ORIGINAL CONTRIBUTION
There is No Bad Religion. There are Only Bad People

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Abstract— Religious diversity has become an important issue for organizations. Religious diversity brings many challenges for managers and HR policymakers. Organizations cannot overrule the chances of religious harassment. Pakistani organizations are highly diverse, with a workforce of various religious backgrounds. The objective of this study was to find out the role of hatred as an antecedent and perceived workplace exclusion as an outcome for religious harassment among employees of public and private sector organizations. Confirmatory factor analysis was performed for validation of factor structure. Convenience sampling, a non-random sampling technique, was used for data collection, and the size of the sample was determined by G*Power (Hair et al., 2014). Using the SEM method, we tested our model's hypothesis with three hundred and ninety-eight employees. Results have shown expected associations between study constructs, such that hatred was found significantly correlated with religious harassment, and religious harassment was significantly correlated to workplace exclusion. In comparison, religious harassment mediated the relationship between hatred and workplace exclusion. Organizations need to address the issue by fabricating a religiously diverse culture with suitable policies and training. By proposing that the negative emotion landscape can trigger a range of socially undesirable outcomes, we tried to highlight the research that may benefit employers, and findings extend to understand context-specific concepts of perceived workplace exclusion. Religious harassment negatively influences employees and the workplace climate. It has severe repercussions for the repute of organizations.

Index Terms— Hatred, Religious Harassment, Workplace Exclusion, Social Identity Theory
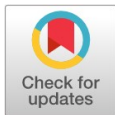
Introduction

Despite the extensive development in management over the last few decades, there is limited research on religious harassment and its impact on the workplace (Cates, 2021; Ghumman, Ryan, & Park, 2016). The prevalence of different religions can be easily observed in the organization from the symbolic practices (Bergen, 2008). Religion is not limited to lifestyle and celebration of certain events, but it also helps cope with stressful life events (Choi & Hastings, 2019). Religion, once seen as a secluded issue now, is considered crucial because of its re-emergence as an issue of equal employment opportunity in many board rooms. Policymakers and employers are required to develop an understanding of the problem stemming from religious diversity at the workplace (Ghumman et al., 2016; Syed, Klarsfeld, Ngunjiri, & Härtel, 2017; Ryan & Gardner, 2021).

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The growing rate of religious diversity at the workplace has raised awareness about the importance of co-existence in the same space and tolerance of different values, beliefs, and practices based on religion. Religious diversity has been studied with different workplace outcomes such as job performance, organizational commitment, and negative attitudes and behaviors such as counterwork behavior (Cragun, Kosmin, Keysar, Hammer, & Nielson, 2012; Ghumman et al., 2016; King Jr, Bell, & Lawrence, 2009; Uccellari, 2008). However, limited attention has been paid to the negative emotions surrounding the events that fall under religious harassment in developed countries (King Jr et al., 2009; Cantone & Wiener, 2017), and almost ignored in developing countries despite its widespread prevalence there. The possibility of one suffering from religious harassment increases in organizations everywhere (Cantone & Wiener, 2017; Fox, 2000). Just like gender and ethnicity are used for stigmatization, religious identity can be the target of stigmatization (Amin, 2019; Azhar, 2015; Cantone & Wiener, 2017; Montalvo & Reynal-Querol, 2019).

Religious harassment includes unwanted physical, emotional, and verbal actions, which creates an aggressive and hostile environment, excludes one from some activities based on religious differences, and promotes or restricts some religious practices as part of employment conditions (Civil Rights Act of 1964). Understanding Religious diversity is imperative for organizations trying to create positive and diverse climates for their workers and understand that its occurrence may result in unfavorable consequences for the workplace (Ghumman et al., 2016; Singh & Babbar, 2021). Murshed (2011) has explained that when individuals at the workplace feel ignored, dejected, and not included, they go through a host of emotional states: loneliness, guilt, sadness, and social anxiety (Choi & Hastings, 2019; Cates, 2021). It is pertinent to mention that workplace exclusion can be real and perceived. Individuals whose religious identities are more visible through their practices and predominantly are in the minority at the workplace experience more discrimination than when practices are relatively concealable.

Amin and Ahmad (2018) claimed that if an employer doesn't exhibit religious tolerance, or if he disregards his worker's religion or shows violent and aggressive behavior to workers' beliefs; then the employer's position of au¬thority will exercise religious harassment on an employee to conform to instructions of the employer. Ghumman et al. (2016) stated about religious harassment that for "some individuals, any mention of religion might be perceived as religious harassment or as a form of proselytizing, whereas, for others, any limitations imposed on the expression of religion may be considered a form of religious harassment."

In their work, Syed and Ali (2021) explained that these unfavorable behaviors might result in some form of negative reactions, i.e., hatred among the sufferers against the perpetrator (Khattak & Bashir, 2018). The occurrence of negative behaviors at the workplace leads to the existence of negative emotions, and this is congruent with the affective event theory (Frijda, 1988; Weiss & Cropanzano, 1996; Ohly & Schmitt, 2015). Most of the negative emotions, in general, are associated with a person's willingness to bring any change in the environment (Halperin, Nisim, & Hoefler, 2009). Threatening behavior and defacement are not easy to challenge, and they may have severe psychological reactions on the individual, including anxiety and fear (Hopkins, Sides, & Citrin, 2019). Hence it can be assumed that hatred may result in religious harassment for victims.

Messarra (2014) stated that effective leaders should create an environment for workers to express their own beliefs and respect one another's beliefs and where religion and work can be incorporated together as workers cannot separate themselves from their souls, i.e., beliefs at the workplace. Because our religious values are strongly knitted in our lives, which governs our work ethics. Growing expressions of religion and spiritual practices by workers at organizations have presented the threat of intolerance, unfairness, and injustice to organizations (Benefiel, Fry, & Geigle, 2014; Schneider et al., 2022). Here intolerance is a kind of narrow-mindedness, prejudice, and chauvinism of one's beliefs about others' beliefs, i.e., religious harassment. This study is an attempt to know the outcomes of religious harassment at organizations in the form of hatred and workplace exclusion and to know how the issue of religious harassment is becoming more alarming day by day (Ali & Johl, 2020).

There is an absence of in-depth studies on antecedents and outcomes of religious harassment. Therefore, it is suggested that hatred should be studied as a potential predictor of workplace behaviors, i.e., religious harassment and workplace exclusion. The proposed model can be explained through the social identity theory of Tajfel and Turner (1979), according to which an individual develops groups with others with whom he finds himself most matching. Consequently, in groups and out groups are developed. Employees who are harassed by others at the workplace develop hatred towards people harassing them and are excluded by coworkers, or they perceive workplace exclusion (Scott, Tams, Schippers, & Lee, 2015). The person would interpret others based on expressions of beliefs, views, and practices one holds regarding religion. If the views are consistent with views one holds, another person is included. Otherwise, he is placed in an out-group, and the perception of exclusion is developed. The given notion is entirely consistent with Tajfel and Turner's (1979) social identity theory.

According to the social control theory of Hirschi (1969), the more attached people are to the members of their society, the more they believe in the values of conventional society, and the more they invest in routine activity, the less likely they are to deviate. In many societies, religion is a crucial ingredient of societal norms and traditions and is used as a medium to include and exclude others from the group. This phenomenon is quite difficult to eradicate from workers, as they cannot leave their religious identity at home when reaching office doors; hence religious harassment needs more to be managed at the workplace so that organizations can be protected from its destructive consequences of it. Religious harassment is considered a sensitive and underexplored issue to be explored in organizations,

and that is why it has received less attention from researchers.

Objectives of the Study

Globally religious harassment is on the rise, given that we understand that the religious identity of workers is a central part of work life. The study's objective is to investigate hatred as an antecedent of religious harassment. The goal is to understand the underlying outcomes of incidents of religious harassment that may take place at work. One of the study's objectives is to understand workplace exclusion as an outcome of religious harassment.

Literature Review

Relationship between Hatred and Religious Harassment

Hatred is an act that results from a regular offense convened against someone, and this act is seen as purposeful originating from a victim (Royzman, McCauley, and Rosin, 2005; Sternberg, 2003; Halperin, 2008). Hatred is usually aimed at an individual or group (Kristeva, 2011). It is a long-term intense feeling that results in the rejection of an individual, any idea, or system (Hoffmann, 2016). Whereas, according to Shnabel and Utrich (2016), hatred has the potential to separate in-group individuals.

Hatred is categorized into mild and intense hatred, where mild hatred means chronic hatred with a total rejection of the out-group members with restricted negative feelings, whereas intense hatred is immediate to annihilate the out-group members (Halperin, Canetti, & Kimhi, 2012). Hatred is said to have a uniquely pivotal role behind most of the political behaviors present in the workplace (Halperin, Canetti-Nisim, & Kimhi, 2007). Barlett (2005) opinionated that hatred is a cognitive and broad-spectrum negative feeling that creates separation between members of the in-group and out-group. Hatred is a hostile feeling and consists of dislike and malice for another person or group with a willingness to harm (Stenberg, 2005).

Hatred is an intoxicated motivating force (Bar-Tal, 2007; Sternberg, 2000). Hatred is a long-standing emotion resulting from acts responsible for arousal (Halperin, 2008). Hatred can sometimes result in extreme forms of violent acts, including ethnic purgatives, sabotage, or terrorism (Bar-Tal, 2007; Kressel, 1996; Sternberg, 2003). Engagement in such extreme forms of violent activities is just an indication of the tip of the iceberg (hidden hatred) (Royzman, McCauley, & Rozin, 2005). Whereas relying on the existing literature on the negative consequences of hatred, we suggest religious harassment as an outcome of hatred.

H1: Hatred is significantly and positively associated with religious harassment.

Relationship between Hatred and Workplace Exclusion

When a person feels hatred towards another individual, he perceives it as an adverse situation that further breeds and performs violent acts towards a hated person or group (Baumeister & Butz, 2005). It is extreme continuous emotion directed at any out-group with an intention to condemn it (Stephan & Stephan, 2001; Halperin, Canetti-Nisim, & Hirsch-Hoefler, 2009). Royzman, McCauley, and Rozin (2005) cited early scholars in their study about hatred that, according to Descartes, it is disgust and negative judgment about the object with the behavior of withdrawal, whereas according to Darwin, hatred is an attack with a feeling of rage. Hatred may urge people to engage in exterminations toward out-group members (Staub, 2005). Exclusionary behavior is passive in nature, examples of exclusionary behavior include ignoring others and trying to give the silent treatment to others, as well as harassing, making fun, teasing, or bullying is also forms of exclusionary behavior (Williams, 2001).

Hatred is defined as "one of the most destructive affective phenomena in the history of human nature" (Royzman, McCauley, & Rozin, 2005). It is a widespread phenomenon with the potential to damage intergroup relations (Royzman et al., 2005). Hatred is also rancorous because of its violent nature, which it may exercise over intergroup relations (Royzman et al., 2005). Hatred can initiate aggressive actions aimed at the hated out-group members (Maoz & McCauley, 2008). Hatred has been characterized as an intense emotion resulting from the obnoxious build-up of hateful acts by groups of rivals (White, 1984). When people in a group collectively exhibit any emotion, i.e., hatred, it may increase cohesiveness among in-group members and threaten the out-group members (Bar-Tal, 2007). When a person perceives a lack of connectedness with others, finds fewer opportunities to influence a decision-making process, and considers himself isolated, he perceives exclusion (Pelled, Ledford, & Mohrman, 1999). None of the institutions, including families, schools, and organizations, denies the manifestation of exclusion (Kipling, Williams, Forgas, Hippel, & Williams, 2005).

Hatred is an intense emotion capable of rejecting another person or a group (Ben-Zeev, 1992). Hatred is targeted at another individual or group's fundamental physiognomies (Ben-Zeev, 1992; Halperin, Nisim, Hoefler, 2009; Ortony, Clore, & Collins, 1988). Hatred can harm the hated individual or group, and the perpetrator does not believe in improving the relations with hated individuals or groups (Bar-Tal & Teichman, 2005; Halperin, Nisim, Hoefler, 2009; Halperin, 2008). Literature directs that there is a lack of empirical studies on the

influence of hatred over perceived workplace exclusion. We suggest that following the discussed features of hatred, perceived workplace exclusion may be seen as a possible outcome of hatred.

H2: Hatred is significantly and positively associated with workplace exclusion.

Relationship between Religious Harassment and Workplace Exclusion

In social identity theory, Turner and Tajfel (1986) stated that people form groups with others they find similar to them. This process results in the development of in-groups and out-groups. Whereas social exclusion by Blackhart et al. (2009) is a condition in which a person perceives a lack of social contact by others or feeling left alone. Others exclude employees who are religiously harassed at the workplace or perceive that they are being excluded by others at the workplace, considering their beliefs and ideology different from those in the in-group. Whereas, when their beliefs, ideology, and values are consistent with others, they are not excluded from groups.

Wei, Zhang, and Chen (2015) posit that employees need protection from social disapproval and punishment. Exclusion is a form of disproval and punishment for employees. Thus it is proposed that employees becoming the victim of religious harassment may face more threats of social exclusion from their colleagues and, more specifically, from seniors. Hence, it is hypothesized that:

H3: Religious harassment is significantly and positively associated with workplace exclusion.

Religious Harassment as a Mediator

Furthermore, it is predicted that religious harassment will have an indirect effect, i.e., via hatred on perceived workplace exclusion. Certainly, religious harassment can take the form of verbal abuse and social isolation, as does harassment based on gender or ethnicity (Ali & Johl, 2020; Amin & Ahmad, 2018). Lack of tolerance towards religious differences in the workplace has greater potential to create situations of harassment. Religious harassment is rooted in religious beliefs and multiple social categories (e.g., ethnicity, gender, age, language, etc.). How and when an individual feels also harassed invariably depends on whether you belong to the ethnic minority or majority (Bar-Tal, Halperin, & De Rivera, 2007; Murshed, 2011). Religious bullying can be manifested in different identities. Suppose an employee working in a non-native organization in a foreign country may perceive harassment based on national origin, gender, ethnicity, and religion (Benefiel, Fry, & Geigle, 2014; Hambler, 2016). Religious harassment can emerge from various motivational bases and power reliance relations. One basis is hatred received due to your religious belongingness (Halperin, Nisim, & Hoefler, 2009; Maoz & McCauley, 2008). Hatred is a vital part of cognitive processing (Brudholm & Lang, 2021; Halperin, Sharvitt, & Gross, 2011; Floyer-Acland, 2021); therefore, it is contended that religious harassment intervenes the relationship between hatred and perceived workplace exclusion.

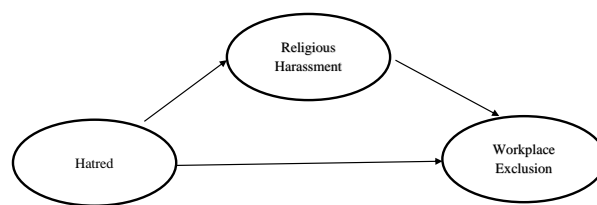**H4:** Religious harassment mediates between hatred and workplace exclusion.

Fig. 1. Conceptual Representation of Proposed Variables

Methods

Sample and Procedure

Pakistan is a country that is religiously and ethnically rich in diversity, with 10 to 13 million minorities (Malik, 2002). According to Religious minorities in Pakistan, Pakistan has a diverse workforce consisting of various religious sects. A cover letter was attached, explaining the purpose of the study and assuring their confidentiality and voluntary participation. Employees were contacted through emails. Prior permission was taken from the HR departments of respective organizations.

Data Collection

Data was collected from various public and private sector organizations. Convenience sampling, a non-random sampling technique, was used for data collection, and the size of the sample was determined by G*Power (Hair et al., 2014). A total of 550 questionnaires were distributed. Questionnaires were distributed with time lag: Time 1 (predictor variable) and Time 2 (mediator and outcome variable).

A total of 420 questionnaires were returned, corresponding to a response rate of 76%. Questionnaires with incomplete data were not included to avoid issues related to missing values. So after excluding incomplete questionnaires, 398 questionnaires were used. Hence, the final response rate was 72%.

Table I
Demographic Profile

Variable	Category	Frequency	Valid Percent
Gender	Male Female	181 217	45 55
Age	25-30	96	24
	31-40	152	38
	41-50	91	23
	>50	59	15
Education	Intermediate	43	11
	Bachelors	195	49
	Masters	87	22
	MS/M.phl	73	18
Experience	1-5 years	67	17
	6-15 years	178	46
	16-20 years	101	25
	More than 20	51	12

There were 45 percent males and 55 percent females. Pakistani organizations are highly diverse. The respondents were classified into five major age categories: 24% of age 25-30, 38% of age 31-40, 23% of age 41-50, 15% of more than 50 years. Respondents were categorized into five educational backgrounds: 11% with intermediate, 49% with bachelor's, 22% with masters, and 18% with MS degree. Respondents were classified on seven major religious backgrounds with 23% Sunni, 9% Shia, 14% Christian, 13% Hindu, 15% Sikh, 11% Deobandi, and 12% Barelvi.

Measures

Pre-developed instruments on the Five-point Likert scale were used to measure the variables. Details of the measurement of each variable are described below.

Hatred:

For measuring hatred, a 5-point Likert scale of Halperin, Canetti, and Kimhi (2012) was used with seven items.

Religious harassment:

For measuring religious harassment, a questionnaire from the survey report of strategic Human Resource Management (2008) was used with sic items. Workplace exclusion: A fourteen-item scale of Hiltan and Noel (2009) was used on the 5-point Likert scale.

Table II
Measures and Time Lag

Variable	Instrument	No of Items	Reliability	Time 1	Time 2
Religious Harassment	Religion and corporate culture survey report (2008)	6	.75	X	
Hatred	Halperin (1985)	5	.87		X
Workplace exclusion	Hilton and Neon (2009)	14	.89		X

Data Analysis and Results

Data Analysis

Confirmatory Factor Analysis (CFA) was performed for validation of factor structure. Reliability was assessed through Cronbach alpha. According to O'Brien (2007), tolerance value should be more than .2, and VIF should be less than 5. So results showed that values were according to the normal range. Regression analysis was run to test the hypothesis. Normality tests were applied, and the data was found to be quasi-normal. Data of all variables were lying between the range of -1 and +1 and -2 and +2 for skewness and kurtosis, respectively.

CFA

CFA has been performed by using Amos 23 before testing the hypothesized relationships of the study. The CFA of the model presents a good fit as explained values given as RMSEA = .08, IFI = .98, TLI = .99, and CFI = .99. Hair, Black, Babin, & Anderson (2009) give the threshold values.

Table III
CFA

Model	CMIN/df	CFI	GFI	NFI	RMR	TLI	RMSEA
	1.10	.99	.94	.91	.05	.99	.08

Descriptive Statistics

Table IV presents the means, Pearson correlations, standard deviations of variables. It also shows that the values of correlations were in the proposed expected direction.

Table IV
Mean, Standard Deviation, Correlation, and Reliabilities

	Mean	*SD*	1	2	3
Hatred	2.86	.86	(.87)		
Religious Harassment	3.3	.81	.12*	(.75)	
Perceived Workplace Exclusion	3.0	.83	.58**	.46**	(.89)

. Correlation is significant at the 0.01 level (2-tailed). *. Correlation is significant at the 0.05 level (2-tailed). *N* = 398. Cronbach Alpha Reliabilities are given in paranthesis

Regression Analysis

The analyses are controlled for the effects of the demographic variables (i.e., age, gender, and work experience as they had an insignificant effect on variables). The regression analyses show a positive relationship between hatred and religious harassment (β = 0.12, *p* < .001), thus supporting our hypothesis 1. Hatred also predicted perceived workplace exclusion, (β = 0.67, *p* < .001). Our hypothesis 3 supported a positive relationship between religious harassment and PWEX (β = 0.43, *p* < .001). Our fourth hypothesis was that religious harassment mediates the relationship between hatred and workplace exclusion.

The indirect effects confirm the significant mediating role of religious harassment in the relationship between hatred and perceived workplace exclusion (β = 0.58, 95% CI with LL = 0.46 and UL = 0.74). The lower and upper limits of the 95% confidence interval both contain non-zero values. Hence, H4 is also accepted.

Table V
Bootstrap Results for Direct and Indirect Effects

Path	Estimate	S.E	*p*
Hatred → Religious Harassment	.12	.02	.013
Hatred → PWEX	.67	.55	.000
Religious Harassment → PWEX	.43	.07	.000

***= *p* < 0.001, β = standardized regression coefficients, S.E = Standard Error.

Indirect Effect	(Bias-Corrected Confidence Interval Method)			
Path	Estimate	S.E	LL	UL
Hatred→ Religious Harassment →PWEX	.58	.07	.46	.74

Note: *N* = 398; ***= *p* < 0.001, β = standardized regression coefficients, LL = Lower Limit; UL = Upper Limit. S.E = Standard Error

Discussion

The current research was conducted to understand different antecedents of workplace exclusion. How does the feeling of hatred ground in religious harassment lead to workplace harassment? Religion, a sensitive and private issue, has received little attention among empirical studies.

Drawing upon cognitive appraisal theory (Lazarus & Folkman, 1984), individuals appraise the situation based on negative feelings they perceive in the form of hatred. They retreat to being excluded from the workplace to cope with the situation. Workplace exclusion becomes a coping strategy to deal with hatred grounded in religious diversity. Organizations cannot overrule the impact of religion, and its influence is there at organizations, whether it is in direct or indirect form. The study findings reveal that religious harassment negatively influences employees and workplace climate. It has severe repercussions for the repute of organizations. Employees who perceived hatred by feeling dejected and ignored reported the highest religious harassment and workplace exclusion (Hitlan, Kelly, Schepman, Schneider, & Za'rate, 2006). It is considered as organizations undermining behaviors.

It is not surprising to learn that religious harassment is associated with decreased prosocial behaviors, impaired cognitive processing, and compromised mental well-being. Some instances of hatred manifestation included discriminatory behaviors like outright rejection, shunned, and silent treatment. Our findings suggest that religious harassment driven by hatred may hinder one's ability to establish or maintain positive interpersonal relationships, work-related success, or a favorable reputation within one's place of work. Moreover, research indicates that instances that halt the expression of religious freedom like not allowing workers to practice religious activity at the workplace, not being entitled to leave on religious festivities, mocking holy events, and spreading rumors about religious activities fall under the umbrella of harassment based on religion. Consequently, employees experienced and reported heightened workplace exclusion and an intimidating work environment.

The finding is consistent with the cognitive appraisal model of emotions (Lazarus, 1991). The finding that religious harassment can cause workplace exclusion strengthens the concepts presented by Ryan and Gardner (2021) and Messarra (2014). They have explained that their coworkers may exclude religious harassment's detrimental effect on employee social behaviors and employees.

Respondents reported that attending religious events or even talking about religious practices was significantly associated with religious harassment and workplace exclusion. The more frequently an individual (who is in the minority at the workplace) expressed religious practice or took an off to attend any religious activity, the more frequently he/she experienced religious harassment and workplace exclusion. Thus engagement in religious practices by minorities increased the impact of perceived experienced hatred. But it is also important to understand that manifestation of hatred may vary across different individuals and circumstances. Study findings reveal that religious harassment at the workplace cannot be denied. Hatred towards the members of other religions may triple the effect of religious harassment and perceived workplace exclusion.

Implications

Religious harassment is a sensitive issue Organizations should understand that the grey line between healthy expression and unlawful harassment should be clear. Clear HR policies should be developed to have a framework for managers to define the limits of religious expression at the workplace. The prime responsibility lies with the employer to provide a workplace free from harassment. Employers should encourage employees to report any mistreatment regarding religious harassment. Employees and employers need to be trained regarding the severity of the issue of religious harassment and its possible outcome. Everyone at the workplace needs to be briefed to respect each other's beliefs as no one can leave these beliefs and practices back at home or the workplace gate. It has been seen that employees may not take any severe action against the individual with a different belief, but he/she may be excluded. This exclusion may result in unhealthy behaviors (e.g., insulting, mocking, demeaning, making fun), and a venom culture may flourish. Organizations need to address the issue by fabricating a religiously diverse culture with suitable policies and training.

Workplace practices should be modified, including policies and procedures, i.e., flex work scheduling and swaps for accommodating religious beliefs and practices of workers (e.g., Title VII of the Civil Rights Act of 1964). Article 22 of the Constitution 1973 of Pakistan clearly states that all minorities have the right to exercise their religion, and none would be forced to follow any other religion. Hussain, Salim, and Naveed (2011), in a report submitted to United States Commission, expressed their views regarding the issue that a large extent of people does not understand the rights of minority citizenship, whereas, at the same time, the people are also of the view that minorities also do not respect the religion of majorities in Pakistan. Hence, anger is natural to stem. Nayyar and Salim (2003) indicated in their study that the rights of minorities are neglected mainly regardless of the protection by the constitution of 1973. The founder of Pakistan explicitly cleared in his speech regarding minorities 'rights by saying: "Minorities, to whichever community they may belong, will be safeguarded. Their religion or faith, or belief will be secure. There will be no interference of any kind with their freedom of worship. They will have their protection concerning their religion, faith, life, and culture. They will be, in all respects, the citizens of Pakistan without any distinction of caste or creed". So reforms regarding diverse workplaces and open-mindedness regarding religion, ethnicity, and minorities should be taken from the bottom. That is only possible when content on the rights of minorities is included in courses and curriculum of the school, colleges, and universities.

Policymakers at the macro level and employers at the organizational level should encourage practicing religious freedom. There has been an increase in incidents of religious harassment in Kashmir, Syria, Palestine, Norway, Chechnya, Algeria, India, and Pakistan. So it is

the accountability of policymakers to formulate reforms that can be applied all over the world at the organizational level. The study not provides the reasons for workplace exclusion but also encourages scholars to replicate the study in other parts of the world.

Contribution to Theory Building

The current study's findings magnify our understanding of workplace exclusion by the understudied phenomenon of hatred and religious harassment. Existing studies on workplace exclusion has ignored perceived hatred and resultant religious harassment as a predictor. By proposing that the negative emotion landscape can trigger a range of socially undesirable outcomes, we tried to highlight the research that may benefit employers, and findings extend to understanding context-specific concepts of perceived workplace exclusion. The idea that perceived hatred can ignite religious harassment and then serve as a fuel for perceived workplace exclusion has received trifling consideration in the array of literature on organizational studies. We studied that perceived hatred as a negative emotion can mutilate relationships among workplace members and obstruct the organization's ability to work effectively by excluding those whose religious identity is different from the vast majority of others at the workplace. This makes excluded members belittled by others.

Limitations and future directions of the study

The findings of this study should be interpreted with the following limitations in mind. The current study adopted the time lag data collection method to lessen the common method variance. Secondly, data were gathered from public and private sector organizations of a few cities only. This would threaten the generalizability of study results due to its small sample size, limited geographical, and sector-wise sampling procedure.

Our study focuses on hatred as an antecedent for the perception of religious harassment. But, other workplace factors can be hostile enough to lead to religious harassment, such as state association with a certain religion, societal intolerance towards others' religious beliefs, and stereotypical behavior because of religious affiliation. Such factors should also be considered for future research. Religious diversity need not result in harassment and bullying but should be handled in future research as a double-edged sword with positive and negative outcomes for organizations.

Acknowledgments

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