**Religiosity and the work-family interface across cultures**

**Abstract**

Religiosity has not been a focus of cross-cultural/national comparative research on the work-family interface thus far (Allen et al., 2020), even though it may play a major role in shaping beliefs about work and family roles and responsibilities in social groups (Rogers & Franzen, 2014). Including religiosity into our studies may advance our understanding of work-family relationships across cultures (Allen et al., 2020). Using data from the International Study of Work and Family (ISWAF), this paper examines the impact of religiosity at the individual and country levels on both directions of work-family conflict and positive spillover among 9,985 employees in 29 countries/territories. We draw on conservation of resources theory (Hobfoll, 1989) to predict individual-level relationships between religiosity and work-family conflict and positive spillover, and on person environment/culture fit theory (Edwards, 2008; Fry, 1987) to explore the impact of religiosity at the country level on those relationships. Contrary to predictions, we find a positive relationship between individual religiosity and family-to-work conflict (but not work-to-family conflict), indicating that religious employees report stronger interference of family into work. However, in more religious countries/territories religious employees report less conflict in both directions than less religious employees. In more secular countries/territories, we find reversed effects. As for positive spillover, we observe the hypothesized significant positive effects of religiosity on both directions of spillover but no significant country or cross-level interaction effects. Hence, religiosity seems to be both a demand and a resource and its effect is partially dependent on the religious country-level context.

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