ORIGINAL ARTICLE

Religious identity in the workplace: A systematic review, research agenda, and practical implications

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Abstract

We conducted a systematic review of relevant literature to address how religious and occupational identities relate to each other in the workplace. We identified 53 relevant publications for analysis and synthesis. Studies addressed value differences associated with religion and occupation, identity tensions, unmet expectations, and the connection of religious identity to well-being and work outcomes. Key variables in the connection between religious and occupational identities included personal preferences, the fit between religious identity and job-related concerns, and the organization's policies, practices, and expectations. We highlight the personal and organizational consequences of being able to express religious identity at work and the conditions that promote high congruence between religious identity and its expression in the workplace. From these findings, we develop a research agenda and offer recommendations for management practice that focus on support for expression of religious identity at work while maintaining a broader climate of inclusion.

KEYWORDS
identity compatibility, identity conflict, diversity, identity, religion, work/nonwork identities

Being religious, being observant, being ultra-Orthodox is something that is inside you in everything you do—in your business, in your meetings, in your interactions, in your food (Kleinhandler, 2016).

1 | INTRODUCTION

Religious beliefs can profoundly affect how employees do their jobs. In the United States, nearly 80% of individuals are religiously affiliated (Pew Research Center, 2015), and in England and Wales, 68% (Office for National Statistics, 2012), suggesting a large segment of the workforce may identify with a religion. Yet, religious identity in the workplace is often neglected in human resource (HR) theory and practice, making it a workplace diversity issue prone to tension and conflict (Gebert et al., 2014). In 2014, the case of two Catholic midwives seeking to avoid supervising abortion procedures reached the UK's Supreme Court, which ruled against them (BBC News, 2014). In 2017, in response to the firing of a Muslim receptionist, the European Court of Justice ruled that workplace bans on wearing hijabs need not constitute discrimination (BBC News, 2017). Recently in the United States, several retail pharmacy chains faced public backlash after some pharmacists declined to fill prescriptions they deemed against their religious beliefs (Turesky, 2018). These events have prompted media attention and public debate, pointing to potential conflicts between the expression of occupational and religious identities.

Religious identity is tied to an array of important workplace outcomes. It can inform and enhance an individual's workplace decisions and contributions when there is a clear connection between occupational and religious values and behaviors (e.g., Morrison & Borgen, 2010). On the other hand, tensions between religious and work identities can adversely affect employee well-being and other individual outcomes (Ghumman, Ryan, Barclay, & Markel, 2013). Nonetheless, the intersection of religion and the workplace is not widely studied in either HR or organizational research (Lynn, Naughton, & Vander Veen, 2010). For this reason, there are calls for more investigation of the relationship of religion with discrimination in the workplace (Cantone & Wiener, 2017), work-related stress (Brotheridge & Lee, 2007), diversity practices (Gebert et al., 2014; Stone & Stone-Romero, 2002), and attitudes toward work (Stone-Romero & Stone, 1998).

We seek to advance research and practice related to workplace diversity by analyzing a neglected facet of diversity research, religious identity in the workplace. We do so through a systematic review (SR) of the relevant though fragmented literature in management, psychology, sociology, and occupational studies. SR is a "key methodology for locating, appraising, synthesizing, and reporting the best evidence" (Briner, Denyer, & Rousseau, 2009, p. 4). We undertake a methodical examination of existing literature to synthesize available evidence on the positive, negative, and neutral impact that religious identity can have on workplace decisions and behaviors.

Our review makes four contributions. First, through a systematic literature review, we advance understanding of the relationship between work and nonwork identities and its implications for individuals, workgroups, and organizations. Second, our review yields an organizing framework that explicates the relationship between religious identity and occupational identity in terms of the fit or congruence between them. This framework helps identify the antecedents and consequences associated with this congruence and calls attention to the role of religious identity as an important workplace dimension with respect to person-environment fit (c.f., Milliman, Gatling, & Bradley-Geist, 2017). Through our review and resulting framework, we contribute to theory and practice related to workplace diversity by explicating how, when, and with what consequences religious identity is compatible or incompatible with the workplace. In doing so, we respond to Lynn et al.'s (2010) call for research to address gaps in our understanding of work-faith integration and its implications for organizations. Third, based on our findings we offer direction for future research to stimulate more systematic investigation of religious identity and its potential multilevel workplace dynamics. Fourth, we expand the standard conceptualization of workplace diversity by linking religious identity and its important deep-level implications for diversity management. In doing so, we provide advice for practice regarding how to promote more inclusive organizations with respect to religious and other identities.

In the sections that follow, we first define key terms, explicate the connection religious and occupational identities have to the workplace diversity debate, and present the specific questions that guide our SR. Next, we specify our review methodology and detail our findings. Finally, we identify a research agenda and the implications of our findings for management practice.

2 | DEFINITIONS, CONCEPTUALIZATIONS, AND GAPS

Identity is variously defined across disciplines and intellectual traditions (Alvesson, Ashcraft, & Thomas, 2008; Miscenko & Day, 2016). We define identity as how an individual thinks about, understands, and judges her/himself as a social being. Identity incorporates the interests, values, abilities, and norms a person ascribes to the self in the context of a social role, such as the occupation of a professor or a nurse or the religious faith of a Christian or a Muslim (Ashforth & Mael, 1989; Tajfel & Turner, 1979). Narrowly formulated, the components of identity are cognitive (*I am*), evaluative (*I value*), and emotional (*I feel about*). In a broader sense, identity has both content (e.g., values and beliefs) and associated behaviors (e.g., routine practices; Ashforth, Harrison, & Corley, 2008; Tajfel & Turner, 1985). Religious and occupational identities constitute a deep structure comprised of both conscious and unconscious processes that underlie the individual's broader self-concept (Rousseau, 1998), a self concept both individually crafted and shaped by relations with others (Breakwell, 2001; Dutton, Roberts, & Bednar, 2010; Tajfel & Turner, 1979). Although identity can be thought of as an individual's socially shaped response to the question "Who am I?", it also reflects a collective's answer to the question "Who are we?" (Horton, Bayerl, & Jacobs, 2014).

Our conceptualization of identity draws upon social psychological theories, such as theories of social identity (Tajfel & Turner, 1979, 1985) and self-categorization (Turner, Hogg, Oakes, Reicher, & Wetherell, 1987), collectively termed "the social identity approach" (Haslam, 2004). According to social identity theory, people identify with social groups and categories that fit their self-perceptions, providing a sense of pride and self-esteem. Social identities derive from the social categories (e.g., gender, ethnicity, class, religion) with which individuals identify. Self-categorization theory explicates the nature of category membership (voluntary or prescribed), and its boundaries (ingroups and outgroups). As argued by Brewer (1991) in her optimal distinctiveness theory, individuals seek to integrate their various identities so that they experience both belonging (e.g., to important groups like religions or ethnicities) and distinctiveness (e.g., to differentiate their personal contributions and attributes from others). These social psychological theories underpin our conceptualization of identity as a coconstruction among communities, groups, and individuals.

Although identities differ in their content, all share the same fundamental processes (Tajfel & Turner, 1979, 1985; Turner et al., 1987). In the workplace, many identities can exist in relation to careers, teams, organizations, and occupations (Ashforth et al., 2008; Miscenko & Day, 2016). We focus on occupational identity (Ashforth & Mael, 1989; Skorikov & Vondracek, 2011)—the sense of self as a member of a profession, typically via education, training, and/or work duties (e.g., nurse or police officer). This concept is broader than organizational identity (e.g., as a company's employee) and more specific than work identity (i.e., meanings attached to the self by the individual and others in the work context; Miscenko &

Day, 2016) though it overlaps with each. Occupational identity contributes to the emergence of meaning and structure in personal lives (Skorikov & Vondracek, 2011), influences social status and role behavior (Kreiner, Hollensbe, & Sheep, 2006) and is shaped by institutions beyond the employer such as professions and educational organizations (Skorikov & Vondracek, 2011).

Religious identity derives from a sense of affiliation with a religious group and incorporates the beliefs, values, and practices of that group (Ysseldyk, Matheson, & Anisman, 2010). In defining religion, Loewenthal (1995) identified several beliefs shared by major religious traditions: the existence of a nonmaterial (spiritual) reality; life's purpose as increasing harmony in the world by doing good and avoiding evil; and, in monotheistic religions, a belief that the source of existence (God) is also the source of moral directives. Importantly, all religions involve and depend on social institutions, giving rise to a sense of affiliation with a group (Loewenthal, 1995). The institutional nature of religion is highlighted by its endemic role in certain work settings. For example, staff may be required to hold a particular religious identity as in the case of teachers in a yeshiva or parochial school while employees can decide whether to disclose their religious identity in other settings. Importantly, religions function in a social context, where some may be approved and others stigmatized. For example, in the United States an emphasis on Christian identities and the embedded nature of the Protestant work ethic make the two highly compatible, whereas Islam is more stigmatized and might be seen as less compatible with some work identities (Arslan, 2001; Mujtaba, Cavico, & Senathip, 2016; Sanchez-Burks, 2002).

Several other concepts overlap religion and religious identity. The broader notion of "belief system" refers to deeply held values including but not limited to those associated with religion (Stone & Stone-Romero, 2002). For example, some argue that Buddhism is a belief system but not a formal religion given the absence of a theistic creator. However, due to its formalized teachings, rituals and what often appears to be the worship of the Buddha, Buddhism is widely seen as a formal religion (Gethin, 1998; Herbrechtsmeier, 1993). Another related concept is spirituality. More difficult to define than religion, spirituality contains dimensions related to meaning and purpose in life; a mission or life calling; a transcendent dimension involving external and internal factors such as deities, spirits, inner guides, or higher selves; an emphasis on wholeness and connectedness; the notion of an essential and perhaps eternal soul; and a belief in personal transformation (Coyle, 2008). Parts of the Western world have shifted from religion toward spirituality (Woodhead & Heelas, 2004). Although overlapping in some aspects, religious identity is distinct from spirituality in that the former is connected to specific tenets and usually to an organized social group or institution, while the latter tends not to be. Although religion overlaps with concepts of belief system and spirituality, our focus is on religion and specifically religious identity.

Religious identity differs from other forms of identity in the affective experiences and moral authority associated with religion. A search for the sacred is said to distinguish religion and spirituality from other phenomena (Hill et al., 2000), but it is the self-transcendent and often supernatural form of "the sacred" that makes religious identity distinctive. At the same time, the psychological processes whereby religious identity operates are shared by other identities, including how new information is incorporated into that identity and how existing identity content is altered (Breakwell, 1986).

2.1 | Religious identity and workplace diversity

Identity is core to diversity in the workplace reflecting fundamental social differences among people. Workplace diversity entails more than visible or surface-level diversity (e.g., age or ethnicity), but also the deep-level diversity associated with sexual orientation, class, or, indeed, religion (e.g., Ghumman, Ryan, & Park, 2016; Harris & Yancey, 2017). Although some religious identities can be invisible to coworkers, others have visible signifiers, such as the wearing of a hijab, kippah, or turban by some Muslim women, Jewish men, and Sikh men, respectively. Visible signifiers became concerns in diversity policy during the mid-1980s with the changing composition of the workforce (Sauer, 2009), and continue to be important to diversity policy today (Bond & Haynes, 2014). Current norms in workplace policy tend to focus on religious accommodation, such as allowance of prayer time and time off for religious observance (Atkinson, 2000; Cash, Gray, & Rood, 2000; Digh, 1998; Huang & Kleiner, 2001; Starcher, 2003), but may not necessarily address how religious and occupational identities interact.

The notion of authentic self is a key aspect of diversity at a deeper, more invisible level. It refers to the desire to express one's internal self through actions in the external world (Guignon, 2004). In the context of the religious self in the workplace, to be authentic employees must experience congruence between their internal values and external expressions (Roberts, 2013). Workplace behavior and practice can create challenges for the expression of an authentic self. Consider, for example, that some police officers who are religious may see their work as furthering a religiously understood "common good." Within Christianity, forgiveness is a prominent theme in scripture and theology, alongside concepts of sin and mercy. Yet Christian officers typically act on behalf of the legal system and do not have the right to offer forgiveness on its behalf, although occasionally they may exercise mercy through discretion. That means that divergent identity demands may create internal conflict and tension that individuals may need to manage. To inform our understanding of religious identity in the workplace, we now review the relevant literature.

2.2 | Review questions

We seek to shed light on the dynamics of religious identity in the workplace. Two specific questions are the focus of our review:

1. (a) How do religious and occupational identities interact? (b) In what situations are these identities compatible? In what situations do they create tension and conflict for employees and their occupational practice?
2. What are the implications of compatibility or tension and conflict between religious and occupational identities for the well-being of employees and organizations?

3 | SR METHOD

Adhering to a structured, transparent protocol, SR methodology represents a comprehensive review method (Tranfield, Denyer, & Smart, 2003) that helps consolidate literature across fields (Rojon, McDowall, & Saunders, 2011). Using a series of search strings regarding identity, religion, occupation, compatibility, conflict, and health (Table 1) in 11 electronic academic databases (e.g., Business Source Complete, Web of Science, Sociological Abstracts, Medline, Cochrane Library), we identified sources to review. To be inclusive, we neither specified a start date nor delimited publication type. Publications needed to be relevant to one or more of our review questions, written in English, and available on or before March 2018. Searches resulted in 70,752 nonduplicated, potentially relevant documents. Most were peer-reviewed articles, with some non-peer-reviewed materials (e.g., reports and summaries) and books or chapters. We also included proceedings, papers in press, and dissertations. Other documents were considered if they were informed by empirical work (e.g., reviews and theory papers based on empirical studies).

All materials were reviewed in light of the criteria specified earlier and then screened for relevance, first by title and then by abstract. We included papers on the basis of concepts related to those specified in our review questions (e.g., "religiosity" as a proxy for "religious identity"). A subsequent full-text evaluation of the resultant 373 papers focused on the relevance and quality of evidence, following published SR methodology (Rojon et al., 2011). Full-text evaluation was completed by the first author; 20% of papers were also reviewed by two coauthors to check for evaluation consistency. The 125 remaining papers were cross-checked for relevance by three authors, resulting in 53 publications addressing at least one review question (Figure 1). We extracted information from the final set of 53 using a standardized data extraction form (e.g., purpose, theoretical framework, method, contribution). These data were grouped by the relevant review question and then by their key findings and relevant theory (Popay et al., 2006).

TABLE 1 Search strings used in literature searches

	Search topic	Search terms[a]	Search field
1	Identity, role	Identi* OR self OR role	Abstract
2	Religion, occupation, faith	AND religi* OR occupant* OR profession* OR faith	Abstract
3	Conflict, compatibility	AND conflict OR tension OR ethic* OR compatib*	All text
4	Well-being	AND well-being OR predictor OR emotion* OR mental health OR stress OR mental depression OR burnout	All text
5	Health	AND health*	All text

[a]The asterisk denotes a wildcard to ensure that associated terms were captured in the searches.

4 | FINDINGS

Table 2 describes the 53 publications included in our review, reporting their publication year, religion-related construct (e.g., religious identity, religiosity, identity work, etc.), religion(s) addressed (e.g., Muslim, Buddhist), sample (e.g., healthcare or business professionals), work behavior, and outcomes (e.g., prosocial behavior, care giving, stress). Although some works did not address occupational identity specifically, all focused on the phenomena associated with religious identity in the workplace. Our findings are summarized in relation to our review questions (Figure 2).

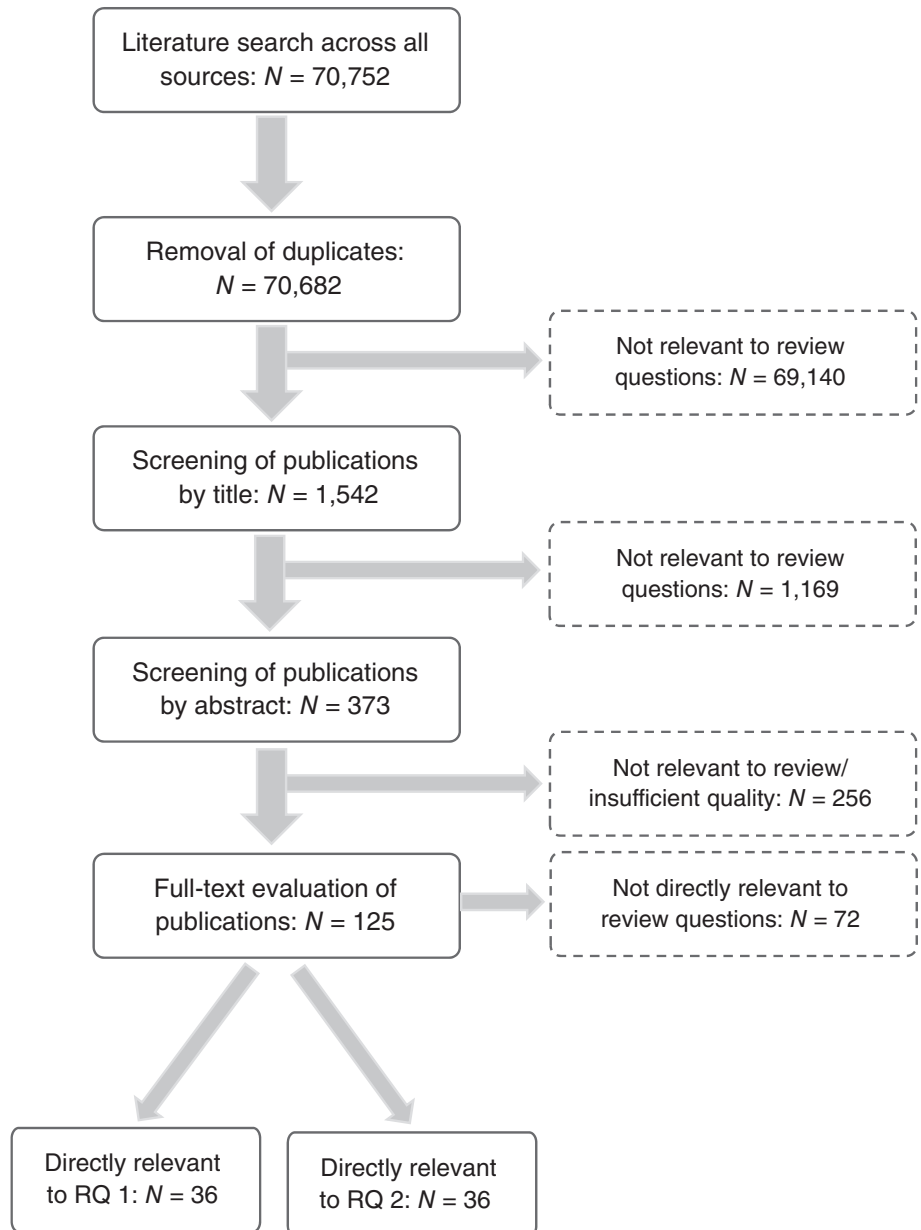### 4.1 | How do religious and occupational identities interact?

To answer Question 1a, we focused on the interaction of religious identity and the workplace. Three key features appear to influence how religious identities interact with an individual's work setting and occupation, and in doing so shape whether and how individuals express their religious identities at work: (a) the individual's personal preferences, (b) the opportunities the work role provides to express that identity, such as the support from the larger organization, and (c) the characteristics of the worker's specific religious belief system.

4.1.1 | Personal preferences

Individuals differ in their personal preferences regarding the integration of nonwork roles into the workplace (Ramarajan & Reid, 2013). These preferences are influenced by prior experiences, norms for religious expression, and the strength of religious identification. People for whom religious identity is salient tend to prefer to express that identity at work (Gebert et al., 2014). Individuals actually may choose an occupation because it aligns with their religious identity (Ramarajan & Reid, 2013), as in the case of service providers and patient caregivers (Pelechova, Wiscarson, & Tracy, 2012). Religious identity can be experienced as a strength that enhances empathy in difficult professional situations, as in the case of religious physicians who report fewer dilemmas and less stress in the context of terminal care than their less religious colleagues (Pawlikowski, Sak, & Marczewski, 2012). Such personal preferences have implications for career choice and perceived fit with the job and organization.

4.1.2 | Opportunity to enact religious identity

The opportunity to express religious identity in a work role affects whether and how a person does so (Ramarajan & Reid, 2013). Opportunities and barriers arise from organizational features such as culture, policy (e.g., codes of conduct), and practices and from positional features such as the individual's role expectations, job status, and local leadership influences (e.g., Chan-Serafin, Brief, & George, 2013; Cintas, Gosse, & Vatteville, 2013; Gleibs & Haslam, 2016; S. M. King,

Literature search across all sources: $N = 70,752$

Removal of duplicates: $N = 70,682$

Not relevant to review questions: $N = 69,140$

Screening of publications by title: $N = 1,542$

Not relevant to review questions: $N = 1,169$

Screening of publications by abstract: $N = 373$

Not relevant to review/ insufficient quality: $N = 256$

Full-text evaluation of publications: $N = 125$

Not directly relevant to review questions: $N = 72$

Directly relevant to RQ 1: $N = 36$

Directly relevant to RQ 2: $N = 36$

2007). Our review finds that service roles and their inherent emotional labor can be particularly facilitated by religious identity (Carlisle, 2016; Novis-Deutsch, 2015; Pawlikowski et al., 2012; Sav, Harris, & Sebar, 2014). At the same time, we note relatively little research exists on religious identity expression in nonservice work.

4.1.3 | A religion's system of belief, norms, and values

The system of beliefs, norms, and values associated with a religious identity also contributes to its interaction with the workplace. Religions have strong meaning systems with cognitive, motivational, and affective components (Park, 2007). They are attached to specific norms, values, and behaviors that influence how an individual enacts a religious identity at work. Thus, the specific religion that individuals

espouse can affect their ability and motivation to enact it at work (Al-Yousefi, 2012; Flanigan, 2009; Kutcher, Bragger, Rodriguez-Srednicki, & Masco, 2010). The emphasis on "tikkun olam" (healing or repairing the world) in Judaism (Schwarz, 2006) could motivate a Jew to engage in work that advances social justice or pursue opportunities for such action in the workplace, while an emphasis on "love one another" could motivate a Christian to display substantial empathy in counseling clients and patients (Morrison & Borgen, 2010). Similarly, the attitude of some conservative Christians toward sexual minorities may create adverse reactions to gay and lesbian clients (Harris & Yancey, 2017).

Together, these three features shape the degree of compatibility or congruence between religious identity and the workplace. Borrowing from the notion of person-environment fit (Milliman et al., 2017), we argue congruence can be viewed as the relationship between two

TABLE 2 Publications included in systematic review (N = 53)

Publication reference	Constructs	Particular religious identity	Subjects and sample size	Work behavior	Outcomes
Thomas (2018)	Religious identity	Hindu, Orthodox Christian	Scientist	Conducting better science	Quality of laboratory life and practice, productive and sense of well-being in religious and occupational identity
King and Franke (2017)	Religious identity	Christian, Muslim	University students (N = 217)	Negative reactions to religious expression	Organizational attractiveness, diversity management strategy
Terkamo-Moisio et al. (2017)	Religiosity	Buddhist, Islam, Lutheran, Orthodox, Roman Catholic	Nurses (N = 1,003)	Attitudes toward euthanasia	Improved nursing education
Adam and Rea (2017)	Religion, self-referencing	Muslim	Workers (N = 102)	Request for religious accommodation, motivated/demotivated	Turnover, conflict resolution process
Wittenberg, Ragan, and Ferrell (2017)	Spirituality	NS	Nurses (N = 57)	Listening, discussing patient emotional issues	Effective nurse communication skills, quality of patient care
Cantone and Wiener (2017)	Religion, self-referencing	Jewish, Muslim, Mormon, Evangelical Christian	University students (N = 173, N = 318)	Religious bias in legal judgment, unwelcome	Reduce religious discrimination incident in the workplace, fairer legal decision-making process
Musa (2017)	Spiritual	Muslim	Nurses (N = 355)	More willing and involved in providing spiritual care to patients	Spiritual well-being, improved the provision of spiritual care interventions
Henderson (2016)	Religion	NS	Working age adults (N = 529)	Positive sense of meaning and satisfaction	Enhanced well-being
Carlisle (2016)	Religiosity, religion, spirituality	Christian, Roman Catholic	Healthcare professionals (N = 24)	Mental distress, engagement	Mental health recovery, person-centered mental health social work practice
Hirsh and Kang (2016)	Valued identity	NS	Conceptual	Anxiety, stress	Emotional well-being, promoting social and organizational change
Ghumman, Ryan, Barclay, and Markel (2016)	Religious discrimination	Christian, Buddhist, Jewish, Muslim	University students (N = 165, N = 583)	Prosocial behavior	Positive diversity climate
Lucchetti et al. (2016)	Religion	Christian, Muslim, Hindu	Physicians (N = 611)	Respect culture and traditions	Appropriately address patient's medical care, diversity, local particularity
Koyn (2015)	Religion	Protestant, Christian, Catholic, Hindu, Jewish, Muslim	Conceptual	Resilience, openness and acceptance, value based behavior	Uplifting relationships, increased happiness, greater satisfaction, and commitment

(Continues)

TABLE 2 (Continued)

Publication reference	Constructs	Particular religious identity	Subjects and sample size	Work behavior	Outcomes
Dumas and Sanchez-Burks (2015)	Personal identity	NS	Conceptual	Emotion exhaustion, lower self confidence, willing to help others	Satisfaction and well-being, turnover, quality of service, improved performance, better cooperation, diversity, workplace relationships
Reid (2015)	Identity conflict	NS	Employees (N = 115)	Unwilling to commit	Turnover, gender equality
Sterner and Jackson-Cherry (2015)	Spirituality and religion	Christian, Buddhist, Islamist, Jewish, Hindu	Armed forces and government contractors (N = 279)	Enhanced ability to cope with stress	Psychological well-being
Croft, Currie, and Lockett (2015)	Identity work	NS	Nurse managers (N = 64)	Emotional distress	Better function in managerial leader roles
Novis-Deutsch (2015)	Value conflict	Jewish	Psychoanalytic therapists (N = 15)	Committed, attitude toward others	Reduced dissonance and conflict
Martis and Westhues (2015)	Religion and spirituality	Hindu	Physicians (N = 27)	Improved bad news communication skills	Effective and meaningful process of palliative care
Abu-Ras and Hosein (2015)	Religion/Spirituality	Muslim	Military personnel (N = 20)	Resilience	Psychological well-being
Bateman and Clair (2015)	Religion/Spirituality	NS	Pediatric physicians (N = 17)	Hope, emotional distress	Improved in end-of-life communication
Sav, Harris, and Sebar (2014)	Religion	Muslim	Workers (N = 20)	Preventive coping	Well balanced work, family, and religion
Olivares-Faúndez, Gil-Monte, Mena, Jélvez-Wilke, and Figueiredo-Ferra (2014)	Role conflict	NS	Healthcare professionals (N = 142)	Employee burnout, absenteeism	Burnout
Gebert, Boerner, Kearney, King, Zhang, and Song (2014)	Religious identity	NS	Conceptual	Employee absenteeism	Burnout
		Buddhist, Christian, Jehovah, Catholic, Muslim, Morman		Ingroup outgroup, respectful to others	Increasing diversity, conflict inducing
Koerner (2014)	Identity tensions	NS	Business professionals (N = 89)	Courageous	Positive work identity
Benefiel, Fry, and Geigle (2014)	Spirituality/religion	Protestant	Conceptual	Divisiveness, discrimination	Employee's work performance, organizational effectiveness
Horton, Bayerl, and Jacobs (2014)	Identity conflicts	NS	Conceptual	Self-esteem, cognitive dissonance	Organizational change, reduce workplace conflict
Gallavan and Newman (2013)	Religious/Spiritual beliefs	NS	Employees (N = 101)	Optimism attitudes toward patient	Prevent burnout
Cintas, Gosse, and Vatteville (2013)	Religious identity	Muslim	Employees (N = 2)	Refuse to cooperate, anti-social behavior	Maintain equality, boost economic performance, team performance
Chan-Serafin, Brief, and George (2013)	Religion	Christian, Muslim	Conceptual	Prosocial behavior, organizational citizenship behavior	Positive corporate social responsibilities

TABLE 2 (Continued)

Publication reference	Constructs	Particular religious identity	Subjects and sample size	Work behavior	Outcomes
Duygulu, Ciraklar, Guripek, and Bagiran (2013)	Role conflict	NS	Sales representatives (N = 180)	Stress, professional self acceptance, managerial ambiguity	Employee well-being, occupational growth
Tracey (2012)	Religion	Buddhist, Christian, Jehovah's witness, Catholic	Conceptual	Optimism, discrimination, ethical behavior	Strengthen organizational culture business ethics
Pelechova, Wiscarson, and Tracy (2012)	Religious belief	Christian, Muslim	Healthcare professionals (N = 10)	Empathy	Quality patient care
Pawlikowski, Sak, and Marczewski (2012)	Religiosity	Catholic	Physicians (N = 324)	Ethical attitude toward patient, respect for autonomy	Difficult professional decisions
Haines and Saba (2012)	Identity verification	NS	Human resource professionals (N = 572)	Work stress	Psychological well-being
Ysseldyk, Matheson, and Anisman (2010)	Religious identity	Christian, Jewish, Muslim, Catholic	Conceptual	Prosocial attitude	Well-being
Seale (2010)	Religious faith	Christian, Hindu, Muslim	Medical doctors (N = 8,857)	Reduced sedation	Fewer moral objections, more satisfied patients
Kutcher, Bragger, Rodriguez-Srednicki, and Masco (2010)	Religiosity	Christian, Jewish, Muslim, Hindu, Buddhist	Service workers (N = 218)	Citizenship behavior, work attitudes and behavior	Stress, burnout, job satisfaction, organizational commitment
Morrison and Borgen (2010)	Religion/spirituality	Christian	Counselors (N = 12)	Empathy toward clients	Effective counseling relationships
Flanigan (2009)	Religious identity	Buddhist, Catholic, Druze, Orthodox Christian, Protestant Christian, Shiite Muslim, and Sunni Muslim	Employees (N = 102)	Greater, respect, cultural sensitivity, more compassion	Greater safety, motivation, service provision
Greenfield, Vaillant, and Marks (2009)	Religiosity/spirituality	Moderate Protestant, Liberal Protestant, Latter-Day Saint, Catholic, Jewish	Employees (N = 1,564)	Self-acceptance	Mental health, psychological well-being
James (2007)	Spiritual identity	NS	N = 4	Depression, lack of motivation, the need to serve others, esteem, well-being, happiness, empathy	High-performance motivation
King (2007)	Religion/spirituality	Christian, Muslim	Conceptual	Ethical attitudes	Organizational performance, ethical behavior
Fiorito and Ryan (2007)	Religion/spiritual	Christians, Buddhist, Jewish, Islamic	University students (N = 557)	Mental health	Psychological well-being
Wenger and Carmel (2004)	Religiosity	Jewish	Physicians (N = 443)	Attitudes and communication	End of life decisions—prolong life
Lait and Wallace (2002)	Values	NS	Human service workers (N = 514)	Stress	Well-being
Gates (2001)	Role conflict	NS	Conceptual	Coping style	Absence, performance, turnover

(Continues)

TABLE 2 (Continued)

Publication reference	Constructs	Particular religious identity	Subjects and sample size	Work behavior	Outcomes
Orwig (2001)	Religion	Christian	Conceptual	Tension, work ethic, positive language, fair and just, diligence, preventing discriminatory behavior	Productive ethical business practice, stewardship and profit
Friedli (2000)	Religious belief	NS	Conceptual	Emotional support	Promotion of mental health
James (1994)	Values conflict prejudice discrimination	NS	Professional and managerial level minority employees (N = 58); minority volunteers (N = 89); technical and professional employees (N = 102)	Stress	Health
Payne, Bergin, Bielema, and Jenkins (1991)	Religiosity	NS	Conceptual	Self-esteem, personal adjustment	Positive mental health, enhancement of psychosocial functioning (social conduct)
Holloway and Wallinga (1990)	Religious values	NS	Human service professionals (N = 174)	Role ambiguity	Burnout

Abbreviation: NS, not specified.

or more identities activated at the same time. In the context of religious identity in the workplace, we find that congruence reflects a continuum varying in its degree, ranging from the identity states of incongruence (e.g., in conflict or tension) to coexistence (e.g., as separate with neither synergy nor conflict) to high congruence (e.g., fit, compatible, or synergistic).
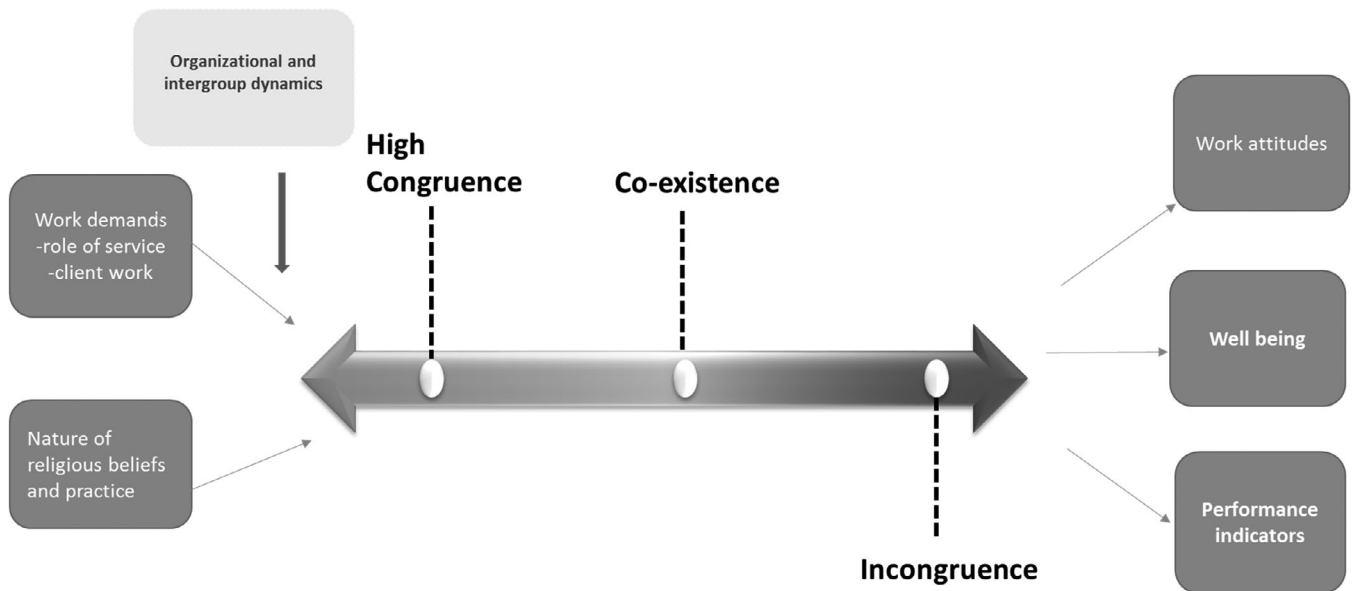

FIGURE 2 The pathway between religious identity and its consequences

4.2 | In what situations are these identities compatible? In what situations do they create tension and conflict for employees and their occupational practice?

We now turn to Question 1b on the factors leading to congruence and incongruence. Our SR provides evidence that religious identities can be highly congruent with occupational identities in some situations and create tension and conflict in others. Indeed, Adam and Rea (2017) indicate that how employers respond to requests for religious accommodation tends to be perceived by employees not as neutral but as indicative of high congruence or incongruence between religious identity and the workplace. However, our review finds situational factors can lead to the three distinct identity states described earlier: (a) identity incongruence, (b) identity congruence, and (c) identity coexistence. The consequences associated with congruence between religious identity and the workplace are influenced by the identity negotiation strategy that people use. Identity negotiation entails how individuals establish who they are in relation to others, via explicit and implicit social cues (W. B. Swann, 1987). Particularly in the context of multiple identities, individuals are expected to seek continuity of self and at the same time to live up to the expectations others have of them. Thus negotiation involves both adjustment to and management of the expectations of others. We distinguish this multiple identity negotiation from the concept of "identity work," which usually pertains to a single identity or role (Ibarra & Barbulescu, 2010). We report our findings regarding Question 1b for each identity state.

The state of *identity incongruence* is associated with identity conflict when two (or more) identities are in conflict, mutually exclusive, or incompatible. Our review found considerable evidence of conflicts that engender identity incongruence (e.g., Chan-Serafin et al., 2013; Graber & Johnson, 2001; James, 2007; Sav et al., 2014). These conflicts arise when workplace expectations make religious expression difficult particularly due to competing demands from an occupation and a religion. Graber and Johnson (2001) suggest organizational avoidance of religion perpetuates the belief that religious and occupational identities are misaligned, consistent with the notion that religion and spirituality (Hill et al., 2000) are "irrational" or "emotional" with no place in a modern organization. Carlisle (2016) reports that although participants recognized the potential value of religion for mental health service users, its translation into practice was marked by controversy and ambivalence, suggesting difficulties in developing sufficient psychological safety (c.f., Nembhard & Edmondson, 2006) to permit the comfortable expression of religious identity at work. The literature reports two kinds of conflicts associated with identity incongruence: intraindividual and interindividual, which we now describe more specifically.

Internal or intraindividual conflict is a common focus in research on religious identity and refers to "conflicts in values beliefs, norms, and expectations held by a single individual" (Horton et al., 2014, p. 3). Conflicts in balancing work and religious obligations are a common form of intraindividual conflict. For example, in a study of Australian Muslim men by Sav et al. (2014) participants described how

Friday is an important day in their religious tradition and how they manage work demands on that day (e.g., by shifting work to a Saturday). They reported using *work-based strategies* (e.g., hiding their religion, adjusting schedules), *time management strategies* (e.g., careful planning), and *resource-generating strategies* (e.g., integrating prayer times with work times) to manage conflicts and balance work and religious obligations. Intraindividual tension or conflict can also occur in relation to the values that underpin religious identities and occupational norms and expectations. For example, Harris and Yancey (2017) note that conservative Christian social workers can experience value-dissonance between social work principles of self-determination and their own beliefs when they work with specific client groups such as sexual minorities. Terkamo-Moisio et al. (2017) found religious nurses experience tension when their beliefs conflict with clinical protocols regarding euthanasia.

Interindividual conflict is the subject of several studies on religious identity at work. Employees with strong religious identities experience conflict with their colleagues and clients or customers when workplace requirements constrain an identity's expression or when employees believe their own religious identity is not respected (Flanigan, 2009; Gebert et al., 2014; Ghumman et al., 2016; Lucchetti et al., 2016). The importance of interindividual dynamics accords with Reddy and Gleibs' (2019) observation that identity negotiation is enacted in relation to a specific audience (e.g., other organizational/occupational members or clients/customers) and that any tension or synergy need not be solely within a person, but can exist among individuals as well (W. B. Swann, 1987). In the face of tensions between religious and occupational identities, Koerner (2014) posited that acts of workplace courage can be viewed as "episodes of identification" where identity tensions are reconciled through sense-making processes that lead to enhanced perceptions of integrity, pride, joy, relief, and confidence.

Religious differences among employees can lead to subgroup vigilance regarding the quality of their treatment, reflecting interindividual level phenomena (Horton et al., 2014). However, we find little study of intergroup conflict at work in the context of religious identity. Nonetheless, Cintas et al. (2013) observe religious and occupational identities can increase tensions at work if a specific religious group is seen as favored, creating feelings of unfairness.

High identity congruence occurs when synergy exists between one's religious and occupational identity. It exists when the values between them align. High congruence can lead to the identity management strategy of enhancement (when multiple identities enrich or facilitate one another) by promoting self-continuity (Dutton, Dukerich, & Harquail, 1994) where one identity can enrich others (Greenhaus & Powell, 2006; Rothbard, 2001). Thus, a religious identity can have a positive spillover to an occupational identity or vice versa. Enhancement is reflected in our findings that a religious identity can enable difficult occupational decisions when occupational and religious norms, values, and behaviors are aligned (e.g., Morrison & Borgen, 2010; Pelechova et al., 2012; Wenger & Carmel, 2004). As such, fit between counselors' religious and occupational identities is shown to increase empathy toward clients (Morrison & Borgen, 2010) and

enhance the supportive fashion in which physicians relate to the patients at end of life (Seale, 2010), or help patients regarding religious issues (Lucchetti et al., 2016). Religion was found to influence work as a mental health professional when religious values map onto occupational values; likewise, a mismatch could lead to conflict with patients or clients (Pelechova et al., 2012). Pelechova et al. find congruence of religious and occupational identities is greater when displaying a religious identity is accepted at work and when religious belief motivated the choice of career (e.g., mental health). They find participants perceived similarities between spiritual practice (e.g., prayer, meditation) and effective mental health practice in that both encourage contemplation and inner contentment. Together, these studies offer evidence that religious identity can be congruent with an occupational identity when occupational practices are aimed at their integration (e.g., religious expression reinforces work-related practices).

Identity coexistence is where multiple identities are kept separate and non-overlapping. This condition is referred to as "compartmentalization" (Burke, 2003; Breakwell, 1986; Roccas & Brewer, 2002; Fiol, Pratt & O'Connor, 2009; Ramarajan, 2014). Although we find it to be less frequently reported in the literature, coexistence was observed by James' (2007) research on spiritual and scientific identities among professionals and by Thomas's (2018) study of scientists that concluded that religious and scientist identities need neither be in conflict nor overlap in meaning. A key feature of coexistence is an occupational context where the work role allows compartmentalization by making low demands for emotional labor or complex interpersonal relations (e.g., scientist or engineer). Compartmentalization appears to be a viable identity management strategy but more research is needed on it and the underlying mechanisms through which individuals cope.

In answer to Question 1b, our SR points to the role played by religious values and practices on the one hand, and the values that inform occupations and organizational practices on the other. The reviewed literature in sum suggests religious and occupational identities can be highly congruent when the values and norms attached to these identities converge, when work roles promote the expression of religious identity and where organizational policies and practices support that expression. Likewise, they can conflict when identity expression is hindered or religious and organizational norms and values are misaligned. Coexistence with neither incongruence nor high congruence occurs but the conditions underlying it are not well-established. Generally, the literature indicates organizational support for religious identity expression increases the congruence between employees' religious and occupational identities, and that identity disruptions can occur when support is absent. Efficacy at work appears to be enhanced when religious and occupational values coincide, particularly in service work, which raises possibilities for integration (e.g., fostering empathy in counseling practice) that are undermined when values are not aligned (e.g., when client actions contradict counselor values).

4.3 | What are the implications of conflict and compatibility between religious and occupational identities for the well-being of employees and organizations?

Question 2 seeks understanding of the *consequences* of differing degrees of compatibility or congruence between religious identity and the workplace. Our results link religious identity to a variety of workplace behavior and outcomes such as indicators of employee well-being.

We find multiple studies of the influence of religious identity on individuals' workplace decisions, particularly in the medical profession. Physician religious identity affects how doctors perceive and attend to end-of-life care: very religious physicians are less likely to withdraw life-sustaining treatment or agree to euthanasia than less religious physicians (Wenger & Carmel, 2004). It also influences how physicians communicate with the parents of dying children (Bateman & Clair, 2015). Likewise, religious physicians are more likely to support the hopes of their patients, and are better able to deal with the grief associated with caring for dying children and their families compared to nonreligious physicians (Martis & Westhues, 2015).

Several studies in allied clinical professions (e.g., Carlisle, 2016; Morrison & Borgen, 2010; Musa, 2017) focus on how religious beliefs (e.g., specific identity content) affect the individual's occupational practice. Morrison and Borgen (2010) asked counselors to recall incidents where their religion had helped or hindered their empathy with clients. These counselors reported high congruence as they recalled how their beliefs triggered compassion and mercy. At the same time, incidents that hindered empathy included those where the client's actions were contrary to the counselor's belief system. Musa's (2017) study of Muslim nurses in Jordan found that nurses' religious identity had a positive impact on their occupational practice (e.g., increased frequency in providing spiritual care for patients). Similar results were found for oncology nurses in palliative care who had shared their own religious background with patients (Wittenberg, Ragan, & Ferrell, 2017). These empirical studies indicate expressing one's religious identity can enhance one's occupational identity with benefits through increased prosocial and ethical behaviors. They also highlight the importance of context (e.g., palliative care) and culture (e.g., Jordan, a Muslim country) in fostering expression of religious identity at work. Conceptual work that we reviewed posits similar effects: religious identity is theorized to promote various employee virtues and productivity (Chan-Serafin et al., 2013) along with ethical decision-making (S. M. King, 2007).

Degree of congruence in religious identity expression also has organizational consequences. As noted, strong religious identity can increase tensions between employees and with clients in service organizations (e.g., Harris and Yancey (2017) and between different religious (or nonreligious) groups at work (Cintas et al., 2013). On the other hand, multiple identity enhancement brings interpersonal and organizational benefits largely through increased prosocial behavior (Ramarajan, Berger, & Greenspan, 2017). Similarly, Kutcher et al. (2010) found religious expression at work can promote citizenship behavior. Moreover, among mental health professionals, congruence

between religious identity and the workplace contributes to better patient care through positive attitudes and greater empathy (Pelechova et al., 2012). Flanigan (2009) found staff from faith-based organizations perceived benefits such as the ability to promote reconciliation through service provision, credibility in the community, individualized and compassionate service, and committed and motivated workers. In their review of research on spirituality and religion in the workplace, Benefiel, Fry, & Geigle, (2014) suggest a link between religion and a firm's performance (e.g., in terms of productivity, sales growth, and work-unit performance) as well as employee work attitudes (e.g., job satisfaction, commitment, altruism, loyalty, and attachment). Narrative reviews suggest religious identification increases worker well-being (Greenfield, Vaillant, & Marks, 2009; Ysseldyk et al., 2010) while involvement in religious activities increases mental, emotional, relational, and physical fitness (Koyn, 2015).

Key variables affecting how religious employees negotiate role demands include the value-fit between religious identity and job-related concerns (e.g., empathy with clients, clinical decision-making: Morrison & Borgen, 2010), the organization's culture, policies, and practices, as well as role expectations (Graber & Johnson, 2001; Kutcher et al., 2010) along with an employee's formal status and the nature of the employment relationship (Haines & Saba, 2012). Kutcher et al. (2010) found religious practice at work—in particular the freedom to express religious identity—was negatively related to work-related stress and burnout and positively related to job satisfaction, organizational citizenship behavior, and commitment. They conclude that where religious identity is given room for expression, and thus can be either highly congruent or coexistent with an occupational identity, positive behaviors and job attitudes are likely; where expression is not permitted, outcomes are more negative.

The nature of the organization's workforce is likely to contribute to the importance of supports for religious expression in terms of engendering well-being and other positive consequences. Organizations that encourage such expression are likely to positively affect employees' job attitudes, performance, and retention (Cabel, Gino, & Staats, 2013). We note religious involvement has been found to have a positive effect on the well-being of African American employees, helping them cope with stressful job situations (Henderson, 2016), a feature found in other populations too (e.g., Sterner & Jackson-Cherry, 2015). This finding is echoed in Abu-Ras and Hosein's (2015) study of Muslim military personnel in the United States, demonstrating the central role of religion and practice in their lives. We conclude that religious identity can function as a coping mechanism and may be both a protective and risk factor in well-being depending on workplace support for religious expression. Further, religious expression plays a significant role in workplace relationships, perceptions, and organizational attractiveness and fit (J. E. King & Franke (2017).

In answer to Question 2, we find the consequences of religious identity in the workplace are affected by the ways in which individuals respond to the degree of congruence between them, which has direct consequences for how individuals manage their identities in the workplace (W. Swann, Johnson, & Bosson, 2009; W. B. Swann, 1987). Our

review identified conflicts regarding perceptions of religion and judgments about religions or religious people in the workplace (Cintas et al., 2013; Kutcher et al., 2010; Sav et al., 2014; Terkamo-Moisio et al., 2017). Such tensions can influence the expression of an authentic self at work (Gates, 2001), well-being (Haines & Saba, 2012), and the quality of workplace relationships (Morrison & Borgen, 2010; Pelechova et al., 2012; Wenger & Carmel, 2004).

Further, we find evidence that links the expression of religious identity to employee well-being and role performance. Positive effects in the treatment of clients and patients are evident when the identity expression is highly congruent. Moreover, these consequences appear to be moderated by workplace norms regarding religiously-motivated behavior and client preferences. A key finding of our SR is that religious identity and the values and practices associated with it (e.g., compassion, helping) tend to have benefits at work particularly in specific occupations (e.g., mental and physical health professions— Pawlikowski et al., 2012; Pelechova et al., 2012; Seale, 2010) by enhancing emotional labor and relational elements in dealing with clients or patients.

5 | DISCUSSION

Although religious identity has been largely neglected in diversity management research (Tracey, 2012), we identified a rich array of studies by taking a broad view of the research literature related to occupations, healthcare, and other professional contexts. Our SR provides an original perspective on the relationship between religious identity and workplace outcomes and offers four key findings. First, we identified factors influencing how religious identity interacts with the workplace: (a) the individual's personal preferences, (b) work role-based opportunities to enact religious identity, and (c) the facets of the worker's specific religious belief system, which separately and together influence how religious identities interact with the workplace. These factors shape how individuals negotiate their religious identities at work. Second, we identified three distinct identity states, identity incongruence, identity congruence, and identity coexistence, all of which are influenced by personal and situational factors. Third, we explicated the critical role played by specific religious practices and values (e.g., compassion, beliefs regarding sexual minorities) and the practices and values that inform occupations (e.g., end-of-life decisions, self-determination), which can shape the identity state individualize realize. Fourth, we found the consequences of religious identity in the workplace are affected by the ways in which individuals respond to the degree of congruence between religious identity and occupational requirements and responsibilities, which in turn has consequences for how individuals manage their identities in the workplace. We summarize these findings in Figure 2.

5.1 | Agenda for future research

This SR points to the potential benefits of promoting the integration of religious and occupational identities at work, particularly in terms

of work attitudes, well-being, and performance. We conclude that employees tend to experience their religious identity as congruent when occupational and religious beliefs, and related values, norms, and/or behavioral requirements overlap (i.e., an individual-level inter-action). Importantly, HR has a critical role in balancing the religious accommodation and job demands as well as promoting inclusive organization. Further, employees tend to experience high congruence when workplace requirements, policies, and relationships support the expression of religious identity (i.e., a cross-level interaction). Nonetheless, significant research gaps remain and thus we identify three key considerations for future research.

5.1.1 | Careful conceptualization of religious identity

Religious identity was not consistently defined or operationalized in the studies we reviewed. The related concepts of religiosity, spirituality, and religious identity are often used interchangeably, but differ as described in our introduction. For example, Greenfield et al.'s (2009) large-scale survey of Americans found that spirituality was positively related to psychological well-being, with "spirituality" defined as an individual's sense of connection with the transcendent, integration of self, and feelings of awe, gratitude, compassion, and forgiveness. They contrasted this with "religiosity," the individual's endorsement of a religion's doctrines and values, which was unrelated to well-being. We note that both spirituality and religiosity differ from religious identity, our focus, which emphasizes the dynamics associated with a social identity involving membership in a specific religious group. As such spirituality and religiosity are likely to yield somewhat different effects from religious identity, differences which merit further study.

As outlined earlier, we propose future management scholarship should employ the concept of religious identity as a social identity anchored in a system of beliefs and religious affiliation, as proposed by Ysseldyk et al. (2010). Thus conceived, the concept of religious identity is firmly embedded in a theoretical account explaining the psychological utility of a specific group membership (Correll & Park, 2005; Tajfel & Turner, 1979). Hence, a social identity perspective posits that identification with one's group motivates individuals to distinguish that group from others to preserve positive self-esteem and self-regard. It also guides acceptance of relevant norms and the actual behavior associated with a social identity (Turner et al., 1987). Religious identity, with its link to a specific group membership, can be especially central to self-concept, by virtue of its salience and availability. As we described earlier, religious identity is distinct from other forms of identity in that religions reflect a commonly held belief system involving self-transcendence, the sacred, and a specific moral authority. Identification with one's religious group may provide the person with a sense of stability and "solid ground" (Kinnvall, 2004).

5.1.2 | Adopting a multilevel approach

The reviewed literature generally addresses individual-level phenomena and pays less attention to interpersonal relations and intergroup dynamics. Scholars nonetheless increasingly recognize that context

(e.g., organizational and societal) shapes workplace attitudes and behavior (e.g., Griffin, 2007; Meneghel, Borgogni, Miraglia, Salanova, & Martínez, 2016). Thus, research on religious identity in the workplace needs to broaden its reach to address more interpersonal (dyadic or within-group) and intergroup and organization-level phenomena, such as cross-level interactions. A multilevel lens draws attention to the richness of social behavior and its many-tiered consequences (Hitt, Beamish, Jackson, & Mathieu, 2007; Rousseau, 1985). In this regard, research is needed on how diversity policy and related norms influence relationships among members with different religious (or nonreligious) identities and subsequent individual, work group, and organizational effects. We note that Zolotoy, O'Sullivan, and Martin (2018) have found that religion-based social norms affect the motivational impact of using equity-based incentives. We infer that religion can play a heretofore unrecognized role in differential responses at the individual and group-level to organizational practices and policies.

The degree of identity congruence has implications for interpersonal and intergroup relations (e.g., coworkers and clients or customers). Dutton et al. (2010) argued the more an individual's overall identity structure contains complex facets (as in the case of many religious and occupational identities), the more that individual has the capacity to form positive relationships with diverse others at work. One way of dealing with contradictions between personal identities and organizational practice is to engage in identity negotiation in order to temporarily resolve tensions when identities are incongruent (Giorgi & Palmisano, 2017). Yet, the ongoing experience of identity conflict might ultimately prompt resolution via institutional or individual change (Giorgi & Palmisano, 2017). However, identity states (high congruence, coexistence, or incongruence) affect not only employees as individuals but also their relationships at work. Compared to the effects of identity expression and congruence on individuals, less is known about their effects on intergroup and organizational outcomes.

We posit that, under the right circumstances, identity negotiation can reduce identity conflicts both within the individual and in relation to others, as in the case where the individual wishes to express a religious identity and the organization is supportive. As Ashforth (2016) noted, the multifaceted nature of identity can yield more nuanced role enactment than is currently recognized. The psychological research we reviewed in the introduction characterizes the various cognitive and emotional processes associated with identity negotiation and intergroup relations. The social composition of work groups and organizations, and their larger cultural context, are likely to influence these processes (Hitt et al., 2007). Organizational factors such as culture, policies, and leadership can aid or undermine the negotiation process. Our SR highlights the multilayered nature of this undertaking. Yet, seeking to enable high congruence through the integration of religious and occupational identities may challenge the common representation of religion as a private matter (Parsons, 1966; Taylor, 2007; Tracey, 2012). Concern and resistance may be encountered from coworkers, clients, or the organization broadly. In order to engage effectively with such issues, it is important to be mindful of how religion and religious identity relate to workplace behavior, particularly for organizations with a diverse workforce.

5.1.3 | Faultlines related to religious identity in the workplace

Faultlines are dividing lines that can split a group into subgroups based on one or more attributes (Lau & Murnighan, 1998), such as demographics, identity, interests, or knowledge. Although potential faultlines in organization-based groups can take myriad forms, the critical issue is whether the faultline is dormant or activated. Faultlines may be activated by disputes over influence and entitlements, and thus conflicts regarding religious expression may become a source of faultline activation, undermining quality of interpersonal relations as well as employee satisfaction and group performance (Jehn & Bezrukova, 2010). However, as yet no research has been conducted into faultline activation processes in the context of religious identity at work. We note, however, that with respect to other faultlines, a supportive diversity climate has been found to mitigate their negative consequences and generate loyalty to the larger organization (Chung et al., 2015), just as team identification has been found to mitigate the effects of faultline activation and enhance team member satisfaction (Jehn & Bezrukova, 2010). Such findings are promising for insight into the interpersonal dynamics of religious identity at work and for promoting effective diversity management. We strongly advise that a faultline perspective be brought to bear in explicating the interpersonal and group dynamics associated with religious identity.

Joint consideration of these three areas raises critical questions for future study. First, how do the intragroup and intergroup dynamics engendered by faultlines differ when religious identity is activated as opposed to other forms of identity in the workplace? Given the salience of religious identity, we posit that its activation engenders more adverse interpersonal tensions than would differences in spirituality or other within-group differences with lower salience. On the other hand, organizations with supports for workplace tolerance and religious expression are expected to induce higher member loyalty and in doing so avoid faultline activation. That leads to our second critical question for future study: What forms of workplace climate and related HR policies and practices serve to activate or downplay faultlines derived from religious identity? Diversity practices focused on enhancing staff development and professional success broadly are likely to have very different consequences compared to those seen as benefiting just a few (Rousseau, 1995). The nature and implementation of such practices can vary in terms of the workplace fairness they generate (e.g., Nishii, 2013), and the effect of justice perceptions on diminishing faultline activation (e.g., Antino, Rico, & Thatcher, 2018).

5.2 | Limitations of our SR and the broader literature

We must acknowledge limitations in the findings of our SR. First, despite a rigorous search process, we may have omitted relevant publications due to the specific keyword searches we applied. For example, the use of "health" as one of our search terms (related to the "well-being" element of our review questions) may have screened out some publications. Second, we included only work in English. Third,

our analysis did not include broader notions of spirituality as these fell outside the scope of our review.

6 | IMPLICATIONS FOR PRACTICE

Religious identity is an inherent facet of workforce diversity, one that organizations and managers should be prepared to address. Our review finds fairly strong evidence that religious identity tends to be a *net benefit* to an organization and its members. Despite considerable media attention to the faultlines and conflicts associated with religious identity in the workplace, the body of research we reviewed highlights the sustained effects of religious identity on positive individual contributions such as citizenship behavior, ethical conduct, and quality service to an organization's clients and customers.

Organizations differ in the ways in which staff can express their religious identity, depending on the nature of their work and clientele. Nonetheless, HR plays an important role in making clear the value of tolerance and respect for clients, customers and coworkers. Modeling tolerance and respect is an important effect of well-supported HR practice and can be done in some of the ways we describe later. Successful integration of employee religious identity at work can increase contributions, belongingness and commitment. Our findings point to the role respect and tolerance play in reducing conflicts in expressing religious identity at work. Tolerance is defined as acceptance without prejudice (Anker & Afdal, 2018) while respect means to take an active stand with respect to interpersonal treatment (Feinberg, 1973). Our findings suggest that organizational practices can contribute to each, an important consequence of diversity management since conflicts between religious and occupational identities take a toll on both individual well-being and contributions at work (W. Swann et al., 2009). At the same time, insufficient effort to create a tolerant and psychologically safe community for all employees can activate faultlines such as those based on religion. Attempts to exclude religious identity from the workplace are likely to be an unsustainable approach to diversity management (Hicks, 2002). Even in contexts where religion has been a source of social strife (e.g., see Dickson & Hargie, 2006), responses to religious identity in the workplace have centered on strategies for the optimal management rather than exclusion of religious identity and diversity (e.g., see Equality Commission for Northern Ireland, 2016). In our advice for practice, we first highlight how our SR can inform the successful integration of religious identity at work and then describe ways to address potential conflicts and concerns.

6.1 | Adopting a balanced approach informed by law

In most Western legal systems (e.g., the United States, United Kingdom, and European Union), employers have a duty to accommodate employee religious beliefs except where undue hardships arise. In the context of law, religion has been defined as "all aspects of religious observance and practice, as well as belief systems … religion includes not only traditional, organized religions, such as Christianity, Judaism,

Islam, Hinduism, and Buddhism, but also religious beliefs that are new, uncommon, not part of a formal church or sect, only subscribed to by a small number of people, or that seem illogical or unreasonable to others" (U.S. Civil Rights Act Title VII, 1964). In the United States, discrimination on the basis of religion in employment is prohibited by Title VII of the Civil Rights Act of 1964 as well as similar laws in most (if not all) 50 states. In general, religious anti-discrimination laws *are not* limited to protecting beliefs or practices associated with organized religions. However, beliefs must be genuine in order to be protected and religious affiliation often serves as an indicator of whether beliefs are "deeply held." At the same time, issues exist regarding the time, manner, and location of religious expression at work. Employees may have limited rights to display religious symbols or to proselytize at work (Council of Europe, 1950). In 2013, the European Court of Human Rights ruled that employers need not accommodate an individual's request to preach at work (European Court of Human Rights, 2013). Current law is often particularly sensitive to the disadvantages one group incurs relative to others. For example, in Western countries where Monday through Friday work schedules are the norm, Muslims who participate in Friday prayer would need accommodation while Christians who attend services on Sunday do not. Christian practice is built into the institutionalized work week of Western coun1987ries. A Christian working in a Muslim country would need to request Sunday morning off in order to attend church services (Seglow, 2018). Accommodations for religion thus vary across countries.

Despite legal supports for religious accommodation, religious discrimination cases have sharply increased in recent years (Equal Employment Opportunity Commission, 2018), a trend likely to reflect varying interpretations between employers and employees concerning what constitutes reasonable and legal religious practices. Ghumman et al. (2013) shows that legal ambiguities in conjunction with increased religious diversity and religious expression in the United States contribute to a greater experience of religious discrimination in the workplace. As the workforce becomes more diverse, employers need to be aware of differences in religious practice but also to understand their legal obligations to accommodate it.

6.2 | Respectful pluralism to integrate religious identity at work

A truly inclusive work environment supports the expression of religious identities at work. To engage with religious diversity in an open, concerted way entails an organizational climate of inclusion that is value-expressing, not value-free, and that can consider the extent to which common religious values align or can be aligned with organizational values. These ideas are in line with what Hicks (2003) calls *respectful pluralism* at work. Respectful pluralism means resisting favoring one religion while accepting the right to religious expression in the workplace. Importantly, it advocates that religious expression co-occurs with respect for the dignity of all organizational members, whether they have religious values or not. Dignity and respect are essential moral features of respectful pluralism, an approach that eschews the enforced compartmentalization of religion at work.

Respectful pluralism is grounded in a climate of psychological safety in an organization (Nembhard & Edmondson, 2006). Such a climate is characterized by a shared commitment to mutual respect and individual dignity (Roberge & van Dick, 2010). For individuals to feel psychologically safe means feeling free to express elements of themselves without fear of adverse implications. Safety is promoted by activities that support staff in discussing their beliefs (Pelechova et al., 2012), including how religious identity relates to work expectations, behavior, and relationships, as well as by training that promotes links between religious and occupational identities (Sav et al., 2014). These activities can occur within broader discussions regarding organizational and personal values, whether religious or secular. Such discussions could include strategies for dealing with events that challenge personal values as well as barriers to the expression of identity at work (ComRes, 2017). They can help identify important shared commitments and concerns across religious and nonreligious employees, increasing empathy, lowering anxiety, and raising awareness of how beliefs and values affect work life and well-being (Pelechova et al., 2012; Tracey, 2012). Finally, developing a formal document can help to communicate examples of how to respond appropriately to employee concerns regarding religious expression and accommodations to prayer and fasting obligations, food requirements, religious insignia, and religious celebrations (Adam & Rea, 2017; Cintas et al., 2013). Because such initiatives can raise concerns about how individuals are perceived by others, it is important to sustain such activities over time to create psychological safety and embed openness and respect for religious and nonreligious employees in the organization's culture (Ghumman et al., 2013).

6.3 | Addressing conflicts between personal and organizational values

Responses by religious employees to situations that challenge their personal values form the basis of numerous media events in the wake of actions related to clients and customers of diverse sexual orientations and to services related to the military, abortion, or gender reassignment (e.g., Nieminen, Lappalainen, Ristimäki, Myllykangas, & Mustonen, 2015; Turesky, 2018). These events raise issues related to the organization's mission and authority as well as the rights and dignity of individuals, as employees, clients or customers. Indeed, a person need not be religious in order to face conflicts with his or her personal values at work. Research demonstrates that employees frequently craft their work in order to act in ways that are consistent with personal values (e.g., hospital cleaners who interact with patients in ways that offer them care: Wresniewski & Dutton, 2001). Findings from our SR suggest that religious employees do the same, by augmenting the way they do their work to contribute in a fashion that reflects their religious identity. Respectful pluralism, while promoting reasonable accommodation to religious expression (e.g., allowing an individual to absent themselves from certain actions or services), necessitates attention to the concerns and interests of the organization and its mission as well, such as respectful interactions with the public. We note that well-implemented organizational missions tend

to become internalized as part of the personal values of members, consistent with the notion of an ideological psychological contract in employment (e.g., Krause & Moore, 2017). We suggest that HR gather information regarding the kinds of client services and encounters that raise potential value conflicts and the ways that employees currently respond to these conflicts. Such conflicts provide the basis for discussion, feedback, and redesign of work processes. In instances where conflicts are not readily resolved, procedures can be developed through staff input and experimentation to ensure that the organization's responsibilities to the public are fulfilled should a religious employee raise an objection. Moreover, alerting management or peers to a potential objection can provide a basis for creating a solution that complies with personal beliefs, recognizing of course that not all requests for accommodation may be met.

The key idea is to get the issues of value conflict and congruence into the collective organizational conversation. Organizational members with diverse backgrounds are important sources of insight into how to address value conflicts in a mission-appropriate fashion. Periodic attention to such events and potential conflicts provides an opportunity to reflect on ways in which personal values can be expressed while fulfilling the organization's mission. Consider the employer who successfully accommodates employees wishing to pray at work by establishing a reflection room available to all employees. Or, consider company policy that requires a pharmacist who refuses to give abortion-related drugs to turn the prescription over to another pharmacist to fill in order to honor personal values and professional responsibilities simultaneously. These examples show how value conflicts might be anticipated and dealt with. Such considerations are likely to be greater in organizations providing care or services to the public, making it especially critical for them to develop strategies to address value conflicts.

7 | CONCLUSION

In closing, the findings of our review offer a dynamic perspective on religious identity in the workplace, highlighting the important connections religious identity has with work behavior and organizational outcomes. They point to new opportunities for supporting religious identity in the workplace and reducing potential conflicts. Much of the previous research on multiple identities has focused on conflict. However, our review indicates that the degree of congruence between employees' religious identity and their understanding of themselves and their work roles and responsibilities can vary considerably. It suggests high congruence is both possible and even common in certain kinds of settings. Importantly, we find that religious identity is often a net benefit in contemporary organizations and much can be done to enhance this benefit while reducing tension and conflict. Of critical importance is the psychological safety the organization provides to all its members, a key factor in workforce well-being and effectiveness. Complementarity between religious and occupational identities can become the norm, tapping the benefits of each. We conclude with the words of Sheryl Sandberg (2012): "Bring your whole self to work. I don't believe we have a professional self Monday through Friday and a real self the rest of the time. It is all professional and it is all personal."

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APPENDIX

ELEMENTS OF RELIGIOUS PRACTICE WORKPLACE POLICY

The elements of the religious practice workplace policy include (Atkinson, 2000; Cash, Gray, & Rood, 2000; Digh, 1998; Huang & Kleiner, 2001; Starcher, 2003):

1. Nondiscrimination policy for religious (or nonreligious) belief and practice.
2. Religious practice workplace policy that clearly defines permissible activities.
3. Reasonable accommodation strategies to adjust work duties to accommodate religious beliefs and practices.
4. Leave policy for religious observance.
5. Religious diversity and discrimination avoidance education of managers and employees.
6. Allowance for voluntary prayer/meditation and study time during the work day (breaks, lunch, etc.) and during non-working hours.
7. Permit voluntary prayer before each work day and at events and meetings.
8. Promote religious and spiritual events, retreats, seminars, service, and volunteer opportunities.
9. An employee website or bulletin board to promote religious/spiritual activities (not available to the public).
10. Policy that permits the display of religious objects in the office and in employee dress.
11. Workplace chaplain program.
12. Religious mental health counseling programs.
13. Religious based wellness and employee assistance programs.
14. Permit employees to transmit religious information on company email or intranet system.