce. Affinity groups are actively engaged by means of Employee Resource Groups, Employee Associations, labor unions, and a Corporate Diversity Council (see Diversity and inclusion, PG&E 2012 Corporate Responsibility and Sustainability Report, Sect. 3). PG&E also sustains equality and diversity conscience through relationships with a variety of non-profit organizations in local and state levels that are directly engaged in community social development (see Volunteerism and Community Support, PG&E 2012 Corporate Responsibility, and Sustainability Report). The responsibility for diversity and inclusion is a value that is both distributed by nature of its organization's culture and, as well, is assigned to a specific position, the Diversity and Inclusion Chief Diversity Officer, which also chairs the Corporate Diversity Council (PG&E 2012 Corporate Responsibility and Sustainability Report). As a result of these other measures, PG&E has earned multiple awards by third-party assessments, including the Human Rights Campaign, Careers and the Disabled Magazine, Women's Business Enterprise National Council, National Veteran-Owned Business association, Hispanic Business Inc., and Black Enterprise magazine, to mention a few (See Awards and Recognition, PG&E).

SUMMARY

Spirituality in the Workplace refers to the values promoting a deeper sense of personal and social identity characterized by a worldview framed around morality, stewardship, and community, enacted within the work environment (Fairholm 1996). As a spiritual value, organizational conscience occurs at the intersection of institutional will and institutional judgment and manifests itself at organizational level by dialogical means (Goodpaster 2007). The study and application of this spiritual value are best understood within two contextual principles, positive social change agency and relational performance. The more evident expressions of these principles come from theories, models, and constructs of Corporate Social Responsibility (CSR), where companies commit

resources to promote social expectations, attend to interest group voices, or foster positive relationships with closely related communities (Aguilera et al. 2007; Aguinis and Glavas 2012; Carroll 1999).

Organizational conscience is dialogical in nature and resides within the organization's interpersonal dynamics. It expresses itself in the form of collective voices that react to incongruities or threats to the dignity of the human person. When organization actions are contrary to the dignity of the human person—such as inequities, discrimination, artificial exclusions—the conscience of spiritual persons individually and collectively reacts, coalesces, and manifests concerns for the leadership's consideration.

As a result of *Spirituality in the Workplace*, the practical implication of organizational conscience is to recognize its existence as a relational indicator and sustain its contributions to the organization's culture as another potential competitive advantage. Sustaining organizational conscience for diversity means pursuing affinity spaces where open dialogue allows the voices of concerns to coalesce and inform organizational actions. Some examples of approaches to prompting and sustaining voices of conscience within the organization include climate surveys, establishing affinity groups, seeking external relationships with the community and establishing positional responsibility with the organization's hierarchy.

Whether business organizations establish or not formal Spirituality in the Workplace initiatives, for sure organizational conscience exists as a moral compass for diversity, equality, and inclusion. The concept of organizational conscience as a spiritual value within the evolving CSR mindset remains controversial—especially from a legal view—and can benefit from continued qualitative research. Despite its shortcomings and elusive nature, listening to the internal and external voices of conscience has proven in practice to be a relevant resource for nourishing diversity as a competitive advantage, especially within the global market.

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