ISCTE Business School
Instituto Universitário de Lisboa

PERCEPTIONS OF THE ATTITUDES AND POLICIES TOWARDS RELIGION AT PORTUGUESE WORKPLACES

Mónica Isabel Gaspar Pereira

Dissertation submitted as partial requirement for the conferral of

Master of Science in Management

Supervisor:

Professor Marjan Sara Fonseca Jalali, ISCTE Business School, Marketing, Operations and Management Department

October 2017

ACKNOWLEDGEMENTS

As this important academic stage is coming to an end it is time to celebrate and to be thankful for the people who have played a determinant role in just that.

First, I would like to thank my grandmother, which has encouraged me throughout my scholar/academic life to succeed and to believe in my own competences. This encouragement was shown through little actions and words, that yet meant so much.

My parents were both a critical source of support. For the effort to guide and teach me the value of hard work and to seek always for constant improvement through the knowledge that is acquired at school, which is the fundamental pillar to build a successful professional career. And for baptizing and introducing me to religion at my local church community, which was essential for the construct of my personality.

To my brother, that shared this experience with me and was equally important for my success through the academic years. Especially this year, which we were both finalizing our masters' degree. The constant questions of how I was progressing and how much I had left to complete, was an unconscious push for me to deliver and finalize this dissertation.

Additionally, to my boyfriend, that has also shared this last academic challenge with me. He was for me a great source of moral support, guidance, and constant encouragement, which made my academic experience more enjoyable and even more memorable.

My friend, Patricia Rodrigues, for the support and the companionship, demonstrated in several working marathons.

Finally, but definitely not least, to my professor Marjan Jalali. Thank you for accepting to enter this journey with me, believing in this topic, the words of encouragement, and for an incredible availability towards me and this dissertation.

RESUMO

Considerando fatores como o aumento da sensibilização relativamente à importância que representa criar um local de trabalho que acomode um individuo em pleno, sendo este encarado como uma mais valia para a organização; o aumento dos fluxos migratórios, principalmente como resultado da crise migratória do Mediterrâneo e guerras civis, levando a uma mudança no tecido populacional de um país; a crescente globalização; o progresso ao nível da consciência da livre expressão de cada individuo em sociedade, torna-se pertinente questionar como as empresas acomodam os seus colaboradores, neste ambiente tão desafiante.

A presente tese tem como objetivo analisar e entender até que ponto essa acomodação está a ser considerada nos locais de trabalho em Portugal, com o foco num tema em especifico: a Religião. Através do estudo das perceções entre membros de dois grupos religiosos, os Cristãos (maioria religiosa) e os não-Cristãos (minoria religiosa).

Com a elaboração de um questionário, os inquiridos foram confrontados com diversos temas relacionados com a acomodação da sua religiosidade nos respetivos locais de trabalho. Foi possível evidenciar que a maioria das organizações em Portugal não têm politicas religiosas estabelecidas, e que a minoria religiosa tem uma maior probabilidade de ser discriminada em relação à maioria religiosa. No entanto, ambos os grupos religiosos se sentem confortáveis em expressar as suas crenças religiosas no local de trabalho, mesmo considerando que discutir religião entre colegas é um tema tabu. A acomodação da religião em Portugal apresentou uma perspetiva positiva, refletindo-se na escolha da modalidade "Faith-Friendly", como caracterização para os respetivos locais de trabalho.

Palavras-chave: Religião, Organizações, Liberdade de expressão religiosa, Ambiente de trabalho

ABSTRACT

Considering factors such as the increasing awareness of the importance of creating a workplace that accommodates an individual to the fullest, which is seen as an added value for the organization; the increase of migratory flows, mainly as a result of the migratory crisis in the Mediterranean and civil wars, leading to a change in the population of a country; the increasing globalization; the progress regarding the level of awareness of free expression of each individual in society, becomes relevant to question how companies accommodate their employees in this challenging environment.

The present thesis aims to analyze and understand the extent to which this accommodation is being considered at Portuguese workplaces, focusing on a specific subject: Religion. Through the study of the perceptions between members of two religious groups, Christians (religious majority) and non-Christians (religious minority).

With the elaboration of a questionnaire, the respondents were confronted with diverse topics related to the accommodation of their religiosity in the respective workplaces. It was possible to conclude, according to the respondent's perceptions, that most organizations in Portugal do not have established religious policies, and that the religious minority is more likely to be discriminated against the religious majority. However, both religious groups feel comfortable in expressing their religious beliefs in the workplace, even considering that discussing religion among colleagues is a taboo subject. The accommodation of religion in Portugal presented a positive perspective, reflected in the choice of the "Faith-Friendly" modality, as a characterization for the respective places of work.

Key-words: Religion, Organizations, Freedom of religious expression, Workplace

JEL Classification System:

M14 - Corporate Culture, Diversity, Social Responsibility

Y4 - Dissertations

TABLE OF CONTENTS

LIST OF FIGURES vii

LIST OF TABLES viii

1. Introduction 1

2. Literature Review 4

2.1 Religion 4

2.1.1 Definitions 4

2.1.2 Difference between religion and spirituality 6

2.2 Religion at the workplace 7

2.2.1 The Faith and Work Organizational Framework 11

2.2.2 Motivations behind a specific organizational framework 16

2.2.3 Outcome of a religious accommodation at the workplace 17

2.3 The different Religions 17

2.3.1 How are the religions distributed around the world? 19

2.3.2 Religion in Portugal 23

2.3.3 The Future of Religion 25

3. Methodology 29

3.1 Research question and Hypotheses 29

3.2 Data Collection 32

3.3 Measurement Instruments 32

3.3.1 Scales 32

3.3.2 Pre-Test 36

3.4 Sampling Process 37

3.5 Research Summary 38

4. Data Analysis 40

4.1 Data Analysis Procedures 40

4.2 Sample Characterization 41

4.3 Descriptive analysis 45
4.3.1 Religious diversity checklist 45
4.3.2 Effects of embracing religion at work 51
4.3.3 Modalities of organizational attitudes and practices of faith at work 53
4.3.4 Influence of religious beliefs in the professional career 54
4.4 Reliability analysis 55
4.5 Hypothesis Tests 56
5. Discussion of Results 60
6. Conclusions, Contributions, Limitations and Recommendations 65
6.1 Conclusions 65
6.2 Contributions 67
6.3 Limitations, Recommendations and Future Research 68
7. References 70
7.1 Scientific Papers/Books 70
7.2 Web Sites 74
8. Appendices 76

LIST OF FIGURES

Figure 1 - Size of Major Religious Groups (2010) 20
Figure 2 - Majority Religion by Country 21
Figure 3 - Projected Annual Growth Rate of Country Populations (2010-2050) 27
Figure 4 - Summary of the main topics of the literature review 28
Figure 5 - Summary of the descriptive and hypotheses analysis 39
Figure 6 – Gender 41
Figure 7 – Distribution of respondents' age 41
Figure 8 – Respondents' area of residence 42
Figure 9 – Respondents' habilitations 42
Figure 10 – Respondents' current occupation 42
Figure 11 – Respondents' working sector 43
Figure 12 – Respondents' current occupation period 43
Figure 13 – Respondents' religion 44
Figure 14 – Religious Policies 46
Figure 15 – Taking Days-Off without prejudice 46
Figure 16 – Dress Code 47
Figure 17 – Religious Garments 47
Figure 18 – Accommodation of unique religious needs (Food) 48
Figure 19 – Room for prayer or meditation 49
Figure 20 – Religious decoration policies 50
Figure 21 – Religious decoration 50

LIST OF TABLES

Table 1 - Framework for accommodating religion and spirituality at work 9
Table 2 - Faith orientations assessment rubric 14
Table 3 - Countries with the largest Number of Christians 21
Table 4 - Countries with the Largest Number of Muslims 22
Table 5 - Countries with the largest Number of Unaffiliated 22
Table 6 - Distribution of Religion in Portugal (2011) 23
Table 7 - Size and Projected growth of Major Religious groups 26
Table 8 - Questionnaire measures and corresponding sources 35
Table 9 - Nº of Individuals by each religion (Christian) 44
Table 10 - Nº of Individuals by each religion (non-Christian) 44
Table 11 - Final Sample under analysis 45
Table 12 - Respondent's choice of modality 54
Table 13 - Cronbach's alpha ideal values 55
Table 14 - Cronbach's alpha internal reliability analysis 55
Table 15 - Summary of the hypotheses results 59

1. Introduction

The world is now, more than ever, opening its borders to the exchange of goods, information, but most importantly people. People who are looking for better education, greater chances at boosting their professional career and overall better living conditions. This means that different cultural exchanges are increasing and consequently, turning most societies into a melting pot.

This thesis is set to determine the perceptions between two religious groups, representing the majority and minority of the religious expression in Portugal (Christians and Non-Christians) on how different religious expressions are accepted, or not, on the Portuguese workplaces. The ultimate objective is set on evaluating the eventual contrast in the perceptions of the attitudes and policies towards religion at Portuguese workplaces between these two groups and extract the correspondent conclusions and weigh on the possible reasons for such differences.

Moreover, the objective of this dissertation aims to study and evaluate the Portuguese reality towards religion at the business environment. Understand if there are intern policies that acknowledge the expression of religion or spirituality at the workplace and to investigate if people feel respected and comfortable in expressing their beliefs. Through the analysis of previous studies made by various authors, it is possible to provide some scientific data that alongside with the results of a survey, a better understanding on how religion is addressed at work and to give recommendations, based on the final output.

With the constant migratory flow, people are faced with different actions, from the way one dresses to the way one communicates with others, in their lives and especially at work. And it is important to know how to interpret these differences and transform them into strengths and potentially even building a competitive advantage for the organizations.

The implications of trying to identify a pattern on how religion is perceived in Portuguese workplaces rely on the difficulty to reach a reasonable number of people from different religions that are willing to express their experiences and ideas, of what is to be a very personal and sensitive topic.

It has been suggested that while at work, one of the topics to avoid is religion, as it might negatively influence the perception of fellow colleagues on the ability of one to perform its tasks effectively (McKay, 2016). It also mentions, that despite the advice of not sharing religious beliefs at work, one should not hide nor gratify one's religion.

According to the Census 2011, the distribution of religion in Portugal is mostly composed of Christians, including Catholics, Orthodox, Anglicans, with a representation of 84%. The non-Christians represented 0,6% of the Portuguese population in 2011, with Muslims and Jews with the highest number of religious adherents (more detail on appendix 1).

Given the discrepancy between these two groups, one of the objectives of this thesis is to identify the eventual differences in perceptions towards the accommodation of various religions at the workplace, the expression of religious ideals among co-works, and the level of awareness and preparation from organizations towards the "welcoming" of different religions, within Christians- majority of religious representation in Portugal and non-Christians- a religious minority.

As general objective, the aim of this thesis is to study how religion is perceived in the workplace in Portugal. Including topics that address religious diversity by assessing where organizations position themselves towards accommodating different religions in the workplace. Those topics include religious diversity policies, holidays/time off, dress(code), food, office space and religious practices.

Additionally, another general objective is to study the eventual consequences that arise from the accommodation of different religious beliefs at the workplace, inquire the respondents on those same consequences and evaluate if they match with the respondent's perceptions and if they are affected positively or negatively.

The specific objective of this thesis is to compare the perception of two religious groups considering certain topics. As explained above, from the sample obtained in the questionnaire is going to be divided into two groups, the religious majority (Christians) and the religious minority (non-Christians). The perceptions of these two groups are going to be confronted and the objective is to understand if their perceptions of religious expression are the same or if there are differences among them.

Therefore, the ultimate result of this thesis is to characterize the Portuguese reality towards the presence of religion in the workplace. And to investigate the perceptions of

two religious groups, Christian and non-Christian, on various topics regarding the expression of religion on the workplace and its accommodation.

The results from the proposed study will offer a new perspective into not only how religion is being accommodated in the Portuguese workplace but as well how the perceptions from a religious minority differ, or not, from the majority religious group. It is a relevant topic to be studied and discussed because it is important to accommodate a whole person's identity at work and advise organizations on the positive outcomes of such accommodation.

This study is composed of six chapters:

- The first one provides insight into the theme to be explored and the set of objectives established, general and more specific;
- The second chapter addresses the theoretical literature, various studies, publications and surveys conducted on religion and religious accommodation at work, according to several authors and organizations dedicated to the study of these topics and its impact on modern society;
- The third chapter focuses on explaining the methodology chosen to explore and answer the objectives introduced in the first chapter and the how the questionnaire was elaborated based on the literature review;
- The fourth chapter presents the descriptive results obtained from the survey and the statistical analysis undertaken and ultimately summarizes the results;
- The fifth chapter includes a critical analysis of the results, considering the objectives set, the literature review, the methodology used and the outcomes from the descriptive analysis and the hypotheses tests computed. It additionally introduces the practical and conceptual implications of the results obtained from the survey conducted in the Portuguese workplaces;
- Finally, the sixth chapter presents the summary of the most important conclusions, the identification of the main limitations of this thesis and recommendations for future research.

2. Literature Review

This chapter introduces the existing literature and studies related to religion and its influence at work and the implications, of accepting a culture of religious diversity within organizations, on both individuals and organizations themselves (e.g. increased productivity). The first part introduces different constructs on "religion" and "spirituality". Next to this, the relationship between religion and the workplace is presented. Furthermore, it is conferred the main religious representations in the World, their main characteristics (beliefs, habits, garments/food restrictions, among others) and the different religious confessions in Portugal, and finally a study on the evolution of religion by 2050.

2.1 Religion

2.1.1 Definitions

Finding a definition for "Religion" has occupied the mind of scholars for a long time (Platvoet, 1999). It is important to study definitions given by some of those scholars and reflect on the pursuit to find a definition, below are some examples:

- "[Religion is] the belief in Spiritual Beings" (Taylor, 1871: 21)
- "By religion, then, I understand a propitiation or conciliation of powers superior to man which are believed to direct and control the course of nature and of human life" (Frazer, 1890: 46)
- "[Religion is] a system of symbols which acts to establish powerful, persuasive, and long-lasting moods and motivations…by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic" (Geertz, 1993: 308)
- "A search for significance in ways related to the sacred" (Pargament, 2001: 32)
- "A system of beliefs and practices observed by a community, supported by rituals that acknowledge, worship, communicate with or approach the Sacred, the Divine, God (in Western cultures), or Ultimate Truth, Reality, or nirvana (in Eastern cultures)" (Koening, 2008: 11)

Some definitions are functional, stating what religion does, and others are more substantive, stating what religion is. As mentioned by Crawford (2002:4), "functionalism is a theoretical perspective in sociology but function refers more to the role of an institution in society. A substantial definition seeks to highlight key features of a religion such as belief in God". All these different definitions should be seen as complementary in a whole and not be opposed to each other. They, in a certain manner, help to reach a better consensus and understanding.

The origin of the word "Religion" comes from the Old French *religion* "piety, devotion; religious community" and from Latin *religionem* (nominative *religio*) "respect for what is sacred, reverence for the gods; conscientiousness, sense of right, moral obligation; fear of the gods; divine service, religious observance; a religion, a faith, a mode of worship, cult; sanctity, holiness" (Online Etymology Dictionary , 2017).

In previous years, the discussion of religious beliefs and implications in society and human life, in general, was somewhat omissive. In a systematic review of research on religion in seven major American Psychological Association Journals, from 1991 to 1994, only 62 of 2,302 (2.7%) quantitative studies include a religious or spiritual variable (Weaver *et al*., 2016). The same applies to other journals, for example between 1985-1991 only 78 of 2,127 (3.6%) quantitative studies included a religious variable in the three major gerontology journals (Sherrill, 1993).

The definition of religion adopted to this study is more recent, compared to the ones presented above, and includes several other compacted definitions: "A religion is a belief in divine (superhuman or spiritual) being(s) and the practices (rituals) and moral code (ethics) that result from that belief. Beliefs give religion its mind, rituals give religion its shape, and ethics give religion its heart" (Hartman and Gellman, 2011: 12).

2.1.2 Difference between religion and spirituality

Over the years, it has been continuous discussions among many authors that try to determine and define what religion is and how it differs from spirituality, or not.

Pargament (1999: 11-12) notes that "religion refers to the search for significance in ways related to the sacred". The "sacred" is referred as the "substance of religion, the dimension that separates religion from other human phenomena" Pargament (1999:12). The author has split "religion" into two dimensions: a pathway and a destination. An example of the pathway is the attendance at religious congregations or the involvement in prayer and rituals, which eventually leads to sacred destinations; such as to seek out God, a spiritual mission or to belong in a religious community (Pargament, 1999).

In contrast, spirituality is the most central function of religion – how people think, feel, act, or interrelate in their efforts to find, conserve and transform the sacred in their lives, (Pargament, 1999). And ultimately, according to this author, religion is a broader construct than spirituality. Religion is, therefore, the search for many objects of significance and spirituality focuses on the search for one particular object of significance – the sacred (Pargament, 1999).

According to Zinnbauer (1997), religion is found associated with higher levels of authoritarianism, religious orthodoxy, intrinsic religiousness, parental religious attendance, self-righteousness and church attendance. On the other hand, spirituality has been associated with a different set of variables, for example, mystical experiences, New Age, beliefs and practices and the experience of being hurt by clergy (Zinnbauer, 1997). New Age is a general term covering a wide variety of alternative spiritual and philosophical movements and beliefs, which arose mainly during the 1980s (The American Heritage - New Dictionary of Cultural Literacy, 2017).

Being religious is portrayed as a commitment to the beliefs system of a church or organized religion. However, Zinnbauer (1997) offers a different view from Pargament (1999), because although he recognizes the difference between religion and spirituality, the author proposes that are also aspects on which they do not differ. Both religiousness and spirituality incorporate traditional concepts of the sacred, for example, references to

God, Christ, and the Church. Also, it is a common reality that several people consider themselves as both spiritual and religious (Zinnbauer, 1997).

Moreover, spirituality is different from the practice of a formal religion, which has organizational structures and specific rite and rigours associated (Cash, 2000). The view that spirituality is also part of a New Age movement is also shared by this author, mentioning that "… examples of spirituality as existentialism (individual freedom and responsibility with an absence of supernatural authority), new age, guided meditation techniques, imaging, visioning, relaxation and focusing".

Overall, it is shared by many scholars, e.g. Pargament (1995), Hood (1996) and Zinnbauer (1997) that religion and spirituality have different meanings and related to different realities. Where religion is portrayed to be more structured with defined patterns/rituals/guidance, whereas spirituality is a more open concept.

For the purpose of this dissertation, the term "religion" and "spirituality" are both considered equal, where one employee expressing his/her religious beliefs or its spirituality, at the workplace, has the same meaning. Therefore, not differing the type of structure behind the expression of religiousness and/or spirituality.

2.2 Religion at the workplace

Before exploring how religion is impacting the workplace and increasing the need for flexibility in accommodating the different needs of its employees, it is important to define what the term "religious accommodation" means.

- Religious accommodation

Examples of how to address religious diversity are "(…) promoting a general awareness of religious diversity, discussing religious stereotypes, and conducting fair employment training on religious discrimination and accommodation" (Cash and Gray, 2000: 125).

According to Cash and Gray (2000), the increasing need to accommodate religious needs at the workplace, is due to the "(…) the high technology, fierce global competition, corporate strategies to rightsize, and reengineering (…)" (Cash and Gray, 2000: 126), leading to a search for value, support and meaning in the workers life at home but as well

in the workplace. The search to take in religious expression at the workplace is a "departure from the more traditional business reality of power, profit, and takeovers, where religion was something saved for the Sabbath day" (Cash and Gray, 2000: 124).

Sabbath day is a period of rest; the seventh day of the week, Saturday, as the day of rest and religious observance among Jews and some Christians. It is also the first day of the week, Sunday, for most Christians and as for Muslims the special day of prayer or rest is Friday (Online Etymology Dictionary, 2017).

Religious accommodation requests can be translated into, as for example flexible paid holidays and schedules so employees can attend services or religious-related events, the opportunity to offer mandatory prayers at proper times of the day and interview schedule that accommodates religious practices (Heathfield, 2016).

Additionally, the Title VII of the U.S. Equal Employment Opportunity Commission (EEOC) includes the following examples of religious practices: attending worship services, praying, wearing religious garb or symbols, displaying religious objects, and adhering to certain dietary rules.

The types of religious accommodation, according to Cash and Gray (2000), vary from time away from work to celebrate holidays, to commemorate traditional events, or to attend Sabbath day services, to leaves of absence to attend religious or spiritual missions or retreats.

It is argued by Cash and Gray (2000), that for people of religious faith it is impossible to separate their faith from their moral values. In a report published in 2008, it is also emphasized that religion "is no longer a part of their (employees) lives that they leave at home" (Society for Human Resource Management, 2008: 21).

There are multiple authors that defend this idea. According to Richards (1997) and Hart (2005), a person's world view(s), faith, religious identity, or spiritual orientation is a constitutive part of human identity. Wuthnow (2005) even gives more importance to religion on a person's life: "Religion is a central human activity as humans use religions and spirituality to create meaning for themselves". Emmons (2003) adds that "a person's religion is instrumental in the formation of one's identity, specifically in regards to personality and construction of their life story that provides personal meaning".

This shift in the consciousness of religion in the workplace is increasing because of the growing diversity in the general population, correspondingly in the workplace (Cash and Gray, 2000).

As the need for constant adaptation to different realities, whether that change is translated in new and advanced technology, either in population, considering the migration patterns and fertility rates (as an example); it is expected that employers will continue to face challenges in responding to requests for religious and spiritual accommodation (Cash and Gray, 2000).

As stated by Cash and Gray (2000: 128), to better accommodate such religious requests, a manager "must assess both the direct impact on other employees, on employee safety, and on customers and consider the effect on productivity". The author also presents a framework for accommodating religion at work, based on what are considered reasonable policies towards religious accommodation, as exemplified below in Table 1:

Table 1 - Framework for accommodating religion and spirituality at work

Categories of requests	Examples of requests	Factors to consider in accommodating requests
Observance requests (Outside the workplace)	Holidays, ritual or event, sabbath days, leave of absence	- Does the employee have available leave time? - Will workflow be substantially affected? - Will employee productivity significantly decline? - Will the company be unable to meet production or service needs? - Will overall employee relations suffer? - Will employee productivity substantially decrease? - Will employee or customer safety be jeopardized? - Will customer relations suffer significantly?
Manifestation requests (At work)	Dress, symbols, proselytizing, informal meetings	

Source: Academy of Management Executive, Cash and Gray (2000)

Adding to the above, "one of the most important justifications for introducing spirituality into the organizations is ethical. Acceptance of spirituality as central to human existence suggests that becoming more spiritual is the right thing to do" Polley (2005: 60). If organizations pursue to implement religious accommodations, there are key management issues that are important to take into consideration as suggested by Polley (2005):

- Appreciative listening must be incorporated into the introduction of spirituality at work;
- Training and introduction of spirituality may need to be done in which trust can safely be developed;
- Management must address the ways in which spirituality will be rewarded and acknowledge the importance of fairness in distribution of economic gains;
- Recognize that spirituality will not be without conflict and make work/life balance a fundamental part of the spirituality program.

According to Webley (2011), the study of how religious beliefs impact the day-to-day operations of businesses and other organizations is gaining momentum, due to the following six societal trends (considering the British reality – which is not so different from other western European realities):

- Growth in immigration
- The internationalization of business operations
- The diversity agenda (the increasing acceptance that workforce diversity is both ethically correct and economically beneficial) - Webley (2011)
- Generational differences have become more noticeable, as "employees today have very different expectations of the workplace from their predecessors. They are part of a culture which has placed a strong emphasis on the freedom to choose – not just for goods and services, but the freedom to choose their own value systems, beliefs, and lifestyle" (Griffiths, 2007)
- Employee well-being
- Recent legal developments

With regards to the last reality, it is mentioned the "Equality Act 2010", on which, the British government created a new public sector, the Equality Duty. It is declared that "all public-sector employees will be asked to state what their religion (and sexuality) is. (…) public organization with more than 150 employees (…) must publish information on the effect their policies have on equality for customers and disclose how diverse their workforces are." The intent is to "eliminate unlawful discrimination, harassment and victimization" on grounds of age, disability, gender reassignment, pregnancy, race, religion, sex and sexual orientation."

When religious accommodations are not respected and accepted in the workplace, it is the case that employees seek for justice at courts, filing for workplace discrimination on religious grounds. It is reported by Webley (2011), that these cases include: an employee's insistence that she be able to wear a hijab in public because it is part of her religious belief; an employee wishing to leave work early on a winter Friday in order to be home before Shabbat begins at sunset; an employee asking to be allowed to continue to wear a crucifix at work and a nurse being suspended after offering to pray for a patient.

2.2.1 The Faith and Work Organizational Framework

The Faith and Work Organizational Framework was developed by Miller and Ewest (2015) and it focuses on how to address religion and spirituality at work by providing four different frameworks: Faith-Avoiding; Faith-Based; Faith-Safe and Faith-Friendly.

The authors argue that is very important to address this type of issue in today's organizations, due to the shifting religious climate. And the mismanagement of the presence of religious expression in the workplace can bring not only marginalizing effects upon some members of the workplace but also potential lawsuits and litigation on the organization itself, according to Atkinson (2000), Schley (2008) and Gregory (2011). Another development that has emerged is the increasing resistance against the compartmentalized life, and the desire of workers to live an integrated life – to bring their whole selves to work (Mitroff 1999, Nash 2001, Hicks 2003, Fogel 2004, Giacalone 2005, Hart 2005, Miller 2007). According to the Equal Employment Opportunity Commission (EEOC), in recent years the two largest categories of EEOC religious claims in the

workplace in the United States have been about accommodation requests for time off (for prayer and/or special holiday observances) and garb issues.

To construct the below-mentioned framework, Miller (2007) has clarified his view on the meaning of the word "faith". Although acknowledging that "religion" and "spirituality" are "separable yet (from) interrelated nature"; Miller (2007) introduced "faith" as a "fresh nomenclature", and an "umbrella term that includes various understandings of both religion and spirituality". Therefore, faith is perceived as a term to include "all forms of belief and filters through which one constructs meaning and purpose in the world". In addition, Miller (2007) affirms that "faith" takes in the "more formal and defined expressions of belief as found in religious constructs" as well as, "more informal and less-defined expressions of belief as found in spirituality".

If employees do embrace their religious beliefs, accordingly to the following contemporary researchers, it offers positive effects on important life outcomes, such as: **Organizational commitment** (Bodia M. a., 2012); **Productivity** (Petchsawang, Workplace spirituality, meditation, and work performance, 2012); **Job satisfaction** (Hall & and Willingham, 2012); **Ethics** (Emerson, 2010) and finally **Retention and Job involvement** (Pawar, 2009).

In terms of frameworks on how to integrate faith in the workplace, various were proposed over the past two decades. Miller and Ewest (2015) present the following ones:

- Giacalone (2010) suggested three viewpoints of the role of spirituality in the workplace: Parallel Relationship - understands spirituality and the workplace as being separate and from different worlds, in which the two exist but one has no impact on the other; Adversarial Relationship - spirituality and the workplace do not belong together, leading to antagonism and hostility; Integrative Relationship - this viewpoint sees the connection between spirituality and the workplace as being potentially connected;
- Ashforth (2010) offers three types of organizations with openness to expressions of spirituality: Enabling - an enabling organization is not interested in imposing a specific worldview on employees, and may or may not consider work to be an integral part of the employee's spiritual activity; Directing - a directing organization has low individual control and high organizational control, where it imposes the mission and practices of the organization itself; Partnering - in this

type of organization, spirituality is believed to be a social construction which is created through the free interchange of beliefs;

- Finally, Mitroff (1999) considered five organizational models of spirituality at work: Religion-based; Evolutionary; Recovering; Socially responsible and Values-based. This author concludes that the best organizational model should be a less specific and more generic conception of spirituality at work, called the "hybrid-type organization".

Despite the various frameworks which have been developed over time, Miller and Ewest (2015: 314) believed that they "neglect the various manifestations of religious expression, identity, and experience in the workplace. (…) resulting in insufficient attention to policy, legal, practical, and other ramifications of the multifaceted expressions of various religions and spiritualities in the workplace". For this study, the model considered is the one developed by Miller and Ewest (2015), as it presents a framework that attempted to address issues that were "omitted or insufficiently treated in these previous frameworks (presented above), and include a conceptual structure for understanding organizational attitudes, policies, and practices towards religion and spirituality in the workplace" Miller and Ewest (2015: 316). The Faith and Work Organizational Framework, is portrayed to be more complete, in the sense that it goes beyond the mere accommodation of religion at the workplace, but it focuses as well in embracing the role of faith and its multidimensionality at work – faith-friendly.

Therefore, this new model includes a "conceptual structure for understanding organizational attitudes, policies, and practices towards religion and spirituality in the workplace". The main takeaways that can be extracted from the model are that **Faith-Avoiding** organizations "seek to suppress personal or community expressions of faith, religion, and spirituality at work". Leading to "fatal dualism" (Johnson, 2007), that means, leaving the employees' faith outside work and as such, part of their true selves. This type of approach is supported by other authors as they mentioned that "religion is perceived as pejorative, and thus a highly inappropriate form of expression and topic of conversation within the workplace" (Mitroff, 1999). In some cases, the employees also

might feel "reluctant to express their personal identity within the group because of negative peer opinion" (Bowen and Blackmon, 2003: 1393).

Moreover, the **Faith-Based** is quite different from the previous one, by one particular aspect: it does not neglect religion or spirituality at work, however, is based on one particular religion. The organizations that are based in this type of modality tend to "align its mission with values". The majority of these companies are privately owned since they "reflect the faith convictions of its founder and his or her family´s religious heritage" (Miller and Ewest, 2015: 317). This can lead to "privileging of and discrimination against employees from one tradition over others in hiring, promotion, and general treatment" (Miller and Ewest, 2015: 317).

On the other hand, the **Faith-Safe**, "tolerates employee interest in faith at work and does not seek to squelch its expression. However, it does not embrace and encourage such expressions" (Miller and Ewest, 2015: 318). Meaning that these companies, "fall short of proactively creating new policies and practices to understand and address these complexities (faith at work)". This type of approach can also be named as a "*laissez-faire* attitude to faith at work, accepting it but taking a hands-off approach" (Miller and Ewest, 2015: 318). So as a result, "faith-safe companies tend not to have formal policies toward faith and work" (Borstroff, 2011: 59).

And finally, the **Faith-Friendly**, "directly addresses all the complexity, challenges, and potential benefits of multidimensional expressions of faith at work, ultimately choosing to embrace the employee and institutional value of faith at work" (Miller and Ewest, 2015: 319). This modality is the opposite from the faith-avoiding company, and also differs "from the faith-based company, in that all traditions are treated on par, and no faith tradition is the dominant or privileged tradition". Organizations that are faith-friendly are "proactive and assertive in welcoming expressions of difference (…) and welcomes all forms of religious diversity" (Basset-Jones *et al.*, 2007: 59).

Table 2 - Faith orientations assessment rubric

	Main Characteristics
Faith-avoiding	Requests are suppressed or may not be accommodated. Religious expression is prohibited by policy, religious objects, rituals and its expression are associated with harassment, fundamentalism or

	extremism. Management signals that faith/spirituality is solely a personal matter with no role or place in the workplace. Positive effects of spirituality and religion such as organizational commitment, productivity, job satisfaction and job retention may be in jeopardy, for those with strong religious convictions.
Faith-based	Requests are accommodated and promoted but often appear to favour one religious tradition. Policies are proactively embraced, yet typically privileging one tradition over others. Days taken off, garb expectations, religious expression and personal motivation are anchored in the dominant faith. For those within the promoted faith tradition, there are increased positive effects of organizational commitment, productivity, job satisfaction and job retention.
Faith-safe	Requests are met as required by law, with priority given to avoiding undue burden on or disruption to the business and avoiding costly litigation. However, these requests fall short on embracing them. Most policies unwittingly support institutionalized Christian traditions in regards to holidays, professional dress and religious practices.
Faith-friendly	Employers value employees' faith, seek out and accommodate the religious and spiritual needs of employees, going beyond letter of law seeing multifaceted workplace benefits. Supports practices that proactively embrace all religious faith traditions, with equal respect and consideration given to each, including atheists. Positive effects of spirituality and religion are clearly seen: organizational commitment, productivity, job satisfaction and job retention.

Source: Journal of Management, Spirituality & Religion. D.W.Miller and T. Ewest

Miller and Ewest (2015) were not the first authors to mention the faith-friendly concept. Bergen (2008) affirms that to attract and retain competent employees (and the information they possess), organizations "are becoming more **work-friendly** and responsive to their employees increasing interest in faith at work". And suggests as the next best-practice frontier for organizations "is to develop **faith-friendly** policies and practices to honour, respect, and dignify the spiritual dimension of employees lives" (Bergen, 2008: 18).

The way that these types of companies communicate with their employees is by seeking "to understand and find areas of agreement with employees´ various religious traditions, have policies which embrace those traditions and encourage integration through active solicitation" (Miller and Ewest, 2015: 319). All faith traditions and world views, from theistic to atheistic, are welcome, resulting in a "culture of respect, diversity, inclusion, and tolerance" (Miller and Ewest, 2015: 320).

2.2.2 Motivations behind a specific organizational framework

But what is the rationale behind choosing this specific modality? Some companies feel like is the "right thing to do", others feel that there is business utility behind their choice. As for example, to create an environment with "higher ethics, employee engagement, morale, loyalty, and assisting in the recruitment and retention of employees". The Faith-Friendly modality, has also other more practical advantages, like decreasing the likelihood of lawsuits, by "raising levels of employee and managerial education and sensitivity to the importance of faith in many employees' lives (…), implementing policies and practices to ensure adherence to the law as well as company values and codes of conduct", Miller and Ewest (2015: 320)

This type of modality also comes in line with new macro trends and phenomena. With an ever-changing workforce, "younger employees are more culturally diverse – and are less willing to compartmentalize their lives – than older generations". Companies are now, very concern about the whole well-being of their employees, which go beyond creating a pleasant workplace. They are interested in "developing new policies for spiritual care and an overall greater measure of holistic health" (Speck, 2005: 28). Practical examples of this might be "having kosher or halal food, dedicated quiet rooms or meditation rooms, interfaith workplace chaplains, and affinity groups built around faith traditions" (Miller and Ewest, 2015: 320). Caring about the spiritual health of an employee is seen now as a "logical progression of caring for the physical health" Miller and Ewest (2015: 320).

2.2.3 Outcome of a religious accommodation at the workplace

When religious accommodations are successfully implemented at the workplace, according to the findings of the Society for Human Resource Management (2008) in the Religion and Corporate Culture survey report, 62% of the respondents (n=531) agree that the employees' **morale** is most affected when organizations grant religious accommodation to their employees. Followed by **retention** (38%) and **loyalty** (37%). Ultimately, the results of this survey conclude that when an "organization's values align with those of its employees, there is a positive impact on employee and customer loyalty, productivity and customer satisfaction".

It also adds that, by creating diverse teams within the organization, employers will be able to make the most of the "unique talents, experiences and backgrounds of their workforce to succeed in a very competitive global market" (Society for Human Resource Management, 2008: 21).

2.3 The different Religions

To better understand the complexity of this matter, the following religions below (the ones with higher representation) are presented and accompanied by a brief description.

Before exploring the requests that individuals have according to their religion, especially in the workplace, we should explore the different religions and what they stand for and their main characteristics. According to the Pew Research Center, the religions with the most expression in 2020 will be the following (with an estimated world population of 7,657,330,000 people):

- Christians: 2,382,750,000

Christianity is a monotheist religion; its central figure is Jesus Christ and the place of origin is Jerusalem. Christians believe that Jesus Christ is the son of God and was sent to earth to save humanity from the consequences of its sins. The key scripture is the Bible where the main message is that to love God and neighbors as Christ loves them; the place of worship is the Church and the special day of the week is Sunday. The major celebrations are Easter, Christmas, and Pentecost. When it comes to the way to dress, it

should be modest in church and elsewhere (BBC, 2014). The main group worldwide is the Roman Catholic with 51% representation (Encyclopedia Britanica, 2005).

- Muslims: 1,907,110,000

Islam is as well a monotheist religion, which Muslims believe was revealed over 1400 years ago in Mecca, Arabia. They believe that there is only one God (Allah) and that God himself sent several prophets to mankind to teach them how to live according to his law. The central figure is Mohammed, and Jesus, Moses and Abraham are respected as prophets of God. Muslims base their laws on two holy books, the Qur'an and the Sunnah. There are five basic pillars of Islam: Declaration of faith, praying five times a day, giving money to charity, fasting and a pilgrimage to Mecca (at least once). The place of worship is in a Mosque, the special day of the week is Friday and the clergy are known as Imams. Major celebrations are named: Eid Ul-Fitr and Eid El-Adha. There are dietary requirements that involve eating Halal meat, no eating pork and not drinking alcohol. Halal is an animal or its meat which is slaughtered or prepared in the manner prescribed by Islamic law (Dictionary.com, 2017). When it comes to the way to dress, everyone must dress modestly and some believe that women should only expose their hands and face. Men must avoid clothing/accessories more appropriate for women, such as silk and gold. Clothing is seen as a religious obligation and a statement of identity (BBC, 2014). The main group worldwide are the Sunni with 88% representation (Encyclopedia Britanica, 2005).

- Unaffiliated: 1,193,750,000
- Hindus: 1,161,440,000

Hinduism originated around the Indus Valley near the River Indus, where is now Pakistan. It is a Panentheism religion with no central figure or founder – panentheism is the belief that God is a part of the universe as well as transcending it (Collins English Dictionary, 2017). There are three main Gods: Brahma, Vishnu and Shiva. Hindus believe that their existence is a cycle of birth, death, and rebirth, governed by Karma. The place of worship is the Temple, there are no special days of the week and the clergy is known as Purohit or Pujari. The major celebrations are the Ganesha Chaturthi, Diwali, and the Navaratri. There are dietary requirements depending on the caste, which include being vegetarian or not eating pork. In the way to dress, shoes must be removed and one should dress modestly in the Temple. Women (not required to cover the head with a scarf) and some

men, often wear a dot (tilak) or other colored substance on their forehead as a religious symbol, sometimes to represent a third introspective eye (BBC, 2014). The main group worldwide are the Vaishnavites representing 70% of the Hinduism population (Encyclopedia Britanica, 2005).

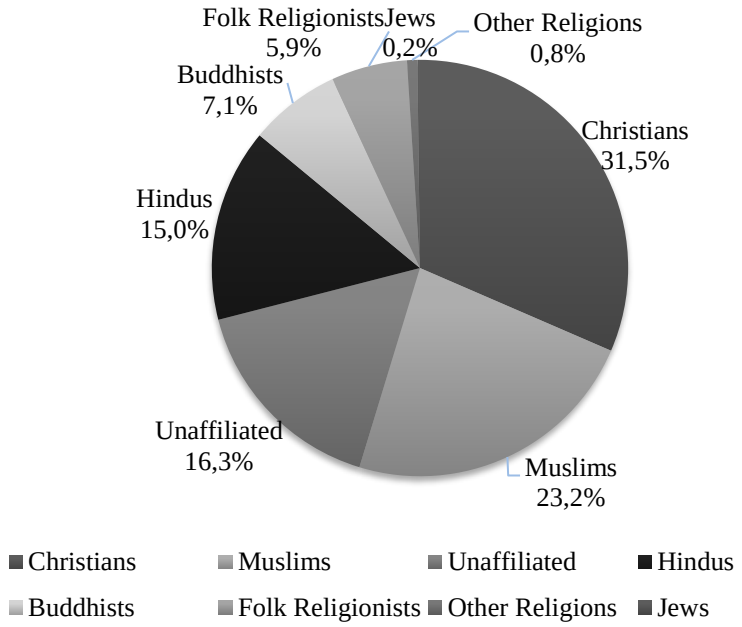
- Buddhists: 506,990,000

Buddhism is a nontheistic religion. India was the place of origin about 2,500 years ago. There is no belief in a personal God - it is not centered on the relationship between humanity and God. The central attitude in life is to end suffering, through the pursuit of enlightenment by the practice and development of morality, meditation, and wisdom. The place of worship is in a Temple and there are no special days in the week. The clergy can be referred to as Bhikkhu or Bhikkhuni. The most important celebration is the Wesak, where the birth and death of Buddha is celebrated. Buddhists should not drink alcohol and most of them are vegetarian. The way to dress should be modest and appropriate to the culture in which they live (BBC, 2014).

2.3.1 How are the religions distributed around the world?

According to a study conducted by the Pew Research Center, on the Global Religious Landscape (2012), we find that in 2010 with a population of 6.9 billion, there were 2.2 billion Christians (32% of the world's population), 1.6 billion Muslims (23%) and 1 billion Hindus (15%). The mentioned religions are the ones with the highest expression throughout the world in 2010. In 2005, the size of the main three religious groups was Christianity with 33%, Islam with 21% and Non-religious (agnostic, atheist, no religious preference) representing 16% of the world's populations (Adherents.com, 2017). Below is a graph with the complete percentage of the major religious groups, from the Pew Research Center which provides a more extensive analysis on the global religious landscape:

Figure 1 - Size of Major Religious Groups (2010)



Source: Pew Research Center's Forum on Religion & Public Life
Global Religious Landscape, December 2012

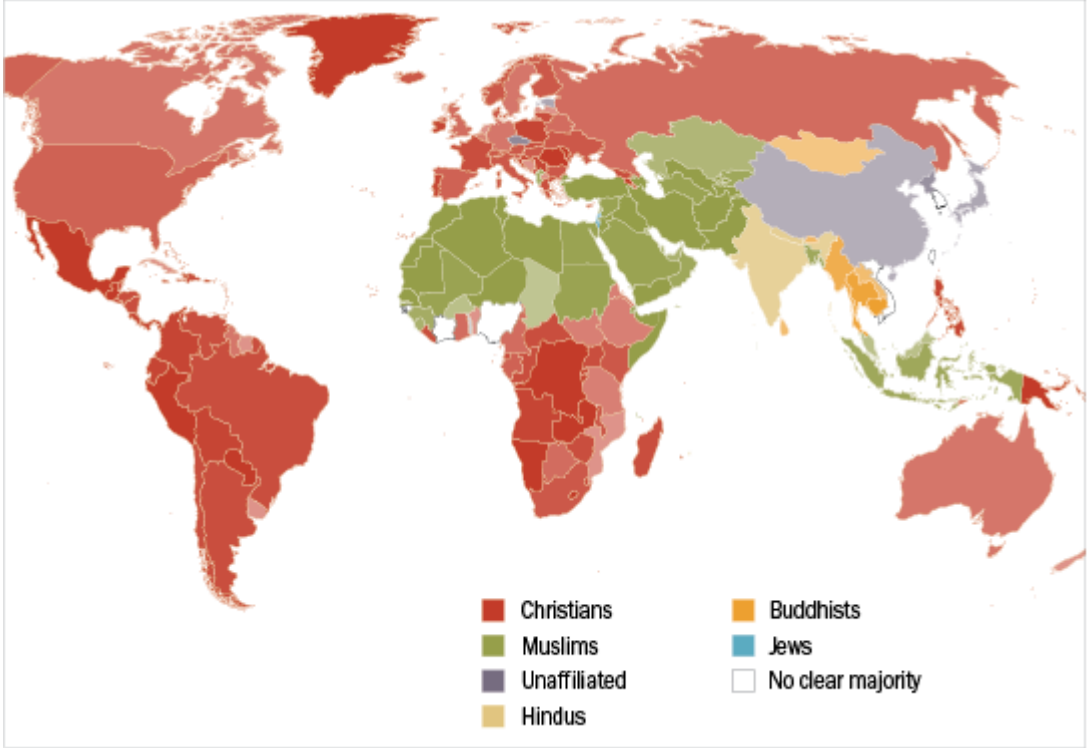
Folk Religions include African traditional religions, Chinese folk religions, Native American religions and Australian aboriginal religions, are corresponding to approximately 400 million people (6% of world's population). And finally, slightly less than 1% of world's population represent religions like the Baha'i faith, Jainism, Sikhism, Shintoism, Taoism, Zoroastrianism, among others.

Moreover, the religiously unaffiliated population, in this study, includes atheists, agnostics, and people who do not identify with any specific religion.

From the same publication, Global Religious Landscape, it also reveals that many religions are concentrated in the Asia-Pacific region, including Hindus (99%), Buddhists (99%), folk or traditional religions (90%) and members of other world religions (89%). The number of people with no religious affiliation, being the third-largest religious group worldwide (2010), is also predominately from the Asia-Pacific region, representing three-quarters of the religiously unaffiliated (76%).

Comparing all the religious groups considered in this study, Christians are the most uniformly distributed group. Approximately, in Europe live 26% of the world's population of Christians, in Latin America and the Caribbean (24%) and sub-Saharan Africa (24%).

Figure 2 - Majority Religion by Country



Source: Pew Research Center's Forum on Religion & Public Life
Global Religious Landscape, December 2012

As evidenced by the figure above, Christianity is the predominant religion in Portugal (further elaborated in section 2.1.4). Notwithstanding, the largest percentage of all Christians is present in the following countries:

Table 3 - Countries with the largest Number of Christians

	% of population that is Christian	% of world Christian population
United States	78.3%	11.2%
Brazil	88.9%	8%
Mexico	95.1%	5%

Source: Pew Research Center's Forum on Religion & Public Life
Global Religious Landscape, December 2012

As for Muslims, with 1.6 billion and representing 23% of all people worldwide, below at table 4, it is represented the 3 countries with the largest representation of Muslims:

Table 4 - Countries with the Largest Number of Muslims

	% of population that is Muslim	% of world Muslim population
Indonesia	87.2%	13.1%
India	14.4%	11%
Pakistan	96.4%	10.5%

Source: Pew Research Center's Forum on Religion & Public Life
Global Religious Landscape, December 2012

The number of religiously unaffiliated individuals live predominately in China, more than six-in-ten (62%), as evidenced by Table 5:

Table 5 - Countries with the largest Number of Unaffiliated

	% of population that is Unaffiliated	% of world Unaffiliated population
China	52.2%	62.2%
Japan	57%	6.4%
United States	16.4%	4.5%

Source: Pew Research Center's Forum on Religion & Public Life
Global Religious Landscape, December 2012

As evidenced above, the result of Christianity being the dominant religion in the United States is the creation of certain invisible advantages (Schlosser, 2003). The numerical superiority and long-standing political positions, transfer to Christians "more power than all the minority religious groups combined" (Schlosser, 2003: 46). This author, in his discussion of the Christian privilege, believes that the religious dogmatism of Christians "contributes to persons from minority religious groups feeling that their religious identity is not valued, and, subsequently, they feel discrimination and oppression because of their religious group membership" (Schlosser, 2003: 47). The author suggests that the environment has never been oppressive to Christians, and notwithstanding they should be able to recognize their power and accompanying privileges.

The type of privileges that the author is referring to could be, as an example: "I can assume that I will not have to work or go to school on my significant religious holidays"; "I can be financially successful and not have people attribute that to the greed of my religious

group"; "I do not need to worry about the ramifications of disclosing my religious identity to others" and "I can be sure to hear music on the radio and watch specials on television that celebrate the holidays of my religion" (Schlosser, 2003: 48).

2.3.2 Religion in Portugal

According to Instituto Nacional de Estatística (2017), in the Census 2011, the total population in Portugal was 8,989,849. The Census demography study takes place in Portugal every 10 years, meaning that the next is due in 2021. In more recent data, the Portuguese population in 2016 amounted to 10,324,610 people (The World Bank, 2017). The table 6 represents how religion was distributed in 2011:

Table 6 - Distribution of Religion in Portugal (2011)

Census 2011	Total	Catholic	Orthodox	Protestant	Other Christian	Jewish	Muslim	Other non-Christian	Without religion	Not answering
Portugal	8,989,849	7,281,887	56,550	75,571	163,338	3,061	20,640	28,596	615,332	744,874

Source: Instituto Nacional de Estatística, Census 2011

From a total of 8,989,849 residents in Portugal, 81% professed the Catholic religion. Consequently, the most predominant religion in Portugal is Christianity. Which, even though the church and the state being a separate entity, a separation entrenched in the 1976 constitution, the Roman Catholic concepts continue to influence the Portuguese society and culture (World Atlas, 2017). Among the Catholics, 18% attend Mass and take sacrament regularly. The concentration of Catholics in Portugal is the highest in all of Western Europe (O'Neil, 2017). The Roman Catholic church was introduced in Portugal under the Roman Empire in the 1st Millennium AD. The creation of the Portuguese Empire in the 15th century led to the spread of Catholicism in Portugal and its colonies in Africa and South America (World Atlas, 2017).

The total amount of Christians, in 2011, represented 84% of total population in Portugal. The non-Christian religions were marginally characterized in the Portuguese population with 0,6%, largely surpassed by the non-religious affiliated representing 6,8%.

The Muslim community in Portugal consists of a small number of immigrants from Morocco and former Portuguese colonies in Africa (O'Neil, 2017). Most Muslims living in Portugal (2011) are Sunni; the Jewish community numbers less than 5,000 and is concentrated in Lisbon. The Baha'i Faith is made up of less than 2,000 members with the majority being foreigners (World Atlas, 2017).

- ***Lei da Liberdade Religiosa***

In 2001, it was approved in the National Assembly the "Lei da Liberdade Religiosa" (Religious Freedom Act) in the Decreto Lei nº 16/2001, Serie I-A from 2001-06-22 do Diário da República nº 143/2001. More specifically, at article 14º from Chapter II – *"Dispensa do trabalho, de aulas e de provas por motivo religioso"* it is stated that an employee of the State or other public entity, and as well other employees under an employment contract with another entity, have the right, at their request, to suspend work on the weekly rest day, on the days of the festivities and/or periods of time according to their professed confession (*"confissão que professam"*). This is applicable when the following three conditions are met:

- The employee works on a flexible working regime;
- If the employee is a member of a church or religious community and has sent to the employer or a public entity the indication with the days/period of time that he/she wishes to be absent from work;
- The employee must fully compensate the respective working period that was absent from work.

According to this Law (*Lei da Liberdade Religiosa*), the Portuguese State is nondenominational. This means that it does not adopt an official religion, does not pronounce on religious matters and does not program education or culture according to confessional guidelines.

By the time this Law was approved, it was also created a Religious Freedom Commission (*Comissão de Liberdade Religiosa*). This commission acts as an advisory body to the Government and Assembly of the Republic whose functions are to present opinions and proposals on the application of the Religious Freedom Act, in particular on draft agreements between the State and religious communities, legal recognition of Collective

Religious Persons and the establishment of Religious Confessions. This commission is currently presided by Dr. José Vera Jardim.

2.3.3 The Future of Religion

After presenting the reality of the religious distribution in 2010 throughout the world, it is important now to explore the future trend of the growth or decrease of the main religious groups. This prediction could facilitate the shift to a different cultural reality, to different needs and a different workforce with specific demands.

In a study published by the Pew Research Center in April 2015, it is explored how the main religious groups are to change from 2010-2050. The main findings are the following ones:

- From 2010-2050, the world's population is expected to increase by 35% (9.3 billion people);
- It is going to happen a big shift in the representation of Muslims, mainly because of their high fertility rates – with an average of 3.1 children per woman, being the world average of 2.5 children. It is predicted that the number of Muslims will increase by 73%. Whereas the number of Christians, is projected to increase, however at a slower rate, with a 35% increase – in line with the increase of global population;
- As evidenced in table 7, the number of Muslims in 2050 will roughly equal the number of Christians, around the world. With this increase, Muslims will comprise 10% of the population in Europe;
- The Hindu population is estimated to increase by 34% and Jews (the smallest religious group for which the Pew Research Center prepared a separate projection) will grow by 16%, to 16.1 million worldwide. Folk religions are predicted to increase by 11% and all other religions (in the study were considered an "umbrella category" which includes Baha'is, Jains, Sikhs, Taoists among others), will increase by 6%. Contrary to this trend, the Buddhist population will decrease from 7.1% in 2010 of the world's population to 5.2% in 2050. This contraction could be explained by the Buddhist's aging population and their low fertility rate (1.6 children per woman) relative to the above mentioned religious groups;

- Finally, the study shows that the religious profile of the world is constantly changing and will even change at a higher speed, primarily due to the different fertility rates, the size of youth populations among the world's main religious groups, migration and by simply the switching of faiths.

Table 7 - Size and Projected growth of Major Religious groups

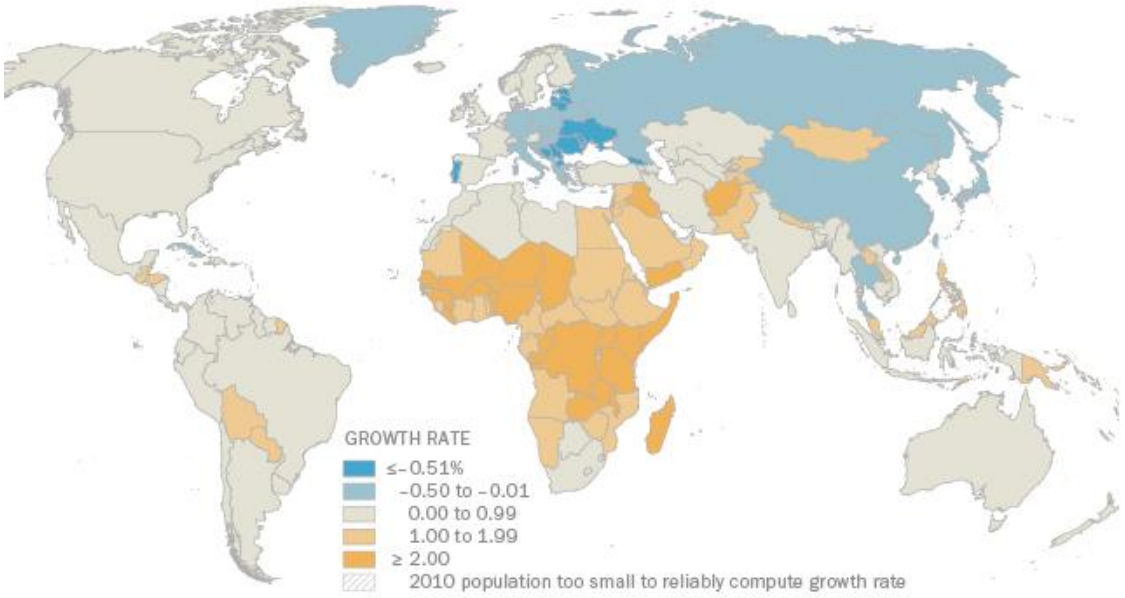
	2010 Population	% of World Population in 2010	Projected 2050 Population	% of World Population in 2050
Christians	2,168,330,000	31.4%	2,918,070,000	31.4%
Muslims	1,599,700,000	23.2%	2,761,480,000	29.7%
Unaffiliated	1,131,150,000	16.4%	1,230,340,000	13.2%
Hindus	1,032,210,000	15%	1,384,360,000	14.9%
Buddhists	487,760,000	7.1%	486,270,000	5.2%
Folk Religions	404,690,000	5.9%	449,140,000	4.8%
Other Religions	58,150,000	0.8%	61,450,000	0.7%
Jews	13,860,000	0.2%	16,090,000	0.2%
World total	6,895,850,000	100%	9,307,190,000	100%

Source: The Future of World Religions: Population Growth Projections, 2010-2050
Pew Research Center, April 2015

Portugal will lose between 1.5 and 3.5 million inhabitants until 2032 (Ribeiro, 2013). In a report published by the Euromonitor International it is predicted that by 2030, the population in Portugal will decrease to 9.9 million – a decrease of 4.4% from 2015. This phenomenon could be explained by the expected negative population growth between 2015-2030, as a result of the declining numbers of births due to low fertility rate and the decreasing number of women of childbearing age, considered to be from 15-49 years old. Additionally, the negative net margin in 2015-2030 is accentuating the negative trend in the Portuguese population. Net margin rate is the difference between the number of immigrants and the number of emigrants throughout the year (in a specific country/area), (Liu, 2014).

The projected decline of the Portuguese population in the nearly next three decades is clearly evidenced in figure 3, with a negative growth rate of below -0.51%. Standing out as the only country in the western Europe with a negative percentage of growth.

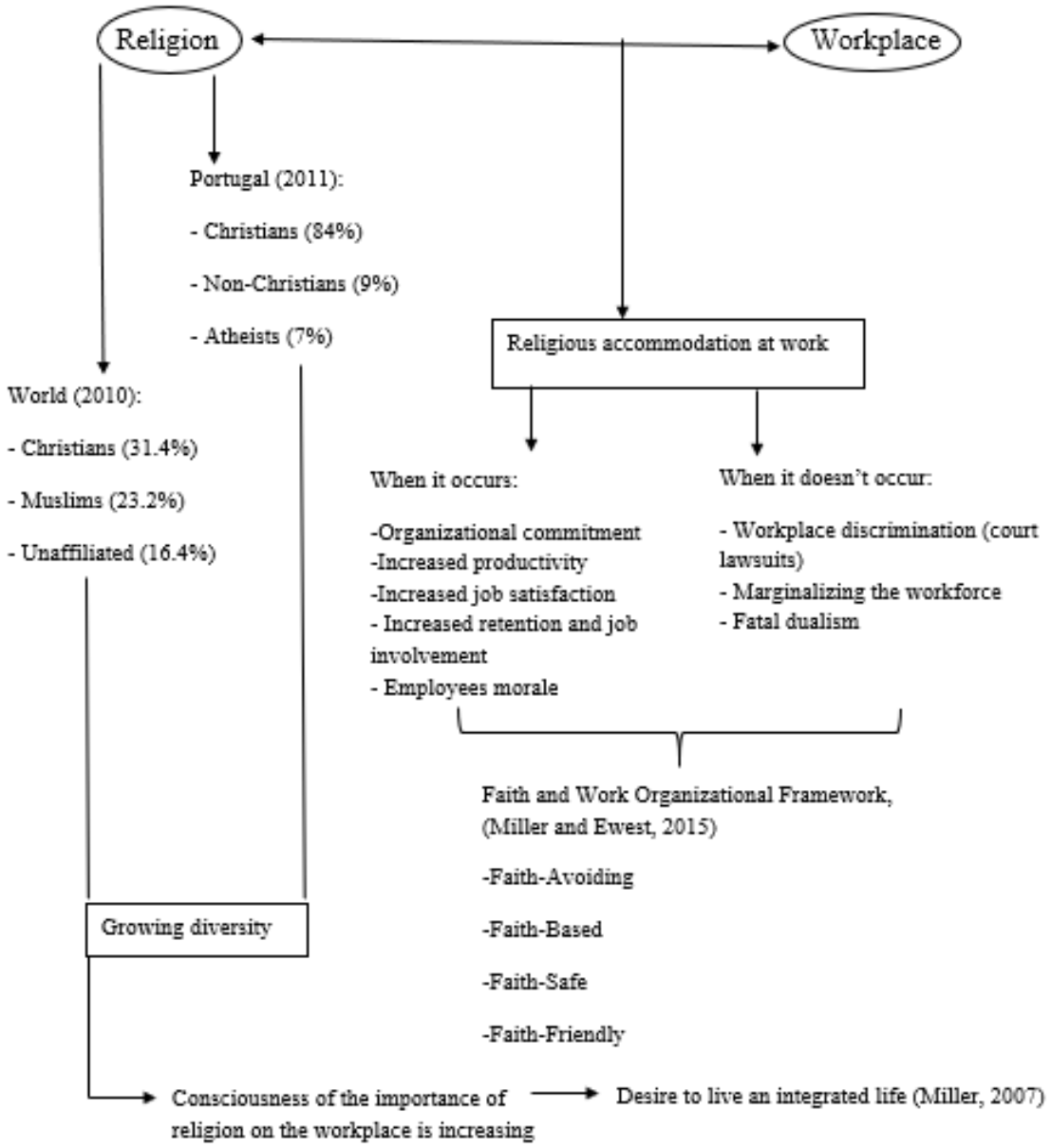
Figure 3 - Projected Annual Growth Rate of Country Populations (2010-2050)



Source: The Future of World Religions: Population Growth Projections, 2010-2050
Pew Research Center, April 2015

In conclusion, figure 4 summarizes the main theoretical topics studied and their relationships:

Figure 4 - Summary of the main topics of the literature review



Source: Author

3. Methodology

In this chapter, the methodologies chosen to achieve the objectives proposed at the beginning of this thesis, are presented. The main objective relies on studying the perceptions of members of a religious majority and minority on the policies and attitudes towards religion on Portuguese workplaces. Along with an overview of how organizations in Portugal look at religious diversity at work and if they are proactively embracing the needs of their religious employees. From the literature view and according to previous findings on this topic it is possible to formulate a set of hypotheses that will be tested from the results of the questionnaire developed. Prior to this, it is explained the process of data collection and how it was filtered before the data analysis chapter.

3.1 Research question and Hypotheses

In this study, the author is proposing to increase the empirical knowledge regarding the different perceptions of religious expression at the workplace and evaluate the consequences of a successful religious accommodation, through organizational attitudes and policies.

This search is materialized in the following research questions: **i)** Are the perceptions of religion at Portuguese workplaces between members of a religious majority different from the perceptions of a religious minority? **ii)** What is the perception on how Portuguese organizations accommodate the religious needs of their employees? **iii)** What is the perception of employees on how actively the organizations seek out to accommodate their religious needs? **iv)** Do the employees agree on the positive effects of a successful religious accommodation at the workplace?

Considering the literature review, different topics were considered key to answer the mentioned above research questions and identify if the perceptions vary from the religious majority to a religious minority with regard to: Competitive advantage (resulting from a religious accommodation at the workplace), Discussing religion is a taboo, Feeling comfortable at expression religious beliefs at the workplace and Religious discrimination. By relating these topics to the different religious groups, the majority (Christians) and minority (non-Christians), four hypotheses were formulated to investigate and conclude on the research questions formulated.

Firstly, we are interested to analyze the different perceptions between members of a religious majority and minority group on considering that competitive advantage results from the organizational religious accommodation. With the evolving social, cultural, and political norms, as well as changing demographics and immigration patterns, the composition of our population has been reflecting those changes (Lauri, 2017). According to Lauri (2017), people feel respected if their differences (e.g. religion, gender, sexual orientation) are accommodated rather than ostracized and are better able to realize their full potential and make a meaningful contribution to their workplace. In her study on diversity as a competitive advantage, the author presents some of the following examples of competitive advantages resulting from the presence of diversity in the workplace: improve marketing and customer service through better understanding and accommodation of diverse customer groups and their needs; improve employee morale, performance, and productivity thought equitable workplace practices that select, develop, and treat people based on merit and fairness; improve retention and cost reductions due to lower absenteeism and turnover and the improved ability to attract and recruit top talent, among other reasons (Lauri, 2017).

Religious demands by employees are increasing and it is expected to increase more in the future, according to Heneghan (2013). With the increase in religious demands, certain challenges arise as well, as for example, male employees that refuse to take orders from a woman boss or shake hands with women or to drink alcohol or pork products. Another request also includes employees wanting to pray at specific times and wear religious garb at work. As demonstrated in the literature review (section 2.1.2), the above mentioned religious requests more often derived from non-Christian religious groups, therefore the religious minority in Portugal. As members of a religious majority are less likely to request for specific religious requests as part of their religious doctrine, which could lead to a diminished consideration for the accommodation of religious minority accommodations, explaining the directionality chosen for the hypothesis test presented below.

So, the first hypothesis proposes that members of a religious majority are less likely to consider that competitive advantages will result from organizational religious accommodation, in relation to members of a religious minority:

H_1: Members of a religious majority are less likely to consider that competitive advantages result from organizational religious accommodation than members of a religious minority

Secondly, the focus of the next hypothesis test is related to discussing religious beliefs at work being a taboo and if there were different perceptions between members of the religious majority and minority. The topic "Religion" is considered among several authors as one to be avoided while at work. This is explained by the fact that there is too much volatility and employees can start discussing among each other and convince them how wrong they are (according to one's religious beliefs) (Summers, 2017). The advice not to discuss religion at the workplace is also shared by Lacey (2017) and McKay (2016), mentioning that faith is a very personal topic to which people are often sensitive to discuss. Even if authors advise not to discuss religion in the workplace, members of a religious majority in Portugal are less likely to consider that indeed discussing religious beliefs at work is a taboo topic, because of the favorable social, cultural and political environment. This understanding from the literature review is materialized in the following hypothesis test:

H_2: Members of a religious majority are less likely to consider that discussing religious beliefs at work is taboo, than members of a religious minority

Another important aspect that determines a good working environment between co-workers is either if they feel comfortable being their true selves, especially at the workplace (Johnson, 2007). One of the most frequent reasons not to feel comfortable is because of negative peer opinion, thus it is more likely that an employee expresses his/her true thoughts within organizations only when supported by peers (Bowen and Blackmon, 2003). As such, it was tested in the Portuguese context and according to the sample from the questionnaire conducted, if members of a religious majority feel more comfortable expressing their religious beliefs at the workplace when compared to members of a religious minority, as presented below:

H_3: Members of a religious majority feel more comfortable at expressing their religious beliefs at the workplace, than members of a religious minority

Lastly, the final hypothesis reflected on the different perceptions between members of a religious majority vs. the members of a religious minority with regards to feeling

discriminated at the workplace due to their religious confession. As explored by Schlosser (2003), due to the dogmatism of Christians, the members of a religious minority may feel that their religious identity is not valued and as a consequence feel discriminated and oppression because of their religious group membership. Therefore the fourth hypothesis was directed to study whether Christians (the religious majority in Portugal) are less likely to have felt discriminated in comparison to members of a religious minority, or if this was not reflected in the Portuguese context, according to the sample:

H_4: Members of a religious majority are less likely to have felt discriminated due to their religious beliefs than members of a religious minority

3.2 Data Collection

The data collected was obtained from an online questionnaire between 15th May 2017 and 5th June 2017. The primary platform that was used to propagate the link of access to the survey, which was developed using Google Docs, more specifically Google Forms, was Facebook. Within this social networking website, several religious organizations were contacted through private messages; for example, the Portuguese Islamic community (PT Islam) and the Portuguese Hindu community. With the objective to collect more answers from members of religious minorities, to enlarge the presence of different religious confessions in the questionnaire sample.

In addition, other organizations were contacted via email, out of which: Agencia Ecclesia, Russian Orthodox Church (representation in Portugal), Lisbon Israeli Community, Buddhist Community in Portugal.

3.3 Measurement Instruments

3.3.1 Scales

As to make sure the questionnaire followed a clear line of understanding and that the respondents perceived easily and intuitively the questions, this was divided into the following four parts:

- The first questions (group 1) were designed to prevent the respondent from continuing to answer the questionnaire in case he/she did not match the requirements of the sample: professional experience in Portugal. If the respondent answered that he/she was exclusively a student and/or living outside Portugal, the questionnaire would send an automatic message informing of the termination of the respondent's participation and thanking them for it. The answers from such respondents were excluded from the analysis;

- The next set of questions (groups 2 and 3), had the purpose of evaluating the perceptions of religious expression in Portuguese workplaces. For example, "In Portugal, it is taboo to discuss religion in the workplace" and "I feel comfortable expressing my religion among my work colleagues". The answer to this set of questions aimed to conclude on the perceptions of the two religious groups, majority and minority, on topics related to discussing religious beliefs at the workplace, as well being comfortable in doing just that and agreeing, or not, on the positive results of a successful implementation of organizational religious policies. It also provided important information regarding the perceptions of the respondents towards a more general and broad topic. These questions are measured on a 5-point Likert scale, ranging from "Strongly disagree" to "Strongly agree". This same scale was maintained throughout the questionnaire, in addition to multiple-choice questions and open-ended questions.

- Based on the literature, questions 4-9 pertained to study different topics related to the presence of different religions at the workplace. This checklist was published by the Institute of Business Ethics in a paper related to "Religious Practices in the Workplace", in which Webley (2011) reproduces the "Religious Diversity Checklist" from the Tannenbaum Center for Interreligious Understanding (New York). The Tanenbaum Center is an organization focused on diversity and intergroup relations for interreligious understanding and as part of their "Religion at Work" program, they have developed this religious diversity checklist (Webley, 2011). With the purpose of assessing where an organization positions itself when it comes to addressing religious diversity at the workplace. The topics included in the questionnaire were the following ones (as per order of appearance): religious policies, religious celebrations, religious holidays, dress code, food, religious physical accommodation and religious decorations at the workplace. The answers are crucial to measure perceptions of acceptance and openness to different religions at the workplace and to determine the level of awareness, or lack of, towards the

religious demands of each individual at the workplace. These questions are studied and analyze, in the descriptive analysis, section 4.3.1. Considering the direct aspect of these specific questions, the answers were closed to: Yes, No, Not Know and Does not apply (in some cases).

Meanwhile the question number 5 addresses more specifically, the business advantages that come from proactively embracing faith at work (Miller, 2015): **organizational commitment** (Bodia and Ali , 2012, Pawar, 2009); **productivity** (Petchsawang, 2012, Duchon, 2005); **job satisfaction** (Hall *et al*. 2012) and **retention and job involvement** (Milliman *et al.* 2003, Kolodinsky *et al.* 2008, Pawar 2009). The respondent is asked, on a 5-point Likert scale, to express his/her agreement with the affirmation that if at the workplace the respondent had total openness to discuss religion and his/hers religious requests were accommodated, it would impact positively the consequences identified above. For example, "If at my place of work, I had total openness to discuss my religion and my religious requests were accommodated, that would improve my **productivity** at work". The aim of these particular questions is to investigate if in the Portuguese reality the same consequences apply to the workplace and if they vary from the findings of the existing literature. Ultimately, the answers to this question will relate to the research question investigating the level of agreement of the respondents to the positive effects of successfully accommodating religious diversity at the workplace.

The question number 8 was adapted from the framework developed by Miller and Ewest (2015) which addressed the challenge of including a conceptual structure for understanding organizational attitudes, policies, and practices towards religion at the workplace. As mentioned, this framework consists of four modalities of institutional attitudes and policies of religious expression: **faith-avoiding**, **faith-based**, **faith-safe** and **faith-friendly**. In the questionnaire, is asked directly to select the modality that best characterizes how the organization, on which the respondent was currently working on or worked in the past, views religious expression at the workplace. Each modality came with a brief description, in order to be more easy to select and relate to the true reflection of the respondent's perceptions of their workplace.

Moreover, questions number 6 and 7 were designed to identify personal experiences related to the respondent's religious beliefs and its implications with the professional career, including cases of discrimination (positive or negative). An open-ended question

(number 7) was included in the questionnaire, due to its importance and valid contribution, as respondents can answer in their own terms, it allows unusual responses to be derived and are useful for exploring new areas or ones in which the researcher has limited knowledge (Bryman, 2016). The final question, number 9, inquires for a personal assessment of the role of religion in the respondent's life, after answering the previous questions and making an unconscious evaluation of the role of religion in that person's life.

- Finally, the closing section of the questionnaire was dedicated to the collection of the personal data of the respondent (age, gender, habilitation, and religion).

A summarize of the sections of the questionnaire, the dimensions they measure and the source of each question is presented below:

Table 8 - Questionnaire measures and corresponding sources

Questions	Measure	Examples of items	Source
1. - 1.3	Demographic data collection (for exclusion purposes)	Current occupation	Own elaboration
2. – 2.6	Perceptions of religious expression in the workplace	Discussing religion in the workplace is taboo	Own elaboration
3. - 3.5	Perceptions of acceptance of the presence of religion in the workplace	Feeling comfortable to express religious beliefs with work colleagues	Own elaboration
4. – 4.8.1	Perceptions of the level of accommodation in the workplace with regard to religious expression	Religious holidays, dress code, food, religious	Webley, 2011

		policies, and office space	
5. - 5.4	Perceptions of the consequences of accommodation of religious requests at the workplace	Commitment, Productivity, Satisfaction, and Willingness	Miller and Ewest, 2015
6. - 6.3; 7.	Perceptions of the influence of the respondent's religion on his/her professional career.	Feeling discriminated due to religious beliefs	Own elaboration
8.	Perception of the way that the organization for which the respondent is working/worked, views and interprets religion at the workplace.	Faith-Avoiding, Faith-Based, Faith-Safe and Faith-Friendly	Miller and Ewest, 2015
9. - 9.3	Importance of religion in that person's life.	Religion being a central aspect of the respondent's life	Own elaboration
10.;11.;12.;13.	Demographic data collection	Age, Gender, Religion	Own elaboration

Source: Author

3.3.2 Pre-Test

The final draft of the survey was pre-tested by a group of 5 people. This strategy is named, "respondent debriefing", as to test the survey before starting the data collection (Qualtrics, 2017). Also mentioned, this strategy should include "overall evaluations of the survey content, time, satisfaction and difficulty". As a result of this pre-test, three questions were included as to measure the importance of religion in the respondents' life (question

number 9.1;9.2;9.3), two questions were re-written, to be more easily understood and finally, the order of questions was altered as to follow a more direct line of understanding.

3.4 Sampling Process

One of the objectives of this thesis was to determine the perceptions of the overall presence of religious practices and different religions in the workplace, from members of the majority religious group in Portugal, Christians, and compare to the perceptions of the members of the religious minority, non-Christians.

The questionnaire was developed as to achieve the objectives set. There were a few adjustments made to the data set prior to the analysis, as described below:

1st Phase:

The goal of this thesis is focused on the study of the Portuguese working environment towards religion and its expression and accommodation at work. As such, it was excluded from the final sample of 351 respondents, 36 that responded that they live outside of Portugal and that their occupation was being a student (exclusively), without any previous working experience. Respondents with previous working experience, e.g. retired or unemployed, were not excluded, as previous experience is equally valued in the analysis of the results. Non-Portuguese speaking individuals were not excluded as well, hence the elaboration of a survey in both Portuguese and English. Again, the two conditions that had to be met was to have, past or current, working experience and in Portuguese territory.

2nd Phase:

In addition, after excluding the individuals that did not meet the initial criteria the sample was resized once again. As to study the perceptions between members of the religious majority and minority, that differ largely in its representation in Portugal, the individuals that did not identify themselves with any religion were excluded. Thus, when asked to express the religion orientation/beliefs, the individuals that responded the following were not included in the final analysis: “Irreligious”, “Agnostic”, “Atheist”, “Do not know” and “Do not want to answer”. An irreligious individual is someone not practicing a religion and feels no religious impulses or emotions (Dictionary.com, 2017). Whereas, an

agnostic person believes that the existence of the ultimate cause, as God, and the essential nature of things are unknown and unknowable, or that human knowledge is limited to experience; a person who denies or doubts the possibility of ultimate knowledge in some area of study (Dictionary.com, 2017). An atheist is a person who denies or disbelieves the existence of a supreme being or beings (Dictionary.com, 2017).

The perspective of non-religious individuals on the religious expression on the workplace is equally important and valid, however, in this particular study, the focus relies on individuals with religious beliefs and how the religious accommodation at work affects their working performance, among other factors to be analyzed. After excluding the non-religious individuals, the sample went from 315 to 260 respondents.

3rd Phase:

In this last phase, the sample was not further reduced, it was instead relabelled. The Christian respondents were all grouped together, including the following: Roman Catholic Church, Evangelical, Orthodox, Anglican and Jehovah's Witness. This group was labeled as Christian, representing the religious majority in Portugal. Therefore, in the data analysis, the individuals from various Christian religions were designated as "Christian" only.

Also, the individuals that express their faith in a religion that is not Christian, were as well grouped together, including the following religions: Islam, Hinduism, Buddhism, and Baha'i.

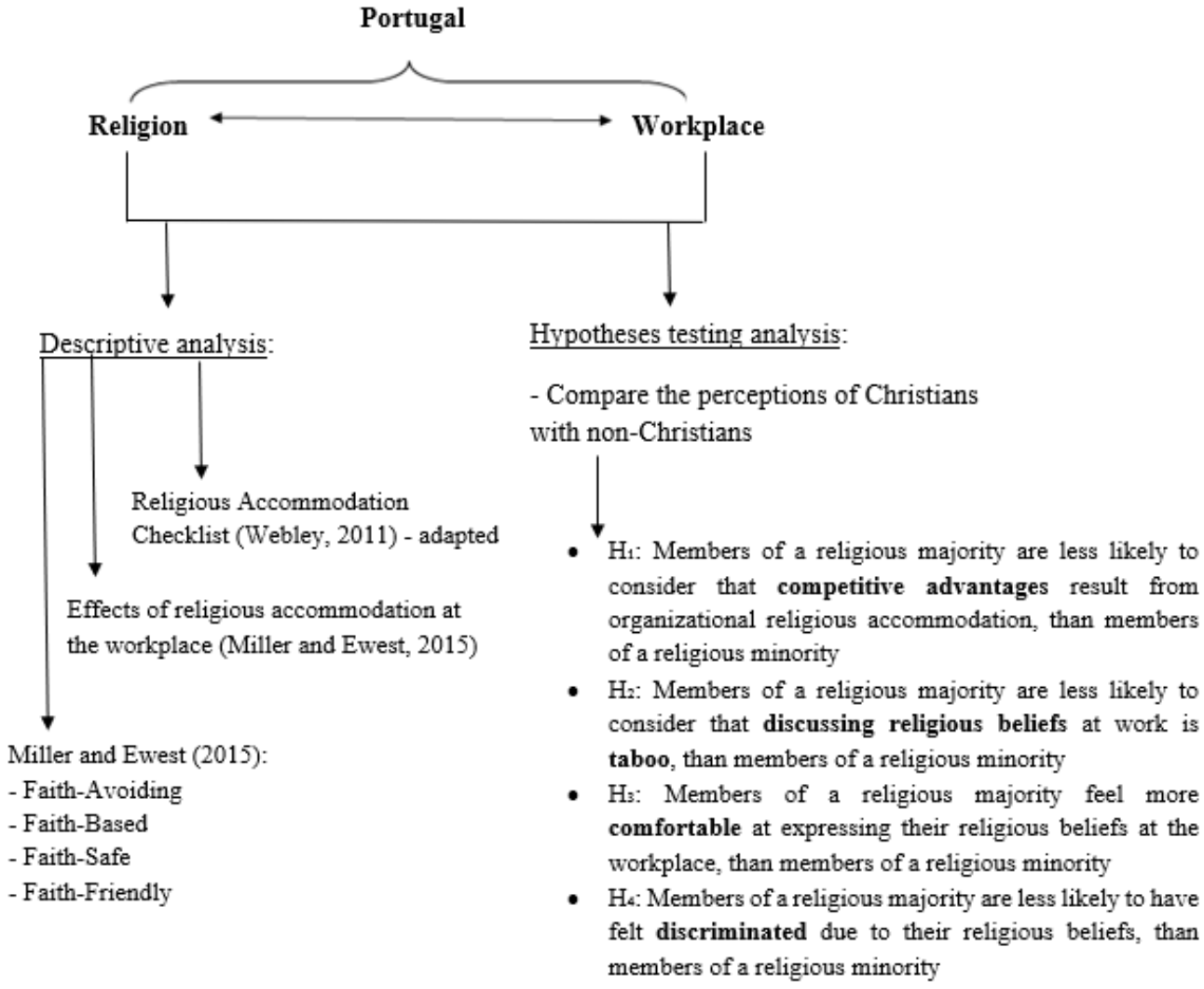
3.5 Research Summary

Figure 5 summarises the objectives set and analysis the analysis carried out. The data gathered from the survey conducted focused on three main topics: **Portugal** (the study of the Portuguese reality), **Religion** (the central subject under analysis) and the **Workplace** (the social environment to which the central subject is being studied). Afterwards, the analysis is going to be divided into two sections: a descriptive analysis and hypothesis testing, in which the hypotheses are tested between the perceptions of Christians and non-Christians.

In the descriptive analysis, through the survey conducted, it is presented the perceptions on which of the frameworks developed by Miller and Ewest (2015), the sample identified as the one that represents the Portuguese reality. Additionally, from the questions inspired by the religious accommodation checklist (Webley, 2011), it is possible to draw further conclusions on the perceptions on the level of awareness and readiness to accommodate not only religion on the workplace but different religious expressions.

Finally, the hypothesis testing analysis allowed investigating other measures that result from the grouping of several measures, as evidenced below in the summary presented:

Figure 5 - Summary of the descriptive and hypotheses analysis



Source: Author

4. Data Analysis

4.1 Data Analysis Procedures

The data obtained from the survey was subject to a statistical analysis using the software Excel 2016 and SPSS Statistic 24.

In the first phase of the data analysis, for the descriptive analysis on getting a sense of the Portuguese reality towards the acceptance of religious diversity at the workplace, the main variables were used and presented through frequency tables, crosstabs, and graphics.

Then, in the hypothesis testing analysis, new variables were computed as to combine in one measure several items, as such some items had to be reverse coded. The reliability of the variables was secured through the Cronbach's alpha higher than 0,7.

After confirming the reliability of the new variables computed, hypothesis tests were performed to validate or not the veracity of the hypotheses formulated. The normality of the population was verified as n=260, higher than the minimum necessary of n=30, according to the Central Limit Theorem (CLT). While the homogeneity of variances was confirmed using the computation of Levene's Test. To determine whether there are any statically significant differences between the means of two or more independent groups, the one-way analysis of variance (ANOVA) was executed. Finally, the significance level (α) considered was 0,05, as indicated by the literature as the appropriate level for data analysis in social science (Marôco, 2011).

4.2 Sample Characterization

The final sample was composed of 260, as previously described, respondents which had still not started their professional life, respondents that were living outside of Portugal and finally non-religious respondents, neither Christians nor non-Christians, were not considered towards the sample – the sampling process was explained in further detail at point 3.2.

As for "Gender", the sample had a slight majority of female respondents, with 59% of the sample, while the remaining 41% were composed by male respondents, as illustrated in figure 6.

Regarding "Age", there were at least two respondents in each considered age range. The most common age range among the sample was 41-50 years old, with 25%, followed closely by 21-25 years old, with 24,6%. The least represented age range was the 18-20 years old, with 0,8%, as the majority people in this age range are still studying and/or have not started their professional life yet.

Figure 6 – Gender

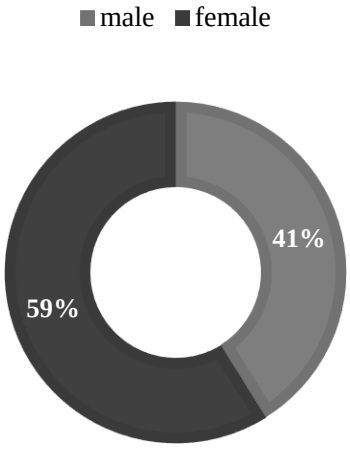
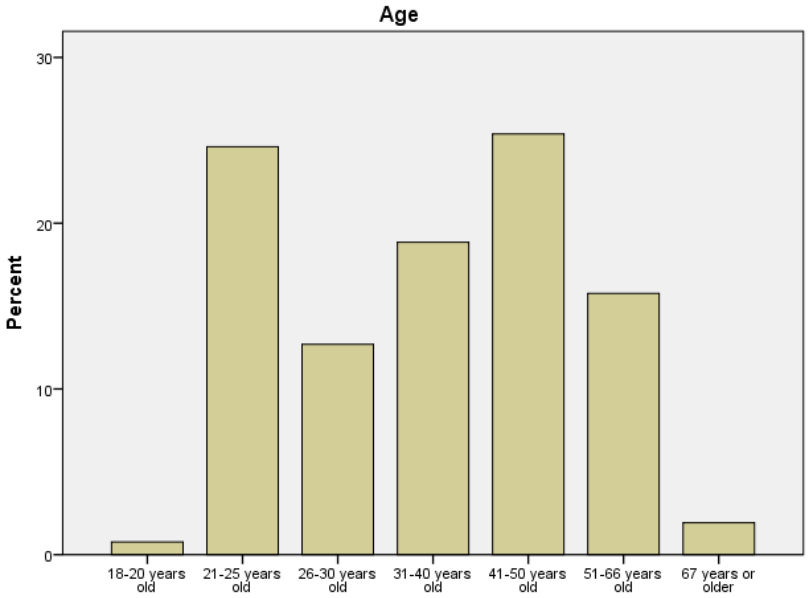


Figure 7 – Distribution of respondents' age



Regarding "Area of Residence" most of the respondents live in Lisbon and Vale do Tejo, with 86%, following with a representation of 10% respondents that live in the Center region. With regards to "Habilitations", most of the respondents have a Bachelor Degree, with 44%, followed by High School habilitations, with 30%, and Master´s Degree, with 21%. Other areas of residence and habilitations have little to no expression among the sample respondents.

Figure 8 – Respondents' area of residence

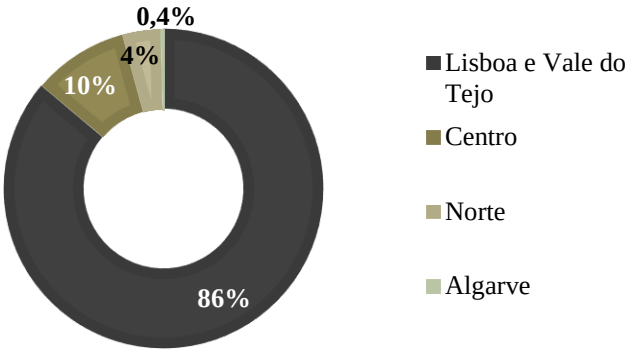
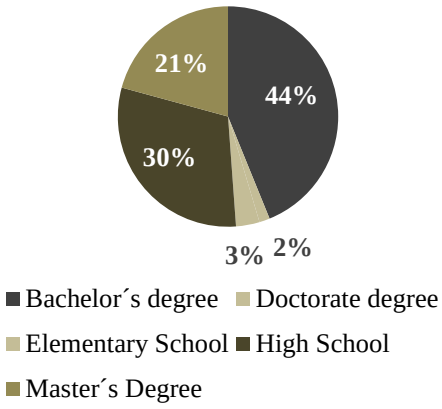
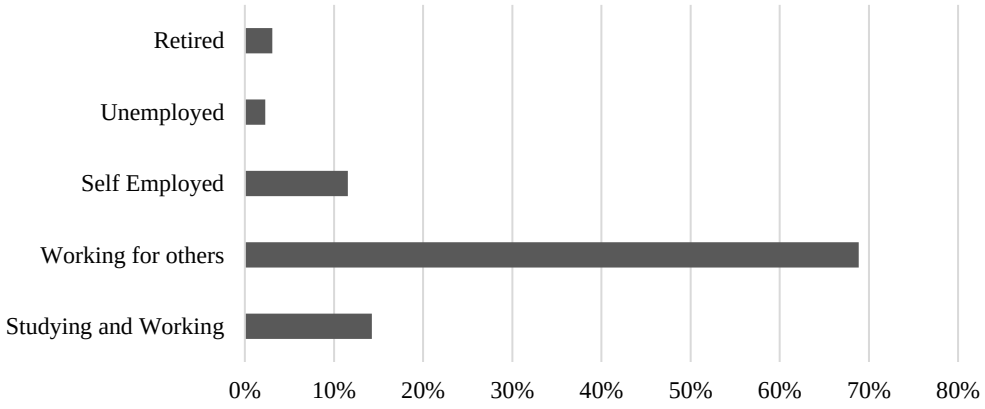


Figure 9 – Respondents' habilitations



As for the respondents "Current Occupation", 69% are currently Working for Others, while 14% and 12% are Studying and Working at the same time and Self Employed, respectively. A total of 5% of the respondents is already retired or currently unemployed.

Figure 10 – Respondents' current occupation



Also, 81% of the respondents work in the Private sector, while 17% work in the Public Sector and only 2% are currently working in the Third Sector.

Additionally, most of the respondents have held their current position for more than 10 years, with 36%, followed by less than 1 year, with 20%. This goes in line with the most common age ranges in the sample, as the 41-50-year-old respondents are, most likely, performing their jobs for some time, while the 21-25-year-old respondents are in a very early stage of their work lives.

Figure 11 – Respondents' working sector

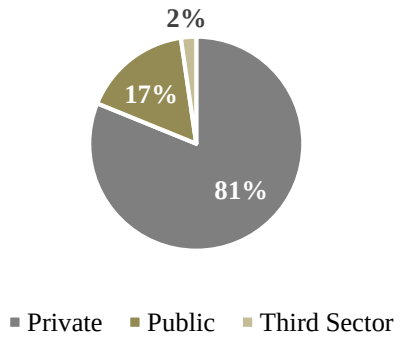
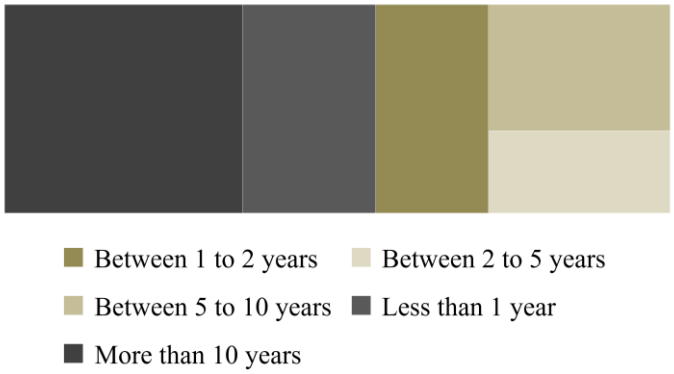


Figure 12 – Respondents' current occupation period



Finally, but with great importance for the current study, regarding the respondent's "Religion", most of the sample considered itself to be Christian, with 73%, while the remaining 27% are Non-Christian.

Figure 13 – Respondents' religion

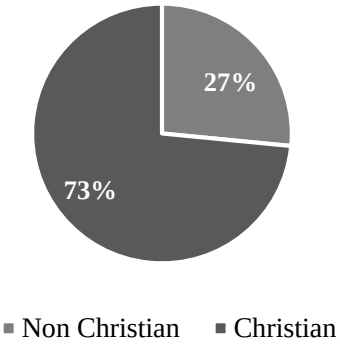


Table 9 and 10, below identifies the number of individuals which belong to a specific religion before being categorized as Christians and non-Christians. As evidenced the largest number of respondents corresponded to Catholics followed by Muslims. Table 11 summarizes the final sample, grouped into Christians and non-Christians.

Table 9 - Nº of Individuals by each religion (Christian)

Religion	Nº of Individuals
Christian – Roman Catholic Church	178
Christian – Evangelical	9
Christian – Orthodox	1
Christian – Anglican/Church of England	1
Jehovah's Witness	2
Total	191

Source: Author

Table 10 - Nº of Individuals by each religion (non-Christian)

Religion	Nº of Individuals
Islam	24
Hinduism	22
Buddhism	2
Baha'i	21
Total	69

Source: Author

Table 11 - Final Sample under analysis

Religion	Nº of Individuals
Christian	191
Non-Christian	69
Total	260

Source: Author

4.3 Descriptive analysis

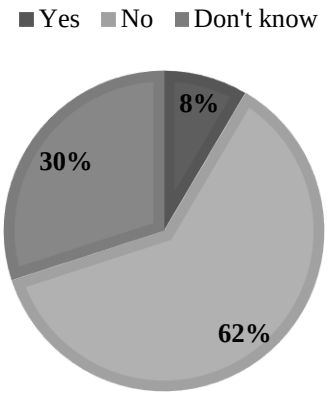
4.3.1 Religious diversity checklist

The following set of questions were influenced by the religious diversity checklist elaborated by Webley (2011), on which different themes are measured with the objective to determine the level of readiness of an organization towards different religions at the workplace. The present section (4.3.1) presents the results obtained from the survey conducted, analyzing the answers from the sample obtained, to the themes selected from the existing checklist (Webley, 2011), which are: religious policies, holidays, dress code, food, office space and religious decoration. All the relatable figures can be found in Appendix 3.

Religious policy

Regarding 'Religious Diversity' policies at the workplace, it is possible to perceive that the majority of the respondents consider that their workplace either has no official policies towards religious diversity or these are unknown to them. In fact, more than half (61,5%) of the respondents assumed that there are no such policies at their workplace, while 30% are unaware of said policies and only 8,5% confirm the existence of religious diversity policies (figure 14).

Figure 14 – Religious Policies

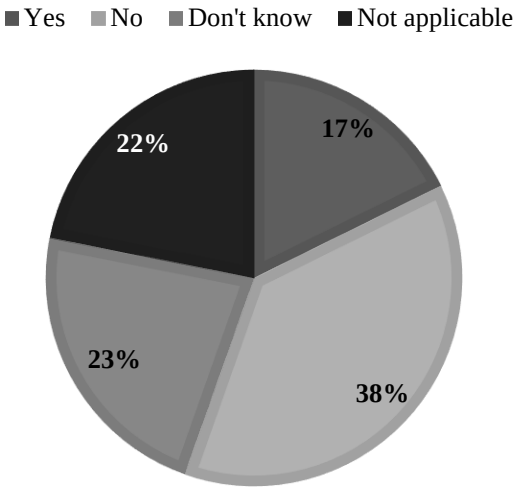


Holidays

As for events related to the holidays of one religious tradition in particular, the great majority (75,8%) of the respondents recognize that the organization they work for usually holds this kind of events, while 20,8% argued that there are no such events held by the organizations they work for and only 3,5% do not know the answer to the question.

Respecting the possibility of taking days off in order to celebrate religious events that are outside of the Christian calendar, the responses were mixed. For 37,7% of the respondents claimed not to have this right, against the 17,7% who claimed the opposite. Also, 22,7% of the respondents are unaware of said possibility, and 21,9% argue that it is not applicable to their situation (figure 15).

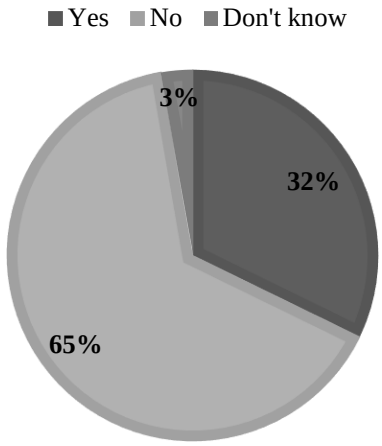
Figure 15 – Taking Days-Off without prejudice



Dress code

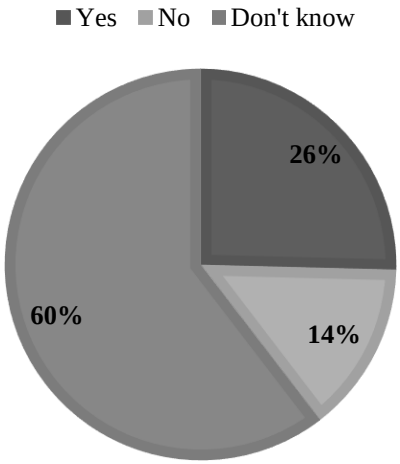
Regarding dress code policies of the organizations the respondents work for, the great majority (65,4%) of the respondents indicated that there is not an official dress code among the organizations which the respondents work for, while around 31,9% are obliged to dress in a specific manner and 2,7% are unaware of the existence of an official dress code (figure 16).

Figure 16 – Dress Code



As for the utilization of religious garments at the workplace, more than half (60,4%) of the respondents of are unaware if these are permitted or not. Also, the number of respondents that indicated that religious garments were permitted surpassed the number of those who indicated the opposite, with 25,4% of the answers against 14,2%, respectively (figure 17).

Figure 17 – Religious Garments

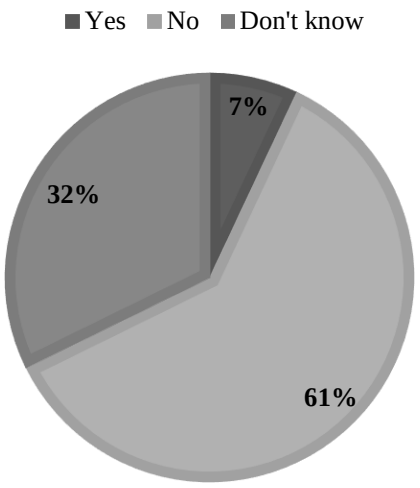


Food

Regarding the existence of a canteen at the workplace, around half the respondents claimed not to have a canteen at their workplace (55%), while about 45% claimed to have a canteen at their disposal at the workplace.

When asked for those who do have a canteen at work, if the meals accommodate unique religious needs, the vast majority of the respondents (60,8%) considered that there is no such care regarding the food that is served at the canteen, while very few respondents (7%) acknowledged the existence of such care. Also, it is important to notice that over 30% of the respondents do not know the answer to this question (figure 18).

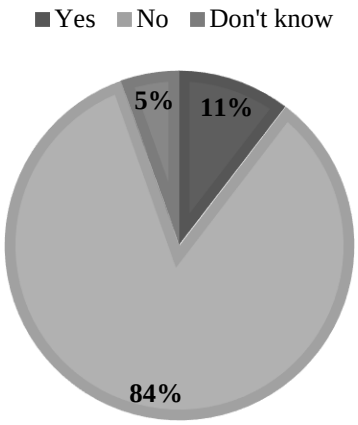
Figure 18 – Accommodation of unique religious needs (Food)



Office Space

As for the existence of a room for prayer and meditation provided by the organizations for which the respondents work for, the vast majority of the respondents (84,2%) answered that there is no such room at their workplace. Nonetheless, a 10,4% the respondent claimed to have a space for their prayer and meditation needs, while 5,4% do not know the answer to the question (figure 19).

Figure 19 – Room for prayer or meditation



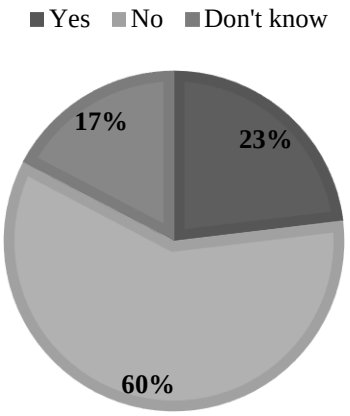
As for the level of importance of having a room for prayer and meditation for the respondents, 31,5% of the respondents adopted a "Neutral" opinion regarding this subject. However, 26,2% of the respondents considered this matter to be "Not important at all", while only 10% admitted considering "Very important" to have such a room at the workspace. Also, 13,5% of respondents considered it to be of "Low importance", against the opposing 18,8% who considered it to be "Important".

This might be explained by the fact that Christianism does not require praying at specific times during the day, while some Non-Christian religions – such as Islamism – do, therefore being important to have an infrastructure where the employees could pray and/or meditate.

Religious decoration

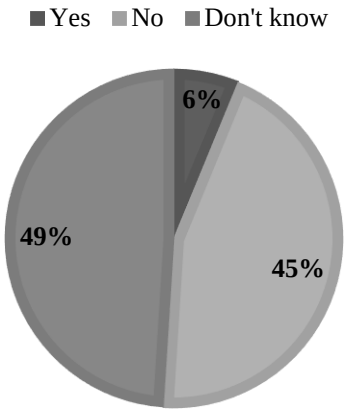
Regarding the existence of a policy for the decoration of the workplace, there was a majority (59,6%) of respondents claiming to be able to decorate the workspace with their personal taste, against the 23,1% who have to follow the organizations' policy for the decoration of the personal workspace. The remaining respondents (17,3%) are unaware of the existence or not of said policies (figure 20).

Figure 20 – Religious decoration policies



Considering the respondents that claimed that the organizations they work for do have specific policies regarding workspace decoration, the majority of the respondents (49%) do not know if religious decoration is allowed. Following close by, a total of 44,8% claimed that these policies do not allow religious decoration, while only 6,2% respondents claimed to be able to use religious decoration in their workspaces, following the organizations' policy regarding this topic (figure 21).

Figure 21 – Religious decoration



4.3.2 Effects of embracing religion at work

When an organization recognizes the central role that embracing faith at work plays in an employees' life, there are business advantages that come from respecting this aspect of the employee identity and life (Miller and Ewest, 2015). These advantages are presented as being the increasing organizational commitment, productivity, job satisfaction, ethics and the retention and job involvement.

The first one is related to the organizational commitment, and the question was formulated in the following way: "If at my place of work, I had total openness to discuss my religion and my religious requests were accommodated I would feel more **committed** to the organization". It was possible to discover that most Christians (32,6%) neither agree nor disagree with the above-mentioned affirmation. In one of the extremes of the Likert scale are represented with a very close percentage (28,7%) the respondents that strongly disagree with the affirmation. Most of the non-Christian respondents either "agree" (27,3%) and, with a relatively high representation, "strongly agree" (16,7%), that their organizational commitment would increase in case of total openness to discuss religion and their religious requests were accommodated. The combined percentage of Christian respondents that choose "strongly disagree" and "disagree" is 48%, and the combined percentage of non-Christians that responded, "strongly agree" and "agree" is 44% (see appendix 4).

The second affirmation is related to productivity, and it was structured the following way: "If at my place of work, I had total openness to discuss my religion and my religious requests were accommodated, that would improve my **productivity** at work". Most of the Christians respondents (32,6%) "neither agree nor disagree" with this affirmation. The non-Christians respondents follow the same line of understanding with 30,3%. However, with a close representation, the position towards this affirmation shifts to "strongly disagree" (31,5%) for Christians and to "agree" (27,3%) for non-Christians. Also, 23,2% of Christians tend to "disagree". For about 27% of non-Christians respondents, agree with this positive effect of embracing religion at the workplace.

In a study conducted by Petchsawang (2012), it was possible to evidence the positive relationship between workplace spirituality and work performance. With the specific example of the practice of meditation, in which the more spiritual people are, the more

they practice meditation and as they practice more meditation, the better they perform at work. This research offered an important contribution to the study of spirituality at work because it has provided empirical evidence of a significant and positive relationship between employees' spirituality and actual work outcomes.

The third affirmation refers to the satisfaction at work and was formulated the following way: "If at my place of work, I had total openness to discuss my religion and my religious requests were accommodated, that would enhance my **job satisfaction**". Christians have followed the same pattern of answer with regards to this affirmation, with most answers (33,7%) being "neither agree nor disagree". Identically to the answer from the above-mentioned affirmations, the tendency to disagree was confirmed with 25% strongly disagreeing and 18% disagreeing. Non-Christians expressed their agreement with 30% strongly agreeing and 27% agreeing, that if their religious requests were accommodated that would enhance their job satisfaction. Only 8% of Christians have strongly agreed with this affirmation and 15% agreed.

Finally, the following affirmation mentions as a consequence the willingness/job retention of an employee: "If at my place of work, I had total openness to discuss my religion and my religious requests were accommodated, that would increase my **willingness** to stay at that position". In this last affirmation, the disagreement from Christians is evidenced by 31% of respondents strongly disagreeing and 18% disagreeing. The opinion of non-Christians was equally distributed with 24% for "neither agree nor disagree", "agree" and "strongly disagree".

As to conclude in all four affirmations, the answers from Christians were mostly based on the disagreement with the cause and effect affirmations. The predominant answer was "neither agree nor disagree", however right after with a close representative percentage, this religious majority expressed their disagreement. The first possible extrapolation is that Christians as a religious majority do not think that their religious beliefs and accommodations do not cause a significant impact at their workplace. Not because it is something that they do not value, but could be because as a majority their religious expressions are not threatened and most religious requests suit the organizational internal policy. Also, the non-Christians respondents that responded with a representative percentage that they "neither agree nor disagree", but there was a higher agreement towards the positive effect of an active approach to religion at the workplace. That level

of agreement was clear, as the percentage of "strongly agree" was representative in most affirmations, considering the sample from this religious minority.

In the chapter of the discussion of the results, the possible reasons for these results are presented. To note that this question was not mandatory to answer because it is asking directly if the respondent's religious requests are accommodated, which may not be the case for every respondent. As one may not feel the need to request a determined religious accommodation even if the respondent is religious, Christian or Non-Christian. This particularity explains the missing value of 13 (appendix 4).

4.3.3 Modalities of organizational attitudes and practices of faith at work

The Faith and Work Organizational Framework has identified four different organizational approaches to address religion and spirituality at work: faith-avoiding, faith-based, faith-safe and faith-friendly. This framework provides with a conceptual structure for understanding organizational attitudes towards workplace religion (Miller and Ewest, 2015). And by applying it directly into the survey conducted and asking the respondents to choose the modality that according to their perceptions, resembles the most with their workplaces, gives a unique insight into how actively or not religion is embraced and accepted at the Portuguese workplaces.

Despite the contrary answers given at the affirmations from 4.1.2 from Christians and non-Christians, when asked to select one modality that best suited the organization on which they were working on, or worked in the past, the answer is more unanimous. The type of modality chosen by both Christians and non-Christians is **Faith-Friendly**.

With a surprising percentage of non-Christians selecting the "faith-friendly" modality with a higher percentage compared to the Christians, 62,3% to 59,7%. In that same line, the percentage of Christians (4,7%) selecting "faith-avoiding" is higher when compared to the non-Christians (2,9%). The remaining modalities were approximately equally selected, with "faith-based" accounting for 14,7% and 17,4%, for Christians and non-Christians, respectively. Along with the modality "faith-safe" which by percentage was slightly higher (20,9%), comparing to the answers from the non-Christians, with 17,4%. The specifics of each modality can be found in table 2 (section 2.2.1).

Miller (2015: 322) refers that "the four modalities (…) should not be seen as sequential or progressive, i.e. where an organization might proceed from a faith-avoiding posture to a faith-based posture…". And that the only way to change to other modality is by implementing management attitudes, decisions, and policy changes.

These are quite unpredictable results, especially from the religious minority in Portugal, the non-Christians. If a religious minority believes that the organization to which they are working on (worked on) represents the faith-friendly modality, it is very positive and is going to be further discussed in section 5 (discussion of results).

Table 12 - Respondent's choice of modality

	Christian	Non-Christian
Faith-Avoiding	4,7%	2,9%
Faith-Based	14,7%	17,4%
Faith-Safe	20,9%	17,4%
Faith-Friendly	**59,7%**	**62,3%**
Total	100%	100%

Source: Author

4.3.4 Influence of religious beliefs in the professional career

In the survey, it was asked the respondents in an open-ended question the following: "In case you would like to share an event that marked your professional career related to your religious beliefs, please use the designated space below". There were several answers that approached situations related with religious beliefs in the workplace. The eating and drinking habits seem to be one of the main focus of curiosity and judgment by co-workers. Muslim, Christian, and Baha'i respondents referred that the eating habits during the Ramadan, Lent and the Nineteen-Day Fast, respectively, aroused some curiosity in the workplace, but in general, they did not feel disrespected about that situation. People from these same religions mentioned above, seem to approach religion in the workplace as a *work in progress* as overall, they feel respected about their beliefs but feel like there is still some judgment and negative curiosity by some colleagues. Despite being out of the

scope, the agnostic and atheist respondents complained about being disrespected and judged by colleagues regarding their lack of religious beliefs.

4.4 Reliability analysis

As to enrich the research and compare the perceptions between Christians and non-Christians, there were scales used that resulted from the aggregation of two or more items extracted from the survey. And when using Likert-type scales, it is important to calculate and report the Cronbach's alpha coefficient for internal consistency reliability for the scales to be used (Gliem, 2003). The analysis should then consider the scales computed, after confirming the value of the Cronbach's alpha – as it does not provide reliability estimates for single items. According to George (2003), the value of the Cronbach's alpha is interpreted the following way:

Table 13 - Cronbach's alpha ideal values

Cronbach's alpha ≥ 0,9	Cronbach's alpha ≥ 0,8	Cronbach's alpha ≥ 0.7	Cronbach's alpha ≥ 0.6
Excellent	Good	Acceptable	Questionable

Source: George (2003)

The composition of the scales used (number of items) and the corresponding level of internal consistency can be verified below in Table 14:

Table 14 - Cronbach's alpha internal reliability analysis

Scale	Number of items	Cronbach's alpha
Competitive advantage	3	0,757
Comfort	5	0,703
Discrimination	3	0,823

Source: Author

The Competitive advantage scale is intended to evaluate if the two religious groups, the Christians and non-Christians, have different perceptions that building a competitive advantage for the organization is a result of implementing religious accommodation at the workplace. The Cronbach's alpha presented for this particular scale was 0,757, which is considered to be acceptable and similar to the alpha presented for the Comfort scale.

In this last scale, Comfort, four items had to be reverse coded as to align the direction of the items into a positive meaning – feeling comfortable expression religious beliefs at the workplace. The remaining scales, Discrimination and Religion's role, present a good and excellent Cronbach's alpha, respectively. As such, the four scales were further analyzed in the section below.

The complete composition of each scale and the respective internal consistency can be found in Appendix 5.

4.5 Hypothesis Tests

A statistical hypothesis, which can also be referred to as a confirmatory data analysis, is a hypothesis that is tested on the basis of observing a process that is modeled by a set of random variables (Stuart, Ord and Arnold, 1999). This test has associated a p-value, defining the probability of the hypothesis being true, which determines if the null hypothesis should be rejected or not, taking into consideration a significance level that is defined in advance (Marôco, 2011).

Accordingly, to test the first hypothesis – the religious majority group is less likely to consider that building a competitive advantage is a result of a successful religious organizational policy than the religious minority group – a one-way ANOVA was performed. The one-way analysis of variance (ANOVA) is used to determine whether there are any statistically significant differences between the means of two or more independent (unrelated) groups (Laerd statistics, 2017).

However, before performing the one-way ANOVA test, there are a couple of assumptions that need to be proved to sustain the validity of the results:

- The independent variable should consist of two or more categorical, independent groups (Laerd statistics, 2017). In this study, the independent variable is "Religion", which indeed consists of two categories – Christian and non-Christian;
- The independence of observations should be verified, which means that there is no relationship between the observations in each group or between the groups themselves (Laerd statistics, 2017). This assumption is assumed to be validated, as one respondent is either a Christian or a non-Christian;

- Additionally, there should be no significant outliners, which is data that does not follow the usual pattern (Laerd statistics, 2017). When observing the several variables used in the hypotheses testing it is possible to confirm that the respondents' answers are within the pattern, according to their means (appendix 6);
- The dependent variable should be approximately normally distributed for each category of the independent variable (Laerd statistics, 2017). This condition can be confirmed by the Central Limit Theorem (CLT) since for both groups of the independent variable (Christian [n=191] and Non-Christian [n=69]), the *n* is higher than 30, which is the necessary minimum (Marôco, 2011);
- Finally, the homogeneity of variances needs to be verified, which is tested through Levene's test for homogeneity of variances (Laerd statistics, 2017). While performing each test, the homogeneity of variances was confirmed for every variable, which is commented with additional detail below and evidenced in appendix 6.

With regards to the first hypothesis, the null hypothesis assumed that the means of the two religious groups were equal (H_0: μ Religious majority = μ Religious minority). In other words, the mean of the perceptions of each religious group towards the fact that accommodating religious diversity at the workplace results in building a competitive advantage would be the same for the members of the two religious groups. Which would mean that members of the religious majority group would have the same perceptions of the members of the religious minority group related to this specific consequence – competitive advantage for the organization. The test was executed through the elaboration of a one-way ANOVA, as for the remaining hypotheses testing, and the homoscedasticity of the variances was assessed by the Levene's test. Which was confirmed, since the p-value was higher than 0,05, specifically in this test was 0,275. The result for this hypothesis test demonstrates that the difference between the means is statistically significant since their p-value was lower than the significance level (p-value < 0,05), as evidenced in table 15 - the p-values for all the hypotheses tests conducted can be found in this same table.

Secondly, the other hypothesis tested is related to considering that discussing religious beliefs and expressing religious opinions and perspectives on the workplace is a taboo

and not welcomed by organizations. Thus, the null hypothesis indicated that the mean of the perceptions was equal for members of the religious majority and members of the religious minority (H_0: μ Religious majority = μ Religious minority). The p-value that resulted from a one-way ANOVA was higher than 0,05 (p-value >0,05), which indicated a non-rejection of the null hypotheses – the exact value of p-value can be found in table 15. Therefore, considering the significance level and the sample obtained, we conclude that members of the religious majority and members of the religious minority share the same perception, that discussing religion at the workplace in Portugal is considered a taboo.

Moreover, as to access the overall existence of different perceptions concerning members of the two religious groups in important aspects regarding the religious expression on the workplace, an additional test was conducted. The third hypothesis tested the perceptions towards feeling comfortable at expressing religious beliefs at the workplace between members of the religious majority and minority. The alternative hypothesis was designed the following way: members of a religious majority feel more comfortable at expressing their religious beliefs at the workplace, than members of a religious minority. Thus, the null hypothesis was that the means of the two religious groups were equal and that the perceptions were equal – both religious groups would feel comfortable at expressing their religious beliefs at the workplace. The outcome resulted in a p-value > 0,05, to which the null hypothesis is not rejected. Thereupon, it is possible to conclude that according to the perceptions of both religious groups, the respondents feel comfortable at expressing their religious beliefs at the workplace.

Finally, the fourth hypothesis test was as well conducted through a one-way ANOVA. In the formulation of the H_0 it was considered that the means of the perceptions for members of the religious majority were equal to members of the religious minority, with regards to have felt discriminated due to the respondent's religious beliefs. The confirmation of this hypothesis would mean that both religious groups have felt some kind of religious discrimination, regardless of their religious confessions. The ultimate result was statistically significant, as p-value < 0,05, meaning that the null hypothesis is rejected and the alternative hypothesis represents the respondent's reality, according to the significance level chosen and the sample that resulted from the questionnaire. Conclusively, members of a religious majority are less likely to have felt discriminated due to their religious beliefs, than members of a religious minority.

Table 15 presents the summary of the hypotheses that were tested and the correspondent results:

Table 15 - Summary of the hypotheses results

Hypothesis		P. Value	Result
H_1	Religious majority are less likely to consider that competitive advantages result from organizational religious accommodation than a religious minority	0,000	Validated
H_2	Religious majority are less likely to consider that discussing religious beliefs at work is taboo, than a religious minority	0,721	Not validated
H_3	Religious majority feel more comfortable at expressing their religious beliefs at the workplace, than a religious minority	0,447	Not validated
H_4	Religious majority are less likely to have felt discriminated due to their religious beliefs than a religious minority	0,000	Validated

Source: Author

5. Discussion of Results

Evaluating the relevance of the accommodation of different religious expressions and the level of readiness of organizations towards this same accommodations concerning religious requests, while comparing the perceptions of the above topics to the religious majority and minority in Portugal, was the main driver to the elaboration of the following research questions: Are the perceptions between members of a religious majority different from the perceptions of a religious minority towards religion at Portuguese workplaces ? To what extent Portuguese organizations accommodate the religious needs of their employees? What is the perception of employees on how actively the organizations seek out to accommodate their religious needs? Do the employees agree on the positive effects of a successful religious accommodation at the workplace?

To study and investigate on the research question formulated above, a questionnaire was elaborated and applied to the Portuguese reality, were Portuguese or non-Portuguese respondents (the only criteria was that they had professional experience in Portugal) were asked on several aspects of the presence of religion in the workplace. As to investigate the level of acceptance towards this thematic, the sample was split into two different religious groups: Majority religious group (Christians) and minority religious group (non-Christian). Thus the members of the two religious groups were asked to manifest their perceptions towards the level of comfort at expressing religious beliefs in the workplace, if discussing religion in the workplace is considered a taboo, considering that religious organizational policies that are implemented at the workplace help build a competitive advantage within the organization, if according to the respondents religious beliefs they have been discriminated (positively or negatively) in their professional progression or success, as other topics. Through the comparison between the two religious groups, some interesting conclusions were possible to extrapolate. In case, the answers were considerably different between the two religious groups we could conclude that the religious accommodation at the workplace, and therefore society in general, was not properly respected for all religious confessions. Indicating a somewhat degree of discrimination and favoritism towards one religion – Christians as the religious majority group in Portugal.

From both the descriptive and hypotheses testing analysis, it was possible to verify that even between two religious groups which have considerable differences in terms of dimension (number of confessed followers), the results were generally positive and encouraging.

From the adapted questions of the religious diversity checklist developed by Webley (2011), and applied to the Portuguese context it was possible to identify the following aspects related to "Religious policies", "Holidays", "Dress", "Food", "Office space" and "Office decoration".

Regarding the existence of official religious policies at the workplace, 61% of the respondents claimed that there are no official religious policies to address religious diversity at the workplace. If an employee is able to take days off to celebrate religious events outside the Christian calendar without prejudice of the salary or holidays, about 38% of respondent's affirmed that it is not possible. With respect to an official dress code policy at work, 65% of the respondent's organizations do not present an official dress code and if religious garments are permitted at the workplace, 60% of respondent's do not know if it is permitted or not. As to having a canteen at work, the majority of respondent's indicated that it is not available (55%) and that of the organizations that have a canteen at work, 61% of respondents claimed that it does not accommodate religious needs (vegetarian, Halal, Kosher) and that 30% of the respondents do not know if their canteen at work accommodates or not these religious requests. About the office space, 84% of respondents stated that there is no room in the office for prayer/meditation and that 32% considered the importance of having a special room like such, "neutral" followed by 26% which considered "not important at all". With regards to the office decoration, 49% of respondents do not know if there are religious policies regarding the decoration of the personal workspace (including religious symbols as the crucifix).

Afterwards, the respondents were asked to express their level of agreement towards the effects of embracing religious policies at the workplace, expressed in four different consequences: feeling committed to the organization, increased productivity, job satisfaction and willingness to stay at the respondent's position. The members of the religious majority preponderantly expressed their neutral (neither agree nor disagree) position on the above-mentioned consequences, followed by a position to "strongly disagree" and "disagree". On the contrary, members of a religious minority expressed

their agreement towards the consequences formulated when religious accommodation at the workplace is implemented. Most of the answers by members of the religious minority are "agree" followed by "strongly disagree".

When analyzing if the two religious groups would consider that if an organization accommodating different religious expressions at the workplace, would build competitive advantages, the result was that members of the religious majority are less likely to consider the above in comparison to members of the religious minority – confirming the alternative hypothesis.

Furthermore, the respondents were asked to comment on their level of agreement towards discussing religion in the workplace being a taboo topic. According to our sample, the hypothesis alternative was not validated, meaning that both religious groups are equally likely to consider that discussing religious beliefs at the workplace is taboo.

Afterwards, when considering the comfort at expression religion on the workplace the result was that the alternative hypothesis was not validated. Meaning that the two religious groups feel equally comfortable at expressing their religious beliefs at the workplace. This aspect is considered very important by several authors Richards (1997), Hart (2005), Wuthnow (2005) and Emmons (2003). Which have mentioned that a person's world view(s), faith, religious identity, or spiritual orientation is a constitutive part of human identity and a crucial instrument in the formation of one's identity. Following the importance of the religious identity in a person's life, Miller (2007) believes that there is a growing attention to individual needs evidenced by the increased interest in the integration of religion, spirituality, and work, or what is sometimes referred to as the Faith-at work movement.

Furthermore, have the members of majority and minority groups in Portugal been discriminated in their professional career? According to Schlosser (2003), a religious minority is often discriminated because of their numeral disadvantage when compared to the members of a religious majority, in this context, the Portuguese that as mentioned above is considerable. The results obtained from the questionnaire confirm the rationale of the author mentioned above. Indeed, members of the religious majority are less likely to have been discriminated in comparison to members of a religious minority.

This could be explained by the answers given in the open-ended question (number 7: "In case you would like to share an event that marked your professional career related to your religious beliefs, please use the designated space below"), in which non-Christians gave examples of discriminating remarks at the workplace. For example, a couple of non-Christian respondents were asked about their fasting during Ramadan and as some co-workers did not seem to comprehend the religious choices behind the fasting they were less appropriate in some of the comments directed to the respondent. The Christian respondents were as well questioned on their choice to fast during Lent, however in a curiosity manner and not a discriminating way – as mentioned by the respondents.

Additionally, in this study it was applied the framework developed by Miller and Ewest (2015) to the Portuguese context. As to provide with a unique view of how different members of distinct religious group interpret religion on the workplace, in a more simple and summarized version. The results were rather surprising, as both religious groups chose the modality: **Faith-Friendly**. Meaning that the perceptions of how members of the two religious groups felt about several important aspects of working in a religious environment were equal. Despite some organizations not presenting defined religious policies, discriminatory commentaries from co-workers and employees, in general, considering that discussing religious beliefs at the workplace is a taboo topic, Portugal is considered to be a country which welcomes openly different religious expressions. In a study from the European Social Survey (ESS) that took place from 2002-2015, Portugal demonstrated to be a country with great openness to immigration, and that among the 18 European countries contemplated in the study, was one of the most adherent that the own government attended generously the welcoming of refugees (Jornal de Notícias, 2016). In this same study, 56% of the Portuguese respondents were favorable to the welcoming of refugees, whereas 44% of the respondents were against it. Portugal volunteered to resettle up to 10,000 refugees, exceeding the quota indicated by the European Commission, which was 2,951 refugees (Costa and Sousa, 2017).

This is a very positive starting point, where according to our sample, in most of the topics tested in this study the perceptions of the members of the two religious groups were mostly equal. However, the organizations in Portugal should continue to interpret religion on the workplace like something essential and valuable. Although the percentage of Christians in Portugal in comparison to non-Christians is very high, about 84% against 0,6% in 2011 (Instituto Nacional de Estatística, 2017). However, as explored in section

2.1.5 – The Future of Religion, the global trend is that in 2050 the number of Christians will be leveled with the number of Muslims worldwide, and more specifically in Europe the representation of Muslims alone is going to be 10% (Pew Research Center, 2015).

There are quite a few of challenges linked to the implementation and accommodation of religious beliefs at the workplace, and managers take an important role to pursuing just that. The Employers Forum on Belief (EFB) suggests the following key steps to achieving such corporate policy (Webley, 2011): create a workforce profile; establish boundaries according to the organization structure; audit those policies; enforce a culture of respect; when asked to make an adjustment not to be afraid of saying "yes" or "no"; raise awareness with all stakeholders and finally measure the policies' impact and recalibrate if necessary.

It is a "teamwork" effort, managers should be able to take an open-minded approach and be receptive to changing or developing a new corporate policy on religion at the workplace, and on the other side, employees should be active in speaking/calling out for what they believe whatever policy is neglecting their right of religious expression at work and build a constructive dialogue with management.

In the Faith and Work Organizational Framework (Miller and Ewest, 2015), it is presented some examples of how the organizations can accommodate different religious expressions at work and cater to more demanding requests. Related to physical and emotional well being, there are examples like paying for or subsidize gym memberships, yoga classes or smoking cessation programs. And in case organizations want to take in that extra effort and fully accommodate religious beliefs and its accompanying requests, those actions can be translated into having kosher or halal food, dedicated "quiet rooms" or meditation rooms, interfaith workplace chaplains or affinity groups built around faith traditions (Miller and Ewest, 2015).

6. Conclusions, Contributions, Limitations and Recommendations

6.1 Conclusions

The purpose of this dissertation was to study the perceptions of the attitudes and policies towards religion at Portuguese workplaces. From the questionnaire conducted and the correspondent analysis of the results, the conclusions were that the general outlook for the attitudes and policies of religion in the Portuguese workplace is positive. Mainly reflected in the chosen modality of "Faith-Friendly" for both religious groups (majority and minority) considered in the sample, as to describe how the respondent's organization views the expression of different religions on the workplace. The "Faith-Friendly" modality reflects organizations that "directly address all the complexity, challenges, and potential benefits of multidimensional expressions of faith at work, ultimately choosing to embrace the employee and institutional value of faith at work" (Miller and Ewest, 2015: 319).

The impact of religious accommodations on employee's perceptions is considerable, especially in members of a religious minority group. To attract and retain the best talent, it is important to provide a work culture and environment that recognizes the needs and challenges of employees and also build on employee engagement (Society for Human Resource Management, 2008). From the existing literature, it was concluded that the employee's morale, retention, and loyalty is positively impacted when organizations grant religious accommodation to their employees. More specifically in the Portuguese context, according to the sample's perceptions, the effects of a religious policy that result in the increased commitment, productivity, job satisfaction and willingness to remain at that job position are more reflected in members of the religious minority, as they are more likely to indicate having been discriminated when compared to members of the religious majority. The discrimination towards members of the religious minority is translated into negative comments on the fasting period of that respondent, according to the answers obtained for the open-ended question on the questionnaire. Which can result from a false or wrong construct due to lack of information on the meaning or reasons behind the choice to fast, especially during Ramadan. The lack of information or awareness leads to the construct of false or neglecting ideas on other person's religious identity.

It is a challenge for Portuguese organizations to tackle such a transforming world, especially in terms of demographic changes and migrations. Organizations will have to analyze and access the benefits of implementing and welcoming different religious expressions on the workplace. Organizations like EY, American Airlines, Cisco Systems and Apple have created "quiet rooms" in their offices, included major religious and cultural holidays on their working calendars to help set work schedules and a tip sheet that outlines dietary restrictions that should be considered at meetings or events.

Even as confirmed by the sample, that most organizations in Portugal do not present specific policies to accommodate religious requests, the respondents considered their workplace as "Faith-Friendly", which could be a result of the overall openness of Portuguese to different religions both inside and outside work. According to the International Religious Freedom Report (2015), the Portuguese Constitution protects the freedom of religion and worship and prohibits grating privileges to, discriminating against, or persecuting individuals because of their religion. In the sense of taking "words to action", the Portuguese government's High Commission for Migration (ACM), sponsors events and activities as to promote religious tolerance and acceptance, and publishes religious texts aimed at teachers and workers on how to interact with people of diverse religious backgrounds (United States Department of State, 2015). In coordination with the Commission for Religious Freedom (CLR), which is an independent body to the parliament and government, that reviews and takes a position on religious freedom laws (including proposing amendments).

If more information is spread on the benefits of implementing religious policies at the workplace, the existing discrimination can be diminished and would help to create a more diverse working environment. However, it is going to be a challenge in the way it requires openness from the management, to begin with, financial investment in creating special training programs directed to the already existing employees while highlighting the need to build a set of soft skills as to interpret and respect the religious beliefs of their co-workers. Therefore, creating more acceptance at the workplace leading to the possibility of implementing religious accommodation policies, which results in a better work-life balance as employees feel respected, supported, and help to build a competitive advantage for the organization – essential in such a globalized marketplace.

6.2 Contributions

The research on how religion is perceived in the workplace is limited in the Portuguese context. This thesis offers an insight on how religion impacts the workplace, what it demands from the employers, the outcomes of a successful strategy in implementing religious diversity acceptance in the workplace and the analysis of the employee's perceptions on the religious accommodation in the workplace. In addition to the practical contributions previously described, the outcomes of the presented study contribute valuably to the scientific community in the sense that shines a light in an important aspect of society, which is the accommodation of a true person's self in society and especially at his/her place of work. In addition to, the increased knowledge of the Portuguese reality towards religion in the workplace. There is an increasing sensibility towards the relevance of abandoning the mentality of living in a compartmentalized life and the "*desire of workers to live an integrated life*" (Miller and Ewest, 2015: 306). Another contribution is the information provided from the snapshot obtained of Portuguese workplaces and their approach to religion. The Portuguese government, official institutes dedicated to work ethics and/or religion, the Human Resources department of multi-national companies or an entrepreneur managing his/her own business, can observe these results and initiate a self-analysis process. As to eventually create or change the existing work policies in order to provide an integrated religious accommodation.

This study has also managed to build on previous scientific work, by applying similar checklist questions related to the religious accommodation at work (Webley, 2011) and a framework developed to describe corporate actions and attitudes towards workplace spirituality (Miller and Ewest, 2015), in a different context and culture.

Finally, this study reflected on the positive relationship between religious accommodation at work and the increase of the person's well being, both physical and psychological, and therefore the productivity of the respective organization. A slight adjustment from the traditional, "the client is always right" to "the employee is always right". Which was mentioned by previous authors, that highlight the importance of creating a healthy environment for the employee which eventually results in better outcomes for the organization.

6.3 Limitations, Recommendations and Future Research

Throughout the elaboration of this study, there were some limitations that were not possible to overcome, due to mainly time constraints and as to ensure a focused and more accurate/precise participation of the respondents on the survey conducted, some questions were not considered and therefore excluded from the survey.

As a result, from the mentioned above limitation, the number of items related to one topic were limited, hence the Cronbach's alpha in some measures was smaller than 0,7 (the acceptable value to ensure the reliability of the measure), making it not possible to use some of the items from the survey to interpret the related measures.

Thus, it would be recommended to in some of the measures, or in new measures created, to add more items in order to obtain a higher Cronbach's alpha so that it could be possible to study those same measures and enrich the findings.

Another limitation identified was the use of a non-probabilistic sampling method, more specifically a convenience sampling method. This has led to a sample that predominately presented higher levels of education, mainly living in Lisbon and with ages between 21-25 and 41-50 years old.

Finally, as future research the author recommends the following topics or areas to further develop the study of religion on Portuguese workplaces:

- The study being presented could be redirected to the employers, in addition to the one presented which was directed to the employees. Meaning that the survey would be solely answered by individuals responsible for the creation and implementation of the working policies (e.g. manager, CEO, Human Resources department representative or the entrepreneur). This would provide a basis of comparison between the perceptions of the employee and his/her perceptions of the reality at the workplace, and discover if those same perceptions differ from the perceptions of the employer. As what is communicated and part of the working policies of an organization, might not be translated into reality and therefore correctly perceived by who is affected directly, the employee. Therefore, providing important guidance to the policymakers, in order to align the

communication within the organization and consequently, the effectiveness of the policies implemented;

- In line with the suggested above, as possible future search could result in the formulation of a more extensive survey like the one from the Society for Human Resource Management (2008) in Portugal. The sample used for this survey was Human Resources professionals only, and managed to cover different staff size organizations (small, medium and large), different industries (services, health, finance, retail trade and many more) or the sector of activity (publicly owned for-profit organization, privately owned for-profit organization, nonprofit organization and government agency). The outcome of such a broad survey would be very beneficial to identify the Portuguese reality in a larger perspective and provide a clear view of how religion is being actively (or not) considered as a reality to its workers, and if it is being neglected and/or discriminated;
- As explained in the sampling process (see section 3.4), the non-religious (atheist, irreligious and agnostic) respondents were excluded from the sample, which accounted for 55 respondents, including as well respondents that answered "do not know" and "do not want to answer". The goal of this study was to evaluate the perceptions of the two main religious groups in Portugal, the Christians, and the non-Christians. However, the perceptions of non-religious individuals are equally important and relevant to be studied. The percentage of the non-religious population in Portugal was 7% in 2011 Census (2011) and worldwide was 16% in 2010 (Pew Research Center, 2012). This percentage, despite the descending trend (see section 2.1.5), accounts for a very considerable representation of both Portugal and the World's population, that despite not being of a determined religion are as well affected by the possible accommodation of religiosity expression at the workplace. Translated in the feeling of a possible positive discrimination, towards the religious co-workers and the perception that non-religious employees are neglected or undermine because of their disbelief.

7. References

7.1 Scientific Papers/Books

Ashforth, B. a. (2010). Institutionalized spirituality: an oxymoron ? In R. G. Jurkiewicz, ***Handbook of workplace spirituality and organizational performance*** (pp. 93-107). New York, NY: M.E. Sharper.

Atkinson, W. (2000). **Divine accommodations: religion in the workplace.** ***Risk management***, pp. 12-17.

Basset-Jones, N. B. (2007). Delivering effective diversity management throught effective structures. ***Systems research and behavioral science***, pp. 59-67.

Bergen, C. V. (2008). God in the Workplace. ***Religion & Culture Review Journal*** , 38-51.

Bodia, M. a. (2012). Workplace spirituality: a spiritual audit of banking executives in Pakistan. ***African journal of business management*** , 3888-3897.

Borstroff, P. a. (2011). Protecting religion in the workplace ? What employees think. ***Journal of legal, ethical and regulatory issues***, 59-69.

Bowen, F. a. (2003). Spirals of science: the dynamic effects of diversity on organizational voice. ***Journal of management studies***, 1393-1417.

Brian J. Zinnbauer, K. I. (1997). Religion and Spirituality: Unfuzzing the Fuzzy. ***Journal for the Scientific Study of Religion***, 549-564.

Bryman, A. (2016). ***Social Research Methods***. New York, United States of America: Oxford University Press.

Crawford, R. (2002). ***What is Religion ?*** London: Routledge.

David W. Miller, T. E. (2015). A new framework for analyzing organizational workplace religion and spirituality. ***Journal of Management, Spirituality & Religion***, pp. 305-328.

Douglas Polley, J. V. (2005). Paying the devil his due: Limits and Liabilities of Workplace Spirituality. ***International Journal of Organizational Analysis, Vol. 13***, 50-62.

Duchon, D. a. (2005). Nurturing the spirit at work: impact on work unit performance. ***The leadership quarterly***, 807-833.

Emerson, T. a. (2010). Importance of religious beliefs to ethical attitudes in business. ***Journal of religion and business ethics***, 1-14.

Emmons, R. (2003). ***The psychology of ultimate concerns: motivation and spirituality in personality***. New York : NY: Guilford Press.

F. Bowen, K. B. (2003). Spirals of silence: the dynamic effects of diversity on organizational voice. ***Journal of management studies***, 1393-1417.

Filipe Ribeiro, L. T. (2013). ***Ageing alone ? The future of the Portuguese population in discussion***.

Fogel, R. (2004). ***The escape from hunger and premature death, 1700-2100: Europe, America, and the third world***. Cambridge: Cambridge University Press.

Frazer, J. G. (1890). ***The Golden Bough***. MacMilan.

Geertz, C. (1993). ***Religion as a Cultural System***. Fontana Press.

George, D. Z. (2003). ***SPSS for Windows step by step: A simple guide and reference***. Boston: Allyn & Bacon.

Giacalone, R. a. (2005). ***From advocacy to science: the next steps in workplace spirituality and research***. New York: Guildford Press.

Giacalone, R. a. (2010). ***Handbook of workplace spirituality and organizational performance***. Armonk, NY: M.E. Sharpe.

Gregory, R. (2011). ***Encountering religion in the workplace: the legal right and responsibilities of workers and employers***. Ithaca: NY: Cornell University Press.

Hall, M. O., & and Willingham, M. (2012). Calling and conflict: the sanctification of work in working mothers . ***Psychology of religion and spirituality***, 71-83.

Hart, D. a. (2005). Spirituality and archetype in organizational life. ***Business ethics quarterly*** , pp. 409-428.

Jan G. Platvoet, A. L. (1999). ***The pragmatics of Defining Religion.*** Brill.

Johnson, A. (2007). Mary Parker Follett: laying the foundations for spirituality in the workplace. ***International journal of public administration***, 425-439.

Joseph A. Gliem, R. R. (2003). Calculating, Interpreting and Reporting Cronbach's Alpha Reliability Coefficient for Likert-Type Scales. ***Midwest Research to Practice Conference in Adult, Continuing and Community Education***, (pp. 82-88). Ohio.

Karen C. Cash, G. R. (2000). A framework for accommodating religion and spirituality in the workplace. ***Academy of Management Executive***, 124-133.

Koening, H. G. (2008). ***Medicine Religion and Health***. Templeton Science and Religion Series.

Kolodinsky R.W, G. R. (2008). Workplace values and outcomes: exploring personal, organizational, and interactive workplace spirituality. ***Journal of business ethics,*** 465-480.

Liu, B.-c. (2014). ***Differential Net Migration Rates and the Quality of Life***. The MIT Press.

Marôco, J. (2011). ***Análise Estatistica com o SPSS Statistics (5ª edição)***. Pero Pinheiro: Report Number.

Miller, D. (2007). ***God at work***. New York: Oxford University Press.

Milliman J., C. A. (2003). Workplace spirituality and employee work attitudes. ***Journal of organizational change management***, 426-447.

Mitroff, I. a. (1999). ***A spiritual audit of corporate America: a hard look at spirituality, religion, and values in the workplace***. San Francisco, CA: Jossey-Bass.

Nash, L. a. (2001). ***Church on Sunday, work on Monday: a guide for a reflection***. San Francisco, CA: Jossey-Bass.

Pargament, K. I. (1999). The Psychology of Religion and Spirituality? Yes and No. ***International Journal for the Psychology of Religion***, 3-16.

Pargament, K. I. (2001). ***The Psychology of Religion and Coping: Theory, Research, Practice***. New York: The Guilford Press.

Pawar, B. (2009). Individual spirituality, workplace spirituality, and work attitudes. ***Leadership & organization development journal,*** 759-777.

Pawar, B. (2009). Individual spirituality, workplace spirituality, and work attitudes. ***Leadership & Organizational development journal***, 759-777.

Petchsawang, P. a. (2012). Workplace spirituality, meditation, and work performance. ***Journal of management spirituality & religion***, 189-208.

Rabbi Marc Gellman, M. T. (2011). ***Religion for Dummies*** . Paperback.

Richards, P. a. (1997). A spiritual strategy for counseling and psy-chotherapy. ***American Psychosocial Association*.**

Schley, D. (2008). Legal aspects of spirituality in the workplace. ***International journal of public administration***, 342-358.

Schlosser, L. Z. (2003). Christian Privilege: Breaking a Sacred Taboo. ***Journal of Multicultural Counseling and Development.***

Sherrill, K. A. (1993). Is religion taboo in gerontology ?: Systematic Review of Research on Religion in three major gerontology journals 1985-1991. ***The American Journal of Geriatric Psychiatry*.**

Society for Human Resource Management. (2008). ***Religion and Corporate Culture.*** Katya Scanlan.

Speck, P. (2005). The evidence base for spiritual care. ***Nursing management***, 28-31.

State, U. S. (2015). ***International Religious Freedom Report for 2015***. United States Department of State - Bureau of Democracy, Human Rights, and Labor.

Stuart A., O. K. (1999). ***Kendall's Advanced Theory of Statistics: Volume 2A - Classical Inference & Linear Model***. Arnold.

Taylor, E. B. (1871). ***Primitive Culture: researches into the development of mythology, philosophy, religion, art and custom***. London: J. Murray.

Weaver, A. A. (2016). Is religion taboo in psychology ? A systematic analysis of research on religion in seven major American Psychological Association journals:1991-1994. ***Journal of Psychology and Christianity*** , 220-232.

Webley, S. (2011). ***Religious practices in the workplace***. Institute of Business Ethics.

Wuthnow, R. (2005). ***America and the challenges of religious diversity***. Princeton, NJ: Princeton University Press.

7.2 Web Sites

(2017, August 2). Retrieved from Qualtrics: https://www.qualtrics.com/blog/6-ways-to-pretest-your-survey-before-you-send-it/

(2017, June 2). Retrieved from Dictionary.com: http://www.dictionary.com/browse/halal

(2017, June 10). Retrieved from Adherents.com: http://www.adherents.com/Religions_By_Adherents.html

(2017, June 15). Retrieved from The World Bank: https://data.worldbank.org/indicator/SP.POP.TOTL

Collins English Dictionary. (2017, 07 30). Retrieved from https://www.collinsdictionary.com/dictionary/english/anno-domini

Collins English Dictionary. (2017, June 2). Retrieved from the free dictionary.com: http://www.thefreedictionary.com/Panentheistic

Decreto Lei nº 16/2001. (2017, 07 21). *Lei da Liberdade Religiosa.* Retrieved from Diário da República: https://dre.pt/web/guest/legislacao-consolidada/-/lc/106639383/201707211705/diploma?did=34483475&_LegislacaoConsolidada_WAR_drefrontofficeportlet_rp=indice&q=liberdade+religiosa

Dictionary.com. (2017, August 25). Retrieved from http://www.dictionary.com/browse/irreligious

Dictionary.com. (2017, August 25). Retrieved from http://www.dictionary.com/browse/agnostic

Dictionary.com. (2017, August 25). Retrieved from http://www.dictionary.com/browse/atheist

Griffiths, B. (n.d.). *Religion in the Workplace: Eighteenth Hugh Kay Memorial Lecture Christian Association of Business Executives* . Retrieved from Christian Association of Business Executives : http://www.principlesforbusiness.com/resources.php

Heathfield, S. M. (2016, June 09). *What is Religious Discrimination and Accommodation ?* Retrieved from the balance: https://www.thebalance.com/what-is-religious-discrimination-and-accommodation-1917920

Heneghan, T. (2013, May 28). *French firms see rising religious demands at work.* Retrieved from Reuters: http://www.reuters.com/article/us-france-religion-work/french-firms-see-rising-religious-demands-at-work-idUSBRE94R0LY20130528

Hicks, D. (2003). *Religion and the workplace.* New York: Cambridge Press.

Instituto Nacional de Estatística. (2017, 07 30). Retrieved from Census 2011: https://www.ine.pt/xportal/xmain?xpid=INE&xpgid=ine_indicadores&indOcorrCod=0006396&contexto=bd&selTab=tab2

Lacey, S. (2017, February 23). *11 topics you should never, ever talk about at work.* Retrieved from Executive Style: http://www.executivestyle.com.au/11-topics-you-should-never-ever-talk-about-at-work-guitqh

Laerd statistics. (2017, 08 15). Retrieved from One-way ANOVA in SPSS Statistics: https://statistics.laerd.com/spss-tutorials/one-way-anova-using-spss-statistics.php

Lauri, M. (2017, 10 16). *Diversity as a competitive advantage.* Retrieved from Barret Rose & Lee Inc.: http://www.barrettrose.com/diversity-competitive-advantage-2/

McKay, D. R. (2016, November 16). *6 Topics to Avoid DIscussing at Work*. Retrieved from the balance: https://www.thebalance.com/topics-to-avoid-discussing-at-work-526267

O'Neil, S. L. (2017, 07 30). *Classroom*. Retrieved from Facts on Christianity & Spirituality in Portugal: http://classroom.synonym.com/christianity-spirituality-portugal-6277.html

Online Etymology Dictionary . (2017, May 5). Retrieved from Dictionary.com: http://www.dictionary.com/browse/religion

Online Etymology Dictionary. (2017, June 18). Retrieved from Dictionary.com: http://www.dictionary.com/browse/sabbath

Portugal é o país europeu com maior abertura a acolher refugiados. (2016, November 30). Retrieved from Jornal de Notícias: https://www.jn.pt/nacional/interior/portugal-e-o-pais-europeu-com-maior-abertura-ao-acolhimento-de-refugiados-5526946.html

Paulo Manuel Costa, L. S. (2017, February 10). *Portugal's openness to refugees makes demographic and economic sense*. Retrieved from Refugees Deeply: https://www.newsdeeply.com/refugees/community/2017/02/10/portugals-openness-to-refugees-makes-demographic-and-economic-sense

Summers, K. (2017, August 28). *Top 5 things you never discuss at work.* Retrieved from Excelle: http://excelle.monster.com/benefits/articles/1538-top-5-things-you-never-discuss-at-work

The American Heritage - New Dictionary of Cultural Literacy. (2017, May 10). Retrieved from Dictionary.com: http://www.dictionary.com/browse/new-age

The Future of World Religions: Population Growth Projections, 2010-2050. (2015, April 2). Retrieved from Pew Research Center: http://www.pewforum.org/2015/04/02/religious-projections-2010-2050/

Thesaurus, C. A. (2017, 07 23). Retrieved from Cambridge Dictionary.

World Atlas. (2017, 07 30). Retrieved from Religious Beliefs in Portugal: http://www.worldatlas.com/articles/religious-beliefs-in-portugal.html

8. Appendices

1. Distribution of religions in Portugal (2011)

Religion	Share of Population in Portugal
Christian	84%
Non-Christian	0,6%
Atheism/Agnosticism/Irreligious	6,8%
Not answering	8,3%

Source: Instituto Nacional de Estatística, Census 2011

2. Questionnaire

Religious Practices at the workplace

Dear Participant,

As part of my MSc in Management at ISCTE-IUL, this survey aims to gather data about the expression of religion in the workplace in Portugal. Please answer as accurately as possible, according to your own personal experiences. There are no right or wrong answers - I am interested in your personal opinions.

The answers collected for this survey are completely anonymous and confidential. The data will be treated in aggregate, for academic purposes only.

It will take approximately 5 minutes to complete this survey.

Note: If you are currently a student (without any previous working experience) and/or a non-resident in Portugal, please DO NOT participate in this survey.

Thank you for your time and availability,

Mónica Pereira

1. Area of residence *
Norte
Centro
Lisboa e Vale do Tejo
Alentejo
Algarve
Região Autónoma da Madeira
Região Autónoma dos Açores
Outside of Portugal

1.1 Current Occupation *
Studying

Studying and Working
Self Employed
Working for others
Unemployed
Retired

1.2 How long have you held your current position? *
Less than 1 year
Between 1 to 2 years
Between 2 to 5 years
Between 5 to 10 years
More than 10 years

1.3 If you are working or have worked in the past, please indicate the sector (for your most recent one): *
Public
Private
Third Sector

2. To what extent do you agree with the following statements, where 1- Strongly Disagree and 5 - Strongly Agree *

1- Strongly Disagree
2 - Disagree
3 - Neither agree nor disagree
4 - Agree
5- Strongly Agree

2.1 In Portugal, it is taboo to discuss religion in the workplace.
2.2 Working with people from different religions is more difficult than working with people sharing similar religious beliefs.
2.3 Accepting religious diversity is an important element in the workplace.
2.4 Organizations that support a culture of religious diversity have a competitive advantage relative to others which do not.
2.5 While at work, there should only be work related discussions and leave out more personal topics.
2.6 Accepting religious diversity at the workplace, is a benefit towards the organization.

3. To what extent do you agree with the following statements, where 1- Strongly Disagree and 5 - Strongly Agree *

1- Strongly Disagree
2- Disagree
3- Neither agree nor disagree
4- Agree
5- Strongly Agree

3.1 I feel comfortable expressing my religion among my work colleagues.
3.2 I rather discuss religion outside my place of work than at my place of work.
3.3 I have been advised by the administration not to discuss topics related to religion at the workplace.
3.4 I think my colleagues might distance themselves from me if I express my religious preferences at work.
3.5 It would be badly seen to express my religious beliefs at my workplace.

4. Workplace Policies

For this question, please consider your current place of work. If you are retired/unemployed, consider your last place of work (the last one).

4.1 Does the organization you work for have an official policy to address religious diversity? *

Yes
No
Don't know

4.2 Does the organization you work for hold any events related to the holidays of one religious tradition in particular? (e.g. Christmas dinner, Easter celebrations) *

Yes
No
Don't know

4.3 Are you able to take days off to celebrate religious events outside of the Christian calendar without prejudice to your salary or holidays? *

Yes
No
Don't know
Not applicable

4.4 Does the organization you work for have an official dress code? *

Yes
No
Don't know

4.5 Are religious garments or accessories (such as Hijab/Kippah) permitted at your place of work? *

Yes
No
Don't know

4.6 Do you have a canteen at work? *

Yes
No
Don't know

4.6.1 If YES, do the meals accommodate unique religious needs? (e.g.: Halal or Kosher)

Yes
No
Don't know

4.7 Does your place of work provide a room for prayer or meditation? *

Yes
No
Don't know

4.7.1 How important do you consider having a dedicated room where you could pray/meditate in your place of work?

Not important at all
1
2
3
4
5
Very important

4.8 Does your company have a policy regarding the decoration of the personal workspaces? *
Yes
No
Don't know

4.8.1 If YES, does this policy allows for religious decoration (i.e., decorating the space with religious symbols, such as a crucifix, etc.)?
Yes
No
Don't know

5. Indicate to what extent you agree with the following statements:

If you don't identify with a specific religion, please advance to question number 6.

5.1 "If at my place of work, I had total openness to discuss my religion and my religious requests were accommodated I would feel more COMMITTED to the organization."
Strongly Disagree
1
2
3
4
5
Strongly Agree

5.2 "If at my place of work, I had total openness to discuss my religion and my religious requests were accommodated, that would improve my PRODUCTIVITY at work."
Strongly Disagree
1
2
3
4
5
Strongly Agree

5.3 "If at my place of work, I had total openness to discuss my religion and my religious requests were accommodated, that would enhance my job SATISFACTION."
Strongly Disagree
1
2

3
4
5

Strongly Agree

5.4 "If at my place of work, I had total openness to discuss my religion and my religious requests were accommodated, that would increase my WILLINGNESS to stay at that position."

Strongly Disagree

1
2
3
4
5

Strongly Agree

6. Indicate to what extent you agree with the following statements: *

1- Strongly Disagree
2- Disagree
3- Neither agree nor disagree
4- Agree
5- Strongly Agree

6.1 I feel that my religious beliefs have, or may have, harmed my professional progression.

6.2 During my professional career, I felt discriminated (positive or negative) due to my religious beliefs.

6.3 I already felt uncomfortable at my workplace, due to my religious beliefs.

7. In case you would like to share an event that marked your professional career related to your religious beliefs, please use the designated space below.

8. Based on the characteristics mention below, what best describes the way the organization you are working/worked on, views faith at the workplace (choose only one): *

FAITH-AVOIDING: - Embracing faith at work is rejected; - Expression of faith, religious objects and rituals are prohibited

FAITH-BASED: - Requests related to religious expression are accommodated but often appear to favour one religious tradition; - Religious expression and personal motivation are anchored in the dominant faith tradition

FAITH-SAFE: - The organization accommodates religious practices as a necessity by law, but falls short of embracing them;

FAITH-FRIENDLY: - Accommodation requests are respected; - Employers value employee's faith; - Different traditions are equally respected

9. Indicate to which extent you agree with the following statements:

1- Strongly Disagree
2- Disagree
3- Neither agree nor disagree
4- Agree

5- Strongly Agree

9.1 Religion is important in my life.
9.2 I consider myself an active member of my religious community and attend frequently religious worships.
9.3 Religion has a central role in my life.

Personal Data

10. Age *
18-20 years old
21-25 years old
26-30 years old
31-40 years old
41-50 years old
51- 66 years old
67 years or older

11. Gender *
Female
Male

12. Habilitations (highest level completed) *
Elementary/Primary School
Middle School
High School
Bachelor's degree
Master's degree
Doctorate degree
Other:

13. Religion *
Christian- Roman Catholic Church
Christian- Evangelical
Christian- Orthodox
Christian- Anglican/Church of England
Jewish
Muslim
Hindu
Buddhist
Jehovah's Witness
Bahá'í
Atheist (absence of belief in the existence of a natural or supernatural being)
Irreligious (indifference, rejection of, or hostility towards religion)
Don't know
Don't want to answer
Other:

3. Religious diversity checklist

Does the organization you work for have an official policy to address religious diversity? * Religion Crosstabulation

			Religion		
			Christian	Non-Christian	Total
Does the organization you work for have an official policy to address religious diversity?	Yes	Count	9	13	22
		% within Religion	4,7%	18,8%	8,5%
	No	Count	117	43	160
		% within Religion	61,3%	62,3%	61,5%
	Don't know	Count	65	13	78
		% within Religion	34,0%	18,8%	30,0%
Total		Count	191	69	260
		% within Religion	100,0%	100,0%	100,0%

Does the organization you work for hold any events related to the holidays of one religious tradition in particular? (e.g. Christmas dinner, Easter celebrations) * Religion Crosstabulation

			Religion		
			Christian	Non-Christian	Total
Does the organization you work for hold any events related to the holidays of one religious tradition in particular? (e. g. Christmas dinner, Easter celebrations)	Yes	Count	147	50	197
		% within Religion	77,0%	72,5%	75,8%
	No	Count	38	16	54
		% within Religion	19,9%	23,2%	20,8%
	Don't know	Count	6	3	9
		% within Religion	3,1%	4,3%	3,5%
Total		Count	191	69	260
		% within Religion	100,0%	100,0%	100,0%

Are you able to take days off to celebrate religious events outside of the Christian calendar without prejudice to your salary or holidays? * Religion Crosstabulation

			Religion		
			Christian	Non-Christian	Total
Are you able to take days off to celebrate religious events outside of the Christian calendar without prejudice to your salary or holidays?	Yes	Count	23	23	46
		% within Religion	12,0%	33,3%	17,7%
	No	Count	70	28	98
		% within Religion	36,6%	40,6%	37,7%
	Don't know	Count	47	12	59
		% within Religion	24,6%	17,4%	22,7%
	Not applicable	Count	51	6	57
		% within Religion	26,7%	8,7%	21,9%
Total		Count	191	69	260
		% within Religion	100,0%	100,0%	100,0%

Does the organization you work for have an official dress code? * Religion Crosstabulation

			Religion		
			Christian	Non-Christian	Total
Does the organization you work for have an official dress code?	Yes	Count	59	24	83
		% within Religion	30,9%	34,8%	31,9%
	No	Count	128	42	170
		% within Religion	67,0%	60,9%	65,4%
	Don't know	Count	4	3	7
		% within Religion	2,1%	4,3%	2,7%
Total		Count	191	69	260
		% within Religion	100,0%	100,0%	100,0%

Are religious garments or accessories (such as Hijab/Kippah) permitted at your place of work ? * Religion Crosstabulation

			Religion		
			Christian	Non-Christian	Total
Are religious garments or accessories (such as Hijab/Kippah) permitted at your place of work ?	Yes	Count	44	22	66
		% within Religion	23,0%	31,9%	25,4%
	No	Count	26	11	37
		% within Religion	13,6%	15,9%	14,2%
	Don't know	Count	121	36	157
		% within Religion	63,4%	52,2%	60,4%
Total		Count	191	69	260
		% within Religion	100,0%	100,0%	100,0%

Do you have a canteen at work? * Religion Crosstabulation

			Religion		
			Christian	Non-Christian	Total
Do you have a canteen at work?	Yes	Count	83	33	116
		% within Religion	43,5%	47,8%	44,6%
	No	Count	108	35	143
		% within Religion	56,5%	50,7%	55,0%
	Don't know	Count	0	1	1
		% within Religion	0,0%	1,4%	0,4%
Total		Count	191	69	260
		% within Religion	100,0%	100,0%	100,0%

If yes, do the meals accommodate unique religious needs? (e.g.: Halal or Kosher) * Religion Crosstabulation

			Religion		
			Christian	Non-Christian	Total
If yes, do the meals accommodate unique religious needs? (e.g.: Halal or Kosher)	Yes	Count	6	5	11
		% within Religion	5,5%	10,2%	7,0%
	No	Count	68	28	96
		% within Religion	62,4%	57,1%	60,8%
	Don't know	Count	35	16	51
		% within Religion	32,1%	32,7%	32,3%
Total		Count	109	49	158
		% within Religion	100,0%	100,0%	100,0%

Does your place of work provide a room for prayer or meditation? * Religion Crosstabulation

			Religion		
			Christian	Non-Christian	Total
Does your place of work provide a room for prayer or meditation?	Yes	Count	12	15	27
		% within Religion	6,3%	21,7%	10,4%
	No	Count	168	51	219
		% within Religion	88,0%	73,9%	84,2%
	Don't know	Count	11	3	14
		% within Religion	5,8%	4,3%	5,4%
Total		Count	191	69	260
		% within Religion	100,0%	100,0%	100,0%

How important do you consider having a dedicated room where you could pray/meditate in your place of work? * Religion Crosstabulation

			Religion		
			Christian	Non-Christian	Total
How important do you consider having a dedicated room where you could pray/meditate in your place of work?	Not important at all	Count	58	10	68
		% within Religion	30,4%	14,5%	26,2%
	Low importance	Count	28	7	35
		% within Religion	14,7%	10,1%	13,5%
	Neutral	Count	67	15	82
		% within Religion	35,1%	21,7%	31,5%
	Important	Count	31	18	49
		% within Religion	16,2%	26,1%	18,8%
	Very important	Count	7	19	26
		% within Religion	3,7%	27,5%	10,0%
Total		Count	191	69	260
		% within Religion	100,0%	100,0%	100,0%

Does your company have a policy regarding the decoration of the personal workspaces ? * Religion Crosstabulation

			Religion		
			Christian	Non-Christian	Total
Does your company have a policy regarding the decoration of the personal workspaces ?	Yes	Count	49	11	60
		% within Religion	25,7%	15,9%	23,1%
	No	Count	106	49	155
		% within Religion	55,5%	71,0%	59,6%
	Don't know	Count	36	9	45
		% within Religion	18,8%	13,0%	17,3%
Total		Count	191	69	260
		% within Religion	100,0%	100,0%	100,0%

If yes, does this policy allows for religious decoration (i.e., decorating the space with religious symbols, such as a crucifix, etc.) ? * Religion Crosstabulation

			Religion		
			Christian	Non-Christian	Total
If yes, does this policy allows for religious decoration (i.e., decorating the space with religious symbols, such as a crucifix, etc.) ?	Yes	Count	7	2	9
		% within Religion	6,5%	5,3%	6,2%
	No	Count	52	13	65
		% within Religion	48,6%	34,2%	44,8%
	Don't know	Count	48	23	71
		% within Religion	44,9%	60,5%	49,0%
Total		Count	107	38	145
		% within Religion	100,0%	100,0%	100,0%

4. Consequences of religious accommodation at the workplace

"If at my place of work, I had total openness to discuss my religion and my religious requests were accommodated I would feel more COMMITTED to the organization." * Religion Crosstabulation

			Religion		
			Christian	Non-Christian	Total
"If at my place of work, I had total openness to discuss my religion and my religious requests were accommodated I would feel more COMMITTED to the organization."	Strongly Disagree	Count	52	12	64
		% within Religion	28,7%	18,2%	25,9%
	Disagree	Count	38	8	46
		% within Religion	21,0%	12,1%	18,6%
	Neither agree nor disagree	Count	59	17	76
		% within Religion	32,6%	25,8%	30,8%
	Agree	Count	27	18	45
		% within Religion	14,9%	27,3%	18,2%
	Strongly Agree	Count	5	11	16
		% within Religion	2,8%	16,7%	6,5%
Total		Count	181	66	247
		% within Religion	100,0%	100,0%	100,0%

"If at my place of work, I had total openness to discuss my religion and my religious requests were accommodated, that would improve my PRODUCTIVITY at work." * Religion Crosstabulation

			Religion		
			Christian	Non-Christian	Total
"If at my place of work, I had total openness to discuss my religion and my religious requests were accommodated, that would improve my PRODUCTIVITY at work."	Strongly Disagree	Count	57	10	67
		% within Religion	31,5%	15,2%	27,1%
	Disagree	Count	42	8	50
		% within Religion	23,2%	12,1%	20,2%
	Neither agree nor disagree	Count	59	20	79
		% within Religion	32,6%	30,3%	32,0%
	Agree	Count	20	18	38
		% within Religion	11,0%	27,3%	15,4%
	Strongly Agree	Count	3	10	13
		% within Religion	1,7%	15,2%	5,3%
Total		Count	181	66	247
		% within Religion	100,0%	100,0%	100,0%

"If at my place of work, I had total openness to discuss my religion and my religious requests were accommodated, that would enhance my job SATISFACTION." * Religion Crosstabulation

			Religion		
			Christian	Non-Christian	Total
"If at my place of work, I had total openness to discuss my religion and my religious requests were accommodated, that would enhance my job SATISFACTION."	Strongly Disagree	Count	45	8	53
		% within Religion	24,9%	12,1%	21,5%
	Disagree	Count	33	6	39
		% within Religion	18,2%	9,1%	15,8%
	Neither agree nor disagree	Count	61	14	75
		% within Religion	33,7%	21,2%	30,4%
	Agree	Count	27	18	45
		% within Religion	14,9%	27,3%	18,2%
	Strongly Agree	Count	15	20	35
		% within Religion	8,3%	30,3%	14,2%
Total		Count	181	66	247
		% within Religion	100,0%	100,0%	100,0%

"If at my place of work, I had total openness to discuss my religion and my religious requests were accommodated, that would increase my WILLINGNESS to stay at that position." * Religion Crosstabulation

			Religion		
			Christian	Non-Christian	Total
"If at my place of work, I had total openness to discuss my religion and my religious requests were accommodated, that would increase my WILLINGNESS to stay at that position."	Strongly Disagree	Count	56	9	65
		% within Religion	30,9%	13,6%	26,3%
	Disagree	Count	33	9	42
		% within Religion	18,2%	13,6%	17,0%
	Neither agree nor disagree	Count	50	16	66
		% within Religion	27,6%	24,2%	26,7%
	Agree	Count	35	16	51
		% within Religion	19,3%	24,2%	20,6%
	Strongly Agree	Count	7	16	23
		% within Religion	3,9%	24,2%	9,3%
Total		Count	181	66	247
		% within Religion	100,0%	100,0%	100,0%

8. Based on the characteristics mention below, what best describes the way the organization you are working/worked on, views faith at the workplace (choose only one): * Religion Crosstabulation

			Religion		
			Christian	Non-Christian	Total
8. Based on the characteristics mention below, what best describes the way the organization you are working/worked on, views faith at the workplace (choose only one):	Faith-Avoiding	Count	9	2	11
		% within Religion	4,7%	2,9%	4,2%
	Faith-Based	Count	28	12	40
		% within Religion	14,7%	17,4%	15,4%
	Faith-Safe	Count	40	12	52
		% within Religion	20,9%	17,4%	20,0%
	Faith-Friendly	Count	114	43	157
		% within Religion	59,7%	62,3%	60,4%
Total		Count	191	69	260
		% within Religion	100,0%	100,0%	100,0%

5. Reliability Analysis

Scale: Competitive Advantage

Case Processing Summary

		N	%
Cases	Valid	260	100,0
	Excluded[a]	0	,0
	Total	260	100,0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
,757	3

Item nº1: "Accepting religious diversity is an important element in the workplace."

Item nº2: "Organizations that support a culture of religious diversity have a competitive advantage relative to others which do not."

Item nº3: "Accepting religious diversity at the workplace, is a benefit towards the organization."

Scale: Comfort

Case Processing Summary

		N	%
Cases	Valid	260	100,0
	Excluded[a]	0	,0
	Total	260	100,0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
,703	5

Item nº1: "I feel comfortable expressing my religion among my work colleagues."
Item nº2: "I rather discuss religion outside my place of work than at my place of work." (reverse code)
Item nº3: "I have been advised by the administration not to discuss topics related to religion at the workplace." (reverse code)
Item nº4: "I think my colleagues might distance themselves from me if I express my religious preferences at work." (reverse code)
Item nº5: "It would be badly seen to express my religious beliefs at my workplace." (reverse code)

Scale: Discrimination

Case Processing Summary

		N	%
Cases	Valid	260	100,0
	Excluded[a]	0	,0
	Total	260	100,0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
,823	3

Item nº1: "I feel that my religious beliefs have, or may have, harmed my professional progression."

Item nº2: "During my professional career, I felt discriminated (positive or negative) due to my religious beliefs."

Item nº3: "I already felt uncomfortable at my workplace, due to my religious beliefs."

6. Hypothesis Tests

H_1: Members of a religious majority are less likely to consider that competitive advantages result from organizational religious accommodation than members of a religious minority

V_1 is the name of the new variable computed to measure the hypothesis formulated above.

Test of Homogeneity of Variances

V1

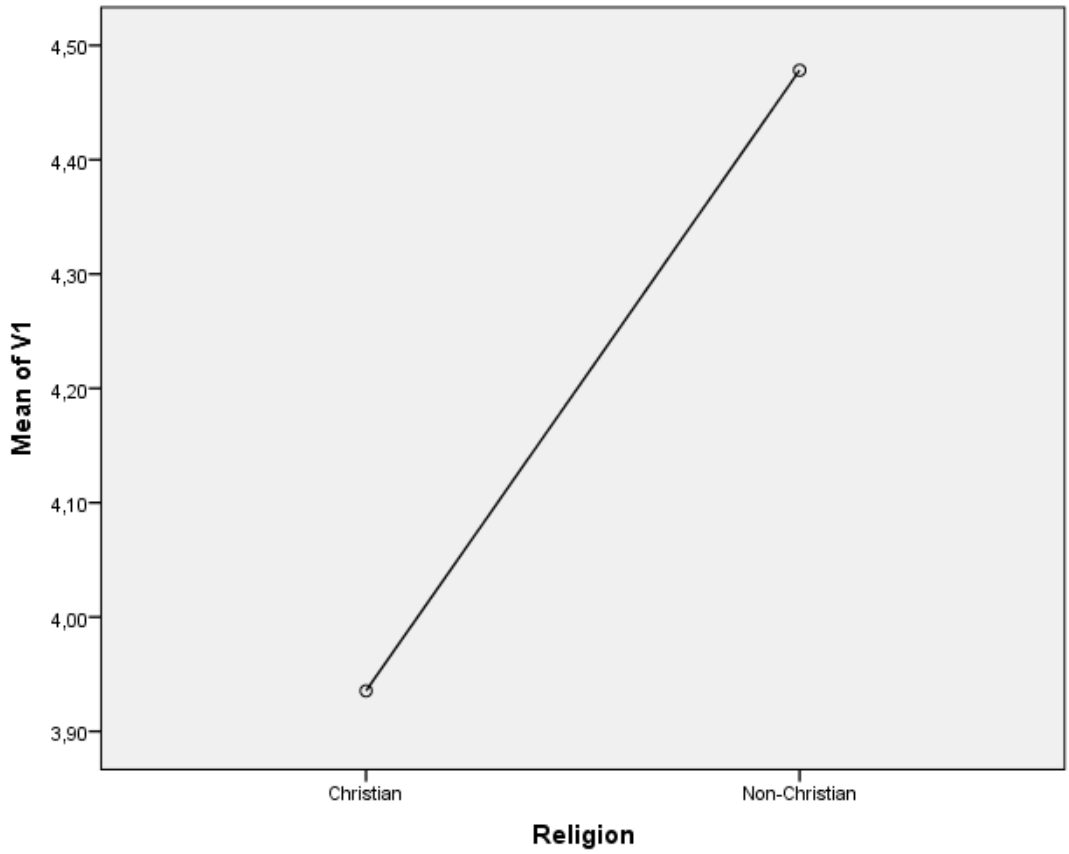
Levene Statistic	df1	df2	Sig.
1,195	1	258	,275

ANOVA

V1

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	14,936	1	14,936	28,225	,000
Within Groups	136,532	258	,529		
Total	151,468	259			

Means Plots



H₂: Members of a religious majority are less likely to consider that discussing religious beliefs at work is taboo, than members of a religious minority

Test of Homogeneity of Variances

2. To what extent do you agree with the following statements, where 1 and 5 - Strongly Agree [2.1 In Portugal, it is taboo to discuss religion in the workplace.]

Levene Statistic	df1	df2	Sig.
,242	1	258	,623

ANOVA

2. To what extent do you agree with the following statements, where 1 and 5 - Strongly Agree [2.1 In Portugal, it is taboo to discuss religion in the workplace.]

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	,128	1	,128	,128	,721
Within Groups	257,484	258	,998		
Total	257,612	259			

H_3: Members of a religious majority feel more comfortable at expressing their religious beliefs at the workplace, than members of a religious minority

V_3 is the name of the new variable computed to measure the hypothesis formulated above.

Test of Homogeneity of Variances

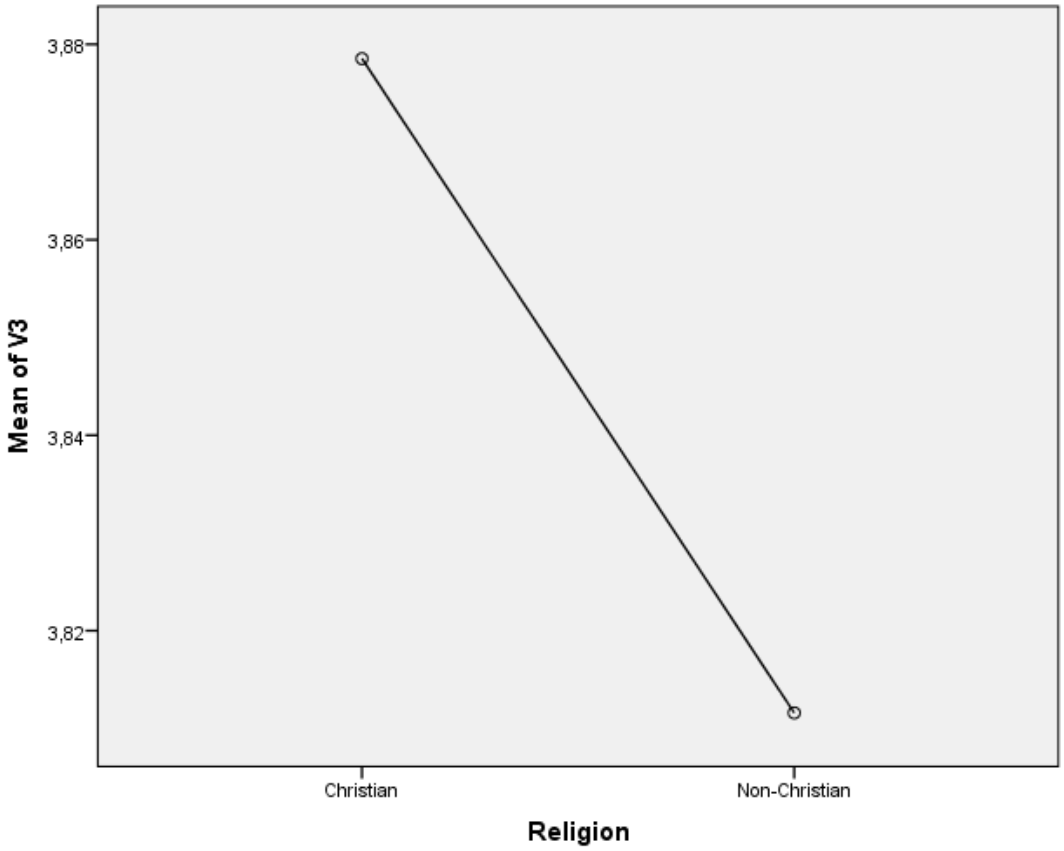
V3

Levene Statistic	df1	df2	Sig.
,682	1	258	,410

ANOVA

V3

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	,227	1	,227	,580	,447
Within Groups	101,013	258	,392		
Total	101,240	259			



H_4: Members of a religious majority are less likely to have felt discriminated due to their religious beliefs than members of a religious minority

V_6 is the name of the new variable computed to measure the hypothesis formulated above.

Test of Homogeneity of Variances

V6

Levene Statistic	df1	df2	Sig.
3,728	1	258	,055

ANOVA

V6

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	19,915	1	19,915	25,644	,000
Within Groups	200,357	258	,777		
Total	220,272	259			

