Exploring the Impact of God Schema on Equal Opportunity Climate and Related

Indicators of Organizational Effectiveness

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Abstract

The present study explored the relationship between God schema and work place perceptions, specifically perceptions of equal opportunity (EO) climate and indicators of organizational effectiveness (OE). The first aim of this research was to investigate the impact of God schema (i.e., God schema patterns) on EO climate (i.e., collective EO climate patterns). The second aim of this research was to explore the impact of God schema, race, gender, and EO climate on indicators of organizational effectiveness, such as job satisfaction, organizational commitment, perceived work-group cohesion, and perceived work-group effectiveness. The final aim of this study was to examine the impact of group heterogeneity in terms of God schema, race, and gender, on group perceptual agreement.

Data was collected and analyzed from 1,622 United States Navy personnel who completed the DEOMI Equal Opportunity Climate Survey (DEOCS) and attached God schema research module. Using a pattern approach (i.e., cluster analysis and configural frequency analysis), the results provided clear support for a relationship between God schema and perceptions of EO climate and OE. The findings suggested the influence of God schema was expressed differently depending on an individual's race/gender identity. Lastly, the results provided support for the predictive power of God schema (i.e., God schema heterogeneity within a unit) on unit-level agreement.

Taken as a whole, these findings highlighted a dynamic relationship between God schema and perceptions of EO climate and related indicators of OE. The research findings affirmed individuals' conceptions of God are powerful cognitive schema. In addition, the research findings illustrated individuals' conceptions of God and variations among these conceptions are measurable and can be investigated in an objective and scientific manner. Above all, the findings supported a meaningful relationship between God schema and work-place perceptions.

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Introduction

According to the 2000 World Values Survey, 96% of Americans profess to have some level of belief in 'God' or a transcendent higher power (Froese & Bader, 2008; Froese, Bader, Smith, 2008). Although Americans may express agreement in belief in 'God', research has shown large discrepancies in perceptions of God's image and character (Froese & Bader, 2007; Froese & Bader, 2008; Kunkel, Cook, Meshel, Daughtry, & Hauenstein, 1999; Unnever, Cullen, & Bartowski, 2006). This is noteworthy because an individual's view of the world and humanity is based in large part on their beliefs regarding the transcendent or divine, or their faith beliefs.

An individual's faith beliefs can have great impact on how he or she understands and responds to personal and communal events, inspiring "life changes, social movements, and societal conflicts" (Froese & Bader, 2008, p465). Moreover, an individual's faith beliefs may have major implications about how he or she relates to and understands people who are different from themselves (Hunter & Smith, 2009). Therefore, exploring differences in faith beliefs is critical to understanding the manner in which these faith beliefs influence other personal beliefs, attitudes, perceptions, and behaviors (Greeley, 1988; 1989; 1991; 1993; 1995).

Differences in faith beliefs cannot be solely accounted for by differences in religious affiliation. Even within religious groups, beliefs about the image and character of their deity can be varied, multifaceted, and complex (Kunkel et al., 1999; Unnever, Cullen, Applegate, 2005). It is expected that Muslims will vary in their view of Allah as much as Christians have been shown to vary in their view of God (Froese & Bader, 2007). Further, a substantial number of individuals profess a belief in a higher power while claiming no religious affiliation at all (Hout & Fisher, 2002).

Of Americans professing a belief in 'God', only about three-fifths considered organized religion to be an important part of their lives (Newport & Saad, 1997; Shorto, 1997). This shows faith beliefs are not restricted to those who consider themselves to be religious or claim a religious affiliation. By restricting research to examining differences based solely on religious affiliations or religious participation/behaviors, critical information about relationships with outcome variables has been masked. Faith beliefs, not religious demarcation, are the key to achieving explanatory and predictive power. Initial research shows faith beliefs may be as important to understanding human attitudes and behaviors as "group identities, perceptions of status, and symbolic interaction" (Froese & Bader, 2008, p. 693), and understanding the image of God an individual holds may be more psychological meaningful than simply assessing whether the individual believes in God or the frequency of his or her religious behavior (Greeley, 1995).

This focus on individual's faith beliefs has received minimal attention in the literature to this point (Froese & Bader, 2008). Research has only begun to shed light on the influence of faith beliefs by looking at its relationship with well-being and personality (Benson & Spilka, 1973; Gall, 2004; Greenway, Milne, & Clark, 2003; Schaap-Jonker, Eurelings-Botekoe, Verhagen, & Zock, 2002; Schaefer & Gorsuch, 1991; Weigand & Weiss, 2006), political attitudes (Froese & Bader, 2008; Welch & Leege, 1988), tolerance (Froese et al., 2008), social views (Ellison, 1991; Greeley, 1988; 1989; 1991; Lee & Early, 2000), moral and punitive attitudes (Stark, 2001; Unnever et al., 2005; Unnever et al., 2006) and religious behaviors (Buchko & Witzig, 2003). Significant relationships observed in these studies have led researchers in the fields of psychology, sociology, and theology to call for more research on specific faith beliefs and their relationship with individuals' values, attitudes, and perceptions. There is an increasing awareness that the study of faith beliefs is essential to advancing research

in the realm of individual and group differences. It is clear from the initial research on this topic that as a scientific community we cannot afford to neglect this line of study.

Overview

This research is based on the premise that faith beliefs, specifically individuals' God schema, will be related to individuals' world-views, and of particular significance in the work environment, individuals' perceptions of Equal Opportunity (EO) climate. In order to gain a thorough understanding into the complex interplay presented by the multifaceted nature of God schema and EO climate, both constructs will be measured and analyzed using a pattern-oriented approach.

The first aim of this research is to investigate the impact of God schema (i.e., God schema patterns) on EO climate (i.e., collective EO climate patterns). The second aim of this research is to explore the impact of God schema, race, and gender, on the relationships that exist between collective EO climate and indicators of organizational effectiveness, such as job satisfaction, organizational commitment, perceived work-group cohesion, and perceived work-group effectiveness. The final aim of this study is to examine the impact of group heterogeneity (measured in terms of God schema, race, and gender) on group perceptual agreement on aggregated group-level variables, such as unit EO climate, work-group cohesion, and work-group effectiveness.

God Schema

As stated earlier, individuals have very different impressions about the nature and being of God. The conceptualization of the transcendent or the divine, frequently referred to as God image, God concept, or God view, is the most salient and perhaps the most telling aspect of an individual's faith beliefs. God image has been defined as a complex, internally constructed,

affectively experienced mental representation of God (Buchko & Witzig, 2003; Kunkel et al., 1999; Rizzuto, 1974; Schaap-Jonker et al., 2002). It is important to note an individual's God image is a mental construction and does not require visual or substantive confirmation (Schaap-Jonker et al., 2002). In addition, these images are separate from philosophical debates over the existence of God (Kunkel et al., 1999). God continues to be imagined regardless of whether, in reality, God exists. Even respondents who reported no belief in God were able to provide opinions on God's imagined characteristics (Froese et al., 2008).

One of the most notable theoretical contributors to the research on God image is Andrew Greeley (Greeley, 1988; 1989; 1991; 1993; 1995). According to Greeley, religion (or faith when considered more broadly) is a collection of symbols which coalesce to create a belief system or 'religious narrative'. Images of God are the core symbols in an individual's faith narrative. The narrative and the imagery contained within are a means to explain the ultimate reality, the meaning of life. In this way, an individual's conceptualization of God is a powerful cognitive schema (Schaap-Jonker et al., 2002; Unnever et al., 2006).

Cognitive schemas are symbolic, information processing structures that organize knowledge and provide a mental framework for future understanding. Cognitive schemas are reference points which allow individuals to efficiently deal with and react to their environments. Therefore as a cognitive schema, an individual's symbolic God image provides meaning to their life and informs their position on social and political issues by providing a framework for conducting oneself, interacting with others, and relating to the world.

As previously stated, individuals vary considerably in their faith beliefs and their imagery of God. This variation is measurable and can produce meaningful predictions about individuals' attitudes, beliefs, perceptions, and behaviors (Greeley, 1991; 1995). Greeley proposed that an

individual who viewed a more wrathful God would rely more on religious texts and doctrines to form opinions on secular topics leading to a more rigid interpretation of the world. In contrast, individuals who view God as kind and benevolent would likely rely on their individual rationality when forming their opinions about secular issues, allowing them to have a less rigid world view. Greeley therefore predicted individuals with a warmer, more affectionate, intimate, loving representation of God will tend to be more gracious and kind in their response to political and social issues (Greeley, 1991).

Other researchers have added to Greeley's position and theorized why specific imaginations or schemas of God influence attitudes and perceptions. Benson and Spilka (1973) asserted, based on consistency theory, the way an individual views oneself will be consistent with the way the individual views God. In accordance with consistency theory, to reduce the dissonance or tension caused by holding competing beliefs, individuals with loving images of God will have a more loving and favorable view of self. Individuals with rejecting, non-loving images of God will have more rejecting, loathing view of self.

Consistency theory can also explain why one's God view is related to the regard and treatment of others. Individuals who view God as intolerant and unforgiving will be less tolerant and less forgiving of others, especially others who are seen as opposing God's authority (Froese et al., 2008). If individuals believe God is more strict and judgmental, they are more likely to be punitive in their approach to the world (Unnever et al., 2005). On the other hand, individuals who believe God extends forgiveness, unconditional love, and mercy are more likely to reject attitudes and viewpoints favoring judgment and punishment (Unnever et al., 2006).

A desire for consistency in thoughts and beliefs is a plausible motivation for aligning one's regard and treatment of others with one's God view. Another explanation of how one's

God schema can impact his or her perceptions is as a coping strategy. Individuals may apply their view of God as a means of offsetting the disappointment and frustration experienced in everyday life; as a means of coping and/or compensating (Gall, 2004). The image of God as loving and kind can provide, for some, a source of support and strength which can make life easier to accept (Gall, 2004; Greenway et al., 2003). The relationship with a caring and supportive God can offer an external foundation that makes the insufferable seem tolerable and daunting tasks can appear to be only a challenge (Gall, 2000). Whether an individual's God schema is empowered by a desire to be consistent or to cope, the research supports God schemas are significant determinants of beliefs, attitudes, perceptions, and behaviors.

Aspects of God Schema

The literature has consistently shown respondents utilize two uncorrelated factors to characterize the divine, and research shows these factors have significant relationships with outcome variables (Roberts, 1989). The two dimensions have been referred to by numerous labels, but there is a clear pattern of utilizing positive versus negative characterizations. Labels such as nurturing versus disciplining, masculine versus feminine, benevolent versus wrathful, loving versus punishing, loving versus controlling, and healer versus king are most common (Roberts, 1989).

Regardless how these characteristics are labeled across studies, the positive factor is consistently measured by adjectives such as giving, loving, saving, forgiving, accepting, approving, freeing, comforting, and just. On the other hand, the negative factor is consistently measured by adjectives such as punishing, avenging, wrathful, demanding, controlling, damning, disapproving, critical, restricting, unyielding, strict, and rigid. The positive and negative

dimensions remain the most salient when investigating God schemas, however the reason why has yet to be resolved (Roberts, 1989).

More recently research has investigated the dimension of God's proximity, or an individual's perceived nearness or closeness to God. Nearness to God has been shown to influence a number of decisions made by individuals (Gorsuch & Smith, 1983). Unnever et al. (2006) proposed two related aspects of the God schema deserve attention: the image of God and the intensity of an individual's relationship with God. Using the Personal Loving God Scale, they assessed the degree to which God was viewed as loving and the degree to which individuals perceived a close relationship with God. Welch and Leege (1988) also measured perceived closeness to God in addition to the view of God as a companion, father, judge, and savior.

Froese and Bader (2007; 2008) examined God's perceived proximity, using engagement, which was conceptualized as the extent to which God interacts with the world. Individuals were asked if they viewed God as personally concerned with every human being and if life was meaningful because God exists. Both Gall (2004) and Benson and Spilka (1973) measured the perception of God as distant, impersonal, and inaccessible. This shows a trend of research acknowledging closeness to God, or perceived distance of God as important dimensions to consider in addition to the standard positive versus negative characterizations of God.

Empirical Review

Research has provided empirical support for the diversity and stability of faith beliefs and God schemas. Studies have investigated possible demographic differences (e.g., age, gender, education, political affiliation). Although faith beliefs seem to vary along some of these demographic groups, the overall finding is, as with other psychological constructs, God schemas are individually based (Kunkel et al., 1999). Studies also support images of God are relatively

stable across age groups (Unnever et al., 2006) and remain stable over time (Noffke &

McFadden, 2001). There is also empirical support that certain God schemas impact a number of

outcome variables.

 Personal Impact. Research has shown people's God schema is related to their personal

well-being, self-perceptions, and personality. Individuals who think of themselves in a positive

light, as forgiving, charitable, sincere, easy to please, and happy are most likely to view God

positively, as kind and nurturing (Roberts, 1989). Individuals who consider themselves as

distrustful or depressed are most likely to imagine God in a negative light, as disciplining or

wrathful (Roberts, 1989).

 Gall (2004) investigated the positive and negative imaginations of God in relation to the

well-being of men with prostate cancer. In earlier unpublished work, Gall found breast cancer

survivors who perceived God as benevolent and present in their lives also viewed their

experience with breast cancer positively and described their life as having meaning and being

worthwhile (Gall, 2004). In line with these findings, Gall (2004) found men who experienced a

more benevolent relationship with a kind God also reported better role, social, and emotional

functioning, in addition to greater general health perceptions. Conversely, a relationship with a

more negatively viewed God did not appear to be a factor in these men's well-being. However,

viewing cancer as due to God's anger, which can be considered a wrathful view of God, was

associated with poorer role, social, and emotional functioning.

 Weigand and Weiss (2006) also conducted a study looking at the impact of God view on

well-being, specifically mood and life satisfaction. The authors found a loving image of God was

associated with a more positive mood and higher life satisfaction, whereas a controlling,

unloving image of God was associated with a more negative mood and less life satisfaction. In

addition, the authors investigated whether an individual who views a loving God would have a positive emotional reaction when primed to think about God, and whether an individual who views God as controlling would have a negative emotional reaction when primed to think about God.

Results showed only the controlling image of God interacted with the God prime, producing higher life satisfaction and more positive mood ratings from those individuals who had an un-controlling image of God. The loving God image measurement did not show this moderating effect. The findings show people's view of God can impact their mood and perceived life satisfaction and God image can have a differential impact when interacting with environmental cues to influence mood and satisfaction.

Benson and Spilka (1973) also looked at the impact of viewing God as loving versus controlling. They investigated this God view in relation to self-perception. The findings showed higher self-esteem was related to images of a loving God (i.e., God as accepting, saving, forgiving, and approving). The findings also revealed lower self-esteem was related to controlling images of God (i.e., God as rejecting, hating, damning, unforgiving, and disapproving). These relationships remained significant even after controlling for religious behavior, church attendance, economic status, and perception of internal versus external control.

In another study investigating God schemas and self-perceptions, Greenway et al. (2003) found positive personality characteristics, (i.e., those associated with accepting and liking oneself) were related to feeling God is caring and is present in daily life. Having a negative image of God was associated with feelings of incompetence and depression.

In addition, depression, anxiety, and psychopathy have been associated with negative God schemas. Schaefer and Gorsuch (1991) looked at trait anxiety and found a correlation

between viewing God as loving and benevolent and the reduction of anxiety. Research has also shown perceiving God as close and present in life is related to lower levels of depression, higher self-esteem, less loneliness, and greater psychosocial functioning (Hill & Pargament, 2003; Kass, Friedman, Leserman, Zuttermeister, & Benson, 1991).

Schaap-Jonker et al. (2002) found the more negative the image of God, specifically as viewing God as dominant, punishing, detached, and distant, the more personality pathology presented. Specifically, the negative image of God appeared to be associated most with schizotypal, paranoid, schizoid, obsessive-compulsive, and avoidant personality disorders (DSM IV clusters A and C). There was no association found between God image and histrionic and narcissistic individuals (DSM IV cluster B). For all the investigated personality disorders, the more negative individuals reported to feel about God, the higher their scores were for symptoms of depression, agoraphobia, hostility, and anxiety. The more people show disturbed psychological functioning the more they tend to view God as distant, punitive and wrathful. On the other hand, positive views about God were not associated with personality disorder.

Impact on Attitudes and Beliefs. Research has shown, in addition to impacting individuals' well-being and self perceptions, images of God also influence individuals' attitudes and beliefs about others. Using the General Social Survey (GSS) many researchers have looked at the relationship between God image and social, political, moral, and religious attitudes and beliefs. The Grace Scale, a four-item forced-choice semantic differential scale designed by Andrew Greeley has been included as a rotating module in the GSS since the early 1980's; most recently included in 2004. The Grace Scale is designed to differentiate between a gracious versus judgmental God image. A gracious God image is considered to be one where God is viewed

more as a mother, spouse, lover, and friend as opposed to a judgmental God image where God is viewed more as a father, master, judge, and king.

Using the GSS data from varying years, Greeley (1993) found individuals with a more 'gracious' God image were more likely to support increased spending on the environment, and a more 'gracious' view of God was related to greater support for AIDS victims and more tolerance towards AIDS policy issues (Greeley, 1991). In addition, Greeley (1988) found individuals who imagine God to be motherly and friendly are more likely to oppose capital punishment, support civil liberties, advocate government assistance, be open to racial integration, and to support women participating in the work force and in politics.

Utilizing a different data source, Piazza and Glock (1979) also found a connection between one's God image and attitudes towards women's issues. The results showed individuals with a closer, more personal image of God tend to be more supportive of women's issues. Lee and Early (2000) also utilized the four items from the GSS. The authors investigated the relationship between God view and family attitudes and values. Findings revealed individuals with more maternal and 'gracious' images of God were associated with acceptance of more modern family structures and progressive views and negatively associated with traditionalism.

Ellison (1991) used the GSS and found native southerners who viewed God more hierarchically (i.e., as a master, king, judge, and father) exhibited strong support for using interpersonal violence for defense or retaliation. Unnever et al. (2005) used the GSS data to determine the impact of having a hierarchical God image on individuals' attitudes towards punitive justice. Individuals who imagine God as dispassionate and judgmental were more punitive as opposed to individuals who viewed God as more gracious and loving expressed more compassionate views towards others. Those who perceived God as gracious were less likely to

favor the death penalty or support harsher local courts. Similarly, researchers have found a judgmental view of God predicts support for the death penalty and general disciplinary attitudes (Applegate, Cullen, Fisher, & Vander Ven, 2000; Evans & Adams, 2003; Grasmick, Bursik, & Blackwell, 1993).

Unnever et al. (2006) examined the impact of having a close relationship with a loving God on attitudes towards punitive justice. By measuring the degree to which individuals viewed God as loving and the degree to which individuals perceived having a close relationship with God, they found individuals having a closer relationship with a loving God were significantly less likely to support capital punishment, even after controlling for the effects of other religious and secular beliefs. These findings regarding punishment and retaliation suggest individuals who perceive closer relationships with a loving God are more likely to exhibit 'empathetic, altruistic, and socially benevolent orientations' (Unnever et al., 2006, p. 856).

Using the Baylor Religion Survey, Froese and Bader (2007) showed viewing God as engaged (i.e., concerned and involved in life) and as judgmental (i.e., as angered by human sins, punishing, and severe) can also impact tolerance and acceptance of others. The findings show individuals who view God as more engaged and more judgmental tend to be more condemning of other faiths, believing their faith is the only way to achieve salvation. Respondents with more judgmental images of God were found to be more restrictive in who they believed should be granted salvation.

Froese et al. (2008) also investigated the predictors of intolerance. Findings show individuals with more punishing images of God were more willing to deny free expression and civil rights to individuals who expressed ideas contrary to their own beliefs. Viewing God as

wrathful was a significant predictor of political intolerance, even after controlling for belief in biblical literalism, church attendance, and religious tradition.

The majority of the researchers discussed have investigated the effect of positive and negative God images and the impact of these aspects of God schema is evident. The empirical work clearly supports the conclusion that these impressions of God have a powerful impact on individuals' perceptions, attitudes, and beliefs. One area which has not been explored in the God schema literature is the influence of an individual's God schema in the work environment, specifically how an individual's God schema impacts his/her work-related perceptions, attitudes, and beliefs.

Equal Opportunity (EO) Climate

Equal Opportunity (EO) climate is "the expectation by individuals that opportunities, responsibilities, and rewards will be accorded on the basis of a person's abilities, efforts, and contributions, and not on race, color, gender, religion, or national origin" (Dansby & Landis, 1991, p. 392). Simply stated, EO climate is the perceived expectation of fair and unbiased treatment within an organization. As such, EO climate falls under the theoretical umbrella of organizational justice (Dansby & Landis, 1991; Matthews, Parks, Walsh, Tuller, & McDonald, 2009; McIntyre, Bartle, Landis, & Dansby, 2002).

Organizational justice encompasses three distinct yet related dimensions: distributive justice, procedural justice, and interactional justice (Colquitt, Conlon, Wesson, Porter, & Ng, 2001). Distributive justice is the degree to which assignments, promotions, and other work opportunities are distributed based on individual contribution and merit (Adams, 1965; Folger & Cropanzano, 1998, Matthews et al., 2009). Procedural justice is the degree to which procedures used to determine outcomes are applied consistently across people and across time, are ethical,

representative, corrigible, free from bias, and are based upon accurate and impartial information (Leventhal, 1980; Lind & Tyler, 1988).

Interactional justice is the degree to which all individuals, regardless of group membership, are treated with dignity and respect by authorities and other organization members (Bies & Moag, 1986). A positive EO climate reflects a work environment where outcomes (distributive justice), processes (procedural justice), and interpersonal treatment (interactional justice) are considered fair and impartial, not based upon protected group membership.

Equal Opportunity (EO) climate is evaluated as the perceived likelihood a discriminatory or harassing behavior will occur in a given environment, not upon whether a discriminatory or harassing behavior has occurred or has been witnessed in the environment (Dansby & Landis, 1991). As such, the appraisal of EO climate is a subjective interpretation. Individuals' perceptions of EO climate will be influenced by both the environment and by personal characteristics (James & Sells, 1981; Joyce & Slocum, 1984). Therefore, perceptions of EO climate are to some degree idiosyncratic, reflecting individuals' beliefs, world views, attitudes, and cognitions (James & James, 1989; James & McIntyre, 1996; James & Sells, 1981; Mahoney, 1977).

The individual characteristics believed to have the greatest influence in the formation of climate perceptions are 'interpretive schemata' (James et al., 2008; Rousseau, 1988; Schneider & Reichers, 1983). 'Interpretive schemata" are the mental frameworks individuals use to organize information and interpret their environment. God schema, as previously discussed, is an 'interpretive schemata' shown to have profound influence on individuals' perceptions. Thus, it is reasonable to assert God schema will significantly influence the way individuals perceive and

evaluate their environment at work, and more specifically, how individuals perceive and evaluate EO climate in the workplace.

Influence of Race and Gender

Research has consistently shown respondents' race and gender are related to perceptions of EO climate. Findings reveal White males view EO climate more favorably than females and ethnic minorities (Culbertson & Rosenfeld, 1994; Dansby & Landis, 1991; Dansby & Landis, 1998; Edwards, Rosenfeld, Thomas, Thomas, & Newell, 1994; Estrada & Harbke, 2008; Landis, Dansby, & Faley, 1993; Landis, Dansby, & Tallarigo, 1996; Moore & Webb, 1998; Mor-Barak, Cherin, & Berkman, 1998; Newell, Rosenfeld, & Culbertson, 1995; Rosenfeld, Newell, & Le, 1998; Rosenfeld, Thomas, Edwards, Thomas, & Thomas, 1991; Scarville, Button, Edwards, Lancaster, & Elig, 1999; Truhon, 2008).

Truhon (2008) investigated the measurement equivalence/invariance (ME/I) of an EO climate survey frequently used in the military and found the concepts of harassment and discrimination to be the same for White males, females, and ethnic minorities. Instead, the difference found between these groups is in their likelihood of experiencing adverse events in the workplace. Females and members of racial/ethnic groups are exposed to discrimination and exclusion in the workplace more often than White males (Cox, 1993; Mor Barak et al., 1998; Truhon 2008), females experience higher levels of harassment than males (Bastian, Lancaster, & Reyst, 1996; Donovan & Drasgow, 1999; Fitzgerald, Magley, Drasgow, & Waldo, 1999; Lipari & Lancaster, 2003), and females and ethnic minorities do not experience the same advancement opportunities as their White male counterparts (Estrada & Harbke, 2008; Landis et al., 1996; Rosenfeld et al., 1998; Scarville et al., 1999).

It is reasonable the groups who endure the most biased treatment in the workplace, females and ethnic minorities, also describe less positive EO climates. White males, as the group experiencing the fewest incidents of discrimination and harassment, may be less likely to believe discrimination or harassment exists in the workplace. Majority group, White males may be unaware or take for granted the benefits associated with their group membership (Alderfer, 1986; McIntosh, 1988).

In addition, if not experiencing or actively causing adverse treatment, White males may rely more heavily on observable indicators of fairness and inclusion, such as formal selection/distribution systems and diversity awareness/inclusion programs, when evaluating EO climate. Females and ethnic minority group members, on the other hand, may be more aware of the informal and less transparent discriminatory processes or behaviors occurring in an organization (Swin, Aikin, Hall, & Hunter, 1995). It is also possible White males are motivated to maintain the status quo by evaluating current EO climates favorably and, in essence, asserting there is no need for change (Cox, 1991; Kosek & Zonia, 1993).

Most research has focused on the difference in EO climate perceptions of White males; however, research has also shown perceptual differences exist among White females, minority males, and minority females. Mor-Barak et al. (1998) and Rosenfeld et al. (1998) both found patterns of White males rating EO climate most favorably, White females and Black males rating EO climate less favorably than White males, and Black females rating EO climate the least favorably of all groups. Interestingly, in both studies, the ratings of EO climate from White females were not significantly different from the EO climate ratings from Black males, whereas their ratings were significantly less favorable than White males and more favorable than Black females.

Rosenfeld et al. (1998) found Blacks (male and female) reported experiencing more racial discrimination than Whites, and females (Black and White) reported experiencing more gender discrimination than males. It is understandable then, White females and Black males would rate EO climate similarly, considering they are more sensitive to gender *or* race discrimination. It is also understandable Black females, sensitive to race *and* gender discrimination, would rate EO climate to be the lower than all other groups.

Findings by Kossek and Zonia (1993) and Estrada and Harbke (2008) further support that conclusion by investigating specific dimensions of EO climate. Kossek and Zonia (1993) found White females rated dimensions of university support differently than ethnic minority females. Specifically, White females believed department support was not equal for females but was equal for ethnic minorities, whereas ethnic minority women perceived there was not equal support for females or ethnic minorities.

Estrada and Harbke (2008) examined dimensions of EO climate (i.e., sexual harassment/discrimination, differential command behaviors, positive command behaviors, racist/sexist behaviors, and reverse discrimination). They found males perceived a lower likelihood of sexual harassment and discrimination behaviors and differential treatment, but perceived a higher likelihood of reverse discrimination behaviors than females, and females perceived higher occurrences of sexual harassment and differential treatment but less reverse discrimination than males.

Whites perceived the highest likelihood of positive command behaviors, the lowest likelihood of differential treatment, and the highest likelihood of reverse discrimination; whereas Blacks perceived the greatest likelihood of differential treatment and racist/sexist behaviors, but the lowest likelihood of reverse discrimination. Estrada and Harbke (2008) reported the race and

gender interaction did not have a significant impact on ratings of EO climate dimensions, but this may be due to their small sample of Black respondents (only 8% of the total 949 respondents were Black).

These studies illustrate individuals are more sensitive to EO issues that affect the identity groups to which they belong. Social identity theory posits people classify themselves into identity groups and relate more to individuals who are from their identity group (in-group) than to members of other identity groups (out-group) (Capozza & Brown, 2000; Tajfel & Turner, 1986). The theory suggests individuals will be more sensitive to injustice directed towards individuals from their identity group (Schmitt, Ellemers, & Branscombe, 2003). Kossek & Zonia (1993) referred to this increased sensitivity as an in-group bias.

In line with social identity theory and the concept of in-group bias, White males should rate EO climate most positively as they are the least adversely affected by their identity group membership in the workplace. White females should rate overall EO climate similarly to Black males, as overall EO climate is usually calculated by aggregating ratings on specific EO climate dimensions. However, significant differences should appear when comparing White female and Black male ratings on specific EO climate dimensions. White females should rate EO climate dimensions pertaining to gender discrimination or harassment less favorably and EO climate dimensions relating to race more favorably, showing less sensitivity to race-based adversity.

Alderfer (1986) asserted White females' perception of race discrimination will more closely resemble White males, as race is not a basis for injustice for the White male or White female identity groups. On the other hand, Black males should rate EO climate dimensions relating to race less favorably and EO climate dimensions pertaining to gender more favorably, showing less sensitivity to gender-based adversity. Black males' perception of gender

discrimination and harassment will more closely resemble White males, as gender is not a basis for injustice for Black male or White male identity groups (Alderfer, 1986). Black females should rate overall EO climate the least favorable. Black females should show sensitivity to race *and* gender barriers, rating EO climate dimensions pertaining to race and gender unfavorably (Alderfer, 1986).

While undoubtedly significant, race and gender are not the only individual differences impacting EO climate perceptions. As previously discussed, interpretive schemata, such as God schema, will also impact individuals' EO climate perceptions. Research shows individuals' with more benevolent views of God are more empathetic, compassionate, and sensitive to issues affecting women, minorities, and 'fringe groups' (cf. Greeley, 1988; 1991; Piazza & Glock, 1979; Unnever et al., 2006). Individuals with more wrathful views of God have been shown to be less tolerant of others perceived to be different and less sensitive to the adverse issues affecting identity groups to which they do not belong (i.e., out-groups) (cf. Froese et al., 2008).

As such, the influence of God schema should be observable in individuals' perceptions of EO climate. Individuals with a benevolent God schema should exhibit an increased awareness and sensitivity towards barriers affecting individuals who belong to other identity groups (i.e., out-groups). Therefore, to determine the impact of an individual's God schema (i.e., as a level of sensitivity exhibited toward out-groups), EO climate perceptions must be examined in light of race and gender group membership.

EO Climate and Organizational Effectiveness (OE)

Perceived fairness in the work environment has been shown to have a significant impact on organizational effectiveness across a variety of settings (Colquitt et al., 2001). Perceived justice is related to satisfaction, evaluation of authority, trust, organizational citizenship

behaviors, and performance (Colquitt et al., 2001; Greenberg, 1986; Greenberg, 1990), whereas perceived injustice and discrimination have been associated with anger, resentment, dissatisfaction, retaliation, theft, work conflict, withdrawal, and intentions to leave (Colquitt et al., 2001; Foley, Hang-Yue, & Wong, 2005; Folger, 1993). An environment characterized by harassment and/or discrimination can have a detrimental impact on individuals' attitudes, morale, and behavior, as well as destructive effects on team processes and functioning (Ensher, Grant-Vallone, & Donaldson, 2001; Estrada & Harbke, 2008).

A number of studies have found perceptions of EO climate to be consistently related to critical workplace attitudes such as job satisfaction (Estrada & Harbke, 2008; Foley et al., 2005; Grant, Garrison, & McCormick, 1990; Hicks-Clarke & Iles, 2000; Matthews et al., 2009; McIntyre et al., 2002; Rosenfeld, et al., 1991; Witt, 1990) and organizational commitment (Estrada & Harbke, 2008; Foley et al., 2005; Hicks-Clarke & Iles, 2000; Matthews et al., 2009; McIntyre et al., 2002, Miller, Majors, Giesen, & Toppings, 1990). A few studies have also examined and found a significant relationship between EO climate and perceptions of group-level phenomenon such as work group cohesion (Matthews et al., 2009), and work group effectiveness (Estrada & Harbke, 2008; McIntyre, 2002).

Job satisfaction is the affective reaction individuals have towards their job (McIntyre et al., 2002). Job satisfaction is an important factor contributing to OE as it is positively correlated with individual performance (Porter, Steers, Mowday, & Boulian, 1974) and negatively correlated with absenteeism, turnover, and conflict within the organization (Hicks-Clarke & Iles, 2000). As noted above, several studies have found perceptions of EO climate to be related to job satisfaction.

For example, Rosenfeld et al. (1991) found female Navy personnel were more dissatisfied if they were assigned to environments where the majority of male members held negative attitudes towards females. Grant et al. (1990) found perceptions of equal access to special assignments and training significantly positively correlated with job satisfaction for women police officers. Hicks-Clarke and Iles (2000) found climate for diversity significantly influenced job satisfaction, satisfaction with manager, career satisfaction, and future satisfaction, and perceiving organizational support for diversity influenced satisfaction with manager, career satisfaction and future satisfaction.

Organizational commitment is an individual work-related attitude, representing the degree to which an individual identifies with an organization, embraces the organization's goals, and desires to remain a part of the organization (Allen & Meyer, 1990; Mowday, Steers, & Porter, 1979). Organizational commitment is an important factor contributing to OE because it has been significantly related to individual performance and retention/turnover (Porter, Compan, & Smith, 1976).

As previously stated, EO climate has been shown to have a significant impact on organizational commitment (Hicks-Clarke & Iles, 2000; McIntyre et al., 2002). For example, Miller et al. (1990) found students who reported negative EO climates in their university departments were more likely to change their major, indicating lower commitment to the department, and Hicks-Clarke & Iles (2000) found climate for diversity, especially recognizing the need for diversity, significantly influenced organizational and career commitment.

Cohesion is the degree to which group members are attracted to and willing to interact with one another to accomplish a common goal (Harrison, Price, & Bell, 1998). Although cohesion is considered an emergent group-level phenomenon, it is often measured in terms of

individual perception of cohesion. If there is satisfactory perceptual agreement on cohesion among group members, then individual perceptions of cohesion can be aggregated to represent the group's perception of cohesion.

Cohesion is important to assess because it is a critical factor contributing to OE. Oliver, Harman, Hoover, Hayes, and Pandhi (1999) conducted a meta-analysis of group cohesion in military units, and confirmed group cohesion was positively related to a number of OE outcomes, such as job and military satisfaction, group performance, individual performance, retention, well-being, and readiness. Matthews et al. (2009) found perceptions of work-group cohesion are significantly impacted by EO climate perceptions.

Work-group effectiveness is the degree to which organizational members perceive their work group to be productive and effective in accomplishing assigned tasks. Similar to work-group cohesion, work-group effectiveness is often measured in terms of individual perception. If there is satisfactory perceptual agreement on perceived effectiveness amongst group members, then individual perceptions of effectiveness can be aggregated to represent the group's perception of effectiveness.

Research has found positive relations between perceived group effectiveness, group cohesiveness, general feelings of well-being, and organizational commitment (Mathieu & Tesluk, 1999; Rosen, Durand, Bliese, Halverson, Rothberg, & Harrison, 1996; Yoon, Ko, & Baker, 1994), making work-group effectiveness a critical component in OE. In fact, work-group effectiveness is perhaps one of the most proximal indicators of OE empirically related to EO climate in the literature. McIntyre et al. (2002) showed EO climate directly influenced perceptions of work-group effectiveness (termed work-group efficacy in their study).

The studies discussed above all examined the direct impact of EO climate on indicators of OE. Estrada and Harbke (2008) further advanced the study of EO climate by examining the differential impact of EO climate on job satisfaction, organizational commitment, and perceived work-group effectiveness for different identity groups (Estrada & Harbke, 2008). Estrada and Harbke (2008) found specific dimensions of EO climate had differential impact on job satisfaction for women and ethnic minority group members. The only EO climate dimension consistently predictive of job satisfaction for all groups was Positive Command Behaviors (i.e., perceptions regarding intergroup relations between majority and minority group members).

For White personnel, differential command behaviors (perceptions of differential treatment on the basis of race/ethnicity) were the only significant predictor of organizational commitment, whereas for Hispanic personnel, differential command behaviors, positive command behaviors, and racist-sexist behaviors each significantly predicted organizational commitment. Positive Command Behaviors were found to be related to perceived work-group effectiveness for White, Hispanic and Asian personnel, but none of the tested EO climate factors predicted perceived work-group effectiveness for Black personnel.

The results indicate demographic group membership not only has an impact on EO climate perceptions, but also moderates the impact of EO climate on other indicators of OE. The findings from Estrada and Harbke (2008) highlight the importance of investigating race, gender, and other influential individual differences which may moderate the relationship between EO climate and OE outcomes.

An individual difference not yet examined in this context, but expected to have an impact, is God schema. Given the influence of God schema on a wide array of attitudes and

perceptions, and the likely influence of God schema on EO climate perceptions, it is reasonable to assert the impact of EO climate will be moderated by God schema.

Research has established the relationship between EO climate and job satisfaction, organizational commitment, perceived work-group cohesion, and perceived work-group effectiveness. Now, the next step to advance this field of study is to determine what variables moderate these relationships. A comprehensive understanding of how influential individual differences moderate the impact of EO climate on indicators of OE is critical for establishing the necessity of a positive EO climate in the work environment.

Pattern-Oriented Approach

For any study, methodology and analyses should be determined by the guiding theories of the constructs under investigation and the specific research questions being addressed. The focal constructs in this study, God schema and EO climate, are multi-dimensional 'systems'. Within each system there is a dynamic interplay occurring among dimensions. Specifically, God schema, an individual's mental picture of God, is a 'whole' structure, comprised of inter-related aspects. While these aspects are measured separately, it is important to remember they are not independent entities. The aspects interact to create an overall view of God which has been shown to influence a variety of outcomes. Similarly, EO climate is a 'whole' configuration, comprised of inter-connected EO dimensions. These EO dimensions interact to create an EO climate which has been shown to influence a number of outcomes. As such, the approach used to analyze God schema and EO climate must be able to recognize and retain their nature as whole and indivisible 'systems'.

This is not the only consideration when determining which analytical approach to adopt in a study. The questions addressed must be considered. In this study, the relationship between

two systems, God schema and EO climate, was investigated. The relationship between these two

complex multi-dimensional systems was not expected to be simple, additive, or linear.

Considering the multiple levels of interaction at work (i.e., interaction within and between

systems), an approach must be applied which will allow the unique configurations, dynamic

interactions, and possible non-linear relationships to be uncovered. As such, this study applied a

pattern-oriented (also person-oriented) approach.

The pattern-oriented approach is based on the premise that individuals can only be

understood when considered as 'whole beings', not when decomposed into independent

components (i.e., variables) as is often the case in research (Bergman & Magnusson, 1997;

Bergman & Trost, 2006; Magnusson, 2003; von Eye & Bogat, 2006). An individual's

components do not operate in isolation; instead components are inter-related and interact within

the individual. These interactions are what makes components meaningful, because separate

from the system the components have no significance. In this way, the whole is more than the

sum of individual components, and investigations of the entirety will reveal information which is

not uncovered when considering individual parts in isolation.

A good illustration of this concept is the parable of the blind men and the elephant. Each

blind man touched a different part of an elephant and each came to an erroneous conclusion

about the appearance of the elephant. One blind man, after feeling the elephant's tail, concluded

the elephant was like a rope, another man who touched the trunk concluded the elephant was like

a tree branch, and another man touched the leg as concluded the elephant was like a pillar. By

considering each component in isolation, the blind men missed the true picture of the elephant.

The pattern-oriented approach does not focus on components as disconnected units;

instead, variables derive meaning based on position/relation with other variables in a given

system (Bergman & Magnusson, 1997; Bergman & Trost, 2006; Magnusson, 2003; von Eye & Bogat, 2006). Each variable gives meaning to the other variables in the system. For example, with God schema, a group of individuals may all believe in God, but belief in God will have a different meaning depending on the levels which the individual views God to be benevolent and wrathful. With EO climate, a group of individuals who have the same perception on a dimension of EO climate (e.g., gender discrimination) may have completely different overall perceptions of the EO climate, once individual perceptions of the other dimensions of EO climate are taken into account.

With the pattern approach, individuals are grouped into homogenous clusters based on their standings on the variables operating within a given system (Bergman & Trost, 2006; Magnusson, 2003; von Eye & Bogat, 2006). These clusters allow meaningful partitions to be formed among individuals, as significant similarities exist within clusters and significant differences exist between clusters (Bergman & Trost, 2006; Magnusson, 2003; von Eye & Bogat, 2006). In this way, the focus of this study was no longer components as disconnected units, but instead, clusters of individuals.

It is important to note not all individuals classified in the same cluster will show exactly the same scores on variables measured within a system. In addition, the boundaries between clusters may be blurred and people may move from one cluster to another over time, depending on their development (Magnusson, 2003). For these reasons, the pattern approach should be used only to identify the similarities within and the differences between clusters, which can then be used to elucidate interactions, relationships, and broad principles regarding individual functioning (Magnusson, 2003).

God Schema Patterns. To date, components of God schema have been studied as isolated variables. Researchers studying God view have argued an individual's image of God can be understood along a linear continuum (Greeley, 1995). At one end of the continuum, God is viewed as nurturing, loving, and kind, and at the other end God is viewed as disciplining, harsh, and judgmental (Greeley, 1995). This simplistic perspective of God image has been widely adopted in the literature. However, this viewpoint does not align with the conceptualization of God schema.

A schema is not a solitary variable, it is a mental synthesis of variables that together create a complete and seamless structure which is then used to process information and interpret stimuli. As such, a schema is best measured as a whole system comprised of interacting parts, not measured as a point along a linear continuum. No one in the literature has raised the holistic measurement of God schema as an issue for concern, but the theoretical underpinning of the construct as a linear continuum or whole system has critical implications for the analysis of God schema. By focusing on God schema as a whole system, as opposed to mutually exclusive components, the patterns, relationships, and interactions occurring within the system can be investigated. This can provide a more dynamic and complete understanding of God schema.

The majority of instruments used to measure God image are based on the conceptualization of God schema as a linear continuum. Opposing descriptors of God (e.g., nurturing versus disciplining) are presented at opposite ends of a Likert scale, and respondents must decide with which description they most agree. This is problematic because the measurement of God schema components is thereby entangled and convoluted. Respondents are forced to choose between components even though both components are related parts in the same system (i.e., both are components of an individual's God schema).

The Grace Scale administered through the GSS and used in the majority of studies investigating God schema, illustrates the problem with the linear continuum measurement model. The Grace Scale requires respondents to choose between descriptors of God as father-mother, master-spouse, judge-lover, king-friend, creator-healer, and redeemer-liberator. However, respondents may view God as both descriptors (e.g., as a king and as a friend) or respondents may not view God as either descriptor (e.g., as a master or as a spouse), but in either scenario, respondents must still choose between the indicators.

Based on responses to the Grace Scale, researchers assert a respondent has either a graceful or a hierarchical God image, even though both are components within the same system. Within an individual's God schema, God can be viewed as both graceful and hierarchical. The linear continuum design does not account for the multi-dimensional nature of God schema, and therefore cannot take into account the relationships and interactions occurring among system components.

Researchers have called for the development of more instruments that allow respondents to express their agreement to independently presented adjectives or statements about God (Froese & Bader, 2008; Lee & Early, 2000). By measuring God schema constructs independently and then analyzing God schema as a whole system using the pattern approach, a greater understanding of God schema can be obtained. Therefore, in this study the components of God schema (i.e., benevolent view of God and wrathful view of God) were measured independently rather than on a linear continuum. This is advantageous because this design allowed individuals to express varying levels of agreement to *both* benevolent and wrathful perceptions of God.

Collective EO Climate Patterns. EO climate is commonly measured as the summation of perceptions on dimensions regarding gender, race, religion, disability, and age discrimination

and harassment (Dansby & Landis, 1991; Landis et al., 1993; McIntyre, 2002). Even though

specific EO dimensions are measured, the majority of studies have focused solely on EO climate

as a global one-dimensional construct, not recognizing the underlying relationships and patterns

among EO dimensions. The simple summing of EO dimensions assumes a linear, additive

relationship exists between dimensions. Furthermore, summing EO climate dimensions assumes

EO dimensions are equally weighted and contribute equally to outcomes.

Estrada and Harbke (2008), one of the few researchers to investigate EO climate

dimensions, found EO dimensions are not equally weighted and do not contribute equally to

outcomes for all individuals. While Estrada and Harbke (2008) did not take the patterns formed

among the dimensions into account, their findings suggest the configuration of climate

perceptions along EO dimensions will impact outcome variables differentially. While this has

not been raised as an issue for concern in the EO climate literature, the necessity of

acknowledging EO climate as a multi-dimensional system, rather than simply a global construct,

is evident.

Another consideration in the measurement and analysis of EO climate is a levels issue.

An EO climate may be measured and analyzed as a psychological climate, a unit climate, or as a

collective climate. As a psychological climate, EO climate is an individual's perception of the

work context. It is a property of the individual and the individual is the appropriate level of

measurement and analysis (Langkamer & Ervin, 2008; Parker et al., 2003). To date, research

investigating EO climate has measured the construct as a psychological climate (cf. Matthews et

al., 2009).

As a unit climate, EO climate is the 'shared' psychological perception of the work

context (Estrada & Harbke, 2008; James et al., 2008). To be considered a 'shared' climate,

individual unit members must show perceptual agreement, viewing EO climate in the same way. If unit members reach acceptable perceptual agreement, indicating a 'shared' perception, individual EO climate perceptions can be aggregated to the unit level to form the unit EO climate (James et al., 2008; Klein, Palmer, & Conn, 2000). If a shared perception does not exist then the unit climate variable does not exist (James et al., 2008).

The lack of perceptual agreement occurs frequently, as perceptions are based on context *and* individual differences (Joyce & Slocum, 1984). Perceptual agreement may be especially difficult to obtain within units where there is significant heterogeneity in the individual differences impacting perception. Failure to reach adequate agreement is a difficult prospect for researchers studying group-level phenomenon, and it is a likely reason why EO climate has not, to the author's knowledge, been investigated as an aggregate climate.

Collective EO climates are an alternative type of aggregate climate based on individuals' perceptual agreement. As opposed to unit climate, collective climates are not restricted to defined organizational units, work-groups, or departments, and are therefore the least constrained aggregate climate (Joyce & Slocum, 1984). Collective climate is based upon identifying perceptual similarities among individuals and grouping these individuals into homogenous clusters based on their standings on EO climate dimensions (Joyce & Slocum, 1984). These clusters allow meaningful partitions to be formed among individuals, as significant similarities exist within clusters and significant differences exist between clusters (Bergman & Trost, 2006; Magnusson, 2003; von Eye & Bogat, 2006).

Collective climates are advantageous for measurement because similarly-functioning individuals can be identified even though they do not necessarily belong to the same formal units or work groups. For EO climate, investigating collective climate is best because the

measurement design inherently and appropriately addresses the underlying patterns existent among the dimensions of EO climate, thereby allowing EO climate to be measured as a 'whole' system existing among individuals.

Aggregate climates are important to investigate because they explain unique variance beyond psychological climates on individual and group-level outcomes (Bergman & Trost, 2006; Magnusson, 2003; von Eye & Bogat, 2006). Findings from Joyce and Slocum (1984) support the predictive validity of collective climates as an aggregate climate. In their study, individuals were clustered in collective climate profiles based on responses to six climate dimensions. Membership in a collective climate was related to different levels of performance and job satisfaction. Analyzing collective climate allowed the authors to uncover and examine underlying patterns and configurations which were related to outcomes that otherwise would not have been found.

Schulte, Ostoff, and Kinicki (2006) used a configural approach to analyze the relationship between climate and outcomes. The authors found measuring and analyzing entire 'systems' of climates (i.e., climate patterns) in relation to outcome variables facilitated the discovery of non-linear relationships, interactions, and intricate patterns. Specifically, the authors found variables related in one pattern could be unrelated or inversely related when considered in another pattern. The findings from Joyce and Slocum (1984) and Schulte et al. (2006) both clearly support the advantages of measuring and analyzing collective climates.

Although Joyce and Slocum (1984) and Schulte et al. (2006) did not investigate EO climate, their studies on collective climates have inspired the measurement of EO climate in this study. In the current study, collective EO climate patterns (i.e., clusters of individuals with similar climate perceptions across EO dimensions) were derived. The relationship between God

schema patterns and these derived collective EO climate patterns were investigated. Next, the relationships between collective EO climate patterns and job satisfaction, organizational commitment, perceived work-group cohesion, and perceived work-group effectiveness were thoroughly explored with respect to the expected moderating influences of God schema, race, and gender.

It was expected applying this pattern-oriented approach would permit the unique configurations, dynamic interactions, and detection of non-linear relationships among all of these constructs. Considering the complexity of the constructs being investigated and the research questions being addressed, applying the pattern-oriented approach was most appropriate.

Group Heterogeneity and Perceptual Agreement

Chan (1998) proposed five basic composition models for conceptualizing the measurement of group-level constructs. The models are additive, direct consensus, referent-shift consensus, dispersion, and process composition. Of these models, direct consensus and referent-shift consensus models are the most used for measuring psychological constructs at the group level (Chan, 1998; Klein, Conn, Smith, & Sorra, 2001).

The direct consensus model prescribes construct measurement begins at the individual level, and dependent upon the perceptual agreement or consensus within the group on the given construct, the construct can be aggregated to the group level. The referent-shift consensus model is similar to the direct consensus model in that the construct is measured at the individual level, and if consensus is reached within the group, the construct can be aggregated to the group level. The difference between the two models is the referent-shift model uses the group as the referent as opposed to using the individual as in the direct consensus model.

The most important criterion in both of these composition models is the level of perceptual agreement among unit members (Kozlowski & Klein, 2000; Klein, Dansereau, & Hall, 1994). Logically, to be considered a group-level construct, the construct must be representative of all the individuals within the group. As such, the consensus models require individual perceptions be 'shared' among group members (James et al., 2008; Klein et al., 2000). The lack of a 'shared' perception within the group (i.e., perceptual agreement) indicates a group-level construct does not exist (James et al., 2008). Unfortunately, it is often difficult to reach acceptable levels of perceptual agreement within groups, making the measurement of group-level variables a challenge.

As discussed throughout this review, individual perceptions are based on both context *and* individual differences (James & Sells, 1981; Joyce & Slocum, 1984). Although individuals within a group may be exposed to the same environment or context, their individual differences will influence their perceptions of said environment. A group containing individuals with similarities on influential variables will exhibit greater perceptual agreement, whereas groups containing individuals with differences on influential variables will exhibit less perceptual agreement (Joyce & Slocum, 1984). As such, higher levels of perceptual agreement will be difficult to obtain for groups with significant heterogeneity in terms of influential individual difference variables (e.g., God schema, race, and gender).

Klein et al. (2001) examined this phenomenon by looking at the impact of demographic homogeneity (measured in terms of age, education, pay, tenure, and gender) on group perceptions of the work environment (measured as unit innovativeness, and unit resource availability). According to the authors, this was the first study to empirically examine demographic heterogeneity in relation to perceptual agreement.

The study was based on organizational demography theory which purports individuals with similarities in demographic characteristics will also have similarities in past experiences, attitudes, values, and beliefs. As such, the more similar a group is demographically, the more similar their perceptions are expected to be. In addition, it is presumed similarities in demographic characteristics will foster social attraction and interaction among individuals, which will in turn increase the 'shared' experiences and opportunities for communication among these individuals.

Despite the rationale for this relationship, Klein et al. (2001) found little support for the influence of demographic heterogeneity on perceptual agreement. An explanation for the Klein et al. (2001) findings is that demographic variables, while influential in many situations, are only proxies for a combination of other individual attributes. As such, the proxy demographic variables may not have captured the influential individual differences affecting perception within the groups examined. Recall that perception is influenced by context and individual differences. The individual differences influencing perception may vary depending on the construct being perceived. Directly measuring the individual differences assumed to influence perception on a given construct should allow the impact of group diversity/heterogeneity and group perceptual agreement to be better understood.

The current study investigated the impact of God schema, race, and gender, on group perceptual agreement. Considering the expected impact of God schema, race, and gender on individual perceptions of EO climate, work-group cohesion, and work-group effectiveness, it is also expected differences in God schema, race, and gender (i.e., group heterogeneity) will lead to lower group perceptual agreement on these variables.

Present Study

The first aim of this research was to investigate if God schema, race, and gender were related to collective EO climates. The second aim of this research was to explore the impact of God schema, race, gender, and collective EO climates on indicators of OE, such as job satisfaction, organizational commitment, perceived work-group cohesion, and perceived work-group effectiveness. The final aim of this study was to examine the impact of group heterogeneity, measured in terms of God schema, race, and gender on within-group perceptual agreement.

This was the first study to investigate the relationship between God schema and EO climate. This was also the first study to apply a pattern approach to the study of constructs of God schema or EO climate. As such, specific God schema and collective EO climate patterns were unknown and surfaced when the data were analyzed. However, based on the literature, it was assumed the critical drivers across God schema patterns will be benevolent and wrathful conceptualizations of God. Hypotheses I and II were based on this premise.

Hypothesis I: Individuals having God schemas characterized by a more wrathful view of God will be less aware and sensitive to EO climate issues affecting groups to which they do not identify. This will be exhibited by more favorable ratings of EO climate dimensions not related to their identity groups.

Hypothesis II: Individuals having God schemas characterized by a benevolent view of God will be more aware and sensitive to EO climate issues affecting groups to which they do not identify. This will be exhibited by less favorable ratings of EO climate dimensions not related to their identity groups.

To date, research has focused on EO climate as a psychological climate, relating individual's perceptions of overall EO climate to other individual outcomes and perceptions. This was the first time the relationship between collective EO climates (i.e., EO climate patterns) and OE outcomes were explored. In addition, this was the first study to recognize God schema as an influential individual difference when investigating the impact of EO climate on job satisfaction, organizational commitment, perceived work-group cohesion, or perceived work-group effectiveness. As such, a priori predictions regarding the specific configurations, interactions, and possible non-linear relationships were not submitted. Nevertheless, the literature supports God schema, race, and gender should have a significant influence on EO climate perceptions, and collective EO climates should have a significant impact on indicators of OE. Hypothesis III was based upon this foundation.

Hypothesis III: God schema, race/ethnicity, gender, and collective EO climates will impact organizational effectiveness outcomes, such as job satisfaction, organizational commitment, perceived work group cohesion, and perceived work group effectiveness.

The final investigation in this study examined the impact of heterogeneity in terms of God schema, race, and gender on unit climate perceptions. It is assumed greater unit heterogeneity will lead to lower levels of group perceptual agreement for unit climate.

Hypothesis IV: Increased group heterogeneity, measured in terms of God schema, race and gender, will lead to lower levels of perceptual agreement on group-level

variables, such as unit EO climate, work-group cohesion, and work-group effectiveness.

Method

Participants and Procedure

Data were collected through the administration of the DEOMI Equal Opportunity

Climate Survey (DEOCS). The DEOCS is administered through the Defense Equal Opportunity

Management Institute (DEOMI) to military and civilian personnel upon request of unit

commanders/organizational leadership. Personnel have the option of completing the DEOCS

online or via a paper/pencil version. Upon completion, DEOCS were submitted to DEOMI to be

processed and analyzed. Each unit commander/leadership receives a report from DEOMI

regarding the perceptions of EO climate and OE within their respective unit based on their unit's

DEOCS data.

For this study, a 15-item research module designed to investigate God schema was

attached and administered with the DEOCS over a two-week period. After completing the

DEOCS, participants were invited to complete the attached God schema research module. Due to

the sensitive nature of the subject matter presented in the God schema module, participants were

explicitly informed the module was for research purposes and participation was voluntary.

During the two-week period, 4,182 United States Navy personnel completed the DEOCS.

Of the 4,182 personnel who completed the DEOCS, 1,663 also completed the attached God

schema research module. This was a 40% response rate. The response rate from this study was

comparable to the subsequent research module attached to the DEOCS which had a response rate

of 32%. This subsequent research module included the same explicit disclaimer of voluntary

participation as it also dealt with sensitive subject matter.

Only participants who completed the God schema research module, in addition to the

DEOCS, were included in this study. Forty-one of the 1,663 participants were excluded from this

study for exhibiting questionable response patterns on the DEOCS and the attached God schema

research module. A response pattern was deemed questionable if the respondent selected the

same Likert rating consecutively for eight or more scales. This was a blatant cause for concern

considering the reverse-coding used on some scales. After removing the 41 participants with

questionable response patterns, the final study sample was 1,622.

Of the 1,622 study participants, 84.5% were male (*N* = 1371), and 15.5% were female (*N*

= 251). Of particular interest to this investigation, 52.5% were White males (*N*= 852), 8.2% were

White females (*N* = 133), 9.4% were Black males (*N* = 152), and 3.0% were Black females (*N* =

49). Table 1 presents full demographic information (i.e., gender, race/ethnicity, age, type of

military personnel, and deployment status) for this sample.

Measures

DEOMI Equal Opportunity Climate Survey (DEOCS)

Since 2004, the Defense Equal Opportunity Management Institute (DEOMI) has

administered the DEOMI Equal Opportunity Climate Survey (DEOCS) to military and civilian

personnel at the request of commanders/organizational leadership. The DEOCS is the successor

of the Military Equal Opportunity Climate Survey (MEOCS) developed in 1992. Like the

MEOCS, the DEOCS is designed to measure perceptions of equal opportunity (EO) climate and

organizational effectiveness (OE). In addition to perceptions of EO climate and OE,

demographic information, such as gender, race/ethnicity, age, service branch, service type, rank,

and deployment status, was collected from respondents. The current DEOCS, version 3.3, is

presented in Appendix A.

The DEOCS measures 13 factors, seven factors related to EO climate, and six factors

related to organizational effectiveness. For the present study, five of the seven EO climate factors

and four of the six OE factors were investigated. The specific scales investigated in the present

study are further detailed below. Based on prior psychometric evaluation, there is sufficient

support for the factor structure and internal consistency for the DEOCS and the particular

DEOCS scales utilized in the present study (Truhon, 2003).

EO Climate. EO climate, an independent and dependent variable in this study, was

measured by five EO climate dimension scales: 1) racist behaviors, 2) sexual harassment and sex

discrimination, 3) religious discrimination, 4) age discrimination, and 5) disability

discrimination.

Perceptions of *racist behaviors* such as racial name-calling and telling racist jokes were

measured using three items (e.g., Offensive racial/ethnic names are frequently heard.).

Perceptions of *sexual harassment and sex discrimination*, such as sexist jokes or sexually

suggestive language were measured using four items (e.g., Sexist jokes are frequently heard.).

Perceptions of *religious discrimination* were measured using three items (e.g., A supervisor

favored a worker who had the same religious beliefs as the supervisor.). Perceptions of *age*

discrimination were measured using three items (e.g., An older individual did not get the same

career opportunities as did a younger individual.). Perceptions of *disability discrimination* were

measured using three items (e.g., A worker with a disability was not given the same

opportunities as other workers.).

For the five EO climate scales, respondents were asked to rate the likelihood the action

presented in each item could have happened within the last 30 days. All items were evaluated on

a 5-point response scale ranging from "1" (There is a very high chance the action occurred) to

"5" (There is almost no chance the action occurred).

To create scale scores, responses to each item within a scale were summed. The summed

score was then divided by the total number of items on the scale. For example, the *racist*

behavior scale had three items. If a participant rated the first item as 5, the second item as 5, and the third item as 4, their summed score would be 14. The participant's summed score of 14 would then be divided by 3 (i.e., the number of scale items) yielding a scale score of 4.67. This process allowed all the EO climate scale scores to remain on a scale ranging from 1 to 5. Internal consistency for the five EO climate scales included in this study, as measured by Cronbach's coefficient alpha, ranged from .81 to .89.

Organizational Effectiveness (OE). Four OE factors were measured as dependent variables: 1) organizational commitment, 2) job satisfaction, 3) work-group cohesion, and 4) work-group effectiveness.

Respondent *organizational commitment* was measured using five items (e.g., I am proud to tell others that I am part of this organization.). Respondent *job satisfaction* was measured using five items (e.g., How satisfied are you with the chance to acquire valuable skills in my job that prepare me for future opportunities?). Respondent perception of *work-group cohesion* was measured using four items (e.g., Members of my work-group pull together to get the job done.). Respondent perception of *work-group effectiveness* was measured using four items (e.g., The quality of output of my work-group is very high.).

Items from the Organizational Commitment, Work-Group Cohesion, and Work-Group Effectiveness scales were answered on a 5-point response scale, where 1 = Totally agree with the statement, 2 = Moderately Agree with the statement, 3 = Neither agree or disagree with the statement, 4 = Moderately Disagree with the statement, and 5 = Totally disagree with the statement. Items from the Job Satisfaction scale were answered on a 5 point response scale, where 1 = Very Satisfied, 2 = Moderately Satisfied, 3 = Neither Satisfied or Dissatisfied, 4 = Moderately Dissatisfied, and 5 = Very Dissatisfied.

To create scale scores, responses to each item within a scale were summed. The summed score was then divided by the total number of items on the scale. This process allowed all OE scale scores to remain on a scale ranging from 1 to 5. Internal consistency for the four OE scales included in this study, measured by Cronbach's coefficient alpha, ranged from .81 to .90.

God Schema Research Module

The God schema research module was composed of five scales designed to measure an individual's 1) belief in a higher power, 2) perception of a benevolent higher power, 3) perception of a wrathful higher power, 4) justice sensitivity, and 5) authoritarianism. The God schema research module is presented in Appendix B.

The first item in the research module asks respondents whether they *believe in a higher power*. The phrase 'higher power' was used in the research module items in place of 'God' to ensure the research module was as inclusive across participants as possible.

The scales measuring an individual's perception of a benevolent and wrathful God are composed of items from the Bader, Mencken, and Froese (2007) Baylor Religion Survey (BRS). Since the God schema research module was limited to 15 items, it was not possible to use the full BRS scales to measure benevolence and wrathfulness. Instead, items from the BRS were pilot-tested on 496 undergraduate students at a large southeastern university and a subset of items was selected to measure benevolence and wrathfulness based on psychometric information.

It was hypothesized that individuals with a more benevolent God schema will be more sensitive to injustice affecting members of out-groups (i.e., groups to which the individual does not belong). As a measurable construct in the personality domain, sensitivity to justice has received recent attention (cf. Schmitt, Baumert, Gollwitzer, & Maes, 2009). To determine

whether God schema adds information beyond the justice sensitivity construct, items measuring observer justice sensitivity were included in the God schema research module.

Specifically, three of the ten observer sensitivity scale items from the Schmitt et al. (2009) Justice Sensitivity Inventory were included in the God schema research module. Again, recognizing the limited number of items to be included in the research module, this subset of items was selected for inclusion based on psychometric data published in Schmitt et al., 2009, and Schmitt, Gollwitzer, Maes, and Arbach, 2005.

A measure of authoritarianism was also included in the God schema research module as research has shown a positive correlation between authoritarianism and prejudice towards out-groups (cf. Lutterman & Middleton, 1970). To determine whether God schema adds information beyond the authoritarianism construct, an abbreviated three-item version of the Adorno (1950) *F* scale was included. The decision to include the authoritarianism scale in the God schema module was ambitious but proved ineffective as the abbreviated scale did not reach an acceptable level of internal consistency. The Cronbach's coefficient alpha for the abbreviated three-item version of the Adorno (1950) *F* scale used in the research module was .53. As such, this scale is not included in this investigation.

God Schema. God schema, an independent variable in this study, was measured by four of the five scales included in the God schema research module: 1) level of belief in higher power, 2) benevolence 3) wrathfulness, and 4) justice sensitivity.

Belief in a higher power was measured with one item (i.e., I believe in the existence of a higher power). Perception of a *benevolent higher power* was measured using four items (e.g., My higher power is loving). Perception of a *wrathful higher power* was measured using four items (e.g., My higher power is angered by my sins). *Justice sensitivity* was measured using three items

(e.g., It disturbs me when someone receives fewer opportunities than others to develop his/her skills).

All items in the God schema research module were answered on a 5-point response scale, where 1 = Totally agree with the statement, 2 = Moderately Agree with the statement, 3 = Neither agree or disagree with the statement, 4 = Moderately Disagree with the statement, and 5 = Totally disagree with the statement.

To create scale scores, responses to each item within a scale were summed. The summed score was then divided by the total number of items on the scale. This process allowed all God schema scale scores to remain on a scale ranging from 1 to 5. The internal consistency of the benevolence, wrathful, and justice sensitivity scales used in this study, as measured by Cronbach's coefficient alpha, was .95, .84, and .74 respectively.

Data Analysis

The data analytic strategy for the present study was based on the pattern-oriented research perspective, where individuals, not stand-alone variables, were the focus of investigation. This focus on the individual was achieved by first classifying individuals into homogenous groups, or clusters, using cluster analysis. Then cluster patterns/configurations were analyzed using configural frequency analysis (CFA).

Cluster Analysis. Cluster analysis is a statistical technique which categorizes individuals based on the similarity exhibited in their responses to a given set of variables. In this study, clusters were created for collective EO climate, indicators of OE, and God schema, using Ward's (1963) Minimum Variance method and squared Euclidean distance as the measure of similarity. Ward's method is a hierarchical clustering method which groups individuals into clusters by

minimizing within-cluster differences (i.e., individuals within a cluster are similar) and maximizing between-cluster differences (i.e., individuals in different clusters are dissimilar).

God schema clusters were created based on the observed responses to the God schema scales. Collective EO climate clusters were created based on the observed responses to the EO climate scales, and OE clusters were created based on the observed responses to the OE scales. The six-cluster solution was selected as optimal for God schema, collective EO climate, and OE. Optimal cluster solutions for God schema, collective EO climate, and OE are presented and described in the Results Section.

Configural Frequency Analysis (CFA). After determining the optimal cluster solutions for God schema, collective EO climate, and OE, six CFAs were conducted using a computer program created by Alexander von Eye (von Eye, 2007). Von Eye's computer program, *CFA 2007*, is available gratis upon request by contacting voneye@msu.edu.

CFA is a method of statistical analysis where categorical variables are cross-classified into a frequency table. Each cell in the frequency table represents a unique configuration (i.e., a unique pattern) among the variables under investigation. The number of individuals displaying a particular configuration represents the observed frequency for a cell. The number of individuals expected to display a particular configuration represents the expected frequency for a cell. The observed and expected frequencies for each configuration/cell are statistically compared using significance testing.

The significance test indicates whether a particular configuration/pattern occurs more or less than would be expected. If there are significantly more individuals in a given configuration than expected, the configuration is called a type. If there are significantly fewer individuals in a given configuration than expected, the configuration is called an antitype.

The first step in conducting the CFAs in this study was to select the base model, also known as the 'chance' model, to estimate the expected cell frequencies. The base model selected for this study was the First Order CFA, also known as the standard main effect CFA. Expected cell frequencies are estimated in this base model using a log-frequency model. The First Order CFA base model was chosen because it 1) assumes all variables under investigation are independent, and 2) takes into account main effects for all the variables, allowing types and antitypes to emerge only if there are interactions among the variables in the configuration. The formula for the First Order CFA base model is given below.

$$\log E = X\lambda \tag{1}$$

where

E is the array of model frequencies

X is the design matrix that contains the constant vector and additional vectors for the main effects of all variables

λ is the vector of the model parameters.

After determining the base model and estimating the expected cell frequencies, a significance test was chosen to compare observed and expected cell frequencies. For the CFAs conducted in this study, the significance test used was Lehmacher's test with Kuchenhoff's continuity correction. This significance test is one of the most powerful CFA significance tests available and is robust enough to use with large, sparse CFA tables (cf. von Eye, 2002). The Kuchenhoff's continuity correction was used to ensure non-conservative decisions regarding

types and antitypes were not made. The formula for the Lehmacher's test with Kuchenhoff's continuity correction is given below.

$$Z_{K,i} = (N_i \pm 0.5 - E_i) / \sigma \tag{2}$$

where

N_i is the observed frequency for configuration i

Ei is the expected cell frequency estimated by the base model

After selecting the significance test, the next step was to select the measure for protecting the test-wise α. The alpha level chosen for the CFAs in this study was .05. Since a separate hypothesis test is conducted for each cell in a CFA frequency table, the total number of significance tests conducted in one CFA is generally considerable. The number of cells in the CFA tables used in this study ranged from 36 to 216. Therefore, it was imperative to protect the alpha level to avoid making decisions regarding the null hypothesis which simply capitalized on chance.

The Holm's procedure for alpha protection was chosen for the CFAs this study. With the Holm procedure the alpha level is not the same for every cell within the frequency table. Instead, using a step-down procedure, the threshold for every significance test is adjusted individually and sequentially. The formula for calculating the adjusted alpha using Holm's alpha protection is given below.

$$\alpha_i^* = \alpha / (r - i + 1) \tag{3}$$

where

i is the number of the test (i.e., *i*th configuration)

r is the number of configurations to be examined

The protocol described above was used to conduct six CFAs. Each CFA conducted in this study is detailed below in regard to the hypothesis each was intended to address.

Hypotheses I and II. Hypothesis I predicted individuals having God schemas characterized by more wrathful views of God will be less aware or sensitive to EO climate issues affecting groups to which they do not belong (i.e., out-groups). Hypothesis II predicted individuals having God schemas characterized by a more 'benevolent' view of God will be more aware or sensitive to EO climate issues affecting groups to which they do not belong (i.e., out-groups).

To address hypotheses I and II, two First Order CFAs were conducted. First, a 6 x 6 CFA was conducted crossing the 6 clusters of God schema with the 6 clusters of collective EO climate. Second, a 6 x 6 x 6 CFA was conducted. This CFA crossed the 6 classifications of race/gender identity (i.e., White males, White females, Black males, Black females, all other males, and all other females), with the 6 clusters of God schema, and the 6 clusters of collective EO climate.

Hypothesis III. Hypothesis III predicted God schema, race, gender, and collective EO climate would influence OE. To address Hypothesis III, and explore the impact of race/gender identity, God schema, and collective EO climate on OE, four First-Order CFAs were conducted.

To explore the relationship between race/gender identity and OE, a 6 x 6 First-Order CFA was conducted. This CFA crossed the 6 classifications of race/gender identity with the 6 clusters of OE. To explore the relationship between God schema and OE, a 6 x 6 First Order

CFA was conducted. This CFA crossed the 6 clusters of God schemas and the 6 clusters of OE. To explore the relationship between race/gender identity, God schema, and OE, a 6 x 6 x 6 First-Order CFA was conducted. This CFA crossed the 6 classifications of race/gender identity, with the 6 clusters of God schema, and the 6 clusters of OE.

Lastly, a 4 x 6 x 2 x 2 First Order CFA was conducted to simultaneously explore the relationship between race/gender identity, God schema, collective EO climate, and OE. Ideally, a CFA crossing the 6 classifications of race/gender identity, 6 clusters of God schema, 6 clusters of collective EO climate, and 6 clusters of OE would have been conducted. This 6 x 6 x 6 x 6 design would have produced a CFA cross-table with 1296 cells/configurations. With a sample size of 1,622, there was not adequate power to conduct a CFA of this magnitude. Instead, a CFA was conducted by crossing 4 classifications of race/gender identity (i.e., White males, White females, Black males, and Black females), with 6 clusters of God schema, 2 clusters of collective EO climate, and 2 clusters of OE.

Hypothesis IV. Hypothesis IV predicted unit heterogeneity would impact unit agreement on EO climate, work-group cohesion, and work-group effectiveness. To test this hypothesis, multiple regression analyses were conducted examining the predictive power of unit heterogeneity on unit-level agreement for EO climate, work-group cohesion, and work-group effectiveness. In each analysis, within-group agreement was regressed on measures of unit heterogeneity for God schema, race/ethnicity, and gender. Unit size was included as a control variable in each multiple regression analysis.

Blau's (1977) index of heterogeneity was calculated as a measure of unit heterogeneity. Three measurements of heterogeneity were calculated for each unit (i.e., a separate measurement

for God schema, race/ethnicity, and gender heterogeneity). The formula for the Blau index is given below.

$$1 - \sum P_i^2 \tag{4}$$

where

> P is the proportion of unit members in a category
>
> i is the number of categories

For each unit, agreement on the perceptions of EO climate, work-group cohesion, and work-group effectiveness were calculated by both r_{wg} and a_{wg} coefficients. The most frequently utilized measure of agreement in the literature is r_{wg}; however, a_{wg}, as an index of disagreement, overcomes many theoretical limitations of r_{wg} (cf. Brown & Hauenstein, 2005). As such, both measures were used to calculate within-group agreement for EO climate, work-group cohesion, and work-group effectiveness. The formula for a_{wg} is given below.

$$a_{wg} = 1 - \{2 * s_x^2 / [(H + L)M - (M^2) - (H * L)] * [k / (k - 1)]\} \tag{5}$$

where

> M is the observed mean rating
>
> H is the maximum possible value of the scale
>
> L is the minimum possible value of the scale
>
> k is the number of raters (i.e., respondents)

In total, six regression analyses were conducted. The predictor variables used for all six regression analyses were the units' Blau indices for race/ethnicity, gender, and God schema heterogeneity. The criteria for the first and second regression analyses were the r_{wg} and a_{wg} for EO climate, respectively. The criteria for the third and fourth regression analyses were the r_{wg} and a_{wg} for work-group cohesion, respectively. The criteria for the fifth and sixth regression analyses were the r_{wg} and a_{wg} for work-group effectiveness, respectively.

Results

Descriptive statistics, internal consistency, and inter-correlations for the scales used in this study are presented in Table 2.

Cluster Analysis

Cluster analysis was conducted using Ward's (1963) Minimum Variance method with squared Euclidean distance as the measure of similarity/proximity. The criteria for selecting an optimal cluster structure for God schema, collective EO climate, and OE were the interpretability, parsimony, and stability of the cluster structure.

As this was the first study to investigate God schema, collective EO climate, and indicators of OE using a cluster analytic approach, there was no previous research to guide the selection of the optimal cluster solution. Therefore, before choosing an 'optimal' cluster structure, it was critical to investigate the 'reasonable' cluster solutions present in the data.

Using graphical cluster plots (i.e., dendrograms) a range of reasonable cluster solutions was identified. The four-, five-, six-, and seven-cluster solutions were deemed reasonable solutions, and were subsequently compared using the pre-determined criteria for selecting the optimal cluster solution. This procedure was followed to determine the appropriate cluster solution for God schema, collective EO climate, and OE. For each of these constructs, the most parsimonious and interpretable cluster solution was chosen as the optimal cluster solution.

To ensure the optimal cluster solutions were stable and replicable, clusters were initially calculated using a split-half sample. Once a cluster solution was determined to be 'optimal', based on the criteria of parsimony and interpretive value, the entire clustering process was repeated using the remaining half of the sample. As such, in addition to displaying the highest

levels of parsimony and interpretive value, the cluster solutions chosen for God schema, collective EO climate, and OE also exhibited cluster stability.

God Schema Clusters. The 6-cluster solution was chosen as the optimal God schema cluster structure based on interpretability, parsimony, and stability. Figure 1 illustrates the difference between the 4-, 5-, 6-, and 7-cluster solutions. Using responses to the four God schema scales included in this study (i.e., level of belief in higher power, perception of benevolent higher power, perception of wrathful higher power, and justice sensitivity) individuals were classified into one of six God schema clusters.

Table 3 presents an at-a-glance description of each God schema cluster in the 6-cluster solution. Table 4 presents descriptive scale statistics for each God schema cluster. Table 5 presents demographic information for each God schema cluster.

Cluster 1 -'Benevolent and Non-Wrathful': The individuals ($N = 318$) in this cluster totally believed in a higher power (*Mode* = 1.00, *SD* = .33), totally agreed their higher power was benevolent (*Mode* = 1.00, *SD* = .38), totally disagreed their higher power was wrathful (*Mode* = 5.00, *SD* = .61), and agreed they were sensitive to justice (*Mode* = 1.33, *SD* = .50).

Cluster 2 - 'Benevolent and No Opinion on Wrath': The individuals ($N = 195$) in this cluster believed in a higher power (*Mode* = 1.00, *SD* = .61), agreed their higher power was benevolent (*Mode* = 2.00, *SD* = .56), neither agreed nor disagreed their higher power was wrathful (*Mode* = 3.00, *SD*=.56), and agreed they are sensitive to justice (*Mode* = 1.67, *SD* = .38).

Cluster 3 - 'Benevolent and Wrathful': The individuals ($N = 509$) in this cluster totally believed in a higher power (*Mode* = 1.00, *SD* = .20), totally agreed their higher power was

benevolent (*Mode* = 1.00, *SD* = .23) *and* wrathful (*Mode* = 1.00, *SD* = .73). These individuals also agreed they were sensitive to justice (*Mode* = 1.00, *SD* = .53).

    Cluster 4 - 'Sensitive to Justice': The individuals (*N* = 220) in this cluster neither agreed nor disagreed to belief in a higher power (*Mode* = 3.00, *SD* = .90), neither agreed nor disagreed to viewing a higher power as benevolent (*Mode* = 3.00, *SD* = .44) or wrathful (*Mode* = 3.00, *SD* = .40), but agreed they were sensitive to justice (*Mode* = 2.33, *SD* = .54).

    Cluster 5 - 'No Opinion': The individuals (*N* = 333) in this cluster neither agreed or disagreed to belief in a higher power (*Mode* = 3.00, SD = .99), neither agreed or disagreed to viewing a higher power as benevolent (*Mode* = 3.00, *SD* = .71) or wrathful (*Mode* = 3.00, *SD* = .54) and neither agreed or disagreed to being sensitive to justice (*Mode* = 3.00, *SD* = .53).

    Cluster 6 – 'Disagreed to Belief': The individuals (*N* = 47) in this cluster totally disagreed to believing in a higher power (*Mode* = 5.00, *SD* = .31), viewing a higher power as benevolent (*Mode* = 5.00, *SD* = .18) or wrathful (*Mode* = 5.00, *SD* = .16), and agreed they were sensitive to justice sensitivity (*Mode* = 2.33, *SD* = 1.28).

    Collective EO Climate Clusters. The 6-cluster solution was chosen as the optimal collective EO climate cluster structure based on interpretability, parsimony, and stability. Figure 2 illustrates the difference between the 4-, 5-, 6-, and 7-cluster solutions. Using responses to the five EO climate scales included in this study (i.e., racist behaviors, sexual harassment and sex discrimination, religious discrimination, age discrimination, and disability discrimination), individuals were classified into one of six collective EO climate clusters.

    Table 6 presents an at-a-glance description of each collective EO climate cluster in the 6-cluster solution. Table 7 presents descriptive scale statistics for each Collective EO climate cluster. Table 8 presents demographic information for each collective EO climate cluster.

Cluster 1 – 'Most Favorable EO': The individuals ($N = 589$) in this cluster rated no chance racist behavior (*Mode* = 5.00, *SD* = .36), sexual harassment or discrimination (*Mode* = 5.00, *SD* = .23), religious discrimination (*Mode* = 5.00, *SD* = .12), age discrimination (*Mode* = 5.00, *SD* = .16), and disability discrimination (*Mode* = 5.00, *SD* = .21) could occur within their respective units.

Cluster 2 – 'Small to No Chance EO': The individuals ($N = 478$) in this cluster rated a small chance of racist behavior (*Mode* = 4.00, *SD* = .74), and sexual harassment or discrimination (*Mode* = 4.25, *SD* = .45), and almost no chance religious discrimination (*Mode* = 5.00, *SD*=.26), age discrimination (*Mode* = 5.00, *SD* = .56), and disability discrimination (*Mode* = 5.00, *SD* = .48) could occur within their respective units.

Cluster 3 – 'Moderate to Small Chance EO': The individuals ($N = 279$) in this cluster rated a small to moderate chance of racist behavior (*Mode* = 3.67, *SD* = .66), a moderate chance of sexual harassment or discrimination (*Mode* = 3.50, *SD* = .54), a small chance of religious (*Mode* = 4.00, *SD* = .50) and age discrimination (*Mode* = 4.00, *SD* = .70), and almost no chance disability discrimination (*Mode* = 5.00, *SD* = .55) could occur within their respective units.

Cluster 4 – 'Moderate Chance EO': The individuals ($N = 143$) in this cluster rated a moderate chance of racist behavior (*Mode* = 3.00, *SD* = .95), sexual harassment or discrimination (*Mode* = 3.00, *SD* = .71), religious discrimination (*Mode* = 3.00, *SD* = .78), and disability discrimination (*Mode* = 3.00, *SD* = .83), and a small to moderate chance age discrimination (*Mode* = 3.67, *SD* = .69) could occur within their respective units.

Cluster 5 - 'Asymmetrical EO': The individuals ($N = 66$) in this cluster rated a very high chance of racist behavior (*Mode* = 1.00, *SD* = .84), a moderate chance of sexual harassment or discrimination (*Mode* = 2.50, *SD* = .62), small to no chance of religious discrimination (*Mode* =

4.33, *SD* = .48), and no chance age (*Mode* = 5.00, *SD* = .34) and disability discrimination (*Mode* = 5.00, *SD* = .25) could occur within their respective units.

Cluster 6 – 'Least Favorable EO': The individuals (*N* = 67) in this cluster rated a very high chance of racist behavior (*Mode* = 1.00, *SD* = .59), a reasonably high chance of sexual harassment and discrimination (*Mode* = 1.75, *SD* = .68), a small to moderate chance of religious discrimination (*Mode* = 3.67, *SD* = 1.00), a very high chance of age discrimination (*Mode* = 1.00, *SD* = .70), and a moderate chance disability discrimination (*Mode* = 2.67, *SD* = .97) could occur within their respective units.

OE Clusters. The 6-cluster solution was chosen as the optimal OE cluster structure based on interpretability, parsimony, and stability. Figure 3 illustrates the difference between the 4-, 5-, 6-, and 7-cluster solutions. Using responses to the four OE scales included in this study (i.e., organizational commitment, job satisfaction, work-group cohesion, and work-group effectiveness), individuals were classified into one of six OE clusters.

Table 9 presents an at-a-glance description of each OE cluster in the 6-cluster solution. Table 10 presents descriptive scale statistics for each OE cluster. Table 11 presents demographic information for each OE cluster.

Cluster 1 – 'Most Favorable OE': Individuals (*N* = 206) in this cluster totally agreed to being committed to the organization (*Mode* = 1.00, *SD* = .21), totally agreed their work-group was cohesive (*Mode* = 1.00, *SD* = .15) and effective (*Mode* = 1.00, *SD* = .14), and were totally satisfied with their job (*Mode* = 1.00, *SD* = .20).

Cluster 2 – '2nd Favorable OE': Individuals (*N* = 569) in this cluster moderately agreed to being committed to the organization (*Mode* = 1.80, *SD* = .50), totally agreed their work-group

was effective (*Mode* = 1.00, *SD* = .42) and cohesive (*Mode* = 1.00, *SD* = .48), and agreed to being satisfied with their job (*Mode* = 1.80, *SD* = .41).

Cluster 3 – '3rd Favorable OE': Individuals (*N*=394) in this cluster neither agreed nor disagreed to being committed to the organization (*Mode* = 2.80, *SD* = .74), agreed their work-group was cohesive (*Mode* = 2.00, *SD* = .47) and effective (*Mode* = 2.00, *SD* = .52), and agreed to being moderately satisfied with their job (*Mode* = 2.20, *SD* = .60).

Cluster 4 – 'Only Effective Work-Group': Individuals (*N* = 190) in this cluster neither agreed nor disagreed with being committed to the organization (*Mode* = 3.00, *SD* = .77), neither agreed nor disagreed their work group was cohesive (*Mode* = 2.50, *SD* = .75), agreed to having an effective work group (*Mode* = 2.00, *SD*=.49), and neither agreed nor disagreed to being satisfied with their job (*Mode* = 2.60, *SD* = .67).

Cluster 5 – 'No Opinion OE': Individuals (*N* = 237) in this cluster neither agreed nor disagreed to being committed to the organization (*Mode* = 3.00, *SD* = .63), to being satisfied with their job (*Mode* = 3.00, *SD* = .64), to having a cohesive (*M*=3.00, *SD*=.53) or effective work-group (*M*=3.00, *SD*=.52).

Cluster 6 – 'Least Favorable OE': Individuals (*N* = 26) in this cluster totally disagreed with being committed to the organization (*Mode* = 4.60, *SD* = .82), totally disagreed their work-group was cohesive (*Mode* = 4.88, *SD* = .48) or effective (*Mode* = 5.00, *SD* = .92), and disagreed to being satisfied with their job (*Mode* = 4.00, *SD* = .57).

Configural Frequency Analysis (CFA)

As previously stated, CFA is a method of statistical analysis where categorical variables are cross-classified into a frequency table. Each cell in the CFA frequency table represented a unique pattern or configuration among the variables under investigation. For each frequency

table (i.e., CFA), observed and expected cell/configuration frequencies were compared and statistically tested to indicate whether a particular configuration occurred more or less than expected. When significantly more individuals are observed in a given configuration than expected it is referred to as a type. Conversely, when significantly fewer individuals are observed in a given configuration than expected it is referred to as an antitype.

To test Hypotheses I, II, and III, and determine if certain patterns/configurations of race/gender identity, God schema, collective EO climate, and OE occur more or less than expected, six CFAs were conducted. All six CFAs were conducted using the First-Order base model, Lehmacher's significance test with Kuchenhoff's continuity correction, and Holm's procedure for α protection. CFA results are presented with regard to the hypothesis each was intended to address.

Hypotheses I and II

Hypothesis I stated individuals having God schemas characterized by a wrathful view of God would be less aware or sensitive to EO climate issues affecting groups to which they do not belong (i.e., out-groups). It was predicted this lowered sensitivity would be evident in ratings of the EO climate. Specifically, it was expected individuals with wrathful God schemas would also have more favorable ratings of the EO climate, especially for dimensions affecting out-groups (i.e., groups to which the individual does not belong).

Hypothesis II stated individuals having God schemas characterized by a benevolent view of God would be more aware and sensitive to EO climate issues affecting groups to which they do not belong (i.e., out-groups). It was predicted this heightened sensitivity would be evident in ratings of the EO climate. Specifically, it was

expected individuals with benevolent God schemas would also have less favorable ratings of the EO climate, especially for dimensions affecting out-groups (i.e., groups to which the individual does not belong).

To address Hypothesis I and II, two CFAs were conducted. First, a 6 x 6 CFA was conducted which crossed 6 clusters of God schema with 6 clusters of collective EO climate. Of the 36 configurations tested in this CFA, one configuration emerged as a type. Table 12 presents the results for this CFA. Table 13 presents a description of the type which emerged in this CFA.

Configuration 11 ($N = 144$), labeled 'Benevolent-Most Favorable EO Perceivers' emerged as type. 'Benevolent-Most Favorable EO Perceivers' had a God schema characterized by a 'benevolent and non-wrathful' higher power and also had the most favorable perception of EO climate. This finding suggested there was a relationship between having a God schema characterized by a benevolent higher power and having a favorable perception of EO climate.

Second, a 6 x 6 x 6 First-Order CFA was conducted. This CFA crossed 6 classifications of race/gender identity (i.e., White males, White females, Black males, Black females, all other males, and all other females), with the 6 clusters of God schema, and the 6 clusters of collective EO climate. For the purpose of this study, only the results pertaining to White males, White females, Black males, and Black females are presented and interpreted from this CFA. Table 14 presents the results for this CFA.

Of the 216 configurations tested in this CFA, 144 configurations pertain to White males, White females, Black males and Black females. Of these 144 configurations, two configurations emerged as types (i.e., two configurations were observed significantly more than expected). Table 15 presents a description of the types which emerged in this CFA.

Configurations 345 ($N = 27$), labeled 'Black Male-Wrathful-Favorable EO Perceivers',

and 445 ($N =15$), labeled 'Black Female-Wrathful-Favorable EO Perceivers' emerged as types.

'Black Male-Wrathful-Favorable EO Perceivers' were Black males who had a more wrathful

God schema and also endorsed a very favorable EO climate. Similarly, 'Black Female-Wrathful-

Favorable EO Perceivers' were Black females who had a more wrathful God schema and also

endorsed a very favorable EO climate. Despite Black males and Black females historically

reporting the least favorable perceptions of EO climate, the 'Black Male and Black Female

Wrathful Favorable EO Perceivers' had the second most favorable EO climate ratings in the

entire sample. Both groups reported there was little to no chance any adverse issues related to

race, gender, religion, age, or disability could occur within their units. This finding suggests

there is an interaction between race/gender identity and God schema on perceptions of EO

climate.

Hypothesis III

Hypothesis III stated God schema, race/gender identity, and collective EO climate

would impact indicators of OE, such as job satisfaction, organizational commitment,

perceived work-group cohesion, and perceived work-group effectiveness. To address

Hypothesis III and thoroughly explore the impact of God schema, race/gender identity,

and collective EO climate on perceptions of OE, five First-Order CFAs were conducted.

The results are detailed below.

'Race/Gender Identity x OE'. To determine if race/gender identity has an impact on

perceptions of OE, a 6 x 6 First-Order CFA was conducted. This CFA crossed the 6

classifications of race/gender identity (i.e., White males, White females, Black males, Black

females, all other Males, and all other Females) with the 6 clusters of OE. For the purpose of this

study, only the results pertaining to White males, White females, Black males, and Black females are presented and interpreted.

Of the 36 configurations tested in this CFA, 24 configurations pertained to White males, White females, Black males and Black females. Of these 24 configurations one type emerged. Table 16 presents the results for the configurations in this CFA. Table 17 presents a description of the type which emerged in this CFA.

Individuals in configuration 11 ($N = 141$), labeled 'White Male-Most Favorable OE Perceivers' are White males who rated OE the most favorably in this sample. The 'White Male-Most Favorable OE Perceivers' totally agreed to being committed to the organization, were totally satisfied with their job, and agreed their work-groups were totally cohesive and effective. The emergence of the 'White Male-Most Favorable OE Perceivers' as a type supports past research which has shown White males typically have more favorable perceptions of OE. Furthermore, this finding supports the impact of race/gender identity on perceptions of OE.

'God Schema x OE'. To determine if God schema has an impact on perceptions of OE, a 6 x 6 First Order CFA was conducted. This CFA crossed the 6-clusters of God schema and the 6-clusters of OE.

Of the 36 configurations tested in this CFA, two configurations emerged as a type and one configuration emerged as an antitype. Table 18 presents the results for the configurations in this CFA. Table 19 presents a description of the types and antitype which emerged in this CFA.

Configuration 51 ($N = 24$), labeled 'No God Schema-Most Favorable OE Perceivers', emerged as an antitype. The 'No God Schema-Most Favorable OE Perceivers' were in the 'neither agreed nor disagreed' God schema cluster and also exhibited the most favorable perception of OE. As this was an antitype, this configuration was observed less than would be

expected, and could be interpreted to mean individuals who did not appear to have a clear opinion on the measured aspects of God schema are less likely to have the most favorable perception of OE.

Configuration 55 ($N = 83$), labeled 'No God Schema-No OE' emerged as type. The individuals in the 'No God Schema-No OE' configuration, like the 'No God Schema-Most Favorable OE Perceivers', were in the 'No Opinion' God schema cluster. The individuals in the 'No God Schema-No OE' configuration, however, were also in the 'No Opinion' OE cluster. As a type, this configuration was observed more than expected. This finding indicated individuals who did not appear to have a clear opinion on the measured aspects of God schema also did not have a clear opinion on the measured aspects of OE. It is unlikely this finding is the result of a response bias as data exhibiting questionable response patterns (e.g., answering all questions as neither agree or disagree) were removed prior to analysis.

The last type was configuration 11 ($N = 64$), labeled 'Benevolent-Most Favorable OE Perceivers'. 'Benevolent-Most Favorable OE Perceivers' had a God schema characterized by a 'benevolent and non-wrathful' higher power. 'Benevolent-Most Favorable OE Perceivers' also had the most favorable perception of OE; totally agreeing to being committed to the organization, being satisfied with their jobs, and having a totally cohesive and effective work-group. This finding suggested there was a relationship between having a God schema characterized by a benevolent higher power and having a favorable perception of OE.

'Race/Gender Identity x God Schema x OE'. To explore the relationship between race/gender identity, God schema, and OE, a 6 x 6 x 6 First-Order CFA was conducted. This CFA crossed the 6 classifications of race/gender identity, with the 6 clusters of God schema, and

the 6 clusters of OE. For the purpose of this study, only the results pertaining to White males, White females, Black males, and Black females are presented and interpreted.

Of the 216 configurations tested in this CFA, 144 configurations pertained to White males, White females, Black males and Black females. Of these 144 configurations, three configurations emerged as a type. Table 20 presents the results for the configurations in this CFA. Table 21 presents a description of the types which emerged in this CFA.

Configurations 155 ($N = 45$), labeled 'White Male-No God Schema-No OE' and configuration 111 ($N = 50$), labeled 'White Male-Benevolent-Most Favorable OE Perceivers' appeared for White males. 'White Male-No God Schema-No OE' were White males who 'neither agreed nor disagreed' with the measured aspects of God schema and also 'neither agreed nor disagreed' with the measured aspects of OE. 'White Male-Benevolent-Most Favorable OE Perceivers' were White males who had a God schema characterized by a 'benevolent and non-wrathful' higher power and also held the most favorable perception of OE.

Both of these types emerged in the previously conducted CFAs. When the relationship between God schema and OE was explored, the 'No God Schema-No OE' and the 'Benevolent-Most Favorable OE Perceivers' emerged. In addition, when the relationship between race/gender identity and OE was explored, the ''White Male-Most Favorable OE Perceivers' emerged as type.

On the other hand, the emergence of configuration 332 ($N = 33$), labeled 'Black Male-Wrathful-Favorable OE Perceivers', as a type was not revealed in the previously conducted CFAs. 'Black Male-Wrathful-Favorable OE Perceivers'' are Black males who had a God schema characterized by a wrathful higher power and also had a favorable perception of OE.

This finding suggested there was an interaction between God schema and race/gender identity on perceptions of OE.

According to the CFA results, White males who perceived OE favorably were observed, more than expected, to also have a 'benevolent and non-wrathful' God schema. Conversely, Black males who perceive OE favorably were observed, more than expected, to have a wrathful God schema. This finding supports the influence of race/gender identity and God schema on perceptions of OE.

'Race/Gender Identity x God Schema x Collective EO Climate x OE'. To explore the relationship between race/gender identity, God schema, collective EO climate, and OE, a 4 x 6 x 2 x 2 First-Order CFA was conducted. This CFA crossed 4 classifications of race/gender identity (i.e., White males, White females, Black males, and Black females), with 6 clusters of God schema, 2 clusters of collective EO climate, and 2 clusters of OE.

While the 6 clusters of God schema used in this CFA were the same as used in all other CFAs, the clusters used for collective EO climate and OE differed. The 2 clusters of collective EO climate used in this CFA were created based on responses to the racist behavior, sexual harassment/discrimination, and religious discrimination EO Climate scales. The 2 clusters of OE were created based on responses to the organizational commitment and job satisfaction OE scales. Cluster descriptions for collective EO climate and OE are presented below.

EO Cluster 1-'More Favorable EO': The individuals ($N = 1223$) in this cluster indicated there was no chance racist behavior (*Mode* = 5.00, *SD* =.65), sexual harassment or discrimination (*Mode* =5.00, *SD* =.50), or religious discrimination (*Mode* = 5.00, *SD* =.41) could occur within their respective units.

EO Cluster 2 - 'Less Favorable EO': The individuals (*N* = 399) in this cluster indicated a moderate there was a moderate chance racist behavior (*Mode* =3.00, *SD* = .88), and sexual harassment or discrimination (*Mode* = 3.00, *SD* = .71) could occur. These individuals also indicated there was a small chance religious discrimination (*Mode* =4.00, *SD* =.93) could occur within their respective units.

OE Cluster 1- 'Favorable OE': Individuals (*N* = 1010) in this cluster totally agreed to being committed to the organization (*Mode* = 1.00, *SD* = .68) and were totally satisfied with their job (*Mode* = 1.00, *SD* = .47).

OE Cluster 2- 'No Opinion OE': Individuals (*N* = 612) in this cluster neither agreed nor disagreed with being committed to the organization (*Mode* = 3.00, *SD* = .73), and neither agreed nor disagreed to being satisfied with their job (*Mode* = 2.60, *SD* = .64).

Of the 96 configurations tested in this CFA, five configurations emerged as types and two configurations emerged as antitypes. Table 22 presents the results for the configurations in this CFA. Table 23 presents a description of the types which emerged in this CFA.

This CFA, while not using identical clusters to the other CFAs conducted in this study, was able to replicate the key findings of the previous CFAs. According to the results, White males with a benevolent God schema, perceive EO climate and OE most favorably. Black males with a more wrathful God schema also perceive EO climate and OE favorably. These results further indicate an interaction between race/gender identity and God schema on perceptions of both EO climate and OE.

Hypothesis IV

Hypothesis IV predicted unit heterogeneity, measured in terms of God schema, race/ethnicity, and gender, would significantly impact unit agreement on EO climate, work-

group cohesion, and work-group effectiveness. To test this hypothesis, six multiple regression analyses were conducted, regressing measures of within-group agreement on measures of unit heterogeneity.

Unit heterogeneity was measured by Blau's (1977) index of heterogeneity for God schema, race/ethnicity, and gender. Unit agreement, measured by both r_{wg} and a_{wg}, was calculated for EO climate, work-group cohesion, and work-group effectiveness. For each regression analysis, unit size was entered as a control variable followed by unit indices of heterogeneity for gender, race/ethnicity, and God schema. In total, 109 units were investigated.

The predictor variables were unit Blau indices for race/ethnicity, gender, and God schema heterogeneity. The criteria were unit agreement (i.e., r_{wg} and a_{wg}) for EO climate, work-group cohesion, and work-group effectiveness. Regression analyses revealed unit God schema and race/ethnicity heterogeneity were significant predictors of agreement on EO climate, measured by both r_{wg} and a_{wg}. Specifically, God schema and race/ethnicity heterogeneity accounted for 9.9% of the variance in within-group agreement measured by r_{wg}. Unit God schema heterogeneity ($\beta = .29$, $p = .02$) was the most influential predictor, followed by unit race/ethnicity heterogeneity ($\beta = .22$, $p = .02$). Almost identical results were exhibited when unit EO climate measured by a_{wg}. Unit gender heterogeneity was not a significant predictor of agreement measured by r_{wg} or a_{wg}. Table 24 presents regression results for unit agreement on EO climate.

Regression analyses revealed unit heterogeneity measured in terms of God schema, race/ethnicity, and gender did not significantly predict unit agreement on work-group cohesion or work-group effectiveness, measured by r_{wg} or a_{wg}. Table 25 presents regression results for unit agreement on work-group cohesion. Table 26 presents regression results for unit agreement on work-group effectiveness.

Discussion

This research explored the impact of God schema on work place perceptions, specifically perceptions of equal opportunity (EO) climate and indicators of organizational effectiveness (OE). To accomplish this, the relationship between God schema and collective EO climate was first investigated. Next, the influence of race/gender identity and God schema on the relationship between collective EO climate and OE was explored. Lastly, the impact of unit heterogeneity (measured in terms of God schema, race/ethnicity, and gender) on group perceptual agreement on EO climate, work-group cohesion, and work-group effectiveness was examined.

This was the first study to examine the relationship between God schema and perceptions of EO climate. Secondly, this was the first study to explore the impact of God schema on indicators of OE, such as job satisfaction, organizational commitment, perceived work-group cohesion, and perceived work-group effectiveness. Finally, this was the first study to employ a pattern approach to measure and analyze God schema, collective EO climate, and indicators of OE.

It was asserted, as a symbolic information processing structure, God schema provides a mental framework for understanding and reacting to the environment. The research findings affirmed individuals' conceptions of God are powerful cognitive schema. In addition, the research findings illustrated individuals' conceptions of God and variations among these conceptions are measurable, and can be investigated in an objective and scientific manner. Above all, the findings supported a meaningful relationship between God schema and work-place perceptions.

Hypotheses I and II

Past research indicated individuals' with more benevolent views of God tend to be more empathetic, compassionate, and sensitive to issues affecting women, minorities, and 'fringe groups' (cf. Greeley, 1988; 1991; Piazza & Glock, 1979; Unnever et al., 2006). Research has also indicated individuals with more wrathful views of God tend to be less tolerant of others and less sensitive to the adverse issues affecting identity groups to which they do not belong (i.e., out-groups) (c.f. Froese et al., 2008).

Therefore, Hypothesis I predicted individuals with a wrathful God schema would exhibit decreased awareness and sensitivity towards barriers affecting individuals who belong to other identity groups (i.e., out-groups), and this decreased awareness and sensitivity would be observed as more favorable EO climate ratings. On the other hand, Hypothesis II predicted individuals with a benevolent God schema would exhibit an increased awareness and sensitivity towards barriers affecting individuals who belong to other identity groups (i.e., out-groups), and this increased awareness and sensitivity would be observed as less favorable EO climate ratings.

To address these hypotheses, the relationship between race/gender identity, God schema, and EO climate perceptions was assessed using CFA. Two patterns, 'Black Male-Wrathful-Favorable EO Perceivers' and 'Black Female-Wrathful-Favorable EO Perceivers' were observed in the sample significantly more than expected. The emergence of these two patterns supported Hypothesis I as individuals in these two patterns were Black males and Black females who had a wrathful God schema and also exhibited the second most favorable EO climate ratings in the sample.

Despite belonging to different units, the individuals in these two patterns viewed their EO climates similarly. This is intriguing because past research has consistently shown Black males and Black females generally exhibit the least favorable EO climate ratings. Regardless of God

schema, it was expected Black males would rate the dimensions of EO climate pertaining to race less favorably, and Black females would rate the dimensions of EO climate pertaining to race and gender less favorably.

This, however, was not the case. 'Black Male and Black Female-Wrathful-Favorable EO Perceivers' rated the dimensions of EO climate pertaining to their own identity groups favorably, showing a lowered sensitivity to potential discrimination affecting all groups, not just out-groups. This indicates an even more powerful influence of God schema than expected. The findings suggest a wrathful God schema is not only related to awareness and sensitivity towards others, but also awareness and sensitivity towards self. It should be noted, while this is a very interesting finding, the individuals in these groups represented a small percentage of the total sample.

While no support was obtained to support Hypothesis II, the results from the CFA indicate a benevolent God schema does appear to have an influence on EO climate perception. It was expected that individuals with a more benevolent God schema would have less favorable perceptions of the EO climate indicating heightened sensitivity and awareness of the possible occurrence of adverse issues. In contrast, it appears individuals with a benevolent God schema perceive the EO climate in a more positive light. This finding supports past research which has shown a more benevolent God schema is related to a more positive world-view and overall outlook.

Hypothesis III

Past research has indicated a positive relationship between EO climate and OE. Further, findings have indicated race/gender identity has an impact on perceptions of EO climate and subsequently an impact on perceptions of OE. Similarly to race/gender identity, God schema, as

an influential individual difference was expected to influence EO climate perceptions, and consequently have an impact on perceptions of OE. As such, Hypothesis III predicted God schema, race/gender identity, and collective EO climate would have an influence on indicators of OE, such as job satisfaction, organizational commitment, perceived work-group cohesion, and perceived work-group effectiveness. To address this hypothesis, these relationships were thoroughly explored using CFA.

To date, research has focused on EO climate as a psychological climate, relating individual's perceptions of overall EO climate to other individual outcomes and perceptions. This was, therefore, the first time the relationship between collective EO climates (i.e., shared EO climate patterns) and indicators of OE was explored. The results confirmed the positive linear relationship observed between EO climate and OE in past research. Individuals with favorable EO climate perceptions were observed, significantly more than expected, to also have favorable perceptions of OE. On the other side of the spectrum, individuals with less favorable perceptions of EO climate were observed, significantly more than expected to also have less favorable perceptions of OE.

When race/gender identity was taken into account, additional insight regarding perceptions of EO climate and OE was revealed. The findings indicated race/gender identity did have an influence on OE. Specifically, White males were observed, significantly more than expected, to have the most favorable perceptions of EO climate and OE. On the other hand, Black males were observed, significantly more than expected, to have the least favorable perceptions of EO climate and OE.

This was the first time the relationship between God schema and indicators of OE was explored. The results clearly suggested there is an association between an individual's God

schema and their perceptions of OE. Specifically, individuals who expressed no opinion on God schema were observed, significantly more than expected, to also express no opinion on indicators of OE (labeled the 'No God Schema-No OE' configuration). White males with benevolent God schemas were observed, significantly more than expected, to also express the most favorable perceptions of OE (labeled the 'White Male-Benevolent-Most Favorable OE Perceivers'). Lastly, Black males with wrathful God schemas were observed, significantly more than expected, to also express the most favorable perceptions of OE (labeled the 'Black Male-Wrathful-Favorable OE Perceivers').

Two points were indicated by these findings. First, God schema appeared to have an influence on EO climate and perceptions of OE. Second, the 'White Male-Benevolent-Most Favorable EO and OE Perceivers' and the 'Black Male-Wrathful-Favorable EO and OE Perceivers' patterns highlight an interaction effect between race/gender identity and God schema. Overall, the findings suggested both the benevolent and wrathful aspects of God schema have an impact on perceptions of OE and the impact is expressed differently depending on race/gender identity.

An intriguing finding from this study, which is deserving of attention, is the departure in perceptions of EO climate and OE for Black males from expectations based on past research. Past research supports Black males tend to have less favorable ratings of EO climate and OE. When God schema was not taken into account, the past research was supported, and Black males were observed, significantly more than expected, to have the least favorable perceptions of OE in the sample. Yet, after God schema was considered, a contrasting pattern emerged for Black males. Black males were then observed, significantly more than expected, to have favorable perceptions of OE.

While at first, this observed dissimilarity in perceptions of OE for Black males who have a wrathful God schema may seem unusual, the God schema literature was able to provide some insight. According to the previous research, individuals with wrathful God schemas are more likely to have lower-self esteem, and perceive adversity and negative treatment as being deserved or justified (Benson & Spilka, 1973; Greenway et al., 2003). Individuals with wrathful God schemas are more likely to attribute adverse experiences and negative events as punishment, or as the will of a wrathful higher power (Applegate et al., 2000; Evans & Adams, 2003; Grasmick et al., 1993; Unnever et al., 2006). These individuals may perceive adverse events or treatment as a normal and expected part of life which is beyond their control, as opposed to individuals who are expectant of a higher level of treatment. As such, this group would expectedly have a different expectation and standard for measuring and perceiving their environment.

Hypothesis IV

Research indicates perceptions of an environment are influenced by both the given environment and individual differences (James & Sells, 1981; Joyce & Slocum, 1984). Even when individuals are exposed to the same environment or context, their individual differences will influence their perceptions. As such, it was expected units with similarities on influential variables will exhibit greater perceptual agreement (i.e., similar members will have similar perceptions of the environment). Considering the influence of race/ethnicity, gender, and God schema on individual perceptions, it was expected differences in these variables at the unit level would also have an influence. Specifically, Hypothesis IV predicted increased group heterogeneity, measured in terms of God schema, race and gender, would lead to lower levels of perceptual agreement on group-level variables, such as unit EO climate, work-group cohesion, and work-group effectiveness.

To address this hypothesis, regression analyses were conducted to determine the predictive power of unit heterogeneity on unit agreement. This hypothesis was partially supported, as both God schema and race/ethnicity heterogeneity significantly predicted unit agreement on EO climate. In other words, the more the members of a unit differed in terms of God schema and/or race/ethnicity, the lower the agreement was among members of the unit on the EO climate.

Support was not found for the influence of gender heterogeneity on unit agreement for EO climate. This was likely due to sampling limitations as there was minimal gender heterogeneity present in the units investigated. In addition, support was not found for the influence of unit heterogeneity on unit agreement for work-group cohesion or effectiveness. Again, this is likely due to range restriction. In particular, within-group agreement was extremely high for work-group cohesion ($r_{wg} > .91$) and work-group effectiveness ($r_{wg} > .87$). Of the 109 units tested, all of the units would have reached adequate levels of unit agreement; therefore, there was minimal variance or unit disagreement to account for in terms of work-group cohesion and effectiveness.

Summary of Findings

Overall, the findings provided clear support for a relationship between God schema and perceptions of EO climate and OE. The results suggested the influence of God schema was expressed differently depending on an individual's race/gender identity. Lastly, the findings suggested, even when considered at the group-level, God schema had an influence. Specifically, unit heterogeneity in God schema significantly predicted unit agreement on EO climate. Taken as a whole, these findings highlighted a dynamic relationship between God schema and perceptions of EO climate and related indicators of OE.

Considerations

All the data collected in this study were obtained through the administration of the DEOCS and attached God schema research module. The self-report survey design of the DEOCS and attached module was an area of consideration for three reasons. First, as with all self-report measures, there was a possibility the responses were influenced by social desirability. Second, for each individual, data for all constructs under investigation were collected via the same instrument, possibly creating a mono-method bias. Third, the scales used in this study (and their related items) were presented in the same order for all respondents, possibly creating an order effect.

Another consideration in the present study was the sample. Although the overall sample size was large (*N*=1622), and sample demographics were not significantly different from the U.S. Navy population, there was a relatively small minority and female sample. As this was a largely exploratory study, findings could only reveal clusters and patterns existent in the data. With the limited sample size of the minority and female sample, there was an increased possibility clusters and /or patterns which exist in the population were not identified in this study.

In addition, the small sample size may have contributed to low power in the investigations of the female sample. In this study, no findings for White females emerged, and only one finding emerged for Black females. While this could suggest as a weaker relationship between God schema and females' perceptions of EO climate and OE, it is more likely the findings are a product of low power. In addition, unit gender heterogeneity was not a significant predictor of unit agreement. Again, this is likely due to the small female sample and the restricted range of unit gender heterogeneity.

Lastly, the population sampled in this study is a consideration. The U.S. Navy population operates in a highly-structured and regimented work-environment. In addition, considerable attention and importance is placed on diversity, inclusion, and compliance to EO regulations. Therefore, the dynamics of the U.S. Navy environment may be significantly different from other sectors of the civilian population. As evidenced in this study, the vast majority of perceptions of EO climate and OE were favorable, across demographic groups. Studying an environment where individuals express more variance in perception of the atmosphere is necessary to further understand the impact of God schema.

Future Directions

The present study illuminated a number of avenues for future exploration. First, this study has indicated the value of researching the construct of God schema in the work environment. This study focused on the perceptions of EO climate and indicators of OE. Additional research investigating the relationship between God schema and perceptions of EO climate and OE using a more diverse population (i.e., in terms of demographics and perceptions) would be beneficial.

Furthermore, there are other workplace constructs which may also be influenced by God schema (e.g., organizational citizenship behaviors and individual motivation). An attitude particularly likely to be influenced by God schema, and deserving of future exploration, is diversity acceptance/tolerance. While related to perceptions of EO climate, it is expected God schema will have an even stronger relationship with attitudes towards diversity, as the relationship between God schema and attitudes towards diversity are more proximal in nature than God schema and perceptions of EO climate.

In the future, more studies investigating the influence of God schema should consider employing a pattern approach for measurement and analysis. The present investigation illustrated the utility of investigating God schema as an entirety, not simply as its encompassed aspects. Unique clusters, patterns, and interactions, which would otherwise not be revealed, were exposed. For example, the interaction between Black males and more wrathful God schemas on perceptions of EO climate and OE would likely not have arisen using a variable-oriented approach.

In addition, future research is needed to determine if the clusters which emerged in this data set exhibit external validity and can be replicated in other populations. Also, research is needed to discover if additional God schema clusters exist which did not emerge in this data set.

Furthermore, future research should aim to incorporate other aspects (i.e., perceptions of God) into the measurement of God schema. The present study focused on the benevolent and wrathful aspects of God schema. However, other aspects of God schema are presumed to be influential. For example, perceived nearness/ closeness to God has been investigated in past research and found to predict attitudes, perceptions, and behavior. It is probable the influence of God schema is moderated by God's perceived proximity; or even by the intensity of an individual's relationship with God.

Lastly, to the author's knowledge, research has not yet explored the influence of God schema on group dynamics and functioning. Results from the present study suggested God schema has an influence at the group-level; as a predictive relationship between unit heterogeneity in God schema and unit perceptual agreement of EO climate was observed. It would be of great value to industrial/organizational research to explore further the impact of God schema on group-level phenomenon (e.g., group communication, cohesion, and effectiveness).

The current study took a first step by addressing the influence of God schema on individual perceptions of group-phenomenon (i.e., individual perceptions of work-group cohesion and work-group effectiveness). Future studies should go beyond the individual level and investigate the influence of God schema on group phenomenon measured at (or aggregated to) the group level.

Conclusion

The results from this investigation have uncovered a promising and untapped branch of industrial/organizational research. This was the first study to explore the relationship between God schema and perceptions of EO climate and indicators of OE. Past research has consistently found God schema to be a meaningful influence on a number of religious and social attitudes, beliefs, and perceptions. However, no prior research had examined the impact of God schema on work-related perceptions and outcomes.

Using the pattern approach, a multi-faceted and dynamic relationship between God schema and perceptions of EO climate and OE was revealed. The findings from this study demonstrated a relationship between God schema and perceptions of EO climate and indicators of OE. The results also provided initial support for the predictive power of God schema on unit-level agreement, in terms of God schema heterogeneity within a unit.

Altogether, this study demonstrated the value and importance of investigating God schema as an influential individual difference in regards to workplace phenomenon. The findings presented should bolster researcher confidence in exploring God schema as a deserving avenue of future study in the industrial and organizational field.

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Appendix A

Defense Equal Opportunity Climate Survey

http://www.deocs.net/public/index.cfm

PART I
The information provided below **WILL NOT** be used to identify you. It is used by a computer to identify groups of people (e.g., Male, Female, Officer, Enlisted, Civilian, etc.). If fewer than five responses are given for a particular group, those responses are not reported for that group.
YOUR ACCURACY IS IMPORTANT IN GETTING AN HONEST ASSESSMENT OF YOUR ORGANIZATION.

1. I am
    1 = Male 2 = Female

2. Are you Spanish/Hispanic/Latino?
    1 = No, not Spanish/Hispanic/Latino
    2 = Yes, Mexican, Mexican-American, Chicano, Puerto Rican, Cuban, or other Spanish/Hispanic/Latino

3. What is your race? *Mark one or more races to indicate what you consider yourself to be.*
    1 = American Indian or Alaska Native
    2 = Asian (e.g., Asian Indian, Chinese, Filipino, Japanese, Korean, Vietnamese)
    3 = Black or African American
    4 = Native Hawaiian or other Pacific Islander (e.g., Samoan, Guamanian, or Chamorro)
    5 = White
    6 = N/A

4. My age is
    1 = 18 - 21
    2 = 22 - 30
    3 = 31 - 40
    4 = 41 - 50
    5 = 51 or over

5. Are you currently deployed?
    1 = No, it has been more than 6 months since my last deployment, or I have never deployed
    2 = No, but I returned from combat zone deployment within the past 6 months
    3 = No, but I returned from non-combat zone deployment within the past 6 months
    4 = Yes (CONUS)
    5 = Yes (OCONUS, in a combat zone)
    6 = Yes (OCONUS, in a non-combat zone)

6. I am a(n):
    1 = Military officer
    2 = Warrant officer
    3 = Enlisted member
    4 = Federal DoD civilian employee
    5 = Federal non-DoD civilian employee
    6 = Other (e.g., contractor, private civilian, State employee) --> **GO TO QUESTION 14**

7. If you are a federal civilian employee, in which category are you a member?
    1 = GS
    2 = GM
    3 = WG/WL/WS/WB
    4 = SES
    5 = NSPS **--> GO TO QUESTION 9**
    6 = N/A

8. What is your pay grade (for example; an E3 or O3 would select 1; an E5 or O5 would select
    2)? **FOR NSPS CIVILIANS ONLY: Leave #8 BLANK on the bubble sheet.**
    1 = 1 - 3
    2 = 4 - 6
    3 = 7 - 8
    4 = 9 - 10
    5 = 11 - 13
    6 = 14 - 15

9. If you are a Federal civilian employee under NSPS, what is your Career Group?
    1 = Medical
    2 = Investigative/Protective
    3 = Scientific/Engineering
    4 = Standard
    5 = N/A

10. If you are a Federal civilian employee under NSPS, what is your Pay Schedule? **FOR
    MILITARY AND NON-NSPS EMPLOYEE: Leave #10 BLANK on the bubble sheet.**
    1 = Professional or Investigative
    2 = Technician/Support
    3 = Supervisor/Manager
    4 = Fire Protection or Police/Security Guard
    5 = Physician/Dentist
    6 = Student

11. If you are a Federal civilian employee under NSPS, what is your Pay Band? **FOR
    MILITARY AND NON-NSPS EMPLOYEE: Leave #11 BLANK on the bubble sheet.**
    1 = 1
    2 = 2
    3 = 3

4 = 4

12. **MILITARY ONLY**: My branch of service is: **FOR CIVILIAN EMPLOYEES: Leave #12 BLANK on the bubble sheet.**
    1 = Air Force
    2 = Army
    3 = Coast Guard
    4 = Marine Corps
    5 = Navy
    6 = Non U.S. Military Service

13. **MILITARY ONLY**: I am a (n): **FOR CIVILIAN EMPLOYEES: Leave #13 BLANK on the bubble sheet.**
    1 = Active component member (including Coast Guard)
    2 = Traditional guardsman (Drilling)
    3 = Guardsman on active duty
    4 = Traditional reservist (Drilling)
    5 = Reservist on active duty
    6 = N/A

Part II
YOU NEED NOT HAVE PERSONALLY SEEN OR EXPERIENCED THE ACTIONS BELOW.
Use the following scale to rate the *LIKELIHOOD* that the actions listed below COULD have happened, even if you have not personally observed or experienced it. *If you are a member of a Reserve or National Guard unit or are a part time employee, "your last 30 work days" refers to the last 30 days you spent at your unit (not necessarily the past consecutive 30 workdays).*

1 = There is a *very high chance* that the action occurred.
2 = There is a *reasonably high chance* that the action occurred.
3 = There is a *moderate chance* that the action occurred.
4 = There is a *small chance* that the action occurred.
5 = There is *almost no chance* that the action occurred.

During your last 30 workdays at your duty location:

14. A person told several jokes about a particular race/ethnicity.

15. Supervisors of different racial or ethnic backgrounds were seen having lunch together.

16. Personnel of different racial or ethnic backgrounds were seen having lunch together.

17. A supervisor did not select a qualified subordinate for promotion because of their race/ethnicity.

18. A member was assigned less desirable office space because of their race/ethnicity.

19. The person in charge of the organization changed the duty assignments when it was discovered that two people of the same race/ethnicity were assigned to the same sensitive area on the same shift.

20. While speaking to a group, the person in charge of the organization took more time to answer questions from one race/ethnic group than from another group.

21. Members from different racial or ethnic groups were seen socializing together.

22. Members joined friends of a different racial or ethnic group at the same table in the cafeteria or designated eating area.

23. When a person complained of sexual harassment, the supervisor said, "You're being too sensitive."

24. Offensive racial/ethnic names were frequently heard.

25. Racial/ethnic jokes were frequently heard.

26. A supervisor referred to subordinates of one gender by their first names in public while using titles for subordinates of the other gender.

27. Sexist jokes were frequently heard.

28. Someone made sexually suggestive remarks about another person.

29. A well-qualified person was denied a job because the supervisor did not like the religious beliefs of the person.

30. A demeaning comment was made about a certain religious group.

31. A supervisor favored a worker who had the same religious beliefs as the supervisor.

32. A younger person was selected for a prestigious assignment over an older person who was equally, if not slightly better qualified.

33. An older individual did not get the same career opportunities as did a younger individual.

34. A worker with a disability was not given the same opportunities as other workers.

35. A young supervisor did not recommend promotion for a qualified older worker.

36. A career opportunity presentation to a worker with a disability focused on the lack of opportunity elsewhere; to others, it emphasized promotion.

37. A supervisor did not appoint a qualified worker with a disability to a new position, but instead appointed another, less qualified worker.

Part III
In this part of the survey, answer the following questions regarding *how you feel about your organization*, that is the organization led by the individual who requested you complete this survey.

1 = *Totally agree* with the statement
2 = *Moderately agree* with the statement
3 = *Neither agree nor disagree* with the statement
4 = *Moderately disagree* with the statement
5 = *Totally disagree* with the statement

38. I find that my values and the organization's values are very similar.

39. I am proud to tell others that I am part of this organization.

40. Assuming I could stay until eligible for retirement, I do not see many reasons to do so.

41. Often, I find it difficult to agree with the policies of this organization on important matters relating to its people.

42. Becoming a part of this organization was definitely not in my best interests.

43. The values of this organization reflect the values of its members.

44. This organization is loyal to its members.

45. This organization is proud of its people.

Part IV
Respond to the following items regarding the *effectiveness of your work group* (all persons who report to the same supervisor that you do), and top leaders, using the scale below:

1 = *Totally agree* with the statement
2 = *Moderately agree* with the statement
3 = *Neither agree nor disagree* with the statement
4 = *Moderately disagree* with the statement
5 = *Totally disagree* with the statement

46. The amount of output of my work group is very high.

47. The quality of output of my work group is very high.

48. When high priority work arises, such as short deadlines, crash programs, and schedule changes, the people in my work group do an outstanding job in handling these situations.

49. My work group's performance in comparison to similar work groups is very high.

50. My work group works well together as a team.

51. Members of my work group pull together to get the job done.

52. Members of my work group really care about each other.

53. Members of my work group trust each other.

54. Top leaders in my organization work well together as a team.

55. Top leaders in my organization pull together to get the job done.

56. Top leaders in my organization really care about each other.

57. Top leaders in my organization trust each other.

Part V
The questions in this section are used to determine *how satisfied you are with job-related issues.* Indicate your degree of satisfaction or dissatisfaction by choosing the most appropriate phrase:

1 = *Very* satisfied
2 = *Moderately* satisfied
3 = *Neither* satisfied nor dissatisfied
4 = *Moderately* dissatisfied
5 = *Very* dissatisfied

How satisfied are you with:

58. The chance to help people and improve their welfare through the performance of my job.

59. My amount of effort compared to the efforts of my co-workers.

60. The recognition and pride my family has in the work I do.

61. The chance to acquire valuable skills in my job that prepare me for future opportunities.

62. My job as a whole.

Part VI
63. Within the past 12 months, I have personally experienced an incident of discrimination within my current organization. (Mark all that apply.)

1 = YES, racial/national origin/color
2 = YES, gender (sex)
3 = YES, age
4 = YES, disability
5 = YES, religion
6 = No

64. Within the past 12 months, I have personally experienced an incident of sexual harassment within my current organization.
    1 = YES 2 = NO

65. Did you report any of the above incidents of discrimination or sexual harassment to someone in your organization?
    1 = I filed a formal complaint through my organization's EO/EEO representative.
    2 = I reported the incident through my organization's EO/EEO representative without filing a formal complaint.
    3 = I reported the incident to my supervisor/superior without filing a formal complaint.
    4 = I confronted the individual who committed the act without filing a formal complaint.
    5 = I did not report the incident to anyone.
    6 = N/A. I did not experience an incident of discrimination or sexual harassment in the past 12 months.

If you did not report the incident to anyone, please explain why.

66. How satisfied are you with how your issue was (or is being) resolved?
    1 = *Very* satisfied
    2 = *Moderately* satisfied
    3 = *Moderately* dissatisfied
    4 = *Very* dissatisfied
    5 = N/A

If you were moderately or very dissatisfied with how the issue was (or is being) resolved, please explain why.

Appendix B

God Schema Research Module

Thank you for completing the DEOMI Equal Opportunity Climate Survey (DEOCS). You are now invited to complete a brief research survey that is not associated with the DEOCS (results from this survey will not be included in unit climate reports). These survey results will be used to gin a better understanding of service personnel in an attempt to maintain mission readiness. Your participation is completely VOLUNTARY. If you do not wish to participate, you may exit the survey now. If you wish to participate, please provide feedback to the following items using the scale below.

1 = *Totally agree* with the statement
2 = *Moderately agree* with the statement
3 = *Neither agree nor disagree* with the statement
4 = *Moderately disagree* with the statement
5 = *Totally disagree* with the statement

1. I believe in the existence of a 'higher power' (ex. 'God', 'Allah', Yahweh', etc.).

2. It disturbs me when someone receives fewer opportunities than others to develop his/her skills.

3. My 'higher power' is forgiving

4. Any good leader should be strict with subordinates in order to gain their respect.

5. My 'higher power' is wrathful.

6. I am upset when someone is treated worse than others.

7. My 'higher power' is kind.

8. The most important thing to teach children is absolute obedience to their parents.

9. My 'higher power' is friendly.

10. My 'higher power' is critical.

11. There are two kinds of people in the world: the weak and the strong.

12. My 'higher power' is punishing.

13. I am upset when someone is undeservingly worse off than others.

14. My 'higher power' is severe.

15. My 'higher power' is loving.

Table 1

Sample Demographics

Demographics	N	% of Total
Gender		
Male	1370	84.5
Female	252	15.5
Race/Ethnicity		
American Indian/Alaska Native	20	1.2
Asian	77	4.7
Black	201	12.4
Pacific Islander	20	1.2
White	985	60.7
Spanish/Hispanic/Latino	123	7.6
Bi- or Multi-racial/ethnic	144	8.9
None Reported	52	3.2
Age		
18-21	164	10.1
22-30	724	44.6
31-40	514	31.7
41-50	200	12.3
51 or over	20	1.2
Military Type		
Military Officer	252	15.5
Warrant Officer	6	.4
Enlisted Member	1364	84.1
Deployed		
No	1319	81.3
Yes	303	18.7

Table 2

Scale Descriptive Statistics, Internal Consistency, and Inter-correlations

	Scale	M	SD	A	1	2	3	4	5	6	7	8	9	10	11	12	13
1	RB [a]	3.85	1.08	.89	1												
2	SH/D [a]	4.08	.91	.83	.78**	1											
3	RD [a]	4.50	.74	.79	.59**	.68**	1										
4	AD [a]	4.36	.89	.86	.49**	.59**	.64**	1									
5	DD [a]	4.49	.78	.85	.47**	.55**	.61**	.72**	1								
6	C [b]	2.48	.97	.81	-.41**	-.41**	-.31**	-.36**	-.32**	1							
7	WE [b]	1.75	.77	.86	-.24**	-.26**	-.26**	-.25**	-.27**	.37**	1						
8	WC [b]	1.98	.90	.90	-.29**	-.35**	-.29**	-.30**	-.29**	.50**	.67**	1					
9	JS [b]	2.09	.84	.83	-.31**	-.32**	-.27**	-.25**	-.24**	.62**	.51**	.58**	1				
10	B [c]	1.82	1.21	--	-.05	-.02	-.03	-.01	-.03	.07**	.08**	.07**	.12**	1			
11	Ben [c]	1.95	1.03	.95	-.07**	-.06*	-.05	-.04	-.04	.08**	.11**	.08**	.12**	.75**	1		
12	W [c]	2.98	.99	.84	.08**	.06*	.06*	.06*	.09**	-.07**	-.06*	-.05	-.02	.24**	.28**	1	
13	J [c]	1.94	.81	.74	-.02	.01	.00	-.02	-.05*	.06*	.16**	.06*	.10**	.34**	.46**	.12**	1

Note. *p< .05 and **p<.01.

[a] EO Climate Scale Abbreviations: RB = Racist Behavior, SH/D = Sexual Harassment / Discrimination, RD = Religious Discrimination, AD = Age Discrimination, DD = Disability Discrimination.

[b] OE Scale Abbreviations: C = Commitment, WE = Work-Group Effectiveness, WC = Work-Group Cohesion, JS = Job Satisfaction.

[c] God Schema Scale Abbreviations: B = Belief, Ben = Benevolence, W = Wrath, J = Justice Sensitivity.

Table 3

God Schema Six-Cluster Solution

	Cluster					
	1	2	3	4	5	6
God Schema Scales	'Benevolent & Not Wrathful'	'Benevolent & No Opinion'	'Wrathful'	'Sensitive to Justice'	'No Opinion'	'Disagreed to Belief'
Belief	Yes	Yes	Yes	No Opinion	No Opinion	No
Benevolence	Yes	Yes	Yes	No Opinion	No Opinion	No
Wrathful	No	No Opinion	Yes	No Opinion	No Opinion	No
Justice Sensitivity	Yes	Yes	Yes	Yes	No Opinion	Yes

Note: Cluster 1: $N = 333$; Cluster 2: $N = 509$; Cluster 3: $N = 220$; Cluster 4: $N = 155$; Cluster 5: $N = 318$; Cluster 6: $N = 47$.

Table 4

Descriptive Statistics for God Schema Clusters

Cluster	Scale	Mode	Mean	Median	SD
1					
	Believe	3.00	2.20	2.00	.99
	Benevolence	3.00	2.69	3.00	.71
	Wrathful	3.00	3.02	3.00	.54
	Justice Sensitivity	3.00	3.00	3.00	.53
2					
	Believe	1.00	1.04	1.00	.20
	Benevolence	1.00	1.10	1.00	.23
	Wrathful	1.00	2.09	2.00	.73
	Justice Sensitivity	1.00	1.50	1.33	.53
3					
	Believe	3.00	3.68	3.00	.90
	Benevolence	3.00	2.92	3.00	.44
	Wrathful	3.00	3.12	3.00	.40
	Justice Sensitivity	2.33	1.88	2.00	.54
4					
	Believe	1.00	1.53	1.00	.61
	Benevolence	2.00	2.27	2.25	.56
	Wrathful	3.00	2.77	3.00	.56
	Justice Sensitivity	1.67	1.60	1.67	.38
5					
	Believe	1.00	1.09	1.00	.33
	Benevolence	1.00	1.21	1.00	.38
	Wrathful	5.00	4.10	4.00	.61
	Justice Sensitivity	1.33	1.63	1.67	.50

Scale	Mode	Mean	Median	SD
6				
Believe	5.00	4.89	5.00	.31
Benevolence	5.00	4.96	5.00	.18
Wrathful	5.00	4.96	5.00	.16
Justice Sensitivity	2.33	2.93	2.67	1.28

Note: Cluster 1: $N = 333$; Cluster 2: $N = 509$; Cluster 3: $N = 220$; Cluster 4: $N = 155$; Cluster 5: $N = 318$; Cluster 6: $N = 47$.

Table 5

Demographic Information for God Schema Clusters

Demographic	Cluster					
	1	2	3	4	5	6
	N					
Gender						
Male	290	430	194	168	245	43
Female	43	79	26	27	73	4
Race/Ethnicity						
American Indian/Alaska Native	9	5	1	2	2	1
Asian	14	22	11	14	15	1
Black	29	100	10	26	34	2
Pacific Islander	5	5	4	3	3	0
White	211	289	146	108	200	31
Spanish/Hispanic/Latino	24	30	20	20	26	3
Bi- or Multi-racial/ethnic	33	43	21	12	29	6
None Reported	8	15	7	10	9	3
Military Type						
Military Officer	32	70	32	23	89	6
Warrant Officer	1	3	0	0	2	0
Enlisted Member	300	436	188	172	227	41

	Cluster					
	1	2	3	4	5	6
Demographic				N		
Age						
18-21	42	62	13	24	18	5
22-30	162	237	107	80	114	24
31-40	93	150	80	64	112	15
41-50	31	54	17	27	68	3
51 or over	5	6	3	0	6	0
Deployed						
No	270	401	191	155	264	38
Yes	63	108	29	40	54	9

Note: Cluster 1: $N = 333$; Cluster 2: $N = 509$; Cluster 3: $N = 220$; Cluster 4: $N = 155$; Cluster 5: $N = 318$; Cluster 6: $N = 47$.

Table 6

Collective EO Climate Six-Cluster Solution

EO Climate Scales	Cluster					
	1	2	3	4	5	6
	'Most Favorable EO'	'Small to No Chance EO'	'Moderate to Small Chance EO'	'Moderate Chance EO'	'Asymmetrical EO'	'Least Favorable EO'
RB [a]	No Chance	Small Chance	Moderate Chance	Moderate Chance	High Chance	High Chance
SH/D [a]	No Chance	Small Chance	Moderate Chance	Moderate Chance	Moderate Chance	High Chance
RD [a]	No Chance	No Chance	Small Chance	Moderate Chance	No/Small Chance	Moderate Chance
AD [a]	No Chance	No Chance	Small Chance	Small Chance	No chance	High Chance
DD [a]	No Chance	No Chance	No Chance	Moderate Chance	No Chance	Moderate Chance

Note: Cluster 1: $N = 478$; Cluster 2: $N = 279$; Cluster 3: $N = 143$; Cluster 4: $N = 67$; Cluster 5: $N = 589$; Cluster 6: $N = 66$.

[a] EO Climate Scale Abbreviations: RB = Racist Behavior, SH/D = Sexual Harassment / Discrimination, RD = Religious Discrimination, AD = Age Discrimination, DD = Disability Discrimination.

Table 7

Descriptive Statistics for Collective EO Climate Clusters

Cluster	Scale	Mean	Median	Mode	SD
1					
	RB [a]	3.90	4.00	4.00	.74
	SH/D [a]	4.18	4.25	4.25	.45
	RD [a]	4.77	5.00	5.00	.26
	AD [a]	4.50	4.67	5.00	.56
	DD [a]	4.65	5.00	5.00	.48
2					
	RB [a]	3.48	3.67	3.67	.66
	SH/D [a]	3.66	3.75	3.50	.54
	RD [a]	4.07	4.00	4.00	.50
	AD [a]	3.85	4.00	4.00	.70
	DD [a]	4.29	4.00	5.00	.55
3					
	RB [a]	2.64	2.67	3.00	.95
	SH/D [a]	2.97	3.00	3.00	.71
	RD [a]	3.50	3.67	3.00	.78
	AD [a]	3.41	3.67	3.67	.69
	DD [a]	3.25	3.00	3.00	.83
4					
	RB [a]	1.61	1.33	1.00	.59
	SH/D [a]	1.99	1.75	1.75	.68
	RD [a]	2.61	2.67	3.67	1.00
	AD [a]	2.04	2.00	1.00	.70
	DD [a]	2.64	2.67	2.67	.97

Cluster	Scale	Mean	Median	Mode	SD
5					
	RB [a]	4.72	5.00	5.00	.36
	SH/D [a]	4.86	5.00	5.00	.23
	RD [a]	4.96	5.00	5.00	.12
	AD [a]	4.94	5.00	5.00	.16
	DD [a]	4.93	5.00	5.00	.21
6					
	RB [a]	2.08	2.00	1.00	.84
	SH/D [a]	2.65	2.75	2.50	.62
	RD [a]	4.24	4.33	4.33	.48
	AD [a]	4.80	5.00	5.00	.34
	DD [a]	4.87	5.00	5.00	.25

Note: Cluster 1: $N = 478$; Cluster 2: $N = 279$; Cluster 3: $N = 143$; Cluster 4: $N = 67$; Cluster 5: $N = 589$; Cluster 6: $N = 66$.

[a] EO Climate Scale Abbreviations: RB = Racist Behavior, SH/D = Sexual Harassment / Discrimination, RD = Religious Discrimination, AD = Age Discrimination, DD = Disability Discrimination.

Table 8

Demographic Information for Collective EO Climate Clusters

Demographics	Cluster 1	2	3	4	5	6
	N					
Gender						
Male	385	240	121	58	512	54
Female	93	39	22	9	77	12
Race/Ethnicity						
American Indian/Alaska Native	6	2	0	4	8	0
Asian	22	16	7	4	24	4
Black	67	37	21	12	57	7
Pacific Islander	7	2	3	0	8	0
White	281	177	76	28	379	44
Spanish/Hispanic/Latino	38	20	18	4	40	3
Bi- or Multi-racial/ethnic	44	19	9	8	57	7
None Reported	13	6	9	7	16	1
Military Type						
Military Officer	74	37	5	0	126	10
Warrant Officer	1	1	0	1	3	0
Enlisted Member	403	241	138	66	460	56

	Cluster					
	1	2	3	4	5	6
Demographics			N			
Age						
18-21	45	34	18	6	55	6
22-30	221	121	76	42	221	43
31-40	157	94	38	15	194	16
41-50	52	27	10	2	108	1
51 or over	3	3	1	2	11	0
Deployed						
No	388	221	119	47	491	53
Yes	90	58	24	20	98	13

Note: Cluster 1: $N = 478$; Cluster 2: $N = 279$; Cluster 3: $N = 143$; Cluster 4: $N = 67$; Cluster 5: $N = 589$; Cluster 6: $N = 66$.

Table 9

OE Six-Cluster Solution

	Cluster					
	1	2	3	4	5	6
OE Scales	'Most Favorable OE'	'2nd Favorable OE'	'3rd Favorable OE'	'Effective Work-Group'	'No Opinion OE'	'Least Favorable OE'
C [b]	Totally Agree	Agree	No Opinion	No Opinion	No Opinion	Totally Disagree
JS [b]	Totally Agree	Totally Agree	Agree	No Opinion	No Opinion	Disagree
WC [b]	Totally Agree	Agree	Agree	No Opinion	No Opinion	Totally Disagree
WE [b]	Totally Agree	Totally Agree	Agree	Agree	No Opinion	Totally Disagree

Note: Cluster 1: $N = 569$; Cluster 2: $N = 190$; Cluster 3: $N = 26$; Cluster 4: $N = 394$; Cluster 5: $N = 206$; Cluster 6: $N = 237$.

[b] OE Scale Abbreviations: C = Commitment, WE = Work-Group Effectiveness, WC = Work-Group Cohesion, JS = Job Satisfaction.

Table 10

Descriptive Statistics for OE Clusters

Cluster	Scale	Mean	Median	Mode	SD
1					
	Commitment	1.98	2.00	1.80	.50
	Job Satisfaction	1.59	1.60	1.80	.41
	Cohesion	1.53	1.50	1.00	.48
	Effectiveness	1.44	1.25	1.00	.42
2					
	Commitment	3.55	3.60	3.00	.77
	Job Satisfaction	3.00	3.00	2.60	.67
	Cohesion	2.90	2.75	2.50	.75
	Effectiveness	1.75	1.75	2.00	.49
3					
	Commitment	4.31	4.60	4.60	.82
	Job Satisfaction	4.15	4.20	4.00	.57
	Cohesion	4.61	4.88	5.00	.48
	Effectiveness	3.88	3.88	5.00	.92
4					
	Commitment	2.95	3.00	2.80	.74
	Job Satisfaction	2.37	2.40	2.20	.60
	Cohesion	1.81	2.00	2.00	.47
	Effectiveness	1.67	1.75	2.00	.52
5					
	Commitment	1.19	1.20	1.00	.21
	Job Satisfaction	1.17	1.20	1.00	.20
	Cohesion	1.08	1.00	1.00	.15
	Effectiveness	1.07	1.00	1.00	.14

Cluster	Scale	Mean	Median	Mode	SD
6					
	Commitment	2.97	3.00	3.00	.63
	Job Satisfaction	2.70	2.80	3.00	.64
	Cohesion	3.09	3.00	3.00	.53
	Effectiveness	2.97	3.00	3.00	.52

Note: Cluster 1: $N = 569$; Cluster 2: $N = 190$; Cluster 3: $N = 26$; Cluster 4: $N = 394$; Cluster 5: $N = 206$; Cluster 6: $N = 237$.

Table 11

Demographic Information for OE Clusters

Demographics	Cluster					
	1	2	3	4	5	6
	N					
Gender						
Male	485	154	23	328	191	189
Female	84	36	3	66	15	48
Race/Ethnicity						
American Indian / Alaska Native	7	3	0	6	1	3
Asian	26	12	1	16	11	11
Black	78	24	4	50	15	30
Pacific Islander	7	2	0	5	2	4
White	343	106	11	238	147	140
Spanish/Hispanic/Latino	42	16	3	27	12	23
Bi- or Multi-racial/ethnic	52	23	4	36	10	19
None Reported	14	4	3	16	8	7
Military Type						
Military Officer	114	9	0	36	75	18
Warrant Officer	1	0	0	2	1	2
Enlisted Member	454	181	26	356	30	217

	Cluster					
	1	2	3	4	5	6
Demographics				N		
Age						
18-21	50	28	6	44	8	28
22-30	236	98	12	193	54	131
31-40	192	55	7	117	79	64
41-50	82	8	1	38	58	13
51 or over	9	1	0	2	7	1
Deployed						
No	467	155	21	320	173	183
Yes	102	35	5	74	33	54

Note: Cluster 1: $N = 569$; Cluster 2: $N = 190$; Cluster 3: $N = 26$; Cluster 4: $N = 394$; Cluster 5: $N = 206$; Cluster 6: $N = 237$.

Table 12

'God Schema x Collective EO Climate' CFA Results

Configuration	Observed	Expected	Statistic	P	Type/Antitype
11	144	115.48	3.71	.00	Type

Table 13

'God Schema x Collective EO Climate' CFA Type Description

Configuration	Label	N	God Schema	Collective EO Climate	Type/Antitype
11	'Benevolent Most Favorable EO Perceivers'	27	'Benevolent Not Wrathful'	'Most Favorable EO'	Type

Table 14

'Race/Gender Identity x God Schema x Collective EO Climate' CFA Results

Configuration	Observed	Expected	Statistic	P	Type/Antitype
345	27	14.06	3.56	.00	Type
445	15	4.53	4.95	.00	Type

Table 15

'Race/Gender Identity x God Schema x Collective EO Climate' CFA Type Description

Configuration	Label	N	Identity Group	God Schema	Collective EO Climate	Type/Antitype
345	'Black Male Wrathful Favorable EO Perceivers'	27	Black Male	'Wrathful'	'Small to No Chance EO'	Type
445	'Black Female Wrathful Favorable EO Perceivers'	15	Black Female	'Wrathful'	'Small to No Chance EO'	Type

Table 16

'Race/Gender Identity x OE' CFA Results

Configuration	Observed	Expected	Statistic	P	Type/Antitype
11	141	108.21	4.82	.00	Type

Table 17

'Race/Gender Identity x OE' CFA Type Description

Configuration	Label	N	Identity Group	OE	Type/Antitype
11	'White Male Most Favorable OE Perceivers'	141	White Males	'Most Favorable OE'	Type

Table 18

'God Schema x OE' CFA Results

Configuration	Observed	Expected	Statistic	P	Type/Antitype
11	64	40.39	4.34	.00	Type
51	24	42.29	-3.29	.00	Antitype
55	83	48.66	5.89	.00	Type

Table 19

'God Schema x OE' CFA Type/Antitype Description

Configuration	Label	N	God Schema	OE	Type/Antitype
11	'Benevolent Most Favorable OE Perceivers'	64	'Benevolent and not Wrathful'	'Most Favorable OE'	Type
51	'No God Schema Most Favorable Perceivers'	24	'No Opinion'	'Most Favorable OE'	Antitype
55	'No God Schema No OE'	83	'No Opinion'	'No Opinion OE'	Type

Table 20

'Race/Gender Identity x God Schema x OE' CFA Results

Configuration	Observed	Expected	Statistic	P	Type/Antitype
111	50	21.21	6.73	.00	Type
155	45	25.56	4.14	.00	Type
332	33	16.73	4.18	.00	Type

Table 21

'Race/Gender Identity x God Schema x OE' CFA Type/Antitype Description

Configuration	Label	N	Identity Group	God Schema	OE	Type/Antitype
111	'White Male Benevolent Most Favorable OE Perceivers'	50	White Male	'Benevolent not Wrathful'	'Most Favorable OE'	Type
155	'White Male No God Schema No OE'	45	White Male	'No Opinion'	'No Opinion OE'	Type
332	'Black Male Wrathful Favorable OE Perceivers'	33	Black Male	'Wrathful'	'2nd Favorable OE'	Type

Table 22

'Race/Gender Identity x God Schema x Collective EO Climate x OE' CFA Results

Configuration	Observed	Expected	Statistic	P	Type/Antitype
1111	114	81.23	4.76	.00	Type
1112	27	47.05	-3.40	.00	Antitype
1312	50	78.21	-3.92	.00	Antitype
1422	23	9.74	4.32	.00	Type
1522	30	14.98	4.02	.00	Type
3311	40	24.09	3.55	.00	Type
3322	16	4.33	5.52	.00	Type

Table 23

'Race/Gender Identity x God Schema x Collective EO Climate x OE' CFA Type/Antitype Description

Configuration	Label	N	Identity Group	God Schema	EO	OE	Type/Antitype
1111	'White Male- Benevolent-Favorable EO & OE Perceivers'	114	White Male	'Benevolent not Wrathful'	More Favorable EO	Favorable OE	Type
1112	'White Male-Wrathful-Favorable EO-No OE'	27	White Male	'Benevolent not Wrathful'	More Favorable EO	No Opinion OE	Antitype
1312	'White Male-No God Schema-Favorable EO-No OE'	50	White Male	'Wrathful'	More Favorable EO	No Opinion OE	Antitype
1422	'White Male-Sensitive to Justice-Less Favorable EO-No OE'	23	White Male	'Sensitive to Justice'	Less Favorable EO	No Opinion OE	Type
1522	'White Male-No God schema-Less Favorable EO-No OE'	30	White Male	'No Opinion'	Less Favorable EO	No Opinion OE	Type
3311	'Black Male-Wrathful-Favorable EO & OE Perceivers	40	Black Male	'Wrathful'	More Favorable EO	Favorable OE	Type
3322	'Black Male-Wrathful-Less Favorable EO-No OE	16	Black Male	'Wrathful'	Less Favorable EO	No Opinion OE	Type

Table 24

Regression Results for Unit EO Climate Agreement (r_{wg} and a_{wg})

Variable	Rwg				Awg			
	b	SE b	β	Sig	b	SE b	β	Sig
Step 1								
N	.00	.00	.13	.18	.00	.00	.14	.16
Step 2								
N	.00	.00	-.10	.42	.00	.00	-.10	.40
Gender	-.17	.30	-.06	.57	-.09	.14	-.06	.54
Race/Ethnicity	.64	.28	.22	.02*	.29	.13	.21	.03*
God Schema	.86	.36	.29	.02*	.44	.17	.31	.01**

Note. *p< .05 and **p<.01. For r_{wg}, Step 1 R^2 = .017, Step 2 R^2 = .116**, and ΔR^2= .099. For a_{wg}, Step 1 R^2 = .018, Step 2 R^2 = .118**, and ΔR^2= .100.

Table 25

Regression Results for Unit Agreement on Work-Group Cohesion (r_{wg} and a_{wg})

Variable	rwg				awg			
	B	SE b	β	Sig	b	SE b	β	Sig
Step 1								
N	.00	.00	-.11	.24	.00	.00	-.03	.74
Step 2								
N	.00	.00	.04	.74	.00	.00	.02	.86
Gender	.00	.01	-.02	.84	-.01	.08	-.01	.92
Race/Ethnicity	-.01	.01	-.13	.20	-.07	.07	-.10	.33
God Schema	-.02	.01	-.20	.11	-.04	.09	-.06	.67

Note. For r_{wg}, Step 1 $R^2 = .013$, Step 2 $R^2 = .058$, and $\Delta R^2 = .045$. For a_{wg}, Step 1 $R^2 = .001$, Step 2 $R^2 = .014$, and $\Delta R^2 = .013$.

Table 26

Regression Results for Unit Agreement on Work-Group Effectiveness (r_{wg} and a_{wg})

	rwg				awg			
Variable	b	SE b	β	Sig	b	SE b	β	Sig
Step 1								
N	.00	.00	-.04	.70	.00	.00	-.02	.85
Step 2								
N	.00	.00	.10	.42	.00	.00	.13	.31
Gender	.00	.01	.03	.79	.09	.07	.12	.25
Race/Ethnicity	.00	.01	.00	.97	-.04	.07	-.06	.54
God Schema	-.02	.01	.01	.10	-.15	.09	-.21	.10

Note. For r_{wg}, Step 1 R^2 = .001, Step 2 R^2 = .028, and ΔR^2 = .027. For a_{wg}, Step 1 R^2 = .000, Step 2 R^2 = .038, and ΔR^2 = .038.

Figure 1. Comparison of God Schema Cluster Solutions

4-Cluster

(N = 318)   (N = 704)   (N = 333)   (N = 267)

5-Cluster

(N = 318)   (N = 704)   (N = 333)   (N = 220)   (N = 47)

6-Cluster

'Benevolent & Not Wrathful' (N = 318)   Benevolent & No Opinion on Wrath (N = 195)   Benevolent & Wrathful (N = 509)   'No Opinion' (N = 333)   'Sensitive to Justice' (N = 220)   'Disagreed to Belief' (N = 47)

7-Cluster

(N = 318)   (N = 195)   (N = 509)   (N = 182)   (N = 151)   (N = 220)   (N = 47)
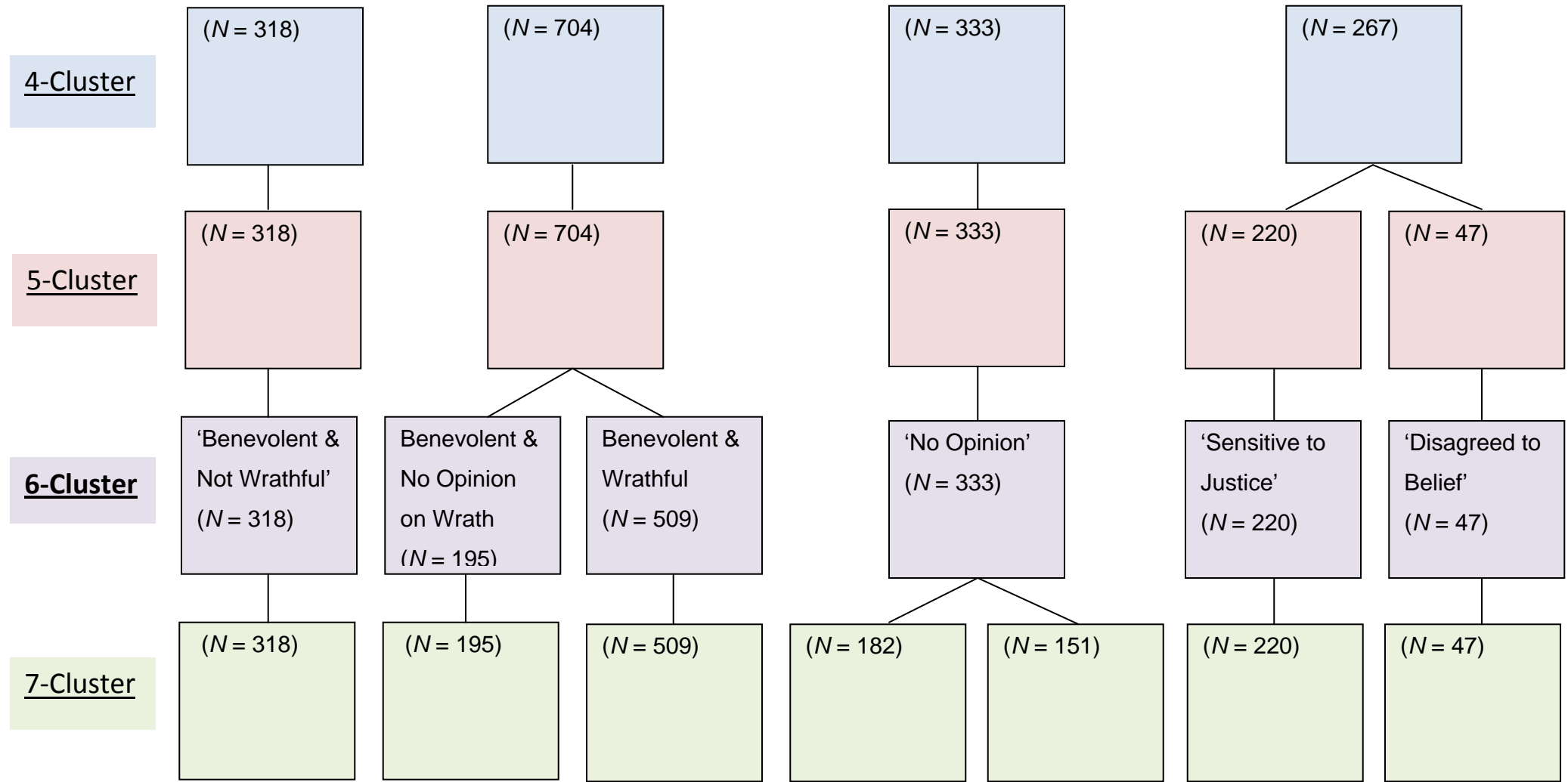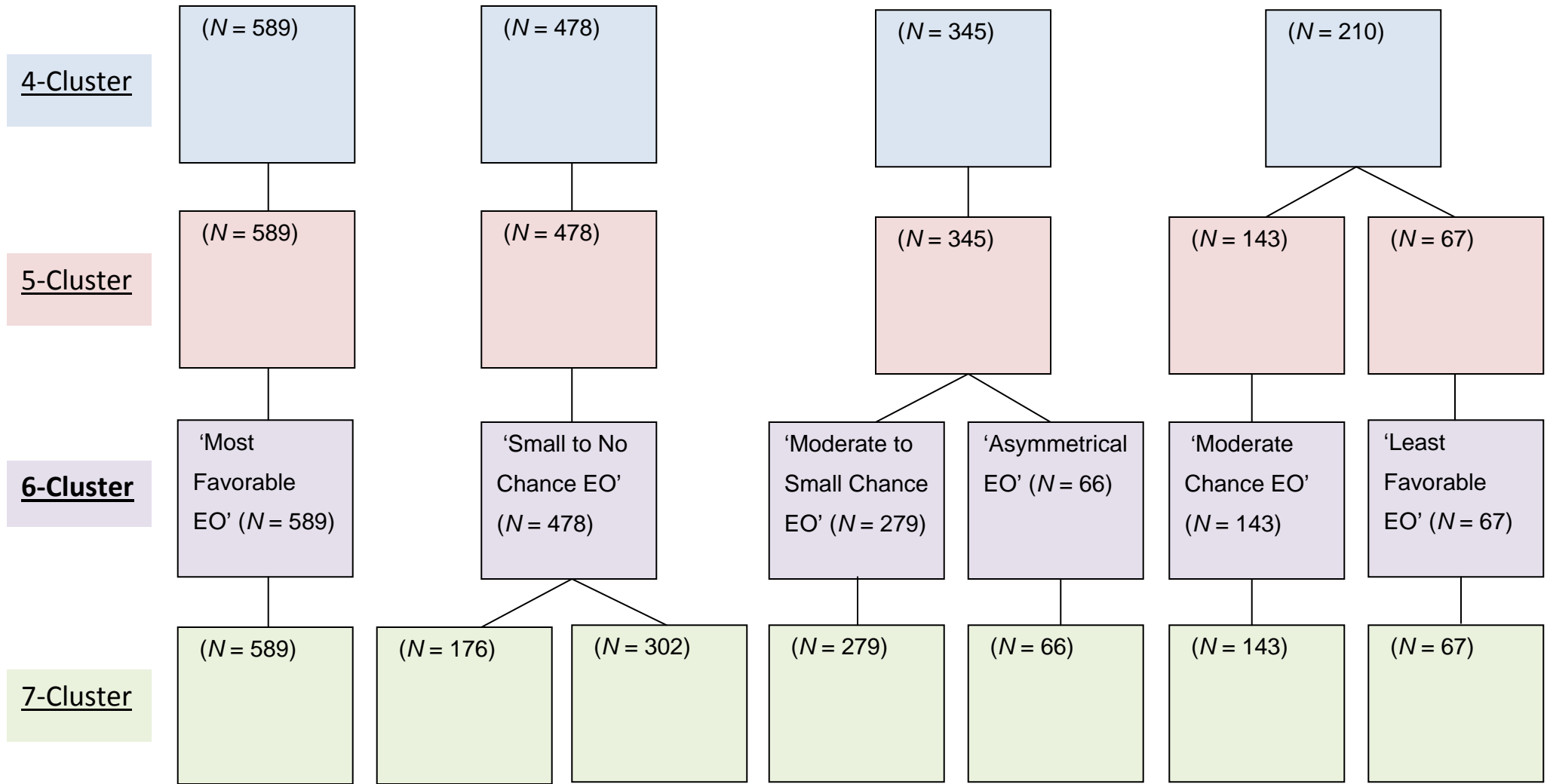
Figure 2. Comparison of Collective EO Climate Cluster Solutions

Figure 3. Comparison of OE Cluster Solutions

4-Cluster	(N = 775)	(N = 394)	(N = 190)	(N = 263)
5-Cluster	(N = 775)	(N = 394)	(N = 190)	(N = 237) (N = 26)
6-Cluster	'Most Favorable OE' (N = 206) 'Moderate Commitment' (N = 569)	Middle of the Scale OE' (N = 394)	'Middle of the Scale OE' (N = 190)	'Middle of the Scale OE' (N = 237) 'Least Favorable OE' (N = 26)
7-Cluster	(N = 206) (N = 569)	(N = 265) (N = 129)	(N = 190)	(N = 237) (N = 26)