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THE IMPACT OF RELIGIOUS AFFILIATION ON EMPLOYMENT AND CAREER DEVELOPMENT IN THE LEBANESE PRIVATE SECTOR

Thèse de Doctorat en Sciences de Gestion

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Declaration

I honorably declare that I have personally conducted this research and I haven't submitted any information, either partially or entirely, at any other university for the sake of obtaining an academic degree.

I also affirm that I have taken the necessary authorization to start and complete this study.

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I dedicate this research to my grandmother Laurice.

Abstract

The impact of religious affiliation on employment and career development in the Lebanese private sector

Lebanon is a small country with a multi-confessional population and where religion is an important aspect of the Lebanese identity and culture. In the public sector, top seats are allocated based on religious distribution between sectarian groups so the objective of this thesis is to assess whether religion also influences recruitment and career development decisions in the private sector.

4 interviews were conducted with HR managers and an anonymous questionnaire was sent to 1300 employees working in the private sector. Results indicated that people's religious affiliation affect their employment and career development when the religion of recruiters and managers is different than the one of candidates and employees. Participants didn't perceive a difference between religious affiliation, spirituality and religiosity, which confirmed that the majority of the citizens are highly religious. Also, the managers interviewed confirmed that religious discrimination happens obviously in the public sector and discreetly in the private one.

To eliminate discrimination based on religion in Lebanon, modifications are needed at the governmental, educational and social levels. Citizens must bypass confessional divisions, reject sectarian identities and be united under one national allegiance. This will also minimize losing potential human capital who is emigrating to look abroad for fairer employment and career development opportunities that are merit-based and not religious-based. If lessons are to be learnt from the Lebanese case, other countries must ensure solidarity amongst their population, despite their differences, especially religious ones.

Keywords: spirituality, religion, religious affiliation, religiosity, employment, career development, private sector, Lebanon.

Résumé

L'impact de l'affiliation religieuse sur l'emploi et le développement de carrière dans le secteur privé Libanais

Le Liban est un petit pays avec une population multiconfessionnelle et où la religion est un aspect vital de son identité. Dans le secteur public, les postes supérieurs sont attribués en fonction de la répartition religieuse entre les groupes sectaires, l'objectif de cette thèse est donc d'évaluer si la religion impacte également les décisions de recrutement et de développement de carrière dans le secteur privé.

4 entretiens ont été menés avec des responsables de GRH et un questionnaire anonyme a été envoyé à 1300 employés du secteur privé. Les résultats ont indiqué que la religion des gens affecte leur emploi et leur évolution de carrière lorsque celle des recruteurs et des managers est différente de celle des candidats et des salariés. Les participants ont perçu une similitude entre l'appartenance religieuse, la spiritualité et la religiosité, ce qui a confirmé que la majorité des citoyens sont religieux. De plus, les managers ont affirmé que la discrimination religieuse se produit certainement dans le secteur public et discrètement dans le secteur privé.

Afin d'éliminer la discrimination religieuse au Liban, des modifications sont nécessaires aux niveaux, officiel, éducatif et social. Les citoyens doivent surpasser les divisions confessionnelles, rejeter les identités sectaires et être unis sous une seule allégeance nationale. Cela minimisera la perte du capital humain qui émigre pour chercher à l'étranger des opportunités d'emploi et d'évolution de carrière plus équitables, basées sur le mérite et non sur la religion. Si des leçons doivent être tirées du cas libanais, chaque pays doit assurer la solidarité de sa population, malgré les différences, surtout religieuses.

Descripteurs : spiritualité, religion, appartenance religieuse, religiosité, emploi, développement de carrière, secteur privé, Liban.

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Introduction

As religion is one of the main components that define nations and cultures, discussing and analyzing religious diversity in the workplace and more specifically the impact of spirituality and religion on a wide range of human resources practices ranging from recruitment and selection of employees to career development and retention of those employees has caught my attention. In fact, religion interferes in people's social and work lives, as they tend to bring their religious views and values to work, and this can be the reason behind either positive coordination or negative conflict between the members of the team. Nowadays with the rise in globalization and migration, cultural diversity exists in most businesses and this is creating a new managerial challenge that have to be addressed in order to avoid religious discrimination in all human resources functions and maintain workplace wellbeing.

According to many definitions that were developed over the years, we can describe spirituality and religion as two concepts that are different yet similar. Both of them help people look deeply into their existence to understand the purpose behind their lives and connect them with the transcendence. Also, both can play an important role in making lifetime decisions, especially to highly religious and spiritual individuals. One of those main lifetime decisions is choosing and building the right career for oneself.

Actually, having a career is very important to people, as it gives to their life a sense of direction towards achieving their goals and helps them earn a particular social status. So, when individuals start looking for a job all they wish for is to be offered equal employment opportunities without feeling discriminated because of any factor especially if it is related to their religious affiliation. Moreover, during performance appraisals, employees who are working hard, performing well and reaching the objectives set for them expect to be objectively assessed by their managers and rewarded accordingly without letting any discriminative factor affect the evaluation results and remunerations. Several studies discussed how spirituality and religion can affect the workplace and specifically issues related to employment and career development and what should be done to minimize or avoid discrimination in these functions.

Talking about MENA region and Arab countries, I precisely chose Lebanon because for this subject, I believe it should be a model to the world. Many researches were made about cultural diversity in the region and the effects it has on employees' wellbeing at the workplace especially in the Lebanese public sector, but there are no sufficient thorough studies assessing its effects on people's equal employment opportunities and career development in privately owned companies.

Actually, Lebanon, a small country of 10,452 km² with a population estimated at 5,469,612, has four religious groups divided into eighteen officially recognized sects. Due to location, Lebanon was the land of refugees, which attracted diverse religious communities that were living together in peace until the domination of many conquerors who wanted to divide the country by separating its citizens and intensifying the conflicts between them. This finally led to fifteen years of civil war among sectarian groups, which ended by setting a framework of confessionalism and consociationalism in the parliamentary democratic system of the Lebanese Republic, where all positions in the government and public institutions were and are still proportionally distributed between representatives of certain religious communities. This confessional control of all governmental institutions significantly shaped Lebanon's socio-political context and has since raised concerns about whether individuals' competencies and qualifications in Lebanese private organizations are being overlooked in favor of their religious affiliation in any human resources practices.

In the Lebanese private sector, the majority of institutions are small family businesses owned and managed by a group of people who are identically affiliated to one religion. Therefore, the purpose of this study is to analyze how deep the problem goes by examining the impact of people's religious affiliation on their employment and career development in the Lebanese private sector. Consequently, the aim of this research is to understand and prescribe the association between spirituality, religious affiliation, religiosity and employment, career development in privately owned organizations by asking the following research question:

To which extent does people's religious affiliation affect their employment and career development in the Lebanese private sector?

I will present in the first part a literature review about the concepts of spirituality, religion, religiosity, employment and career development, while emphasizing on the challenges in order to manage the quality of life at work. In fact, a better understanding of the impact of religious affiliation on the recruitment and career management of human resources should lead to the development of more equitable human resources management policies based on a real search for competencies. I will also give an overview of the Lebanese history and culture in order to discourse how these topics are perceived and practiced there, followed by theoretical foundations relating all these subjects together with the purpose of stating the hypotheses.

And then, I will perform in the second part an empirical study consisting of a research methodology using the positivist epistemological approach, which explains a reality, formulates hypotheses based on theory and tries to test them through experimental science. The reality is about the confessional system obviously adopted in the public sector in Lebanon since long time and this reality is to be assessed in the private sector by following a hypothetical deductive reasoning and an experimental research using the quantitative method and the analysis of variables. This positivist epistemological position along with the methods and techniques will lead to either validate or reject the five hypotheses and finally provide an answer to the research problematic. I also used the qualitative method by conducting four interviews with human resources managers, two of them working in the Lebanese public sector and the remaining two working in private companies, in order to discuss the human resources practices that they adopt and understand their point of view in terms of religious discrimination and its impact on those practices.

Introduction

La religion étant l'une des principales composantes qui définissent les nations et les cultures, discuter et analyser la diversité religieuse sur le lieu de travail, et plus particulièrement l'impact de la spiritualité et de la religion, sur plusieurs pratiques reliées aux ressources humaines, allant du recrutement et de la sélection des employés au développement de carrière et à la rétention de ces employés, a retenu mon attention. En fait, la religion interfère dans la vie sociale et professionnelle des individus, puisqu'ils ont tendance à mettre en pratique leurs opinions et leurs valeurs religieuses sur le lieu de travail, ce qui peut être la raison d'une coordination positive ou d'un conflit négatif entre les membres de l'équipe. De nos jours, la mondialisation et les migrations augmentent la diversité culturelle dans la plupart des entreprises et cela crée un nouveau défi administratif qui doit être relevé afin d'éviter la discrimination religieuse dans toutes les fonctions des ressources humaines et de maintenir le bien-être au travail.

Les définitions nombreuses qui ont évoluées jusqu'à aujourd'hui présentent la spiritualité et la religion comme deux concepts différents, avec des similarités. Les deux aident les personnes à regarder profondément dans leur existence pour comprendre le but de leurs vies et les relier à la transcendance. En outre, les deux peuvent jouer un rôle important dans la prise de décisions fondamentales, en particulier pour les personnes qui sont très religieuses et spirituelles. L'une de ces principales décisions de la vie est de choisir et de bâtir la bonne carrière pour soi-même.

En fait, mener une carrière professionnelle représente une chose essentielle pour l'individu, car cela est un moyen qui permet de réaliser ses buts et de lui permet de gagner un statut social. De ce fait, lorsque les individus commencent à chercher un emploi, ils s'attendent à trouver des opportunités d'emploi sans se sentir discriminés par un déterminant quelconque, notamment pour leur appartenance religieuse. De plus, lors des évaluations de performance, les employés qui qui performant et s'engagent dans leur entreprise, atteignent les objectifs qui leur sont fixés, ils attendent en retour des évaluations objectives de la part de leurs managers. Ces employés performants s'attendent à être récompensés équitablement sans qu'aucun facteur discriminatoire ne viennent affecter les résultats de l'évaluation de leur travail et des rémunérations liées. Plusieurs

études ont discuté la façon dont la spiritualité et la religion impactent le lieu de travail, et en particulier, les questions liées à l'emploi et au développement de carrière. D'autres études montrent ce qui devrait être fait pour minimiser ou éviter la discrimination des conditions de travail.

Au sein de la région MENA (Moyen-Orient et Afrique du Nord) et des pays arabes, j'ai précisément choisi le Liban car de mon point de vue, il s'agit d'un modèle pour le monde. Les recherches ont été menées sur la diversité culturelle dans cette région, et ses effets sur le bien-être des employés sur le lieu de travail, en particulier dans le secteur public libanais. Néanmoins, peu d'études approfondies ont évalué les effets de l'appartenance religieuse sur l'égalité des chances concernant la recherche et l'emploi ou la progression de carrière dans les entreprises privées.

Le Liban, petit pays de 10,452 km² avec une population estimée à 5,469,612, comporte quatre groupes religieux répartis en dix-huit sectes officiellement reconnues. En raison de sa situation géographique, le Liban a toujours été la terre des réfugiés, de diverses communautés religieuses qui vivaient ensemble en paix jusqu'à la domination de conquérants qui ont voulu diviser le pays en séparant ses citoyens et en intensifiant les conflits entre eux. Cela a finalement conduit à quinze ans de guerre civile au cours de laquelle se sont affrontés les différents groupes religieux. Cette guerre civile a abouti à la mise en place d'un cadre de pluri-confessionnalisme dans le système parlementaire démocratique de la République libanaise. Dans la constitution libanaise les postes de pouvoir au sein du gouvernement et des institutions publiques sont toujours proportionnellement et répartis entre les communautés religieuses. Ce contrôle confessionnel de toutes les institutions gouvernementales a non seulement façonné le contexte sociopolitique du Liban, mais il a également inspiré des modèles d'action ou de sélection fondées sur l'appartenance religieuse dans la vie économique des libanais. Nous avons cherché à savoir dans quelle mesure ce modèle pluri confessionnel constitutionnel avait impacté la gestion des ressources humaines des entreprises privées libanaises. L'idée est de savoir comment les employés et les agents économiques privés appréhendent le travail dans cette configuration sociopolitique pluriconfessionnelle et quel est notamment, son impact sur la gestion des ressources humaines des entreprises.

Dans le secteur privé libanais, la majorité des institutions sont de petites entreprises familiales possédées et gérées par un groupe de personnes qui sont identiquement affiliées à une religion. Plus précisément l'objet de la recherche est de mieux comprendre l'intensité et la nature des effets du modèle pluri confessionnel dans la vie professionnelle. Pour ce faire, nous avons choisi d'observer l'impact de l'appartenance religieuse des individus sur leur emploi et leur évolution de carrière dans le secteur privé libanais. Cette observation nécessite de préciser à la fois les différences mais aussi la façon d'appréhender ou de percevoir la spiritualité, l'appartenance religieuse, la religiosité. Pour leur part, les concepts de recrutement, d'emploi et de développement de carrière mieux définis et acceptés seront également précisés aux fins de construire des hypothèses de recherche solides pour répondre à la problématique suivante :

Dans quel mesure l'appartenance religieuse des gens affecte-t-elle leur emploi et leur évolution de carrière dans le secteur privé libanais ?

La première partie sera consacrée à la présentation de la revue de la littérature sur les concepts de spiritualité, religion, religiosité, emploi et développement de carrière, nous insisterons sur les enjeux pour le management de la qualité de vie au travail. En effet, la pensée sous-jacente à notre démarche consiste à croire qu'une meilleure connaissance de l'impact de l'affiliation religieuse sur le recrutement et la gestion de carrière des employés doit conduire à la mise en place de politiques de gestion des ressources humaines équitables fondée sur la valorisation de la recherche de compétences. L'histoire et la culture libanaises seront également évoquées afin d'identifier la façon dont ces sujets sont perçus et pratiqués. Les modèles théoriques issus des travaux de recherche sur la gestion des ressources humaines, la spiritualité au travail, la religion et la qualité de vie au travail ont permis de faire émerger les hypothèses de recherche qui ont été testées.

Dans la seconde partie consacrée à l'étude empirique, la collecte et l'analyse des données, l'approche épistémologique positiviste est privilégiée pour décrire et expliquer la réalité observée. La réalité est déjà celle du système confessionnel évidemment adopté dans le secteur public au Liban. Nous avons décidé d'examiner ce qu'il se passe dans le secteur privé en suivant un raisonnement hypothético déductif et en mobilisant tout d'abord une méthode d'analyse des

données quantitative pour l'analyse de nos variables collectées par questionnaire auprès d'employés libanais. Les résultats nous conduiront soit de valider, soit de rejeter chacune des cinq hypothèses retenues pour apporter une réponse à la problématique de la recherche. En complément et aux fins de vérifier les résultats obtenus, des entretiens ont été conduits auprès de responsables des ressources humaines, deux d'entre eux travaillant dans le secteur public libanais et les deux autres travaillant dans des entreprises privées. L'objectif était de recueillir directement les points de vue des opérateurs décideurs qui gèrent au quotidien les ressources humaines dans les organisations libanaises. L'analyse du contenu de ces entretiens permettra de vérifier les résultats de l'analyse quantitative mais aussi de comprendre comment les pratiques de gestion des ressources humaines adoptées par les DRH se disent et s'organisent par rapport à l'affiliation religieuse de leurs employés.

Part I

Literature Review

Chapter 1

Spirituality at the workplace

The first chapter will contain a literature review about the concepts of spirituality, religion, religiosity, employment and career development. It will be divided into two sections. The first one will tackle the similarities and differences between spirituality and religion and the important role they play in people's life in order to understand in section two the influence they can have on people's professional life, including employment and career development opportunities.

Section 1: Religion and Spirituality

In this section, I will state the several definitions of religion and spirituality, which are perceived in different ways and approaches by many philosophers, and explain their practices in the work context.

1.1 Religion

Besides defining religion from the point of views of many philosophers, I will describe in details the beliefs and traditions of the six major religious groups in the world and the degree of attachment and engagement those religious people have towards their religion, which is called religiosity.

1.1.1 Definition of Religion

The term "religion" is derived from the Latin word "religiō", which was originally ambiguous. The first interpretation of the noun that was made in the first century BC by Marcus Cicero, a Roman philosopher, was "cultum deorum", which means "the proper performance of rites in veneration of the gods." In the ancient world, religiō generally referred to social responsibilities towards everything such as government, family, friends, colleagues and even God (Ando, 2008). In the medieval period and more specifically in the thirteenth century, religiō was known as religion in English and took the meaning of "life bound by monastic vows" (Morreall & Sonn,

2013). Analyzing the etymology of the term alone doesn't help in defining it, as there is still no scholarly agreed definition of religion.

Religion may be described as a belief system that dictates values, ethics, doctrines, norms, manners and practices that connect humanity with spirituality and transcendence and provide individuals with power for the rest of their life. It is usually considered as an organization controlled by theologies and creeds about humans' existence and eternal destiny, their relationship with themselves and other people around them, and their connection with the transcendent being. Religion is something that has a big impact on all levels of life and more specifically at the individual and social levels. Religion is about living in a certain way, believing and having faith, reading and contemplating selected sacred scripts, visiting religious places such as the church, mosque or temples and performing specific ritual practices. Each religion has its own sacred histories and symbolic stories, which are conserved in holy places and taught to individuals for the aim of explaining the source and cause of life and giving a meaning to it. Religious practices differ from one religion to another but most of them include commemoration and veneration of Gods, prayers, readings, meditations, trances, ceremonies, festivals, sacrifices, feasts, matrimonial and funerary services, public service and many other aspects of human culture (King & Crowther, 2004).

There are many theories of religion that offer numerous explanations on the nature and definition of religion, whether from the point of view of anthropologists, theologians, philosophers, psychologists, sociologists, scientists, scriptures or historians. Some of the theories are substantive, describing what religion is about, but others are functional, stating what religion does (Pals, 2015). In this study, I will focus on what religion does and how it affects people's life, and the positivist approach is the best way to do so. The below different perceptions of religion confirm that there is no one universal definition of it (Jensen, 2014).

Some philosophers perceive religion as a medium utilitarian function such as the anthropologist Edward Burnett Tylor (1832–1917) who described religion as a belief in divine beings to understand life and death. Moreover, the anthropologist Clifford Geertz (1926–2006) stated that

“a religion is a system of symbols which acts to establish powerful, pervasive, and long-lasting moods in men by formulating conceptions of a general order of existence and clothing those conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic”.

While other theorists see it as a system symbolic function such as the social philosopher Karl Marx (1818–1883) who declared that “religion is the sigh of the oppressed creature, the feeling of a heartless world, the soul in a place without a soul. It is the opium of the people.” Also, the social anthropologist James George Frazer (1854–1941) considered religion as a faith and the world is ruled by Goddesses. The theologian Rudolf Otto (1869–1937) focused on religion as a sense of ‘Wholly Other’, the numinous. Besides, the historian and philosopher Mircea Eliade's (1907–1986) defined religion as an exceptional concept that is sacred.

And others consider it as an attitude. For example, the neurologist Sigmund Freud (1856–1939) believed that religion is the obsessional neurosis of humans, an illusion that they wish to be true, the sociologist David Émile Durkheim (1858–1917) saw that religion is a social aspect that unite a community and the sociologist and the philosopher Max Weber (1864–1920) perceived religion as one of the fundamental strengths in society.

Moving to the relationship between religion and spirituality, some scholars consider that the two are connected and inseparable, even if they perceive a solid difference between them, stating that religion is external and exclusive while spirituality is personal and inclusive (Harlos, 2000).

1.1.2 Worldwide Religious Affiliations

To date, there are almost 10,000 different religions in the world, but approximately 84% of the population worldwide belongs to one of the six major religious groups that are, Christianity, Islam and Judaism, generally known as the Semitic, and Buddhism, Hinduism and Sikhism, coming from an Indian context. The remaining 16% of the world’s population is religiously unaffiliated, which means the people who might have some religious beliefs but are not related to any specific religion

and are called atheists and agnostics. Hamilton (2009, 2016) explained the concepts of the six largest religions in the world as below:

Christianity is the world's biggest religion that started over 2,000 years ago. It is divided into different groups, such as Catholic, Protestant and Orthodox, but all of their fundamental beliefs are the same. Christianity explains the life and teachings of Jesus Christ and his disciples and highlights the importance of the Bible which is their holy book, both the old and new testaments, to this faith. Christians pray in a church on Sundays and their symbol is the cross, that represents the crucifixion of Jesus Christ and his resurrection, which is the most important event and cornerstone of their faith. Other significant doctrines include the Trinity, the ten commandments, the mass, the Eucharist, the confession, baptism, communion and marriage. Moreover, Christians always shed the light on the importance of doing charitable activities, for instance helping people in need and tithing. Their major holidays are Christmas, Lent, Palm Sunday, Good Friday and Easter.

Islam is the second largest religion in the world and its followers are called Muslims. Muslims are mainly divided into Sunnites and Shiites, who both believe in Allah, being the only God who sent to the Earth Mohamad the messenger and other prophets to teach them how to live. Muslims pray in a mosque on Fridays and their holy book is the Qur'an. Sunnites and Shiites differ in their consideration and explanation of the Five Pillars of Islam but their main concerns are about faith, prayer, charity, fasting and pilgrimage. Muslims have their own rules about food and clothing, holy wars, women's right, polygamy, marriage and divorce. Their holidays are Ramadan, Al Fitr and Al Adha.

Judaism, the religion of Jewish, is originated over 4,000 years ago in the Middle East and more specifically in Israel. Jewish God is called Yahweh. The Tanakh, which is sometimes called the Hebrew Bible, is its sacred book that contains twenty-four books basically divided into Torah, Nevi'im and Ketuvim. Jewish also consider other texts such as the Midrash and Talmud which include Jewish commandments and teachings. Jewish's major prayer is the Shema, they pray in synagogues on the Sabbath day, which is Saturday, and their holiest place is the Temple Mount.

The main Jewish holidays are Rosh Hashanah which is Jewish new year and Yom Kippur which is the day of atonement. Other holidays are Hanukkah, Passover, Shavuot and Sukkoth.

Buddhism is a religion that was initiated in India by a prince called Siddhartha Gautama, who abandoned his wealth and luxurious life to live in austerity and simplicity and understand the intrinsic suffering of people and its everlasting cycle of death and reincarnation. Buddhism is more of a philosophy than a religion that doesn't involve God or any theistic world view. This religion is based on three core teachings which are the three universal truths, the four noble truths and the eightfold path. Those basic teachings of Buddha talk about karma, good conduct, reciprocity, equality, meditation, enlightenment and wisdom. The holy book of Buddhism is called the Tripitaka or Pali Canon and their symbols are the statues of Buddha, the Buddhist flag, mandalas and lotus. They pray in temples and offer food and gifts to the monks and nuns. Some of their holidays are Vesakha, Uposatha and Dharma.

Hinduism, also referred to as Sanātana Dharma or the Eternal Way is considered the oldest religion in the world with no founder. Its followers believe in many gods and goddesses such as Shiva, Vishnu and Brahma. Hindus believe in the unity of life, karma and renaissance. The sacred Hindu books are called the Vedas and the prominent Hindu beliefs are Dharma, Artha, Kama and Moksha. The chanting of mantras and hymns are one of the forms of worship for Hindus, who pray in temples. One interesting aspect of Hinduism is Ayurvedic medicine that focuses on preventive cures for good health, such as the use of herbal therapies, massage, meditation and yoga. Some of their holidays are Diwali, Dussera and Navratri.

Sikhism began around the end of the fifteenth century and is founded on the spiritual teachings of Guru Nanak, who is the first Guru, and his nine successors. There are many sects for Sikhism that are related to different Gurus. Sikhs believe in a single God and are taught to subdue the five thieves that are kama (lust), lobh (greed), krodh (rage), ahankar (conceit) and moh (attachment) and render them inactive. Sikh's sacred book is called the Guru Granth Sahib and their place of worship is Gurdwara which means "Gateway to the Guru". Sikhism main holidays are The Birth of Guru Nanak, Baisakhi and Diwali.

The below table combines and compares the main information of the six most important religions described earlier:

Label & Identity	Main Texts	Major Ideas	Founder	Country of Origin
Christianity	Bible (Old and new testaments)	One God – Holy Trinity	Jesus Christ	Palestine / Rome
Islam	Qur'an	One God – Allah	Muhammad	Arabia
Judaism	Hebrew Bible (Old Testament)	One God – Yahweh	Abraham	Israel
Buddhism	Pali Canon	No God The three universal truths, the four noble truths and the eightfold path	Gautama Buddha	Northern India
Hinduism	Vedas, Upanishads, Puranas	Main deities: Brahma, Vishnu and Shiva. Many other deities	None	India
Sikhism	Adi Granth	One God – Vaheguru	Guru Nanak	North West India

Table 1: Religions comparative table

According to the latest study done by The Pew Forum in 2015 (Hamilton, 2016), the world population of 7.3 billion is religiously divided as below:

- 31.2% are Christians, 50% of them are Catholic, 37% Protestant, 12% Orthodox and 1% other.
- 24.1% are Muslims, of which 87% are Sunnites and 13% Shiites.

- 16% have no religion affiliation, they are the atheists and agnostics.
- 15.1% are Hindus, 94% of them live in India.
- 6.9% are Buddhists, 50% of them live in China.
- 5.7% for Folk Religionists.
- 0.8% are related to other religions such as Sikhism, Jainism, Taoism and many others.
- 0.2% are Jewish, of which 41% live in the United States of America and another 41% in Israel.

As per another study also done by Pew Research to project the modifications in the distribution of religions around the world, it is expected that by 2050, the Muslim population will approximately be equivalent to the Christian population and by the end of the century, Islam might be the world's largest religion (Hamilton, 2016). In fact, Islam is the world's fastest expanding religion, with the Muslim population dramatically growing by more than 150 million people between 2010 and 2015, while Christian deaths outnumbered Christian births in those 5 years. Moreover, there is an estimation that in the coming years, the number of Muslim's births will outpace the number of Christian's births because Muslims have the highest fertility rate of all religious parties with an average of 2.9 babies per woman compared to Christians who have the second highest fertility rate with 2.6 babies per woman. Other religions are also likely to see growth. Even if there will be a growth in different religions, an increasing number of people who do not officially belong to any religion are putting their own cultures, beliefs and principles into practice, and this may be called spirituality.

1.1.3 Religiosity

As I look in this study on what religion does, religion can definitely have an impact on the behavior of individuals especially when they have a high degree of religiosity (Marques et al., 2007).

Religiosity differs from religion as it doesn't simply refer to a membership or an affiliation to a specific religious group, but describes the level of religious knowledge and engagement with one's faith. It is the measure of faith, holiness, religious beliefs and values of individuals. It is also the

extent to which people commit to religious expressions, behaviors and practices and devote themselves and their life to that religion. In brief, religiosity is about living by the doctrines of a certain religion (Holdcroft, 2006).

When people have high degree of religiosity, it means that they extremely respect their religious leaders, they behave as per their religious beliefs and principles, they attend worship places or other religious gatherings and they participate in spiritual events and activities (Alston, 1975).

While studying the influence of religion in adolescence, Pearce et. al (2017) defined five interrelated dimensions of religiosity, which are religious beliefs, religious exclusivity, religious salience, private practice and external practice. First, religious beliefs are the system of meaning involving a divine existence. Moreover, religious exclusivity is being firm in defining what is right and what is wrong based on religious beliefs. Besides, religious salience is the level to which religion is important in identifying one's identity. Whereas, private practice is the personal relationship with the transcendence and the devotion to it. And finally, external practice is about belonging to religious communities and attending religious meetings and social activities.

1.2 Spirituality

After defining the concept of religion, in this subsection I will talk about spirituality by describing it from various perspectives and analyzing its common points with religion and the differences between them at the same time. I will also discourse how spirituality and religion can be expressed and practiced at the workplace.

1.2.1 The Concept of Spirituality

The term "Spirituality" has been described in several ways in business and scientific literatures but until now, there is still no single and commonly agreed definition of it (Koenig et al., 2012). Some researchers and theologians agreed that a consensual description of spirituality is elusive (Zinnbauer et al., 1997). The etymology of "Spirituality" is derived from the French word

“Spiritualité” and the Latin word “Spiritualitatem” which mean the “quality of being spiritual”. For some people, being “Spiritual” means to realize and to believe that understanding life goes beyond what only meets the eye and that there is a transcendent being that exists in life and affects their inner and outer experiences (McBrien, 1980). Spiritual knowledge familiarizes people with their inner selves and shows them new aspects they didn’t know they exist within them. The term “Spirit” comes from the Latin word “Spiritus” which means breath, soul and air, and is defined by (Webster & Mackechnie, 1983) as “the life principle, the soul” and “an animating or vital principle held to give life to physical organisms”. (Scott, 1995) implies that a spirit is an unseen intangible force which inhabits a living creature.

Spirituality is an extensive concept open to a wide range of perceptions that has evolved over time. From the perspective of Priests, spirituality is “the way we orient ourselves toward the divine” (Pierce, 1991). Whereas others see it as “an individual search for meaning, purpose and values which may or may not include the concept of a God or transcendent being” (Sheridan et al., 1992). Some people defined it as “our inner consciousness” (Guillory, 2000), “a process of self-enlightenment” (Barnett et al., 2000), “a worldview plus a path” (Cavanaugh et al., 2001), “an access to the sacred force that impels life” (Nash & McLennan, 2001), “that which gives meaning to life” (Puchalski, 1999). And others described it as “the unique inner search for the fullest personal development through participation into transcendent mystery” (Delbecq, 1999), “the basic feeling of being connected with one’s complete self, others and the entire universe” (Mitroff & Denton, 1999) and “the most humane of forces that lifts us beyond ourselves and our narrow self-interests and helps us to see our deeper connection to one another and to the world beyond ourselves” (Conger, 1994). Spirituality can as well be known as soul making, which means evoking the experiences and emotions to give life a deeper meaning (Briskin, 1996). Thompson (2000) elaborated more to explain the difference between transcendent and immanent. “Immanent” refers to the basic human needs that are described in Maslow’s hierarchy of needs which are the psychological needs, safety needs, social belonging, self-esteem and self-actualization. Whereas, “Transcendent” represents the ethics, values, inspirations and other interests which exceed beyond the self.

In brief, as per Carson and Stoll (2008), spirituality is described as what leads to an inner gratification with one's life by satisfying the three aspects of spiritual relationships which are intrapersonal (for example with inner self), interpersonal (for instance with family, colleagues and friends) and transpersonal (such as with God).

Despite these various perspectives that complicates the conception of spirituality and what it means to be spiritual, similarities in its definitions include a profound understanding of the purpose and meaning of life and a deep comprehension of the universal energy, the existential self and its interconnectedness with a Higher Power whether it is God, Buddha, Tao or any other (Milliman et al., 1999). From a scientific perspective, the key element that is common in the majority of definitions of spirituality is “Values” (Valiūnienė, 2014).

Talking about the relationship between spirituality and religion, spirituality is frequently mentioned in religious practices, but it isn't the same as religion as people confuse them (Lynch & Lynch, 1997). Spirituality is a path that helps individuals understand their existence and search deep into their inner self, and that will lead them to the transcendence. Some spiritual concepts and manners are founded in religion while others aren't linked to any religious norm (Lewis & Geroy, 2000). A person being spiritual is understanding the sacredness of a Higher Power and living by it, regardless of the religion that is being followed and its religious doctrine (Zinnbauer et al., 1997).

Therefore, some authors consider that spirituality and religion are interrelated while others don't find any correlation between them and define spirituality and religion separately. As per Marcic (2000) who read a lot of books and journal articles about spirituality, only few of them mention God and admit that he may be part of spirituality. Laabs (1995) suggested that religion shouldn't be stated in the definition of spirituality. Frankl (2006) affirmed that being spiritual means involving both the spirit and the mind without encompassing the religion. Mitroff and Denton (1999) found out in their study that spirituality is independent of religion. Moreover, Ajala (2013) believed that the meaning of spirituality is way broader than religion.

However, McGhee and Grant (2008) affirmed that spirituality is distinct from but related to religion because spiritual people can also be religious, thus there is an interdependence relationship between spirituality and religion and they aren't totally separated from each other. But a religious person isn't always spiritual because following a certain religion can be easy whereas being spiritual is more difficult.

Gupta et al. (2014) summarized the different views on spirituality and religion in the following table:

Religion	Spirituality
Dictates behaviors and practices	Represents beliefs and values
Depends on traditions and tends to be firm	Looks deep within the person and includes several expressions of interconnectedness
Improper topic to discuss at the workplace	Good topic to discuss at the workplace

Table 2: Religion and spirituality comparative table

On the other hand, Case and Chavez (2017) considered religion and spirituality as the same and asked random individuals the following question: "What do you gain from your religion or spiritual beliefs?" and they answered her the below:

- Becoming a more loving person sense of the sacred or transcendent
- Belief in afterlife hope
- Belonging meaning and purpose
- Community joy
- Feeling of gratitude connection with God / Higher Power
- Forgiveness ethical guidance
- Helping others wisdom / understanding
- Making a difference sense of moral responsibility

- Peace of mind protection
- Strength feeling of inter-connectedness
- Support in difficult times deeper experience / appreciation of life

Moving to the study of spirituality at the workplace that has gained the interest of researchers after 1950s, defining it is still evolving and different point of views have come up (Van der Walt & De Klerk, 2014). This interest was an indication of a shift in the way of thinking in organizations, moving from a classical type of management that is based on materialism to another one based on things that are more intangible and meaningful (Bosch, 2009). Spirituality in the workplace is described as the way companies are supporting the spiritual growth of their employees and allowing them to fully live their values, which must be aligned with organizational values, at the workplace (Neal, 1997). In Harvard Business Review, Nichols (1994) highlighted the importance of spirituality at the workplace by pointing out that organizations should go deep into fully understanding their employees including their physical, psychological, spiritual and social aspects. Mitroff and Denton (1999) stated that workplace spirituality is a connection with the employee's soul and a relationship with his personal life, his colleagues and the whole universe. This connection and comprehensiveness in the workplace are acquired when bonding with the transcendence (Giacalone & Jurkiewicz, 2010). Moreover, McGhee and Grant (2008) defined workplace spirituality as a sacred feeling that employees have towards their work. It's about considering their job as a spiritual path that will make them enjoy their work, develop their skills, improve themselves and contribute to the wellness of their society. It's also about learning how to deal with their colleagues, managers and clients with more kindness and carefulness.

On another hand, people who believe in workplace spirituality often differentiates spirituality from religion. They promote spirituality and defend its practices but prohibit religious habits at the workplace because they consider that religion is about following strict scripture and rituals of a specific religious institution while spirituality is more about the private inner self following universal values (Mitroff & Denton, 1999). In their study, Mitroff and Denton found out that 60% of the respondents positively encouraged spirituality at the workplace whereas the other 40% negatively perceived religion at the workplace. Hendricks and Ludeman (1996) declared that

spiritual employees can be frequently identified in the workplace by their actions. They differ from other employees in the way they see things and act accordingly. They are true to themselves and they always speak the truth. They value everything and treat people with fairness and equality. This is why they are defined as the visionaries of the world.

Several researchers have discussed the legitimacy and role of spirituality at the workplace and its effect on employees and organizations and there have been lots of opinions and confusion regarding this issue (Giacalone & Jurkiewicz, 2010). According to Karakas (2010), spirituality can be seen at the workplace from three different perspectives: organization / human resources perspective, philosophical perspective and employee perspective.

1.2.2 Organizational perspective

From the organizational perspective, spirituality provides both the employees and employers a deeper understanding of life and a greater sense and purpose at work. Workplace spirituality is a set of individual and organizational values that include ethics, kindness, honesty, trust, respect, openness, understanding, team spirit and interconnectedness (Marques et al., 2007). These values endorse the experience of transcendence that will facilitate the connection to the process of work and to all stakeholders without being self-centered (Giacalone & Jurkiewicz, 2010).

This is why employers must promote and nourish spiritual values by providing them a fulfillment of their needs and desires because spirituality leads to a better overall organizational performance. As per Karakas (2010), this is done through enhancing the wellbeing and quality of life of its employees by providing them a comfortable, healthy and open work environment in which they can freely express themselves and live by their values and in which they will be able to successfully reach their goals and feel happy about their achievements and whole life. This is also done by reducing the stress that comes from work and pressure, which will accordingly increase their satisfaction, productivity, determination and commitment to the company.

Nur (2003) elaborated further on the concept of spirituality at the workplace and made a comparison between organizations that highly value spirituality and others where spiritual values are nonexistent to find out that the first ones outperform the others in terms of work efficiency and effectiveness and organizational growth and revenue.

1.2.3 Employee's perspective

From the employees' perspective, Ashmos and Duchon (2000) consider that spirituality at the workplace includes inner life, community and significant work. Spirituality gives individuals a sense of connection to the inner world, a feeling of interconnectedness with their subordinates, colleagues and managers and a better sense of community which will increase their loyalty and belongingness to the company and will prove them that their work is beneficial to the universe. A meaningful work for employees is a work that is close to spirit and this is what provides them joy and energy and which allows them to live their dreams. Spirituality at the individual level is about one's personal spiritual values that will affect work-related outcomes (Milliman et al., 2003).

Moxley (2000) declared that spirituality intensely impacts all types of communication between employees and should be considered a key element that affects their behavior and the overall organizational performance. Besides, Pandey and Gupta (2008) studied the influence that spirituality has on the satisfaction, motivation and commitment of employees at the workplace and found out that it positively influences all of them.

1.2.4 Practices of Spirituality at work

As per Title VII of the Civil Rights Act of 1964 in the United States of America, discrimination on the basis of religion and spirituality at the workplace is prohibited. Managing religious diversity at the workplace includes accommodating employees' religious beliefs and expressions during working hours and respecting their religious practices. Whereas as per (Langton et al., 2013), spiritual practices at work are not only about expressing religious views and working according to dictated religious traditions but are also about transcendence and interconnectedness.

In the last two decades, a paradigm shift with multiple dimensions have been adopted in organizations and more specifically in management styles and internal practices (Giacalone & Jurkiewicz, 2010). This shift, called “Spirituality movement”, was about moving from simple and closed systems to more complex and flexible ones, from individual interest to team interest and from a financial and materialistic main focus to many other managerial concerns ranging from spirituality and quality of life to sense of community and corporate social responsibility. These new approaches for managing organizations aim to enrich employees’ mind, fulfill their heart, connect with their spirit and help them grow (Neal, 1997).

As stated by Burack (1999), numerous organizations such as Coca Cola, Intel and Boeing have discovered and implemented innovative ways to practice spirituality at the workplace and incorporate it in their cultures and strategies. One way to do that is to reasonably assign days of worship and holidays corresponding to employees’ religious beliefs. For instance, some firms allow Christians to take days off for Christmas but have to work during Ramadan, while other workers from different religions work on Christmas and take days off for Ramadan. Some other companies provide their staff with a total number of days off to be taken for holidays without specifying the exact ones so that employees can enjoy the holidays that are related to their religion. This approach is also beneficial for the establishments which have a diverse religious environment, since there will always be a group of people working during holidays, thus, those establishments will never close on any day of the year. Other areas that may be considered when dealing with religion are dress, appearance, food and office decorations. Some religions expect women to wear a hijab and men to have beards and facial hair, which may violate company appearance policies. Some companies might prohibit any sign of religion in office decorations for example putting a cross on the desk or pictures of Saints and food can sometimes create a conflict between staff during fasting times. Some practices include religious observances like holding Holy books such as Bible or Quran, forming voluntary prayer groups and praying during working hours in specific praying rooms in the organization. This might sometimes create a “hostile environment”.

Other spiritual practices consist of creating training programs about ethics and organizational core values and integrating them in management decisions, developing employee assistance programs, launching servant leadership and stewardship development programs that empower employees and increase their engagement, initiating team building activities and events that encourage diversity, organizing meditation sessions like yoga discipline, proposing reflection and emotional exercises and designing programs that integrate family with work and create work-life balance such as flexible work schedule and telecommuting. In addition to those spiritual practices, some organizations consider being committed to social responsibility and serving the community is part of incorporating spiritual values and beliefs at the workplace. Therefore, they develop internal strategies that are related to corporate social responsibility in order to encourage their employees volunteer for community service. For example, General Electric donated 88 million dollars to community and educational programs. Other examples are about Apple that has been named the greenest tech company in the world for many years because its packages have been produced with 99% recycled papers in order to protect the environment and about Toms which is created on the concept of helping people in need and started with the “One for One” idea of donating a pair of shoes for each pair purchased. These examples give an idea about how organizations can integrate spirituality and social responsibility into their missions and still achieve their goals (Mathis et al., 2006).

At the end of this section that covered the general concepts of spirituality and religion, their philosophies and practices showed that there is a gap between them both. Accordingly, I will focus on measuring the impact of religious affiliation and religiosity which have some common points with spirituality but are not totally the same.

Section 2: Employment and Career Development

In this section, I will describe the process, sources and methods of recruitment along with the interviewing and selection techniques. I will also identify the components of performance management and the approach to career development in private organizations. All of these subsections will describe the work as how it should be theoretically done, in an objective way as per the US Civil Rights Act of 1964 and based on people's competencies. I chose recruitment and development because those are the most dynamic functions of the human resources department. This is the place where the identity and opinion of the human resources professional can play a role in taking essential and critical decisions in regards to the people to be hired, coached and trained, transferred and promoted or even laid off. Therefore, I will also take into account the responsibility of recruiters and managers in ensuring that the work being done in those two functions is effective and efficient with no discrimination whatsoever.

2.1 Recruitment and Selection

In human resources, the first and main function that brings the most important asset, human capital, into the company is recruitment. The success of following human resources functions, which are training and development and compensation and benefits, is influenced by the level and potential of new hires identified and selected during the recruitment and selection process. Recruitment is defined as a set of organizational practices which are performed for the purpose of attracting job seekers and employing the most suitable candidate for a specific job vacancy in a timely and cost-effective method, whether it is an internal or external employment. The process of recruitment and selection involves many steps, ranging from requesting the need for manpower to analyzing the job and writing the job description, looking for candidates, screening, testing and interviewing them and finally offering them the job. The main purpose of recruitment is to hire the right person for the right job (Barber, 1998).

2.1.1 Job Analysis and Job Description

A job description is a summary of the job itself which is specific to each position. It includes the job title, the general and specific job responsibilities, the reporting relationships, the level of decision-making authorized and the job requirements. After performing a job analysis that involves observing the job duties and collecting information about the series of tasks, responsibilities, essential skills and outcomes required to execute the work, a job description is formed. It is to be done collaboratively by the manager of the job and a human resource professional (Leung, 2007).

Job descriptions are utilized in recruitment when recruiters post them on media in order to attract candidates to apply for the job listed. The qualifications of the applicants are then compared to the qualifications listed in the job description to ensure that those applicants fit with the job vacant. Job descriptions are then used by transforming the job responsibilities into technical questions to be asked during interviews to assess the knowledge, skills and capabilities of the candidate that either match or mismatch with the profile needed. After employment, job descriptions are considered as an important document to be used in performance management. When assessing the performance of employees, managers relate to the description of tasks listed in the job description and compare it to the actual performance of tasks of the employee. This creates transparency between the employer and employee and reduces biases and subjectivity. Moreover, job descriptions are used in training and development when identifying training needs regarding the skills listed in the job description and as a result of the performance management (Rohr, 2016).

Below is an example of a job description for Finance Manager listing the job title, the role purpose, key responsibilities and qualifications.

Job Description	
Job Title	Finance Manager
Reports To	Chief Financial Officer
Department	Finance

Role Purpose:

The Finance Manager is responsible for analyzing financial activities and subsequently provide advice and guidance to upper management on future financial plans in order to enable the company's leaders to make sound business decisions and meet the company's objectives.

Key Responsibilities:

- Provide financial reports and interpret financial information to managerial staff while recommending further courses of action.
- Advise on investment activities and provide strategies that the company should take
- Maintain the financial health of the organization.
- Analyze costs, pricing, variable contributions, sales results and the company's actual performance compared to the business plans.
- Develop trends and projections for the firm's finances.
- Conduct reviews and evaluations for cost-reduction opportunities.
- Oversee operations of the finance department, set goals and objectives, and design a framework for these to be met.
- Manage the preparation of the company's budget.
- Liaise with auditors to ensure appropriate monitoring of company finances is maintained.
- Correspond with various other departments, discussing company plans and agreeing on future paths to be taken.

Qualifications:

- Proven experience as a Finance Manager.
- Experience in the financial sector with previous possible roles such as financial analyst.
- Extensive understanding of financial trends both within the company and general market patterns.
- Proficient user of finance software.
- Strong interpersonal, communication and presentation skills.
- Able to manage, guide and lead employees to ensure appropriate financial processes are being used.
- A solid understanding of financial statistics and accounting principles.
- Working knowledge of all statutory legislation and regulations.
- BS/MA degree in Finance, Accounting or Economics.
- Professional qualification such as CFA, CPA, CMA or similar will be considered a plus.

Figure 1: Sample of a job description

2.1.2 Sources and Methods of Recruitment

Recruitment is about providing an organization with an enough number of candidates with suitable qualifications to apply for a certain vacant job in an organization on a timely basis.

The recruitment process has a major influence on the company, because if employees with inappropriate requirements were hired, the estimated cost of replacing just one employee is two to three times the employee's annual salary (Dessler, 2013).

The job market is becoming nowadays increasingly tight and finding qualified applicants is not easy anymore. This is why companies are striving to attract and employ competent and talented workforces who will make the business succeed with a competitive advantage (Eskildsen & Nussler, 2000).

As stated by Dessler (2013), there are various recruitment sources and methods to be used for recruiting qualified candidates depending on the requirements and qualifications needed.

Recruitment sources are the places where employers can find qualified candidates. Before recruiting new employees from outside of the company, the management team can start with internal recruitment and check if there are potential employees to be hired from within by either promoting or transferring them to fill the vacant position. If there aren't any internal potential employee who can take up this new role, recruiters will start looking for external candidates in different recruitment sources. The below are some sources where candidates can be found:

- High schools, colleges and universities: offering students internship opportunities and employing fresh graduates for entry-level positions.
- Competitors: the most important source of recruits when requiring relevant experience
- Former employees: getting the best ex-employees to come back.

Aside from recruitment sources, recruitment methods are ways and procedures utilized to attract talented candidates to apply for a vacant job in the company. The below are the most common methods used:

- Media advertising: posting job vacancies on recruitment websites, social media platforms, magazines, newspapers and many others in order to create brand awareness and encourage prospective employees to apply.
- Executive search firms and employment agencies: recruiting employees in exchange for a fee paid by the employer by targeting ideal candidates who are experienced professionals.
- Job fairs: attracting a great number of candidates to a place for interviews often organized by colleges and universities.

- Recruitment events and open houses: pairing potential recruiters and employees in an environment where on-the-spot employment contracts are offered.

Finding valuable sources of candidates and utilizing appropriate recruitment methods are vital for maximizing a firm's recruiting effectiveness and efficiency.

2.1.3 Recruitment and Selection Process

Recruitment and selection are about properly matching the right candidate with the suitable job and business. There are many ways to improve employees' and overall organizational performance; however, none is more effective than making a well employment decision. In order to select the right candidate to the job, a clear and standardized recruitment and selection process should be designed and implemented and an objective approach that focuses on job responsibilities and requirements should be adopted in all the steps of the process (McDaniel et al., 1994).

The recruitment and selection process can be illustrated in the following:

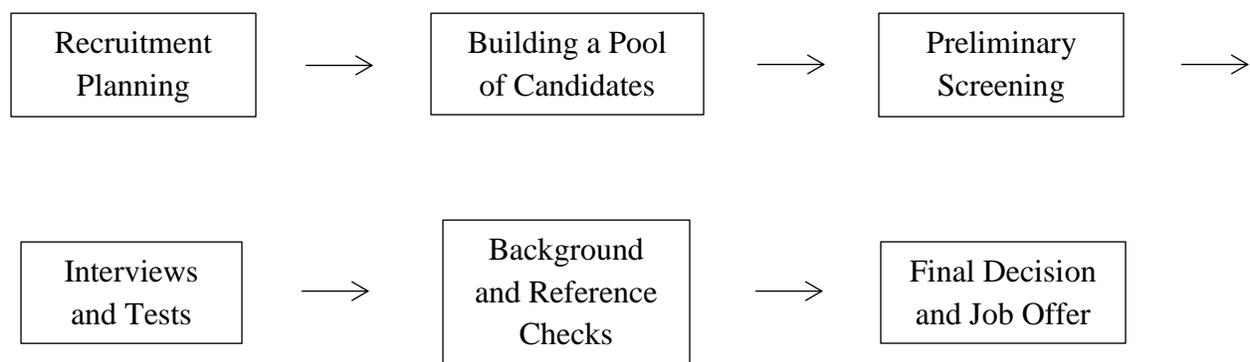


Figure 2: Recruitment and selection process

The first step of the recruitment process is recruitment planning which begins when recruiters receive a requisition for manpower from a department head. Upon receiving the requisition, recruiters and department head start by analyzing the vacant position and writing its job description

that includes the duties of the job to be performed and requirements of the candidate needed. Then, a job evaluation is done in order to assess and determine the relative value of the job in comparison with other ones in the company. The objective of it is to determine the job grading, pay and benefits.

After planning, searching for candidates starts in order to build a pool of qualified applicants. This step consists of choosing the sources from where candidates are to be found and the methods used to attract those candidates. Here the recruiters choose whether they would like to look for fresh graduates in universities, experienced employees in other firms or any other source, and they also choose how they will promote the vacancy, whether by attending job fairs, posting the vacancy online or any other method.

Then comes the preliminary screening which is the process of reviewing and filtering the applications collected according to the candidates' work experience, level of education and general background, choosing the candidates whose qualifications match with the requirements of the job and eliminating unqualified ones from the applicants' pool.

After resumes are screened, recruiters conduct an initial telephone interview with the shortlisted candidates to have a slight idea about their attitude, communication skills, expectations from the job and ability to answer interview questions and verify that they are interested and available. In this step, recruiters could also explain the interviewing process. Depending on the level of the job vacant and the size of the hiring staff, numerous interviews are scheduled for every applicant. Each interviewer assesses specific skills to find out more about the candidates and avoid repetitive questions between interviews. To enhance the evaluation of candidates, the recruitment team usually allocate candidates assessment tests depending on the nature of the job to be hired for, before, during or after interviews. Those tests might be technical determining the knowledge and professional skills needed for the job or psychometric measuring cognitive abilities, personality, attitude and emotional intelligence.

Moving to the last step prior to selection, recruiters run background and reference checks to review applicants' criminal record and contact their professional referees to validate their employment history and eligibility and get to know about candidates' work performance, attitude and points of strengths and weaknesses.

Finally, the candidate who have successfully made it through the long challenging employment process will be offered the job.

While considering the costs that apply into filling a vacant position, such as advertising and recruitment costs, overtime and unsettled costs when the job vacancy is still not filled, and the costs of time spent by the management in all phases of the recruitment process, selecting a wrong person for any job can be substantial. Moreover, the negative long-term cost implications of employing the wrong candidate will lead to money wasted in orientation, coaching, training and development, poor and bad productivity, demotivation of coworkers and negative work environment and also dissatisfied and lost customers.

By adopting an effective employment process, the organization will set a clear framework to consistently hire, train, develop, and promote top performers, thus, hiring costs and turnover rate will decrease, individual and group performance will improve and the overall organizational objectives will be met. Therefore, it is impossible to optimize the effectiveness and efficiency of the organizational performance by any method, unless there is an appropriate match of the right candidate to the right job at first (Roberts, 1997).

2.1.4 Competency Based Recruitment

In today's continuously moving and competitive business environment, the use of competency-based approach in the recruitment and selection processes in organizations has become well-known and has gained its importance in the overall human resources practices (Athey & Orth, 1997). Competencies are not only used in recruitment, but have had a powerful impact on all

human resources practices such as selection, retention, performance appraisal and training (Rodriguez et al., 2002).

Human resources specialists consider that competencies should be used as a common language all over the business with the purpose of constantly hire employees, fill performance appraisals and select the needed training plan for them. The use of competencies in the recruitment and selection process is not limited to measuring the candidate but also is about matching him/her with the position vacant. This approach will help employers attract and hire potential candidates whose heart and mind both match with the job requirements and organizational goals. In addition, the competency-based approach will allow recruiters to assess candidates by using clear, consistent and objective measurements (Roberts, 1997).

Moreover, while selecting candidates based on their competencies, this will predict their behavior in the organization and therefore will be the key to assess their performance in performance appraisal programs and then select the training program needed to ensure their optimum performance. Competencies usually fall under a number of different categories. As per Ulrich et al. in 2008, competencies are generally divided into two groups: technical competencies that mainly refer to the "hard skills" and behavioral competencies that are often called the "soft skills".

Technical competencies are task-oriented skills that are linked to Knowledge Skills Abilities (KSAs), "which basically consist of having knowledge about a topic and knowing how to apply it to a job" (Agut & Grau, 2002). They mainly point out the practical level of employees' performance (Ashbaugh, 2003). Technical competencies are the basic occupational prerequisites for a job that describe the "what" required from the employee to perform his job effectively and efficiently such as tool use, text use, formula use and measuring (Costin, 2002). They are the hard skills which necessitate an intellectual thought process that has an influence on a person's intelligence quotient (IQ) (Rainsbury et al., 2002). Since technical competencies are more tangible, they are easier to identify and can be demonstrated by a candidate's CV, diploma or certificate.

Behavioral competencies are the relational skills which make it easier for employees to reveal their hard skills efficiently and effectively. They describe the “how” which is the way the employee uses to successfully perform his job. They are related to the soft skills required for effective interpersonal relations. Behavioral competencies are a set of qualities describing habits, personality and feelings, social interaction, visions and kindness that define employees’ relationship with each other, promotes networking and minimizes conflicts. They are related to the employee’s emotional intelligence quotient (EQ) that was popularized by Daniel Goleman who declared that soft skills are generally perceptual or reactionary and attitudinal (Boyatzis et al., 2000). Lawrence (2002) mentioned that soft skills enhance employability skills that involve imagination, creativity, teamwork, problem solving, self-management and communication skills. As per Caudron (1999) and Ganzel (2001), behavioral competencies are more difficult to assess because they define the personality and attitude of the employees and are harder to learn than technical skills.

Many studies have shown that a complementary relationship between technical competencies and behavioral competencies is fundamental in effective job performance (Lin, 2005). The combination of both contributes to employees’ career success. Therefore, by adopting a competency-based approach in recruiting and selecting candidates for a specific job in an organization, candidates will be screened, evaluated and selected not only based on their technical skills, but also on their behavioral skills, which might play a significant role in the overall organizational performance.

2.1.5 Equal Employment Opportunity

In the United States of America, Title VII of the Civil Rights Act of 1964 and its succeeding adjustments including the Civil Rights Act of 1991 is one of the most important parts of human resource management regulation which influences all of its functional areas. This act determined the Equal Employment Opportunity Commission to implement it and dictate civil penalizations in case of discrimination. Consequently, all organizations have to design several rules, procedures

and practices in all human resources functions to ensure compliance with EEOC regulations (Mathis et al., 2006).

Offering equal employment opportunities is a right to any candidate applying to a job. Based on the rules and regulations of every country, the legal concept of equal employment opportunity is to ensure that all people receive equal treatment and no individual is discriminated for any reason in all the processes of recruitment, selection, performance management, training and development, in the determination of wages and benefits, in dealing with all situations related to labor relations or any other opportunity in the organization, even in firing. This concept became particularly important especially after several human rights movements protesting against discrimination and asking for workers' right and equal opportunities at the workplace. Overall, the concept of equal employment opportunity applies to discrimination based on sexual orientation, gender identity, age, nationality, race, ethnicity, color, language, religion, political affiliation, personal or social status, marital status, health status, mental or physical disability or any other basis foreseen by the law. This means that applicants or employees who consider that they have been discriminated due to any of the above-mentioned basis have the right to claim it by filing a charge of discrimination at the local jurisdictions (Dobbin, 2009).

As per the U.S. Equal Employment Opportunity Commission, in the past 20 years ranging from 1997 to 2017, religion-based discrimination charges filed by workers with EEOC increased from 1,709 in 1997 to 3,436 in 2017, which is almost double the number. As a result of the terrorist attack in September 11, 2001 in America, 1,040 religion-based discrimination charges were filed, which means a 250% increase in the number of charges mainly against Muslims and Arabs and this type of discrimination continued for more than ten years later. One of the significant cases was with Abercrombie & Fitch Store, Inc. which was sued by the U.S. Equal Employment Opportunity Commission because they refused to hire a Muslim woman wearing a hijab. Cases have also addressed issues regarding hair styles and lengths, beards and mustaches.

It is a hard job for the Human Resources team in every organization to ensure that all the workers are treated equally and fairly without any sign of discrimination, especially in some situations,

challenges or decisions where subjectivity and emotions might play a role (Loriaux, 2008). As people are becoming more concerned about their legal rights, lawful problems are turned out to be very problematic for organizations. In the recruitment and selection process, discrimination is the essence. It is very important to discern the candidate who is suitable from the one who is unsuitable for the job based on specifications that are objective and not discriminative. Applicants can tell whether there is discrimination or no in any step of the recruitment process by the way recruiters deal with them, and this will impact on the overall image of the company in the market. Therefore, a human resources approach and an equitable interviewing system based on providing every qualified candidate with a fair treatment and equal chance to be selected is a must. Webb (1997) suggested the below techniques to follow which are divided by things related to the recruitment process and others to the recruiters.

- Recruitment process: First, the same process should be followed for all applicants with no exceptions or modifications to ensure consistency in every step of the recruitment. There must be one formal application form for all jobs, which have to include essential information needed about candidates.
- Recruiters: When receiving a vacancy. The first thing to do is to conduct a job analysis to identify the job responsibilities and requirements which are used to elaborate interview questions and evaluate candidates accordingly. Those requirements have to be applied consistently. Then recruiters have to be trained on how to conduct structured competency-based interviews. After training, they should be able to develop an interview sheet where all questions are listed, rate the answers and take notes to explain the feedback. The same job-related hiring standards must be used for all candidates. Once interviews start, recruiters must explain the process to applicants to show professionalism and credibility. They should also ask the same questions for all applicants without getting into personal questions to avoid biases. Questions must have a clear and unique rating scale. And finally, recruiters must be able to compare and filter candidates only according to the evaluation of their interview and only for job related reasons so that the hiring decision can be justified.

2.1.6 Recruiters

In addition to the role that HR professionals play in ensuring all employees are treated fairly and equally, they also play an essential role in influencing the decisions of job seekers. Recruiters are one of the main company representatives and the one and only point of contact with applicants. In order not to lose any potential applicant because of mistakes occurring during the recruitment process, recruiters must convey the information about the job and company to candidates in a positive and genuine way. Moreover, any inaccurate information provided by HR professionals to job seekers will affect the image of the company and its reputation. Thus, it's all about recruiters (Breugh & Starke, 2000).

During interviews, interviewers have to explain to candidates about the company and the job responsibilities and interviewees sometimes inquire about the work environment, the wages, benefits, training, career development and other aspects of the job and company. The more recruiters are informative, the more they seem trustworthy. But it is also about the kind of messages interviewers are sharing. Some of the information are confidential and cannot be shared at the interview stage, other ones should be shared to attract candidates and prove accuracy and honesty.

Moreover, the information provided is measured by how reasonable it is. Too much negative information will demotivate interviewees and will lead them to reject the job offer and too much positive information will be perceived as exaggerated and unrealistic, which will also have a negative impact on interviewees. Sometimes, many interviewers neglect to provide applicants with important details about the job or other times they transmit wrong communications just to sell positions and fill vacancies which will lead to a miscommunication between recruiters and applicants. Therefore, recruiters should be very knowledgeable about the job and organization and must definitely be able to balance between this constructive and accurate knowledge to positively affect candidates' perception of the job and company and successfully end by hiring the most suitable candidate for the vacant position (Breugh, 1992).

Besides training recruiters on interviewing techniques and communication and listening skills, another important topic to train them on is how to ensure offering applicants equal employment opportunities. Interviewers have to understand what are the EEO rules and what actions should be taken to avoid violating those rules and promote a culture of diversity within recruitment. Trainings should mainly emphasis on interview do's and don'ts. For example, questions about citizenship, marital status, sexual identity, religious affiliation or any personal topic are strictly prohibited and may lead to legal complaints, which will negatively affect the image of the company. Therefore, employers have to strategically promote a non-discriminative culture within the organization and make sure interviewers use an appropriate language in communicating with candidates to reflect this non-discriminative culture and attract them to apply for the company. Some organizations ask interviewees to fill in surveys about the recruitment and interviewing process so that by analyzing those data, they can have an idea about the behavior of recruiters and can monitor their actions and train them accordingly (Mathis et al., 2006).

Despite all these measurements taken by the management in order to ensure no discrimination is made, interviewers can still lean towards preferring the candidates who are not the most competent ones for the position for so many undefined reasons. In fact, recruiters are people with identities, feelings and intuitions, and the role they play in taking employment decisions can be affected by these three attributes. Referring to the social identity theory of Tajfel and Turner (1979), in which people determine their social identity by categorizing themselves and others to many diverse social groups, interviewers may select applicants who are demographically and similar to themselves in order to maintain reliable identities, and this is called the similarity-attraction paradigm (Byrne, 1971). Demographic similarity between the recruiter and candidate is about observed similarity in beliefs, values and attitudes, which leads to the interpersonal attraction that may be the source of favoritism in the recruiter's interview conduct. Interviewers expect that individuals who are socially similar to them will perform better (Goldberg, 2005).

2.2 Performance Management

Performance Management is a term first created in the 1970s by Dr. Aubrey Daniels, a clinical psychologist, who described the importance of performance management in managing behavior and its result. The term was then developed and has been used by organizations as a strategic approach to ensure the efficiency and effectiveness of their performance.

Performance management is an ongoing process of identifying, evaluating and developing the performance of the workforce and linking it to the strategic goals of the business. The core objective of performance management is to make sure that all organizational goals are being consistently and satisfactorily met at all levels, whether at the employee, departmental or organizational level. When defining organizational strategies, employers should transmit those strategies to all departments. Then every department head assigns tasks to every team member who must be held responsible and evaluated on whether duties are completed and how well they were done. To be able to effectively assess employees' performance, employers should provide their employees with the resources and ways to use their full potential and perform well, while understanding and agreeing about what is to be accomplished and how it is to be accomplished. They should also develop their capacity to meet and exceed expectations for their own benefit and the one of the business (Armstrong & Taylor, 2020).

By aligning individual objectives with the organization ones, employees can contribute to the accomplishment of organizational goals and the success of both, the employee and the company. In fact, every worker has a contribution to make through his or her role and the entirety of all performances in all jobs should be equal to the company's strategic targets. Moreover, to support the success of implementing a performance management system, employers should create a performance culture by reinforcing the competencies and potential of individuals and emphasizing on the importance of these in reaching the goals of the organization (Armstrong & Taylor, 2020).

According to the U.S. Office of Personnel Management, performance management is consisted of five components:



Figure 3: Components of performance management

The eight main benefits of performance management that Shields (2007) insists on are the below:

1. Promotes a clear and strategic communication that makes employees understand their duties and what it is expected from them. It also highlights the types of behaviors that are esteemed and rewarded, which helps recognizing company's culture and values.
2. Aligns individual objectives with organizational ones.
3. Maintains a strong relationship building between managers and subordinates who are constantly meeting to discuss performance.
4. Offers feedback and coaching to individuals who will become aware of their strengths and weaknesses.
5. Assesses employees' performance, that results in a recognition of their achievements or a reward such as promotion, salary raise or transfer. This also results in a set of deliverables for the coming period of time till the next assessment.
6. Creates personal development plan to work on the employees' areas of improvement and help them grow professionally. This is also associated with career and succession planning.
7. Helps managers identify employees who are less competent and dismiss them because without evidence that they were reported of performance matters, legal problems will occur. On another hand, it also helps managers retain key talents, encourage them and develop their potentials.
8. Improves overall individual and organizational performance and supports positive desired organizational change.

To be able to have an effective performance management system, including the performance appraisal process, it should be consistent with organizational strategies, be fair to all employees and be job related and legal by documenting performance for personnel records and legitimacies. Moreover, the system must make it clear to employees on what the management expects from them by providing information regarding staff performance, strengths and weaknesses and recognizing the successful areas and the ones that need development.

Sometimes, performance management is confused with performance appraisal, which is one of its components. Actually, performance management is a sequence of activities created to ensure that the performance of employees meets the expectations of the organization, whereas performance appraisal is the system used by managers to measure the performance of employees and communicate its findings and recommendations to them (Mathis et al., 2006).

2.2.1 Key Performance Indicators

Kane and Lawler (1979) defined employees' performance as a result of practicing a definite job for a specific period of time. Schermerhorn (1989) stated that employees' performance refers to the quality and quantity achieved by employees while fulfilling their job. Every job performance is determined by many different criteria and factors that are related to the job itself and the measurements and results of job performance will serve as criterion for employees' salary adjustments, promotions, demotions, bonuses and rewards.

According to Robbins (1998), measuring employees' job performance is divided into job behavior, job result and personal traits, which is related to their KSAs defined as knowledge, skills and abilities. By knowledge, it can be general knowledge of the job, organizational knowledge, job technical standards, work processes, quality methods and models... Skills can be communication, leadership, result-orientation, analytical, decision-making, problem solving, coaching... And abilities are flexibility to change, self-development, team working and team building...

On the other hand, Lee et al. (1999) identified that job performance is divided into efficacy, efficiency and quality. In order to measure employees' performance, specific key performance indicators, also referred to as key success indicators, are needed and those indicators should be customized for each position. Key performance indicators define the behavioral competencies of employees and what they should be doing in order to perform well and increase their performance dramatically (Harris & Mongiello, 2001).

According to Hursman (2010), the five criteria for effective key performance indicators should be SMART, which means specific, measurable, attainable, relevant and time bound. Key performance indicators assess human resources outcomes, for instance employees' engagement, talent management and employees' great performance. Effectively using them explains organizational business and its strategic and financial goals. However, selecting wrong metrics for key performance indicators can considerably make a performance management initiative fail.

Before setting a key performance indicator, a performance measure should be tested to make sure it will achieve the desired outcome. Indicators can be categorized into input, output, qualitative, quantitative, lagging, leading, practical, financial and directional indicators. The main reason for setting key performance indicators is to give organizations specifiable measurements of significant aspects that help organizations identify their critical success factors and long-term organizational objectives. What has to be achieved can be explained in the form of targets and goals. Once key performance indicators are identified and properly implemented and analyzed, they can be used as a tool for understanding and enhancing employees and organization's performance in order to reach overall success (Lockwood, 2006).

2.2.2 Performance Appraisal

Performance appraisal was first launched in the early 20th century during the industrial revolution as a way to monitor organizational outcomes in bureaucratic organizations (Fandray, 2001). During this period, the application of performance appraisal was unlikely used as a disciplinary mechanism to punish employees with poor performance. This negative consideration of the

performance appraisal system ended up in being rejected from both, the appraiser and appraisee. As bureaucratic organizations began to proliferate, the performance appraisal system started to evolve and its application was linked to other administrative functions by championing promotions, rewards and trainings over punishments and arguing that employees' performance and achievements should not only be appraised, but also evaluated and managed (Kennedy & Dresser, 2001).

Performance appraisal is sometimes named performance evaluation, performance review, employee evaluation, employee rating or results appraisal, but its process and objective should always remain the same. Performance appraisal is a method of measuring and evaluating employees' performance and achievements according to their job function and description of tasks within a stated period of time. It is also used for administrating salaries and benefits. Performance appraisal should be applicable by using reliable measurement criteria that provide information to the management on how to enhance employees' efficiency and effectiveness and those criteria should be aligned with organizational strategic goals. Competencies, behaviors, traits, goal attainment and potential development are the most mutual appraisal measures. The structure and implementation of performance appraisal should be created and coordinated between human resources department and line managers and the system can involve in the appraisal not only the direct manager of the employee but also employee's self-appraisal, subordinates, peers and customers in order to apply the 360 degree evaluation method that involves everyone who has a direct relation with the employee (Mathis et al., 2006).

As per Eichel and Bender (1984), performance appraisal is divided into comparative, outcome oriented and absolute techniques. Comparative method is based on employees in comparison to others with methods including ranking and forced distribution and can be adequate for promotion or rewards; outcome oriented refer to what employees produce and is beneficial in order to set targets to improve their performance; and absolute technique rely on employees' behavior criterion on the basis of day-to-day behavior and this method can be unsystematic and subjective if not adequately been used.

Adopting a good method of performance appraisal is very important for motivating employees by providing them with recognition of their work and efforts and helping them plan their career path through guiding them to the needed training and development programs. On the other hand, conducting a bad performance appraisal leads to disappointing outcomes for every person involved. In reality, performance appraisals can provide employers with justification to terminate employees who did not meet expectations and are not performing well. Therefore, without having an official performance appraisal, employers cannot sometimes take actions regarding discipline and dismissal (Catano et al., 2007).

Moving to rating performance, a clear and consistent grading scale should be agreed on for all positions in the company and promotions, remunerations, trainings or dismissals should be consequently determined as per the overall performance score. Rating scales can be defined using numbers such as 1, 2, 3 or alphabetic for example A, B, C where each one is related to a description of the performance for instance: 1 = Poor, 2 = Satisfactory, 3 = Good, 4 = Excellent; or by just measuring performance using the below terms:

- Exceed expectations: accomplish more of what is expected and constantly make an exceptional contribution to the job and organization.
- Meet expectations: proficiently and continuously meet the requirements and objectives set for the position.
- Barely meet expectations: meet some of the targets but not all of them, therefore, suggestive performance improvement is required.
- Doesn't meet expectations: doesn't perform well at all by failing to meet most requirements and objectives. This might be a result of a lack of ability or commitment and therefore, termination might be the best option in this case.

Below is a sample of a performance appraisal document mentioning the competencies and objectives, along with the weight and rating scale adopted.

EMPLOYEE INFORMATION			
Name:	Alex Smith	Position:	Sales & Marketing Manager
Department:	Sales & Marketing	Location:	Headquarters
Employment Date:	1-Sep-17	Appraisal Date:	15-Dec-19
PERFORMANCE APPRAISAL			
For each of the below competencies and objectives, rate the level of proficiency as the below: 1-Doesn't meet expectations 2-Barely meets expectations 3-Meets expectations 4-Exceeds Expectations			
Behavioral Competencies	Weight	Rating	
Communication	20%	3	
Teamwork		3	
Problem solving and decision making		3	
Technical Competencies	Weight	Rating	
Customer satisfaction	30%	3	
Sales and marketing branding		2	
Market research and analysis		3	
Objectives	Weight	Rating	
Increase sales by 20% till 1 December 2019	50%	4	
Improve customer satisfaction to reach 97% on 1 December 2019		3	
Create a new brand identity before June 2019		2	
TOTAL	100%	2.9	

Figure 4: Sample of a performance appraisal document

Performance appraisals are mainly done once or twice a year, depending on the organization strategy. Sometimes, a mid-year performance appraisal is not official, but done to make sure individuals' objectives are aligned with what is required from them, and this supports the final end of year appraisal. Newly hired employees should also be informally appraised during their probation period, perhaps every couple of weeks until the end of the introductory period where an official performance appraisal has to be conducted to assess whether those employees should stay or leave the company (Mathis et al., 2006).

As per Armstrong and Taylor (2020), to be able to conduct an effective performance evaluation meeting, there are twelve golden rules listed below:

1. Plan and prepare well. Reviewers are supposed to prepare their notes and figures on the performance of employees based on the objectives set for them and also reviewees should prepare a list of their achievements and challenges.
2. Allocate enough time. The meeting time have to be sufficient to discuss all information identified during preparation.
3. Generate a good ambiance. Appraisals are not about judgements but an exchange of ideas regarding what was done and how to do better.
4. Positively give feedback. Managers must comment on the behavior and performance of employees in a positive manner, using specific ways and words that are constructive to empower them and push them develop their skills and achieve more.
5. Listen well. Assessors should actively listen to what individuals have to say and support them and individuals must understand the point of view of assessors, in a way that both parties are in positive agreement.
6. Let employees talk more. This is an opportunity for them to express themselves, therefore, managers are recommended to ask open-ended questions rather than directing them to the expected response.
7. Praise. Start the meeting by discussing positive facts and encouraging and congratulating workers, which will help them relax.
8. Encourage self-assessment. Assessors have to give individuals the opportunity to evaluate themselves before agreeing on a common evaluation between them both.
9. Discuss facts. Measuring performance must be only based on tangible indicators without any form of subjectivity.
10. Analyze results. Managers should investigate and objectively understand the reason behind performance to be able to apply preventive and corrective actions.
11. Be straight to the point. Give feedback on every objective without getting into unnecessary details that may lead to unexpected criticisms.
12. Agree on action plan. The aim of appraisals is to agree on a future plan to achieve greater results.

In conclusion, a performance appraisal is an important element in performance management, as it involves measuring performance, giving feedback, coaching, mentoring and agreeing on improvements. Its main goal is to reach an agreement between employers and employees on what is needed to effectively perform the job, accept and overcome new challenges and successfully use their knowledge, skills and abilities to develop their competencies. This process also helps managers enhance their leadership skills through guiding and developing their subordinates (Armstrong & Taylor, 2020).

2.2.3 The Role of Managers

According to many researchers, managers play a pivotal role in the whole performance management process by putting this system into practice and ensuring it is used to establish functional relationships with employees and doesn't fail into an administrative tool to only criticize and punish them. Managers should understand the large impact they make on improving individual performance through performance management, thus improving the overall organizational performance (Pulakos et al., 2008).

The appraisal interview is perceived as an opportunity and a risk at the same time, because it is a sensitive encounter between managers and employees, which can lead to severe conflicts in working relationships between both parties if the meeting is unsuccessfully handled. Providing feedback is not an easy thing when it comes to managers giving both praise and constructive criticism. A major concern for superiors is how to highlight the positive aspects of their subordinates' outcomes and achievements while still suggesting ways to make improvements. Individuals are usually worried and concerned about appraisal meetings, as they consider discussing their performance is something personal that has a great impact on their career success, while at the same time, they are eager to know how their managers see them and what managers can offer them for their own development (Tseng & Levi, 2019).

Schleicher et al. (2018) stated that managers are at the frontline of performance management, acting as an interpreter of organizational policies, procedures and practices and evaluator of

employees' performance based on them. They are also the main responsible for setting and aligning individual objectives with the strategic plans and goals of the organization. During appraisals, managers should clearly explain what the company is expecting from its employees and communicate the results based on those expectations. In brief, managers form a bridge between the overall organizational activities and the efforts and accomplishments of every employee within this organization.

Going back in time, managers were only perceived as the assessors of employees' performance based on the job duties and objectives, whereas now, they are expected to move beyond that and be a partner who inspires and encourages teams by building great relationships with them, fostering trust, maintaining their satisfaction with the evaluation system, engaging them, coaching them, developing their skills and finally pushing them to progress and achieve desirable outcomes. Basically, managers are expected to act as leaders rather than just accomplish administrative and managerial tasks and the performance management process is expected to become a motivational approach rather than an evaluation one. This leadership relation in manager-employee communications is a critical fundamental point of performance management (Buchner, 2007).

In addition to the major role of managers in ensuring the success of the performance management system and the development of a career path to every employee, they can also be the reason behind applying discrimination, whether directly or indirectly, at any step of the performance management process. Actually, managers are like recruiters, they have their own identities and cultures and those characteristics can affect the decisions they have to take in regards to employees' career development plans.

Some scholars studied the effect of relational demographic characteristics on managers' evaluations of their subordinates. To be more precise, Tsui and O'Reilly (1989) discovered that supervisor-subordinate demographic similarity was definitely associated with managers' liking of subordinates. On another hand, Marco (1974) determined that the more compatible the lifestyle and interpersonal needs of managers and subordinates, the more positive subordinates' attitudes will be towards their managers. Also, Turban and Jones (1988) declared that subordinates who

perceive their managers as similar to themselves reported confidence and trust in them and this leads to a higher individual performance and better work environment.

2.2.4 Career Development

A career development is an approach applicable in organizations in order to make sure that employees with the appropriate skills, characteristics and level of experience can be promoted if needed. Traditionally, career paths focused only on upward mobility within a particular organization, but lately, so many other career paths were identified and applied, such as dual career and lateral skill path and demotion.

By adopting a career development program, the organization typically identifies career paths for individual employees in order to attain their future goals. So as to keep potential employees motivated, especially younger ones, organizations tend to improve their career development program with respect to their succession plan. When people discover that there is no career development in their company, their productivity, continuance commitment and sense of belonging to the company will ultimately decrease. Moreover, if the organization doesn't ensure to their potential employees a positive climb on the organizational ladder, they will start considering leaving it, which will eventually lead to an increase in employees' turnover rate (Michael et al., 2009).

Nowadays, companies typically try to expose its potential employees to a broad spectrum of the organization in order to ensure a sufficient supply of future talent when required. At the end, no employer or manager would want to lose a potential employee. Furthermore, being well known as an organization which enhances employees' performance, provides trainings and promotes career development is a great tool to retain and attract a wide-ranging workforce.

Finally, this section brought in the effective and efficient techniques of recruitment and performance management. It also discussed the role of recruiters and managers whose identity and background can affect the HR decisions they need to take, especially the ones related to who to

hire, train, promote or dismiss. This is where spirituality and religious affiliation can have a major impact on those two main functions of the human resources department and that's why managers and recruiters have to be trained on how to be objective and only focus on merit while taking such critical decisions.

Chapter 2

Research Context and Theoretical Framework

The second chapter will be split into two sections. The first one will present an overview on Lebanon, its history and the repercussion of its sectarian system. It will also describe how the Lebanese population manage to live with diverse religious groups and how they perceive workplace spirituality and take decisions in regards to employment and career development. The second section will describe scientific approaches and theories that associate religion and spirituality with employment and career development.

Section 1: Research Context

This section will describe in details the different religions of the Lebanese population and will identify the historic genesis of the sectarian system in this country and its potent presence as a fact of life.

1.1 Religious Affiliations in Lebanon

1.1.1 Religions and Sects

The Middle East in Western Asia is the ancient part of the world, in which many of the main historical events took place. It is a significant region in the geo-political map of the contemporary world and still the point of interest for many. The Middle Eastern countries share several things in common, but yet, each country has its own distinctiveness.

Lebanon is a small Arab state with 10,452 km² surface area located in the heart of the Middle East, along the Eastern coast of the Mediterranean Sea bounded on the North and East by Syria and on the South by Israel/Palestine. In comparison with other countries in the Middle Eastern region, Lebanon's rich resources such as its strategic location, water, lands and mountains attracted competitors whose targets were to control it throughout history (Sidani & Gardner, 2000).

As per CIA (2020) Lebanon's population is estimated at 5,469,612 with over 1,500,000 Syrian refugees and 475,075 Palestinian refugees as per the UNRWA (United Nations Relief and Works Agency) census in 2019. The state has the most varied religious society of all the Arab countries with 18 religious sects officially recognized by the government (Nelson, 2013).

The religious sects of Lebanon are divided into two main religions that are Islam with 61.1% and Christianity with 33.7%. The remain 5.2% are Druze who don't consider themselves to be under Islam. Muslims are distributed between 30.6% Sunnites and 30.5% Shiites and a very small percentage of Alawite and Ismailis. Whereas Christians mostly consist of Maronites with 21%, Greek Orthodox with 8% and the remaining minorities are Greek Catholics, Protestants, Armenians, Assyrians, Copts and many others (Haddad, 2002).

These religious sects are also geographically separated across the country as illustrated in the figure below. A visual inspection of the latter shows that Muslims Sunni are majority in the northern and south eastern parts of the country, Muslims Shia are majority in the southern and north eastern parts of the country, Christians Maronite along with Christians Greek Orthodox are majority in the western parts and Druze are majority in the eastern to western parts located south of Beirut. The capital Beirut is multi-confessional and consists of three sectarian neighborhoods: Muslims Sunni in the west, Muslims Shia in the south and Christians in the east. There are some few geographic areas with religiously diversified citizens.

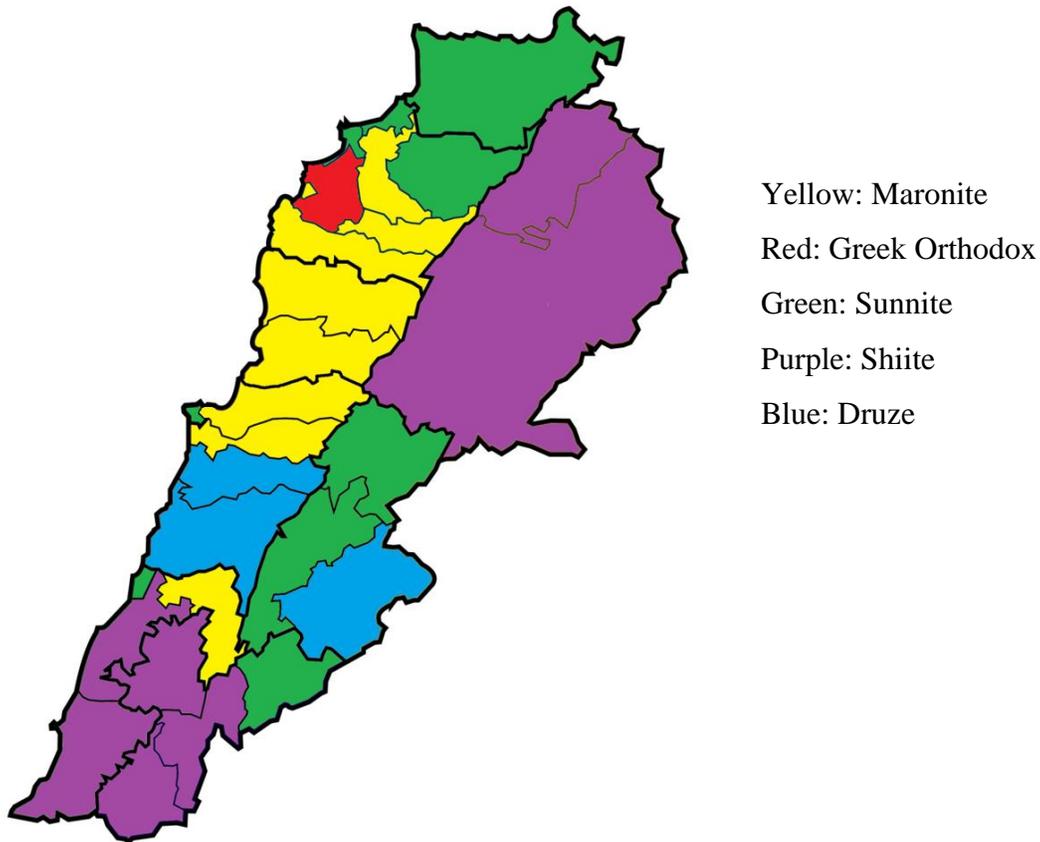


Figure 5: Geographic religious distribution in Lebanon

The Lebanese Republic follows a parliamentary democratic system with a centralized multi-confessional government. The political system, that is considered to be quasi-democratic, is based on power distribution as per religious affiliation. This confessional domination on all governmental institutions was very influential in shaping Lebanon's socio-political context, both historical and contemporary (Abouchedid, 1997).

Due to the multi-confessional nature of the Lebanese society and to maintain the country's power and sovereignty, Lebanon was governed according to agreements, discussions and compromises between major sectarian communities. Regardless of all external regional political interventions, peaceful coexistence and cooperation among Lebanese Christians and Muslims were only

achieved by power sharing in all aspects of the government, whether for internal conflicts resolution, structures or reforms. Despite these agreements for power sharing, grouping the population according to religious affiliation only plays a critical role in Lebanon's political, economic and social lives and is one of the main causes of Lebanon's most persistent and bitter conflicts (Haddad, 2002).

1.1.2 History of Lebanon

It is useless to try to understand the positions of the main confessional groups, the framework of the interactive process among them and the potent role of sectarianism in the political and social orders within Lebanon, hence its influence on religiosity and spirituality, without going back to the roots of Lebanon and discuss the historic overview of this country.

The history of the Middle East has significantly led to the appearance and development of religious communities in Lebanon. Those confessional groups originated from Middle Eastern neighboring countries that were occupied by the Islamic crowds during “Al Fath Al Islami” which is the “Islamic Conquest” in 634. This Islamic occupation extended all over the Near Eastern countries from Antioch to Egypt and up to Armenia and its repercussions were obvious. One of those implications was imposing the Islamic culture to minority communities. Due to its rocky, solid and impenetrable mountains, Lebanon was the land of refugees, which attracted and accommodated the persecuted minorities who didn't accept to surrender their religious, social and political rights to the widespread Muslim Sunnite political authorities. Those refugees were namely the Christians Maronites coming from Syria and having strong religious ties with the Pope in Rome, the Muslims Shiites and the Druzes. The three of them were very much interested in preserving their distinctive cultural and religious identities from the ruling Sunnite establishment That explains the origins of separation and disagreement between Christian and Muslim societies, where each one of them desires to have a distinct identity without involving the other confessional group (Khashan, 1992).

Lebanon's confessional communities were living in peace and solidarity until the invasion of conquerors. As mentioned before, Lebanon's strategic position made it an important country to be conquered by its rivals because it presented a passage towards the Mediterranean Sea (Abouchedid, 1997).

In fact, by the eighth century, Lebanon had become a part of the Arab-Islamic Empire. In the sixteenth century, the Ottomans took control of the domains of the latter Empire. At that time, Lebanon was ruled by the Ottoman Empire for four centuries ranging from 1516 till the defeat of this Empire at the end of World War I in 1918. The Ottoman Empire, which ruled many Middle Eastern societies was structured on the basis of merging religious identity with political authority. A considerable authority was granted to community leaders of various religious sects under what was known as the "millet" system. The millets preserved their unique spiritual beliefs, traditions, and language, and used to follow the religious leaders who represented them in Turkey. As for the local Lebanese population, they appointed their own Lebanese leaders, typically coming from well-known local families, to be responsible for applying both secular and religious Ottoman laws. As a consequence of this system, protecting every religion positively impacted the Ottomans and amplified their wealth and power in the region. The millets organized most aspects of personal status, such as marriage, divorce and inheritance. Even within Islam itself, the various sects were often able to control their autonomous communal order similarly to those of Jews and Christians (Gatton, 2010).

Each confessional group under the Ottoman regime in Mount of Lebanon was specialized in a profession. Druze were landlords, Maronites and Shiites used to work in agriculture, Greek Orthodox and Sunnites were merchants because they were mostly living on the coast. Those differences in their social life and the economic inequalities between them were the main cause that led to the social revolution, especially between the Druze notables and the Maronite farmers. In 1858, the Maronite peasants initiated a revolution against the Druze feudal lords in Keserwan which was then extended into the Chouf where the main Druze were located. At that point, there was a class conflict between the various religious societies in Mount Lebanon. Consequently, the

Greek Orthodox supported the Druze while the Shiites peasants fought for the Maronites (Khashan, 1992).

Despite the fact that the social revolution was mainly amongst farmers in opposition to landlords, the war intensified the confessional fight between the Druze and Maronites communities. The Druze feared an extension of Maronites domination under the concept of a democratic change, thus they called for a proactive attack against Christians. Nonstop conflicts happened between them until the massacre of 11000 Christians and the destruction of 380 Christian villages and 560 churches in 1860 by the Druze. Following this violent incident, the Ottomans decided to end the conflict between the Druze and Christians by announcing Mount Lebanon as one official province reigned by an expat Ottoman Christian in consultation with a local secretarial board which seats were assigned equivalently among sectarian groups depending on the demographic size of each. However, instead of making peace among these two confessional communities, unfortunately this accord made things worse, as each one of them felt progressively endangered. Furthermore, the war of 1860 ascertained that traditional bonds and the attachment to one's confessional community were absolutely more influential than other interests that might benefit the nation as a whole (Salem, 2004).

This was one of the first experiences with power distribution between sectarian groups in the Lebanese government before the institution and declaration of "Greater Lebanon" by the French.

By the late nineteenth century and after the collapse of the Ottoman Empire in World War I, American and European missionaries entered the region to control the Levant and end four hundred years of Ottoman occupation. As a result of the implacable war of 1860, the French troops landed on the Lebanese territory in order to save their historical partners, the Christians and more specifically the Maronites. They proposed to the powerful countries namely England, Russia, Prussia, Austria and Turkey to sign the "Règlement Organique" which abolishes the Feudal system and establishes Lebanon as an independent state of the Ottoman Empire (Hudson, 1976). In this accord, the French sponsored the Maronites, the Russians the Greek Orthodox, the British the Druze, whereas the Sunnites were politically disregarded due to loss of power of the Muslims

corresponding to the Ottoman Empire. Under the doctrines of the same “Règlement Organique”, the European declared a sovereign “Mutasarrifiat” which is a province including the part of the present Lebanese territory (Abouchedid, 1997).

The French also established schools, revived the Arabic language and literature, and ignited a continuously gradual process of Westernization. The region fell under French mandate abiding by the Sykes-Picot agreement between Great Britain and France. In 1920, the French proclaimed the creation of the present borders of Lebanon. In 1926, the French declared Lebanon as a Parliamentary Republic, which specified that regardless of creed, all Lebanese citizens were equal before the law, and acknowledged the freedom of speech and media and most notably the freedom of education and assembly. The French believed that Lebanon would survive as a viable state only if there is a cohesion between its citizens. Therefore, they tried to convince the local leaders to implement a secular system, which unfortunately raised doubts among confessional communities. In fact, the French’s willingness to secularize Lebanon perturbed the religious groups both Christians and Muslims. The idea of separating religion from the government was rejected by the Muslims and the Maronites’ wish to have their own sectarian entity would not be achieved if Lebanon becomes a secular state. Consequently, Christians and Muslims refused the French proposal. Both of them agreed to preserve all forms of sectarianism in the system applicable in governmental institutions in order to found a mixed and multi-confessional state sustained by democratic political establishments (Salibi, 1990).

In 1941, the Free French government announced Lebanon and before giving Lebanon their independence in 1943, a verbal gentleman agreement called the National Pact was reached between the elites of the Christians Maronite and Muslims Sunnites (Salibi, 1990). The Pact was intended to be a compromise solution for the Lebanese communities to ease tensions and overcome boundaries between Christians and Muslims to be able to achieve the unity desired to create a sense of mutual strong national identity between them, secure a balanced power sharing and get Lebanon’s independence from the French. Since Christians and Muslims used to fear being dominated by each other, more specifically Christians were afraid of being overpowered by Muslim communities in Lebanon and the neighboring Arab countries and Muslims were concerned

about the relationship between Christians and the Western countries, this agreement stipulated that the Lebanese Muslims have to abandon ties with Arabs and Lebanese Christians should stop seeking protection from the West, thus both must recognize Lebanon as an independent state and accept its existing geographic borders (Melhem, 1996).

This epoch is important in the history of Lebanon because many arrangements which were established back then, such as allocation of governmental positions based on religious identities, competitions and conflicts among sectarian groups and political power sharing are still followed till now. In another term, the shaping of the current sectarianism and its major role in the politico-administrative and social orders was initiated and took place during that period of time (Bray-Collins, 2013).

It is important to mention that the National Pact distribution was based on the demographic size of every community and the weights of the religious sects in the Lebanese population taken from the 1932 census which is the last official census conducted in Lebanon to this day. This pact enshrined a six to five edge of Christians over Muslims in Parliament and all government positions. By doing so, all religious parties, whether majorities or minorities, were formally and relatively represented in the Lebanese government and were sharing social, political and economic powers between them. The latter reinforced the confessional system and resulted in making religion become the main locus of communal identity. On the other side, this had raised the issue about whether the French have constructed a powerful secular nation in Lebanon (El-Solh, 2004).

By the time the state of Israel was created in 1948, the flood of Palestinian refugees into the Lebanese territory began to happen. This resulted in having an overwhelming number of Palestinians, who are mainly Muslim Sunnites, leading to a change in the demographics within the confessional based country. With the significant variations in the demographic size of the sectarian groups over the time, the power-sharing formula was no longer reflecting a fair representation of those groups in the governmental positions. The lack of subsequent census update is partly due to Maronite Christians opposition who feared that a new census would legitimize Muslim demands for reform, as the number of Muslims increased faster than Christians, whereas governmental and

organizational powers were still distributed according to the old population census. This created a frustration among Muslims, who didn't agree with the old government structure and was one of the multiple main triggers for raising sectarian rifts in 1975, leading to a prolonged Lebanese Civil War that lasted fifteen years. The war opposed Muslims against Christians and divided the country along sectarian positions that definitely preserved a system of religious opposition and discrimination. (Hudson, 1976).

This sectarian war indicated the ineffectiveness of the internal balance between religious groups and developed further Christian-Muslim cleavages. To end this decades-long bloody war that was purely sectarian, the Lebanese government signed the Taif Agreement in 1989, which is a framework of confessionalism that regulated the conflict of interests between Muslims and Christians and granted them equal religious representations in governmental positions and specially in the Parliament by changing the ratio of 6 to 5 Christians to Muslims to a 5 to 5 ratio, weakening the Christian Maronite president and giving more authorities for Muslims Sunni and Shia leaders. This accord made basic adjustments concerning the distribution of political power, although the sectarian based politico-administrative system was maintained. The latter contributed in maintaining the political culture as well as the sectarian ideologies bestowed by religious sects and confirmed that access to authority and possessions is only achieved through sectarian channels. Thus, Lebanese religious sects coexist in a semi-autonomous manner, whereby each has developed its own political culture (Haddad, 2002).

In this power distribution on a confessional basis, it was stated that the President of the Lebanese Republic and the Commander of the Army should be Christian Maronite, the Prime Minister Muslim Sunnite and the Head of Parliament Muslim Shiite. Besides, the Deputy Prime Minister and Deputy Head of Parliament have to be Christian Greek Orthodox and the Chief of the General Staff of the Armed Forces must be Druze. Moreover, other positions in the parliament and public organizations were solely assigned to religious groups, while disregarding taking into consideration merit-based qualifications. Although in theory the three key positions in the government, which are the President, Prime Minister and Head of Parliament, constitute a balanced executive, the Taif Agreement rendered the powers of the Christian Maronite President and

expanded those of the Muslim Sunni Prime Minister and the Muslim Shii Speaker of the Parliament (Maktabi, 1999).

Religion	Seats
Christians	64
Maronite	34
Greek Orthodox	14
Greek Catholic	8
Other Minorities	8
Muslims	64
Sunnites	27
Shiites	27
Druze	8
Alawite	2
Total	128

Table 3: Distribution of seats in the parliament as per the religion of the deputies

To summarize, sectarianism had a long and potent history in Middle Eastern political and social orders. Its compartmentalization of both political and social orders seemed natural in the Middle East for many centuries and was embraced as the norm (Salibi, 1990).

1.1.3 Repercussions of the Sectarian System

In both the National Pact of 1943 and the Taif Agreement of 1989, the governmental structure based on confessionalism was an essential political treaty that was intended to be applicable on a short-time basis only, as they all agreed that this system will negatively affect the connection between the Lebanese people on the long-term and will limit the growth of the country. Those agreements were basically meant to end the political conflicts in the country and unify the

Lebanese communities under a program of internal restructurings. If correctly handled, the Taif Agreement would have offered a great opportunity for governmental reforms based on a more well-adjusted implementation of the new constitution instead of a discriminatory one.

However, although those accords ended violence between sectarian communities but they failed to enhance cooperation among them and rebuild the country's independence. The Taif agreement was unfortunately incapable of bonding the Lebanese under a single Lebanese identity. The main reason for its failure is the persistence of confessional politics. Instead of supporting the improvement of governmental establishments, religious groups reinforced their internal relations and diversified themselves from other groups. Consequently, Lebanon remained compartmentalized into sectarian divisions and this system became part of the Lebanese culture as it broadly expanded into all public institutions as well as many private political, financial, social and educational organizations (Khalaf, 1997).

The Lebanese civil war resulted in major changes in the Lebanese politics, economy and society. Since 1975 and by 1990, more than 1.2 million citizens, about 30% of the total Lebanese population, were uprooted from their homes and societies, territorial identities were incessantly redefined and those arrangements of solidarity between confessional identities, without which individuals and groups are literally rootless, nameless and voiceless, was proved to be impractical. Moreover, 11 to 13 million people of Lebanese descent, which is about 75% of the Lebanese in total, are currently spread all over the world, especially in Latin America where the greater number, 7 million Lebanese live in Brazil. The majority of the Lebanese diaspora is Christian Maronites, and this led to a more evenly distributed Christian/Muslim balance in the economic and commercial areas of businesses, as it deprived the country from the prosperity coming from the wealthy Maronite class (Diab, 2010). The massive population changes of many geographical areas caused by confessional affiliation, along with the reintegration of the relocated societies increased social and political differences (Charif, 1994).

Moving to politics and economy, Lebanon prewar was named "Switzerland of the East" due to its beautiful land, cultural diversity and financial power at that time and its capital Beirut was called

“Paris of the Middle East” because it attracted large numbers of tourists. Whereas regarding the political and economic situation postwar, Christians lost a few of their past economic power and lots of their previous political authority while Shiites have expanded their economic and political influence and these expansions were at the expense of the Sunnites and not Christians. This is the reason why there has always been a tension between Sunnites and Shiites in the postwar period (Baroudi, 2000).

The political power distribution based on religion has highlighted sectarian identity, weakened the role of the government, endorsed reliance on political leaders and led to political instability (Salti & Chaaban, 2010). To be authoritative and influential, political elites established religio-political organizations in order to provide a wide range of welfare services to Lebanese people. By doing so, they indirectly used those social services to sectarianize and control those communities, for the sake of their own political and socioeconomic interests. The socio-political elites manage various types of businesses ranging from schools, universities, hospitals, health care facilities to television and radio stations and other media channels. Those same leaders were elected to be in the government according to sectarian quotas and still have significant presence in the political life because they demonstrated powerful leadership and great loyalty to their communities. Such practices led to the dominance of religio-political businesses, weakened the role of public institutions and diminished the power of the state to regulate division and conflict between different sectarian groups. These establishments became severely rooted in the Lebanese society and shaped their people’s socio-cultural characteristics, by offering many of them pride, reputation, protection, security, shelter, financial, medical, educational and occupational support. Consequently, religio-political leaders shape identities, build up intercommunity bonds, promote solidarity, manage social interactions and require deep loyalty to them and their own establishments (Baytiyeh, 2017).

Talking about the culture of Lebanon, the diverse population, numerous religions and various traditions are the result of several civilizations who passed by its land and lived there over thousands of years. In general, Lebanese citizens are known for their attachment to their family and religion; they keep hold of traditional family values and religious practices. In spite of its

cultural unity, sectarianism is the dominant social, political and economic actuality in the Lebanese society. Sectarianism might be perceived as the politicization of a religious based identity within a strong strive for political and social domination (Makdisi, 2008). In Lebanon, the people strongly adhere to the ideologies of their own religious sects, rather than with the state. The Lebanese structure legitimizes sectarianism, promotes sectarian exclusivity and divides and segregates society into diverse religious communities (Hudson, 1968).

In fact, the Lebanese people could never reach a consensus on fundamentals and each religious group founded and managed its private independent organizations and that's because the Lebanese communities had different beliefs, values and allegiances resulting from dissimilar historical backgrounds, thus inhibiting the formation of a viable state (Haddad, 2002). The multi-religious society in Lebanon created diversity management challenges that reflect the ones that the world is progressively experiencing due to globalization and increased migration (Turner, 2007).

As per Khashan (1992), Lebanese people don't have a high sense of national Lebanese identity but identify themselves based on their confessional identity and they can be described as citizens of Lebanon who have little or nothing in common. Religion in Lebanon is not just about an affiliation imposed by birth or a preference reflected in the traditional practice of worship, but is rather a basic structure of the Lebanese culture and a phenomenon which certainly defines political and social identification. Resolving tensions and ensuring a peaceful coexistence in Lebanon has always involved developing sectarian loyalties but has never worked on achieving the desirable patriotic Lebanese identity. In other words, Lebanon was never able to change into a modern democratic state because it couldn't be able to get rid of personal commitments to religion and agree on a unified devotion to the country of Lebanon as a whole. On another hand, what matters is not the religious ideologies or theological variances but rather the fact that they are sectarian groups which act as social reference ones. Other than being reflected in the governmental communal system, through which individuals handle their legal and civil rights, this emphasis given to sects is still established in the personal status laws over some matters where marriage, divorce, inheritance and other operations are still performed within individuals' own religious communities.

1.2 Religiosity in Lebanon

For the Lebanese population “The religious community is their nation; that is the people to whom they belong and with whom they identify” (Ghossein, 1982). As per Hourani (1954) Lebanese people believe that “To leave one’s sect was to leave one’s whole world, and to live without loyalty, the protection of a community, the consciousness of solidarity and the comfort of normality”. The high attachment to those social and religious groups led to having a kind of many states within one state. This support for the sectarian system applicable in the country is clearly linked to confessional fundamentalism with a refusal for adopting liberal approach, principles and values, which strengthen the trust between religious groups (Moaddel et al., 2012) A survey that was conducted in 2009 indicated that Lebanese youths, whose ages are between 18 to 25, have a very high level of sectarianism despite their origin, gender or any other criteria, and this is applicable to all religious communities (Harb, 2010). In Lebanon, being part of a circle and preferring members of one’s own sect are the main characteristics of religious belonging and social identification, in relation with the ideology of the social identity theory. Sadly, strong confessional classification leads to having less interaction more prejudice and discrimination between Lebanese citizens belonging to different sectarian groups (Haddad, 2002).

In the recent years, the various calls for a secular segment in Lebanon did not change the fact that the overwhelming majority of the Lebanese population continues to be highly religious in the traditional sense. As per Hoffman (2016), 88% of Muslim Sunnites, 87% of Muslim Shiites and 79% of Christians consider themselves as highly religious. Over 97% of every sect declared that religion was something very important in their lives. Personal devotion, spirituality and religiosity are incredibly high amongst all Lebanese sects.

In Lebanon, the people behave as per their religious doctrines, but because of some differences in religious beliefs between sects, each confessional group behaves in a unique and distinct way. Muslims, whether Sunnites or Shiites, are more likely to pray at home or at work. 77% of Shiites and 70% of Sunnites pray almost daily, whereas 27% of Christians do so. On the other hand, collective prayer follows the opposite tendency as 61% of Christians attend the weekly mass on

Sundays, while 49% of Sunnites and 32% of Shiites attend the Friday prayer at the mosque. Moreover, while talking about fasting during Ramadan or Lent, 81% of Sunnites and 76% of Shiites report doing this, compared to 43% of Christians.

1.3 Workplace Spirituality in Lebanon

While the workforce is becoming more racially, culturally, religiously, politically and economically diversified, several employees are carrying those personal values to the workplace. Consequently, individuals are most probably bringing their religious views and principles with them to the organization. As per Mitroff and Denton (1999), institutions which explicitly support their staff in expressing their spirituality at the office are expected to succeed more.

The majority of the researches that examined the relationships between spirituality, religiosity and work have mainly focused on the workplace area. As stated by Adams and Csiernik (2002) “workplace spirituality involves positively sharing, valuing, caring, respecting, acknowledging, and connecting the talents and energies of people in meaningful goal-directed behavior that enables them to belong, be creative, be personally fulfilled and take ownership in their combined destiny”.

In some studies, several aspects of spirituality at the workplace including meditation, meaning making and sense of mission, turned out to be positively linked to productivity, job engagement and job satisfaction, and this is a benefit for both, the employees and the company (Millman et al., 2003). In fact, the organizations that promote spirituality and have a solid corporate culture, are outperforming their competitors in investment return and shareholder value (Thompson, 2000).

The recent view of spirituality at workplace is becoming less related to a higher power and has more to do with the values of the community. In some cases, the values and beliefs of individuals are explicitly linked to a higher power, it all depends on the level of religiosity of these persons. Consequently, the studies that analyzed religion at the workplace have commonly observed traditional sense of religiosity, which has also been proved to play a significant role at the workplace (Duffy, 2006).

For many persons, the workplace provides the only consistent bridge to other people and to the human needs for connection and contribution. Although spirituality is not a stranger to human experience, it is a new idea in the workplace. All of the religious traditions at some level endorse the contemplation in life to search for a higher purpose and to live in harmony with others. The worldwide language of the spirituality is based on the tradition of religious imagery such as personal transformation, self-rediscovery, utopian visions and experienced renewal (Giacalone & Jurkiewicz, 2010).

In Lebanon, the question is not about whether the labor force abides by the international standards of workplace spirituality but whether religious diversity at the workplace induces discrimination on employee engagement and commitment. Discrimination is defined as the experience of people who were unfairly treated because of their membership to a group, here a religious sect (Sanchez & Brock, 1996). Moreover, some literatures indicate that conflict might occur at the workplace between individuals of different religious beliefs. The latter is due to increased interpersonal feuds and misinterpretations, which can maximize prejudice among co-workers (Langton et al., 2013).

By definition, religious discrimination is “valuing or treating a person or group differently because of what they do or do not believe or because of their feelings towards a given religion” (Vickers, 2016). Discrimination can be either explicit or implicit, either ways individuals will still be able to perceive it and feel that they have been unfairly treated because they are members of a certain group. This perceived discrimination can impact essential aspects at work such as the recruitment process, the organization culture, the relations between colleagues, the compensations and benefits and the legal decisions. The sum of all that can have a financial impact on organizations (Ensher et al., 2001). In terms of organizational behavior, as people of different religious views often get into conflict, perceived discrimination can lead to further interpersonal misunderstandings, disagreements and prejudice between coworkers, which will eventually increase work tension and employee job turnover (Sanchez & Brock, 1996).

There are many faces to discrimination and these gradually escalate from verbal discrimination to work termination. Verbal discrimination can be for instance about comments regarding grooming

or business attire. Additional discriminative actions might be taken in management practices such as imposing a particular dress code and scheduling religious holidays, which become potent in the timetable of the organizations when meetings and activities are planned (Borstorff, 2011).

In the last decade, as religion and religious strives became more and more intensified in the country, expressing personal religious views, showing feelings of disagreement and intolerance and seeking religious accommodations at the workplace became a common practice of individuals (Borstorff, 2011). Carrying over all these religious beliefs and practices to the workplace presented a challenge to human resources managers who had to create plans and procedures in order to implement diversity management practices into their establishments. This action plan also became even more challenging to accomplish with the rising tendency to employ, promote and develop the skills of employees who have the same religious affiliation as of the owner of the company (Messarra, 2014).

Human resources managers are nowadays fighting a dual battle to be able to provide a homogenous religiously diverse workplace environment by balancing the discriminatory actions of owners and managers and maintain a degree of tolerance amongst employees of different sectarian communities (Bizri, 2018). Nonetheless, the underlying question is to understand the effect of behavioral outcomes on organizational performance including employee dedication and engagement.

In Lebanon, belonging to a religious sect ultimately infers one's social and political identity. This falls in the scope of the social categorization theory, whereby differences and similarities become benchmarks to label individuals and distribute them into homogeneous groups. Consequently, people who belong to a specific religious community are more likely to discriminate against the ones who are classified within another sectarian group, and this will end up by having in-group nepotism at the workplace. In Lebanon, the long history of sectarianism and its anchoring in politico-administrative and social contexts, create a kind of centripetal intra-sect force that attracts individuals hailing from the same religious groups. Also, an intersects centrifuge force governs the departure between different sectarian groups and is continuously nourished by each sect

political elites. These tend to expropriate all individuals who do not align with the timely installed order (Turner & Reynolds, 2011).

The Lebanese sectarian system is another exhibit of the hostile management of diversity as diversity in this country is generally identified in terms of religious belonging (Hudson, 1999). The practices of religious diversity strategies in organizations are based on this sectarian system. These practices rendered and weakened the adoption of equality and inclusive managerial practices (Klarsfeld et al., 2016). On another note, it is argued that ensuring religious inclusion in the workplace would increase the quality of teamwork among various colleagues as well as their willingness to participate in group activities. The latter should be a remedy for the lack integration between religious groups and is the shared responsibility of both the government and organization (Al Ariss & Sidani, 2016).

1.4 Employment in Lebanon

After discussing religion, religiosity and spirituality in Lebanon, this sub-section will explain the employment process which is an a priori phase to the management of religious diversity at workplace.

Few studies about human resources management practices in Lebanese private organizations were made, yet, all of them ended up having the same conclusions. As stated by Semerdjian (2007), those researches demonstrate that Lebanese companies do not follow nor apply the modern strategic concept of human resource management. Cerdin et al. (2002) believe that the reason behind this is that the majority of Lebanese businesses are family owned, thus owners directly manage the operation and take all decisions without the intervention of the human resources department that serves more as a personnel function rather than a strategic one. Usually, the key positions in the company such as directors, heads of the department and managers are assigned to the family members of the owners so that all strategic goals are determined by them and the execution of any new strategic plan is monitored by them. Furthermore, legal and public policies

and procedures are only limited to personnel management subjects related to minimum wages, social security and any type of leave (Semerdjian, 2007).

According to Semerdjian (2007) the recruitment function in Lebanon is informal and unstructured. In the recruitment process, personal relations and referrals play an important role. However, in large companies and specifically in international ones, recruitment is very organized and it includes structured interviews and technical and psychometric tests (Cerdin et al., 2002). Lebanese firms which are part of multinationals often have another mode of human resources management, that is concurrently compatible with other local companies and the one of the mother company (Nakhle & Davoine, 2016).

1.4.1 Equal Employment Opportunities in Lebanon

To start talking about the Lebanese labor force, Lebanon, being a country with a rich mosaic population containing several religious sects and ethnic minorities, historically reported a modern and prestigious model in education for having highly educated youth compared to its regional environment. Statistics relevant to literacy shows that 95.1% of the population are literate, with a literacy percentage of 96.9% among males and 93.3% among female (CIA, 2020). Moreover, the labor force is deemed to be overqualified and overwhelming for the local market (Kooli, 2020). These facts combined with the economic recession, explain the latest emigration rate of 88.7 per 1000 Lebanese population, which means 5,000 to 10,000 young person emigrate monthly (CIA, 2020).

Moving to recruitment, the history of the country has legitimately authorized a positive discrimination in the recruitment of Lebanese citizens in the public sector. From that time till now, the key positions in government and related public institutions were and are still assigned according to compulsory confessional divisions and strict quotas for religious groups must be met (Aoun, 2007). For example, if two Generals are potentials to be the Commander of the Lebanese Army, one is a Muslim Sunnite and the other one is a Christian Maronite, even if the Muslim

Sunite General is more competent than the Christian Maronite one, the position will be granted to the Christian Maronite General as per the National Pact and Taif Agreement.

Political sectarianism became interlocked with social and economic sectarian structure in time. Institutional development among religions came to parallel that of the political order. Cultural, educational, economic and social institutions grew on a sectarian basis and interposed the integration of the Lebanese society. Moreover, the uneven distribution of political power was met with uneven distribution of educational and economic opportunities. Furthermore, some people argue that the government is less effective because officials are selected on a confessional, not merit, basis. Also, the low turnover in elected bureaucrats who are only replaced by the ones belonging to the same sect can negatively affect successful governance (Salibi, 1990).

All of this has since raised concerns about whether the competencies and qualifications in Lebanese organizations in the private sector are also being overlooked in favor of a person's sect or religion.

In the private sector, these confessional sub-systems are pronounced in the majority of the Lebanese companies, which are small family businesses that are owned and managed by a group of people who mainly belong to one same religious community. Family organizations are considered to be value-based institutions, in which values represent key distinguishing features that define the roads to success. Such value orientation influences what owners and managers perceive as ethical, what their priorities are, how they take initiatives and decisions and how they deal with conflicts and solve problems. Having employees who share the same religious identities and views in the team or institution in general may enhance the prominence of an individual's religious attributes and related ethical tendencies. In fact, individuals are more likely to bring good moral habits to the workplace that come from constant and strong religious principles (Weaver & Agle, 2002).

Religion is one of the main sources of morals and principles that dictates and impacts ethical behavior at the workplace, yet may also promote conflicts, unfairness and favoritism amongst

members belonging to different confessional communities (Cavanagh & Bandsuch, 2002). Thus, it is important to shed the light and understand how managers in private organizations, align their religious identities with the goals of both, the business and family, while facing subjects that have ethical implications. The importance of examining how religion affects ethical decisions is to ensure that no discrimination of any kind is taking place (Van Buren et al., 2020). In order to respect business ethics and avoid inequity, analyzing ethical issues based on religious affiliation should not only be limited to current situations and behaviors, but also to new ethical matters which may arise due to the diversity of religions within the workplace. For instance, religion influences ethical decisions when managers recruit candidates belonging to the same confessional group or promote employees just based on their religious affiliation. In such cases, family businesses tend to serve their direct communities and support their fellow religious believers (Fathallah et al., 2020).

For example, some private schools and universities, media companies such as TV and Radio stations, sports clubs and other associations have their own confessional identities. While in other private establishments that are larger, for instance those in the banking sector which is the most dynamic sector in the Lebanese market, religious diversity remains sometimes restricted to the religion of the employees living in the geographical location of the establishment. For instance, in a specific bank that has many branches all over Lebanon, you can notice that the majority of employees in Dahiyeh branch are Muslims whereas the majority of employees in Jounieh branch are Christians because in Dahiyeh almost everyone is Muslim and in Jounieh most of the population is Christian. Therefore, religious diversity in Lebanese private organizations is somehow limited (Mikdashi, 1999). In addition, since institutional positions are distributed between religious communities according to their demographic proportion, the Lebanese army commander post for example is reserved to a Christian Maronite, hence limiting the career progression of officers from other religions.

On the other hand, the same concerns regarding equal employment opportunity and discrimination based on religious affiliation may exist in the Lebanese private sector. Anderson (2014) pinpointed this issue and provided various examples about job seekers facing discrimination based on religion

during recruitment. An example was given about a man whose qualifications perfectly matched with the job requirements but was rejected only because he was Muslim Sunite and not Christian Maronite. Such cases happen in institutions that are family owned, where owners prefer employing people belonging to their religious groups, thus discriminating the other ones who have different religious views.

Furthermore, regardless of the fact that more than fifty percent of the Lebanese population are Muslims, many institutions don't accept hiring women who choose to wear the Islamic veil. If veiled women are to be considered in such organizations, they are only to be hired in back office, more specifically in positions where there is no contact with customers, such as data entry clerks and call operators. By following this practice, some veiled women have lost several job opportunities where they could have personally excelled in, and on the other side, some organizations may have missed potential employees who could have helped them grow.

Al Ariss (2010) conducted interviews with a diverse group to discuss experiences of facing diversity practices in their life, whether in education or work. Some participants worked in Lebanon and faced certain challenges while looking for a job because of a lack of merit-based recruitment criteria. Instead, subjective experiences of those persons showed that religious affiliation was a main selection condition to get a job in the public and private sectors in Lebanon. For example, a Muslim Shiite doctor could not get a job in a hospital next to his house because it was owned by a Muslim Sunnite and had to work in a hospital far away where Shiite doctors can practice. Therefore, he emigrated to France where he currently owns a cardiology clinic. Similarly, a Christian engineer, who owns an engineering company in France, attempted to open a business in Lebanon but never succeeded in doing so because this required having specific confessional relationships. For both of them, leaving Lebanon was a way of building merit-based career experiences rather than looking for a career in a country where work opportunities were dependent on one's confessional belonging. Other participants were aware of the confessional-based discrimination in recruitment but didn't personally face it because they all lived and worked within their own confessional groups and consequently weren't penalized due to their religious affiliation.

It seems that the latter practice is common among employers, both Muslims and Christians, for purely utilitarian reasons. Then, it turns out to be clearly evident that religious diversity at the workplace in Lebanon follows the aforementioned sectarian order and religious affiliation is becoming a vital personal attribute which plays an influential role in major human resources management decisions leading to eliminating specific religiously affiliated groups from the workplace, thus missing out on a greater pool of skills (Al Ariss & Sidani, 2016).

In summary, after all these years, Lebanon still experiences many drawbacks such as a prominent glass-ceiling, growing religious intolerance, deep inequalities, poverty, rising unemployment rate of more than 20% of the active population and 30% of the youth as well as massive immigration (Aoun, 2007). Contrary to the diversity rhetoric in this country, its confessional system failed to offer promising and fair career opportunities to its population, which led to the waste of talented citizens who emigrated in order to look for and build a career that better suited their expectations in terms of fair conduct and professional development.

1.4.2 Wasta

In this institutionalized non-meritocracy, a vital cultural factor integrated in politico-economic life is ‘wasta’. To most of the Lebanese citizens, the presence and pervasiveness of corruption in general and ‘wasta’ in particular is almost a given. The natural presence of ‘wasta’ is a topic that is widely discussed in the media. ‘Wasta’ is the synonym of “intermediary” in Arabic, that aligns better with favoritism and special privileges in situations where somebody intervenes on behalf of somebody else to serve the interests of the latter. Furthermore, it became the utmost causal factor in any given hiring process in Lebanon (Dib, 2020).

Because of the severely divided society of Lebanon, where sectarianism shaped the country's social and political structure and preserved the sectarian culture for so many years, religio-political organizations sectarianized communities, mobilized citizens, influenced people's behavior and still do, particularly during crises and political occasions. Those religio-political institutions control communities in almost all areas of life by occupying influential positions in government

and playing powerful roles in the country. Favoritism in the distribution of welfare services seriously depends on having strong relationships with dominant political elites, powerful sectarian leaders and religio-political establishments. The nonexistence of strong governmental organizations reinforced favoritism that invaded the entire governance system. One can secure a job, have access to educational opportunities and medical treatments by only having close ties with those religio-political figures (Devre, 2011).

It is a popular perception, that almost nobody can get employed or fulfill career goals or political ambitions without 'wasta'. The latter became the daily bread of Lebanese' debates, discussion, and interpellations. The demand for 'wasta' arises from the population, while its supply resides within the political sectarian elite. Therefore, it is safe to assume that 'wasta' as a causal factor to employment is harmonized with religious discrimination. 'wasta', favoritism and corruption became synonymous through time. All of these are sourced by the political elite. Lebanese private and public sectors, are no strangers to 'wasta' and favoritism. The latter even extend to lower level jobs (Al Ariss & Sidani, 2016).

This tremendous impact of 'wasta' on employment as an inherent dimension of religious discrimination is likely due to its nature. 'Wasta' is not a pure product of the Lebanese society as evidence of it can be found throughout the Arab region. There, social networks are constructed on the basis of family networks. The latter are considered as a potent force in the decision-making process (Tlaiss & Kauser, 2011). Arab societies are gauged as collectivist, whereby family are considered as the back-bone of society (Søndergaard & Hofstede, 2001). Therefore, 'wasta' is a weapon that can be found in the arsenal of powerful families with strong connections.

Historically, Arab tribes called upon 'wasta' to manage conflicts among conflicting parties through the intermediation of a 'sheikh'. Thus, 'wasta' not only refer to the act of intermediation, but also to the person who intercedes. At present, 'wasta' involves the intervention of a protagonist to help individuals in gaining a competitive advantage in obtaining a job or securing a promotion. It involves interpersonal connection and social networks based on kinship. These exercise their powers via social, political and business network. 'wasta' can be seen to be conjunction of intrinsic

and extrinsic networks (Tlaiss & Kauser, 2011). The usage of ‘wasta’ demolishes any form of equality by disadvantaging a group of individuals in favor of another group with ‘wasta’ who might lack merit. The dominance of ‘wasta’ in Middle Eastern culture highlights the lack of professionalism in work relations (Metcalf, 2006).

Even though, no legislative basis can be found for religious favoritism or ‘wasta’, especially for middle and lower level jobs at the public sector, this discriminatory act became a norm that have a direct impact on human resources decisions at miscellaneous managerial levels. This irrational human resource practice leads to inefficient organizational functioning and renders slower real human resources development. Evidence of similar human resources practices can be found in the private sector with the same dire consequences relevant to fair access employment and work promotion opportunities. The latter can be seen as systemic process of exclusion based on religious affiliation. This practice of exclusion leads organizations to recruit from a narrower pool of skills. The most dangerous aspect of the aforementioned exclusion is the widening of the gap in cultural exchange, leading to a less healthy organizational functioning (Al Ariss & Sidani, 2016).

The institutionalization of religion that started in 1943, during the times of French mandate, has negatively impacted on the development of Human Resources in Lebanon. In the public sector, the discrimination in recruiting for governmental and institutional positions, that was branded under “securing a balanced power sharing”, has demonstrated to generally attract the candidates who are less competent. In the private sector, discrimination does not apply by law, however, the nonexistence of any law that ensures no discrimination in recruitment, such as the law of Equal Employment Opportunity, has led to a failure in promoting religious diversity in organizations. Moreover, this strong attachment to confessional grouping at the workplace might have unfavorable impacts on organizational performance and the lack of appropriate legal mechanism to promote religious diversity has proven to be counterproductive (Al Ariss & Sidani, 2016).

The absence of requirements to shed light or report on religious diversity in private firms lead to pronounced discrimination and lack of accountability. Further, there is no clear evidence that changes in societal option and values systems is likely to occur any time soon. Continuous events

in Lebanon, namely the parliamentary elections, show the rigorous attachment to the sectarian identity, whereby the majority of the political elites were reelected. Some scholars recommend a transitory solution, whereby that policy makers in Lebanon are called to integrate the awareness of religious diversity by issuing proper legislations.

1.5 Career Development in Lebanon

This subsection will discuss the career development phase which represents a posteriori phase to the management of religious diversity at workplace.

In Western culture, advancement and career development in the workplace are earned based on merit and performance (Bennis & Thomas, 2002). In this context, emphasis is placed on individualism rather than collectivism. Conversely, leaders in Lebanon advocate high power distance and collectivism through centralized decision-making, hierarchical bureaucratic control, low risk tolerance and the promotion of paternalistic values (Taylor, 2003). Moreover, Lebanese employees psychologically accept centralized decision-making and hierarchical bureaucratic control as they fervently obey their superiors' order. This obedience is promoted as flexibility and is perceived to avoid misunderstanding with and even persecution by superiors (Zgheib, 2005).

Similar to physical and mental health, career related matters play an important role in an individual's wellbeing and can also be influenced by spirituality and religiosity (Lips-Wiersma, 2002). According to Lewis (2001), many businesspeople consider that their religious beliefs and values play a significant role and have an impact on their business and career decisions. Even though the majority of the researches focused on analyzing the relationship between spirituality, religiosity and organizational management, other counseling scholars have lately been interested in studying the role that spirituality and religiosity play in career development (Duffy, 2006).

Theories in the topic of spirituality, religiousness and career development are focused on weighting the impact of spirituality and religion on the manner individuals' deal with career-specific tasks. Nonetheless, sparse are the empirical studies devoted to examine the latter relationship. Duffy and

Blustein (2005) investigated a sample of college students on the impact of religiousness and spirituality on career decision self-efficacy and career choice commitment. The latter study found no clear evidence of the impact of religiousness and spirituality on career choice commitment, albeit religiousness and spirituality have a significant positive impact on career decision self-efficacy. The authors postulated that the fascination of an individual with a higher power, might provide similar welfares as attachments to other people. Furthermore, research works elicit that the main determinants of career development are positive relationships with friends and siblings as well as the support from them (Schultheiss et al., 2002).

Another study found that four out of ten interviewees believed that spirituality played a role in their career development, while the other six admitted the importance of spirituality in their career decision self-efficacy (Royce-Davis & Stewart, 2000). A similar study, conducted with 12 African American undergraduates reported that they often use religious and spiritual guidance in response to academic and career challenges. Further, many claimed that God had a career plan for them (Constantine et al., 2006). Another study examined the position of 16 adults with respect to the impact of their spirituality on their career behavior. The results showed that spirituality is a source of inspiration that motivates them to serve others. Furthermore, spirituality was found to be positively associated with career coherence and establishing career goals (Lips-Wiersma, 2002).

On another note, evidence brought from empirical research indicates that higher levels of job satisfaction are reported by employees with higher levels of spiritual and religious well-being (Robert et al., 2006). Some studies showed that those who consider their career as a vocation or a career chosen for them by God were more likely to adopt social justice beliefs as well as greater job security and satisfaction compared to those who do not share the same perception (Davidson & Caddell, 1994). Furthermore, people who believe that their career is a calling are more likely to work in contexts that favor social interaction. Moreover, an empirical study reported that employees who viewed their work as vocation exhibit higher degree of satisfaction in both jobs and lives than those who perceive their jobs as an unfulfilling mean to make money and to those who perceive their jobs as moderately fulfilling with a constant process to get promoted (Wrzesniewski et al., 1997).

Even though Lebanon's culture is less collectivist than other Arab countries, it is traditionally known that Lebanese organizations exhibit bureaucratic hierarchy with a focus on operations and a zealous prominence on procedures and rules across all aspects of activities in the organization (Dhar, 2009). The latter is highlighted by low consensual culture and high-power distance resulting in low uncertainty avoidance and bureaucratic organizations. Such culture is susceptible to have an impact on organizational success. Research works noticed that religious discrimination obstructed career advancement, whereby Lebanese tend to emigrate due to the lack of merit-based promotions with evidence of the role of the sectarian system in the latter interplay (Tlaiss & Kauser, 2011).

According to Awad (1998), most of the Lebanese companies don't have organized human resources structures and don't apply performance evaluation systems to measure the performance of their employees and propose individual development plans. As for the training and development function of human resources, the reports on employees' skills development and performance improvement in Lebanon were mainly limited to macro-level human development and labor economics (Dirani, 2006). A study was conducted by Dirani (2012) to examine the impacts of a Western professional training program on individuals' skill development and discover how the cultural factors that are particularly related to Lebanon can affect the learning. This research determined that even though training programs have motivated employees, yet they failed to tackle difficulties that are specific to their cultural or organizational needs.

Al Ariss (2010) shed the light on employees' career progression at the workplace and stated that in Lebanon, since most Lebanese companies are family businesses, some employees consider that belonging to the owner's same religious group plays in their favor when trying to obtain managerial positions.

The aforementioned studies indicate a rather complex association between career development, religiousness and spirituality. An association that is more spiritual, divine and based on a calling or vocation. Such association is hard to identify with the Lebanese context where spirituality and religiousness are diluted in a vast ocean of sectarianism that was nourished by the sea of time and

the tragic evolution of the ideology of religious identity. Like employment, career development can be viewed from the favoritism stand point (Tlaiss & Kauser, 2011). The impact of spirituality and religiousness is rather screened by that of sectarianism in the same mischief demand supply context, whereby career development is based on ‘wasta’ rather than on merit.

To conclude this section, I reviewed how religion plays an important role in the Lebanese culture by going back to the history of the country and assessing the repercussions of the sectarian system that has been implemented and followed since years. One of those consequences is the impact of religion and ‘wasta’ on the employment and career development opportunities of the Lebanese citizens in their home country.

Section 2: Theoretical Framework

In this section, the functional approaches of religion and the theories relating it to employment and career development will be expressed from the point of view of philosophers.

2.1 Functional Approaches of Religion in Human Science

This sub-section will be an overview of the beliefs of the main philosophers and sociologists who considered religion as a function to understand people's behavior and society.

2.1.1 Karl Marx

As per Karl Marx (1818-1883), a social philosopher, the first thing people must do is drink, eat, have shelter and clothing, and then they can think of science, politics and religion.

Marx perceived religion as a pure illusion, a result of alienation used by people as a means to relieve their direct suffering and also as an ideology that covered the true nature of social connections. He considered religion as a manipulated part of the human culture that will sooner or later fade once the class society is abolished. He said that believing in Gods should be definitely dismissed and the elimination of religion as the illusive pleasure of people is essential for their actual happiness. He clearly stated that "Man makes religion; religion does not make man".

He was very convinced that with time, religion and anything that has to do with the concept of dominating societies, will entirely wither away on its own (Pals, 2006).

2.1.2 Sigmund Freud

Sigmund Freud (1856–1939) considered religion as a belief and illusion that individuals wish to be true. He didn't find any reason to believe in God and didn't perceive any value in religious practices, although he tried searching for explanations to understand why people insist in believing

in it despite the lack of evidence. Freud strongly believed that religion is a neurotic unconscious response that is associated with repression of basic drives and desires. As much as we try and explain the lack of logic to those who believe in religion, their neurotic response won't change.

Freud's opinion on religion was inserted in his theory of psychotherapy, which was viewed as irrational. In spite of the fact that Freud's effort to clarify the historic roots of religions weren't acknowledged, his belief that all religions start from unfulfilled spiritual needs is still providing a credible explanation sometimes (Pals, 2006).

2.1.3 Émile Durkheim

Émile Durkheim (1858–1917) didn't perceive religion as a belief in supernatural beings, such as a God, but as a united system of faiths and practices related to sacred things, which is somewhat different. He also considered that religion and magic are not concerned with the same thing. Religion doesn't come along to replace magic, which is a sole means to obtain something rather than a religious thing.

Religion's real purpose is not intellectual but social. It carries social feelings, provides symbols and sacraments which allow people to express their deep emotions that attach them to their community. Durkheim described religion as groups frequently and communally attending religious rituals. He was so sure that these group gatherings created a unique type of energy, making group members lose their individuality and feel united with one another.

Durkheim's methods provide improvements in anthropology and sociology, as functionalism is a sociological paradigm necessary for the survival of that society and maintain its stability. Therefore, due to the fact that Durkheim saw society as an "organismic analogy of the body, in which all parts work together simultaneously to maintain homeostasis of the whole", religion was perceived to be the bind that attaches society together (Pals, 2006).

2.1.4 Max Weber

Max Weber (1864-1920) believed that each religion is rational and harmonious in its own way. He recognized the fact that religion had a strong social influence, but differed from Durkheim by considering religion being a strong force of change in society. Weber focused mainly on the link between society and religion, rather than developing a theory of religion, while bringing forward ideas that are still commonly used in the sociology of religion, some of which include:

- Church-sect typology: Weber differentiated sects by churches by saying that church membership is decided by birth whereas being a member of a sect is a personal choice.
- Ideal type: Weber believed that only a conservative bureaucratic system can frame a message into a system of teaching and management which will guide and control a raising community of religious congregation.
- Charismatic authority: Weber viewed charisma as a dangerous and revolutionary force that depends on how a person's followers accept his or her unique quality. The charismatic authority can either disappear or be routinized upon the death of the charismatic person.

Weber dealt with status groups not with class, which to some extent differed from Marx. In status groups the essential drive is prestige and social unity and those groups have a ranging level of access to certain types of authority and reputation, thus to financial resources (Pals, 2006).

2.2 Theories relating Religion and Spirituality to Employment and Career Development

After reviewing the functional approaches of philosophers in regards to religion, this sub-section will describe five theories and models that relate religion and spirituality to social and professional life and explain the influence they have in determining people's vital lifetime decisions, especially the ones related to their career.

2.2.1 Witmer and Sweeney's Holistic Model of Wellness

The Holistic Model of Wellness proposed by Witmer and Sweeney in 1992 entails that every person has five basic life duties: self-regulation, spirituality, love, friendship and work.

As per the model, each of these basic life duties adds to the other and sets out to guide the other four based on how important the duty is. At the center of this model lays spirituality. And spirituality doesn't necessarily have to mean religious affiliation but can be defined by "life enhancing beliefs about human dignity, human rights, and reverence for life". Being in the middle of the model proposed by Witmer and Sweeney, spirituality has the most impact on the growth of values, which are the primary guide for workplace conduct. In addition, spirituality gives significance to life, and has consequently a strong influence on the four other life duties.

On another hand, Witmer and Sweeney go on to define the elements of life forces as the external and internal forces which influence the basic life duties discussed earlier. These elements are family, religion, community, media, education, business, industry and government. Each of these elements represent the way a social organization operates to reach its goal and thus affect the improvement and accomplishment of the five life duties.

Moreover, Witmer and Sweeney consider that there are some worldwide random events that could have a direct impact on the way and quality of people's lives. of a direct impact on their quality of life, such as: hunger, poverty, diseases, pollution and war. This model entails that psychological health is of many dimensions, having the person's spiritual side as the point of start.

In conclusion, Witmer and Sweeney's findings are aligned with Seeman's (1989) by confirming that psychological wellness is a phenomenon of many dimensions and there is interaction and inter-relatedness between the various aspects of psychological wellness. However, Witmer and Sweeney (1992) expanded Seeman's model by adding the spiritual side of a person as the starting point of psychological wellness. While working on elucidating the psychological wellness of

individual, Witmer and Sweeney emphasized on the importance of the intra-persona and inter-personal relationships, which are an essential part of their model.

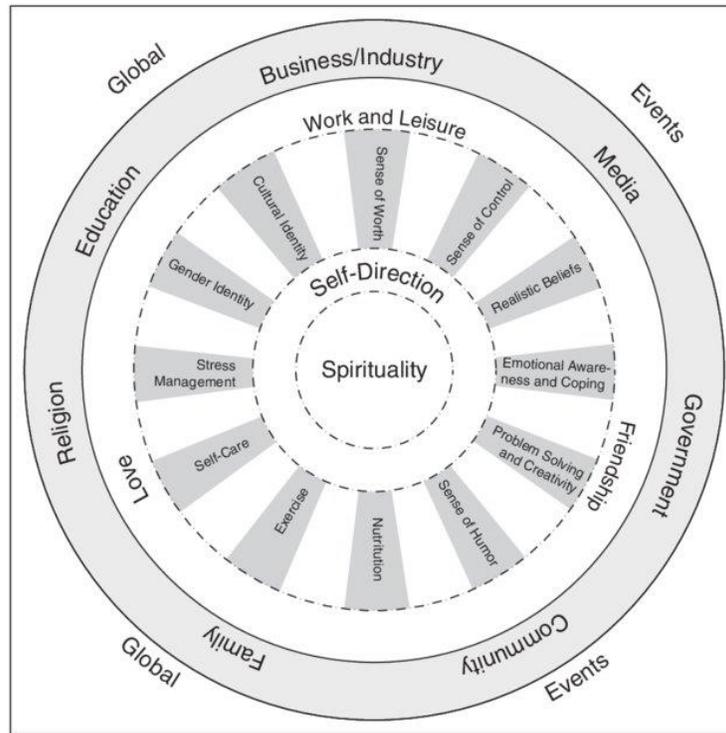


Figure 6: Witmer and Sweeney’s wheel of wellness and prevention

2.2.2 Miller-Tiedeman’s Life Career Theory

Miller-Tiedman established a model they called the life career or life-is-career. They suggested that the values and life experience of people play an important role in designing their career paths. This model is a bit different from traditional career one that divides a person’s career to many stages and notes the importance of making the right decisions in the right time.

Miller-Tiedeman suggest that purpose of life should not be about building the best career but rather finding the right life and considering career as one of the elements of this life rather than the sole purpose of life. So instead of worrying about making the right career choices and always ensuring

they reach their goals, the life career model pushes people to keep on learning and advancing in their career while being always open to any new career opportunity so that they can create and build their own career out of their personal experience even if they might fail sometimes.

Spirituality and religion represent an important component of some individuals' life and hence have a big impact of their career decisions. In consequence the aspect of spirituality and relation play a major role in the Miller-Tiedman life career model. However, they are not the main aspect that affect career decisions but should be taken into consideration especially to highly spiritual and religious persons.

According to them, life career theory and career choices are mainly a self-organizing process that will serve as the central generator and monitor in guiding the person to act, change and grow (Duffy, 2006).

2.2.3 Brewer's Vocational Souljourn Model

In the Vocational Souljourn model initiated in 2001, Brewer identified three basic principles that determinate an individual's life: meaning, being and doing. Meaning is the "what" of life, being is the "who" of people and doing is the "how" of life.

Meaning is the definition of life and is characterized by what people value. Those values are a combination between individuals' internal view of themselves and their experiences in life, because what people pass through can have an impact on their philosophies. Being is the classification of people according to their beliefs, personalities, talents, interests and potentials. Those criteria record predetermined inheritances and collected inner traits that help shape who a person is at the deepest level. Doing is the actions taken to prove oneself in society by assessing how to use the "being" to reach the goals set for life. It is the future-oriented behavior.

For Brewer, meaning, being and doing match mostly in a career. When people align their work (doing) with who they are (being) and what they value (meaning), a free flow of energy throughout

the system illustrated in figure 6 will be created, leading to removing boundaries between work and non-work. Work will then be an expression of everyone's beliefs and values. Furthermore, the three basic principles must be in equilibrium so that people can have stability in their lives and work towards achieving their goals better. Besides, people with balanced principles usually have greater self-knowledge that is expressed through work. Brewer differentiate a job from occupation, career and vocation.

A job is defined by routine and repetitive tasks that are accomplished with few emotional satisfaction and engagement and is needed for the purpose of earning money. Moreover, a job maintains the status quo, that's why people study to get a university degree which is the boarding pass for the job and status they are looking for.

On the other hand, an occupation is a different approach to work that involves more personal engagement of the person who feels affiliated to the company, contributes to its success and receives in return a sense of identity and determination. An occupation could lead to a respectable work path.

Alternatively, a career necessitates full commitment to work by being fully dedicated to the organization or the profession, investing in it and working hard to achieve the result desired. The purpose of a career is way beyond monetary necessities as it offers direction and significance to people's lives by motivating them and enhancing their self-esteem.

And finally, a vocation adds a sense of spirituality to the career path and is considered flourishing, process-oriented and mission drawn. Individuals with a vocation do not focus on earning money, status or fame, but work on expressing themselves, having a productive life on earth and contributing to the benefits of their society. A vocation might be a volunteering work that is unpaid, so a person might have an occupation and vocation at the same time, each of them nourishing the other in movement toward wholeness (Duffy, 2006).



Figure 7: Vocational Souljourn model

2.2.4 Bloch's Theory of Spirituality and Career Counseling

In the Theory of Spirituality and Career Counseling created in 2004/2005, Bloch used the complexity theory to connect spirituality and career development. Basically, the complexity theory implies that in any system, each element directly or indirectly affects other ones. Within this system, Bloch and Richmond created in 1998 seven principles that link spirituality and work together.

Some of these principles discuss the idea that individuals view work as a passion or hobby rather than an obligation to earn money, and as a place where values are commonly shared with the team just like in a community. Bloch declared that individuals who consider their job to be spiritual, are usually selfless and also work on positively influencing the world by relating their work to their personal lives.

Bloch also included in his framework career counseling, in which counselors prepare their customers for the exploring life. For using the complexity theory, Bloch advised career counselors to recognize the tremendous amount of change needed in career transitioning and most importantly to have the essential tools to help customers surmount these amendments, due to the fact that clients frequently come into these modifications with slight external support. Therefore, counselors must support those customers and help them understand that they are part of a big group of workers who value all the resources inside this group. Moreover, counselors must talk to students not only about the sorts of professions they feel attracted to but also the motives for those feelings, with the sole aim of assisting them in determining their passion rather than just simply suggesting profitable career opportunities. Lastly, counselors have to coach customers and lead them to comprehend what sorts of careers mostly align with their interests, capabilities, values and behaviors. These implications for counseling and the integration of values should be taken into consideration whenever decisions are to be taken at any stage in people's career.

Every creature and organism exist only as a fragment of nested inseparability and interdependence, spirituality is the experience of this union and career can only exist as part of this union. In other words, spirituality in work is the experience of this unity. This unity can be originated from religious experience, nature, art, or even reflection. Bloch and Richmond established seven connectors among work and spirituality, each of them meant to specifically maintain connection from all aspects of career development. Those connectors are listed below:

- Balance: Create a balance between all life aspects, including family, education, work, and leisure and maintain core values.
- Calling: Accept the fact that you are called to the work you do because of your values, talents and interests.
- Change: Be open for a change in yourself and the world you belong to.
- Community: Believe that you are a part of a community that shares the same culture and interest and work as a member of that team.
- Energy: Always have the required energy to do whatever you want.
- Harmony: Work in an environment that matches with your beliefs, abilities and goals.

- **Unity:** Understand that the purpose behind your work is beyond earning money and helps others in some way.

When people consider their work as spiritual, they emphasize on being devoted to the world and making it a better place. This also evades the moral dilemma of splitting life from work and adds a sense of love and passion to it. By doing so, people value their career and are no longer egocentric (Duffy, 2006).

2.2.5 Tajfel and Turner's Social Identity Theory

Henri Tajfel and John Turner initiated in 1979 the social identity theory seeking to elucidate the social and psychological bases for intergroup behavior, and is being implemented lately to perceive intragroup processes. In order to comprehend the procedure by which people establish and maintain social identities, this theory is mainly utilized in researching, practicing, and counseling. The three root elements of this theory are social identification, social categorization, and social comparison. The social identity theory works on dividing people's social community into two categories "us" and "them". Through their involvement in social groups, individuals aim to establish a positive self-perception and boost and maintain their self-esteem. People seek positive appraisal from the group they are affiliated to by socially comparing their group with other ones. To strengthen their self-concept, people envisage their social groups as distinctive and unrivaled compared to other ones.

- Social Categorization:

In social categorization, individuals are thought to classify their social surroundings into those that belong to their ingroup and those belonging to outgroups. Tajfel and Turner propose that ingroup favoritism and out-group discrimination are stimulated by this social division. Namely, individuals are only required to deal with the ones belonging to their intergroup and compete with those whom they do not partake group membership. Consequently, individuals will categorize people according to their homogeneity and heterogeneity towards each other and believe that this categorization

helps to make their social environment simpler. Moreover, people will emphasize on these differences and this will lead to stereotyping and discrimination.

- Social Identity:

Identity defines who individuals are. In other words, the interpersonal relationships and the respective personality traits of every individual help them delineate themselves and buildup their personality, which is known as personal identity. When adopting social categorization, individuals classify themselves as members of specific social groups, and originate social identity from them. To be more precise, social identity comprises the aspects of a person's self-concept that are based on their affiliation to social groups, such as Catholic, Black, Gay...

- Social Comparison and Positive Distinctiveness:

Positive distinctiveness, social identity and self-concept are defined when members of a group socially compare themselves to other members of other groups and perceive themselves as better. To be able to do that, the dimensions used for comparison are based on the social context. For instance, race is an example of ingroup/outgroup attributes in the United States of America, due to the fact that people who are racist (ingroup members) compare themselves to dark skinned people (outgroup members) and view themselves as better, while this example may not be a significant aspect in different countries. Another example could be religious between Christians and Muslims. For social comparison to happen, social distinctions have to be relevant, and every group must agree that the distinctive attribute is important. Positive distinctiveness creates a form of intergroup competition and leads to assert the ingroup's superiority over an outgroup. Finally, the purpose of the social identity theory is to understand and assess the level of intergroup discrimination, in addition to social variations that entail people's aspiration for a more positively viewed social group.

- Social Identity Theory Implications:

The social identity theory helps us understand and learn more about intergroup experiences, such as stereotyping and discrimination, the diversity of group members and their effect on every respective members' change in attitude.

- Stereotypes and Discrimination:

When social identity is prominent, people identify their group to be ordinary and keep their approach and manners constant with anticipated group norms. Self-improvement makes people favor their ingroup while negatively stereotyping members of the outgroup. These attitudes are the results of the collective actions of the members of the ingroup who act alike and deal with outgroup members correspondingly, stereotypically seeing them as identical. As an outcome of social comparison, social groups are classified into hierarchies of statuses.

As per the social identity theory, when individuals are no longer satisfied with their specific group, they either leave the group and/or try to lead the group and improve its differences. People who seek to attain a higher social mobility tend to distance themselves from their ingroup members who are thought to be lower in the status hierarchy and give priorities to higher-status group members. Instead of quitting their corresponding groups, low status members tend to make their group look more positively different while also reinventing how it is presented to other ones.

For instance, lower-status groups might try to highlight another dimension of social comparison that gives a more positive view on them, as they might also try to alter the attributed ethics labelled on their group from a more negative output to a positive one. This is done by choosing a comparison group that has a lower status than the group. Moreover, an ingroup may affirm their positive individualism by endeavoring to modify the status of their group along the esteemed dimension of comparison. All these processes lead to change the status of the group as a whole. What results from social competition completely alters the status hierarchy. When individuals compete over uncommon resources, higher-status groups will fight together because they want to keep their resources and social status, while also keeping the lower-status groups.

- Intragroup Processes:

The social identity theory has more recently been used to enhance the understanding of the way people manage themselves within groups. Few groups are built out of members who are completely homogeneous, but what is required is that they adapt to the ingroup habits and this is when they all describe themselves with one social identity. As per the theory, variation between members of an ingroup may be permitted, depending on the social situation in which group standards are established. Members of a group may come to an agreement that heterogeneous tasks between members are permitted and sometimes needed for the group to improve its positive distinctiveness.

A degree of ideal distinctiveness, or the choice to belong to a group while remaining individually distinctive is permitted to any member of the group, as long as there is a greater difference between groups. Self-classification makes the attitude of individuals change. Social identity theory enhances our extensive understanding of the intricate social procedures through which people work with others as individuals and as group members. This understanding is formed completely by the sociocultural framework in which individuals and groups exist (Duffy, 2006).

In conclusion, the common point between these five theories and models is that spirituality, religiosity, and work-related issues are linked by a holistic system that has a positive impact on the work values, career decision making, job satisfaction and overall individual development. Especially the social identity theory that describe the impact of people's behavior in stereotyping and discriminating others who don't belong to their social group. In the professional context, this might happen in human resources practices and mainly in the recruitment and performance development functions where critical decisions to be fairly and legitimately taken, shouldn't be subjective at all.

Those theories helped me adopt my epistemological approach, discover my hypotheses and decide the methodology to be used.

Part II

Empirical Study

Chapter 3

Research Methodology

In this chapter, I will discuss the research methodology that will be applied to my study. The chapter will be divided into two sections mentioning the research question and research design. In the first section, I will highlight the purpose of the research, the epistemological approach, the hypotheses and variables related to it and the qualitative and quantitative methods. Then, in the section two, I will describe the sample that will be chosen along with the methodology that will be used to gather the information.

Section 1: Research Question, Epistemology and Hypotheses

1.1 Research Question

Cultural and religious integration and coherence are one of the biggest challenges that many countries and societies are facing all around the globe, be it in countries hosting large communities of immigrants like Europe and the United States of America, or in others where societies are a puzzle of multiple religions and sects such as in the Middle East.

In Lebanon, as discussed earlier, the post war system set an overall framework of confessionalism and a form of consociationalism in which the highest officers, and some other positions in the government, are proportionally reserved and distributed for representatives from specific religious communities. This has since suspected whether the qualifications and skills of the Lebanese population are being disregarded in favor of their religious affiliations in the Lebanese private sector.

Therefore, the purpose of this research is to understand how deep the problem goes and prescribe the association between a person's religious affiliation and his employment and career progression in Lebanese organizations by asking the following research question:

To which extent does people's religious affiliation affect their employment and career development in the Lebanese private sector?

1.2 Research Paradigm

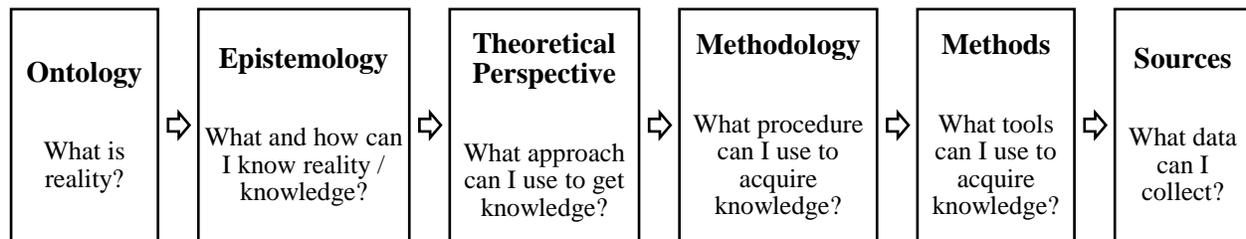
Since research philosophy is the key to adopt proper approaches and methods to conduct any research, recognizing various research paradigms and philosophical assumptions and differentiating between them is the first step to do so (Greener, 2008).

Guba (1990) described research paradigm as a cluster of mutual beliefs and agreements disclosed by researchers based on theoretical suppositions in order to define ways to understand and address problems. Moreover, Kuhn (1970) defined it as a set of viewpoints that help scientists choose the subjects to be considered and the means to interpret results. As per many theorists, paradigms are philosophical stances that identify how the reality is made and can be known. Going further to understand the assumptions behind these philosophical beliefs and the relationship between ontology, epistemology and methodology is definitely a critical requirement for scholars regardless of their area of study.

According to Guba and Lincoln (1994), a specific research paradigm may be identified depending on answers provided to the three below major questions:

- The ontological question: What is the nature of reality and what can we know about it?
- The epistemological question: What is the type of relationship between the one who knows and what can be known?
- The methodological question: How can the inquirer discover what he or she consider can be known?

For a better understanding of the relationship between ontology, epistemology and methodology, below is the process that links the three of them together:



To discuss epistemology in details, paradigm is an ‘epistemological’ viewpoint that recognizes a set of common philosophies which have an impact on how research questions are tackled and probed. The term “epistemology” originates from the Greek words “episteme” and “logos”. “Episteme” can mean “knowledge”, “understanding” or “acquaintance”, and “logos” can be understood as “account”, “argument” or “reason”. The term “epistemology” has been known in the past couple of centuries, but the subject of epistemology is very old just like any other philosophy. During its widespread history, different aspects of epistemology have attracted researchers’ attention.

According to Saunders et al. (2009), epistemology in a business research is a field in philosophy that deals with the sources and theories of knowledge. Some philosophers are specialist epistemologists who analyze the possibilities, components, nature, sources, justifications and limitations of knowledge in the field of study (Moser, 2002). Philosophers of science investigate in the nature of scientific knowledge, which can be acquired in the statements of several empirical disciplines and in the way scientists’ beliefs are developed and maintained. In brief, epistemology may be acknowledged as the study of the principle by which researchers classify what does and does not represent the knowledge (Kitcher, 2002).

In summary and using simpler words, epistemology is a viewpoint that identifies and highlights what is known to be true and also studies how knowledge is formed and what can be known.

There are several distinct sources of knowledge in research philosophy. As per Slavin (1984) the sources of knowledge related to business research precisely can be divided into the below four epistemological research bases:

1. Intuitive knowledge relies on beliefs, faith and intuition. In this case, human feelings play an important role compared to reliance on facts.
2. Authoritarian knowledge is based on data obtained from leaders in organizations, experts, books, research papers...
3. Logical knowledge is applied through logical reasoning. The emphasis is on reason as the ultimate path to knowing the truth.
4. Empirical knowledge relies on information resulting from sense experiences and objective and demonstrable facts.

Epistemology helps researchers establish the faith they put in their data. It affects how scholars discover knowledge in the social context they want to consider. Researchers may integrate all of these sources of knowledge within one research paper. For instance, while selecting the problematic to be investigated within a designated research area, intuitive knowledge may be applied, whereas during the process of literature review, authoritative knowledge is expanded. Furthermore, logical knowledge is generated as a consequence of evaluating primary data results and empirical knowledge may be identified in the conclusions of the research.

Once a certain epistemology is admitted and adopted, associated research methods should be employed. Apparently, in any research a proper methodology is the most important as it ensures the reliability of the findings.

1.3 The Epistemological Approach

After checking several epistemological paradigms and while maintaining uniformity with the objective of the study as well as its methodology and techniques, I was able to better situate the logic of understanding social reality and therefore decided to adopt the positivist

epistemological position that formulates hypotheses based on theory and tries to test them through experimental science.

The following table describes the important aspects of the positivist epistemology.

Paradigm	Ontology	Epistemology	Theoretical Perspective	Methodology	Method
Positivism	There is a single reality or truth (more realist)	Reality can be measured and hence the focus is on reliable and valid tools to obtain that	Positivism Post-Positivism	Experimental research Survey research	Usually quantitative, could include: Sampling measurement and scaling, Statistical analysis, Questionnaire, Focus group interview

Positivism can be defined as the philosophical belief that proves the phenomena to be correct by either scientific, mathematical, or logical approaches. Empiricism, being the prime attribute of positivism, is a methodology that is based on factual knowledge and universal realities, as the main aspects of positivism when examining theories and hypotheses is objectivity. Therefore, the researcher's responsibility and goal are to explore the universal truths and verify or reject the theories and hypotheses while searching for unbiased universal facts (Creswell, 2014).

Some of the many different methods used to reflect positivism typically include objective evaluation, reflecting a hypothetical-deductive approach, and quantitative techniques comprising measurements and statistics that are used to evaluate the probabilities applicable to study the phenomena and generate replicable findings, which is one of the many benefits of positivism. Nevertheless, positivism was criticized for concentrating on the measurement of observable phenomena, while neglecting any unobservable one (Polit & Beck, 2013).

In summary, the objective of the positivist approach is to explain a reality then test it in order to reach an empirical verification and this is the case in this research paper. The reality is that in Lebanon, there is a confessional system and culture that have been dominating since ages. In the public sector, this reality is obvious in human resources practices as all governmental positions are distributed based on an agreed confessional quota. On the other hand, this reality is to be assessed in the private sector by following a hypothetical deductive reasoning and an experimental research using the quantitative method and the analysis of variables, before confronting it with empirical situations theoretically demonstrative. This positivist epistemological position along with the methods and techniques will lead to either confirm or reject the hypotheses and finally provide an answer to the research problematic in order to reveal part of the reality of the relationship between religious affiliation, employment and career development in Lebanon.

1.4 Hypotheses

A hypothesis can be defined as “a tentative explanation of the research problem, a possible outcome of the research, or an educated guess about the research outcome” (Sarantakos, 1998), “a statement or explanation that is suggested by knowledge or observation but has not, yet, been proved or disproved” (Clark & Hockey, 1981) and “a formal statement that presents the expected relationship between an independent and dependent variable” (Creswell, 2014).

In this study, the hypotheses expressed below constitute provisional answers to the problematic previously posed. Those hypotheses have to be verified by a validation system which will lead to either validate or disprove them.

Based on the difference between religious affiliation and religiosity, I would like to assess whether the religious population of Lebanon speak out their religious affiliation and clearly express their religious beliefs. Accordingly, I have developed H1.

H1: A religious person exhibits his religious affiliation.

As per Holdcroft (2006), religiosity is the level to which people devote their life to that religion and live by its doctrines and spirituality is about expressing many aspects of one's being. Those two concepts might be perceived together at the workplace. Consequently, I have elaborated H2.

H2: There is a positive interplay between religiosity and workplace spirituality.

Despite their differences, there are many common points between spirituality and religion. Spiritual and religious persons are usually different than other because they are true to themselves and they speak the truth. Therefore, when organizations started to accept and promote spirituality at the workplace, this might have also enabled the expression of one's religious affiliation. For that reason, I proposed H3.

H3: Workplace spirituality enables the tolerance of religious affiliation.

In the Lebanese public sector, people are hired based on their religious affiliation first and then other factors might play a role, as all governmental positions are distributed between religious communities. Accordingly, I presented H4 to be able to evaluate whether this confessional ideology is indirectly applied in the private sector.

H4: Religious affiliation has a significant impact on employment.

In the Lebanese public sector, a person's confession is a major factor in determining transfers, promotions and other career development opportunities because seats are only allocated to people

belonging to specific religions. In order to assess if the same case is applicable in the private sector, I determined H5.

H5: Religious affiliation has a significant impact on career development.

Those five independent and complementary hypotheses aim to confirm or refute assumptions in order to shed the light on the main problematic.

1.5 Variables

In this section, I will introduce the variables that were utilized in my research and which are associated with the hypothesis, as described in Table 4.

A dependent variable is a variable whose value changes depending on another variable. It is the variable affected by and dependable on other variables. It is the one that gives the answer and shows the behavior or effect.

An independent variable is a variable whose value is not modified by the existence of the other variables of the study.

Hypothesis	Statement	Dependent Variable	Independent Variable
H1	A religious person exhibits his religious affiliation	Religious Affiliation	Religiosity
H2	There is a positive interplay between religiosity and workplace spirituality	Covariance between Religiosity and Workplace Spirituality	
H3	Workplace spirituality enables the tolerance of religious affiliation	Religious Affiliation	Workplace Spirituality

H4	Religious affiliation has a significant impact on employment	Employment	Religious Affiliation
H5	Religious affiliation has a significant impact on career development	Career Development	Religious Affiliation

Table 4: Descriptive table of the hypotheses

1.6 Qualitative Method

To understand the impact of religious affiliation on employment and career development in the private sector from the point of view of organizations, I met with human resources professional working in both the public and private sectors. I prepared 10 questions that tackle the human resources practices that could be influenced by subjective decisions related to religion. Those questions are derived from chapter 1 that described in details the formal human resources practices in the main two functions on the human resources department, the recruitment and selection and training and development. The questions located in appendix B are divided as follows:

- 4 questions regarding recruitment process, sources and methods of recruitment, and interviewing techniques. I chose those questions in order to assess whether there is a structured process for recruitment and if it is applicable fairly for all candidates especially during the interviewing and selection steps.
- 2 questions related to workplace spirituality and freedom of expression. Those questions are about checking if companies are managing religious diversity at the workplace by allowing the expression of employees' confessional beliefs and respecting their religious habits and practices.
- 2 questions about career development opportunities and training plans. I selected those 2 questions to verify if organizations provide training and development opportunities for all their employees in an equal manner.

- 1 question concerning the official and internal laws that protect candidates and employees from being discriminated. This question is to understand if organizations in both the public and private sector follow official laws that are against discrimination and especially religious one.
- 1 final question on their personal opinion in regards to the thesis subject. The purpose of this question is to define how professional managers in key positions perceive the impact of religious affiliation on employment and career development.

I was also hoping to get some data about religious diversity such the number of employees who are Christians versus the ones who are Muslims, the religion of the managers in comparison with the one of the subordinates just to understand if there is religious diversity and if the positions are more or less fairly distributed between people belonging to diverse confessional groups. But, none of them accepted to provide me with such information, as this is confidential and might be perceived as discriminative.

1.7 Quantitative Method

In addition to the interviews conducted, I wanted to assess the impact of religious affiliation on employment and career development from the point of view of candidates and employees. Consequently, I have developed a survey that comprises 32 7-points Likert scale items sought to measure the five latent variables, namely workplace spirituality, religiosity, religious affiliation, employment, and career development. These latent variables are measured via a reflective model as shown in Figure 8.

The questions mentioned in appendix B are derived from chapters 1 and 2, as I took into account the theories of chapter 2. In accordance with the functional approach of religion represented by Karl Marx, Sigmund Freud, Émile Durkheim and Max Weber and the five theories and models of Witmer and Sweeney, Miller-Tiedman, Brewer, Bloch and Tajfel and Turner, there is a link between spirituality, religiosity, and social and professional matters. The questions targeted every variable for the purpose of confirming this relationship between them.

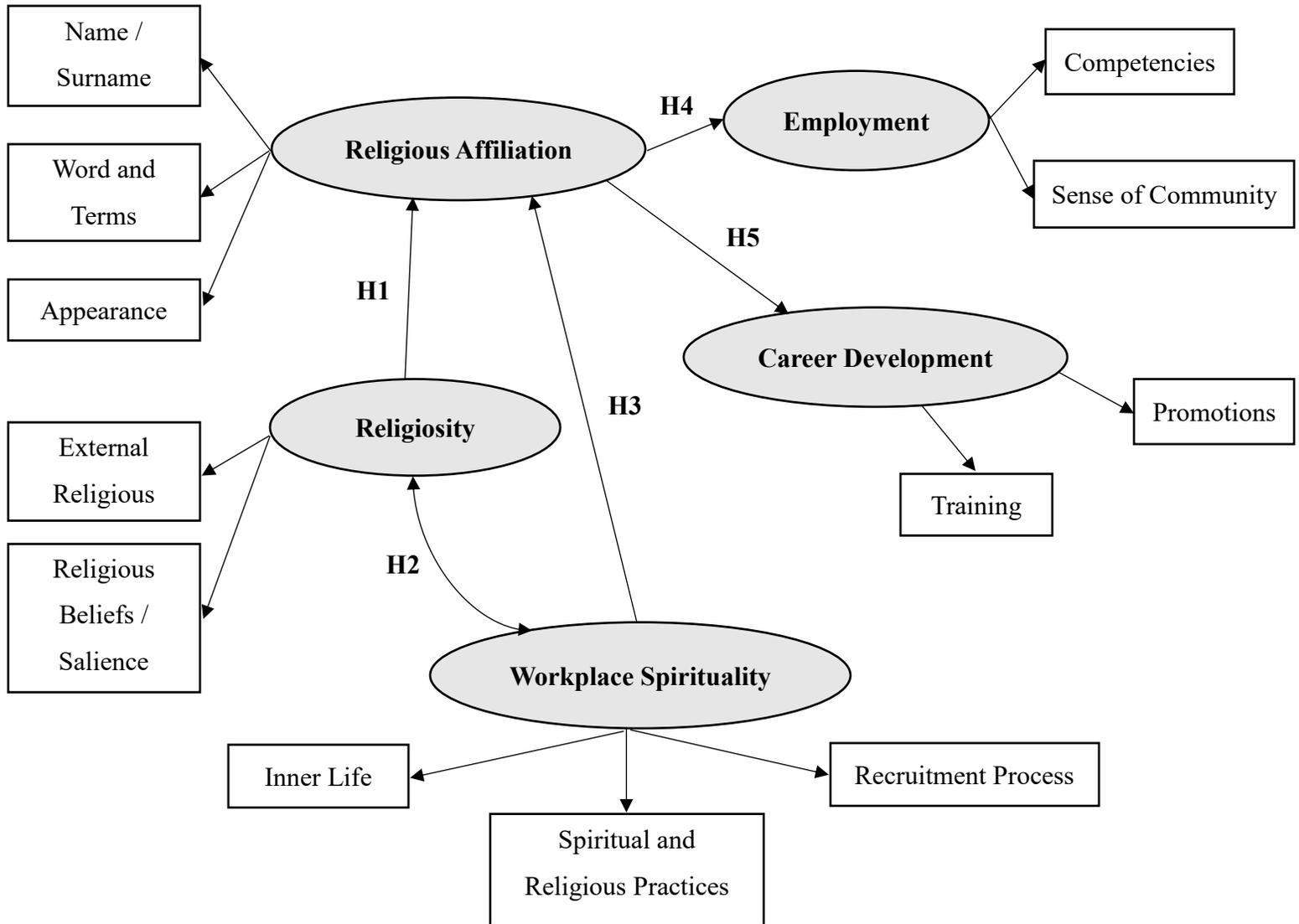


Figure 8: The diagram of the causal model

Such a model considers that any given latent variable can be measured by a series of at least two manifests called observed variables. The latter are Likert scale items relevant to its dimensions and attributes. It is noteworthy to mention that the direction of causality in a reflective model is from latent variable to observed variables. Further, the measures are expected to be correlated and the indicators are interchangeable.

A detailed account of the measurement model, whereby latent and observed variables are described, is reported in Table 5. On another note, the survey comprises five categorical variables related to gender, age structure, place of residence, working period and religious homogeneity with employer.

Latent Variable	Dimensions	Definition	Reference
Religious affiliation	Name / Surname	Name and/or that indicates religious affiliation	Case, S., & Chaves Jr, E. (2017). Measuring religious identity: Developing a scale of religious identity salience. Paper presented at the <i>International Association of Management, Spirituality and Religion</i> .
	Words and terms	Words and terms pertaining to religious affiliation used in everyday dialogs	
	Appearance	Wearing accessories that indicate religious affiliation	
Religiosity	External Religious Practices	It involves religious activities such as visiting places of worship, attending religious services or participating in religious activities (prayer groups, holy books study groups...)	Pearce L. D., Hayward G. M., Pearlman J. A. (2017). Measuring five dimensions of religiosity across adolescence. <i>Review of Religious Research</i> , 59 (3), 367-393.
	Religious Beliefs	It assesses the degree of personal religious commitment or motivation	

Workplace Spirituality	Inner life	Finding an opportunity at work to express many aspects of one's being	Loo, M. K. L. (2017). Spirituality in the workplace: Practices, challenges, and recommendations. <i>Journal of Psychology & Theology</i> , 45 (3), 182-204.
	Spiritual and religious practices	Practicing spirituality and religiosity at work	
	Sense of community	Having a deep connection to, or relationship with, others, which has been articulated as a sense of community	
Employment	Competencies	Characteristics related to the competence of the candidate when applying to a job	Wright, B. R., Wallace, M., Bailey, J., Hyde, A. (2013). Religious affiliation and hiring discrimination in New England: A field experiment. <i>Research in Social Stratification and Mobility</i> , 34, 111-126
	Recruitment process	The process of recruitment starting from contacting the candidate to the employment	
Career development	Promotions	Career path of employees within the company and their climb on the organizational ladder	Bagdadli S., Gianecchini M. (2019). Organizational career management practices and objective career success:

	Training	Trainings provided by the company to its employees to improve their performance and boost their motivation	A systematic review and framework. <i>Human Resource Management Review</i> , 29(3), 353-370
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Table 5: Measurement model of the variables

1.8 Crossing Questions, Hypotheses and Variables

The following table presents an association between the various questions asked in the survey, the hypotheses related to them and the variables involved.

Questions	Hypotheses	Variables
My name and surname give a clear idea about my religious affiliation	H1	Religious Affiliation / Religiosity
I use the names of God and religious figures such as Saints or The Prophet or Imam Ali, etc., in invocations and oaths		
I wear religious accessories (Cross, Hijab, Ali's sword, Allah pendant, etc.)		
I attend worshiping places (church, mosque) or other religious meetings		
I spend time in private religious activities, such as prayer, meditation or spiritual books study		

In my life, I experience the presence of God		
My religious beliefs are what really lie behind my whole approach of life		
I place my religious values above everything else		
My spiritual values influence the choices I make at work	H2	Religiosity / Workplace Spirituality
I can speak out my religious views and express my spirituality at work		
I can wear or post religious signs at work		
We are allowed to pray and organize meditation sessions during working hours	H2	Religiosity / Workplace Spirituality
We celebrate all holidays at work including religious ones and are allowed to take any holiday leave		
We engage in social responsibility activities to serve and help all the community		
The majority of employees in the company belong to the same religious group	H3	Religious Affiliation / Workplace Spirituality
I don't mind working with colleagues from different religions		
I care about the spiritual health of my coworkers		

We are all treated with fairness and equality regardless of our religion		
When I applied to my job, the job responsibilities and requirements were clearly listed in the job ad with no mentioned preferences related to religion	H4	Employment / Religious Affiliation
The description and requirements of the job needed fit with my knowledge and experience		
After applying to the job, I contacted someone who works in the company to recommend me		
The recruitment process was clearly identified by recruiters from the first contact		
In the recruitment process, I had to do a technical test to assess my job knowledge	H4	Employment / Religious Affiliation
During interviews, recruiters assessed my competencies by asking me questions related to my education and experience without asking personal questions related to religion		
After the interviews, recruiters conducted a reference check about me		
My manager supports my professional growth regardless of my religious affiliation	H5	Career Development /

My manager assesses objectively my performance by providing only facts, numbers and results		Religious Affiliation
Based on the performance appraisal results, I either get a salary adjustment, promotion, demotion, bonus, reward or nothing at all		
There is no religious favoritism or subjectivity when it comes to promotions		
I have a career development program that is defined by reaching specific targets with respect to succession planning		
The company encourages us all to participate in training workshops it organizes		
The company endorses us all to pursue a higher education (MBA, CPA, PhD, etc.)	H5	Career Development / Religious Affiliation

Table 6: Questions / Hypotheses / Variables

Section 2: Research Design

2.1 Framework of the Study

The research framework is the Lebanese active labor force. Using international resources and databases, the active labor force in Lebanon is estimated at about 4.9 million persons (UNData, 2019). The latter is then considered as the population, source of all data required for this study. Following a precisely calculated sample size and defined sampling techniques (explicitly shown in the following section), data were collected via google forms by posting the survey online for a period ranging from December 2018 to March 2019.

2.2 Sampling and Data Collection

The size of the sample is defined using Cochran's formula and its derivatives (Woolson et al., 1986). The formula is double-folded starting by an estimate sample size for an infinite population such as:

$$n = \frac{Z^2 \times p \times (1 - p)}{\varepsilon^2}$$

Equation 1: Cochran's formula 1

In this formula:

- Z represents the standardized score for a 95% confidence interval and is set at value 1.96.
- p represents the percentage of picking a choice and is set at value 0.5.
- ε represents the margin of error and is set at value 0.05.

The latter values yield a sample size equal to 385. This estimate of the sample size is then inserted in a second formula, whereby the size of the population is taken into account such as:

$$n' = \frac{n}{1 + \frac{n - 1}{\text{population}}}$$

Equation 2: Cochran's formula 2

Using the aforementioned population size of $n = 4.9$ million, the latter formula yields in a sample size of 385.

In this thesis, purposive sampling is used. This method, also known as judgmental sampling, is suitable when the researcher is keen to use his/her judgment to select individuals from the population that will best serve the purpose of the study, i.e. participants that are fit to answer the research questions. This type of sampling is particularly useful when the selected participants are informative.

I developed an anonymous survey with 5 questions in the socio-demographic part and 32 questions on a 7-points Likert scale ranging from strongly agree to strongly disagree in the structural part. I downloaded it on Google forms and sent the link to a population of 1,300 employees working in the Lebanese private sector. I have personally contacted those employees using LinkedIn, because on LinkedIn you can identify people's workplace, make sure they work in Lebanese private organizations and you can also contact people coming from different geographic areas in Lebanon. I received 497 respondents and after selecting the responses, the remaining sample size was 485 which is well above the required size of 385 as defined by Cochran's formula explained earlier.

2.3 Processing Methodology

After collecting the data from the questionnaire distributed to our sample, the results will be set on a system called SPSS in order to test and get statistical tables, charts and graphs that illustrate the relationship between our independent and dependent variables. In SPSS, assessing the validity and

consistency of the variables will be through a calculation of Cronbach alpha and measuring the sampling adequacy of the information will be by the use of Kaiser-Meyer-Olking statistics.

Quantitative analyses are undertaken at two levels. Firstly, an exploratory factor analysis EFA is applied to identify the factor structure of the measurement model as well as its validity and reliability. Secondly, structural equation models are used to examine causality.

EFA is a statistical analysis tool that enables determining the correlation among the items of the measurement model. EFA provides a factor structure by grouping the items who strongly correlates with each other. Those factors can be then compared with the sought latent variables of the study whereby a reduction in the initial number of items might occur. EFA does not rely on an a priori theory that relates specific items to specific variables. It exhibits the items that correlates mostly together and the researcher can then decide based on the statements of the items to which variable these items belong (Thompson, 2004).

In this study, the principal component analysis PCA factoring method is used. The latter method considers all of the available variance, then it seeks a linear combination of variables such that maximum variance is extracted. It is used when there is concern with prediction and parsimony. Furthermore, the varimax rotation is chosen to enable the interpretation of the extracted factors. Varimax is the most commonly used orthogonal rotation. It minimizes the number of variables with extreme loadings (high or low) on a factor, which makes it possible to identify an observed variable with a factor (latent variable). Moreover, EFA enables the assessment of validity and reliability. It is noteworthy to mention, that there are three stages of validity, namely convergent validity, discriminant validity and face validity. Convergent validity is met when observed variables within the same latent variables are highly correlated. These correlations are called loading.

As a rule of thumb, for a sample size of 350 or above, statistically significant loading of 0.300 is considered a good indicator of convergent validity. Discriminant validity refers to the extent to which latent variables are separable or distinct. The latter can be examined by the absence of cross-

loadings or their differences of 0.2 or more should they exist between latent variables. Face validity is to identify from extracted observed variables that computations yielded on the same latent variable, whether these actually make sense to be considered as reflective parts of the same latent variable. On another note, reliability indicates the internal consistency of the observed variables as extracted for the same latent variables by the computations. This can be measured by Cronbach's alpha coefficient where values near or above 0.7 are considered reliable.

SEM is a technique similar to multiple regression. It is considered more powerful than the latter in as far as it accounts for interactions, nonlinearities and multi-group comparisons. In SEM path coefficients are estimated to represent the causal relationship, whereby their direction, strength and significance depend on the sign, standardized value of the path coefficient and its statistical significance respectively. One of the compelling features of SEM is that it enables the researcher to examine several hypotheses simultaneously and also provides a useful statistical tool to examine mediations, moderation and interaction effects. In this study, SEM is used to examine causality as well as the role of gender, age, working period and religious homogeneity with employers on the interactions between independent and dependent variables.

Chapter 4

Analysis and Discussion

In this chapter, I will state the results collected from the survey and test whether our hypotheses have been approved or rejected. I will also discuss the feedback I received from the interviews conducted. Then I will present my interpretation, discussion and limitation of the research.

Section 1: Results and Interpretations

In this section, I will emphasis on the results and interpretations of the information gathered in order to conclude our study.

1.1 Sampling Adequacy and Test of Sphericity

Sampling adequacy allows to verify whether the sample size is adequate for the sought number of items in the measurement model. It is based on Kaiser-Meyer-Olkin (KMO) measure where values above 0.5 indicate an acceptable sampling adequacy. Several runs were performed before reaching the optimum results reported in the figure below.

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.800
Bartlett's Test of Sphericity	Approx. Chi-Square	3055.588
	df	171
	Sig.	.000

Table 7: KMO and Bartlett's test of the exploratory factor analysis

Table 7 reports a KMO measure equal to 0.800. This is synonymous to a meritorious sampling adequacy. Furthermore, Bartlett's test of Sphericity is significant, $\chi^2(210)=3440.904$ and

$p=0.0001 < \alpha=0.05$. This means that the inter-item correlation matrix is not an identity matrix, i.e., items from the survey are related to each other. This finding is enough to run an EFA.

Communalities

	Initial	Extraction
RA3	1.000	.469
REL1	1.000	.596
REL2	1.000	.518
REL3	1.000	.614
REL4	1.000	.664
REL5	1.000	.751
EMPL1	1.000	.657
EMPL2	1.000	.533
EMPL5	1.000	.593
EMPL7	1.000	.472
SPIRIT2	1.000	.637
SPIRIT3	1.000	.679
SPIRIT4	1.000	.459
CAREER1	1.000	.592
CAREER2	1.000	.690
CAREER3	1.000	.466
CAREER5	1.000	.571
CAREER6	1.000	.710
CAREER7	1.000	.650

Extraction Method: Principal
Component Analysis.

Table 8: Table of communalities

Table 8 above identifies the communalities obtained from exploratory factor analysis. These indicate the extent to which a particular item correlates with all other items. The higher the communalities are, the better the results are. As a rule of thumb, items with communalities less than 0.4 should be omitted from the study. Such items might encounter difficulties to load significantly on any factor. The results of table 8 are obtained after several runs and the remaining items are the most fit for the study. A visual inspection of the table (the extraction column) shows that only 19 items out of the original 32 are kept.

1.2 Factor Extraction

1.2.1 Exploratory factor analysis

Exploratory factor analysis (EFA) is a statistical analysis tool that enables determining the correlation among the items of the sought measurement model. EFA provides a factor structure by grouping the items who strongly correlates with each other. Those factors can be then compared with the sought variables of the study whereby a reduction in the initial number of items might occur. EFA does not rely on an a priori theory that relates specific items to specific variables. It rather shows the items that correlates mostly together and the researcher can then decide based on the statements of the items (or the initial assignments in the measurement model) to which variable these items belong.

In this thesis, the Varimax orthogonal rotation and the Principal Components Analysis (PCA) factoring methods are used. The Varimax orthogonal rotation is the most commonly used rotation scheme. It consists of reducing the number of items with extreme loadings on a factor, making it possible to identify which item belongs to which factor. One another note, PCA searches for a linear combination of items considering maximum extracted variance. It is important to mention that Kaiser's criterion is used to extract factor, where all factors with eigenvalues equal to or greater than 1 are extracted.

1.2.2 Number of Extracted Factors

The previous section showed that only 19 items remained out of original 32. It becomes relevant to investigate how many factors are represented by these 19 items. The measurement model considered five factors, namely religious affiliation (all items with abbreviation RA), religiosity (all items with abbreviation REL), employment (all items with abbreviation EMPL), workplace spirituality (all items with abbreviation SPIRIT) and career development (all items with abbreviation CAREER).

Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	3.751	19.742	19.742	3.751	19.742	19.742	3.605	18.976	18.976
2	3.534	18.599	38.341	3.534	18.599	38.341	3.353	17.646	36.622
3	1.830	9.632	47.973	1.830	9.632	47.973	1.779	9.363	45.985
4	1.158	6.097	54.070	1.158	6.097	54.070	1.332	7.012	52.997
5	1.048	5.514	59.584	1.048	5.514	59.584	1.252	6.588	59.584
6	.910	4.791	64.375						
7	.873	4.593	68.968						
8	.800	4.208	73.176						
9	.720	3.788	76.964						
10	.648	3.412	80.376						
11	.623	3.279	83.655						
12	.605	3.186	86.841						
13	.520	2.738	89.579						
14	.457	2.407	91.986						
15	.419	2.205	94.191						
16	.371	1.952	96.143						
17	.317	1.666	97.809						
18	.231	1.214	99.023						
19	.186	.977	100.000						

Extraction Method: Principal Component Analysis.

Table 9: Table of the number of extracted factors

The above table describes the number of extracted factors from the exploratory factor analysis. The number of extracted factors is based on Kaiser's criterion, where all factors with eigenvalues equal to or greater than 1 are extracted. Table 9 reports that five factors are extracted. These extracted factors can explain 59.584% of the total variance of the model. It is important to note that the threshold of acceptance of any given model is when its extracted factor can explain 50% of its total variance. Then the extracted number of factors is acceptable.

The below table explains the rotated component matrix obtained from EFA and which allows to identify which item belongs to which factor.

Rotated Component Matrix^a

	Component				
	1	2	3	4	5
REL5	.860				
REL4	.812				
REL3	.772				
REL1	.759				
REL2	.703				
RA3	.645				
CAREER6		.797			
CAREER2		.795			
CAREER7		.742			
CAREER5		.702			
CAREER1		.689			
CAREER3		.676			
SPIRIT3			.798		
SPIRIT2			.765		
SPIRIT4			.665		
EMPL5				.762	
EMPL7				.666	
EMPL1					.798
EMPL2					.672

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 5 iterations.

Table 10: Rotated component matrix

It then becomes relevant to identify which item belongs to which factor. The latter is made possible through the rotated component matrix reported in Table 10. A visual inspection of the rotated component matrix shows that items REL5, REL4, REL3, REL1, REL2 and RA3 load on factor 1. In the original measurement model, these items are sought to measure religiosity and religious affiliation. It seems that the participants perceive both variables as a single factor. Then factor 1 can be called religiosity.

Items CAREER6, CAREER2, CAREER7, CAREER5, CAREER1 and CAREER3 load on factor 2. In the original measurement model, these items are sought to measure career development. Then factor 2 represents career development.

Items SPIRIT3, SPIRIT2 and SPIRIT4 load on factor 3. In the original measurement model, these items are sought to measure workplace spirituality. Then factor 3 represents workplace spirituality.

Items EMPL5 and EMPL7 load on factor 4. In the original measurement model, these items are sought to measure the recruitment process which is a dimension of the employment variable. Then factor 4 represents the recruitment process.

Items EMPL1 and EMPL2 load on factor 5. In the original measurement model, these items are sought to measure competencies which is a dimension of the employment variable. Then factor 5 represents the competencies.

1.2.3 Convergent and Discriminant Validities of the Measurement Model

Convergent validity examines whether the items within the same factor are highly correlated. Factor loadings are considered as an indicator of convergent validity. These are reported in table 10. It is important to mention that sufficient and significant loadings depend on the sample size. In this thesis, the sample size is 485 which corresponds to a loading equal to or above 0.300. A visual inspection of table 10 shows that all loadings are above 0.600 and that elicits that there is a sufficient convergent validity for the measurement model.

Discriminant validity examines whether the extracted factors from EFA are distinct and uncorrelated. Table 10 exhibits no cross-loadings among factors. This finding gives enough proof of a good discriminant validity of the measurement model.

Lastly, face validity should be examined. The latter is identified when items that are loading on the same factor are similar in nature. Table 10 exhibits similarities in nature between items loading

on the same factor as far as they represent the measure used to collect data for the intended variable. Therefore, face validity for all factors is supported.

1.3 Reliability Analysis

Reliability examines the consistency of the items that belongs to the same factor. Reliability is measured by Cronbach's alpha where values above 0.7 indicate a strong reliability. Table 11 reports the reliability measurement for all extracted factors.

Factor	Number of items	Cronbach's alpha
Religiosity	6	0.845
Career development	6	0.838
Workplace spirituality	3	0.634
Recruitment process	2	0.631
Competencies	2	0.623

Table 11: Reliability analysis of the measurement model

A visual inspection of table 11 shows that religiosity and career development have strong reliability with Cronbach's alpha values of 0.845 and 0.838 respectively. Workplace spirituality, recruitment process and competencies have acceptable reliabilities with a Cronbach alpha values of 0.634, 0.631 and 0.623 respectively.

1.4 Hypotheses Evaluation

An initial causal model comprising five hypotheses was considered. The latter studies the various interactions between religious affiliation, religiosity, workplace spirituality, employment and career development. In view of the EFA findings, a modification of the initial causal model had to

be made, as far as many latent variables were not extracted. Moreover, religiosity and religious affiliation are perceived by participants as a unique concept, hence considered hereafter as religiosity. Therefore, H1 stating that a religious person exhibits his religious affiliation is implicitly supported. Furthermore, H2 considers that there should be a positive interplay between religiosity and workplace spirituality, while H3 states that workplace spirituality enables the tolerance of religious affiliation. Hereafter H3 will be considered merged with H2 and as such both statements will be simultaneously supported or not in view of the outcome of hypotheses testing. Also, H4 and H5 stating that religious affiliation has a significant impact on employment on one hand and career development on the other hand, are now modified by replacing religious affiliation by religiosity. It is important to mention that hypotheses testing is performed by using structural equation modeling (SEM). The latter is a technique with similar purposes to multiple regression but with a further twist in modeling interactions, nonlinearities and multiple group comparisons. It is important to mention that SEM computations are performed using AMOS software. Figure 9 reports the results from SEM.

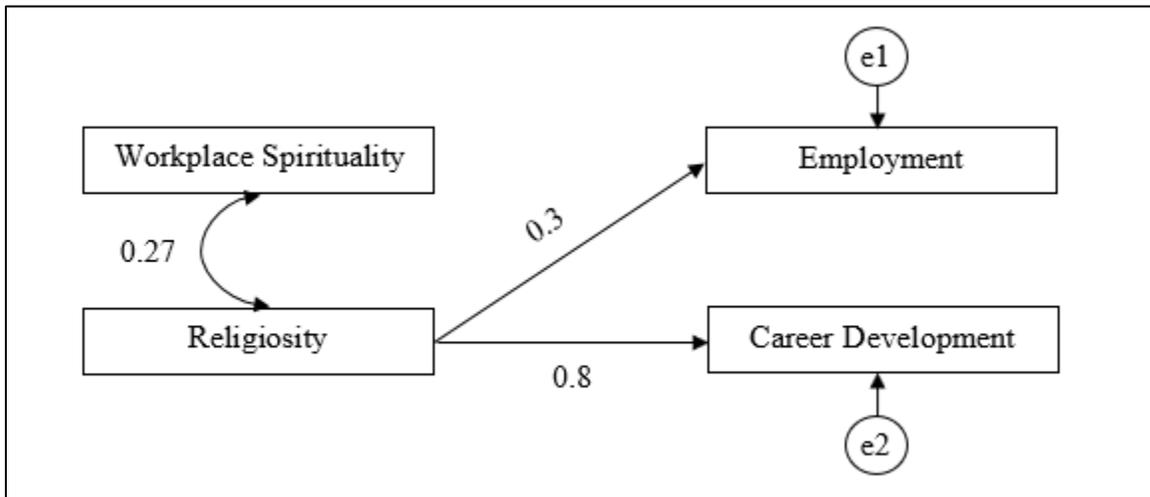


Figure 9: SEM output for the causal model

1.4.1 Interplay Between Religiosity and Religious Affiliation

It was stated earlier that EFA extracted a single factor that represents both religiosity and religious affiliation. This might be due to the fact that both concepts are perceived similarly by the Lebanese society, whereby a centripetal effect based on culture, history and religiosity is standardized among various sectarian groups. Therefore, H1 stating that a religious person exhibits his religious affiliation is supported.

1.4.2 Interplay Between Religiosity and Workplace Spirituality

H2 reports that there is a positive interplay between religiosity and workplace spirituality. An inspection of figure 9 shows that religiosity and workplace spirituality interact with an estimate significant positive correlation, $r=0.27$ and $p<\alpha=0.05$. Therefore, H2 is supported. Furthermore, participants perceived religiosity and religious affiliation as an undistinguishable concept, then H3 stating that workplace spirituality enables the tolerance of religious affiliation is also supported.

1.4.3 Impact of Religiosity on Employment

H4 states that religiosity has a significant impact on employment. Figure 9 exhibits a standardized path coefficient of 0.03 that is not statistically significant, $p=0.548>\alpha=0.05$. This indicates that H4 is not supported.

1.4.4 Impact of Religiosity on Career Development

H5 states that religiosity has a significant impact on career development. Figure 9 exhibits a standardized path coefficient of 0.08 that is statistically significant, $p=0.098<\alpha=0.1$. This indicates that H5 is supported.

1.4.5 The Role of Gender

Hypotheses H2, H3, H4 and H5 are tested under gender diversity variability. It is important to recall that the sample is distributed between men and women following the percentages 59.59% and 40.41% respectively (see figure 10). Therefore, a multi-group analysis based on gender was undertaken. Results are reported in table 12.

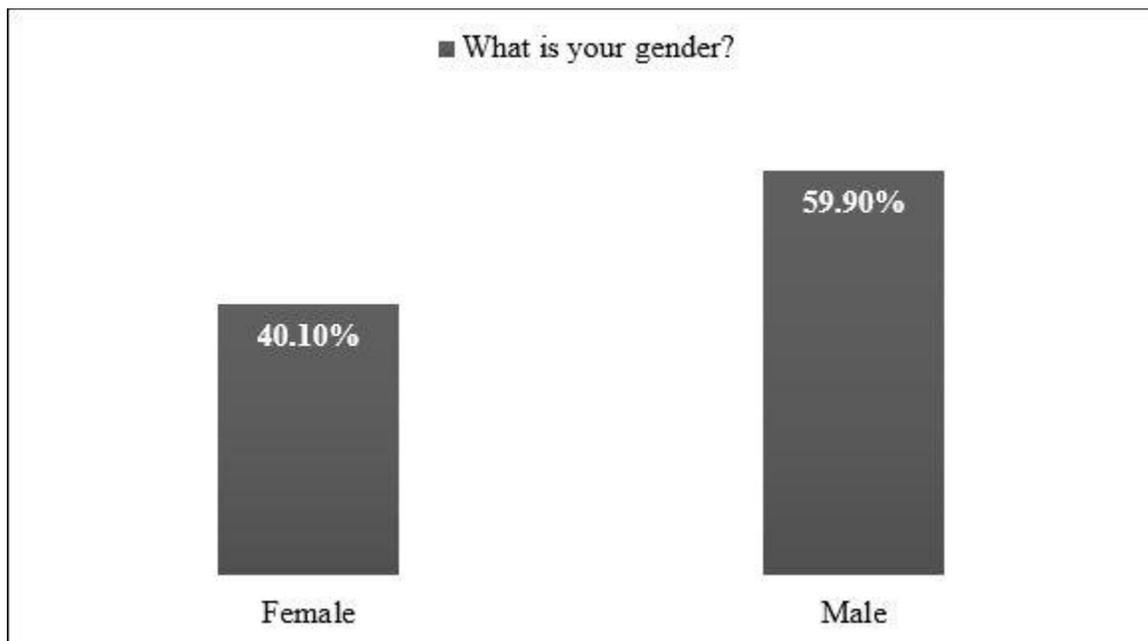


Figure 10: Gender distribution of the sample

There is no significant difference between men and women in perceiving the interplay between religiosity and workplace spirituality, $\chi^2(1)=2.326$ and $p=0.127 > \alpha=0.05$. Then, H2 and H3 are gender invariant and there is a positive interplay between religiosity and workplace spirituality for both men and women. Both genders show positive and statistically significant correlations of 0.21 for women and 0.29 for men.

Hypothesis	Path coefficient for women	Path coefficient for men	Chi-square statistic (degree of freedom)	p-value
H2 and H3	0.21*	0.29*	2.326(1)	0.127
H4	-0.02	0.01	0.089(1)	0.766
H5	0.02	0.06	0.287(1)	0.592
*Significant at $p < \alpha = 0.05$				

Table 12: Multi-group analysis based on gender

On another note, H4 is gender invariant, $\chi^2(1)=0.089$ and $p=0.766 > \alpha=0.05$. Both genders show a non-statistically significant impact of religiosity on employment. Furthermore, H5 is gender invariant, $\chi^2(1)=0.287$ and $p=0.592 > \alpha=0.05$. Both gender non-statistically significant impact of religiosity on career development.

1.4.6 The Role of Age

The sample shows that 12.16% of the participants are between 18 and 25 years old, 61.03% are between 26 and 35 years old, 21.86% are between 36 and 45 years old, and 4.95% are 46 years or older (see figure 11). Then it becomes compelling to test H2, H3, H4 and H5 based on age. Results are reported in table 13.

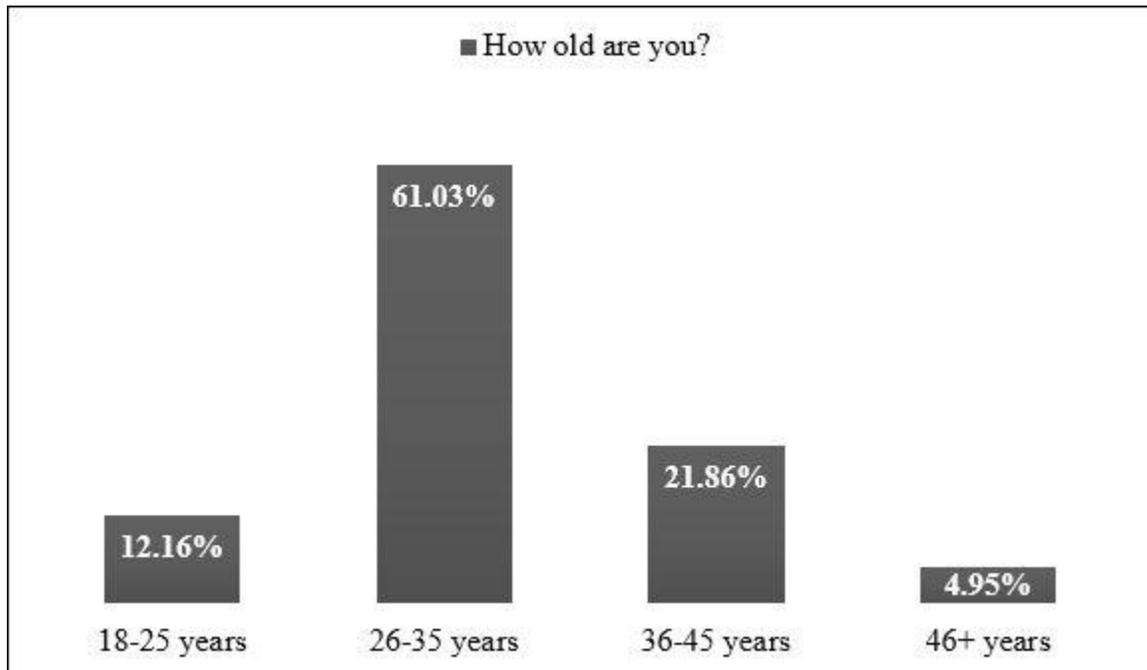


Figure 11: Age structure of the sample

H2 and H3 show significant differences with respect to age, $\chi^2(15)=23.389$ and $p=0.098 < \alpha=0.1$. In fact, all age categories to the exception of those who are 46+ years old exhibit a significantly increasing positive interplay between religiosity and workplace spirituality. The latter positive interplay increases with age starting from a correlation of 0.272 for those who are between 18 and 25 years old, increasing to 0.275 for those who are between 26 and 35 years old, and further increasing to 0.326 for those who are between 36 and 45 years old. Participants who are 46+ years old shows no significant interplay between religiosity and workplace spirituality.

Hypothesis	18-25 years	26-35 years	36-45 years	≥46 years	Chi-square statistic (degree of freedom)	p-value
H2 and H3	0.272*	0.275*	0.326*	-0.096	22.389(15)	0.098
H4	0.301*	-0.002	-0.137	0.182	17.044(6)	0.009
H5	0.366*	0.051	-0.083	0.153	17.044(6)	0.009
*Significant at $p < \alpha = 0.05$; **Significant at $p < \alpha = 0.1$						

Table 13: Multi-group analysis based on age structure

On another note, H4 shows significantly different results based on age, $\chi^2(6)=17.044$ and $p=0.009 < \alpha=0.05$. There is a positive and statistically significant impact of religiosity on employment only for participants who are between 18 and 25 years old. The latter is due to a significant path coefficient of 0.301. All other categories provide no clear evidence of a statistically significant impact.

Also, H5 shows significantly different results based on working period, $\chi^2(6)=17.044$ and $p=0.009 < \alpha=0.05$. There is a positive and statistically significant impact of religiosity on career development only for participants who are between 18 and 25 years old. The latter is due to a significant path coefficient of 0.366. All other categories provide no clear evidence of a statistically significant impact.

1.4.7 The Role of the Place of Residence

The sample shows that 71.13% of the participants live in Mount Lebanon governorate, 18.97% live in Beirut, 6.80% live in North governorate and the remainder are distributed between South and Beqaa governorates (see figure 12).

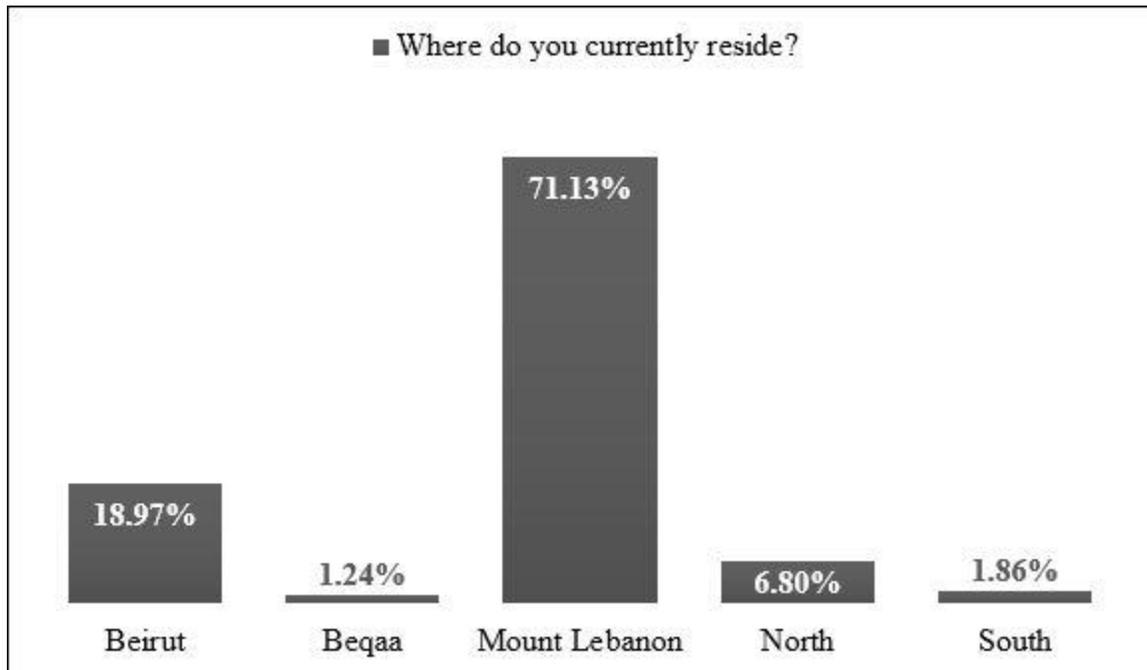


Figure 12: Place of residence of the participants

It becomes then relevant to examine the effect of the place of residence on hypotheses H2, H3, H4 and H5. Nevertheless, only three groups will be considered in the following analysis based on the sample's distribution, namely a group representing participants who reside in Mount Lebanon, a second group for the ones residing in Beirut and a third and final group associating participants residing in North, South and Bekaa. Results are reported in table 14.

Hypothesis	Mount Lebanon	Beirut	Other Governorates	Chi-square statistic (degree of freedom)	p-value
H2 and H3	0.309*	0.230	0.504*	13.856 (10)	0.180
H4	-0.044	0.136	0.237**	11.088 (4)	0.026
H5	-0.004	0.165	0.333*	11.088 (4)	0.026
*Significant at $p < \alpha = 0.05$; **Significant at $p < \alpha = 0.1$					

Table 14: Multi-group analysis based on the place of residence

H2 and H3 are invariant for the place of residence, $\chi^2(10)=13.856$ and $p=0.180 > \alpha=0.05$. Nevertheless, a significant positive and statistically significant interplay between religiosity and workplace spirituality is found for all governorates to the exemption of Beirut.

On another note, H4 shows significantly different results based on the place of residence, $\chi^2(4)=11.088$ and $p=0.026 < \alpha=0.05$. There is a positive and statistically significant impact of religiosity on employment only for participants who reside in North, South and Bekaa governorates. The latter is due to a significant path coefficient of 0.237. All other categories provide no clear evidence of a statistically significant impact.

Also, H5 shows significantly different results based on working period, $\chi^2(6)=11.088$ and $p=0.026 < \alpha=0.05$. There is a positive and statistically significant impact of religiosity on career development only for participants who reside in North, South and Bekaa governorates. The latter is due to a significant path coefficient of 0.333. All other categories provide no clear evidence of a statistically significant impact.

1.4.8 The Role of Working Period

The sample shows that 28.25% of the participants have been working in their current company for 2 years or less, 37.11% for a period between 2 and 5 years, 21.65% for a period between 6 and 10 years, and 12.99% for 11+ years (see figure 13). Then it becomes compelling to test H2, H3, H4 and H5 based on working period. Results are reported in table 15.

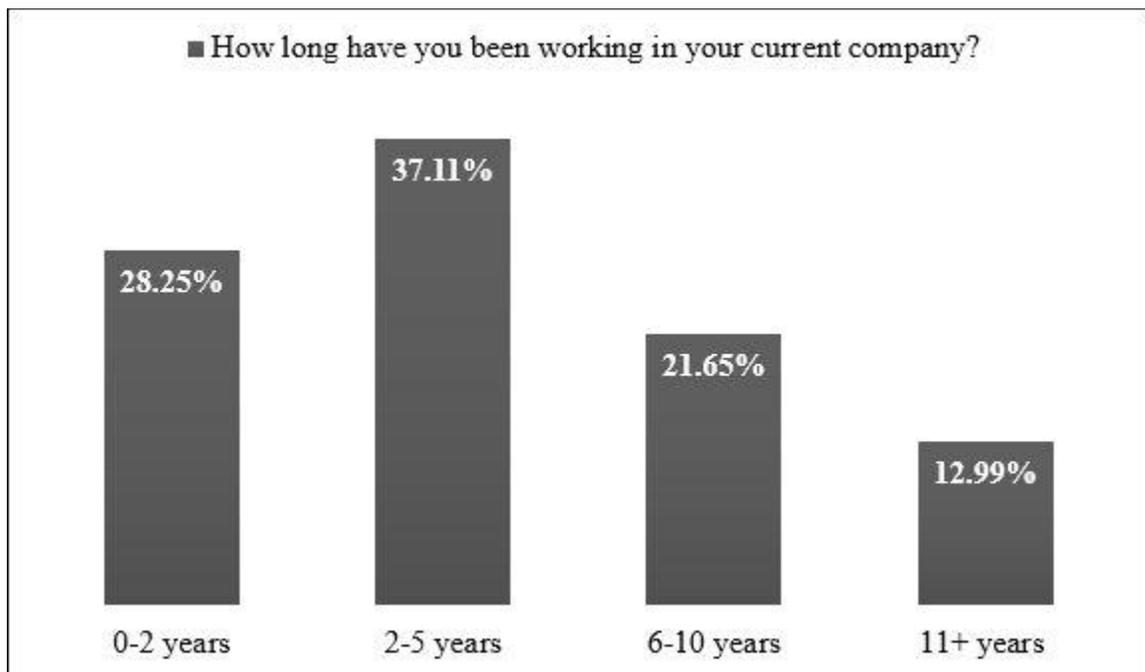


Figure 13: Distribution of participants by working period

H2 and H3 and invariant for working period, $\chi^2(3)=0.386$ and $p=0.943$. Nevertheless, a significant positive interplay between religiosity and workplace spirituality is found for all working periods categories.

On another note, H4 shows significantly different results based on working period, $\chi^2(6)=11.853$ and $p=0.065 < \alpha=0.1$. There is a positive and statistically significant impact of religiosity on employment only for participants who have been working at their current company for a period

between 6 and 10 years. The latter is due to a significant path coefficient of 0.211. All other categories provide no clear evidence of a statistically significant impact.

Hypothesis	<2 years	2-5 years	6-10 years	≥11 years	Chi-square statistic (degree of freedom)	p-value
H2 and H3	0.250*	0.252*	0.258*	0.286*	0.386(3)	0.943
H4	-0.049	0.053	0.211*	-0.115	11.853(6)	0.065
H5	0.003	0.093	0.264*	-0.084	11.853(6)	0.065
*Significant at $p < \alpha = 0.05$; **Significant at $p < \alpha = 0.1$						

Table 15: Multi-group analysis based on working period

Also, H5 shows significantly different results based on working period, $\chi^2(6)=11.853$ and $p=0.065 < \alpha=0.1$. There is a positive and statistically significant impact of religiosity on career development only for participants who have been working at their current company for a period between 6 and 10 years. The latter is due to a significant path coefficient of 0.264. All other categories provide no clear evidence of a statistically significant impact.

1.4.9 The Role of Homogeneous Religious Affiliation with the Employer

Hypotheses H2, H3, H4 and H5 are tested under the homogeneous religious affiliation with the employer condition. It is important to mention that the sample is distributed between 56.29% of participants who share the same religious affiliation with their employer and 43.71% who don't share it (see figure 14). Therefore, a multi-group analysis based on homogeneous religious affiliation with employer was undertaken. Results are reported in table 16.

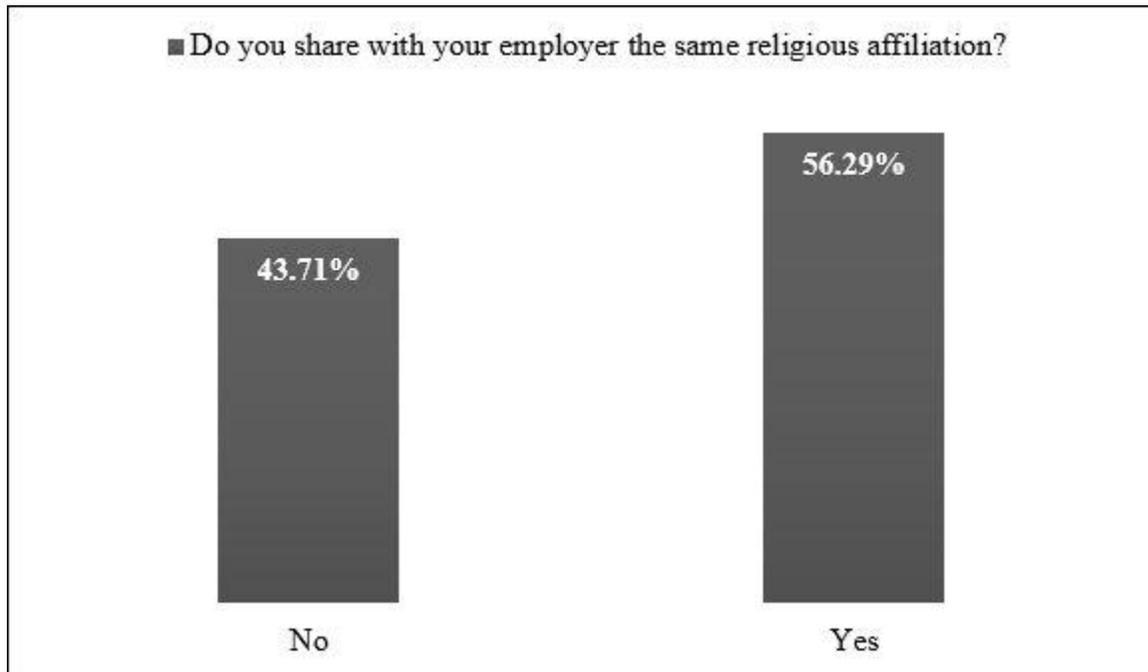


Figure 14: Distribution of participants by religious homogeneity with employer

H2 and H3 are invariant with respect to homogeneous religious affiliation with employer, $\chi^2(1)=0.266$ and $p=0.606 > \alpha=0.05$. It is noteworthy to say that a positive significant interplay between religiosity and workplace spirituality is alike for participants with the same religious affiliation with their employers (with correlation of 0.264) and those with different affiliation with their employers (with correlation of 0.256).

Hypothesis	Path coefficient for participants with same religious affiliation of employer	Path coefficient for participants with different religious affiliation to employer	Chi-square statistic (degree of freedom)	p-value
H2 and H3	0.264*	0.256*	0.266(1)	0.606
H4	-0.08	0.11**	4.049(1)	0.044
H5	-0.03	0.15*	4.273(1)	0.039
*Significant at $p < \alpha = 0.05$; **Significant at $p < \alpha = 0.1$				

Table 16: Multi-group analysis based on homogeneous religious affiliation with employer

On another note, H4 shows significantly different results based on religious affiliation homogeneity with employer, $\chi^2(1)=4.049$ and $p=0.044 < \alpha=0.05$. In fact, there is no statistically significant impact of religiosity on employment for participants with same religious affiliation of their employer. Nevertheless, there is a statistically significant impact of religiosity on employment for participants with different religious affiliation to their employer. Further, the latter impact is positive with a path coefficient of 0.11 and is significant at $p < \alpha = 0.1$.

Also, H5 shows significantly different results based on religious affiliation homogeneity with employer, $\chi^2(1)=4.273$ and $p=0.039 < \alpha=0.05$. In fact, there is no statistically significant impact of religiosity on career development for participants with same religious affiliation of their employer. Nevertheless, there is a statistically significant impact of religiosity on career development for participants with different religious affiliation to their employer. Further, the latter impact is positive with a path coefficient of 0.15 and is significant at $p < \alpha = 0.05$.

1.5 Interviews Evaluation

As per the interviews conducted with four human resources managers working in both the public and private sectors, I will evaluate the results by dividing them into recruitment, workplace spirituality, career development and personal opinion. Despite the fact that my thesis is about discussing the impact of religious affiliation on employment and career development in the Lebanese private sector only, but I also chose to conduct interviews with managers working in the public sector in order to check if there is a difference between the public and private sectors in Lebanon or if the same applies in both sectors as part of the Lebanese culture.

1.5.1 Recruitment

In the public sector, both human resources managers working there stated that there are no job descriptions but general guidelines for recruitment. Regarding recruitment process, there is a process for the full-time and contractual positions but not for the positions which are filled illegally. Moreover, they both agreed that the sole recruitment source is the Civil Service Council whose members post job adverts, screen applications, test and interview potential candidates. However, one of them said that referral and ‘wasta’ are preferred sources but the other one said the opposite. As for interviews, they are organized panel interviews in which interviewers assess the education and experience.

In the private sector, the two human resources managers declared that job descriptions are designed for every position and based on them, recruiters start looking for qualified applicants. As for the recruitment process, they both have a defined one which includes prescreening, psychometrics and technical tests, several interviews and reference checks. Additionally, both of them use more or less the same recruitment sources such as online adverts and job fairs and the two of them agreed that referral is a good source but only qualified referred people are contacted. In regards to interviews, they both conduct competency-based interviews in order to evaluate in behavioral skills of the candidates in addition to their education and experience.

1.5.2 Workplace Spirituality

In the public sector, both managers confirmed that there is religious diversity and the religious quota is only for class A positions as stated in the Constitution of Lebanon and which is the result of agreements made between religious elites. Also, class B positions are distributed based on confession as per mores but this is not official. Moreover, employees can freely express their religious views at the workplace.

In the private sector, the managers working there stated that the staff are religiously diversified but with no quota. Interviewee #3 revealed that employees are allowed to express their confessional beliefs at work without overdoing it and the company participates in and sponsors religious events. But interviewee #4 said that showing confessional signs, discussing religiously related subjects and celebrating spiritual holidays at work are rather not acceptable.

All four managers declared that they do not have internal policies to protect job applicants and employees from discrimination based on religion and that if there are official laws for that, rules are definitely not applied nor followed.

1.5.3 Career Development

In the public sector, the managers wished to have a clear and structured performance evaluation because it either doesn't exist or if it does, it is not properly done. This is due to the fact that employees get a salary raise or promotion only based on seniority and education, regardless of their performance. Also, here 'wasta' can play an important role. In addition, one stated that there are some trainings offered but the other mentioned that there are no trainings at all. The reason behind the difference in the answers between the two managers could be because trainings are only mandatory for the ones who are promoted so a lot of employees might not have received any training during their years of service in the public sector.

In the private sector, the performance evaluation of employees in those two organizations is done yearly based on specific criteria and according to the results, employees either receive a salary raise, promotion, transfer or nothing at all. Both companies offer technical and behavioral training programs and there are career development plans for every employee who is performing well, achieving targets and exceeding expectations.

1.5.4 Personal Opinion

The four of them agreed that religion is part of the Lebanese culture and it has an indirect impact on employment and career development in the private sector. They also agreed that in order to change this discrimination based on religion, Lebanese citizens should separate their confessional beliefs and religious attachment from their professional life and work towards building a homogenous nation that agrees on one common Lebanese identity which combines and surpasses all religious identities.

Section 2: Discussion

As per the results stated in the previous section, Hypothesis 1 “A religious person exhibits his religious affiliation”, Hypothesis 2 “There is a positive interplay between religiosity and workplace spirituality”, Hypothesis 3 “Workplace spirituality enables the tolerance of religious affiliation” and Hypothesis 5 “Religious affiliation has a significant impact on career development” are all supported. Whereas Hypothesis 4 “Religious affiliation has a significant impact on employment” is not supported. In view of the fact that those results are not sufficient to conclude the study, I dug more to analyze whether the sociodemographic parts might have affected them and also considered the responses I got from the interviews conducted. I will discuss the results by dividing them into two subsections, the first one describing the findings about religion, spirituality and religiosity at the workplace and the second one explaining the finding about employment and career development.

2.1 Findings about Religion, Spirituality and Religiosity at the Workplace

The results showed that both genders considered that religiosity has an impact on workplace spirituality and both employees, the ones who belong to the same religious group of their employers and the ones who do not, saw that religiosity influences workplace spirituality. Moreover, regardless of their working period, all participants agreed that religiosity has an influence on workplace spirituality and all age groups believed that religiosity affects workplace spirituality except the ones who are 46+ years old.

So, almost everybody believed that religion and religiosity have an impact on spirituality at the workplace because Lebanese people are highly religious so they do not perceive a difference between the three concepts. Also, the interviewees confirmed this when they said that religion is part of the Lebanese culture.

However, employees living in Beirut did not perceive that religiosity affects workplace spirituality, unlike other ones living in all remaining areas in Lebanon who did so. Since Beirut is multi-

confessional and the companies there are either multinationals or large local companies that employ employees coming from different backgrounds, cultural diversity is there and that's why for them religiosity doesn't affect workplace spirituality. Other areas in Lebanon are mainly dominated by citizens belonging to specific religious groups, and that explains why they have a high sense of religiosity, thus considering that religiosity affects workplace spirituality.

As for the interviews, all public institutions and some private organizations allow their employees to express their religious and spiritual views at the workplace so in this case, there is definitely a link between religious affiliation, religiosity and spirituality. Only the manager of interview #4 mentioned that confessional talks and practices are preferably not acceptable in the organization where he works. In such organizations, employees might not perceive an apparent influence of religiosity on workplace spirituality.

2.2 Findings about Employment and Career Development

The results indicated that both genders considered that religiosity doesn't influence employment and career development. This is because religion is a concept that is perceived in the same way between women and men.

The participants with the same religious affiliation with their employers did not perceive an effect of religiosity on employment and career development but the ones with a different religious affiliation than their employers significantly perceived it. That's because when candidates are being interviewed by recruiters or employers who belong to the same religious group, of course they won't perceive any sort of discrimination based on religion during the recruitment process and specifically during interviews. Moreover, when managers or employers have the same religious affiliation as their employees, during performance appraisals employees won't feel that their managers are not supporting their professional growth because of their religion. Here I can refer to the social identity theory discussed in chapter 2, in which individuals determine their social identity by classifying themselves and others to specific social groups, favoring their ingroup members and stereotyping and discriminating members of the outgroup.

Only the ones who have been working in the same company from 6 to 10 years agreed that religiosity has an impact on employment and career development. When employees are newly hired, they do not usually notice a difference in the attitude of the managers towards their subordinates but with time, they start understanding the corporate culture more and perceive favoritism if any. After a couple of years working in the same company, employees start to look for professional development and request a salary raise, a promotion or a transfer and that's when their request might be rejected based on their religion.

Only the participants who are 18-25 years old noticed that religiosity has an influence on their employment and career development. The reason behind this is that in this age group, individuals graduate and start looking for a career start and since they do not have an extensive experience that strengthens their profiles, this is when they usually find themselves being discriminated based on their religion. This is the consequence of the sectarian system that has been dominating for many years and has led to discriminating many potential talents but only recently till the new generation has understood the negative impact of it and are revolutionizing against it.

Participants residing in North, South and Bekaa governorates considerably saw religiosity as a major factor that affects employment and career development. In those areas of Lebanon reside citizens who are similarly religious affiliated and those people are usually highly spiritual. That's why they definitely believe that religiosity impacts employment and career development.

Regarding interviews, all human resources managers agreed that religion has an indirect impact on employment and career development in the private sector. However, their responses to the questions related to the recruitment process, sources of recruitment, interviewing techniques, training plans and career development programs have been contradictory.

In the public sector, one manager said that referral 'wasta' and religion play important roles in recruitment and career development opportunities whereas the other one mentioned that religion can influence career development decisions more than employment ones. In the private sector, the

human resources practices, especially in the recruitment and selection and training and development functions seemed to be standardized, objective and fair.

According to those responses and even if they were anonymous, I can tell that managers in the public sector described the reality as it is and clearly stated that religion affects employment and career development in both sectors. Whereas the managers working in the private sector either don't really know what the reality is, are not conscious about how the other managers are performing and if they are really discriminating candidates and employees based on religion or are trying to hide it in order to present a good corporate image of the companies they are working at. This confirms that religion is a taboo and can be seen in so many viewpoints.

Consequently, the results affirmed that distributing an anonymous questionnaire to employees working in the private sector was needed in order to portray what is really happening from the perspective of employees.

Section 2 : Discussion

Les résultats énoncés dans la section précédente, nous conduisent à retenir les hypothèses suivantes : Hypothèse 1 « Une personne religieuse révèle son appartenance religieuse », Hypothèse 2 « Il y a une interaction positive entre la religiosité et la spiritualité au travail », Hypothèse 3 « La spiritualité au travail permet l'acceptation de l'appartenance religieuse » et L'hypothèse 5 « L'appartenance religieuse a un impact significatif sur le développement de carrière ».

Nous voyons en revanche que l'hypothèse 4 « L'appartenance religieuse a un impact significatif sur l'emploi » doit être rejetée.

Ces résultats ne sont pas suffisants pour conclure l'étude, il nous a paru intéressant d'approfondir l'analyse en regardant l'impact des données sociodémographiques sur nos variables en les mettant en relation avec les discours recueillis lors des entretiens menés auprès des DRH. Les résultats de ces nouvelles analyses sont présentés dans les deux sous-sections suivantes, dans un premier temps apparaît clairement la façon dont des employés distinguent la religion, la spiritualité et la religiosité sur le lieu de travail. Dans la seconde sous-section permet de mieux comprendre les conditions dans lesquelles la religiosité impacte l'emploi et le développement de carrière, pour les employés libanais.

2.1 Constatations sur la religion, la spiritualité et la religion sur le lieu de travail

Les résultats ont montré d'une part que les deux sexes considèrent que la religiosité a un impact sur la spiritualité au travail et que d'autre part tous les employés qui appartiennent au même groupe religieux que leurs employeurs, comme ceux qui n'y appartiennent pas, déclarent que la religiosité influence la spiritualité au travail. De plus, quelle que soit leur ancienneté tous les participants admettent que la religiosité a une influence sur la spiritualité au travail. Enfin tous les groupes d'âge expriment que la religiosité affecte la spiritualité au travail, à l'exception des personnes âgées de 46 ans et plus.

Ainsi, la quasi-totalité des employés déclarent que la religion et la religiosité ont un impact sur la spiritualité au travail. Nous pouvons en conclure que les Libanais, peuple dont l'identité religieuse est très marquée, ne perçoivent pas de différence entre les trois concepts : spiritualité, religion et religiosité. Ceci est confirmé par les personnes interrogées lorsqu'ils disent que la religion fait partie de la culture libanaise, même si cela n'est pas exprimé publiquement sur le lieu de travail.

Pourtant, les employés vivant à Beyrouth ne perçoivent pas que la religiosité affecte la spiritualité au travail, contrairement aux autres libanais qui résident dans les autres régions du Liban. Étant donné que Beyrouth est multiconfessionnelle et que les entreprises qui y sont implantées sont soit des multinationales, soit de grandes entreprises locales qui emploient des personnes relevant de différentes religions. Dans la région de Beyrouth, la diversité culturelle est présente dans ces entreprises et c'est pourquoi, la religiosité n'affecte pas la spiritualité au travail. Les autres régions du Liban sont principalement habitées par des citoyens appartenant à des groupes religieux homogènes, ce qui renforce la dimension religieuse, et nous autorise à considérer ainsi que la religiosité affecte d'avantage la spiritualité au travail.

En ce qui concerne les entretiens, toutes les institutions publiques et certaines organisations privées permettent à leurs employés d'exprimer leurs opinions religieuses et spirituelles sur le lieu de travail, donc dans ce cas, il existe définitivement un lien entre l'appartenance religieuse, la religiosité et la spiritualité. Seul le responsable de l'entretien n°4 a mentionné que les discours et pratiques confessionnels sont de préférence à écarter dans l'organisation où il travaille. Dans ce seul type d'organisations, les employés peuvent trouver une apparence de non influence de la religiosité sur la spiritualité au travail.

2.2 Constatations sur l'emploi et le développement de carrière

Les résultats indiquent que les deux sexes considèrent que la religiosité n'influence pas l'emploi et le développement de carrière. En effet, la religion est un concept qui est perçu de la même manière entre les femmes et les hommes.

Les participants ayant la même affiliation religieuse que leurs employeurs n'ont pas perçu un effet de la religiosité sur l'emploi et le développement de carrière, mais ceux qui ont une affiliation religieuse différente de celle de leurs employeurs l'ont perçu de manière significative. En effet, lorsque les candidats sont interviewés par des recruteurs ou des employeurs appartenant au même groupe religieux, ils ne percevront aucune forme de discrimination religieuse pendant le processus de recrutement et en particulier lors des entretiens. De plus, lorsque les managers ou les employeurs ont la même appartenance religieuse que leurs salariés, lors des évaluations de performance, les salariés ne vont pas ressentir que leurs managers soutiennent leur développement professionnel à cause de leur religion. C'est une application de la théorie de l'identité sociale discutée au chapitre 2, dans laquelle les individus déterminent leur identité sociale en se classant eux-mêmes et les autres dans des groupes sociaux spécifiques, en favorisant les membres de leur endogroupe et en stéréotypant et en discriminant les membres de l'exogroupe.

Seuls ceux qui travaillent dans la même entreprise depuis 6 à 10 ans s'accordent à dire que la religiosité a un impact sur l'emploi et le développement de carrière. Lorsque les employés sont nouvellement embauchés, ils ne remarquent généralement pas de différence dans l'attitude des gestionnaires envers eux qui sont subordonnés, mais avec le temps, ils commencent à comprendre davantage la culture d'entreprise et perçoivent le favoritisme si c'est le cas. Après quelques années de travail dans la même entreprise, les employés commencent à travailler sur leur développement professionnel et demandent une augmentation de salaire, une promotion ou un transfert et c'est à ce moment-là qu'ils vont justifier le rejet de leur demande du fait de leur appartenance religieuse.

Seuls les participants âgés de 18 à 25 ans ont remarqué que la religiosité a une influence sur leur emploi et leur évolution de carrière. La raison en est que dans ce groupe d'âge, les individus obtiennent leur diplôme et commencent à chercher un travail et comme ils n'ont pas une vaste expérience pour renforcer leur profil, ils vont se considérer victimes de discrimination à cause de leur affiliation religieuse. C'est la conséquence du système sectaire qui domine depuis de nombreuses années et qui a conduit à la discrimination de nombreux talents potentiels, mais ce n'est que récemment que cette jeune génération a compris l'impact négatif de ce système contre lequel ils s'insurgent.

Les participants résidant dans les gouvernorats du Nord, du Sud et de la Bekaa considèrent la religiosité comme un facteur majeur affectant l'emploi et le développement de leur carrière. Dans ces régions du Liban les citoyens qui sont clairement caractérisés par leur religion ; ce sont des personnes très pratiquantes et spirituelles. C'est pourquoi ils sont convaincus que la religiosité a un impact sur l'emploi et le développement de carrière.

Lors des entretiens, les responsables des ressources humaines ont convenu que la religion avait un impact indirect sur l'emploi et le développement de carrière dans le secteur privé. Cependant, leurs réponses aux questions liées au processus de recrutement, aux sources de recrutement, aux méthodes d'entretien, aux plans de formation et aux programmes de développement de carrière sont apparues comme étant contradictoires puisqu'ils décrivent des procédures de recrutement et de gestion de carrière conformes aux modèles équitables fondés sur les compétences.

Dans le secteur privé, les pratiques de ressources humaines, en particulier dans les fonctions de recrutement, sélection et formation apparaissent standardisées, objectives et équitables. En revanche, pour le secteur public, l'un des deux responsables de la gestion des ressources humaines a déclaré que la référence 'wasta' et la religion jouaient un rôle important dans les opportunités de recrutement et de développement de carrière, tandis que l'autre a mentionné que la religion influençait d'avantage les décisions de développement de carrière que celles relatives à l'emploi.

D'après ces réponses et même si elles restent anonymes, nous pouvons affirmer que les administrateurs du secteur public ont décrit la réalité telle qu'elle est et ont clairement indiqué que la religion affecte l'emploi et le développement de carrière dans les deux secteurs. Alors que les managers travaillant dans le secteur privé ne savent pas vraiment quelle est la réalité, ne sont pas conscients de la performance des managers de la ligne hiérarchique. Ils ne cherchent pas à savoir précisément ou à lutter contre les discriminations religieuses que ce soit à l'égard des candidats ou de leurs employés. Nous pouvons supposer qu'ils essaient de dissimuler ou de ne pas regarder ces éventuelles discriminations et ainsi préserver une bonne image des entreprises dans lesquelles ils travaillent. Cela confirme que la religion demeure taboue ou qu'à tout le moins elle n'est pas considérée comme un problème social.

Par conséquent, les résultats ont confirmé qu'il était nécessaire et opportun de rendre anonyme le questionnaire distribuer aux employés travaillant dans le secteur privé afin de décrire ce qui se passe réellement de leur point de vue.

Section 3: Recommendations, Limitations and Future Researches

After discussing the results of the questionnaire and adding to them the feedback from the interviews conducted, I will suggest in this section the recommendations I have in order to avoid religious discrimination and create a professional corporate environment where religious diversity is well respected.

3.1 Recommendations

According to the literature review, the theoretical framework, the interviews and the results of the questionnaire, spirituality, religiosity and work seem to be fundamental components of the majority of people's lives, thus for those people who value holistic approaches to life, the three of them affect each other. Furthermore, spirituality and religion to individuals who are highly spiritual and religious can be characterized by the lens through which they view all aspects of their lives, and work is one of them. In fact, as per the Pew Research Center in 2012, 16% of the world's population is not religiously affiliated, which means that most of the population in the world is religious, and considering the globalization and immigration that lead to the employment of international workforces locally and globally, promoting spiritual and religious diversity is becoming more and more rational.

The latest events in Lebanon have demonstrated that people's mindsets are leaning towards understanding that attachment to religious identity at the expense of national commitment is becoming hostile. One of the main reasons behind the Lebanese revolution that started on October 17, 2019 was the sectarian system that was implemented thirty years ago and is still applicable, and this is what led to the dysfunction and mismanagement of the government. The protests surpassed confessional and sociological divisions and proved for the first time to be united under one national allegiance and reject sectarian identities. To successfully make the change that protests have been desiring, transformations are needed at the national, educational and social levels. Accordingly, I classify my recommendations into two parts, one at the governmental level and another one at the organizational level.

3.1.1 Governmental Level

I will start by listing the changes that are needed at the governmental level because I believe that in order to attain the desired results at all levels in the country, the change should be initiated and implemented first by the top management in a pyramid structure in any organization, and in the case of a country, the top is the government. Once done, the change will be cascaded down to be applied by the rest of the organizations in the private sector and will affect the Lebanese population and their culture in general.

1) Change the confessional system into a secular one.

When the governmental system will change from being sectarian based to a secular one, Lebanese citizens will stop giving attention to religious belongings, as this won't be a point of separation amongst the population, thus discrimination based on religious affiliation in the public and private sector will decrease. Having a secular system was also suggested by one of the managers who have been interviewed.

If for any reason this secular nation could not be applied, another proposed solution could consist of having a federal state in which the country will be divided into several self-governing districts where each group can live at peace, even though the population is already inter-mixed. This model will decentralize the power to every province, allowing the communities to govern their own area. The people will have more control on how to use the resources they have. But for this model to be effective, a census on the actual population within each province should be made. This census would indicate how to allocate resources such as economic funds, taxes and armed forces equally among the districts. Every district will participate within the federation and its operation but won't intervene with the governing sides of the society. To sum up, managing smaller districts and keeping the power closer to the small communities may possibly ease some of the frustration that led to the chaos and instability of the country.

Whatever decision is to be taken on the governmental level, whether to transform the sectarian system into a secular one or to change republic of Lebanon into the federal state of Lebanon, it has to be internationally approved, as international interventions have played an important role in ruling the region and maintaining its stability.

- 2) Join elites under one common interest based on the demands and for the benefits of the whole population in order to promote stability in the country.

Even though Lebanon is a unique and an extremely volatile country, it is not beyond coexistence. For centuries, the region accommodated various populations, even in times of conflicts and during war. To be able to find a definite and effective solution for Lebanon, the focus should be on the major issues which have long divided this small nation in order to bring those issues together instead of eliminating them. The national agreements that were done before managed to end many conflicts including the civil war but separated the community more and didn't actually stabilize the country. Another civil war may result again if the nation is always divided into diverse opposed groups, each with its own different religious beliefs.

Therefore, elites should not only work towards achieving their personal goals but must really represent what the Lebanese citizens want and have to work together on providing them with their rights to live in peace in a country that equally and fairly respects all its citizens regardless of their gender, color, race, religion, social or political views. They should also use all their means to achieve their future visions and avoid losing the young potential talents.

- 3) Announce the creation of a unified national identity that surpasses all diverse religious identities.

In fact, Lebanon is still a country with various distinct identities, yet must reach one national identity that transcends them all. Although every sect refused in the past to give up its own identity for a national one because the latter limits the religious freedom that is held so dear to those sectarian communities, a national identity is necessary for coexistence and stability in Lebanon.

Consequently, the minorities that feel threatened by the majorities will defend their interests and focus on having stability rather than looking for survival. This was proposed by some of the interviewees as well.

4) Redistribute governmental positions based on merit and not based on religion nor 'wasta'.

The leaders of the country have to meet in order to openly tackle the reasons behind the ineffectiveness and failure of the sectarian system agreed upon in the Lebanese public sector. This system that was supposed to be used for a short and specific period of time, has been existing for more than thirty years and a lot of things have changed since then. For that reason, a redistribution of key governmental positions must be done based on merit only and a revision and modification of the procedures implemented have to be made by officials and governmental institutions in agreement with professionals who should be selected based on their expertise in the field and not based on their religious or political power. Moreover, the new generation which is full of life and has new ideas in regards to incorporating technology at the workplace and implementing the latest managerial practices must be encouraged to join the public sector, take the initiatives and make the change needed there.

5) Integrating religious diversity awareness into the curriculum in schools and universities to educate the young generation about the importance and benefits of this diversity.

To be able to spread the idea of religious diversity in the Lebanese culture, awareness presentations should be provided in schools and universities so that this culture may be well integrated at an early stage. In addition to that, advertisements showing the positive side of religious diversity and the negative impact of religious discrimination must be put on social media because this is the quickest and most influential way to reach the new generation.

6) Put a law in place to prohibit religious discrimination in both the private and public sectors and ensure application of it by creating an affirmative action scheme to arbitrate the ones who are not following it.

The Lebanese religious diversity scheme was created to secure power distribution between different groups but then proved to be counterproductive for the institutions which were indirectly supporting discrimination in the private sector just like in the public one. The negative impacts of religious discrimination should be indicators to push the Lebanese government to give attention to diversity matters and create rules and regulations to cope with national and international policies designed to eliminate and stop discrimination. An effective diversity policy making have to also shed the light on merit-based factors.

As stated by the Human Resources Manager during interview #2, there are two articles in the Constitution of Lebanon that specifically discuss discrimination in employment and career development. Both dictate that even if grade one positions in the public sector are equally distributed between Christians and Muslims, no preference shall be made except on the basis of merit and competence. However, those rules are not actually applicable.

Consequently, those articles should be modified and developed to be more specific and additional articles about discrimination must be added in order to protect Lebanese citizens from being religiously discriminated in the public and private sector as well. Also, in order for those laws to be really implemented and followed, any citizen who is not respecting them have to get legally sanctioned.

3.1.2 Organizational Level

On the practical side, simultaneously with the positive changes that I recommend to happen in the public sector, related amendments should be done in every organization in the Lebanese private sector.

- 1) Understand the negative impact of the intervention of legislators on Human Resources management decisions regarding religious diversity and bring it to an end.

Just like in the public sector, human resources staff working in private institutions are sometimes being controlled by internal or external parties just to serve their own community by employing candidates or promoting employees not based on their competencies but just due to the fact that they belong to a specific religious group. Actually, religious discrimination is one of causes of the increase in migration from Lebanon, thus losing the Lebanese potential human capital, especially the new generation that should stay in the country to preserve its identity rather than leave at the peak stage of their professional life and never come back. The media should highlight the negative impact of ‘wasta’ and put pressure on the leaders, business owners and managers to put an end to this destructive practice. Consequently, the human resources staff will no longer give importance to religious affiliation as a criterion while selecting candidates to be hired or employees to be promoted.

The results I had in the questionnaire confirm this idea, when the participants who are 18-25 years old perceived religious discrimination when applying to jobs or asking for career development opportunities. This is due to the fact that in this age group, fresh graduates or beginners start looking for a career, but since they are still not experts in their fields, they are sometimes not given the chance to learn and grow because of their religious affiliation.

- 2) Increase awareness among human resources personnel and head of departments about the importance of having progressive levels of religious diversity and creating an environment that reflects that, until comprehensive legislative amendments are launched.

The attachment to one’s religion in Lebanon is part of the culture and this was confirmed by the results of the questionnaire in which participants didn’t see a difference between religious affiliation, religiosity and spirituality, thus the majority of the citizens are highly religious. This explains why in the private sector, there are a lot of family businesses and establishments privately owned by one confessional group and mainly employing individuals who belong to this same group. Instead of ensuring equal and equitable opportunities, those organizations are discriminating individuals based on religion and are not offering either merit-based job opportunities or career development plans.

However, if lessons are to be taken from the Lebanese case, religious diversity strategies should emphasize on the importance of accepting and valuing others' religious differences rather than on increasing representation of individuals who belong to different religions. Because when the focus will be on having a defined form of quota to ensure companies are hiring people belonging to different confessional communities and managing a diverse team in the private sector just like what is happening in the public sector, discrimination will indirectly occur with the intention of respecting this quota. So, when diversity strategies and practices are only determined per group representations, those companies may waste talents.

In order to avoid this and to ensure tolerance of religious differences, companies should expand the representation of minorities while also considering their competencies, thus implementing both equity and equality strategies. Instead of being substitutes to one another, it's better to apply them both by hiring and managing employees according to their competencies and potentials and promoting workplace diversity by accepting others' differences and valuing them. By doing so, equity and equality models will be considered to be alternatives rather than complimentary.

To be able to create and implement the above-mentioned strategies, companies should deliver awareness presentations to their human resources personnel on how to avoid religious discrimination in any human resources practice but also ensure having religious diversity. Consequently, diversity will become certainly and effectively implemented beyond representation and rhetoric in the private sector.

- 3) Devise internal religious discrimination policies that are aligned with the official ones and clearly communicate them to all employees in the company as a part of their corporate culture and values.

Once official laws and regulations that protect employees' rights of not being discriminated, prejudged or intimidated because of their religious affiliation are precisely revised and really implemented in both the public and private sectors, companies have to strictly follow them by creating internal policies which are aligned with the governmental ones. This way, managers will

understand the importance of following the laws and the negative implications if they fail in doing so. Moreover, employees will feel more comfortable because they are protected by the law to express an objection to discrimination if happening, as penalties will be given.

4) Educate employees on all diversity related issues, including religious ones.

This is to be done through launching periodic training programs to teach employees that differences in religious affiliations are a fundamental aspect of diversity, as this is a quick and short-term plan for changing people's mentalities until this is done at the educational level which is a long-term process.

Moreover, companies should provide mentoring and coaching sessions and religious diversity trainings to enrich employee awareness of those negative outcomes, improve the perception and behavior between employees and create a positive diverse environment.

5) Take proactive measures to foster an inclusive culture of equality amongst staff as a main factor of employee satisfaction.

Develop strategies to minimize negative personal and organizational consequences of religious discrimination at the workplace. Establishments that manage all types of diversity well, including religious diversity, experience higher level of productivity and rates of retention, and are able to attract and employ highly potential applicants. To ensure the right application of those strategies, the human resources staff have to initiate procedures to identify and value the similarities and differences of people, attempt to best use their talents and improve their commitment to the company.

6) Foster a friendly corporate culture where colleagues respect each other, regardless of their religious affiliation.

Emphasize on the common ethical and therapeutic role of religion in work regardless of the differences in religious ideologies. Promote respect between employees belonging to diverse religions so they work collaboratively with all their colleagues and not only likeminded ones.

Even if individuals have diverse religious philosophies and lifestyles, there are still some common ideas related to their faith, which give their lives a meaning and a purpose. If employees adopt these common values at work without discussing the points of difference between religions, they will transform the environment into a pleasant one and intent to overperform and overachieve individual and organizational goals. Some of the common religious principles involve:

- Being humble and respectful while dealing with people.
- Being nonegocentric and nonaggressive with your relations with people.
- Treating others as one wish to be treated.
- Showing compassion to the ones in need.

7) Create strategies and implement ways to tolerate employees' spiritual identities and religious commitments without authorizing them to obviously express their religiosity in the work context.

By respecting employees' religious views and encouraging religious diversity, this doesn't specifically mean to allow apparent expression of those views at the workplace. In order to keep a professional corporate culture and image, it is better not to allow any discussion that may lead to conflicts between employees. Such discussions include topics related to religion, politics, sexual orientation... For that reason, I recommend to make policies which prohibit any practice that has a religious context at the workplace. This may include but is not limited to putting holy signs, celebrating spiritual holidays and participating in religious events.

In conclusion, spirituality at the workplace is an important topic to be working on globally and in Lebanon specifically. To protect people from being discriminated because of their religion when

applying for a job or expecting a career upgrade, religious diversity should be respected and other factors such as individuals' competencies must be measured. Discriminating and excluding specific groups from the workplace because of their religious affiliation or hiring a candidate and promoting an employee just to abide by a specific required quota for confessional diversity representation without assessing their skills and potentials are definitely not effective for any organization. Both cases lead to potentially missing out on a greater pool of talents and maybe negatively affecting organizational performance. Consequently, business owners and managers should value the importance of religious diversity without neglecting the talents of individuals.

3.2 Limitations

While conducting the research, I faced some constraints which didn't stop me from pursuing it, on the contrary strived me to overcome them by only focusing on the objectives and results.

The main limitation was about the methodology and sample. I was willing and expecting to bring data from Lebanese companies in the private sector about religious affiliations of the employees working there. I wanted to identify whether there is religious diversity there and if yes, how this diversity is distributed in terms of departments, categories or levels. But unfortunately, the human resources staff of some reputable large organizations did not accept to provide me with such information, under the excuse that this is confidential and may seem to be discriminative. For that reason, I changed my plans and decided to conduct interviews with four of human resources managers working in the public and private sector to understand religious discrimination from their point of view and the one of the organizations and discuss their human resources practices. And in order get to an idea and understand what is happening in terms of religious belongingness and discrimination related to it in those organizations from the point of view of their employees and candidates applying to them, I distributed an anonymous survey to employees working in the private sector. By doing so, I managed to cover the topic of religious impact on employment and career development from both sides.

In a world where workforce diversity is a main challenge for many institutions and where religious diversity is becoming more of a concern, religion remains a critical subject. As confirmed by the results of the questionnaire, religion is part of the Lebanese culture and discussing it may be unfavorable as it has caused so many conflicts and long-lasting wars. Therefore, even if the questionnaire was anonymous, people might have given me wrong answers to manipulate the results and hide the truth, and this is the second limitation I had.

3.3 Future Researches

Talking about religion in the Middle East and specifically in Lebanon, this is the first research that thoroughly discussed the impact of religious affiliation on employment and career development in the Lebanese private sector. There are some articles that tackled the issue of ‘wasta’ and other ones that mentioned religious discrimination in human resources practices but they weren’t very detailed as in this research.

Though this study indicates the influence of people’s religious affiliation on their employment and career development in the Lebanese market, I propose opportunities for future researches who would like to discuss and analyze related topics.

Bearing in mind that spirituality and religion are widespread remarkable topics to be deliberated in all levels of an organization, future research in Lebanon and other Arab countries can study their impact on individual and organizational performance, as little has been written on this subject. They can then assess whether having a diverse religious culture in a company would increase its productivity or if it’s better if all or the majority of employees working in one company belong to one religious group. They can also analyze whether expressing one’s confessional beliefs at the workplace, organizing events that have religious context or perform any religiously related action can affect the satisfaction, motivation, engagement and retention of employees.

Section 3 : Recommandations, limitations et recherches futures

Après avoir discuté les résultats obtenus par à partir des données collectées par le questionnaire et y avoir intégré les réponses reçues lors des entretiens semi directif conduits auprès des Directeurs de Ressources Humaines, nous avons fait émerger des recommandations visant à proscrire toute forme de discrimination religieuse aux fins de créer un environnement professionnel dans les entreprises où la diversité religieuse soit respectée.

3.1 Recommandations

En référence aux données issues de la revue de littérature et des cadres théoriques, il ressort des analyses qualitatives et quantitatives que nous avons menées sur les données collectées que la spiritualité, la religiosité et le travail sont des éléments fondamentaux dans la vie de la majorité des gens. En conséquence nous sommes en mesure d'affirmer que pour les personnes qui valorisent les approches holistiques de la vie, le cryptique « spiritualité – religiosité-travail » est en inter relations systémiques. Plus précisément il apparait que spiritualité et religion vont se manifester dans le travail des individus qui se déclarent spirituels et religieux puisque l'ensemble de leur vie est concerné par cette dimension. En fait, selon le Pew Research Center en 2012, 16% de la population mondiale n'est pas affiliée à une religion, ce qui signifie que la plupart de la population dans le monde est religieuse, et compte tenu de la mondialisation et de l'immigration qui conduisent à l'emploi de main-d'œuvre internationale localement et globalement, la promotion de la diversité spirituelle et religieuse devient de plus en plus nécessaire.

Les récents événements politiques sociaux et économiques qu'a connu le Liban, et en particulier la révolution de l'automne 2019 ont démontré que les libanais commencent à comprendre que l'attachement à l'identité religieuse au détriment de l'engagement national conduit à une impasse pour le pays et ses citoyens. L'une des principales raisons de l'émergence de la révolution libanaise qui a commencé le 17 octobre 2019, était que le système sectaire mis en place trente années auparavant a conduit au blocage des institutions et laisser les gouvernants réaliser de graves fautes de gestion. Les manifestants ont dépassé les divisions confessionnelles et sociologiques et ont

prouvé pour la première fois qu'ils étaient unis sous une seule allégeance nationale en exprimant un rejet à l'encontre des identités sectaires. Pour réussir à réaliser la réforme souhaitée par les protestataires, des transformations sont nécessaires aux niveaux : national, éducatif et social. Comme développement aux résultats de ma recherche, j'ai distingué des recommandations qui s'adressent tout d'abord aux futurs gouvernants et ensuite des recommandations destinées au législateur susceptible d'intervenir au niveau des organisations et des lieux de travail.

3.1.1 Niveau gouvernemental

Je commencerai par énumérer les changements nécessaires au niveau gouvernemental car je crois que pour atteindre les résultats souhaités à tous les niveaux du pays, le changement doit être initié et mis en œuvre d'abord par le sommet stratégique d'une structure pyramidale de pouvoir, et dans le cas d'un pays, il s'agit du pouvoir exécutif confié au gouvernement. Une fois, le changement ainsi décidé, la mise en œuvre sera imposée au reste des organisations et notamment aux entreprises du secteur privé. L'enjeu est de toucher l'ensemble de la population libanaise qui doit être sensibilisée à une évolution nécessaire de sa culture.

1) Changer le système confessionnel en un système laïc.

Lorsque le système gouvernemental changera d'un système sectaire à un système laïc, les citoyens libanais cesseront de prêter attention aux affiliations religieuses, car ça ne sera plus un point de séparation entre eux, donc une discrimination fondée sur l'appartenance religieuse dans les secteurs public et privé réduira mécaniquement. Un système laïc a d'ailleurs été suggéré par l'un des managers interrogés, une partie croissante de la population et en particulier les plus jeunes générations de travailleurs libanais y sont déjà favorables.

Si pour une raison quelconque le principe de la nation laïque ne peut pas être appliquée, une autre solution pourrait de constituer un État fédéral : le Liban pourrait être divisé en plusieurs districts autonomes où chaque groupe serait autorisé à vivre en paix, même si la population est déjà intermixte. Ce modèle décentralisera le pouvoir dans chaque province ou district, permettant aux

communautés de gouverner leur propre région. Les gens auront davantage de contrôle sur la façon d'utiliser les ressources dont ils disposent. Mais pour que ce modèle soit efficace, un recensement de la population réelle de chaque province doit être effectué. Ce recensement indiquerait comment répartir les ressources telles que les fonds économiques, les impôts et les forces armées de manière égale entre les districts. Chaque district participera au sein de la fédération et de son fonctionnement, mais n'interviendra pas auprès des côtés gouvernants de la société. En résumé, la gestion de petits districts et le maintien du pouvoir plus proche des petites communautés peuvent éventuellement atténuer une partie de la frustration qui a conduit au chaos et à l'instabilité du pays.

Quelle que soit la décision à prendre au niveau gouvernemental, que ce soit pour transformer le système sectaire en un système laïque ou pour changer la république du Liban en État fédéral du Liban, elle doit être approuvée au niveau international, car les interventions internationales ont joué un rôle important dans le gouvernement de la région et la maintenance de sa stabilité.

2) Réunir les élites sous un seul intérêt commun basé sur les besoins et pour les bénéfices de toute la population, afin de promouvoir la stabilité dans le pays.

Même si le Liban est un pays unique et extrêmement instable, il n'est pas loin de la coexistence. Pendant des siècles, la région a accueilli diverses populations, même en temps de conflit et de guerre. Pour pouvoir trouver une solution définitive et efficace pour le Liban, les efforts doivent être concentrés sur les problèmes majeurs qui ont abondamment divisé cette petite nation afin de relier ces problèmes au lieu de les éliminer. Des accords nationaux passés ont réussi à mettre fin à de nombreux conflits, y compris la guerre civile, malheureusement ces accords ont séparé plus encore la communauté libanaise et ils n'ont pas réellement stabilisé le pays. Le risque de voir surgir une nouvelle guerre civile n'est pas à exclure, dans la mesure où la nation reste divisée entre des groupes identitaires qui s'opposent à propos de leurs différentes croyances religieuses.

Il est légitime de voir que les élites politiques et économiques cherchent à réaliser des objectifs personnels, mais ils doivent d'abord chercher la satisfaction des besoins des citoyens libanais qu'ils représentent. Ils doivent travailler ensemble et construire la paix pour le peuple libanais.

Cette paix passe par le respect et l'équité de traitement de tous les citoyens, indépendamment de leur situation, sexe, couleur, race, religion, contextes politiques ou sociales. Les élites doivent enfin proposer des moyens pour réaliser leurs visions futures et éviter de perdre les jeunes talents potentiels.

- 3) Annoncer la création d'une identité nationale unifiée qui surpasse toutes les identités religieuses diverses.

En fait, le Liban est toujours un pays avec plusieurs identités distinctes, alors qu'il devrait faire valoir une identité nationale unique. Bien que chaque groupe sectaire ait refusé dans le passé d'abandonner sa propre identité pour adhérer à une identité nationale unifiée. En effet l'idée d'une seule nation libanaise est pensée comme une limite de la liberté religieuse si chère à ces groupes sectaires. L'idée d'affirmer une identité nationale nous paraît incontournable pour la coexistence et la stabilité du Liban. Sous la bannière d'une identité nationale, les minorités qui se sentent menacées par les majorités, défendront leurs intérêts et se concentreront sur la stabilité plutôt que sur leur survivance spécifique. Cela a aussi été proposé par certaines des personnes interrogées.

- 4) Redistribuer les positions gouvernementales en fonction du mérite et non pas en fonction de la religion ou du 'wasta'.

Les dirigeants du pays doivent se réunir pour discuter les raisons de l'inefficacité et de l'échec du système sectaire présent dans le secteur public libanais. Ce système qui devait être utilisé pendant une période courte et précise existe depuis plus de trente ans et beaucoup de choses ont changé depuis. Pour cette raison, une redistribution des postes principaux du gouvernement doit se faire uniquement sur la base du mérite et des compétences. La révision et la modification des procédures de nomination aux fonctions de responsables administratifs et ministériels doivent être conduites au niveau des institutions, en accord avec des professionnels sélectionnés pour leur expertise dans le domaine et non pas en fonction de leur pouvoir religieux ou politique. De plus, les jeunes libanais plein de dynamisme qui représentent l'avenir du pays, doivent être impliqués et écoutés dans ce programme de redistribution des postes gouvernementaux. Les jeunes libanais ont reçu

une éducation supérieure de qualité, ils constituent un réservoir d'innovations et d'idées pour l'intégration des nouvelles technologies d'information et de communication sur les lieux de travail et la mise en œuvre des pratiques managériales adaptées au monde moderne. Ces jeunes doivent être également encouragés à rejoindre le secteur public, à prendre des initiatives et à y apporter les changements nécessaires.

- 5) Intégrer la diversité religieuse dans les programmes scolaires et universitaires afin d'éduquer les jeunes sur l'importance et les avantages de cette diversité.

Pour pouvoir diffuser l'idée de diversité religieuse dans la culture libanaise, des présentations devraient être organisées dans les écoles et les universités afin que cette culture puisse être intégrée à un stade précoce. En plus, des publicités exposant le côté positif de la diversité religieuse et l'impact négatif de la discrimination religieuse doivent être diffusées sur les réseaux sociaux, car c'est le moyen le plus rapide et le plus influent pour atteindre la nouvelle génération.

- 6) Mettre en place une loi pour interdire la discrimination religieuse dans les secteurs privé et public et assurer son application en créant un système d'action pour sanctionner ceux qui ne la suivent pas.

Le programme de diversité religieuse libanais a été créé pour garantir la répartition du pouvoir entre les différents groupes, mais il s'est ensuite avéré être contre-productif pour les institutions qui se sont mises à soutenir la discrimination dans le secteur privé comme dans le secteur public au nom de ce même système de répartition des pouvoirs. Les impacts négatifs de la discrimination religieuse devraient être des indicateurs pour pousser le gouvernement libanais à prêter attention aux questions de diversité et à créer des réglementations pour faire face aux règles nationales et internationales formées pour éliminer et arrêter la discrimination. Une politique de diversité efficace doit également mettre en évidence les facteurs fondés sur le mérite.

Comme le mentionne le directeur des ressources humaines lors de l'entretien n°2, il y a deux articles dans la constitution du Liban qui traitent spécifiquement de la discrimination dans l'emploi

et le développement de carrière. Il est donc inscrit dans la constitution que même si les postes de première classe dans le secteur public sont également répartis entre chrétiens et musulmans, aucune préférence ne sera faite, sauf sur la base du mérite et de la compétence. Les résultats de notre recherche montrent que ces règles ne sont pas appliquées sur les lieux de travail des libanais.

Par conséquent, nous recommandons une modification constitutionnelle qui précise tant l'objet que la forme de la non-discrimination religieuse au travail dans les secteurs public et privé. De surcroît, un dispositif législatif doit intervenir pour assurer la mise en œuvre du principe de non-discrimination religieuse des citoyens en particulier sur le lieu de travail.

3.1.2 Niveau organisationnel

Sur le plan pratique, en parallèle avec le changement de culture à insuffler au sein du secteur public, une évolution des comportements doit s'installer dans les organisations du secteur privé libanais.

- 1) Comprendre l'impact négatif de l'intervention des fonctionnaires sur les décisions administratives des ressources humaines concernant la diversité religieuse et y mettre fin.

Comme c'est le cas dans le secteur public, les personnels des ressources humaines travaillant dans des institutions privées sont parfois contrôlés par des personnes internes ou externes qui veulent simplement servir leur propre communauté en employant des candidats ou en promouvant des employés non pas en fonction de leurs compétences, mais seulement parce qu'ils appartiennent à un groupe religieux spécifique. En fait, la discrimination religieuse est l'une des causes de l'augmentation de l'émigration des talents libanais. Le pays perd son capital humain, celui qu'il a formé et éduqué ; la nouvelle génération est particulièrement visée par ce phénomène, alors que c'est elle qui devrait rester pour rebâtir le pays et participer à la construction d'une identité nationale renouvelée. Les médias devraient communiquer et montrer l'impact négatif du 'wasta' plutôt que de laisser cette pratique inéquitable se développer de manière officieuse. L'opinion publique pourrait contraindre les gouvernants, les chefs d'entreprise et les dirigeants à mettre fin à

cette pratique destructrice. Dans ce cas, les responsables des ressources humaines seront en mesure d'écarter l'appartenance religieuse comme critère d'embauche ou de sélection des candidats et de promotion des employés.

Les enseignements issus de notre recherche confirment que la jeune génération (18 – 25 ans) qui veut s'intégrer au marché du travail a perçu une discrimination religieuse lors de la postulation à un emploi ou à l'occasion d'une opportunité de promotion. Le manque d'expérience officiellement évoqué pour refuser la candidature de ces jeunes est ressenti comme une discrimination religieuse par eux. Il s'agit d'un phénomène nouveau au Liban.

2) Former davantage les ressources humaines et les managers à la gestion multiconfessionnelle du corps social ou de l'équipe.

L'idée est ici de valoriser les bénéfices de la diversité religieuse dans la composition des collectifs de travail. Il ne s'agit pas d'évoquer des quotas mais plutôt d'encourager les initiatives et la création d'environnement favorable de travail en attendant que les dispositifs législatifs plus contraignants s'appliquent.

L'attachement à la religion au Liban fait partie de la culture et cela a été confirmé par les résultats de la recherche qui montrent que les répondants ne perçoivent pas de différence entre l'appartenance religieuse, la religiosité et la spiritualité. Nous en déduisons que la majorité des citoyens est religieux. Cela explique que dans le secteur privé, il existe de nombreuses entreprises familiales appartenant à un groupe confessionnel qui emploient principalement des personnes appartenant à ce même groupe. Au lieu de garantir des chances égales et équitables et de rechercher des profils compétents, les dirigeants façonnent des structures religieusement discriminatoires puisqu'ils n'offrent ni des opportunités d'emploi fondées sur le mérite ni des plans de développement de carrière basés sur la performance des employés.

Si l'on veut tirer des leçons du cas du Liban, il est recommandé d'élaborer des stratégies de diversité religieuse qui soulignent la nécessité d'accepter et de valoriser les différences religieuses

et proscrire les stratégies de diversité religieuse basée sur les quotas ou la représentation d'individus appartenant à des religions distinctes. Parce que lorsque l'accent sera mis sur une forme définie de quota pour s'assurer que les entreprises embauchent des personnes appartenant à différentes communautés confessionnelles et gèrent une équipe diversifiée dans le secteur privé, tout comme ce qui se passe dans le secteur public, la discrimination est au contraire renforcée ou soulignée du fait de la concentration sur le respect des quotas religieux. Ainsi, lorsque les stratégies et pratiques de diversité ne sont déterminées que par des calculs de représentations de différents groupes, ces entreprises passent à côté de la gestion des talents.

Afin d'éviter cela et assurer une acceptation des différences religieuses, les entreprises doivent accroître la représentation des minorités tout en tenant compte de leurs compétences, mettant ainsi en œuvre des stratégies d'équité et d'égalité. Au lieu de se substituer les uns aux autres, il vaut mieux les appliquer à la fois en embauchant et en gérant des employés en fonction de leurs compétences et de leur potentiel et en incitant la diversité sur le lieu de travail en acceptant les différences des autres et en les valorisant. Par suite, les modèles d'équité et d'égalité seront considérés comme des alternatives plutôt que comme complémentaires.

Pour pouvoir créer et mettre en œuvre les stratégies susmentionnées, les entreprises doivent soutenir leurs responsables des ressources humaines dans la création de procédures qui garantissent non seulement la non-discrimination mais également valorisent la diversité religieuse. Ce travail en faveur de la diversité doit remplacer le système de représentation actuellement appliqué implicitement dans le secteur privé.

- 3) Créer des règles internes de discrimination religieuse alignées sur les politiques officielles et les communiquer clairement à tous les employés de l'entreprise dans le cadre de la culture et leurs valeurs de l'entreprise.

Dans le cas où les lois et réglementations officielles qui protègent les droits des employés contre toutes formes de discriminations, préjugés ou intimidation en raison de leur appartenance religieuse seraient précisées et réellement mises en œuvre dans les secteurs public et privé, les

entreprises seront obligées de les appliquer en créant des politiques internes alignées avec celles du gouvernement. En effet, un cadre juridique et un régime d'incriminations pénales plus contraignant attirera l'attention des gestionnaires des dirigeants, et des RH en les obligeant à adopter des comportements inclusifs et non discriminants. De plus, les employés se sentiront plus à l'aise s'ils sont protégés par la loi et titulaires de voies de recours juridiques.

- 4) Former les employés sur toutes les questions liées à la diversité, y compris les questions religieuses.

Cela doit être fait en lançant des programmes de formation périodiques pour expliquer aux employés que les différences d'affiliations religieuses sont un aspect fondamental de la diversité. Dans un premier temps, nous recommandons la mise en œuvre d'un plan rapide d'action pour sensibiliser les employés en attendant le changement culturel plus profond qui ne viendra que l'éducation des mentalités, processus de plus long terme.

Les entreprises pourraient offrir des formations et des séances de mentorat à leur manager, sur le thème de la diversité religieuse pour améliorer la perception et le comportement entre les employés et créer un environnement positif et diversifié.

- 5) Prendre des mesures pour développer une culture de respect de la diversité entre les employés.

Élaborer des stratégies pour minimiser les conséquences personnelles et organisationnelles négatives de la discrimination religieuse sur le lieu de travail. Il convient de souligner que les établissements qui sont attentifs au respect des diversités, y compris la diversité religieuse, connaissent un niveau de productivité et de taux de rétention plus élevés. Celles-ci disposent d'un meilleur taux d'attractivité pour les talents et les employés qui souhaitent s'engager dans l'entreprise. Aux fins d'assurer la bonne application de ces stratégies, les personnels des ressources humaines doivent élaborer des procédures pour identifier et valoriser les similitudes et les différences entre les personnes, tenter d'utiliser au mieux les talents et développer l'engagement dans l'entreprise.

- 6) Favoriser une culture amicale dans l'entreprise où les collègues se respectent, quelle que soit leur appartenance religieuse.

Insister sur le rôle éthique et thérapeutique commun de la religion, indépendamment des différences d'idéologies religieuses. Promouvoir le respect entre les employés appartenant à des religions diverses afin qu'ils travaillent en collaboration avec tous leurs collègues et pas seulement avec des collègues partageant les mêmes doctrines.

Même si les individus ont des croyances religieuses et des modes de vie différents, il existe encore des idées communes liées à leur foi, qui donnent à leur vie un sens et un but. Si les employés adoptent ces valeurs communes au travail sans discuter les points de différence entre les religions, ils transformeront l'environnement en un environnement agréable et auront l'intention de surperformer et de dépasser les objectifs individuels et organisationnels. Certains des principes religieux communs impliquent :

- L'humilité et le respect humain.
- Le rejet de l'égoïsme et de l'agressivité ou de la violence
- Traiter l'autre comme on désire d'être traité.
- La compassion envers ceux qui en ont besoin.

- 7) Créer des stratégies et mettre en œuvre des moyens pour tolérer les identités spirituelles et les engagements religieux des employés sans permettre l'expression religieuse visible sur le lieu de travail.

Le respect des croyances religieuses des employés et l'encouragement de la diversité religieuse, ne signifie pas l'autorisation de la manifestation apparente des signes ou pratiques religieuses sur le lieu de travail. Afin de conserver une culture et une image professionnelles de l'entreprise, il est préférable de ne permettre aucune discussion susceptible d'entraîner des conflits entre les employés. Telles discussions incluent des sujets liés à la religion, à la politique, à l'orientation sexuelle... Pour cette raison, je recommande de créer des règlements qui interdisent toute pratique

liée à la religion sur le lieu de travail. Cette interdiction doit concerner, mais sans s'y limiter, la mise en place de signes sacrés, la célébration de fêtes spirituelles et la participation à des événements religieux.

En conclusion, la spiritualité sur le lieu de travail est un sujet crucial à prendre en considération dans toutes les nations et particulièrement au Liban. Pour protéger les personnes contre la discrimination religieuse lorsqu'elles postulent à un emploi ou s'attendent à une amélioration de leur carrière, la diversité religieuse doit être respectée ; les facteurs tels que les compétences, la performance ou l'engagement doivent être privilégiés. Discriminer et exclure des groupes spécifiques sur le lieu de travail à cause d'une appartenance religieuse ou encore embaucher un candidat et promouvoir un employé simplement pour appliquer un quota requis pour la satisfaction du critère de représentativité des diversités confessionnelles sans évaluer les compétences ou les potentiels n'est pas efficace en termes de productivité économique ou organisationnelle. Ces politiques d'exclusion ou de quotas confessionnels conduisent à rejeter des talents. Par conséquent, les propriétaires et les dirigeants des entreprises doivent valoriser l'importance de la diversité religieuse et se concentrer sur les talents et les compétences des individus.

3.2 Limitations

Au cours de cette recherche, les contraintes rencontrées ne m'ont pas empêchée de la poursuivre, au contraire ces difficultés m'ont poussée à les surmonter en me concentrant uniquement sur les objectifs et les résultats.

La principale limitation concernait la méthodologie et l'échantillon. J'ai d'abord pensé à travailler sur des données des entreprises du secteur privé libanais concernant l'affiliation religieuse de leurs employés. Le projet de départ était d'évaluer et de mesurer la diversité religieuse et sa répartition, au sein des fonctions, des départements, des catégories ou des niveaux. Mais malheureusement, les responsables des ressources humaines de grandes organisations réputées ont refusé de me

fournir ces informations, sous prétexte que celles-ci étaient confidentielles et pouvaient apparaître comme caractérisant des discriminations. Pour cette raison, j'ai adapté ma recherche et décidé de mener des entretiens semi directif avec quatre responsables des ressources humaines travaillant dans le secteur public et privé pour comprendre la discrimination religieuse de leur point de vue et celui des organisations et approfondir leurs pratiques de gestion des ressources humaines.

Pour observer et comprendre la réalité du phénomène de l'appartenance religieuse et de la discrimination qui y est liée dans ces organisations, j'ai collecté les points de vue des employés et des candidats qui postulent dans ces grandes entreprises. L'enquête anonyme réalisée auprès employés travaillant dans le secteur privé m'a ainsi permis de cerner le sujet de l'impact religieux sur l'emploi et le développement de carrière selon les deux approches : employeur et employés.

Dans un monde où la diversité de la main-d'œuvre est un défi majeur pour de nombreuses institutions et où la diversité religieuse devient de plus en plus une angoisse, la religion demeure un sujet critique. Comme le confirment les résultats du questionnaire, la religion fait partie de la culture libanaise, parce que la religion est la cause de conflits et de longues guerres présentes dans les mémoires des libanais. En raison de l'ambiguïté du statut de la religion dans l'esprit des libanais, même si le questionnaire était anonyme, les répondants pourraient avoir manipulé leurs réponses et dissimulé la réalité de ce qu'ils ont réellement vécu sur leur lieu de travail. Il s'agit sans doute d'un biais qui mérite d'être souligné.

3.3 Recherches futures

Choisir de faire une recherche sur le sujet de la religion au Moyen-Orient et en particulier au Liban, demeure une gageure. En effet il s'agit de la première recherche qui discute en profondeur de l'impact de l'appartenance religieuse sur l'emploi et le développement de carrière dans le secteur privé libanais. Quelques papiers articles abordent la question du 'wasta' et d'autres qui mentionnent la discrimination religieuse dans les pratiques des ressources humaines, mais aucun article n'a été approfondi comme nous avons pu le faire dans cette recherche.

La recherche a été centrée sur l'influence de l'appartenance religieuse sur l'emploi et l'évolution de carrière au Liban. Or la spiritualité et la religion constituent des sujets d'actualité aux conséquences pratiques et quotidiennes dans beaucoup de pays notamment en Amérique du Nord et en Europe, d'autres recherches devraient être conduites sur les relations entre affiliation religieuse et les performances individuelles et organisationnelles en fonctions. Des modèles de diversité pourraient être évalués en termes de productivité économique et organisationnelle. Le degré d'acceptation des manifestations religieuses sur le lieu de travail pourrait enfin être développé en relation avec la motivation, la satisfaction, et l'engagement des employés parce qu'ils sont des facteurs fondamentaux de la performance des organisations.

Conclusion

Because of the confessional culture that is dominant in Lebanon and specifically in the government and public institutions, the major reason behind this research was to identify the level of impact people's religious affiliation also have on their employment and career development in the private sector. Based on this social reality, I have adopted the positivist epistemological position which formulates hypotheses and assesses them in order to attain an empirical confirmation and provide an answer to the research problematic that is: To which extent does people's religious affiliation affect their employment and career development in the Lebanese private sector?

Accordingly, we have developed five hypotheses that associated spirituality, religion and religiosity with people's employment and career development opportunities. In order to accept or reject our hypotheses, I followed a hypothetical deductive reasoning and an experimental research using the qualitative and quantitative research methodology and the analysis of variables by conducting four interviews with human resources professional working in the public and private sectors and developing and distributing an anonymous questionnaire consisting of thirty-seven questions to a sample of one thousand and three hundred employees working in the Lebanese private sector.

The results of the questionnaire have shown that Lebanese citizens do not distinct religious affiliation from religiosity and they perceive a positive interplay between religious affiliation, religiosity and workplace spirituality. Answers also determined that people's religious affiliation can affect their employment and career development in Lebanese private organizations where employers or managers do not belong to the same religious community of the applicants or employees concerned. In addition, the answers of the interviewees indicated that human resources managers in the private sector are either not aware of discriminative acts based on religion happening in the companies they work at or are trying to hide the reality by implementing structured processes in order to reduce this religious impact.

These findings affirmed that the framework of confessionalism and consociationalism already set in the Lebanese public sector is also implicitly applicable in the private one and explained why there are several privately owned organizations which only hire individuals belonging to one confessional group, this is also related to the social identity theory of Tajfel and Turner. This means that religion is the main characteristic of Lebanon and Lebanese people are highly attached to their religious beliefs, as this is part of their culture, and their religious affiliation can influence any decision they would like to take even if it is going to be discriminative. This also indicated that there are few or no equal employment and career development opportunities based on merit in the private sector and warned that religiosity may either promote or dampen support for democracy, create conflicts at the workplace and affect individual and organizational performance. The theories and models described earlier clarified the reasons behind this attachment people have to religion and described how the latter plays an important role in their social and professional lives. All of this confirms the advantage and necessity of putting limits to religious practices at the workplace.

To be able to recommend strategies and initiatives to decrease and avoid discriminative acts in Lebanese private organizations, a real change should happen at the national, educational and social levels. All those strategies have to shed the light on the importance of respecting people who have other religious affiliations, recognizing the common points between their beliefs and valuing their differences, as we should preserve Lebanon as a model of diversity, coexistence, love and forgiveness.

First, the Lebanese system based on confession must be changed into either a liberal or a secular one. Once this is done, the government must make effective diversity rules and procedures which cope with national and international policies to eliminate discrimination and penalize the ones who do not abide by them in the public and private sectors. This will encourage recruitment and development based on merit factors, which will minimize losing Lebanese potential human capital.

Second, awareness presentations and training programs discussing the importance of having one national identity and respecting cultural and spiritual diversity have to be delivered in schools,

universities and organizations. When integrated at early stages, religious belonging will no longer be a point of separation between the population and this confessional based culture will be replaced by a common national culture where Lebanese citizens love and fight for each other for the sake of protecting their one nation and not their diverse religious communities.

Third, human resources staff in every institution should work on having religious diversity at the workplace by ensuring all employees tolerate religious differences and appreciate their colleagues who have dissimilar religious views rather than increasing representation of individuals who belong to different religions. Because if this happens in the private sector, discrimination will indirectly occur with the intention of respecting this quota, just like what is happening in the public sector.

Finally, with numerous socially significant differences in the world, limiting oneself to gender, race, religion or any other attribute will cause several lifetime discriminations. That's why spirituality, religious affiliation and religiosity should be considered as elements that enrich and do not separate populations. When this occurs, people would seize the value of having religious diversity at the workplace to strengthen social exchange and enhance intellectual growth leading to a more pleasant environment and a greater organizational performance.

Conclusion

Consciente de ce que la culture confessionnelle est dominante au Liban dans le gouvernement et les institutions publiques, l'objet principal de cette recherche a consisté à déterminer le niveau d'impact de l'appartenance religieuse sur l'emploi et l'évolution de carrière des collaborateurs employés dans les organisations privées libanaises. Pour observer cette réalité sociale, j'ai adopté la posture épistémologique positiviste qui formule des hypothèses et les évalue afin d'aboutir à une confirmation empirique et d'apporter une réponse à la problématique de recherche formulée de la manière suivante : Dans quelle mesure l'appartenance religieuse de l'individu affecte son emploi et son évolution de carrière dans le secteur privé Libanais ?

J'ai développé cinq hypothèses qui associent la spiritualité, la religion et la religiosité aux possibilités d'emploi et de développement de carrière des individus. Afin d'accepter ou de rejeter mes hypothèses, j'ai suivi un raisonnement hypothético - déductif et conduit une recherche empirique en utilisant la double méthodologie qualitative et quantitative pour le traitement des données. Le recueil des données qualitatives a été obtenu lors entretiens conduits auprès de professionnels des ressources humaines travaillant dans les secteurs public et privé. Les données quantitatives ont été collectées via l'administration d'un questionnaire anonyme composé de trente-sept questions adressées à un échantillon de mille trois cents salariés travaillant dans le secteur privé libanais.

Les résultats ont montré que les citoyens libanais ne distinguent pas l'appartenance religieuse de la religiosité et ils perçoivent une interaction positive entre l'appartenance religieuse, la religiosité et la spiritualité au travail. Les réponses du questionnaire ont également déterminé que l'appartenance religieuse des personnes peut affecter leur emploi et leur évolution de carrière dans les organisations privées libanaises où les employeurs ou les directeurs n'appartiennent pas à la même communauté religieuse que les candidats ou les employés concernés. De plus, les réponses des personnes interrogées indiquent que les responsables des ressources humaines du secteur privé ne sont pas au courant d'actes discriminatoires fondés sur la religion dans les entreprises où ils

travaillent ou tentent de cacher la réalité en mettant en œuvre des processus structurés afin de réduire cet impact religieux.

Ces résultats ont affirmé que le cadre du confessionnalisme déjà établi dans le secteur public est également implicitement appliqué dans le secteur privé. Les résultats expliquent pourquoi il existe plusieurs organisations privées qui n'embauchent que des individus appartenant au même groupe confessionnel, ceci est aussi lié à la théorie de l'identité sociale de Tajfel et Turner. Cela signifie que la religion est la principale caractéristique du Liban et que les Libanais sont très attachés à leurs croyances religieuses, car cela fait partie de leur culture, et leur appartenance religieuse peut affecter toute décision qu'ils désirent prendre, peu importe que la décision apparaisse discriminatoire. Les résultats de notre recherche ont également montré qu'il y a peu ou pas d'opportunités égales d'emploi et de développement de carrière fondées sur le mérite et la qualité dans le secteur privé. Ces résultats nous conduisent à avertir les autorités libanaises de ce que la religiosité qui peut soit promouvoir soit atténuer le soutien à la démocratie en ce sens la religiosité met en péril la démocratie, crée des conflits sur le lieu de travail et affecte les performances individuelles et organisationnelles. Les théories et modèles décrits précédemment ont clarifié les raisons de cet attachement des gens à la religion et ont décrit comment cette dernière joue un rôle important dans leur vie sociale et professionnelle. Tout cela confirme l'avantage et la nécessité de limiter les pratiques religieuses sur le lieu de travail.

Pour pouvoir recommander des stratégies et des initiatives aux fins de réduire et éviter les actes discriminatoires dans les organisations privées libanaises, un réel changement doit se produire aux niveaux : national, éducatif et social. Ces stratégies doivent insister sur l'importance du respect de la personne humaine indépendamment de son affiliation religieuse, elles doivent également reconnaître les points communs entre les croyances et valoriser leurs différences, car il convient de préserver le Liban en tant que modèle de diversité, de coexistence, d'amour et de bienveillance.

Premièrement, le système libanais basé sur la confession doit être changé en un système fédéral ou laïc. Une fois ce principe constitutionnel acquis, le gouvernement doit construire des règles et des procédures en faveur du respect des diversités religieuses. Un dispositif législatif

d'incrimination et de sanction pénale devra être prévu pour inciter les managers et dirigeants à lutter contre toutes les discriminations. Cela encouragera le recrutement et le développement des carrières basées sur le mérite, les performances et les compétences, et minimisera la fuite du capital humain et des talents libanais.

Deuxièmement, des présentations et des programmes de formation présentant les bénéfices de l'adoption d'une identité nationale unifiée, et du respect de la diversité culturelle et spirituelle, doivent être dispensés dans les écoles, les universités et les organisations. Les changements de culture doivent s'opérer à un stade précoce. L'idée est de substituer l'appartenance nationale à celle de la religion pour faire cesser le séparatisme entre la population.

Troisièmement, les responsables et chargés de la gestion des ressources humaines de chaque institution doivent valoriser la diversité religieuse sur le lieu de travail en s'assurant que tous les employés tolèrent les différences religieuses. La valorisation des collectifs de travail qui ont des idéologies religieuses différentes doit être encouragée plutôt que de mettre en œuvre des dispositifs de comptage ou de quota. Nous avons observé que la politique des quotas de religion ne fonctionnait pas dans le secteur public, au contraire elle aboutit au dysfonctionnement des services.

Enfin, en raison de la présence de nombreuses sources de discrimination déjà existantes dans les sociétés s'agissant par exemple du sexe, de l'orientation sexuelle, de la race, de la catégorie sociale ou de la nationalité. La spiritualité, l'appartenance religieuse et la religiosité devraient être considérées comme des éléments qui enrichissent et ne séparent pas les populations. Et si c'était le cas, les hommes et les femmes devraient pouvoir mobiliser les valeurs humaines portées par leur religion sur leur lieu de travail pour renforcer les échanges sociaux et améliorer la croissance intellectuelle gages de conditions de travail enrichissantes et de meilleures performances organisationnelles.

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Appendices

Appendix A: Questionnaire

What is your gender?

- Female
- Male

How old are you?

- 18-25 years old
- 26-35 years old
- 36-45 years old
- 46+ years old

Where do you currently reside?

- Beirut
- Beqaa
- Mount Lebanon
- North
- South

How long have you been working in your current company?

- 0-2 years
- 2-5 years
- 6-10 years
- 11+ years

Do you share with your employer the same religious affiliation?

- Yes
- No

My name and surname give a clear idea about my religious affiliation.

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

I use the names of God and religious figures such as Saints or Prophets in invocations and oaths.

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

I wear religious accessories (Cross, Hijab, Ali's sword, Allah pendant...).

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

I attend worshiping places (church, mosque...) or other religious meetings.

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

I spend time in private religious activities, such as prayer, meditation or spiritual books study.

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

In my life, I experience the presence of God.

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

My religious beliefs are what really lie behind my whole approach of life.

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

I place my religious values above everything else.

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

When I applied to my job, the job responsibilities and requirements were clearly listed in the job ad with no mentioned preferences related to religion.

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

The description and requirements of the job needed fit with my knowledge and experience.

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

After applying to the job, I contacted someone who works in the company to recommend me.

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

The recruitment process was clearly identified by recruiters from the first contact.

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

In the recruitment process, I had to do a technical test to assess my job knowledge.

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

During interviews, recruiters assessed my competencies by asking me questions related to my education and experience without asking personal questions related to religion.

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

After the interviews, recruiters conducted a reference check about me.

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

My spiritual beliefs influence the decisions I take at work.

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

I can speak out my religious views and express my spirituality at work.

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

I can wear or post religious signs at work.

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

We are allowed to pray and organize mediation sessions during working hours.

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

We celebrate all holidays at work including religious ones and are allowed to take any holiday leave.

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

The majority of employees in the company belong to the same religious group.

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

I don't mind working with colleagues from different religions.

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

I care about the spiritual health of my coworkers.

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

We are all treated with fairness and equality regardless of our religion.

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

We engage in social responsibility activities to serve and help all the community.

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

My manager supports my professional growth regardless of my religious affiliation.

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

My manager assesses objectively my performance by providing only facts, numbers and results.

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

Based on the performance appraisal results, I either get a salary adjustment, promotion, demotion, bonus, reward or nothing at all.

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

There is no religious favoritism or subjectivity when it comes to promotions.

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

My career development program is defined by reaching specific targets with respect to succession planning.

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

The company encourages us all to participate in the trainings it organizes.

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

The company endorses us all to pursue a higher education (MBA, CPA, PhD, etc.).

- 1) Strongly Disagree
- 2) Disagree
- 3) Slightly Disagree
- 4) Neither Agree nor Disagree
- 5) Slightly Agree
- 6) Agree
- 7) Strongly Agree

Appendix B: Interview Description

Interview 1:

Human Resources Manager at two Ministries (Anonymous)

1. When having a vacancy, do you receive a clear job description based on which you assess the suitability of the candidates?

There are job descriptions for some positions but not drafted in details. When having a vacancy, I receive the job title with the main duties, requirements and package to be offered. But sometimes, we do not stick to the requirements. Also, sometimes, people can be hired for unnecessary positions.

2. Do you have a well-defined recruitment process that is followed? What does it include? (Pre-screening, how many interviews, technical tests, reference checks...)

Yes, there is a process and it involves pre-screening, technical test if needed, 2 or 3 panel interviews and reference checks.

3. What are the recruitment sources and methods used? Is referral a preferred method?

The sole recruitment source is the Civil Service Council. They are the ones who post the vacancies, collect CVs, pre-screen, conduct tests and shortlist potential applicants who are then sent to us for final interviews. Definitely referral is a preferred method, it is called in Lebanon 'wasta' and this can be done either at the Civil Service Council or at the Ministry itself.

4. What type of interviews do you conduct? What are the criteria that you look for while interviewing?

We conduct more or less structured panel interviews, having 2-3 interviewers at the same time. We look at the experience and competencies but 'wasta' can play a major role.

5. Describe the workplace environment. Do you have religious diversity? Is there any specific quota?

There is religious diversity and adversity. The religious quota is only for General Manager positions.

6. Can employees express their religious views at work? (having a prayer room, wearing a cross or a veil, celebrating spiritual holidays, participating in religious events...)

Yes, they can. There is no prayer room but they can wear cross and veil for example and we don't mind celebrating spiritual holidays.

7. How do you evaluate the performance of employees? On what basis do they receive a salary raise or a promotion?

There is no performance evaluation. Employees get a salary raise or promotion only based on seniority, regardless of their performance. When two employees are in the same position and have equal years of service, 'wasta' can impact who to be promoted between them.

8. What types of training and development programs does the ministry provide? Is there a career plan for everyone?

There are no training and development programs. Succession planning is only based on seniority.

9. Do you have internal policies to protect job applicants and employees from discrimination based on religion? Is there any governmental law for that?

There are no policies for that and if they exist, they are certainly not applicable.

10. In your opinion, do you think religion has an impact on employment and career development in the Lebanese private sector? If yes, why and what can be done to avoid this?

Yes, religion has definitely an impact on employment and career development in the Lebanese private sector. This might not happen as much as in the public sector but this is part of the Lebanese culture and happens purposely or unconsciously. The governmental system must be changed into a secular one and this is how religious discrimination will be disregarded.

Interview 2:

Human Resources Manager at a main Ministry (Anonymous)

1. When having a vacancy, do you receive a clear job description based on which you assess the suitability of the candidates?

There are no job descriptions but there are general guidelines for hiring each official position. For example: nationality, age range, specific education... Those criteria are set informally.

2. Do you have a well-defined recruitment process that is followed? What does it include? (Pre-screening, how many interviews, technical tests, reference checks...)

There are 3 types of recruitment in the public sector:

- Full-time positions approved by the council of ministers
- Contractual positions
- Illegal positions

When there is a mass recruitment for full-time positions, a well-defined recruitment process is set by the Civil Service Council with a weight for each step, for example: 2 tests over 70% then panel interview over 30%. This process is announced in the official gazette.

For contractual positions, before 2008, there wasn't a process for it but after 2008, they follow the same process as of the full-time ones.

The third type of recruitment is the illegal one, and this happen when newly appointed ministers hire employees at the ministries they are managing in order to have people from their own community and gain power. If an official audit is made, those illegal employees will be fired but there won't be any audit because all ministers have done the same. So, a reconstruction of the public sector is needed.

3. What are the recruitment sources and methods used? Is referral a preferred method?

Legal recruitment is done by the Civil Service Council which posts the vacancies on their website, in the official gazette and local main newspapers. Referral is good but referred candidates don't have an advantage and must follow the same process just like any other one.

4. What type of interviews do you conduct? What are the criteria that you look for while interviewing?

They are organized panel interviews conducted by experts in the field and monitored by a representative from the Civil Service Council. Interviewers should study that the candidates have the criteria required for the job in terms of education, experience and attitude.

5. Describe the workplace environment. Do you have religious diversity? Is there any specific quota?

Yes, there is religious diversity. As per the official agreements, religious quota is only for first class jobs. Second class jobs are appointed as per mores but this is not official nor strict. So, when a second-class employee leaves, the replacement one is preferably chosen from the same religious group as the one who left.

6. Can employees express their religious views at work? (having a prayer room, wearing a cross or a veil, celebrating spiritual holidays, participating in religious events...)

Yes, they can show religious signs and celebrate spiritual holidays but there is no prayer room.

7. How do you evaluate the performance of employees? On what basis do they receive a salary raise or a promotion?

Performance appraisals should be done once a year but this is not strictly applicable and if it is done sometimes by some departments, the results are false and everybody gets a positive feedback. Promotions are given based on seniority and education. The minister announces who is eligible for a promotion and the representatives from the Civil Service Council confirm that the process is correct but don't go into details in regards to whether this employee is qualified for the promotion.

8. What types of training and development programs does the ministry provide? Is there a career plan for everyone?

There are some trainings provided, some are mandatory but others no. The mandatory ones are for the people who are promoted and the minister decides who to offer other optional trainings.

9. Do you have internal policies to protect job applicants and employees from discrimination based on religion? Is there any governmental law for that?

As per the Constitution of Lebanon promulgated in 1926:

- Part 1, chapter 2, article 7: All Lebanese are equal before the law. They equally enjoy civil and political rights, and assume obligations and public duties without any distinction among them.
- Part 1, chapter 2, article 12: Every Lebanese shall be the right to hold public office, no preference shall be made except on the basis of merit and competence, according to the conditions established by law. A special statute shall guarantee the rights of civil service in the departments to which they belong.
- Part 6, article 95: The principle of confessional representation in public service jobs, in the judiciary, in the military and security institutions, and in public and mixed agencies shall be cancelled in accordance with the requirements of national reconciliation; they shall be replaced by the principle of expertise and competence. However, Grade One posts and their equivalents shall be excepted from this rule, and the posts shall be distributed equally between Christians and Muslims without reserving any particular job for any sectarian group but rather applying the principles of expertise and competence.

Those rules are just on papers because even grade one positions are reserved to specific religious groups.

10. In your opinion, do you think religion has an impact on employment and career development in the Lebanese private sector? If yes, why and what can be done to avoid this?

Yes, it has and specially in career development. This is caused by politicians who are using religion as a tool to control and divide citizens, thus gaining personal power over their various communities. To change this culture, one common non-religious Lebanese identity must combine all other identities.

Interview 3:

Head of Human Resources at one of the top Banks (Anonymous)

1. When having a vacancy, do you receive a clear job description based on which you assess the suitability of the candidates?

When there is a vacancy, the recruitment team design and validate job descriptions with head of departments and then they start looking for candidates accordingly.

2. Do you have a well-defined recruitment process that is followed? What does it include? (Pre-screening, how many interviews, technical tests, reference checks...)

Yes, there is a process and it involves pre-screening, knowledge and IQ tests for entry-level positions only, interview with HR, interviews with line managers, reference checks and job offer.

3. What are the recruitment sources and methods used? Is referral a preferred method?

We advertise our jobs on the bank's website page and different recruitment websites. We also coordinate with universities and attend job fairs.

Yes, referral is a preferred method but only shortlisted referred candidates are contacted.

4. What type of interviews do you conduct? What are the criteria that you look for while interviewing?

We conduct competency-based interviews with a set of questions. We look for competencies and related experience and education.

5. Describe the workplace environment. Do you have religious diversity? Is there any specific quota?

There is a friendly environment where employees feel they belong to one big family. It is religiously diversified but with no quota.

6. Can employees express their religious views at work? (having a prayer room, wearing a cross or a veil, celebrating spiritual holidays, participating in religious events...)

Yes, they can but without overdoing it. There is no prayer room but they can wear a small cross and veil for example. The company participates in religious events such as sponsoring Iftar gatherings or Christmas concerts as part of corporate social responsibility. The team also visits people in need such as retirement homes and orphanages to celebrate religious holidays with them. Moreover, the working hours are flexible during Lent and Ramadan.

7. How do you evaluate the performance of employees? On what basis do they receive a salary raise or a promotion?

Performance appraisals are done once a year and employees are assessed based on objectives and key performance indicators. They get a salary raise or promotion accordingly.

8. What types of training and development programs does the organization provide? Is there a career plan for everyone?

We offer technical and behavioral training programs, depending on the position and the person. Succession planning is there but formal career path is specific to key positions and high performers.

9. Do you have internal policies to protect job applicants and employees from discrimination based on religion? Is there any governmental law for that?

There is no governmental law and we don't have internal policies for that.

10. In your opinion, do you think religion has an impact on employment and career development in the Lebanese private sector? If yes, why and what can be done to avoid this?

There are different factors that affect employment and career development in the Lebanese private sector. It is about the overall culture and religion is part of this culture but not the only reason behind that. All citizens must work together in changing this culture and building a new homogenous society.

Interview 4:

Director of Human Resources at a leading educational institution (Anonymous)

1. When having a vacancy, do you receive a clear job description based on which you assess the suitability of the candidates?

Yes, we have job descriptions for all existing positions. If there is a new role, the job description is drafted by the head of department and the human resources personnel.

2. Do you have a well-defined recruitment process that is followed? What does it include? (Pre-screening, how many interviews, technical tests, reference checks...)

Yes, there is but it depends on the positions which sometimes require technical tests or additional interviews.

3. What are the recruitment sources and methods used? Is referral a preferred method?

Job vacancies are posted on the company's website, recruitment websites such as LinkedIn, universities' alumni pages and many social media platforms, such as Facebook and Instagram. We also participate in job fairs. Referral is a good method especially when it comes from high performing employees but referees should pass through the official recruitment process.

4. What type of interviews do you conduct? What are the criteria that you look for while interviewing?

We conduct structured competency-based interviews in which we assess the education, experience and behavioral skills of the candidates.

5. Describe the workplace environment. Do you have religious diversity? Is there any specific quota?

Yes, we have religious diversity but there is definitely no specific quota because we are a non-religious institution.

6. Can employees express their religious views at work? (having a prayer room, wearing a cross or a veil, celebrating spiritual holidays, participating in religious events...)

Freedom of speech is allowed but it is preferred if employees do not express their religious views at work in order to avoid unnecessary conflicts and keep a professional corporate culture. Therefore, religious signs are rather not acceptable and celebrating spiritual holidays do not happen at the workplace.

7. How do you evaluate the performance of employees? On what basis do they receive a salary raise or a promotion?

Performance appraisal happens once a year and this is mandatory. There is a process and system for it and based on the results, employees are either eligible for a salary raise, promotion, transfer or nothing at all.

8. What types of training and development programs does the organization provide? Is there a career plan for everyone?

We have a training department that offers ongoing, technical and soft skills trainings. There are rooms for improvement for everyone who is performing well, achieving targets and exceeding expectations.

9. Do you have internal policies to protect job applicants and employees from discrimination based on religion? Is there any governmental law for that?

There are no written policies for that but everybody knows that religious topics are not allowed at the workplace and definitely religious discrimination should not happen.

10. In your opinion, do you think religion has an impact on employment and career development in the Lebanese private sector? If yes, why and what can be done to avoid this?

More or less yes because it is part of the Lebanese culture but if institutions like mine try not to incorporate religion into the company's culture, then this will decrease religious

discrimination acts. Lebanese citizens should forget about religious attachment in their professional life and work towards building one nation that is not religiously divided.

Appendices

Appendice A : Questionnaire

Quel est ton sexe ?

- Femme
- Homme

Quel âge as-tu ?

- 18-25 ans
- 26 à 35 ans
- 36 à 45 ans
- 46 ans et plus

Où habitez-vous actuellement ?

- Beyrouth
- Beqaa
- Mont Liban
- Nord
- Sud

Depuis combien de temps travaillez-vous dans votre entreprise actuelle ?

- 0-2 ans
- 2-5 ans
- 6-10 ans
- 11+ ans

Avez-vous la même appartenance religieuse que votre employeur ?

- Oui
- Non

Mon nom et mon prénom donnent une idée claire de mon appartenance religieuse.

- 8) Pas du tout d'accord
- 9) Pas d'accord
- 10) Légèrement en désaccord
- 11) Ni d'accord ni en désaccord
- 12) Plutôt d'accord
- 13) D'accord
- 14) Tout à fait d'accord

J'utilise les noms de Dieu et des personnes religieuses telles que les Saints ou Prophètes dans les invocations et les serments.

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

Je porte des accessoires religieux (croix, hijab, épée d'Ali, pendentif Allah...).

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

J'assiste à des lieux de culte (église, mosquée...) ou à d'autres réunions religieuses.

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

Je passe du temps dans des activités religieuses privées, telles que la prière, la méditation ou l'étude des livres spirituels.

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

Dans ma vie, je ressens la présence de Dieu.

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

Mes croyances religieuses sont ce qui se cache vraiment derrière mon approche de la vie.

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

Je place mes valeurs religieuses au-dessus de tout le reste.

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

Lorsque j'ai postulé à mon emploi, les responsabilités et les exigences du poste étaient clairement énumérées dans l'offre d'emploi sans aucune préférence mentionnée liée à la religion.

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

La description et les exigences du poste requis correspondent à mes connaissances et à mon expérience.

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

Après avoir postulé à l'emploi, j'ai contacté une personne qui travaille dans l'entreprise pour me recommander.

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

Le processus de recrutement a été clairement identifié par les recruteurs dès le premier contact.

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

Dans le processus de recrutement, j'ai dû faire un test technique pour mesurer mes connaissances professionnelles.

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

Lors des entretiens, les recruteurs ont évalué mes compétences en me posant des questions liées à ma formation et à mon expérience sans poser de questions personnelles liées à la religion.

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

Après les entretiens, les recruteurs ont vérifié mes références.

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

Mes croyances spirituelles influencent les décisions que je prends au travail.

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

Je peux communiquer mes idées religieuses et exprimer ma spiritualité au travail.

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

Je peux porter ou afficher des signes religieux au travail.

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

Nous sommes autorisés à prier et à organiser des séances de médiation pendant les heures de travail.

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

Nous célébrons tous les jours fériés au travail, y compris ceux qui sont religieux et sommes autorisés à prendre n'importe quel congé.

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

La majorité des employés de l'entreprise appartiennent au même groupe religieux.

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

Travailler avec des collègues de religions différentes ne me dérange pas.

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

Je m'intéresse à la santé spirituelle de mes collègues.

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

Nous sommes tous traités avec équité et égalité, quelle que soit notre religion.

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

Nous nous engageons dans des activités de responsabilité sociale pour servir et aider toute la communauté.

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

Mon manager soutient ma croissance professionnelle quelle que soit mon appartenance religieuse.

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

Mon manager évalue objectivement ma performance en ne fournissant que des faits, des nombres et des résultats.

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

En se basant sur les résultats de l'évaluation de la performance, je reçois un ajustement de salaire, une promotion, une rétrogradation, une prime, une récompense ou rien du tout.

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

Il n'y a pas de préférence religieuse ni de subjectivité en offrant les promotions.

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

Mon évolution de carrière se définit par l'atteinte d'objectifs précis en respectant la planification de la relève.

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

L'entreprise nous encourage tous à participer aux formations qu'elle organise.

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

L'entreprise nous incite tous à poursuivre des études supérieures (MBA, CPA, PhD...).

- 1) Pas du tout d'accord
- 2) Pas d'accord
- 3) Légèrement en désaccord
- 4) Ni d'accord ni en désaccord
- 5) Plutôt d'accord
- 6) D'accord
- 7) Tout à fait d'accord

Annexe B : Description de l'entrevue

Entretien 1 :

Responsable des ressources humaines dans deux ministères (Anonyme)

1. Lorsque vous avez un poste vacant, recevez-vous une claire description du poste sur laquelle vous vous baser pour évaluer l'aptitude des candidats ?

Il existe des descriptions de poste pour certains métiers, mais elles ne sont pas rédigées de manière détaillée. Lorsque j'ai un poste vacant, je reçois le titre du métier avec les principales fonctions, qualifications et package à offrir. Mais parfois, nous ne respectons pas les conditions nécessaires. En outre, parfois, des personnes peuvent être embauchées pour des postes inutiles.

2. Suivez-vous un processus de recrutement bien défini ? Que comprend-il ? (Pré-sélection, combien d'entretiens, tests techniques, vérifications de références...)

Oui, il y a un processus et cela implique une présélection, un test technique si nécessaire, 2 ou 3 entretiens avec un comité et une vérification des références.

3. Quelles sont les sources et méthodes de recrutement utilisées ? La référence est-elle une méthode favorisée ?

La seule source de recrutement est le conseil de la fonction publique. Ce sont eux qui publient les offres d'emploi, collectent les CV, présélectionnent, effectuent des tests et choisissent les candidats potentiels qui nous sont ensuite envoyés pour des entretiens finaux. La référence est sans aucun doute une méthode favorisée, elle s'appelle au Liban 'wasta' et cela peut être fait soit au conseil de la fonction publique, soit au ministère lui-même.

4. Quel type d'entretiens menez-vous ? Quels sont les critères que vous recherchez lors de l'entretien ?

Nous menons des entretiens plus ou moins structurés, avec 2-3 interrogateurs en même temps. Nous examinons l'expérience et les compétences, mais la 'wasta' peut jouer un rôle majeur.

5. Décrivez l'environnement de travail. Avez-vous une diversité religieuse ? Y a-t-il un quota spécifique ?

Il y a diversité religieuse et adversité. Le quota religieux ne concerne que les postes de directeur général.

6. Les employés peuvent-ils exprimer leurs croyances religieuses au travail ? (Avoir une salle de prière, porter une croix ou un voile, célébrer des fêtes spirituelles, participer à des événements religieux...)

Oui, ils peuvent. Il n'y a pas de salle de prière mais ils peuvent porter la croix et le voile par exemple et célébrer les fêtes spirituelles est permit.

7. Comment évaluez-vous la performance des employés ? Sur quelle base reçoivent-ils une augmentation de salaire ou une promotion ?

Il n'y a pas d'évaluation des performances. Les employés obtiennent une augmentation de salaire ou une promotion uniquement en fonction de leur ancienneté, quel que soit leur productivité. Lorsque deux employés occupent le même poste et ont des années de service égales, 'wasta' peut avoir un impact sur les personnes à promouvoir entre eux.

8. Quels types de programmes de formation sont offerts au ministère ? Y a-t-il un plan de carrière pour tous les employés ?

Il n'y a pas de programmes de formation et de développement. Le plan de succession est uniquement basé sur l'ancienneté.

9. Avez-vous des règles internes pour protéger les candidats et les employés contre la discrimination à base de religion ? Existe-t-il une loi gouvernementale pour cela ?

Il n'y a pas de règles pour cela et si elles existent, elles ne s'appliquent pas.

10. À votre avis, pensez-vous que la religion a un impact sur l'emploi et l'évolution de carrière dans le secteur privé libanais ? Si oui, pourquoi et que peut-on faire pour éviter cela ?

Oui, la religion a certainement un impact sur l'emploi et le développement de carrière dans le secteur privé libanais. Cela peut ne pas se faire autant que dans le secteur public, mais cela fait partie de la culture libanaise et se produit volontairement ou inconsciemment. Le système gouvernemental doit être transformé en un système laïque et c'est ainsi que la discrimination religieuse sera ignorée.

Entretien 2 :

Responsable des ressources humaines dans un ministère principal (Anonyme)

1. Lorsque vous avez un poste vacant, recevez-vous une claire description du poste sur laquelle vous vous baser pour évaluer l'aptitude des candidats ?

Il n'y a pas de description de poste, mais il existe des conditions générales pour l'embauche de chaque poste officiel. Par exemple : nationalité, âge, éducation... Ces critères sont fixés de manière informelle.

2. Suivez-vous un processus de recrutement bien défini ? Que comprend-il ? (Pré-sélection, combien d'entretiens, tests techniques, vérifications de références...)

Il existe 3 types de recrutement dans le secteur public :

- Postes à temps plein approuvés par le conseil des ministres
- Postes contractuels
- Postes illégales

Lorsqu'il y a un recrutement collectif pour des postes à temps plein, un processus de recrutement bien défini est fixé par le conseil de la fonction publique avec une note pour chaque étape, par exemple : 2 tests consistant 70% de la note générale puis entretien consistant 30%. Ce processus est annoncé dans le journal officiel.

Pour les postes contractuels, avant 2008, il n'y avait pas de processus pour cela, mais après 2008, ils suivent le même processus que celui des postes à plein temps.

Le troisième type de recrutement est le recrutement illégal, et cela se produit lorsque des nouveaux ministres désignés embauchent des employés dans les ministères qu'ils gèrent afin d'acquérir le pouvoir en ayant un groupe de personnes de leur propre communauté. Si un audit officiel est effectué, ces employés illégaux seront renvoyés, mais il n'y aura pas d'audit car tous les ministres font de même. Une reconstruction du secteur public est donc nécessaire.

3. Quelles sont les sources et méthodes de recrutement utilisées ? La référence est-elle une méthode favorisée ?

Le recrutement légal est effectué par le conseil de la fonction publique qui affiche les postes vacants sur son site Internet, dans le journal officiel et les principaux journaux locaux. La référence est convenable, mais les candidats référés n'ont pas d'avantage et doivent suivre le même processus comme les autres.

4. Quel type d'entretiens menez-vous ? Quels sont les critères que vous recherchez lors de l'entretien ?

Il s'agit de groupe d'entretiens organisé, réalisés par des experts du domaine et suivis par un représentant du conseil de la fonction publique. Les enquêteurs doivent confirmer que les candidats ont les critères requis pour le poste en termes d'éducation, d'expérience et d'attitude.

5. Décrivez l'environnement de travail. Avez-vous une diversité religieuse ? Y a-t-il un quota spécifique ?

Oui, il y a une diversité religieuse. Conformément aux accords officiels, le quota religieux ne concerne que les emplois de première classe. Les fonctions de deuxième classe sont nommées selon les mœurs mais ce n'est ni officiel ni strict. Ainsi, lorsqu'un employé de deuxième classe part, le remplaçant est de préférence choisi du même groupe religieux que celui qui est parti.

6. Les employés peuvent-ils exprimer leurs croyances religieuses au travail ? (Avoir une salle de prière, porter une croix ou un voile, célébrer des fêtes spirituelles, participer à des événements religieux...)

Oui, ils peuvent montrer des signes religieux et célébrer des fêtes spirituelles mais il n'y a pas de salle de prière.

7. Comment évaluez-vous la performance des employés ? Sur quelle base reçoivent-ils une augmentation de salaire ou une promotion ?

Les évaluations de performance devraient être faites une fois par an, mais ce n'est pas strictement applicable et si cela est fait parfois par certains départements, les résultats sont incorrects et tout le monde reçoit une performance positive. Les promotions sont accordées en fonction de l'ancienneté et de l'éducation. Le ministre annonce qui est éligible à une promotion

et les représentants du conseil de la fonction publique confirment que le processus est correct mais n'entrent pas dans les détails quant à savoir si cet employé est qualifié pour la promotion.

8. Quels types de programmes de formation sont offerts au ministère ? Y a-t-il un plan de carrière pour tous les employés ?

Certaines formations sont proposées, certaines sont obligatoires mais d'autres non. Celles qui sont obligatoires sont pour les personnes qui sont promues et le ministre décide à qui offrir d'autres formations optionnelles.

9. Avez-vous des règles internes pour protéger les candidats et les employés contre la discrimination à base de religion ? Existe-t-il une loi gouvernementale pour cela ?

Conformément à la constitution libanaise promulguée en 1926 :

- Partie 1, chapitre 2, article 7 : Tous les Libanais sont égaux devant la loi. Ils jouissent également des droits civils et politiques et assument des obligations et des devoirs publics sans aucune distinction entre eux.
- Partie 1, chapitre 2, article 12 : Tout Libanais a le droit d'exercer une fonction publique, aucune préférence ne peut être faite que sur la base du mérite et de la compétence, selon les conditions fixées par la loi. Un statut spécial garantit les droits de la fonction publique dans les départements auxquels ils appartiennent.
- Partie 6, article 95 : Le principe de la représentation confessionnelle dans les emplois de la fonction publique, dans la magistrature, dans les institutions militaires et de sécurité, et dans les agences publiques et mixtes est abrogé conformément aux exigences de la réconciliation nationale ; ils sont remplacés par le principe d'expertise et de compétence. Toutefois, les postes de grade 1 et leurs équivalents seront exclus de cette règle, et les postes seront répartis également entre chrétiens et musulmans sans réserver aucun emploi particulier à un groupe sectaire mais en appliquant plutôt les principes d'expertise et de compétence.

Ces règles ne sont pas appliquées, car même les postes de première classe sont réservés à des groupes religieux spécifiques.

10. À votre avis, pensez-vous que la religion a un impact sur l'emploi et l'évolution de carrière dans le secteur privé libanais ? Si oui, pourquoi et que peut-on faire pour éviter cela ?

Oui, c'est le cas et particulièrement dans le développement de carrière. Ceci est causé par des politiciens qui utilisent la religion comme un outil pour contrôler et diviser les citoyens, gagnant ainsi un pouvoir personnel sur leurs diverses communautés. Pour changer cette culture, une identité libanaise non religieuse et commune doit combiner toutes les autres identités.

Entretien 3 :

Responsable des ressources humaines dans l'une des plus grandes banques (Anonyme)

1. Lorsque vous avez un poste vacant, recevez-vous une claire description du poste sur laquelle vous vous baser pour évaluer l'aptitude des candidats ?

Lorsqu'il y a un poste vacant, l'équipe de recrutement conçoit et valide les descriptions de poste avec le chef de département, puis commence à rechercher des candidats potentiels.

2. Suivez-vous un processus de recrutement bien défini ? Que comprend-il ? (Pré-sélection, combien d'entretiens, tests techniques, vérifications de références...)

Oui, il existe un processus qui implique une présélection, des tests de connaissances et de QI pour les postes de débutants uniquement, des entretiens avec les RH, des entretiens avec les responsables hiérarchiques, des vérifications de références et des offres d'emploi.

3. Quelles sont les sources et méthodes de recrutement utilisées ? La référence est-elle une méthode favorisée ?

Nous publions nos offres d'emploi sur la page du site Web de la banque et sur différents sites Web de recrutement. Nous nous coordonnons également avec les universités et participons à des foires d'emploi. Oui, la référence est une méthode préférée, mais seuls les candidats référés présélectionnés sont contactés.

4. Quel type d'entretiens menez-vous ? Quels sont les critères que vous recherchez lors de l'entretien ?

Nous menons des entretiens basés sur les compétences avec un ensemble de questions. Nous recherchons les compétences, expériences et éducations similaires.

5. Décrivez l'environnement de travail. Avez-vous une diversité religieuse ? Y a-t-il un quota spécifique ?

Il y a un environnement convivial où les employés se sentent appartenir à une grande famille. Il est diversifié sur le plan religieux mais sans quota.

6. Les employés peuvent-ils exprimer leurs croyances religieuses au travail ? (Avoir une salle de prière, porter une croix ou un voile, célébrer des fêtes spirituelles, participer à des événements religieux...)

Oui, ils peuvent mais sans exagérer. Il n'y a pas de salle de prière mais ils peuvent porter une petite croix et un voile par exemple. L'entreprise participe à des événements religieux tels que le parrainage de rassemblements Iftar ou de concerts de Noël dans le cadre de la responsabilité sociale des entreprises. L'équipe visite également des personnes en détresse telles que des maisons de retraite et des orphelinats pour célébrer avec elles des fêtes religieuses. De plus, les horaires de travail sont flexibles pendant le Carême et le Ramadan.

7. Comment évaluez-vous la performance des employés ? Sur quelle base reçoivent-ils une augmentation de salaire ou une promotion ?

Les évaluations de performance sont effectuées une fois par an et les employés sont évalués en fonction d'objectifs et d'indicateurs principaux de performance. Ils obtiennent une augmentation de salaire ou une promotion en conséquence.

8. Quels types de programmes de formation l'organisation offre-t-elle ? Y a-t-il un plan de carrière pour tous les employés ?

Nous proposons des formations en fonction du poste et de la personne. Le plan de succession existe, mais l'avancement de carrière officiel est spécifique aux postes principaux et aux employés très performants.

9. Avez-vous des règles internes pour protéger les candidats et les employés contre la discrimination à base de religion ? Existe-t-il une loi gouvernementale pour cela ?

Il n'existe pas de loi gouvernementale et nous n'avons pas de règle interne à cet effet.

10. À votre avis, pensez-vous que la religion a un impact sur l'emploi et l'évolution de carrière dans le secteur privé libanais ? Si oui, pourquoi et que peut-on faire pour éviter cela ?

Il existe différents facteurs qui affectent l'emploi et le développement de carrière dans le secteur privé libanais. Il s'agit de la culture générale et la religion fait partie de cette culture, mais ce n'est pas la seule raison. Tous les citoyens doivent travailler ensemble pour changer cette culture et construire une nouvelle société homogène.

Entretien 4 :

Directeur des ressources humaines dans un principal établissement d'enseignement (Anonyme)

1. Lorsque vous avez un poste vacant, recevez-vous une claire description du poste sur laquelle vous vous baser pour évaluer l'aptitude des candidats ?

Oui, nous avons des descriptions de poste pour tous les postes existants. En cas de nouveau rôle, la description de poste est rédigée par le chef de département et un personnel des ressources humaines.

2. Suivez-vous un processus de recrutement bien défini ? Que comprend-il ? (Pré-sélection, combien d'entretiens, tests techniques, vérifications de références...)

Oui, il y en a mais cela dépend des postes qui nécessitent parfois des tests techniques ou des entretiens supplémentaires.

3. Quelles sont les sources et méthodes de recrutement utilisées ? La référence est-elle une méthode favorisée ?

Les offres d'emploi sont publiées sur le site Web de l'entreprise, sur les sites Web de recrutement tels que LinkedIn, sur les pages des anciens élèves des universités et sur de nombreuses plateformes de médias sociaux, telles que Facebook et Instagram. Nous participons également à des salons d'emploi. La référence est une bonne méthode, en particulier lorsqu'il s'agit d'employés très performants, mais les candidats doivent passer par le processus de recrutement officiel.

4. Quel type d'entretiens menez-vous ? Quels sont les critères que vous recherchez lors de l'entretien ?

Nous menons des entretiens structurés basés sur les compétences dans lesquels nous évaluons la formation, l'expérience et les compétences comportementales des candidats.

5. Décrivez l'environnement de travail. Avez-vous une diversité religieuse ? Y a-t-il un quota spécifique ?

Oui, nous avons une diversité religieuse mais il n'y a certainement pas de quota spécifique car nous sommes une institution non religieuse.

6. Les employés peuvent-ils exprimer leurs croyances religieuses au travail ? (Avoir une salle de prière, porter une croix ou un voile, célébrer des fêtes spirituelles, participer à des événements religieux...)

La liberté d'expression est autorisée, mais elle est préférable si les employés n'expriment pas leurs opinions religieuses au travail afin d'éviter des conflits inutiles et de maintenir une culture d'entreprise professionnelle. Par conséquent, les signes religieux ne sont plutôt pas acceptables et la célébration des fêtes spirituelles ne se produit pas sur le lieu de travail.

7. Comment évaluez-vous la performance des employés ? Sur quelle base reçoivent-ils une augmentation de salaire ou une promotion ?

L'évaluation du rendement est obligatoire et a lieu une fois par an. Il existe un processus et un système pour cela et en fonction des résultats, les employés sont soit éligibles à une augmentation de salaire, une promotion, un transfert ou rien du tout.

8. Quels types de programmes de formation l'organisation offre-t-elle ? Y a-t-il un plan de carrière pour tous les employés ?

Nous avons un département de formation qui propose des formations continues, techniques et non techniques. Il y a des possibilités d'amélioration pour tous ceux qui performant bien, atteignent les objectifs et dépassent les attentes.

9. Avez-vous des règles internes pour protéger les candidats et les employés contre la discrimination à base de religion ? Existe-t-il une loi gouvernementale pour cela ?

Il n'y a pas de règle écrite pour cela, mais tout le monde sait que les sujets religieux ne sont pas autorisés sur le lieu de travail et que la discrimination religieuse ne doit certainement pas se produire.

10. À votre avis, pensez-vous que la religion a un impact sur l'emploi et l'évolution de carrière dans le secteur privé libanais ? Si oui, pourquoi et que peut-on faire pour éviter cela ?

Plus ou moins oui parce que cela fait partie de la culture libanaise, mais si des institutions comme la mienne essaient de ne pas incorporer la religion dans la culture de l'entreprise, cela diminuera les actes de discrimination religieuse. Les citoyens libanais doivent oublier l'attachement religieux dans leur vie professionnelle et travailler à la construction d'une nation qui ne soit pas divisée religieusement.

Abstract

The impact of religious affiliation on employment and career development in the Lebanese private sector

Lebanon is a small country with a multi-confessional population and where religion is an important aspect of the Lebanese identity and culture. In the public sector, top seats are allocated based on religious distribution between sectarian groups so the objective of this thesis is to assess whether religion also influences recruitment and career development decisions in the private sector.

4 interviews were conducted with HR managers and an anonymous questionnaire was sent to 1300 employees working in the private sector. Results indicated that people's religious affiliation affect their employment and career development when the religion of recruiters and managers is different than the one of candidates and employees. Participants didn't perceive a difference between religious affiliation, spirituality and religiosity, which confirmed that the majority of the citizens are highly religious. Also, the managers interviewed confirmed that religious discrimination happens obviously in the public sector and discreetly in the private one.

To eliminate discrimination based on religion in Lebanon, modifications are needed at the governmental, educational and social levels. Citizens must bypass confessional divisions, reject sectarian identities and be united under one national allegiance. This will also minimize losing potential human capital who is emigrating to look abroad for fairer employment and career development opportunities that are merit-based and not religious-based. If lessons are to be learnt from the Lebanese case, other countries must ensure solidarity amongst their population, despite their differences, especially religious ones.

Keywords: spirituality, religion, religious affiliation, religiosity, employment, career development, private sector, Lebanon.

Résumé

L'impact de l'affiliation religieuse sur l'emploi et le développement de carrière dans le secteur privé Libanais

Le Liban est un petit pays avec une population multiconfessionnelle et où la religion est un aspect vital de son identité. Dans le secteur public, les postes supérieurs sont attribués en fonction de la répartition religieuse entre les groupes sectaires, l'objectif de cette thèse est donc d'évaluer si la religion impacte également les décisions de recrutement et de développement de carrière dans le secteur privé.

4 entretiens ont été menés avec des responsables de GRH et un questionnaire anonyme a été envoyé à 1300 employés du secteur privé. Les résultats ont indiqué que la religion des gens affecte leur emploi et leur évolution de carrière lorsque celle des recruteurs et des managers est différente de celle des candidats et des salariés. Les participants ont perçu une similitude entre l'appartenance religieuse, la spiritualité et la religiosité, ce qui a confirmé que la majorité des citoyens sont religieux. De plus, les managers ont affirmé que la discrimination religieuse se produit certainement dans le secteur public et discrètement dans le secteur privé.

Afin d'éliminer la discrimination religieuse au Liban, des modifications sont nécessaires aux niveaux, officiel, éducatif et social. Les citoyens doivent surpasser les divisions confessionnelles, rejeter les identités sectaires et être unis sous une seule allégeance nationale. Cela minimisera la perte du capital humain qui émigre pour chercher à l'étranger des opportunités d'emploi et d'évolution de carrière plus équitables, basées sur le mérite et non sur la religion. Si des leçons doivent être tirées du cas libanais, chaque pays doit assurer la solidarité de sa population, malgré les différences, surtout religieuses.

Descripteurs : spiritualité, religion, appartenance religieuse, religiosité, emploi, développement de carrière, secteur privé, Liban.