Journal of Business Ethics (2010) 95:319–337
DOI 10.1007/s10551-009-0362-z

The Role of Religiosity in Stress, Job Attitudes, and Organizational Citizenship Behavior

Eugene J. Kutcher
Jennifer D. Bragger
Ofelia Rodriguez-Srednicki
Jamie L. Masco

ABSTRACT. Religion and faith are often central aspects of an individual's self-concept, and yet they are typically avoided in the workplace. The current study seeks to replicate the findings about the role of religious beliefs and practices in shaping an employee's reactions to stress/burnout and job attitudes. Second, we extend the literature on faith in the workplace by investigating possible relationships between religious beliefs and practices and citizenship behaviors at work. Third, we attempted to study how one's perceived freedom to express his/her religious identity at work was related to workplace attitudes and behaviors. Mixed results suggest that religiosity can be related to stress and burnout, job satisfaction, organizational commitment, and Organizational Citizenship Behavior. More research is needed to further qualify the results and explore the effects of one's perceived freedom to express his/her religious identity in the workplace.

KEY WORDS: burnout, job attitudes, Organizational Citizenship Behavior, religion, spirituality, stress

With almost 95% of Americans stating they believe there is a God, and 81% of American adults indicating a specific religious affiliation (Kosmin et al., 2001), religion is not something employers can realistically expect employees to ''leave at the door'' when they come to work (Conlin, 1999). While research does not indicate that a greater percent of Americans are becoming religious (Kosmin et al., 2001) surveys do show an increasing trend for many religious Americans to want their religion integrated into all areas of their lives (Gibson, 2005). This can be at least partly explained by the many positive consequences that are found to accompany religious beliefs and practices. For example, correlations have been discovered between one's religiosity and his/her physical and mental health (Taylor et al., 2004; Williams et al., 1991), job attitudes (Gibson, 2005; Sikorska-Simmons, 2005), and ethical decision-making (e.g., Fernando and Jackson, 2006).

As a result, some organizations proactively support and encourage the expression of religion and faith at work. This goes beyond the legal requirement for employers to provide reasonable accommodations to employees who need to engage in religious practices (e.g., time and space for regular prayer throughout the day). It may include the encouragement of employees to openly discuss their faith at work, hiring chaplains of various faiths for counseling, reserving space for prayer groups, or including faith-related readings among workplace resources (Gibson, 2005). A recent survey indicates that almost 50% of Americans had discussed their faith (or lack thereof) in their organizations within the past day (Conlin, 1999). Does this freedom of self-expression represent a comfort to be oneself with coworkers? Might it have a negative effect on workplace relationships and dynamics? Almost half of company representatives believe that religious principles and values are a fundamental aspect of their culture (Cash and Gray, 2000). Is this commitment to principles and values shared by the organizational members, and is this effective in cultivating a satisfied and high performing workforce? In many organizations and for many leaders, there is a belief that a spiritually minded workforce may have better attitudes, stress coping practices, and collective work ethic, but is there conflict when the value systems of some employees conflict with those of others? These are intriguing questions, which have been largely unexplored in organizational studies. Yet, there has been a growing interest in, and a call for more research

about, the role of spirituality and religion in everyday life – and in the workplace specifically (Duffy, 2006; Jurkiewicz and Giacalone, 2004).

In this current research, we aim to replicate what effects have been established regarding religious beliefs and work stress, and elaborate into related areas of inquiry. The current study explores relationships among one's religious beliefs and practices, stress and burnout, and meaningful job attitudes (job satisfaction, organizational commitment), and behaviors (Organizational Citizenship Behavior, or OCB). Finally, we seek to extend the extant research by measuring employees' level of comfort in expressing their religious identity as an influence on work attitudes and behaviors (OCBs).

Religion and stress/burnout

Stress can be defined as "a hypothetical state that is induced by an environmental force (e.g., stressors) and is manifested by reactions at various physiological, psychological, and social levels (Tolman and Rose, 1985, p. 151)." Some common physiological effects of exposure to stress are hypertension, changes in eating patterns, sleep, lung diseases, and substance abuse (Harrell, 2000; Thompson, 2002; Utsey et al., 2002). Psychological consequences can include depression, anxiety, helplessness, frustration, fear, and despair (Thompson, 2002; Utsey and Ponterotto, 1996; Utsey et al., 2002). Those with increased stress levels may also suffer effects such as lowered self-esteem and life satisfaction (Thompson, 2002; Utsey et al., 2002).

With prolonged exposure to stress and an inability to deal with the sources or effects of the stress, our resources become depleted and we begin to experience physical, emotional, and psychological strain (Friedman, 2002). In severe cases, we experience burnout (Thompson and Page, 1992), or "a psychological syndrome in response to chronic interpersonal stressors on the job" (Maslach et al., 2001, p. 399). Burnout can be more specifically conceptualized as three interrelated dimensions: emotional exhaustion, depersonalization, and reduced personal accomplishment. Emotional exhaustion is a depletion of psychological resources (Hallberg and Sverke, 2004); people who experience emotional exhaustion feel drained by their contact with others (Leiter and Maslach, 1988). Depersonalization deals with distancing oneself from those whom he/she serves by acting negatively or impersonally toward them (Maslach et al., 2001). The third dimension, reduced personal accomplishment, is the decreased efficacy or belief that one can do his/her job well. It is believed that emotional exhaustion leads to depersonalization, which then leads to inefficacy (Leiter and Maslach, 1988).

Together, stress and burnout have been linked to negative work-related outcomes: low job performance, damaged relationships, turnover (Halbesleben and Buckley, 2004; Wright and Cropanzano, 1998), and – relevant to the current study – lower job satisfaction (Borg and Riding, 1991; Jamal and Badawi, 1995), organizational commitment (Burke and Richardson, 1993), and OCB (Cropanzano et al., 2003; Jex et al., 2003).

Because stress and burnout can lead to negative consequences in the workplace, researchers and practitioners are interested in reducing stress and promoting overall well-being. Some of the most common recommendations for reducing stress include maintaining a strong social support network, focusing on the purpose in one's life and work, and engaging in activities that keep them balanced. For many, religion provides these kinds of solutions. Indeed, many contend that their beliefs and practices offer a source of social and spiritual support, hope, expression of beliefs, sense of meaning, and guidance in their behavior (Taylor et al., 2004).

Within the past 15 years, the relationship between health and religion has been examined extensively. Studies reveal that religious beliefs, practices and affiliations assist in alleviating the physical manifestations of stress (Koenig et al., 2001; Levin et al., 1996) and ameliorating mental health and psychological well-being (Ellison et al., 2001; Koenig, 1995; Yi et al., 2006). The beneficial effects have been found for heart disease, hypertension, brain disease, immune system functioning, cancer, and other outcomes of long-term stress difficulties (Koenig et al., 2001; Levin and Schiller, 1987; Levin et al., 1996). Furthermore, religious individuals report greater happiness and satisfaction with life (Myers and Diener, 1995), and fewer depressive symptoms (Smith et al., 2003; Yi et al., 2006) than do non-religious individuals.

Extrinsic versus intrinsic religious orientation

Allport and Ross (1967) further qualified the effects of religion on stress, and proposed that people can be either intrinsically or extrinsically motivated toward religion. Intrinsically oriented individuals view religion as selfless, as a supreme value to be achieved for its own purpose. According to this categorization of religious motivation, individuals who are intrinsically oriented to be religious are so because they believe the world and mankind are truly good and that a supreme being is at the center of both. They feel religious beliefs and practices are ends to themselves, in that they provide peace and well-being and make the world a better place. Extrinsically oriented people are more likely to use religion as a means to a desired end – that is, religiousness for utilitarian purposes. Religious affiliation, behaviors and beliefs, for these individuals, are a way of procuring other things or achieving other goals. Ross (1990) noted that individuals' religious motivations fall on a continuum between complete externality and complete internality. Generally speaking, the theory is that religious individuals – especially the most intrinsically motivated – have benefits when it comes to managing stress (Park et al., 1990; Pollard and Bates, 2004).

Underlying mechanisms in the religion/stress relationship

Ellison and Levin (1998) proposed some mechanisms through which religiosity helps to manage stress. First, religion may operate through the regulation of individual lifestyles and healthy behaviors (e.g., discouraging drinking or encouraging healthy diet), which limit the stressors influencing their bodies. A second mechanism proposed is social integration and support. Social networks are formed by individuals within the same religious community, and provide resources such as congregational programs and informal support. A third way that religion may influence health outcomes is by influencing one's self-perceptions, such as self-esteem and self-efficacy, in a positive way. This may occur through devotional activities (e.g., prayer), and "letting go of the helm" by putting control of outcomes into the hands of a Supreme Being. The fourth mechanism considers the coping resources and methods that may be offered through religious participation (e.g., counseling and discussion groups, teachings, and beliefs).

As a result, in the current research, we operationalized religiosity in several ways. Like Ellison and Levin (1998), we measured not only religious practices and behaviors such as church attendance or prayer, but also the belief systems by which religion may impact health (Ellison et al., 2001; Steinitz, 1980). This is an important qualification; there are many studies that focus exclusively on actual behaviors and practices. Also, we incorporated the level of intrinsic versus extrinsic religious motivation. Finally, because someone's overall self-assessment of his/her level of religiosity may differ from his/her report of religious beliefs and behaviors, we also asked a self-report item about one's overall level of religiosity.

Religion and job attitudes

Some research has investigated how religious beliefs, affiliations, and behaviors might relate to important workplace attitudes. Sikorska-Simmons (2005) studied staff members in an assisted living organization, and found a positive relationship between religiosity and job satisfaction, and between religiosity and organizational commitment. Another study found that religious beliefs affected organizational commitment more than age or income (York, 1981). Religiosity also may affect how stress relates to attitudes. Jamal and Badawi (1993) found that religiosity moderated the relationship between job stressors and job motivation, job satisfaction, organizational commitment and turnover motivation (Jamal and Badawi, 1993); stressors were more likely to have a negative effect on job attitudes when employees had low levels of religiosity. Additionally, religious individuals scored higher on work centrality, indicating that work held a more central role in the lives of religious individuals (Harpaz, 1998). This may lead to increased performance both on the part of the individual and organization.

Though these illustrative studies suggest that religion has generally positive effects on the job, other studies have been less persuasive. It has been found that intrinsically religious-oriented individuals were less satisfied with their jobs, and extrinsically religious people had higher job involvement

(Knotts, 2003; Strümpfer, 1997). These findings might be due to the fact that some individuals are working in organizations where their values are not congruent with those of the organization. Most organizations are for-profit ventures and many hold the "value" of making a profit to be their highest goal. Person Organization Fit literature (e.g., Verquer et al., 2003) has found a consistent relationship between perceived value congruence and positive work attitudes. Intrinsically religious individuals working in environments they perceive to be violating their belief systems may have reduced satisfaction or involvement in the organization. Or, intrinsically motivated religious individuals could potentially see work as a competing priority with religion, or report one's involvement at work relative to his/her involvement with religion. As there are several potential explanations, more research should investigate and clarify these relationships.

Religion and OCB

Organizational Citizenship Behavior is defined as behaviors that benefit others, perhaps even to the detriment of the actor, and those behaviors that, in aggregate over time, contribute to organizational effectiveness (Organ et al., 2006; Smith et al., 1983). This includes helping behavior and going above and beyond the call of duty. Studies have linked religiosity with helping others (Batson and Gray, 1981; Nelson and Dynes, 1976) and working more hours than non-religious others (Snir and Harpaz, 2004). Previous work in religious motivation suggests that intrinsically religious individuals might be more likely to help others and engage in OCB (Batson and Gray, 1981).

As religious individuals, especially those who have an intrinsic religious orientation, are called to more altruistic behaviors (Batson and Gray, 1981), it stands to reason that those who hold stronger religious beliefs and engage in more religious behaviors are more likely to engage in citizenship behaviors geared toward individuals in the work place. Some religious individuals may feel organizational emphasis on profits over humanitarian efforts is not ideal, and so may not respond with higher levels of citizenship behavior oriented toward the organization. However, the study finding that religious individuals score higher on work centrality may predict the opposite (Harpaz, 1998). Intrinsic and extrinsic religious orientations may moderate the relationship. More research is needed to investigate the role of religion on OCB and in realistic settings to further clarify relevant relationships.

Expression of religion at work

It seems that an important consideration, and one that has remained relatively unstudied, is the degree to which individuals feel comfortable and free to express their faith and religious identity at work. If someone's religion is a large part of his/her self-concept, the freedom he/she feels to engage in religious behaviors (e.g., wearing religious clothes, discussing religious affiliations, and practices) would likely affect his/her satisfaction and well-being. Likewise, if individuals do not have a particular belief system, they may have better work attitudes and citizenship behaviors if they feel comfortable expressing that this is part of who they are. A recent study by Kolodinsky et al. (2008) argued that the employees' perceptions of the organizational cultural regarding spirituality are even more predictive of meaningful outcomes than individual-level spirituality and religiousness. Perceived freedom to express one's religious identity can be seen as the organization's acceptance and appreciation of employees, and may allow a person to more effectively deal with stressors and maintain job and life satisfaction. If this is true, it is worthwhile to ask what ways employees might communicate their faith at work. Such questions need some more attention in the literature.

Current study and research questions

Given the importance of religion in the lives of many employees, the legal ramifications of discrimination in the work place, and the possible benefits of religious beliefs and behaviors on work attitudes and behaviors, it is important that organizations understand the relationship among stress, religion and job attitudes and behaviors. Research has shown that if stress is untreated, it can lead to burnout. Furthermore, stress and burnout can have harmful effects on employees' job attitudes. Several studies have reported that religious participation and beliefs

are beneficial in alleviating the impact of stress. Therefore, religion may be an important mediator between the stress and job attitudes relationship. Religion may also moderate the relationship between stress and burnout.

Research Question 1: Does religiosity (belief systems, rituals and practices, and overall religious well-being) impact stress and burnout levels?
Research Question 2A: Does religiosity moderate the relationship between stress and burnout, such that religion helps stress from becoming burnout?
Research Question 2B: Does religious motivation moderate the relationship between stress and burnout, such that intrinsic motivation helps stress from becoming burnout?
Research Question 3: Is religiosity related to job satisfaction and organizational commitment?
Research Question 4: Does organizational commitment mediate or partially mediate the relationship between religiosity and job stress?
Research Question 5A: Does religiosity positively or negatively predict engagement in OCB?
Research Question 5B: If there is a relationship between religiosity and OCB, does organizational commitment or job satisfaction mediate or partially mediate this relationship?

Since no study to date has examined the correlations between employees' comfort expressing their religious identity and their job satisfaction, organizational commitment, or citizenship behaviors, the following research questions were proposed.

Research Question 6A: Does comfort in expressing one's religious identity in the workplace influence stress and burnout, work attitudes, and/or OCB?
Research Question 6B: Does job satisfaction or organizational commitment mediate the relationships between comfort of religious expression and OCB or stress/burnout?

Method

Participants

Participants were 218 individuals who were employed on at least a part-time basis. The researchers contacted undergraduate and graduate students in the college where the research was being conducted, as well as other individuals who were in their interpersonal networks (e.g., previous coworkers, colleagues at organizations where the researchers consult, contacts at organizations that recruit for students). As in snowball sampling or social network sampling, anyone who was contacted was also asked to distribute the survey invitation to other individuals who may be eligible (i.e., either part-time or full-time employees) and available to participate. The diversity of participants (outlined below) gives us no reason to believe that the study's findings would not generalize to other employees.

The sample was diverse in several respects. Ages ranged from 18 to 66 with a mean of 29 years. Approximately 40% of the sample (87) was male and 58% (126) was female, and five respondents did not supply their sex. There was representation from several work contexts including "business and industry" (87), "human/social services" (12), "health/medicine" (23), "education" (44), "government" (5), "non-profit" (9), "science/technology" (7), and "law enforcement" (16).

Eighty-seven (40%) subjects in this sample associated themselves with a Christian religious denomination, 32 (15%) with a Jewish denomination, 28 (13%) with Muslim, 17 (8%) as Hindu, 11(5%) as Buddhist, 16 (7.3%) as Agnostic, 5 (2.3%) as Atheist, and the balance was either "other" or did not provide a response. Furthermore, 119 (55%) reported that they do currently practice their religion while 51 (23%) reported that they do not currently practice their religion (the remainder did not respond). One hundred and sixteen (53%) of the subjects identified their ethnicity as Caucasian, 41 (19%) as Asian, 21 (10%) as Middle Eastern, 14 (6.4%) as African-American, 2 (1%) as West Indie, 7 (3%) as other and five individuals did not identify their ethnicity. Table I includes additional descriptive data about the sample.

Procedure

Researchers contacted potential participants via e-mail or face-to-face interaction with an invitation to voluntarily participate in the study. This message summarized the main purpose of the study, outlined

TABLE I

Means and standard deviations for job attitudes, OCB, and stress/burnout scales by gender, ethnicity, and religious affiliation

	Job satisfaction	Organizational commitment	OCB	WES	VBBA	Maslach
	Mean (SD)	Mean (SD)	Mean (SD)	Mean (SD)	Mean (SD)	Mean (SD)
Gender						
Female (n = 126)	5.13 (1.53)	4.53 (1.43)	5.57 (0.67)	1.51 (0.17)	1.74 (0.38)	2.76 (0.69)
Male (n = 87)	5.49 (1.36)	4.56 (1.20)	5.56 (0.86)	1.55 (0.15)	1.72 (0.32)	2.64 (0.71)
Ethnicity						
Asian (n = 41)	5.50 (1.65)	4.54 (1.41)	5.41 (0.93)	1.56 (0.14)	1.68 (0.28)	2.62 (0.72)
Black (n = 14)	5.45 (1.46)	4.15 (1.28)	5.83 (0.57)	1.52 (0.19)	1.57 (0.34)	2.76 (0.60)
Middle eastern (n = 21)	5.59 (0.98)	4.66 (0.48)	5.88 (0.48)	1.55 (0.14)	1.67 (0.22)	2.51 (0.52)
Hispanic (n = 13)	5.25 (1.59)	4.79 (1.05)	5.78 (0.64)	1.51 (0.16)	1.93 (0.41)	2.67 (0.79)
White (n = 116)	5.13 (1.48)	4.50 (1.46)	5.51 (0.76)	1.51 (0.17)	1.75 (0.37)	2.72 (0.68)
Other (n = 8)	5.17 (1.47)	5.08 (1.19)	5.64 (0.39)	1.59 (0.17)	1.68 (0.51)	3.29 (0.97)
Not specified (n = 5)	6.00 (–)	4.50 (–)	4.77 (–)	1.41 (–)	2.21 (–)	4.33 (–)
Religious identity						
Judaism (n = 32)	5.33 (1.37)	4.95 (1.67)	5.66 (0.50)	1.54 (0.18)	1.68 (0.46)	2.59 (0.76)
Islam (n = 28)	5.48 (1.10)	4.70 (0.94)	5.83 (0.61)	1.56 (0.13)	1.71 (0.27)	2.59 (0.63)
Buddhism (n = 11)	5.48 (1.75)	4.11 (1.37)	5.71 (0.60)	1.58 (0.09)	1.85 (0.43)	2.60 (0.74)
Christianity (n = 87)	5.21 (1.42)	4.51 (1.26)	5.60 (0.76)	1.51 (0.18)	1.77 (0.34)	2.77 (0.68)
Hinduism (n = 17)	6.37 (0.75)	4.91 (1.09)	5.37 (0.97)	1.53 (0.14)	1.63 (0.23)	2.51 (0.69)
Atheist (n = 5)	4.47 (1.12)	3.88 (0.71)	5.26 (0.91)	1.51 (0.18)	1.90 (0.20)	3.14 (0.81)
Agnostic (n = 16)	3.94 (1.86)	3.70 (1.58)	5.19 (0.68)	1.46 (0.16)	1.79 (0.45)	3.10 (0.75)
Multiple (n = 1)	6.00 (–)	5.75 (–)	5.95 (–)	1.81 (–)	2.14 (–)	2.36 (–)
Pagan/earthbased/spiritual (n = 2)	6.50 (0.71)	5.94 (1.15)	6.93 (0.03)	1.41 (0.05)	1.51 (0.13)	1.98 (0.43)
Jain (n = 1)	6.00 (–)	5.50 (–)	5.18 (–)	1.70 (–)	1.25 (–)	2.45 (–)
Other (n = 14)	4.70 (2.25)	3.78 (1.31)	4.88 (0.84)	1.56 (0.14)	1.60 (0.27)	2.75 (0.60)
Religious practice						
Practicing (n = 119)	5.69 (1.21)	4.77 (1.37)	5.67 (0.72)	1.53 (0.15)	1.73 (0.35)	2.54 (0.65)
Non-practicing (n = 51)	4.61 (1.74)	4.22 (1.43)	5.31 (0.88)	1.51 (0.19)	1.70 (0.38)	2.99 (0.73)
Total (n = 218)	5.28 (1.47)	4.55 (1.33)	5.57 (0.75)	1.53 (0.16)	1.73 (0.35)	2.70 (0.70)

that participation would consist of completing a survey instrument (~30 min to complete), and ensured that all data would be maintained in an anonymous and confidential manner. When anyone agreed to participate, and depending upon his/her preference, he/she was sent either a manila envelope with a paper-based version of the survey, or a link to the online version of the survey. In all cases, the opening text of the survey was an informed consent form, which detailed that completion of the study was voluntary and provided contact information for the researchers if there were any questions or requests for final results. At the conclusion of the survey, participants were thanked for their help and input.

Measures

There were several separate measures representing the study variables and comprising the data collection instrument.

Demographic and religious identification items

A series of items was used to collect respondents' age, gender, marital status, occupation, ethnicity, education level, religious affiliation (including the religion and, when necessary, sect or subdenomination), and self-reported religiosity (do you consider yourself to be practicing or non-practicing?).

Religious behaviors

We asked several questions attempting to address individuals' private and social religious practices and rituals. We used six items from the Springfield Religiosity Schedule (Koenig et al., 1988). These items asked about organizational activities reflecting in part the social aspects of religion (including church attendance and participation in other social activities) as well as more private non-organizational activities (including private prayer, reading devotional literature, and watching or listening to religious programs). We modified the wording of the items so they were not specific to Christianity. We computed internal reliability to be sufficient, $\alpha = 0.84$.

Religious beliefs

In order to assess participants' strength of belief, we used a shortened version from Maiello's Degrees of Belief in God Scale (Maiello, 2005). We used only items that did not overlap with other scales we were using (e.g., Intrinsic/Extrinsic Religious Motivations), that could be reworded to be applicable to various religions (rather than exclusively Christianity), and items attempting to assess belief in God (Allah, Buddha, etc.), an afterlife and/or a higher order. We found an acceptable measure of internal consistency, $\alpha = 0.85$.

Intrinsic religious motivation

The Intrinsic Religious Motivation Scale (Hoge, 1972) is based on the distinction drawn by Allport and Ross (1967) between "extrinsic" and "intrinsic" Religious Motivation. Hoge's scale has greater reliability and greater predictive validity than each of the three scores yielded by Allport and Ross's Intrinsic–Extrinsic scales. Intrinsic religious motivation was measured by means of Hoge's (1972) nine-item scale. Example items are: "My faith involves all of my life", and "I try hard to carry my religion over into all my other dealings in life." Responses were given on a five-point scale, with endpoints of "definitely true of me" and "definitely not true of me." When extrinsic items were reverse scored, there was an internal consistency score of $\alpha = 0.84$.

Spiritual well-being

We used eight items from Ellison's Spiritual Well-Being Scale (SWBS) (Ellison, 1983; Ellison and Smith, 1991). Ellison's SWBS is a self-report questionnaire with 20 items assessing spirituality. The instrument used a six-point Likert-type scale ranging from 1 (strongly agree) to 6 (strongly disagree). This measure is nonsectarian; therefore, it can be used with people from a wide range of beliefs and backgrounds. The SWBS has been used in studies of male–female differences, senior citizens, religious and nonreligious individuals, respondents from rural and city areas, and the chronically ill (Ellison, 1983). Test–retest reliability coefficients for this measure range from $r_{xx} = 0.73$ to 0.98 across varied populations. Internal consistency for our eight items was measured as $\alpha = 92$.

Comfort in expression of religious identity

We followed a multistage approach in developing items to assess how free respondents feel in expressing their religious identity in work settings. The researchers initially met to discuss how one's religious identity might be known or expressed in the work place. Items were created to reflect these ideas. We then distributed these items to other researchers in Industrial Organizational Psychology, and asked them to comment on the wording and the construct domain. We edited the items based on their comments, and then distributed the items to about 100 students in an undergraduate psychology course, most (89%) of whom were employed. We asked them to answer the questions and to comment on the wording and meaning of the items. Again, we edited the items based on that input, and piloted the edited items on about 50 students in another undergraduate psychology course. The result was seven items that asked about level of comfort in the following: having coworkers know whether or not they were religious; wearing jewelry, headdress or clothing that revealed their religious identity in the workplace; indicating to coworkers or managers that they regularly practice their religion; asking for flexibility in schedule to attend a religious event; expressing values based on their religious identity. These piloted items had acceptable means and standard deviations, and internal consistency, $\alpha = 0.83$.

Organizational Citizenship Behavior

OCB was assessed using Podsakoff et al.'s (1990) five-factor measure of the construct. The five types

of OCBs identified by Organ (1988) and measured with the Podsakoff et al. (1990) scale are altruism, conscientiousness, sportsmanship, courtesy, and civic virtue. A total of 23 items measure the OCB construct. Respondents indicated how strongly they agreed or disagreed with statements regarding their behavior in their organization (e.g., ''I am always ready to lend a helping hand to those around me at work''). We found Cronbach's alpha to be $\alpha = 0.87$ for this scale with our sample.

Organizational commitment

We assessed participants' commitment to their organization using the eight-item Affective Commitment subscale from Allen and Meyer's (1990) organizational commitment measure. We measured only affective commitment in the interest of keeping this rather long survey as concise as possible, and because we were mainly interested in one's emotional attachment to the organization (e.g., ''This organization has a great deal of personal meaning for me''). Respondents indicate the degree to which they agree or disagree on a seven-point scale, ranging from 1 (strongly disagree) to 7 (strongly agree). The inter-item consistency of the affective factor of the organizational commitment scale was acceptable at $\alpha = 0.71$.

Job satisfaction

A three-item measure of job satisfaction was used to assess the subject's satisfaction with his or her employment and the frequency of thoughts of quitting (Hackman and Oldham, 1975). Research has indicated that this scale correlates well with other longer measures of job satisfaction, and we found an acceptable level of internal consistency, $\alpha = 0.79$.

Stress

The first stress measure was the Work Environment Scale (WES; Moos, 1981, 1986). The WES consists of 10 scales organized within three larger domains: Relationship (Involvement, Peer Cohesion, and Supervisor Support); Personal Growth (Autonomy, Task Orientation, and Work Pressure); and System Maintenance and System Change (Clarity, Control, Innovation, and Physical Comfort). We used only three of these scales (Peer Cohesion, Work Pressure, and Control), one subscale within each of the larger domains, because our research interests only involved some of these scales and because we used another stress scale that we felt more directly assessed some of our other research questions. Each of the original 10 WES scales consists of 10 items, answered as either true or false. Cronbach's alpha for our overall WES Scale was adequate at $\alpha = 0.71$. It should be noted that we coded WES responses such that higher scores indicated less stress.

The second stress test used was the Vragenlijst Beleving en Beoordeling van de Arbeid (VBBA), in an attempt to measure several stress-related constructs. The VBBA is widely used in occupational health services and in applied research on psychosocial job factors and job stress in the Netherlands. More than 50 journal articles have been published to date using scales from the VBBA, and previous research has demonstrated evidence of its validity (de Croon et al., 2004; Sluiter et al., 2003; van Veldhoven, 1996; van Veldhoven and Broersen, 2003). We used three of the scales in the VBBA: Physical Effort, Quality of Social Relationships with Direct Supervisor and Work-Related Fatigue.

Burnout

We measured burnout with the 22-item Maslach Burnout Inventory (MBI), which consists of three subscales: emotional exhaustion, depersonalization, and personal accomplishment (Maslach and Jackson, 1986). This scale is a well-used and validated scale of burnout in organizational fields, as well as in the health fields (Maslach et al., 1996). The entire scale had a Cronbach's alpha of $\alpha = 0.84$.

Leadership perceptions

To explore the possibility that method bias (measuring all items with a self-report questionnaire at one time) is explaining any effects in the analyses, we added a final measure, the Implicit Leadership Scale. We chose a measure that would not necessarily relate to any of the study's other variables; according to the logic, if there were smaller correlations among the study variables and this irrelevant variable, there would be less concern that common method bias is compromising the results. We used 12 of the items from the original 41-item scale developed by Offerman et al. (1994). Participants were asked to rate how each of the 12 traits presented fit their image of a business leader, with no explicit definition of the term provided. Each trait was rated on a five-point scale (the original scale is a

nine-point scale) with response options ranging from "fits my image extremely well" to "does not fit my image at all." Traits provided for rating included: helpful, energetic, dedicated, motivated, intelligent, pushy, hardworking, masculine, dominant, dynamic, educated, understanding, and selfish.

Results

Table I presents the means and standard deviations for the key religious and workplace attitude variables according to gender, ethnicity, religious affiliation, and practice of religion. We conducted *t*-tests to compare male and female respondent scores on the religion, stress and burnout, job attitudes, and OCB variables. None of these differences were significant. We also conducted an independent sample *t*-test comparing subjects' self-report of whether they practiced or did not practice their religion on the dependent variables of religious practice, religious beliefs, and spiritual well-being. As expected, we found significant differences for all of these scales ($p < 0.000$), with higher mean scores for the self-reported religious individuals.

Research questions

Research Question 1

Research Question 1 investigates whether religious beliefs and practices impact work/job stress and burnout levels. We assessed Research Question 1 using two methods. First, we conducted correlation analyses between the various scales assessing religious beliefs and practices, motivations, and well-being and our stress and burnout measures. Tables II, III, and IV present the correlations between the religious variables and the WES stress scale, the VBBA stress scale, and the Maslach Burnout Inventory, respectively. As can be seen from Tables II, III and IV, our research did reveal some significant negative relationships between religious beliefs and practices with job stress and with job burnout. The Religious Rituals and Practices Scale assessing public and private religious practices, such as church attendance and private prayer, was found to be significantly related to the Work Environment Scale (WES) Scale, the WES Work Pressure subscale, the VBBA Physical Effort subscale, and the Maslach Burnout Inventory (including subscales). The Spiritual Well-Being Scale (SWBS) was significantly negatively related to the WES, the WES Pressure subscale, and the Maslach Burnout Inventory (and the Depersonalization subscale). The Religious Belief Scale was significantly negatively related to the WES Work Pressure Subscale and the Maslach Burnout Inventory. The Intrinsic Religious Motivation Scale was significantly related to the WES Pressure Subscale.

The second method by which we attempted to assess whether religious beliefs and practices influence levels of job stress and burnout is by comparing stress and burnout levels for subjects who

TABLE II

Correlations between religion-related variables and the WES Stress Scale

Factor	1	2	3	4	5	6	7	8
1. Religious Rituals and Practices	–	0.64**	0.75**	0.64**	0.18*	0.05	0.29**	0.02
2. Religious Belief Items		–	0.68**	0.82**	0.08	−0.04	0.15*	0.05
3. Intrinsic Motivation Scale			–	0.70**	0.12	0.02	0.15*	0.07
4. Spiritual Well-being (Ellison)				–	0.14*	−0.02	0.16*	0.13
5. WES Overall Mean					–	0.61**	0.76**	0.71**
6. WES Subscale Peer Cohesion						–	0.19**	0.15*
7. WES Subscale Work Pressure							–	0.31**
8. WES Subscale Control								–

Higher WES scores indicate less stress.
*$p < 0.05$, **$p < 0.01$.

TABLE III

Correlations between religion-related variables and the VBBA stress scale

Factor	1	2	3	4	5	6	7	8
1. Religious Rituals and Practices	–	0.64**	0.75**	0.64**	−0.10	−0.15*	0.03	−0.03
2. Religious Belief Items		–	0.68**	0.82**	0.05	−0.002	0.07	0.02
3. Intrinsic Motivation Scale			–	0.70**	0.02	−0.03	0.07	0.06
4. Spiritual Well_Being (Ellison)				–	0.08	0.02	0.07	0.07
5. VBBA Overall Mean					–	0.84**	0.73**	−0.11
6. VBBA Subscale Physical Effort						–	0.33**	−0.24**
7. VBBA Subscale Quality of Supervisor Relationship							–	−0.37**
8. VBBA Subscale Work-Related Fatigue								–

*$p < 0.05$, **$p < 0.01$.

TABLE IV

Correlations between religion-related variables and the Maslach Burnout Inventory

Factor	1	2	3	4	5	6	7	8
1. Religious Rituals and Practices	–	0.64**	0.75**	0.64**	−0.20**	−0.19**	−0.15*	−0.17*
2. Religious Belief Items		–	0.68**	0.82**	−0.18*	−0.17*	−0.18*	−0.10
3. Intrinsic Motivation Scale			–	0.70**	−0.14	−0.12	−0.12	−0.13
4. Spiritual Well-Being				–	−0.14*	−0.13	−0.16*	−0.07
5. Maslach Overall Mean					–	0.90**	0.80**	0.82**
6. Maslach Subscale Emotional Exhaustion						–	0.51**	0.70**
7. Maslach Subscale Depersonalization							–	0.50**
8. Maslach Subscale Personal Accomplishment								–

*$p < 0.05$, **$p < 0.01$.

self-reported as ''practicing their religion'' to those who self-reported being ''non-practicers.'' We conducted independent *t*-tests for these analyses and found that ''non-practicers'' reported significantly higher levels of burnout than practicers, t (155, 2) = 3.75, $p < 0.001$. Taken together, the correlation analyses and the *t*-tests conducted provide some evidence that several negative relationships exist between our religious measures and measures of stress and burnout.

Research Question 2A

To test whether religiosity moderates the effect of stress on burnout, we conducted a pair of regression analyses: one using the WES stress scale and one using the VBBA stress scale. In each analysis, the stress variables and the religion variables were entered first into the regression equations. Then, in the second step, the product terms between the stress and religion variables were entered to determine if any interactions were significant. Product terms were entered using each of the religion variables. Results from none of the interaction terms could support Research Question 2A.

Research Question 2B

Similar analyses were conducted to determine if intrinsic religious motivation moderated the effect of stress on burnout. That is, regression analyses were conducted where the dependent variable of burnout

was regressed first onto the stress and religious motivation, and then on the product terms between stress and religious motivation. Results showed that the interaction terms could not support Research Question 2B.

Research Question 3

Research Question 3 asked whether measures of religious beliefs and practices were related to job satisfaction and organizational commitment. As shown in Table V, the Spiritual Well Being Scale, the Religious Rituals and Practices Scale, the Religious Belief Scale, and Religious Intrinsic Motivation Scale were all significantly related to job satisfaction. We also conducted regression analyses to determine if these same religion variables significantly predicted job satisfaction when controlling for organizational commitment, as organizational commitment is strongly related to job satisfaction. These analyses revealed that the following measures significantly added to the variance explained in the job satisfaction variable: Religious Intrinsic Motivation Scale (additional 1.3% of the variance, $p < 0.05$), Religious Rituals and Practices (2.4%, $p < 0.01$), and Religious Belief Scale (2.1%, $p < 0.05$). The Spiritual Well Being Scale did not explain significantly more job satisfaction over and above that explained by organizational commitment. These results show some evidence that there is a relationship between religious beliefs, practices, and motivation and job satisfaction.

As can be seen from Table V, there were also some significant relationships among religious beliefs, well-being and practices and organizational commitment. Significant relationships include those between organizational commitment and (a) religious rituals and practices, (b) religious beliefs, and (c) spiritual well-being, plus a two-tailed test that approaches significance between organizational commitment and intrinsic religious motivations. However, when controlling for job satisfaction, none of the religion variables explained significantly more variance in organizational commitment than with job satisfaction.

We also assessed the answer to Research Question 3 by comparing job attitudes of subjects who identified themselves as ''practicing'' and ''non-practicing'' in their religion. Independent *t*-tests found that those who self-report that they practice their religion are significantly more satisfied in their jobs (t (155, 2) = 3.78, $p < 0.001$) and experience more organizational commitment (t (155, 2) = 2.26, $p < 0.025$) than those who do not.

Research Question 4

We used the Baron and Kenny (1986) method of assessing mediation to test whether organizational commitment mediates (or partially mediates) the relationships among religious beliefs, motivations, practices and well-being, and stress or burnout. In the first step, we determined that the religion variables significantly predicted the WES and the

TABLE V

Correlations between religion-related variables, comfort in expressing one's religion, job satisfaction, organizational commitment, and OCB

Factor	1	2	3	4	5	6	7	8
1. Religious Rituals and Practices	–	0.64**	0.75**	0.64**	−0.06	0.25**	0.17*	0.28**
2. Religious Belief Items		–	0.68**	0.82**	−0.07	0.23**	0.15*	0.27**
3. Intrinsic Motivation Scale			–	0.70**	−0.004	0.19**	0.13	0.23**
4. Spiritual Well-Being				–	−0.07	0.18*	0.19**	0.29**
5. Comfort in Expressing One's Religion					–	0.03	0.10	0.18*
6. Job Satisfaction						–	0.58**	0.43**
7. Organizational Commitment							–	0.44**
8. OCB								–

*$p < 0.05$, **$p < 0.01$.

Maslach Burnout Inventory (from Research Question 1). In Step 2, we regressed the proposed mediator (organizational commitment) onto the religion variables. As can be seen from Table V, we found the SWBS, the Religious Belief Scale, and the Religious Rituals and Practices Scale all significantly predicted organizational commitment. In the third step, we assessed the relationships between the religious variables (found to be significant in Steps 1 and 2) and WES and the Maslach Burnout Inventory when entering the mediating variable of organizational commitment into the regression equation first. We found that organizational commitment did not mediate the relationship between the Spiritual Well-Being Scale and the WES or between the Religious Belief Scale and the WES. However, in Step 3 we found that putting organizational commitment into the regression equation first did reduce the significance of the relationship between religious belief (the Religious Belief Scale) and the Maslach Burnout Inventory and between the Spiritual Well-Being Scale and the Maslach Burnout Inventory. This suggests that organizational commitment may partially mediate the relationship between religious belief and spiritual well-being and job burnout.

Research Question 5A

To address Research Question 5A, Table V shows the correlation coefficients between our measures of religious practices, beliefs, well-being, and motivations and OCBs. We found significant positive correlations among OCB and (a) religious motivations, (b) religious beliefs, (c) religious practices, and (d) spiritual well-being. We also assessed the relationship between religious practice and OCB by conducting an independent *t*-test comparing the level of OCB between those self-reporting that they are practicing and not practicing their religion. This *t*-test indicated that those who report they practice their faith also report engaging in significantly more OCB (t (157, 2) = 2.46, $p < 0.025$) than subjects who self-report that they do not practice their religion.

Research Question 5B

Again, we used the Baron and Kenny (1986) method to assess Question 5B, which asked whether organizational commitment and job satisfaction mediated any relationships between our religious measures and OCB. The first requirement, that the independent variable (religiosity) predict our dependent variable (OCB) was satisfied in Research Question 5A. The second requirement was partially satisfied in Research Question 3, when we found that several of the religious variables significantly predict job satisfaction and organizational commitment. The third step was to analyze the relationships between religious measures and OCB, with organizational commitment and job satisfaction first entered into the equation. When entered first into a regression equation, Organizational Commitment explains 19% ($p < 0.001$) of the variance of OCB. Job satisfaction explains another 5% ($p < 0.001$) of the OCB variance when added second into the equation. Religious Rituals and Practices are statistically significant in explaining another 2.7% ($p = 0.008$) of the OCB variance when added third into the equation. The Spiritual Well-Being Scale explains another 3.6% of the variance ($p = 0.002$) when added third into the equation, and the Religious Belief Scale adds 2.6% of the variance in OCB when added third into the equation. The Religious Motivation Scale is not significant when added third into the equation. The reduced significance between religious practices, beliefs, and spiritual well-being and OCB indicate partial mediation of the religion–OCB relationship through organizational commitment and job satisfaction, but the fact that these religious measures explain a small, but significant amount of variance in OCB indicates that the mediation is not complete and that part of the relationship between these religious measures and OCB is independent of organizational commitment and job satisfaction. Religious motivation is no longer significant when added to the equation after job satisfaction and organizational commitment, indicating that job satisfaction and organizational commitment mediate the relationship between religious motivation and OCB.

Research Question 6A

Research Question 6 asks whether the comfort in expressing one's religious identity in the workplace influences workplace attitudes, OCB, and job stress and burnout. We did find significant relationships between this freedom/comfort of Religious Identity Scale and Organization Citizenship Behaviors

($r = 0.176$, $p < 0.020$) and the WES ($r = 0.148$, $p < 0.050$), but not with job satisfaction, organizational commitment, the VBBA stress scale or burnout.

Research Question 6B

Research Question 6B proposed that the job attitudes of job satisfaction and organizational commitment mediate the relationship between religiosity and OCB. Because we determined in Question 6B that there is no significant relationship between the independent variable (comfort in religious expression at work) and the proposed mediators (job attitudes), there is no support for Question 6B.

Discussion

The current study explored the ways in which religiosity (religious practices, beliefs, motivation, and well-being) affects job attitudes and behaviors (OCB, organizational commitment, and job satisfaction), and stress (and in its extreme form, burnout). We investigated the direct relationships between these variables and explored whether mediating and/or moderating relationships operated within these associations. In doing so, the goal of the current study was to further clarify the previously examined relationship between religion and stress. In addition, the current study expanded such research to investigate the relationship between religious variables and the likelihood of engaging in citizenship behavior at work, and to explore the effects of employees' perceived freedom to express their religion in the workplace. In our research, we made an effort to survey individuals of various religious affiliations, as many previous studies included only one affiliation, (most often Christianity) (Batson and Gray, 1981; Hettler and Cohen, 1998; Park et al., 1990). Therefore, the following results are presumed to generalize to ''religiosity'' rather than to one particular religious affiliation.

Findings

The results of the study indicated that religious practice, measured by items from the Springfield Religiosity Scale, is related negatively to work-related stress and to burnout. In addition, respondents who reported that they ''practiced their religion'' reported less burnout than those who reported that they did not practice their religion. Religious beliefs, measured by Maiello's (2005) Degrees of Belief in God Scale, were also related negatively to burnout. These findings are consistent with previously reported research indicating positive consequences associated with religious beliefs and practices (Taylor et al., 2004; Williams et al., 1991; Yi et al., 2006). To the extent that stress and burnout are counterproductive to individual performance at work, religious beliefs and practices could be beneficial to employees' productivity and well-being.

Contrary to hypotheses, religious beliefs, religious practice, and intrinsic religious motivation did not moderate the relationship between work-related stress and burnout. This finding implies that religiosity does not function to help employees manage work-related stress so that such stress does not lead to burnout. There are a number of possible explanations for this finding. One apparent explanation is that religiosity has a direct impact on both the level of stress that the employee experiences *and* the degree of burnout the employee experiences. That is, the resilience provided by faith and religious observance actually reduces the level of work-related stress the employee experiences, so that burnout becomes something of a moot point. Future research could explore explanations behind these results. It could be that when placing faith in God and surrendering to a higher power, the individual relieves himself from the burden of worrying over issues that are out of his control. Furthermore, while this moderation (i.e., religiosity moderating the relationship between stress and burnout) has been suggested in the literature, there has not yet been convincing empirical support for this idea. Perhaps, future research can employ in-depth open-ended interviews with workers to determine the presence of religious and spirituality in their lives, the amount of stress they experience at work, and how these variables may interact.

The findings also indicate that employees' religious beliefs and practices tend to be related positively to job satisfaction and organizational commitment. One potential explanation here could relate to self-reflection. That is, religious beliefs and practices could promote the acceptance of one's personal strengths and weaknesses, as well as the acceptance of enduring life circumstances such as one's employment

situation. It may even be true that self-knowledge and acceptance might well result in more appropriate vocational choices on the part of religious individuals than on the part of less religious individuals. In addition, religious beliefs and practices are frequently viewed as promoting an individual's sense of responsibility for self and others. It could be that the commitment to a religion and the adherence to a code of values or beliefs provide practice or a mindset that translates into organizational membership. Again, these are potential explanations that should be studied in future research.

The data also suggest that people who engage in more religious beliefs and practices experience burnout less than others at least partly because they are more committed to the organization. Future research should more deeply explore this finding. Does something about religion teach people to be more committed or loyal? And do religious individuals rely on this commitment to keep them from experiencing the negative consequences of workplace stress?

Findings demonstrated that respondents who were more religious were more likely to engage in OCB including altruism, conscientiousness, sportsmanship, courtesy, and civic virtue. This extends previous research by revealing that religious attitudes and practices not only improve job attitudes, but also relate to actual workplace behaviors. It could be that religious beliefs and practices make individual employees more aware of their peers and more willing to take action for the benefit of others and their organizations. While there is partial mediation of job satisfaction and organizational commitment in the relationship between religious practices/beliefs and OCB, there is complete mediation of job satisfaction and organizational commitment between religious motivation and OCB. There is some direct effect of spiritual well-being, religious practices and belief in God on engaging in OCB, but intrinsic religious motivation operates completely through job satisfaction and organizational commitment in predicting OCB. That said, it is important to realize that the study findings are correlational in nature, and the mediation analyses that were performed could just as easily have been set up to test whether OCB mediates the relationships between religious beliefs and practices and job satisfaction and organizational commitment. The bottom line is that within the sample of workers studied here, those scoring high on religious beliefs and practices also tended to be more satisfied with their work, more committed to their organizations, and better workplace citizens.

Similarly, employees who reported that they were practicing members of their religion were more likely than non-practicing employees to engage in OCBs. It may be that going to religious services and reading holy books simply serves to remind the congregant to "do unto others as you would have them do unto you," or it may be a much more complex chain of events that determines the relationship between religious practice and being a good citizen in the workplace. The results of the present study indicate that religiosity is related to OCBs; further research will be required to shed greater light on the possible causal relationships among these variables.

Finally, our study found that the comfort or freedom to express religious identity was related to a decrease in workplace stress as measured by one of the stress scales, and that it was also related to an increase in engagement of OCBs. We found no evidence that job attitudes mediate these relationships. Future research should investigate the mechanisms through which these relationships may exist. Although our measure was developed with standard scale development protocol, future research can explore whether the behaviors included in our measure do indeed comprise the best operationalization of freedom to express religious identity. Other research can continue to explore this instrument, perhaps with a multitrait multimethod approach, or finding other freedom-of-expression types of variable in the workplace.

Research implications

In the text above, we have outlined the key findings and presented potential interpretations behind the mechanisms driving these findings. New research – perhaps deeper qualitative investigation into individual dynamics – should continue to explore the meanings and relationships among these variables. Similarly, while there should be a balance between qualitative and quantitative inquiry in the related research agenda, there should also be a balance between intra-religion and inter-religion effects. Though most research in this domain has focused on single religious affiliations, we chose to investigate

overall outcomes of having faith in general. Recognizing that are great differences both within and across specific religions, the research agenda should continue to consider specific values and beliefs within individual religions while also examining commonalities across denominations and affiliations.

There were some noteworthy differences between the religion variables and job attitudes when using the surveys reporting religious beliefs and practices versus using the self-report item that asked subjects if they ''practiced religion.'' For example, when using the religiosity variables (i.e., religious beliefs and practices), we found that religiosity-predicted stress and burnout levels, and we found no moderation effects of religiosity on the relationship between stress and burnout. However, according to our self-report data, participants who reported themselves as ''practicing their faith'' were as likely as their non-religious peers to experience stress, but were less likely to experience burnout. While some discrepancy can be expected based on the obvious difference in measurement, it begs another question: what do most people consider ''practicing religion?'' It seems that some people perceive themselves as practicers of religion, even when these measures may not classify them with high scores. More work can explore how religious people need to be in order to benefit from being ''religious.''

Our study looked at religious beliefs and practices, as well as spiritual well-being and religious motivation. We often found that when one of our work-related variables of interest was related to one religion variable, it was related to two or more of them. For instance, we found a significant relationship between the WES Work Pressure Subscale and religious practices, beliefs, spiritual well-being, and the Religious Motivation Scale. Results demonstrated a negative relationship between burnout and all of the following: religious beliefs, practices, and spiritual well-being. We also found that religious beliefs, practices, and well-being were each positively related to job satisfaction, organizational commitment, and OCB. These relationships seem to indicate that religious beliefs and practices can have the same influence on stress, burnout, and job attitudes. It might be tempting to suggest that as long as you ''believe'' it does not matter if you practice. Much has been written about the boundaries among faith, religion, and spirituality (for a review of spirituality versus religion in the research of faith in the workplace, see Lynn et al., 2009). The current research used multiple methods to measure faith-related variables and found similar results among these constructs; nevertheless, researchers should continue to discover similarities and differences among these concepts.

There were some noteworthy differences related to the outcomes of our research questions as well. Specifically, to measure stress, we used overall and subscale measures of two different stress measures because they measured unique and meaningful stress outcomes. For instance, we used the VBBA scale to measure social relationships with supervisor, work-related physical fatigue and physical effort put forth in the work place. We used the WES subscales to measure peer stress, work pressures, and work control. Some measures of religious beliefs, well-being, and practices were significantly related to the WES scales and not the VBBA scales. The Spiritual Well-Being Scale and the Intrinsic Motivation Scale were significantly related to the WES, but not the VBBA. The comfort/freedom-of-expression of Religious Identity Scale was also related to the WES, but not the VBBA. Some of the subscales showed stronger relationships to the religious variables than other subscales did. The WES Work pressure subscale was significantly related to all of the religious variables (practices, beliefs, well-being, and motivation) whereas the peer stress and control scales were not. Religious beliefs and practices may in some way protect from work pressures in a way that they do not influence peer relationships or the amount of control over one's job. Future research needs to investigate why these differences may occur.

Practical implications

If there is the chance that more religious employees experience less stress and burnout, experience positive job attitudes and engage in desirable extra-role performance, what can managers do to ensure an optimal context for them? If data show that there is value to incorporating religion and spirituality in the workplace, how can managers encourage this?

First, there is value in recognizing that religion is like any characteristic upon which your human resources vary. Diversity-related efforts in many organizations have evolved from the avoidance of differences to the embracing of differences.

Employees' religious beliefs and practices can shape their ethical codes, their decision-making frameworks, and their approach to interpersonal relationships. For many who are religious, faith is simply a major part of who they are and what they do. It makes sense that an organization would benefit from this kind of diversity, and the freedom to express when faith is a part of the employees' identities.

Second, leaders should reflect on values as they build and foster the culture of the organization. Kolodinsky et al. (2008) found that workers appreciate when their organizations embody spiritual values, even if they were not themselves spiritual. There are many values in common across otherwise diverse religious affiliations: servant-orientation, empathy, and community. These are arguably healthy components of an organization's culture. For the benefits of the organization and individual employees' well-being, leaders might choose to reward and encourage behaviors and attitudes that are consistent with desired values.

Third, managers must be aware of the sensibilities of workers who may not be religious and may even be hostile toward any efforts that an organization might make to encourage religious expression at work. That said, the current research indicated the comfort in expressing one's religious identity, which includes the freedom to express that one was not religious, was related to lower stress levels and more OCB. People who are not affiliated with or do not practice a particular religion have the same rights as those who are affiliated and do practice. That is, employees who are not religious would be likely to engage in more OCB and suffer from less stress if they feel comfortable in expressing that they are not religious. Managers should also be sensitive that no religious expression rises to the level of proselytizing. There should be proper norms of communication, such that employees recognize that there are boundaries and an intolerance for an abuse of expression. We are advocating not that all employees should be religious, but that religious employees should feel free to be themselves at work.

Limitations

Though there are several interesting findings in the results reported here, there are also limitations that should be noted. Given the limitations associated with the correlational nature of the study, we are reluctant to recommend that organizations take proactive steps to secure a religious workforce (which would, of course, not be legal) or to promote the religious beliefs and practices of current workers. We have simply shown that religious beliefs and practices appear to be associated with some positive employee outcomes, including low levels of stress and burnout, high levels of job satisfaction and organizational commitment, and positive OCBs. No doubt readers who are inclined to attribute tangible benefits to religious beliefs and practices will tend to conclude that religion should be promoted, while those who are inclined not to make such attributions will avoid reaching this conclusion.

Although an effort was made to recruit participants from a wide variety of religious traditions, the largest percent (40%) of the respondents affiliated with a Christian denomination, and some other religions were not represented at all. Though national surveys have demonstrated similar compositions, the argument could be made that our sample could be more diverse. Future research should continue to employ methods that will increase the religious diversity of the sample in order to both improve the representativeness and allow for between group comparisons. Second, many of the measures that were used were created for Judeo-Christian populations. While we actively changed the wording in many cases to be applicable to any faith, it could be true that we are not fully capturing the same concepts across all cultures. Future research should continue to explore how this can be accomplished. From a different perspective, though, it is probably true that even within one religion, there are is wide diversity in underlying motivation, forms of practice, and consequences; again, a comprehensive research agenda may simultaneously explore these effects both within and across religious affiliations.

Because all study variables were measured by either online or paper/pencil survey during one administration, it could be argued that common method bias reduces confidence that any results are valid. To explore the threat in this argument, we included a measure of an irrelevant variable (implicit leadership descriptors); the expectation was that if correlations with an irrelevant variable were less than the correlations among conceptually similar vari-

ables, then common method bias would not be seriously affecting the results. Because the correlations were uniformly smaller, the researchers are confident that common method bias was not a problem. Still, research can investigate some of the same questions with different types of instruments or at different points in time.

The current study focused primarily on uncovering the related benefits of religiosity and religious expression at work. To provide a balanced discussion, future research can address the harmful or negative implications of faith in the workplace. For example, consider the case where an openly religious supervisor shares religious beliefs with some employees but not with others. Evidence from Social Psychology might suggest that this could engender the formation of in-groups and out-groups, resulting in different organizational consequences for different people (Fernando and Jackson, 2006). While we argue that the ethical manager would not let this happen (just as he/she would not form in-groups and out-groups based on any other work-irrelevant characteristic), perceptions around such risks should be discerned.

Conclusion

For so many people, religious beliefs form their self-identities and guide their actions and decisions. Yet, religion is largely avoided as a topic of discussion in the workplace. Increasingly and appropriately, other bases of workforce diversity are experiencing an era of inclusion and discourse. Our research reported on several benefits related to religion at work, and introduced a new area of inquiry – an organization's cultural norms around the freedom to express one's faith at work. Indeed, there is a growing, if not unanimous or simple, quest for more spirituality in the workplace (Jurkiewicz and Giacalone, 2004). There may be not only a human case, but also a business case, for accepting and encouraging the expression of faith and religion at work.

References

Allen, N. J. and J. P. Meyer: 1990, 'The Measurement and Antecedents of Affective, Continuance and Normative Commitment to the Organization', *Journal of Occupational Psychology* **63**, 1–18.

Allport, G. W. and J. M. Ross: 1967, 'Personal Religious Orientation and Prejudice', *Journal of Personality and Social Psychology* **5**, 432–443.

Baron, R. M. and D. A. Kenny: 1986, 'The Moderator-Mediator Variable Distinction in Social Psychological Research: Conceptual, Strategic, and Statistical Considerations', *Journal of Personality and Social Psychology* **51**, 1173–1182.

Batson, C. D. and R. A. Gray: 1981, 'Religious Orientation and Helping Behavior: Responding to One's Own or the Victim's Needs?', *Journal of Personality and Social Psychology* **40**, 511–520.

Borg, M. G. and R. J. Riding: 1991, 'Occupational Stress and Satisfaction in Teaching', *British Educational Research Journal* **17**, 263–281.

Burke, R. J. and A. M. Richardson: 1993, 'Psychological Burnout in Organizations', in R. T. Golembiewski (ed.), *Handbook of Organizational Behavior* (Marcel Dekker, New York), pp. 263–298.

Cash, K. C. and G. R. Gray: 2000, 'A Framework for Accommodating Religion and Spirituality in the Workplace', *Academy of Management Executive* **14**, 124–133.

Conlin, M.: 1999, November 1, 'Religion in the Workplace: The Growing Presence of Spirituality in Corporate America', *Business Week* 150–158.

Cropanzano, R., D. E. Rupp and Z. S. Byrne: 2003, 'The Relationship of Emotional Exhaustion to Work Attitudes, Job Performance, and Organizational Citizenship Behaviors', *Journal of Applied Psychology* **88**, 160–169.

de Croon, E. M., J. K. Sluiter, W. B. Blonk, J. P. Broerson and M. H. W. Frings-Dresen: 2004, 'Stressful Work, Psychological Job Strain, and Turnover: A 2-year Prospective Cohort Study of Truck Drivers', *Journal of Applied Psychology* **89**, 442–454.

Duffy, R. D.: 2006, 'Spirituality, Religion, and Career Development: Current Status and Future Directions', *The Career Development Quarterly* **55**, 52–63.

Ellison, C. W.: 1983, 'Spiritual Well-being: Conceptualization and Measurement', *Journal of Psychology & Theology* **11**, 330–340.

Ellison, C. G., J. D. Boardman, D. R. Williams and J. S. Jackson: 2001, 'Religious Involvement, Stress, and Mental Health: Findings from the 1995 Detroit Area Study', *Social Forces* **80**, 215–249.

Ellison, C. G. and J. S. Levin: 1998, 'The Religion-Health Connection: Evidence, Theory, and Future Directions', *Health Education & Behavior* **25**, 700–720.

Ellison, C. W. and J. Smith: 1991, 'Toward an Integrative Measure of Health and Well-being', *Journal of Psychology & Theology* **19**, 35–48.

Fernando, M. and B. Jackson: 2006, 'The Influence of Religion-Based Workplace Spirituality on Business Leaders' Decision-making: An Inter-faith Study', *Journal of Management & Organization* **12**, 23–39.

Friedman, I. A.: 2002, 'Burnout in School Principals: Role Related Antecedents', *Social Psychology of Education* **5**, 229–251.

Gibson, D.: 2005, September, Spirituality in America: God on the Job? *Ladies Home Journal*.

Hackman, J. R. and G. R. Oldham: 1975, 'Development of the Job Diagnostic Survey', *Journal of Applied Psychology* **60**, 159–170.

Halbesleben, J. R. B. and M. R. Buckley: 2004, 'Burnout in Organizational Life', *Journal of Management* **30**, 859–879.

Hallberg, U. E. and M. Sverke: 2004, 'Construct Validity of the Maslach Burnout Inventory: Two Swedish Health Care Samples', *European Journal of Psychological Assessment* **20**, 320–338.

Harpaz, I.: 1998, 'Cross-national Comparison of Religious Conviction and the Meaning of Work', *Cross-Cultural Research: The Journal of Comparative Social Science* **32**, 143–170.

Harrell, S. P.: 2000, 'A Multidimensional Conceptualization of Racism-Related Stress: Implications for the Well-Being of People of Color', *American Journal of Orthopsychiatry* **70**, 42–57.

Hettler, T. R. and L. H. Cohen: 1998, 'Intrinsic Religiousness as a Stress-moderator for Adult Protestant Churchgoers', *Journal of Community Psychology* **26**, 597–609.

Hoge, D. R.: 1972, 'A Validated Intrinsic Religious Motivation Scale', *Journal for the Scientific Study of Religion* **11**, 369–376.

Jamal, M. and J. Badawi: 1993, 'Job Stress Among Muslim Immigrants in North America: Moderating Effects of Religiosity', *Stress Medicine* **9**, 145–151.

Jamal, M. and J. A. Badawi: 1995, 'Nonstandard Work Schedules and Work and Non-work Experiences of Muslim Immigrants: A Study of a Minority in the Majority', *Journal of Social Behavior & Personality* **10**, 395–408.

Jex, S. M., G. A. Adams, D. G. Bachrach and S. Sorenson: 2003, 'The Impact of Situational Constraints, Role Stressors, and Commitment on Employee Altruism', *Journal of Occupational Health Psychology* **8**, 171–180.

Jurkiewicz, C. L. and R. A. Giacalone: 2004, 'A Values Framework for Measuring the Impact of Workplace Spirituality on Organizational Performance', *Journal of Business Ethics* **49**, 129–142.

Knotts, T. L.: 2003, 'Relation Between Employees' Religiosity and Job Involvement', *Psychological Reports* **93**, 867–875.

Koenig, H. G.: 1995, 'Religion as Cognitive Schema', *International Journal for the Psychology of Religion* **5**, 31–37.

Koenig, H. G., M. E. McCullough and D. B. Larson: 2001, *Handbook of Religion and Health* (Oxford University Press, New York, NY).

Koenig, H. G., M. Smiley and J. P. Gonzales: 1988, *Religion, Health, and Aging* (Greenwood Press, New York).

Kolodinsky, R. W., R. A. Giacalone and C. L. Jurkiewicz: 2008, 'Workplace Values and Outcomes: Exploring Personal, Organizational and Interactive Workplace Spirituality', *Journal of Business Ethics* **81**, 465–480.

Kosmin, B. A., E. Mayer and A. Keysar: 2001, *American Religious Identification Survey* (Graduate Center of the City University of New York, New York).

Leiter, M. P. and C. Maslach: 1988, 'The Impact of Interpersonal Environment on Burnout and Organizational Commitment', *Journal of Organizational Behavior* **9**, 297–308.

Levin, J. S., L. M. Chatters, C. G. Ellison and R. J. Taylor: 1996, 'Religious Involvement, Health Outcomes, and Public Health Practice', *Current Issues in Public Health* **2**, 220–225.

Levin, J. S. and P. L. Schiller: 1987, 'Is There a Religious Factor in Health?', *Journal of Religion and Health* **26**, 9–36.

Lynn, M. L., M. J. Naughton and S. VanderVeen: 2009, 'Faith at Work Scale (FWS): Justification, Development, and Validation of a Measure of Judeo-Christian Religion in the Workplace. *Journal of Business Ethics* **85**, 227–243.

Maiello, C.: 2005, 'Degrees of Belief in God: A Measure of Belief for Use in Cross Culture', *Mental Health, Religion & Culture* **8**, 87–95.

Maslach, C. and S. E. Jackson: 1986, *Maslach Burnout Inventory Manual*, 2nd Edition (Consulting Psychologists Press, Palo Alto, CA).

Maslach, C., S. E. Jackson and M. P. Leiter: 1996, *Maslach Burnout Inventory Manual,* 3rd Edition (Consulting Psychologists Press, Palo Alto, CA).

Maslach, C., W. B. Schaufeli and M. P. Leiter: 2001, 'Job Burnout', *Annual Review of Psychology* **52**, 397–422.

Moos, R. H.: 1981, *Work Environment Scale Manual*, 1st Edition (Consulting Psychology Press, Palo Alto, CA).

Moos, R. H.: 1986, *Work Environment Scale Manual*, 2nd Edition (Consulting Psychologists Press, Palo Alto, CA).

Myers, D. G. and E. Diener: 1995, 'Who is Happy?', *Psychological Science* **6**(1), 10–19.

Nelson, L. D. and R. R. Dynes: 1976, 'The Impact of Devotionalism and Attendance on Ordinary and Emergency Helping Behavior', *Journal for the Scientific Study of Religion* **15**, 47–59.

Offerman, L. R., J. K. Kennedy and P. W. Wirtz: 1994, 'Implicit Leadership Theories; Content, Structure, and Generalizability', *Leadership Quarterly* **5**, 43–58.

Organ, D. W., P. M. Podsakoff and S. B. MacKenzie: 2006, *Organizational Citizenship Behavior: Its Nature Antecedents, and Consequences* (Sage, Thousand Oaks, CA).

Park, C., L. H. Cohen and L. Herb: 1990, 'Intrinsic Religiousness and Religious Coping as Life Stress Moderators for Catholics versus Protestants', *Journal of Personality and Social Psychology* **59**, 562–574.

Podsakoff, P. M., S. B. MacKenzie, R. H. Moorman and R. Fetter: 1990, 'Transformational Leader Behaviors and Their Effects on Followers' Trust in Leader, Satisfaction, and Organizational Citizenship Behaviors', *Leadership Quarterly* **1**, 107–142.

Pollard, L. J. and L. W. Bates: 2004, 'Religion and Perceived Stress Among Undergraduates During Fall 2001 Final Examinations', *Psychological Reports* **95**, 999–1007.

Ross, C. E.: 1990, 'Religion and Psychological Distress', *Journal for the Scientific Study of Religion* **29**, 236–245.

Sikorska-Simmons, E.: 2005, 'Religiosity and Work-related Attitudes Among Paraprofessional and Professional Staff in Assisted Living', *Journal of Religion, Spirituality & Aging* **18**, 65–82.

Sluiter, J. K., E. M. de Croon, T. F. Meijman and M. H. W. Frings-Dresen: 2003, 'Need for Recovery from Work Related Fatigue and Its Role in the Development and Prediction of Subjective Health Complaints', *Occupational and Environmental Medicine* **60**, i62–i70.

Smith, T. B., M. E. McCullough and J. Poll: 2003, 'Religiousness and Depression: Evidence for a Main Effect and the Moderating Influence of Stressful Life Events', *Psychological Bulletin* **129**, 614–636.

Smith, C. A., D. W. Organ and J. P. Near: 1983, 'Organizational Citizenship Behavior: Its Nature and Antecedents', *Journal of Applied Psychology* **68**, 655–663.

Snir, R. and I. Harpaz: 2004, 'Attitudinal and Demographic Antecedents of Workaholism', *Journal of Organizational Change Management* **17**, 520–536.

Steinitz, L. Y.: 1980, 'Religiosity, Well-being, and Weltanschauung Among the Elderly', *Journal for the Scientific Study of Religion* **19**, 60–67.

Strümpfer, D. J. W.: 1997, 'The Relation Between Religious Motivation and Work-related Variables Amongst Agricultural Workers', *South African Journal of Psychology* **27**, 134–142.

Taylor, R. J., L. M. Chatters and J. S. Levin: 2004, *Religion in the Lives of African Americans: Social Psychological, and Health Perspectives* (Sage, Thousand Oaks, CA).

Thompson, V. L. S.: 2002, 'Racism: Perceptions of Distress Among African Americans', *Community Mental Health Journal* **38**, 111–118.

Thompson, M. S. and S. L. Page: 1992, 'Psychological Determinants of Occupational Burnout', *Stress Medicine* **8**, 151–159.

Tolman, R. and S. D. Rose: 1985, 'Coping with Stress: A Multimodal Approach', *Social Work* **30**, 151–158.

Utsey, S. O. and J. G. Ponterotto: 1996, 'Development and Validation of the Index of Race-Related Stress (IRRS)', *Journal of Counseling Psychology* **43**, 490–501.

Utsey, S. O., Y. A. Payne, E. S. Jackson and A. M. Jones: 2002, 'Race-Related Stress, Quality of Life Indicators, and Life Satisfaction Among Elderly African Americans', *Cultural Diversity and Ethnic Minority Psychology* **8**, 224–233.

van Veldhoven, M.: 1996, *Psychosociale arbeidsbelasting en werkstress [Psychosocial Workload and Occupational Stress]* (Swets & Zeitlinger, Lisse, The Netherlands).

van Veldhoven, M. and S. Broersen: 2003, 'Measurement Quality and Validity of the 'Need for Recovery Scale'', *Occupational and Environmental Medicine* **60**, i3–i9.

Verquer, M. L., T. A. Beehr and S. H. Wagner: 2003, 'A Meta-analysis of Relations Between Person-organization Fit and Work Attitudes', *Journal of Vocational Behavior* **63**, 473–489.

Williams, D. R., D. B. Larson, R. E. Buckler and R. C. Heckmann: 1991, 'Religion and Psychological Distress in a Community Sample', *Social Science and Medicine* **32**, 1257–1262.

Wright, T. A. and R. Cropanzano: 1998, 'Emotional Exhaustion as a Predictor of Job Performance and Voluntary Turnover', *Journal of Applied Psychology* **83**, 486–493.

Yi, M. S., S. E. Luckhaupt, J. M. Mrus, C. V. Mueller, A. H. Peterman, C. M. Puchalski and J. Tsevat: 2006, 'Religion, Spirituality, and Depressive Symptoms in Primary Care House Officers', *Ambulatory Pediatrics* **6**, 84–90.

York, M.: 1981, 'August, Survey Finds Religious Belief Contributes to Job Satisfaction', *Risk Management* **28**, 56.

Eugene J. Kutcher
Rider University,
Lawrenceville, NJ, U.S.A.
E-mail: ekutcher@rider.edu

Jennifer D. Bragger, Ofelia Rodriguez-Srednicki and Jamie L. Masco
Montclair State University,
Upper Montclair, NJ, U.S.A.