

THE EFFECTS OF RELIGIOUS FUNDAMENTALISM ON INDIVIDUAL
BELONGING

by

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DEDICATION

To my beloved Wife Heather, I shall always dream about you!

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ABSTRACT

THE EFFECTS OF RELIGIOUS FUNDAMENTALISM ON PERCEIVED COHESION

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In the last several years there has been an increase in the interest of religion in the workforce (Mitroff & Denton, 1999; Konz & Ryan, 1999; Mohamed, Wisnieski, Askar, & Syed, 2004; Marques & King, 2005). A number of reasons for this interest, such as the graying of the workforce, increased distrust of upper management, an increase in demand for longer work hours and higher profits, and recent reductions in employee retirement and health care benefits, have been theorized as some of the causes (Burack, 1999; Bell & Taylor, 2001; Mohamed et al, 2004). Although there has been increasing interest in religion in the workplace, for various reasons, there still exists a huge chasm in the study of religion in organizations (Day, 2004). According to the World Fact Book (2007), over 90% of the United States population affiliates with an

organized religion. Since this many people incorporate religion into their lives it may be an important facet of work organizations that should be researched. In addition, previous research from multiple domains have illustrated the importance of religion in a variety of mental and physical health outcomes, multiple aspects of behavior, and attitudes towards others, to name a few (Hamley, 1979; Kelly, 1995; Denton, 2005).

As a result of the majority of the United States population ascribing to a religion and previous research illustrating that religious fundamentalism, in some capacity, can influence behavior, this study focuses on the effects of religious fundamentalism on individual belonging. Two distinct measures from different research streams, perceived cohesion and sense-of-community, are used to assess the effects of religious fundamentalism on an individual's tendency to cohere to a group. Two different moderators, organizational workplace acceptance of religious expression (OWARE) and religious commitment, are hypothesized to moderate the relationship between religious fundamentalism and coherence.

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CHAPTER 1

INTRODUCTION

“Formidable though it may be, definition is an obstacle that must be overcome in order to devise a coherent research stream” (King, 2006). Though the previous statement is very true, some research streams have had greater definitional problems than others. Research regarding religion is one such research stream that has struggled with definition. Recognizing this difficulty, Yinger (1967, p. 18) stated, “Any definition of religion is likely to be satisfactory only to its author”. Perhaps the most socially agreed upon definition in social science today stems from Hill et al., (1998) and Hill et al., (2000) (Pargament, 2002). Drawing from Hill and colleagues’ work, in the present study religion is defined as an individual’s attitudes, values, beliefs, feelings, thoughts, experiences, and or behaviors that have to do with a search for the sacred, a search for the non-sacred that facilitates a search for the sacred, and or the rituals or behaviors associated with that search that are validated within an identifiable group (i.e. organized religion) (Hill et al., 1998; Hill et al., 2000). The definition of religion used in the present study focuses on the aspects related to the ‘sacred’, where ‘sacred’ can be defined as “devoted or dedicated to a deity or to some religious purpose” (dictionary.com, 2007), and or “dedicated or set apart for the service of worship of a deity” (Webster’s OnLine dictionary, 2007). In addition, the term “religious dissimilarity” is used in this study to indicate the extent to which an individual

perceives his or her attitudes, values, beliefs, feelings, thoughts, experiences, and or behaviors that deal with a search for the sacred (i.e. religion from Hill & colleagues definition, 1998; 2000) to be unlike or ‘dissimilar’ with those of other individuals in his or her immediate work group. For example, an individual who identifies with the Hindu religion may perceive a large religious dissimilarity with a coworker that expresses identification with the Christian religion due to differences in their attitudes, values, beliefs, feelings, thoughts, experiences, and or behaviors that deal with a search for the sacred. Likewise, an individual who identifies with the Baptist denomination of Christianity may perceive a large religious dissimilarity with a coworker that identifies with a different denomination of the Christian religion based on the same attributes. In the present study religious affiliation, therefore, is defined as that particular identifiable group in which an individual’s attitudes, values, beliefs, feelings, thoughts, experiences, and or behaviors that deal with a search for the sacred, is validated within. Simply put, ‘religious affiliation’ is an individual’s association with a particular identifiable group where the group represents their attitudes, values, beliefs, and behaviors regarding the search for the sacred.

In summary, in the present study ‘religion’ is viewed as the particular characteristics (i.e. attitudes, values, beliefs, behaviors, etc.) that are associated with a search for the sacred. ‘Religious affiliation’ is the identifiable group that an individual identifies with that is comprised of particular characteristics (i.e. religion) which represent a particular framework associated with a search for the sacred. Therefore, religious dissimilarity is an individual’s perception that there is some notable difference

between some aspect (i.e. religion) of their religious affiliation and some aspect (i.e. religion) of other's religious affiliation (Figure 1).

According to King (2006, p. 4) "The most common use of the term "religion" focuses on group affiliation". Previous research regarding some sort of religious affiliation by individuals has traditionally dealt with the psychosomatic and behavioral effects of religion on individuals. For example, in a survey regarding the role of religion in therapy a group of psychotherapists and counselors reported that patients who affiliated with an organized religion had better mental health than patients who did

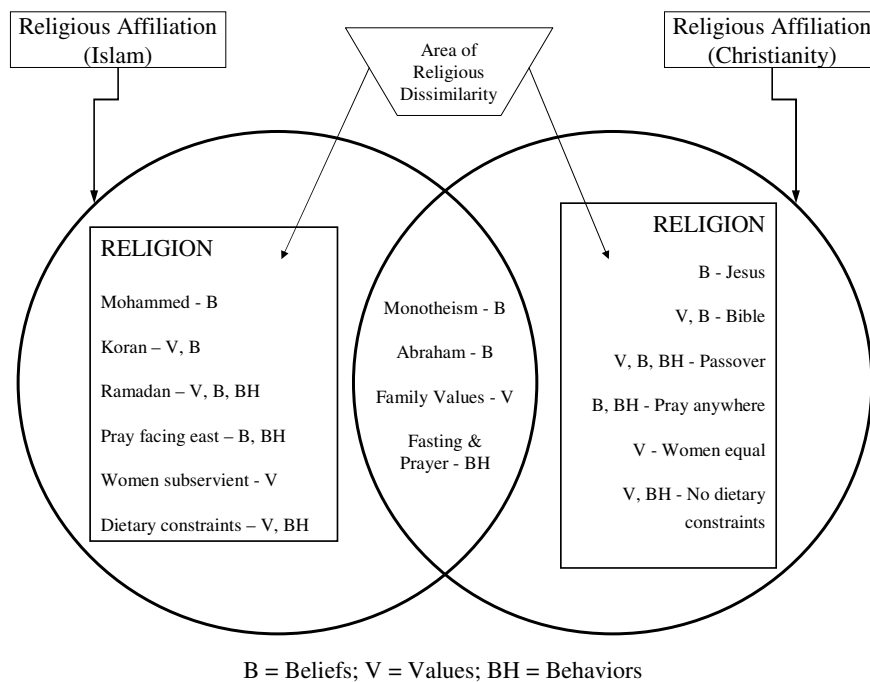


Figure 1. Religion, Religious Affiliation, & Religious Dissimilarity

not affiliate with an organized religion (Kelly, 1995). Cacioppo and Brandon (2002) found evidence that religious affiliation was positively related to general life

satisfaction. Pargament's (1997) work examined the positive effects of religious affiliation on individual coping. Religious affiliation has also been found to positively influence overall physical health (Koenig, 1997; Plante & Sherman, 2001; Miller & Thoresen, 2003). The depth of an individual's religious affiliation was found to be positively related to an individual's attitude during stressful life events by Lowenthal et al. (2000). Evidence that religious affiliation reduces an individual's anxiety levels was also found by Sturgeon and Hamley (1979).

In addition to the psychosomatic effects, religious affiliation has also been shown to be related to behavior. For instance, Denton (2005) and Campbell (2006) found evidence that supports religious affiliation as a major antecedent in voting behaviors. The role of religious affiliation as an antecedent to purchasing behaviors of consumers has also been discussed in marketing literature (Essoo & Dibb, 2004). Ethical behavior is perhaps the most intensely researched area regarding the influence of religious affiliation (King, 2006). Conroy and Emerson (2004, p. 383) state that religious affiliation "is a statistically significant predictor of responses in a number of ethical scenarios". Hill and Pargament (2003) discuss how religious affiliation can be empowering to the point where an individual's perseverance in negative situations is enhanced. Research has even linked religious affiliation with human sexual behavior (Yarhouse, 2005).

Thus, most previous research regarding religion has focused on differences related to religious affiliation (Chusmir & Koberg, 1988). Most management researchers, however, have viewed religious affiliation as an invisible aspect of

diversity and as a result, have paid little attention to it in organizational research (Clair, Beatty, & MacLean, 2005; King, 2006). Some researchers, however, support further investigation of religious affiliation as a diversity characteristic (Batson, Schoenrade, & Ventis, 1993).

Previous diversity research has uncovered two distinct and generally accepted levels of diversity: surface and deep-level (Webber & Donahue, 2001). Surface level diversity has been the predominant level of diversity research to date (Harrison, Price, & Bell, 1998; Martins, Milliken, & Wiesenfeld, 2003). This research has dealt with aspects of diversity such as age, sex, and race, on a multitude of organizational variables such as performance ratings, discrimination, and group cohesion. Surface level characteristics include differences that can be readily distinguishable upon initial observance (Jackson, Stone, & Alvarez, 1993).

Considerably fewer studies on organizational dynamics have used deep-level diversity characteristics as compared to surface level characteristics. One deep-level characteristic that has been understudied in management literature is religion (King, 2006). According to Harrison et al., (1998) deep-level diversity is comprised of individual differences that can be categorized as attitudes, values, and or beliefs. These characteristics are “communicated through verbal and nonverbal behavior patterns and is only learned through extended, individualized interaction and information gathering” (Harrison et al., 1998, p. 98). If the basic definition of deep-level diversity is some characteristic of an individual that can be described as an attitude, value, and or belief (Harrison et al., 1998), and as discussed previously, Hill et al. (1998; 2000) defined

“religion” as attitudes, values, beliefs, feelings, thoughts, experiences, and or behaviors, then “religion” qualifies as a characteristic of deep-level diversity.

According to Cunningham and Sagas (2004, p. 320), “predictions for deep-level diversity are based on the similarity-attraction paradigm.” Drawing upon this basic sociological formula that similarity breeds attraction, and dissimilarity breeds division (Byrne, 1971; Sunnafrank, 1983; Amodio & Showers, 2005), similarity in attitudes, values, and beliefs would increase interpersonal attraction and liking and dissimilarity in attitudes, values, and beliefs would decrease interpersonal attraction and liking (Cunningham & Sagas, 2004). As a result, it would seem at least reasonable that perceived religious dissimilarity (i.e. a characteristic of deep-level diversity) could be associated with divisions between coworkers. Therefore, if there is a negative relationship between the level of religious dissimilarity of individuals and their attraction for one another, individuals who perceive more religious dissimilarity would be increasingly less attracted to those dissimilar individuals. One group of individuals which prior research has shown to be very sensitive to the religious dissimilarities of others is those high in religious fundamentalism (Altemeyer, 2003).

High religious fundamentalists can be found among most major religions evidenced by previous studies that included Christians, Muslims, Hindus, Jews, Mormons, and Catholics (Hood, Hill, & Williamson, 2005). Religious fundamentalism is defined as “the belief that there is one set of religious teachings that clearly contains the fundamental, basic, intrinsic, essential, inerrant truth about humanity and deity: that this essential truth is fundamentally opposed by forces of evil which must be vigorously

fought: that this truth must be followed today according to the fundamental, unchangeable practices of the past; and that those who believe and follow these fundamental teachings have a special relationship with the deity” (Altemeyer & Hunsberger, 2004, p. 118). As a result, fundamentalism is a highly ethnocentric attitude, value, and or belief toward one’s religion (Altemeyer & Hunsberger, 2004) that is characterized by certitude in one’s religious beliefs (MacFarland, 1989). Kirkpatrick, Hood, and Hartz (1991) assert that religious fundamentalism is associated with a rigid, closed-minded, and dogmatic way of approaching the world. Since fundamentalism is an attitude, value, and or belief, it qualifies as a characteristic of deep-level diversity based on the definition of deep-level diversity asserted by Harrison et al. (1998).

According to Simmel (1950), most religions have some level of unconditional acceptance of those who are like-minded, and to the same extent, unconditional exclusion to those who are not like-minded. For example, believers of the Islamic faith dichotomize all of humanity into two basic categories. The “house of Islam” includes all Muslims where “Muslim law and faith prevail” (Kurtz, 1995, p. 144). This category is all-inclusive for believers in the Islamic faith; however, the “house of unbelief” is the category where all unbelievers are slotted (Kurtz, 1995, p. 144). Likewise, the Christian faith also makes a distinction between believers and non-believers. In 2 Corinthians chapter 6 verse 14, the Apostle Paul states “do not be unequally yoked together with unbelievers”. Paul continues into verse 15 and states, “what part has a believer with an unbeliever?” In John chapter 3 verse 16, perhaps one of the most widely recited biblical scriptures, John states that “for God so loved the world that He gave His only begotten

Son, that whoever believes in Him should not perish but have everlasting life”. Therefore, those who do believe in Jesus are said to not perish (i.e. have eternal life) and are encouraged to not have relationships with unbelievers.

Although many religions do not draw such a great distinction between believers and unbelievers as Muslims and Christians, as in the case of Buddhists, there is still a sense of honoring and strengthening one’s own religion. For instance, the Buddhist Indian Emperor Ashoka’s Twelfth Rock Edict declares that by respecting other people’s different religious beliefs an individual strengthens his own religion (Kurtz, 1995). This edict provides for religious tolerance, but at the same time the propagation of Buddhism (Kurtz, 1995). In addition, the laity of Buddhism is expected to follow most of the same rules as monks, including socializing their children into the Buddhist faith (Kurtz, 1995). Thus, most religions have some tenet that divides believers and non-believers by indicating to believers that non-believers are unlike them and not part of the in-group (i.e. dissimilarity breeds division) (Kurtz, 1995).

High religious fundamentalists, however, take this dichotomy a step further. High religious fundamentalists view others with differing religious beliefs (Kirkpatrick, 1993; Altemeyer, 2003) as very threatening (Hunsberger, Pratt, and Pancer, 1994). For example, people who think about certain orthodoxies in a fundamentalist way view that orthodoxy with little complexity (Pancer et al., 1995). Complexity of an orthodoxy is “characterized by a recognition that more than one point of view on an issue can be valid, and that different perspectives can be integrated or related to one another in some manner” (Pancer et al., 1995, p. 214). Pancer et al., (1995) performed a study which

looked at whether or not fundamentalist attitudes and beliefs were orthodoxy specific. In that study, high religious fundamentalists showed the same level of complexity about other orthodoxies as did low religious fundamentalists, with the exception of religion. Simply put, high religious fundamentalists display fundamentalist attitudes and beliefs in regard to their specific religious beliefs but not necessarily in regard to other topics (Pancer et al., 1995). Thus, high religious fundamentalists may categorize others with dissimilar religious beliefs as part of the out-group for two reasons. First, religious fundamentalists may be affiliated with a religion and/or an orthodoxy that teaches unconditional acceptance of those who are like-minded, and to the same extent, unconditional exclusion to those who are not like-minded (Simmel, 1950). Second, previous research has identified a link between attitudes and behavior (Ajzen & Fishbein, 1973; Katz, 1983). Thus, high religious fundamentalists hold highly ethnocentric attitudes about their religious beliefs or orthodoxy (i.e. deep-level diversity characteristics) that lead them to behave more negatively towards those with dissimilar religious beliefs or orthodoxies (i.e. deep-level diversity characteristics) (Pancer et al., 1995; Altemeyer, 2003).

So, how will high religious fundamentalists know the deep-level diversity (i.e. religion) of coworkers in order to make in-group/out-group judgments? According to Harrison et al., (1998, p. 98), “over time, as people acquire more information, their perceptions are based more on observed behavior and less on stereotypes prompted by overt characteristics.” In addition, “people have placed greater emphasis on similarity in attitudes (beliefs) than on ethnic similarity, particularly when information about

attitudinal differences was available or salient” (Harrison et al., 1998, p. 99). Although some researchers may contend that religious beliefs are not communicated in the workplace, Tsui et al., (1992, p. 551) states “a variety of physical, social, and status traits can be used as the basis for inferring similarity in attitudes, beliefs, or personality.” Therefore, the exact religious beliefs of coworkers do not have to be overtly communicated for others to infer dissimilarity in those religious beliefs. This would, seemingly, hold especially true for high fundamentalists who, by their very nature, seem hyper-sensitive to others with dissimilar deep-level characteristics (i.e. religion).

In addition, Harrison et al. (1998), found evidence that deep-level diversity characteristics became more influential to group functioning, over time. In this study, researchers used a longitudinal design where they administered two sets of surveys that spanned 9-weeks. Statistically significant results concerning the effects of deep-level diversity were found in this brief time period. Also, respondents’ tenure ranged from 1-year to approximately 4.5-years, and tenure was not significantly correlated with any surface or deep-level measure (Harrison et al., 1998). As a result, it appears that deep-level diversity characteristics (i.e. an individual’s religion) can be communicated in a myriad of ways over a minimal length of time. Therefore, one focus of the present study is on the tendency for high religious fundamentalists to seek out coworkers characteristics of deep-level diversity that are associated with religion. In addition, the propensity of high religious fundamentalists to obtain this information and draw conclusions as to whether others are “like” or “unlike” them, is also examined.

According to Pancer et al. (1995), high religious fundamentalists hold their religious beliefs as central to their identity. Hunsberger et al. (1994, p. 343), discuss how high religious fundamentalists hold their religious beliefs as core and central to the extent that their beliefs are “especially sensitive to existential challenges.” High religious fundamentalists are so sensitive to others’ dissimilarity from their own that even others who appear to be “like” them and affiliate with the same religion with only small differences in beliefs, are considered to be part of the “out-group” (Altemeyer, 2003). According to Altemeyer (2003), because high religious fundamentalists hold their religious beliefs as central to their identity, they are prone to evaluating the world in terms of “us” and “them”. As a result, high religious fundamentalists “tend to have a very small ‘us’ and quite a large ‘them’”, (Altemeyer, 2003, p. 27). Therefore, an additional focus of this study will be concerning the effects of religious fundamentalism on an individual’s tendency to cohere to others. Simply put, do individuals in an organization have less of a feeling of belonging to, or lower feelings of morale, concerning their immediate work group, as a result of the level of their religious fundamentalism?

Perceived cohesion is perhaps one of the most common measures of individual belonging to a group and was developed from a line of research that spanned approximately 40 years (Bollen & Hoyle, 1990). According to Bollen and Hoyle (1990, p. 482), perceived cohesion is defined as “an individual’s sense of belonging to a particular group and his or her feelings of morale associated with membership in the group”. This particular measure has two main components: attachment and morale

(Bollen & Hoyle, 1990). Sense-of-community is another measure of individual belonging that was developed to touch on more religion oriented characteristics of individual belonging (Milliman et al., 2003). Sense-of-community can be defined as “the mental, emotional, and spiritual connections among employees in teams or groups in organizations” which are “based on the belief that people see themselves as connected to each other and that there is some type of relationship between one’s inner self and the inner self of other people” (Milliman et al., 2003, p. 429; Maynard, 1992). Since both perceived cohesion and sense-of-community attempt to measure an individual’s feelings of belonging to a group, although in varying ways, both will be used to examine the potential influence of religious fundamentalism.

Religious commitment is defined as “the degree to which a person adheres to his or her religious values, beliefs, and practices and uses them in daily living” (Worthington et al., 2003, p. 85). Individuals, who report a high level of commitment to their religion, may have indoctrinated some of the religions’ exclusionary tenets and view individuals with dissimilar religious affiliations and beliefs as vastly different or worse. Although no prior research was found that examined the role of religious commitment in religious fundamentalism, it is, however, relatively easy to understand how high religious fundamentalists perceptions of dissimilarity between their religious beliefs and that of their immediate coworkers may be compounded if they are also highly committed to their religion.

According to Worthington et al., (2003, p. 85), individuals who are highly committed to their religion “evaluate their world on religious dimensions based on their

religious values”. Therefore, highly religiously committed individuals may evaluate others based upon their religion (i.e. attitudes, values, and beliefs pertaining to their religion). Thus, it has been argued that religion is a characteristic of deep-level diversity that can have a negative influence on how individuals interact with others who they perceive as having dissimilar religious affiliations (i.e. dissimilarity breeds division). Consequently, commitment to one’s religion (religious commitment) is examined as a moderator of the relationship between religious fundamentalism and individual belonging (i.e. perceived cohesion and sense-of-community) such that this negative relationship is strengthened.

The present study will examine the influence of religious fundamentalism on individual belonging to an individual’s immediate work group as moderated by religious commitment. Previous studies utilizing religion and organizational variables, however, have not had a great deal of significant findings (King & Williamson, 2005). One reason for this lack of significant findings may be related to the context of religion in organizations. Some researchers have discussed the role of organizational context as crucial in examining relationships using religion in organizations (Webber & Donahue, 2001; Martins, Milliken, Wiesenfeld, & Salgado, 2003). For example, if the organizational culture is such that religious expression is unacceptable then employees will most likely have limited exposure to the religion of others. As a result, King and Williamson (2005) developed a measure of organizational workplace acceptance of religious expression (OWARE) to deal with this limitation. When used in examining the relationship between religiosity and job satisfaction, OWARE moderated the

relationship to such an extent that the relationship became significant. Therefore, the present study will use this measure as a moderator of the relationship between religious fundamentalism and perceived cohesion and sense-of-community.

While there is a plethora of research regarding different aspects of religion, research that deals with the role of religion in work organizations has been limited (King, 2006; Day, 2004). Consequently, the present study is a somewhat exploratory study that focuses on the effects of religious fundamentalism on individual belonging (i.e., perceived cohesion and sense-of-community) in work organizations as moderated by religious commitment and or organizational workplace acceptance of religious expression (OWARE).

1.1 Importance of Research

Of the more than 300,000,000 inhabitants currently populating the United States, over 90% affiliate with some organized religion. The breakdown by religious affiliation is approximately 52% Protestant, 24% Catholic, about 10% Non-Religionists, and Mormons, Muslims, Jews, Buddhists, and Hindus, round out the remaining 14% by population (World Fact Book, 2007). Therefore, an overwhelming majority of individuals report some religious affiliation. This means that with over 270,000,000 people reporting some religious affiliation, millions of whom are currently employed in organizations, the workplace may be affected by individuals' religion. With the passing of Title VII legislation, religion, along with other aspects of diversity, was afforded legal protection from discrimination in organizations. According to the E.E.O.C. (2006), religious based claims of religious discrimination almost doubled between 1993

(1,388 claims) and 2003 (2,532 claims). Although the E.E.O.C. claims regarding religion have risen sharply and the fact that its status is that of a protected class, the role of religion in organizations has, to a large extent, been ignored in the management research literature (King, 2006). With the recent increase in E.E.O.C. claims of religious discrimination it is evident that research regarding the role of religion in organizations is needed to help understand and perhaps curtail this rising statistic.

Discussing the topic of religion in organizations seems to be taboo (Morgan, 2004). King (2006) reviewed the current management literature concerning aspects of religion in organizations with a surprising finding. “Conspicuous in its absence is the kind of exploration of religion’s influence on attitudes, behavior, outcomes and interactions within organizations that characterizes research on other aspects of diversity” (King 2006, p. 7). In fact, the vast majority of organizational research on the effects of religion has focused on the area of ethics and little else (King & Williamson 2005). One reason for this may be due to inherent difficulties in broaching the topic of religion in organizations (Morgan, 2004; King & Williamson, 2005; King, 2006). Difficulty in performing religious oriented field research in organizations could stem from fear of lawsuits due to an individual’s religion falling under the protection of Title VII legislation. In addition, many individuals in organizations may carry their paradigm of ‘separation of church and state’ to the workplace. As a result, if researchers can show a link between an individual’s religion and some work outcome, such as perceived cohesion, it may reduce the negative stigma associated with discussing religion in organizations (King, 2006). I propose that by performing empirical research concerning

the effects of individuals' religion on organizational outcomes (i.e. individual belonging), the taboo nature of religious oriented research in organizations will be decreased. If research can show that employees' religion influences work outcomes, top management teams may be more open to allowing access for future field research regarding religion. Certainly, more than one study is needed for religious (or any other kind of) research in organizations to be broadly socially acceptable as a needed stream of research (Anderson, 1986); however, the religious stream of research is still in the embryonic stage for management researchers (Day, 2004). At this point, any contribution would be important (King & Williamson, 2005).

In summary, the importance of this research is multi-faceted. First, an overwhelming number of individuals have reported some religious affiliation (World Fact Book, 2007). Since many of these individuals are employed in organizations, there is a need to see if religion influences work organizations (King & Williamson, 2005; King, 2006). Second, the rise of Equal Employment Opportunity Commission (E.E.O.C.) claims concerning religious discrimination point towards a negative trend in organizations. Research regarding the role of religion in organizations as a means of correcting the negative trend could be important to management practitioners. Third, religious oriented research dealing with organizations has historically been regarded as taboo (Morgan, 2004; King & Williamson, 2005; King, 2006). As a result, there is an apparent lack of literature regarding religion and work outcomes in organizations. Therefore, the effect of individual employee religion on organizations is still, to a great extent, an unsolved mystery.

1.2 Overview of Dissertation

In Chapter 2, the proposed model is displayed first (Figure 2). Next, religious fundamentalism and the similarity-attraction process will be discussed along with the development of appropriate hypotheses. Individual belonging variables will then be discussed in relationship to religious fundamentalism and additional hypotheses will be developed. The proposed moderating variables are then discussed along with the developments of respective hypotheses. In Chapter 3, the research methods are discussed. The research setting and design is first, followed by the respective measures, control variables, and techniques to address common method variance. A power analysis is performed, followed by a discussion of the proposed statistical techniques.

The remainder of this study will begin in Chapter 4 with the analysis and results of the data, followed by a discussion of the results in Chapter 5. These two chapters will be part of the final dissertation defense manuscript, but they are not enclosed in the dissertation proposal defense.

CHAPTER 2

LITERATURE REVIEW AND HYPOTHESES DEVELOPMENT

In chapter 2 of the present study, a review of the relevant literature is presented for each variable in the full model. In addition, hypotheses are developed for each of the variables of interest. First, in section 2.1, religious fundamentalism and surface-level diversity characteristics are discussed along with the need to control for these characteristics. Next, in section 2.2 the role of the similarity-attraction process in ingroup/outgroup evaluations by high religious fundamentalists is examined. Appropriate hypotheses are developed for the associated behaviors. Beginning with section 2.3 through section 2.5, the dependent variables perceived cohesion and sense-of-community are discussed. Again, since these two constructs measure individual belonging in different manners, and no previous research exists using these measures with religious fundamentalism, both are used in this study to help determine the course of future studies regarding the role of religion in organizations. In section 2.6, proposed moderators of the relationship between religious fundamentalism and measures of individual belonging are discussed. Hypotheses are developed for each moderator in the respective relationships. Religious commitment is discussed as a moderator in section 2.6.1, followed by organizational workplace acceptance of religious expression (OWARE) as a moderator in section 2.6.2. Finally, a diagram of the full model is presented, followed by a summary of chapter 2 in section 2.7.

2.1 Religious Fundamentalism and Surface-Level Diversity

Prior research regarding religious fundamentalism has uncovered negative attitudes and behaviors towards other individuals with dissimilar surface-level diversity characteristics (i.e. race and sex) (Altemeyer & Hunsberger, 1992; Hunsberger, Owusu, & Duck, 1999; Kirkpatrick, 1993; Altemeyer, 2003). For example, Kirkpatrick (1993) and MacFarland (1989), found empirical evidence that both male and female high religious fundamentalists tended to have discriminatory attitudes towards others with dissimilar race and sex. Although they did not control for sex, Hunsberger, Owusu, and Duck (1999) found empirical evidence that religious fundamentalism was significantly and positively related to sexist attitudes towards women. Consequently, individual perceptions of both race and sex dissimilarity are controlled for in this study. In addition, individual perceptions of age dissimilarity are also controlled for, although no prior research was found that dealt with religious fundamentalism and age dissimilarity. By controlling for these surface-level effects, the relationship between religious fundamentalism and individual belonging will be clearer. The details of these control variables can be found in section 3.5.

2.2 Religious Fundamentalism and the Similarity-Attraction Process

Mead (1962, p. 88-90) discusses how converting to a particular religion is significant enough to change an individual's "universe of discourse". This means that when an individual converts to a religion, where the tenets of that religion were viewed as nominal beliefs before, the tenets of that religion become the "true belief, and what was previously peripheral to consciousness becomes central" (Snow & Machalek 1984,

p. 170). This change includes attitudes, values, beliefs, and identities associated with the search for the sacred, to the extent in which individuals view others' religion as peripheral or insignificant. In the case of individuals who believe but do not have a conversion, they already view the tenets of their religion as the "true belief" (Mead, 1962). Thus, individuals who convert to or have been raised to believe in a certain religion may view those religious orthodoxies as central to their thinking, and perhaps, their decision making processes.

Prior studies have shown that high religious fundamentalists are very sensitive to differences in the religious orthodoxies of others (Altemeyer & Hunsberger, 1992; Hunsberger, Owusu, & Duck, 1999; Kirkpatrick, 1993; Altemeyer, 2003) to the extent that they view others with differing beliefs as very peripheral and threatening (Hunsberger, Pratt, and Pancer, 1994). According to Pancer, Jackson, Hunsberger, & Pratt (1995) high religious fundamentalists hold their religious beliefs as central to their identity. Hunsberger et al. (1994, p. 343), discuss how high religious fundamentalists hold their religious beliefs as core and central to the extent that their beliefs are "especially sensitive to existential challenges." High religious fundamentalists are so sensitive to others' dissimilarity from their own that even others who appear to be "like" them and affiliate with the same religion with only small differences in beliefs, are considered to be part of the "out-group" (Altemeyer, 2003). Altemeyer (2003) performed a study to determine whether individuals were taught fundamentalist attitudes at an early age. The focus of this study was on 371 college students who answered a questionnaire concerning religious training, racial identification, and

identification with the family religion, and discriminatory attitudes. Individuals who were categorized as high fundamentalists were found to be almost hyper-sensitive to some deep-level differences in others because they reported being taught at an early age to categorize others based on their similarity or dissimilarity (Altemeyer, 2003). Thus, high fundamentalists were taught their ethnocentric attitudes at an early age which caused them to make in-group/out-group evaluations in adulthood, which is consistent with earlier research by Tajfel, 1978 (Altemeyer, 2003).

To add some theoretical support that high fundamentalists can make ingroup/outgroup assessments as a result of their fundamentalist attitudes, I draw from the social psychological theory of Reasoned Action. According to Ajzen and Fishbein (1975), the theory of Reasoned Action says behavior is a result of an individual's belief that their behavior will lead to a particular outcome (i.e. attitude), and their evaluation of what others will think of the behavior (subjective norms). These two aspects combine to form an individual's intention (Ajzen & Fishbein, 1975). An individual's intention is then expressed through behavior. Therefore, beliefs which are salient beliefs are said to be "the immediate determinants of a person's attitude" (Ajzen & Fishbein, 1980, p. 63), which ultimately can lead to behavior with the right subjective norms. For example, Katz (1983) surveyed 113 probation officers to determine if their attitudes concerning probation and incarceration would significantly predict their sentencing recommendations for six different case studies. Katz (1983) found that the attitudes of the probation officers were significantly related to their sentencing recommendations. As a result, high fundamentalists, regardless of orthodoxy, can behave negatively

towards others that have deep-level characteristics which are dissimilar to their own, because they have “the attitude that one’s beliefs are the fundamentally correct, essential, inerrant ones”, which “is associated with bigotry” (Altemeyer, 2003, p. 19). In addition, if high religious fundamentalists view others with differing beliefs as very peripheral and threatening (Hunsberger, Pratt, and Pancer, 1994), then it is reasonable to expect that their reference group for making evaluations of subjective norms will be other high religious fundamentalists. Thus, their evaluation of subjective norms would be in alignment with their attitude. Therefore, it is the ethnocentric and bigoted attitudes held by high fundamentalists and evaluations of subjective norms (i.e. other high religious fundamentalists) with similar attitudes which cause them to form intentions to make in-group/out-group judgments, which ultimately shows up in their behavior (Pancer et al., 1995; Altemeyer, 2003).

The process by which individuals determine liking of others, and thus, categorize others based on characteristics of deep-level diversity is known as the similarity-attraction process (Brewer & Gardner, 1996; Hobman, Bordia, & Gallois, 2004, p. 565). This identification process involves the categorization of people into groups and is “associated with perceptual and attitudinal biases that favor the in-group and consequently derogate out-group members” (Hobman et al., 2004, p. 564). This process takes place initially with a superficial categorization of others where the categorization is subsequently modified, as deep-level knowledge is acquired (Byrne, 1971; Harrison et al., 1998). Therefore, a high religious fundamentalist will perceive

religious differences in others merely because of their fundamentalist (i.e. bigoted and ethnocentric) attitude when compared to a low fundamentalist.

According to Altemeyer (2003), because high religious fundamentalists hold their religious beliefs as central to their identity, they are prone to evaluating the world in terms of “us” and “them”. This evaluation is based upon their perception of the dissimilarity of their religious orthodoxies and the religious orthodoxies of others (Altemeyer, 2003). Therefore, since a particular religious orthodoxy can become central to the consciousness of individuals, and attitudes can lead to behaviors, and high fundamentalists are taught to categorize people based on the similarity-attraction process (i.e. make conclusions) at an early age (Altemeyer, 2003), and high religious fundamentalists hold their religious beliefs as central to their identity (i.e. highly important) (Pancer et al., 1995), the following two hypotheses are developed:

Hypothesis 1a: High religious fundamentalists will attend to or seek out religious information concerning others more than low religious fundamentalists.

Hypothesis 1b: High religious fundamentalists will draw conclusions about others based on others' religious beliefs more than low religious fundamentalists.

2.3 Perceived Cohesion

The development of the concept of group cohesion dates back to the late nineteenth century in the works of Emile Durkheim. More recently, Festinger (1950) posited group cohesion as a culmination of such factors as attraction to members, activities, and prestige of groups. Seashore (1954) developed perhaps the first and most widely used scale of group cohesion. Since then countless studies have incorporated some measure of group cohesion as a dependent variable. One of the main problems found in the group cohesion literature is the lack of a socially agreed upon definition. In a review of the cohesion literature, Friedkin (2004, p. 409) discusses the problems associated with cohesion and states, “the main source of confusion is a proliferation of definitions of social cohesion that have proved difficult to combine or reconcile.” Likewise, Bollen and Hoyle (1990, p. 482) assert, “There exists no ‘true’ definition of cohesion.” As a result, group cohesion has been measured using a tremendous variety of differing instruments, which has presented a great challenge for researchers (Coleman, 1987; Friedkin, 2004, p. 410).

Two main divisions of the study of group cohesion are the individual and group level analysis (Carron, 1982). The vast majority of research on group cohesion has been focused on the group level of cohesion (Bollen & Hoyle, 1990). The primary source of controversy in these two levels of analysis is whether the individual or group level is the antecedent for variance in group cohesion. Carron (1982) argued that cohesion is a multidimensional construct consisting of an individual’s perceptions of cohesion at both the individual and group levels. Hogg (1992) discusses how individual

level characteristics increase or decrease a person's attraction, and ultimately, attachment to the group as a result of the level of characteristic homogeneity. On the other hand, group level dynamics which flow down to the individual level to affect the individual's desire to remain in the group is an alternative view of group cohesion (Carron, 1982). This view was developed during the founding years by such works as Festinger et al. (1950) and Seashore (1954), and continues today in modern research (McPherson & Smith-Lovin, 2002). The purpose of this literature review, however, is not to further debate whether individual or group level dynamics drive cohesion but to illustrate why perceived cohesion is the measure of choice in this study. Since the theory used in the present study focuses on the individual level of religious fundamentalism, the focus of cohesion will also be at the individual level of analysis. Also, since the data collected is self-reported data, the appropriate level of analysis is the individual level (Klein, Dansereau, & Hall, 1994).

The perceived cohesion scale (PCS) is the measure used in this study and is a measure of "each members' perceptions of his or her own standing in the group" (Bollen & Hoyle, 1990, p.480). It is a measure of how individuals feel "stuck to", or a "part of" a group, regardless of how other group members feel (Bollen & Hoyle, 1990, p. 482). Bollen and Hoyle (1990, p. 482), speculate that PCS would be influenced by "subjective phenomena" such as "loneliness" and "suicide propensity". Therefore, Bollen and Hoyle (1990, p. 482) define PCS as encompassing "an individual's sense of belonging to a particular group and his or her feelings of morale associated with membership in the group." They make a very clear distinction between their individual

level PCS and group level measures of cohesion by stating that “sociometric or social network definitions of cohesion that count the frequency and nature of interactions of group members are analytically distinct from perceived cohesion” (Bollen & Hoyle, 1990, p. 483). “Here cohesion consists of all those (unspecified) causes which keep members in a group without defining cohesion per se” (Bollen & Hoyle, 1990, p. 483). Simply put, the PCS is a subjective measure developed to allow the specification of elements of a group member’s perception that may influence their tendency to cohere or stick to a group (Bollen & Hoyle, 1990). The details of this particular measure can be found in Chapter 3, section 3.4.5, of the present study.

After a review of related literature on religion and perceived cohesion, however, no previous studies were found that studied the role of religious fundamentalism on perceived cohesion. Accordingly, no research I am aware of links religious fundamentalism to perceived cohesion. Hence, previous research on deep-level diversity is used to provide peripheral support for the proposed relationship between religious fundamentalism and perceived cohesion, but no directly related research was found to build theoretical support for the present study.

It has been argued that deep-level diversity characteristics can, if they are dissimilar, have an increasingly negative effect on work relationships (Harrison et al., 1998). Therefore, depending upon an individual’s perception of how dissimilar their religion is compared to their co-workers’ religion, their relationships may be influenced. Hunter (2001) performed a study concerning in-group bias among individuals who affiliated with the Christian faith and those who affiliated with Non-Religionists

(Atheists). In the Hunter (2001, p. 408) study, Hunter found empirical evidence that “regardless of whether the targets behaved positively or negatively, the respondents evaluated in-group targets (i.e., Christians) more highly than out-group targets (i.e., Atheists).” Exline (2002) discusses potential stumbling blocks associated with the interplay between religion and inter-group behavior for both the religiously committed and the non-religious. Non-religious people might, through viewing the behavior of the religious, “come to view religious people not only as unlikable but also as wrong--perhaps even as evil” (Exline, 2002, p. 184). In fact, the disapproval of the religious by non-religious people may develop into “a ready rationale for derogating them” (Exline, 2002, p. 184). In addition, religious individuals who “align themselves closely with a particular religious group, or adopt a specific set of beliefs increase their odds for serious disagreement with others” (Exline, 2002, p. 183). Therefore, if a religious orthodoxy can become central to an individual’s consciousness (Mead, 1962; Pancer, Jackson, Hunsberger, & Pratt, 1995), and religion can be argued to be a characteristic of deep-level diversity, the relationship between an individual and their coworkers may be negatively impacted if the individual perceives great dissimilarity between their religion and the religion(s) of their coworkers. In fact, Harrison et al., (1998, p. 98), state “it can thus be inferred that as people uncover differences in attitudes, it becomes less pleasant and more difficult for them to work together” (i.e. cohere to others).

Therefore, high religious fundamentalists will behave negatively towards others with different deep-level diversity characteristics because they are taught highly ethnocentric fundamentalist attitudes towards orthodoxies that deal with religion. Thus,

high religious fundamentalists may perceive less cohesion with any individual or group that ascribes to a dissimilar religious orthodoxy, or has an attitude or belief towards the same or different religious orthodoxy that is dissimilar to his or her attitude or belief towards that orthodoxy.

I have argued that religious fundamentalism is a deep-level diversity characteristic that is associated with strong negative attitudes towards deep-level dissimilarity of religion of others. In addition, I have argued that religious fundamentalism is a deep-level diversity characteristic that could negatively influence work outcomes. In this study, one of the individual level work outcomes examined is perceived cohesion. Perceived cohesion was chosen because it allows for the examination of antecedents that may influence an individual's tendency to cohere to a group. In addition, the next hypothesis assumes a sufficiently religiously diverse workgroup, although the possibility of a religiously homogenous workgroup is recognized. Therefore, the following hypothesis is as follows:

Hypothesis 2a: Religious fundamentalism will be significantly and negatively related to perceived cohesion.

2.4 Sense-of-Community

The measurement of perceived cohesion was developed from psychology and social psychology literatures. Thus, the perceived cohesion measure was not expressly developed to be influenced by characteristics related to religion, or more precisely, the

sacred (*see definition on page 1 from Hill et al., 1998; 2000*). The spirituality literature deals directly with the notion of the sacred in organizations (Mitroff & Denton, 1999; Milliman et al., 2003). As a result, while this study is focused on the role of religious fundamentalism in individual belonging, and not spirituality, I draw from the spirituality and literature in order to find a measure of individual belonging that might be more easily influenced by religious fundamentalism than perceived cohesion.

Previous research in the domain of spirituality has revealed several main dimensions of workplace spirituality (Mitroff & Denton, 1999; Burack, 1999; Bell & Taylor, 2001). Perhaps the most common and agreed upon dimension of workplace spirituality is interconnectedness (Mitroff & Denton, 1999; Milliman et al., 2003). Mitroff and Denton (1999, p. 83) define interconnectedness as “the basic feeling of being connected with one’s complete self, others, and the entire universe”. In fact, Mitroff and Denton (1999, p. 83) go so far as to say “if a single word best captures the meaning of spirituality and the vital role that it plays in people’s lives, that word is interconnectedness”. Interconnectedness is an all encompassing word that is used to capture an individual’s sense of spirituality and religious oriented values and beliefs within him or herself, in relation to other individuals, group and workplace relationships, and a connection to some transcendent force (i.e. God, Karma, the sacred, etc.).

Milliman et al., (2003) developed a measure of interconnectedness called sense-of-community that focused on the relationship people develop with coworkers. Sense-of-community assesses the interactions between employees and their co-workers that

are based on a relationship between the employee's inner self and the inner self of others, or more succinctly, a relationship based on deep-level diversity characteristics (Milliman, Czaplewski, & Ferguson, 2003). This particular dimension is measured at the individual level because it deals with the individual's relationships, or depth of workplace relationships, of employees with their co-workers. "A critical dimension of workplace spirituality involves having a deep connection to, or relationship with, others, which has been articulated as a sense of community" (Ashmos & Duchon, 2000; Milliman, et al., 2003, p. 429). Milliman et al. (2003, p. 429) assert that the "essence of community is that it involves a deeper sense of connection among people, including support, freedom of expression, and genuine caring".

Therefore, sense-of-community is a measure of workplace relationships based on characteristics of deep-level diversity. Since, in preceding sections religious fundamentalism has been argued to be a deep-level diversity characteristic that can influence relationships (i.e. individual belonging), religious fundamentalism may influence an individual's sense-of-community. This relationship would be a negative relationship based on the similarity-attraction theory where dissimilarity breeds division (Sunnafrank, 1983; Amodio & Showers, 2005). Therefore, since high religious fundamentalists are sensitive to differences in the religious beliefs of others, more religious dissimilarity would reduce their sense-of-community.

No previous research dealing specifically with the relationship between religious fundamentalism and sense-of-community has been found. There has, however, been previous empirical and theoretical research addressing such negative

effects as intergroup bias and increased conflict stemming from the dissimilarity of religion on group relations (Hunter, 2001; Exline, 2002). In addition, theoretical and empirical evidence supporting the effects of other deep-level characteristics on measures of group functioning (i.e. group cohesion) (Harrison et al., 1998; Webber & Donahue, 2001) is used to build a case for the negative and significant relationship between religious fundamentalism and sense-of-community. As a result, the following exploratory hypothesis is developed:

Hypothesis 2b: Religious fundamentalism will be significantly and negatively related to sense-of-community.

2.5 Perceived Cohesion and Sense-of-Community

In the present study, two distinct measures from two distinct research streams are used to examine individual belonging. One reason for using two measures from different research streams is paradigm incommensurability (Anderson, 1986). This means that differing research streams have inherently different paradigms concerning the development of knowledge claims (Moore, 2006). Anderson (1986, p. 156) explained it by stating, “Disciplinary knowledge claims are viewed as contingent upon the particular beliefs, values, standards, methods, and cognitive aims of its practitioners.” Thus, perceived cohesion was not expressly developed to be sensitive to deep-level diversity characteristics, such as religious fundamentalism. Perceived cohesion was developed to assess an individual’s “appraisal of their relationship to the

group” based on cognitive judgments of their relationship with the group and their feelings of morale towards the group (Bollen & Hoyle, 1990, p. 482). Sense-of-community, however, was expressly developed to be sensitive to deep-level diversity characteristics that deal with the “mental, emotional, and spiritual connections among employees” (Milliman et al., 2003, p. 429). As a result, a brief comparison of the constructs of perceived cohesion and sense-of-community follow.

In this study the perceived cohesion scale is used as a perceptual measure of individual belonging to assess the effects of religious fundamentalism at the individual level of analysis. The definition of perceived cohesion suggests, however, that it may be more influenced by surface-level rather than deep-level diversity characteristics. Prior studies have reported a significant relationship between a group level measure of cohesion and deep-level diversity characteristics; satisfaction with coworkers, heightened social interactions, attraction to the group (O’Reilly et al., 1989), job satisfaction, and organizational commitment (Harrison et al., 1998). Although O’Reilly et al., (1989) found evidence that deep-level diversity characteristics were significantly related to cohesion at the group level, they found no evidence that deep-level diversity characteristics were significantly related to the individual level of cohesion. After correcting for error in their meta-analysis of the diversity literature, Webber and Donahue (2001) found no evidence to suggest that any prior studies had statistically significant relationships between any type of diversity and a group level measure of cohesion.

Bollen and Hoyle (1990, p. 482) define perceived cohesion as encompassing “an individual’s sense of belonging to a particular group and his or her feelings of morale associated with membership in the group.” While the argument could perhaps be made that the face value of this definition might encompass even deep-level aspects of diversity, a further investigation of the composition of this measure reveals possible shortcomings.

According to Bollen and Hoyle (1990), perceived cohesion is comprised of two main dimensions. The first dimension of perceived cohesion is an individual’s sense of belonging to a group. Bollen and Hoyle (1990, p. 484), however, do make the distinction between identification with a group that leads to a sense of belonging and identification with a group that is based on “a belief system or ideology,” which does not necessarily lead to a sense of belonging. Since Hill and colleagues (1998) definition of religion includes beliefs and ideologies, perceived cohesion does not seem to be an adequate measure of individual belonging, based on religious fundamentalism. As a result, a different measure that does encompass a sense of belonging based on beliefs and ideologies is needed in order to account for religious fundamentalism.

Sense-of-community, as discussed in section 2.3, was developed in the spirituality literature. Sense-of-community would seem to capture individual belonging that is more related to similarity in beliefs and ideologies than that of perceived cohesion. Example items in the sense-of-community measure are “Feel there is a sense of being a part of a family,” “Believe employees genuinely care about each other,” and “Feel free to express opinions” (Milliman et al, 2003, p. 437). These items may allude

to more deep-level diversity characteristics than those from the perceived cohesion scale; “I feel a sense of belonging to _____”, “I feel I am a member of the _____ community”, “I see myself as part of the _____ community” (Bollen & Hoyle, 1990, p. 485). The words “part of a family,” “care about each other,” and “free to express” allude to Milliman and colleagues (2003, p. 429) definition of sense-of-community that individuals’ are connected to “one’s inner self and the inner self of other people” based on “mental, emotional, and spiritual” connections. In other words, the depth of a relationship where an individual might be able to say they feel as though they are “a member of the _____ community”, they may not have a relationship based on deep-level characteristics with a others that they feel as though they are “part of a family”.

The second dimension of perceived cohesion is morale (Bollen & Hoyle, 1990). This dimension “summarizes the positive and negative emotional response to belonging to a group” (Bollen & Hoyle, 1990, p. 484). Example items from the perceived cohesion scale are “I am enthusiastic about_____” and “I am happy to be at _____” (Bollen & Hoyle, 1990, p. 485). The dimension of morale is directed at measuring how much an individual values their membership in the group, which is purported to be a measure of how much individuals feel “stuck to” the group (Bollen & Hoyle, 1990, p. 482).

Conceptually similar measures of individual belonging can be found in the sense-of-community measure. Sense-of-community has items that probe an individual’s evaluation of group unity; “Believe people support each other,” “Think employees are linked with a common purpose,” and “Working cooperatively with

others is valued” (Milliman et al., 2003, p. 437). Unity has been previously identified as an important aspect of individual belonging that describes an individual’s feelings of being “stuck to” the group (Carron, 1982).

Previous research using perceived cohesion did not incorporate any type of religious oriented deep-level diversity characteristics, nor was it expressly developed to do so. Sense-of-community, while developed to measure an individual’s sense of belonging based on the more spiritual and religious oriented aspects of deep-level diversity (Milliman et al., 2003), has also not been used previously in research focusing on religious fundamentalism. Consequently, the present study will be using both the perceived cohesion and sense-of-community measures in an attempt to determine if one of these measures is a more adequate predictor of individual belonging in the context of religion. Since perceived cohesion does not have any direct theoretical or empirical evidence suggesting it captures anything dealing with religion, and sense-of-community does have some theoretical foundation for capturing aspects of religion, the next hypothesis is developed as follows:

Hypothesis 3: The relationship between religious fundamentalism and sense-of-community will be stronger than the relationship between religious fundamentalism and perceived cohesion.

2.6 Factors Moderating the Relationship between Religious Fundamentalism and Individual Belonging

While direct and negative relationships are proposed between religious fundamentalism and individual belonging (i.e. perceived cohesion and sense-of-community), these relationships may be moderated by other variables. These moderating variables may significantly influence the relationship between religious fundamentalism and the individual belonging variables. In the following sections, two moderators are discussed.

2.6.1 Religious Commitment

Religiosity can be defined as the extent to which an individual has integrated the tenets of a particular religion into his or her attitudes, values, and beliefs (King & Williamson, 2005; King & Crowther, 2004). The study of religion in psychology has yielded methods with which to conceptualize the level of an individual's religiosity (Allport & Ross, 1967; Batson, 1976; Worthington, 1988; Worthington et al., 2003). Perhaps the most widely used and cited research regarding this subject comes from Allport and Ross's (1967) work in which they developed a dichotomous measure of religiosity, intrinsic and extrinsic. Extrinsic religiosity can be defined as religious affiliation that stems from a motivation towards gaining some external benefit, such as attending church with influential people for the sake of career advancement (Pargament, 2002). Intrinsic religiosity can be defined as religious affiliation based on the full internalization of the precepts of a particular religion (Greer et al., 2005).

A third dimension of religiosity was introduced by Batson (1976) which is called "quest". A six-item scale of quest was developed and later expanded to a 12-item

scale to address validity concerns (Batson & Schoenrade, 1991). The dimension of quest was developed to expand on Allport's intrinsic religiosity dimension to include additional aspects of mature religiosity. Quest is the notion that the religiously mature person realizes the need to continually search for further understanding of their religious beliefs in order to answer some of life's deeper questions (Batson & Schoenrade, 1991). The quest dimension of religiosity expands on intrinsic religiosity by touching on behaviors associated with further developing and differentiating an individual's beliefs. Instead of using three independent measures of religiosity, the present study will use a single measure that incorporates each type of religiosity (i.e. extrinsic, intrinsic, and quest) called religious commitment. According to Worthington et al., (2003, p. 85), religious commitment is defined as "the degree to which a person adheres to his or her religious values, beliefs, and practices and uses them in daily living." This particular measure has conceptually incorporated each of the three measures of religiosity: extrinsic, intrinsic, and quest (Worthington et al., 2003). In addition, this measure combines the three types of religiosity with behavior associated with adherence to a religion into two factors. These factors are interpersonal and intrapersonal religious commitment.

Highly religiously committed individuals are posited to have incorporated the tenets of their religion into their lives to such a degree that their attitudes, values, beliefs, and behavior are reflective of that religion (Worthington et al., 2003). According to Worthington (1988), highly religiously committed individuals tend to evaluate their world on religious dimensions and values. Therefore, one could argue

that for those who are religiously committed, their religion is more important to them than religion is to those who are not religiously committed. Drawing from the basic sociological theory that similarity breeds attraction (Sunnafrank, 1983; Amodio & Showers, 2005), religiously committed individuals may be more attracted to those who are perceived to be more religiously similar if they evaluate their world in terms of religious dimensions and beliefs.

Therefore, highly religiously committed individuals may evaluate others based upon their religion (i.e. attitudes, values, and beliefs pertaining to their religion). Thus, it has been argued that religious fundamentalism is a characteristic of deep-level diversity that can have a negative influence on how individuals interact with others who they perceive as having dissimilar religious beliefs (i.e. dissimilarity breeds division). Although no prior research was found that examined the role of religious commitment in religious fundamentalism, it is, however, reasonable to assert that individuals who are highly committed to their religion may perceive greater dissimilarity between their religious beliefs and that of their immediate coworkers.

Religious commitment, however, is distinct from religious fundamentalism in that religious fundamentalism is an individual's ethnocentric attitude towards their religious beliefs, regardless of the content of those beliefs, whereas religious commitment is the extent to which an individual has integrated particular religious beliefs into their daily lives that is evidenced by their behavior. Religious fundamentalists can hold their religious beliefs central to their identity, but this does not necessarily equate to religious commitment in that they may or may not adhere to the

tenets of their religion to the extent that their behavior reflects those particular religious beliefs. Their behavior may only reflect their ethnocentric attitude towards their beliefs.

A religious fundamentalist may, however, also be highly committed to their religion. In this case a religious fundamentalist may perceive greater dissimilarity between their religious beliefs and that of their immediate coworkers based on their ethnocentric or fundamentalist attitudes towards their religious beliefs, and evaluating the world in religious dimensions and values that stem from being religiously committed.

As a result, commitment to one's religion (religious commitment) is examined as a moderator of the relationship between religious fundamentalism and perceived cohesion and sense-of-community. As a result, the following hypotheses are developed:

Hypothesis 4a: An individual's level of religious commitment will moderate the relationship between religious fundamentalism and perceived cohesion such that this negative relationship will strengthen as the level of religious commitment increases.

Hypothesis 4b: An individual's level of religious commitment will moderate the relationship between religious fundamentalism and sense-of-community such that this negative relationship will strengthen as the level of religious commitment increases.

2.6.2 Organizational Workplace Acceptance of Religious Expression

If an organization is high in workplace acceptance of religious expression (King & Williamson, 2005), there would seemingly be more expression of employees religion. Therefore, if an organization is high in OWARE, the environment will be more conducive to religious expression of all kinds (King & Williamson, 2005). An environment that is more conducive to religious expression would allow for an increased amount of interpersonal discussion regarding religion, displays of religious symbols, and perhaps celebration of religious holidays (King & Williamson, 2005). Harrison et al. (1998, p. 98) discuss how deep level diversity characteristics become known, “Information about these factors is communicated through verbal and nonverbal behavior patterns.” In addition, Tsui et al., (1992) discuss how there are numerous means in which to communicate and thereby infer similarity or dissimilarity in deep-level diversity characteristics within an organization. So, the more religious expression is accepted by organizations the more employees will be exposed to their co-workers’ religion(s). King and Williamson (2005) found empirical evidence that OWARE moderated the relationship between intrinsic religiosity and job satisfaction. Although the present study uses religious commitment instead of just intrinsic religiosity, the constructs are similar in nature and both touch on an individual’s level of religious integration (Worthington et al., 2003). In addition, the importance and use of organizational context (i.e. OWARE) as a variable in diversity research has been recommended by other researchers (Webber & Donahue, 2001; Martins, Milliken, Wiesenfeld, & Salgado, 2003). Since an individual’s religion has been argued to be a

characteristic of deep-level diversity, it could influence individuals' relationships with their peers (Harrison et al, 1998). As a result, the relationship between religious fundamentalism and perceived cohesion and or sense-of-community may be influenced by how open (level of OWARE) the organization is concerning religious expression as a behavioral norm. Thus, the following hypotheses are developed:

Hypothesis 5a: The level of OWARE will moderate the relationship between religious fundamentalism and perceived cohesion such that this negative relationship will be stronger as the level of OWARE increases.

Hypothesis 5b: The level of OWARE will moderate the relationship between religious fundamentalism and sense-of-community such that this negative relationship will be stronger as the level of OWARE increases.

2.7 Chapter 2 Summary

The overall model proposed is comprised of the relationship between religious fundamentalism and perceived cohesion and sense-of-community (Figure 2). Main effects of religious fundamentalism on individual belonging, as well as, the effects of seeking and concluding are also hypothesized and contained in the model. Two distinct individual belonging variables are used because perceived cohesion does not conceptually seem to be as sensitive to aspects of religious oriented deep-level diversity characteristics in comparison with the sense-of-community measure. Therefore,

perceived cohesion, while traditionally used as a measure of individual belonging, may be inadequate in religious oriented research.

In addition, two moderators are hypothesized to influence these relationships. The first moderator discussed is the level of religious commitment by individuals. Religiously committed individuals may be more sensitive to the religious differences of others who are not religiously committed. The other moderator is the level of an organization's workplace acceptance of religious expression (OWARE). This moderator could influence the relationship between religious fundamentalism and individual belonging by allowing for more communication between coworkers regarding their religion(s). While neither of these measures or relationships has been empirically tested, theory has been used to build rationale for these relationships.

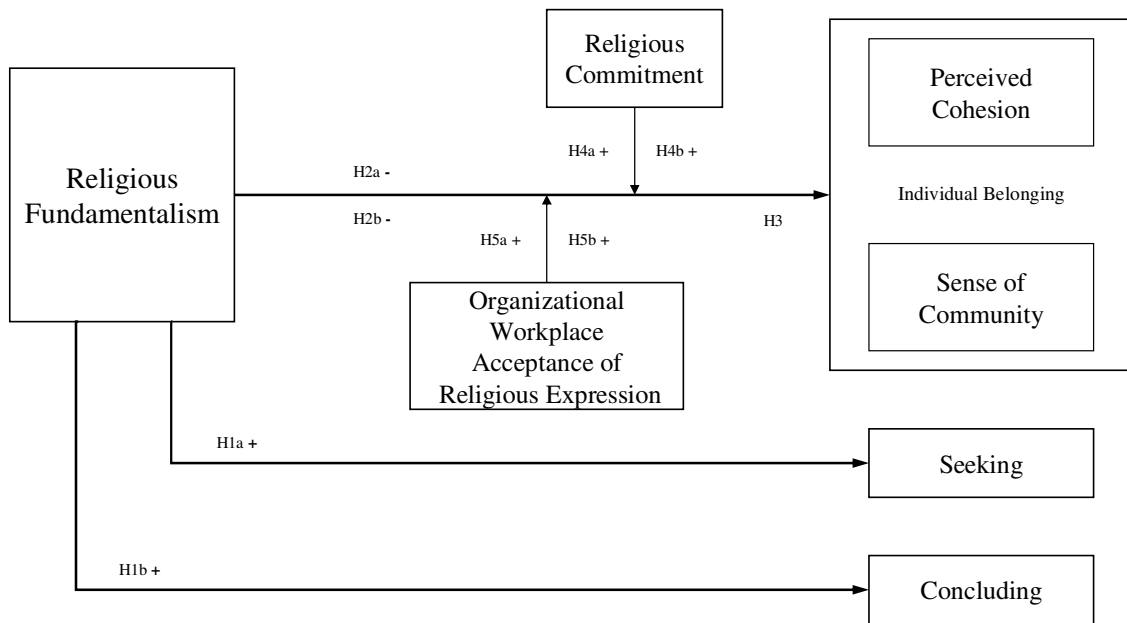


Figure 2. Impact of religious fundamentalism on individual belonging as moderated by religious commitment and organizational workplace acceptance of religious expression.

CHAPTER 3

METHOD OF STUDY

In this chapter the research methods utilized to test the hypothesized relationships presented in Chapter 2 will be discussed. Specific features of the present study as well as the measures used will be discussed. In addition, how each of these measures is operationalized and previous related statistics will be outlined. The statistical techniques used for analysis are also proposed.

3.1 Research Setting

Because of the historical difficulty in performing field research regarding religion, this study will use university students as the sample. While the use of university students in organizational research is not without criticism, there are some potential benefits in using university students in this study. One of the major benefits is the high degree of diversity found in the students attending the University of Texas at Arlington. One main aspect of this high degree of diversity is the presence of a large international student population which can increase the diversity of religion(s) found in the research pool. While the focus of this study is on religious fundamentalism, of particular importance is the level of diversity in regard to work experiences. By using a sample of university students who have work experience in a broad array of industries, tenures, and positions, the generalizability of this study should be augmented. In addition, each of the variables of interest were developed using samples of university

students. Therefore, respondents will consist of undergraduate and or graduate students attending classes in the college of business at the University of Texas at Arlington.

3.2 Data Collection Procedures

In this study a web-based survey will be used to gather data. Professors teaching undergraduate and or graduate classes in the college of business will be contacted. The professors will be given a sheet of paper with the appropriate uniform resource locator (URL) so that students can easily find the survey website. Students will then be asked to enter their class identification number as well as their student identification number in order to track which people in which class participated.

The expected duration to complete the survey will be approximately 10 to 15-minutes. The survey will ask basic demographic questions such as age, race, sex, employment status, etc. In addition, students will be asked to designate which religion they affiliate with (*see section 3.3 for a complete list*). The students will then be asked questions which will include measures from each of the variables of interest, as well as any control variables. Each of the questions will be answered by highlighting a radial dial that corresponds to the appropriate response.

Once the surveys have been completed, the responses, along with all identification information, will be downloaded into an Excel spreadsheet. Statistical software will then be used to extract this data from the spreadsheet for the purposes of analysis. All information will be kept under lock and key and will not be shared outside of the primary researcher and his committee.

3.3 Level of Analysis

The level of theory development, data collection, and analysis in the present study is at the independent individual level. Agreement between the level of theory, level of measurement or data collection, and level of statistical analysis is important to developing precision and clarity in theory testing (Klein et al., 1994). According to Klein et al. (1994 p. 201) the independent individual level of analysis means that individuals are free from group influence and should be “conceptualized simply as between-individual variation (e.g. the product of individual differences)”. Simply put, individual group member values are independent of other individual group member values of the same group. Likewise, “the distinction of within-group and between-group variation is also irrelevant (Klein et al., 1994, p. 200).

To test theories at the independent individual level, researchers are encouraged to “(a) use measures that (like the theory) draw attention to each individual’s unique experiences and characteristics and (b) to maximize between-individual variability” (Klein et al., 1994, p. 209). Finally, the level of measurement should match the source of the data (Klein et al., 1994). For example, self-report data is generally considered to be at the individual level, while the number of group members is measured at the group level (Rousseau, 1985; Klein et al., 1994). Thus, each of the measures used, including control variables, are individual level measures.

3.4 Measures

Each of the measures used in the present study will be outlined in the sections that follow, including all demographic questions, measures, moderating variables, outcome variables, and control variables. Items and scales will be listed accordingly.

3.4.1 Demographic Information

As alluded to in section 3.2, several demographic items will be collected. These items will consist of age, race/ethnicity, sex, and religious affiliation. Religious affiliation items will be used as categorical variables to be used in conjunction with the religious fundamentalism measure. The specific items for race/ethnicity are from the University of Wisconsin sample demographic survey template and will be as follows:

How do you describe yourself?

- 1) American Indian or Alaska Native*
- 2) Hawaiian or Other Pacific Islander*
- 3) Asian or Asian American*
- 4) Black or African American*
- 5) Hispanic or Latino*
- 6) Non-Hispanic White*
- 7) Other_____*

Religious affiliation question and items are as follows:

Which of the following best describes your current faith or religion, regardless of formal membership or regular attendance?

- 1) Catholic*
- 2) Baptist*
- 3) Methodist*
- 4) Presbyterian*
- 5) Lutheran*
- 6) Pentecostal*
- 7) Adventist*
- 8) Anglican*
- 9) Christian-Non-denominational*

- 10) *Christian-Orthodox*
- 11) *Mormon*
- 12) *Jehovah's Witness*
- 13) *Christian-Other _____ (please specify!)*
- 14) *Muslim*
- 15) *Buddhist*
- 16) *Hindu*
- 17) *Jewish*
- 18) *Affiliation with 2 or more religions _____ (please specify!)*
- 19) *No Religion*
- 20) *Other _____ (please specify!)*

3.4.2 Respondent Qualifying Questions

Two criteria will be used in order to qualify respondents for the present study. Respondents will be asked to enter their employment status (employed/unemployed and full-time/part-time). Respondents will also be asked to indicate how much total work experience they have. Only respondents that have previous work experience of at least 1-year will qualify for this study. Respondents who indicate that they have less than 1-year of work experience will be asked to complete the survey, but will be excluded from the sample during analysis. In addition, respondents will be asked to indicate their tenure in their current job. Only respondents who indicate they have at least 1-year of tenure will be included in the analysis. Therefore, only respondents who indicate they have at least 1-year of work experience and at least 1-year of tenure in their current job will be included in the data analysis.

1) *Please indicate your current employment status:*

- Unemployed*
- Employed part-time*
- Employed full-time*

2) *How many hours per week, on average, do you work _____?*

3) *How much total work experience in years do you have _____?*

4) *How long in years have you worked in your present job _____?*

3.4.3 Religious Fundamentalism

Religious fundamentalism is an individual level measure (Altemeyer & Hunsberger, 2004) comprised of 12-items that has been developed using university students and parents of university students. Originally, a 20-item scale was developed (Altemeyer & Hunsberger, 1992), but more testing enabled the scale items to be reduced to 12-items without any loss of validity. To accomplish this, Altemeyer and Hunsberger (2004) surveyed one sample of 354 students of introductory psychology students while simultaneously surveying 343 additional students from the general student body from the University of Manitoba. Additionally, two samples of parents of university students were also used to develop the 12-items and further validate the scale, one sample of 424 and another of 412. Factor analysis was performed and each of the 12-items loaded on one factor for each sample. The reported reliability of the 12-item scale was coefficient alpha = 0.91 for the student samples and alpha = 0.92 for the parent samples.

This scale has also been used to assess religious fundamentalism in a variety of religions with positive results. In fact, this measure is often chosen because its “content is not restricted to Christian beliefs” (Genia, 1996, p. 57). For example, Hunsberger et al., (1999) reported reliabilities of alpha = 0.87 for a sample of Muslims, and alpha = 0.80 for Christians. In addition, Hunsberger (1996) reported reliabilities of alpha = 0.91

or greater for a sample of Christians, Hindus, and Muslims, and $\alpha = 0.85$ for a sample of Jews. Hunsberger, Owusu, and Duck (1999), reported reliabilities of $\alpha = .92$ or greater for a sample comprised of Christians, Catholics, Mormons, Muslims, and Non-Religious. Therefore, this particular scale is generally considered appropriate for assessing religious fundamentalism in both Christian and Non-Christian religious groups (Altemeyer & Hunsberger, 2004; Genia, 1996; Hunsberger, 1996; Hunsberger et al, 1999; Hunsberger, Owusu, & Duck, 1999).

The revised 12-item religious fundamentalism scale is scored on a 9-point Likert type scale ranging from -4 “strongly disagree” to +4 “strongly agree”. Lead sentence and items are as follows:

Please indicate your level of agreement regarding the following statements.

1) God has given humanity a complete, unyielding guide to happiness and salvation, which must be totally followed.

*2) No single book of religious teachings contains all the intrinsic, fundamental truths about life.**

3) The basic cause of evil in this world is Satan, who is still constantly and ferociously fighting against God.

*4) It is more important to be a good person than to believe in God and the right religion.**

5) There is a particular set of religious teachings in this world that are so true, you can't go any “deeper” because they are the basic, bedrock message that God has given humanity.

6) When you get right down to it, there are basically only two kinds of people in the world: the Righteous, who will be rewarded by God; and the rest, who will not.

*7) Scriptures may contain general truths, but they should not be considered completely, literally true from beginning to end.**

8) *To lead the best, most meaningful life, one must belong to the one, fundamentally true religion.*

9) *“Satan” is just the name people give to their own bad impulses. There really is no such thing as a diabolical “Prince of Darkness” who tempts us.**

10) *Whenever science and sacred scripture conflict, science is probably right.**

11) *The fundamentals of God’s religion should never be tampered with, or compromised with others’ beliefs.*

12) *All of the religions in the world have flaws and wrong teachings. There is no perfectly true, right religion.**

* indicates item is reversed scored.

3.4.4 Sense-of-Community

Sense-of-community was initially developed by Milliman et al., (2003), which was an extension of previous empirical research by Ashmos and Duchon (2000). The sense-of-community scale was developed to measure religion and spiritually oriented constructs that influence individual belonging. The method used to develop this scale consisted of a cross-sectional design using self-report surveys which were given to a final sample population of 200 students enrolled part-time in an MBA curriculum in a university in the Southwestern part of the United States. Demographics of this study were evenly split between the sexes, with an average work experience level of 11.4 years. Seven items were developed with a reported coefficient alpha of 0.91. A five-point Likert scale ranging from 1 “strongly disagree” to 5 “strongly agree” is used. The scale question and items are as follows:

Please indicate your level of agreement about your immediate work group in your current or most recent workplace from the following statements.

- 1) Working cooperatively with others is valued*
- 2) I feel part of a community*
- 3) I believe people support each other*
- 4) I feel free to express my opinions*
- 5) I think employees are linked with a common purpose*
- 6) I believe employees genuinely care about each other*
- 7) I feel there is a sense of being a part of a family*

3.4.5 Perceived Cohesion

Perceived cohesion is borrowed from Bollen and Hoyle (1990). The perceived cohesion scale was developed to measure perceived cohesion at the individual level. The method used to develop this scale consisted of a cross-sectional design using self-report surveys which were given to a final sample population of 102 full-time undergraduate students enrolled in a liberal arts college in the Northeast region of the United States. Demographics of this study were evenly split between the sexes. An additional sample of 110 respondents who were randomly selected from the city directory responded as part of a public opinion poll. The median age range reported from the second sample was between 40 and 44 years. Approximately two thirds of the second sample reported a social class of “middle class,” while the remaining one third reported “working class.”

The authors of this scale used Lisrel VI (Joreskog & Sorbom, 1986) to perform confirmatory factor analysis of both the student and city sample. The respective

goodness of fit GFI and adjusted goodness of fit AGFI indices were given for each latent factor and each sample as follows:

	<u>Student</u>	<u>City</u>
Attachment	GFI = .97, AGFI = .92	GFI = .96, AGFI = .91
Morale	GFI = .96, AGFI = .91	GFI = .93, AGFI = .84

Since both of these fit indices were high for both samples and both latent variables (attachment and morale), the scale seems to have at least a minimal level of acceptable validity. In addition, coefficient alphas were reported to be .96 for the student sample and .93 for the city sample. Therefore, this scale seems to be a reliable and valid measure of perceived cohesion and will be implemented in the present study.

The PCS scale consists of six items and will be scored on a five-point Likert scale ranging from 1 “strongly disagree” to 5 “strongly agree.” Some of the items have been altered for the present study per the recommendations of the authors in their appendix a (Bollen & Hoyle, 1990, p. 501). The scale directions and items are as follows:

For the following statements, please indicate your level of agreement about your immediate work group in your current or most recent workplace.

- 1) I feel a sense of belonging to _____.*
- 2) I feel that I am a member of the _____ team.*
- 3) I see myself as part of the _____ team.*
- 4) I am enthusiastic about _____.*
- 5) I am happy to be a part of _____.*
- 6) _____ is one of the best work groups.*

3.4.6 Religious Commitment

In this study religious commitment using the RCI-10 (Worthington et al., 2003) is used to segregate those individuals who have integrated the tenets of the religion they affiliate with into their everyday lives and those who have not. This study is not concerned with an individual's particular religion; rather, it is focusing on whether or not an individual has integrated his or her religion as a way to distinguish between respondents who consider themselves committed to a religion and those who do not consider themselves committed to religion, regardless of which religion they identify with. Therefore, religious commitment is used as identification with an established religion and the integration of the tenets of that religion and not theological divisions within that religion. For example, within the Christian religion there are several main divisions, Southern Baptist, Presbyterian, Methodist, and the like. Each of these divisions has areas of similarity and differentiation of specific beliefs or interpretations of the Bible. In this study respondents are not differentiated by those beliefs and interpretations within Christianity, but they are differentiated among other main religions such as Islam, Buddhism, Taoism, and Non-Religionists. Although Jews incorporate the Old Testament Bible as their main text of study, unlike the Christians, they do not incorporate the New Testament. This differentiates Jews from Christians sufficiently to categorize the two religions as vastly different (Waardenburg, 2004). In addition, there is seemingly no research that focuses on how individual belonging is affected based upon different religious sects within a mainline religion such as Christianity. As a result, these differences are out of the scope of this research.

Religious commitment was first developed by Glock and Stark (1966) in which they posited a five-factor model. Two main limitations of this original conceptualization of religious commitment (Hill & Hood, 1999; Worthington et al., 2003) were the use of primarily Christian respondents and the degree to which those respondents adhered to the more traditional tenets of their religion. Through subsequent studies many researchers began to take a more behavioral approach (Allport & Ross, 1967; Hoge, 1972; King & Hunt, 1969). Each of these studies influenced the development of Worthington's (1988) conceptualization of religious commitment and are purported to capture the essence of Allport and Ross's (1967) conceptualization of intrinsic, extrinsic, and Batson's (1976) measure of quest religiosity (Worthington et al., 2003).

Worthington (1988) developed a religious commitment scale which was originally quite large. This scale was eventually refined into a 17-item scale of religious commitment (McCullough, Worthington, Maxie, & Rachal's, 1997). Worthington et al. (2003) performed an analysis of the previously developed religiosity scale to further refine it into a 10-item scale, called the religious commitment inventory (RCI-10), which was a culmination of previous research that developed the original 17-item scale (McCullough & Worthington, 1995; McCullough et al., 1997; Morrow et al., 1993; Worthington, 1988; Worthington et al., 1989; Worthington et al., 2001). The authors of this scale recommend its use as a global assessment scale and, in particular, they recommend this scale for use with university students (Worthington et al., 2003).

As a result, the RCI-10 will be used in this study to assess individual religious commitment.

Worthington et al. (2003) performed six different studies using different samples to refine this scale. The studies focused on demographic variables that could potentially be differentiated by the scale, including gender, age, ethnicity, etc. Findings from these studies showed no significant differences based on demographic variables. The study that is most relevant to this manuscript is study 5, using 468 undergraduate students from a large state university in the western United States. Cronbach's alpha coefficients for the RCI-10 were .95 with religious specific alphas ranging from .92 to .98.

In study 6, 217 clients of predominately Christian oriented counseling were used. The rest of the demographic makeup was very similar to study 5. The authors state, "Even though some agencies advertise as explicitly Christian in orientation, people who are not Christian are typically part of the clientele" (Worthington et al., 2003: 93). The coefficient alpha for this sample was .95. Although this study used primarily "Christian" organizations, the results should be reasonably generalizable given the support found in study 5 by using a more religiously diverse sample.

Three main reasons for the use of this scale are first, reliability and validity testing on diverse groups of university students was very favorable. Second, the scale was not a predominately "Christian" scale as some other religious commitment scales. Finally, this scale showed encouraging empirical evidence supporting its use in the general populace.

The RCI-10 scale uses 10-items which are scored on a 5-point Likert scale ranging from 1 “not at all true of me” to 5 “totally true of me”. The scale question and items are as follows:

Please indicate your level of agreement regarding yourself from the following statements.

- 1) My religious beliefs lie behind my whole approach to life.*
- 2) I spend time trying to grow in understanding of my faith.*
- 3) It is important to me to spend periods of time in private religious thought and reflection.*
- 4) Religious beliefs influence all my dealings in life.*
- 5) Religion is especially important to me because it answers many questions about the meaning of life.*
- 6) I often read books and magazines about my faith.*
- 7) I enjoy working in the activities of my religious organization.*
- 8) I enjoy spending time with others of my religious affiliation.*
- 9) I keep well informed about my local religious group and have some influence in its decisions.*
- 10) I make financial contributions to my religious organization.*

3.4.7 OWARE

Organizational workplace acceptance of religious expression (OWARE) was developed by King and Williamson (2005). These authors developed this scale in an attempt to understand why previous research findings on religion in organizational

research had mostly insignificant findings. The OWARE scale was developed to measure the cultural aspect of organizations that resulted in support or shunning of religious expression in the workplace.

The method used to develop this scale consisted of a cross-sectional design using self-report surveys which were given to a final sample population of 128 graduates of both BS and MBA programs in business. Demographics of this study were comprised of 63% male and 37% female. The average age of respondents was 44 years. Although not specifically controlled for, there is an assumption that the majority of respondents were affiliated with the Christian religion because the university was a Christian supported school. Three items were developed with a reported coefficient alpha of 0.96. A five-point Likert scale ranging from 1 “strongly disagree” to 5 “strongly agree” is used. The scale question and items are as follows:

Please indicate your level of agreement about your current or most recent work place from the following statements.

- 1) It is okay to express religious beliefs in my workplace.*
- 2) Religious beliefs can be expressed openly at my company.*
- 3) Discussing your religious beliefs is acceptable in my company.*

3.4.8 Seeking/Concluding Orientation

To determine whether high religious fundamentalist attitudes translate into orientations associated with seeking out and concluding the religious beliefs of others, a tripartite measure based on the original conceptualization of attitudes by Allport (1935) was developed. Attitudes which can lead to behavior can be a function of affective,

behavioral, and cognitive components (Kothandapani, 1971; Norman, 1975; Breckler, 1984). Attitude is thus defined as “a response to an antecedent stimulus”, which “can best be thought of as an independent or exogenous variable” (Breckler, 1984, p. 1191). Therefore, the three components of attitude are “unobservable classes of response to that stimulus” (Breckler, 1984, p. 1191). Affective components of attitude are defined as emotions, feelings, or mood (Breckler, 1984). Behavioral components of attitudes are defined by some action, while cognitive components are defined as beliefs or knowing (Breckler, 1984).

As a result, ingroup/outgroup evaluations, based on the intolerance of religious dissimilarity, which are synonymous with religious fundamentalism, would be the independent stimulus, and responses to that stimulus would result in some combination of affective, behavioral, and cognitive responses. Therefore, the intolerance of high religious fundamentalists regarding other’s dissimilar religious beliefs would elicit a response to actively seek out and conclude (behavior) the religious beliefs of others in order to make ingroup/outgroup evaluations. Thus, an affective response could be indicated by high scores on items that deal with the need to know the religious beliefs of others, while the behavioral response could be indicated by high scores on items that target verbal statements that describe action towards discovering the religious beliefs of others, and cognitive responses could be indicated by high scores on items that allude to ways of determining or knowing the religious beliefs of others.

According to Norman (1971), individuals who exhibit consistency regarding the components of attitude are more likely to act in accordance with the stated attitude. In

addition, consistency among the components of attitude can be a function of experience (Allport, 1935; Breckler, 1984). Therefore, if an individual is a high religious fundamentalist, where their ethnocentric attitude towards their religious beliefs is strong, they will most likely exhibit consistent scores in each of three components of attitude. In addition Berger and Alwitt (1996), found empirical evidence that strongly held attitudes, such as high religious fundamentalism, can be consistent predictors of behavior.

After reviewing the religion literature from several databases including Academic Search Premier, Business Source Complete, Business Source Premier, PsycArticles, Psychology and Behavioral Sciences Collection, and PsycINFO, no adequate measure of seeking and concluding orientation was identified. As a result, exploratory items have been developed from discussions with other researchers in the religion and management domains. The measure is initially conceptualized as two distinct measures with seeking orientation containing two subscales; affective and behavioral. Concluding orientation is conceptualized as containing the cognitive elements of attitude. The incorporation of each of the three elements is consistent with previous conceptualizations of attitudinal measures (Breckler, 1984). Factor analysis will be used to determine the appropriate structure of these variables. Items will be measured using a 5-point Likert scale ranging from 1 “strongly disagree” to 5 “strongly agree”. Lead sentence and items are as follows:

Please indicate your level of agreement with the following statements concerning your immediate work group in your current or most recent workplace.

SEEKING ORIENTATION

Affective

- 1) It is important to me to try to determine others' religious beliefs.*
- 2) I purposely seek out the religious beliefs of others.*
- 3) I am curious about the religious beliefs of others.*
- 4) Knowing the religious beliefs of others is important.*
- 5) Others religious beliefs are insignificant to me.**

Behavioral

- 6) I can easily figure out the religious beliefs of others.*
- 7) I often initiate discussions about religion.*
- 8) I readily notice the religious symbols others display.*
- 9) I often ask others about religious topics*
- 10) I often try to steer conversations towards religious topics*

CONCLUDING ORIENTATION

Cognitive

- 1) It is often times difficult to determine others' religious beliefs.**
- 2) You can determine an individual's religious beliefs as much by what they don't say as what they do say.*
- 3) A person does not have to say much to reveal their religious beliefs.*
- 4) You have to know a person a long time before you can understand their religious beliefs.**

5) *You can figure out others' religious beliefs by understanding their views on topics other than religion.*

6) *Other people provide clues to understanding their religious beliefs in other ways besides openly discussing them.*

* indicates item is reversed scored.

3.5 Control Variables

There are a number of possible variables that may account for some of the variance in the measurement of perceived cohesion and sense-of-community other than religious fundamentalism. By identifying these variables, the effects of religious fundamentalism on perceived cohesion and sense-of-community can be better isolated. The control variables used in this study include individual perceptions of age, race, and sex dissimilarity, individual autonomy, work group tenure, and subjective fit. Social desirability and negative affectivity are also measured to help prevent common method variance and bias, however, they are discussed in section 3.6. Each of these variables has previously been shown to influence some level of cohesion. After a review of several databases including Academic Search Premier, Business Source Complete, Mental Measurement Yearbook, Military and Government Collection, Professional Development Collection, PsycARTICLES, Psychology and Behavioral Sciences Collection, PsycINFO, and ProQuest Dissertations and Theses, no previous research incorporating these control variables and perceived cohesion or sense-of-community could be found. Although the vast majority of the studies which found these control variables influenced cohesion are mixed level studies, they should theoretically provide clearer results in this study. One reason for this is because this study uses only

individual level theory and measures (i.e. perceived cohesion vs. group cohesion). Klein et al., (1994) discusses the importance of aligning the level of theory, measurement, and data analysis throughout a study to increase the validity of the results. Therefore, each of these control variables are at the individual level and are appropriate for use in independent individual level research (Klein et al., 1994).

3.5.1 Age Dissimilarity

Age dissimilarity has been identified as a surface level characteristic of diversity that can negatively influence cohesion (O'Reilly et al., 1989; Aquino, Townsend, & Scott, 2001; Sarris & Kirby, 2005). Age heterogeneity has also been found to negatively influence attachment in a study of 1705 employees from three different organizations by Tsui et al., (1992). Evidence of a significant and negative relationship between age heterogeneity and social integration was found by O'Reilly et al. (1989) in a study of 79 employees of a convenience-store chain. As a result, this study will incorporate an individual level perceptual measure of the heterogeneity of age, which maintains a congruent level of analysis within this study as suggested by Riordan (2000) and adapted from similar measures by Thomas and Ravlin (1995). Respondents will be asked to indicate whether they perceive that the age of the individuals in their immediate work group are younger, about the same, or older.

Please choose which of the statements below best describes the individuals in your most recent and immediate work group.

The other individuals in my most recent and immediate work group are younger than I am.

The other individuals in my most recent and immediate work group are about the same age as I am.

The other individuals in my most recent and immediate work group are older than I am.

3.5.2 Sex Dissimilarity

Sex dissimilarity has been identified as a surface-level diversity characteristic that can influence work outcomes (Harrison et al., 1996). O'Reilly et al., (1989) reported lower performance ratings by employees whose sex differed from that of their supervisors. A significant and negative relationship between sex dissimilarity and organizational attachment by white men was found by Tsui et al. (1992). Consistent with previous findings, Sarris and Kirby (2005) found a significant and negative relationship between sex dissimilarity and cohesion.

In the present study, sex dissimilarity will be controlled for. The respondents will be asked to indicate whether they perceive that the sex of the individuals in their immediate work group are the same as their sex or different than their sex. Therefore, a categorical individual perceptual measure is used following recommendations from Riordan (2000) and following Barsness, Diekmann, and Seidel (2005). Lead question and items are as follows:

Please choose which of the statements below best describes the individuals in your current or most recent and immediate work group.

The sex of most of the other people in my current or most recent and immediate work group is the same as my sex.

The sex of the other people in my current or most recent and immediate work group is different than my sex.

3.5.3 Race Dissimilarity

Prior research has indicated that racial heterogeneity in groups is associated with negative work outcomes. For example, Tsui and O'Reilly (1989) found evidence that increased racial diversity was significantly and negatively related to superior-subordinate relations. In a study of 814 racial minority members and 814 racial majority members, Greenhaus, Parasuraman, and Wormley (1990) found evidence that indicated that members of the racial minority reported lower organizational experiences, job performance evaluations, and career outcomes as compared to those of the racial majority. Conversely, numerous studies have found positive effects of race homogeneity in a variety of other work outcomes (Kraiger & Ford, 1985; Jackson et al., 1991; Jackson et al., 1993; Tsui et al., 1992; Tsui & O'Reilly, 1989). In addition, there has also been inconsistent findings regarding the role of racial diversity in work outcomes (Pulakos et al., 1989; Webber & Donahue, 2001)

No prior research dealing explicitly with the effects of racial diversity on perceived cohesion or sense-of-community has been found. Race heterogeneity in work groups, however, has been identified as an important predictor in work outcomes (Tsui et al., 1992; Harrison et al., 1998). Thus, perceptions of racial heterogeneity should be controlled for in this study.

As a result, to maintain the individual level of analysis throughout this study, a categorical individual level perceptual measurement of the heterogeneity of race was adapted from Barsness, Diekmann, and Seidel (2005). Respondents will be asked to

indicate whether they perceive that the races of the individuals in their immediate work group are the same as their race or different than their race.

Please choose which of the statements below best describes the individuals in your current or most recent and immediate work group.

The race of most of the other people in my current or most recent and immediate work group are the same as my race.

The races of the other people in my current or most recent and immediate work group are different than my race.

3.5.4 Individual Autonomy

Individual autonomy will also be controlled for in this study. According to Langfred (2000, p569), “individual autonomy influences group cohesiveness by the reduction in interpersonal interaction that is associated with individual autonomy”. Reduced interaction between individuals has been previously theorized as negatively influencing cohesion and or social integration (O’Reilly et al., 1989; Tsui et al., 1992). Aquino et al., (2001) found evidence of a significant and negative relationship between individual autonomy and cohesion in a study of employees at a large knit-goods manufacturer. In a study using two independent samples, employees of a social service agency and enlisted personnel in a unit of the Danish army, Langfred (2000) found evidence of a significant and negative relationship between individual autonomy and cohesion in both samples. Beehr (1976) found a significant and negative relationship between cohesion and individual autonomy in a study of 651 respondents employed in 5 different Midwestern work organizations.

Although no prior studies were found that incorporated a measure of individual autonomy and perceived cohesion, previous research is clear in regard to the influence individual autonomy has on the group level measurement of cohesion. As a result, individual autonomy will be controlled for in this study to further isolate the effects of religious fundamentalism on perceived cohesion and sense-of-community. The items have been adapted from Langfred (2000) where a coefficient alpha of .71 was reported from the social service sample and a coefficient alpha of .90 for the military unit sample. The items are measured using a five-point Likert scale ranging from 1 “strongly disagree” to 5 “strongly agree”.

Please indicate your level of agreement about your current or most recent work place from the following statements.

- 1) I have control over the pace of my work*
- 2) I have authority in determining tasks to be performed*
- 3) There are a number of written rules and procedures pertaining to my job
(reverse coded)*
- 4) I have authority in determining rules and procedures for my work*

3.5.5 Work Group Tenure

Webber and Donahue (2001), in a meta-analysis of previous diversity research which examined cohesion and performance, found no evidence of a statistically significant relationship between work group tenure and performance or cohesion. No evidence of a significant relationship between heterogeneity of work group tenure and cohesion was found by Riordan and Shore (1997) in a study of 98 work groups from a

life insurance company. In fact, they state, “tenure may not be a salient issue for examining relational demography” (Riordan & Shore, 1997, p. 355).

The vast majority of diversity research has found no significant influence of tenure dissimilarity on work outcomes and or cohesion. O’Reilly et al., (1989), however, found evidence of a significant and negative relationship between the heterogeneity of group tenure and cohesion at the group level, but not at the individual level. Since there is some contradictory evidence regarding the role that the dissimilarity of tenure plays in work groups, individual perceptions of the dissimilarity of work group tenure will be controlled for. Respondents will be asked to indicate to what extent the tenure of the other members of their work group differs from their own tenure. The item will be a categorical variable as follows:

Please choose which of the statements below best describes the individuals in your most recent and immediate work group.

The other individuals in my most recent and immediate work group have been employed with my organization about as long as I have.

The other individuals in my most recent and immediate work group have been employed with my organization a considerably different length of time than I have.

3.5.6 Subjective Fit

In order to better isolate the effects of religious fundamentalism on perceived cohesion and sense-of-community a measurement of subjective fit is used as an additional control variable. There are two main reasons why this measure was selected for use in this study. First, subjective fit “represents individuals’ direct judgments of how well they fit in the organization” based on the congruence of their values and

beliefs with others in the organization (Judge & Cable, 1997, p368). Variance resulting from individual perceptions of congruence or incongruence of values and beliefs, other than religious oriented ones, will be accounted for by using subjective fit as a control variable. In addition, Sarris and Kirby (2005) found evidence, in a study of 117 men and women who participated in Australian Antarctic expeditions, that subjective fit significantly influenced perceived cohesion. As a result, the effects of subjective fit must be controlled for in order to more clearly understand the effects of religious fundamentalism on perceived cohesion and sense-of-community.

The second reason this measure was selected for use in this study is because subjective fit is measured at the individual level which is harmonious with the rest of this study. Level agreement throughout a study is important to developing empirically valid and meaningful results (Klein et al., 1994).

A three-item scale adapted from Cable and Judge (1996) and Sarris and Kirby (2005) is used to measure subjective fit. Three items were developed with a reported coefficient alpha of 0.80 (Sarris & Kirby, 2005). A five-point Likert scale ranging from 1 “not at all” to 5 “completely” is used. The scale question and items are as follows:

Please answer the following questions regarding your current or most recent and immediate work group.

- 1) *“To what degree do you feel your values ‘matched’ or fitted your work groups culture?”*
- 2) *“To what degree do you feel your values ‘matched’ or fitted those of other employees?”*
- 3) *“Do you think the values and ‘personality’ of your work group reflect your values and personality?”*

3.5.7 Dissimilarity of Religion

After reviewing the religion literature from several databases including Academic Search Premier, Business Source Complete, Business Source Premier, PsycArticles, Psychology and Behavioral Sciences Collection, and PsycINFO, no adequate measure of the dissimilarity of religion has been identified. Although the present study is predicated upon perceptions of the dissimilarity of religious beliefs of others by religious fundamentalists within a work organization, controlling for individual perceptions of the dissimilarity of religion may provide clearer results.

As a result, a measure of individual perceptions of the dissimilarity of religion was developed in two pilot studies. In pilot study 1, exploratory factor analysis was performed and resulted in 5-items loading on the same factor at or above the stated .500 cutoff. A reliability analysis was then performed with a Cronbach's alpha of $\alpha = .87$. In pilot study 2, confirmatory factor analysis was performed and resulted in the confirmation of the 5-items from pilot study 1 loading on a common factor. A reliability analysis was performed with a Cronbach's alpha of $\alpha = .89$. Therefore, the scale seemed to have an adequate structure and reliability and was incorporated in the present study. Items were each broken down into percentages as follows: 1) 0% to 20%, 2) 21% to 40%, 3) 41% to 60%, 4) 61% to 80%, and 5) 81% to 100%. Thus, a 5-point Likert scale is used.

1) I would estimate that _____% of the people I work with in my current or most recent primary workgroup share my basic religious affiliation(s).

2) I would estimate that _____% of the people I work with in my current or most recent primary workgroup share my basic religious belief(s).

3) *I would estimate that _____% of the people I work with in my current or most recent primary workgroup are as committed to their religion(s) belief(s) as I am.*

4) *I would estimate that _____% of the people I work with in my current or most recent primary workgroup have integrated their religion(s) belief(s) into their daily lives as much as I have.*

5) *I would estimate that _____% of the people I work with in my current or most recent primary workgroup practice their religion(s) to the extent that I do.*

Each of the items negative where a raw score of 5 is low ‘dissimilarity’

3.6 Common Method Variance

Campbell and Fiske (1959) noted that the methods used in research can have an adverse influence on the results by falsely inflating the relationships between variables. Common method variance (CMV), in social science, is said to occur under two conditions. First, when two variables are measured using the same method their relationship is overstated as a result of using the same method (i.e. monomethod bias) (Kline, Sulsky, & Rever-Moriyama, 2000). Second, the relationship between two measured variables may be artificially increased due to the influence of a third unmeasured variable (i.e. social desirability and negative affect bias) (Kline, Sulsky, & Rever-Moriyama, 2000).

“Interestingly, the concern for CMV seems to be raised almost exclusively when cross-sectional, self-report surveys are used” (Spector, 2006, p.222). There exists an exorbitant amount of hyperbole posited by the majority of researchers regarding CMV, despite numerous studies discussing these unfounded claims (Crampton & Wagner, 1994; Kline et al., 2000; Lindell & Whitney, 2001; Spector, 1987, 1994, 2006). In fact, Spector (2006, p. 223) states that CMV is at best an “urban legend” because “there are

few scientific data to unequivocally support this view and there are data to refute it,” while Kline et al, (2000, p.418) states “it is unduly draconian to blindly state that ‘self-report data are always fatally flawed’ or that ‘self-reports should be discarded’.” There are numerous prior studies that refute the inflating effects of any kind of CMV in cross-sectional self-report research (Boswell, Boudreau, & Dunford, 2004; Chan, 2001; Frese, 1985; Moorman & Podsakoff, 1992; Ones, Viswesvaran & Reiss, 1996).

Two techniques have traditionally been used to reduce the effects of CMV in social science: heteromethod data collection (i.e. collection of nonincumbent rater’s responses) and longitudinal research designs (Spector, 2006). Neither of these traditional techniques is used in this study to reduce CMV. First, collecting data from nonincumbents or any method other than self-report surveys would make it “difficult to get accurate information about internal states” (Spector, 2006, p. 229), and such data is usually less accurate than self-report data (Glick, Jenkins, & Gupta, 1986). In addition, this study is exploratory research that is focused on discovering whether or not relationships exist between the variables of concern. According to Shadish, Cook, and Campbell (2002) and Spector (2006), a monomethod study using self-report data is perhaps the best and most efficient means of determining the existence of relationships in organizational behavior research. Since the goal of this study is to determine the existence of new relationships between some established and new individual level organizational behavior variables that deal with individual perceptions, self-report surveys seem to be the most appropriate choice in survey design. As a result, collecting

data from nonincumbents would not be an appropriate way to control for the possibility of CMV.

Another technique often used to reduce CMV is the use of longitudinal research designs to control for occasion factors. For instance, an individual's mood (i.e. an occasion factor) may influence their responses at a given time. If we administer a survey to the same individual at a different time, their mood may have changed and, consequently, their responses could have changed. According to Spector (2006) there are two important issues to consider when using a longitudinal design to reduce CMV. First, you must be able to accurately determine the appropriate amount of time needed between data collections that will allow for meaningful change in the occasion factor (Spector, 2006). Second, care should be taken in choosing an occasion factor that does not act as a bias influencing assessment (Spector, 2006). In this study, there are no apparent important occasion factors to control for. Thus, a longitudinal design would not help to reduce CMV in this study.

Although there is no empirical evidence that cross-section self-report research designs arbitrarily suffer from CMV (Kline et al., 2000; Spector, 2006), and the traditional techniques for reducing CMV are not applicable to the present study, several strategies are employed to ensure CMV, if applicable, is held to a minimum in this study. Kline et al., (2000, p.418) suggest randomizing scale items and reverse-coding some items so that the "end of a Likert-type response format is not always the positive end." Each of these techniques has been employed in the design of the survey instrument. The survey administration software is configured to automatically

randomize survey items and most of the constructs of interest already include some negative coded items. In addition, Nunnally and Bernstein (1994), discuss several things that can be employed to help ensure CMV does not occur. Nunnally and Bernstein (1994, p.391) suggest the following:

- 1) *Avoid implying that one response is preferred over another*
- 2) *Make all responses of equal effort*
- 3) *Pay attention to details of item wording*
- 4) *Use items that are less subject to bias*
- 5) *Provide clear instructions*
- 6) *Independently assess sources of expected bias (by including scales such as social desirability or negative affectivity)*

Therefore, the survey used in this study will incorporate the above suggestions. First, every attempt is made to avoid implying that one response is preferred over another by carefully reviewing every item for clues that would allude to a specific response. Second, each of the scales used are all on a 5-point Likert scale and will be answered online by simply clicking the desired response. This should ensure that responses are of equal effort. For number three and four, upon review of the details of item wording any items deemed to be biased will be changed to reflect more unbiased wording. Fifth, clear instructions will be provided with and throughout the survey. Finally, a measure of social desirability and negative affectivity will be used to control for any bias that might artificially inflate the relationships of concern in this study.

3.6.1 Social Desirability

There are two main reasons that a measure of social desirability is used in this study. First, it is the recommendation of many researchers to use a measure of social desirability to control for CMV in organizational behavior research (Moorman & Podsakoff, 1992; Nunnally & Berstein, 1994; Kline et al., 2000; Spector, 2006). Second, although social desirability does not influence all constructs assessed using self-reports, it is the most common construct used to control for CMV (Moorman & Podsakoff, 1992; Spector, 2006). For these reasons, a measure of social desirability is incorporated in this study to control for its potential biasing effects.

The M-C 2, 10-item social desirability scale as developed by Strahan and Gerbasi (1972), based on the work by Marlow and Crowne (1960), is used to control for the potential effects of social desirability in increasing common method variance. Although numerous social desirability scales have been developed, Strahan and Gerbasi's scale, M-C 2, has been identified as one of the most empirically sound short form measures of social desirability (Fischer & Fick, 1993; Leite & Beretvas, 2005). This scale will be scored using a 5-point Likert response format ranging from 1 "*not at all true of me*" to 5 "*totally true of me*", with items 6-10 being negatively coded. Although the original scale developed by Strahan and Gerbasi (1972) used a true/false format, changing this scale to a continuous Likert type scale has been used and endorsed by other researchers (Kline et al., 2000; Leite & Beretvas, 2005) as being a superior format for scoring the scale. The scale question and items are as follows:

Please indicate your level of agreement regarding yourself from the following statements.

- 1) *I never hesitate to go out of my way to help someone in trouble*
 - 2) *I have never intensely disliked anyone*
 - 3) *When I don't know something I don't at all mind admitting it*
 - 4) *I am always courteous, even to people who are disagreeable*
 - 5) *I would never think of letting someone else be punished for my wrong doings*
 - 6) *I sometimes feel resentful when I don't get my way**
 - 7) *There have been times when I felt like rebelling against people in authority even though I knew they were right**
 - 8) *I can remember "playing sick" to get out of something**
 - 9) *There have been times when I was quite jealous of the good fortune of others**
 - 10) *I am sometimes irritated by people who ask favors of me**
-

* indicates item is reversed scored.

3.6.2 Negative Affectivity

To further control for the effects of bias, a measure of negative affectivity (NA) will be included in the present study. Nunnally and Bernstein (1994, p.391), suggest adding this measure to organizational behavior research to help control for CMV. In addition, Spector (2006) also suggests adding this measure to help control for CMV. "Individuals high in NA are predisposed to experience a variety of negative emotions that lead to a general negative view of the world" (Spector, 2006, p.225). Negative affectivity could potentially be a biasing factor that affects "some variable combinations", but "there is no evidence for a universal effect" (Spector, 2006, p.226). Although no previous research has linked NA to the variables of interest in the present

study, NA has been used in prior studies as a control variable for CMV (Begley & Czajka, 1993; Wright & Cropanzano, 1998).

The measure of NA used in this study is derived from Watson and Clark (1988). Watson and colleagues develop a positive and negative affectivity schedule (PANAS), which has been widely used in previous organizational behavior research (DePaoli & Sweeney, 2000). The measure consists of 10-items that are scored on a 5-point Likert scale. Different time frames ranging from *moment* “you feel this way right now, that is, at the present moment”, to *year* “you have felt this way during the past year” (Watson et al., 1988, p.1070). For this study, the present state (*moment*) is used to assess the level of negative affectivity of respondents. The instructions, scale range, and items are listed below:

Read each item and then mark the appropriate answer in the space next to that word. Indicate to what extent you feel this way right now, that is, at the present moment. Use the following scale to record your answers.

1 (very slightly) 2 (a little) 3 (moderately) 4 (quite a bit) 5 (extremely)

Scared_____
Afraid_____
Upset_____
Distressed_____
Jittery_____
Nervous_____
Ashamed_____
Guilty_____
Irritable_____
Hostile_____

3.7 Power Analysis

A statistical power analysis was performed to determine the probability of detecting an appropriate effect size. Performing this analysis can tell the researcher the minimum sample size needed given a specific effect size. According to Cohen, (1988), a general minimum expected power should be equal to or greater than .80. Using Cohen (1992) for reference, in the present study a sample size of N=165 or greater, using 11 independent variables, is sufficient to observe a medium effect size at power = .80 with $\alpha = .01$.

3.8 Methods of Analysis

All of the results from the statistical analysis will be presented in Chapter 4. Hierarchical moderated regression analysis will be used to test the respective hypotheses. Hypotheses regarding moderation will be tested by creating interaction terms and applying them to hierarchical regression analysis. The interpretation of any significant effects of the interaction terms will be examined in accordance with the procedures outlined in Aiken and West (1991).

Coefficient alphas and descriptive statistics will be provided. In addition, the amount of variance explained, deltas of the variance that appear during hierarchical regression analysis, overall model significance, and examination of the significance of the beta weights will be used to test the hypothesized relationships.

CHAPTER 4

RESULTS

In this chapter, the results of all statistical analyses are discussed. First, sample characteristics and descriptive statistics are discussed. In section 4.2, factor analysis is performed and discussed for the newly developed seeking orientation and concluding orientation scales. In the next section, reliability analysis is performed for each of the variables. Section 4.4 is concerned with the main effects of any significant control variables. In section 4.5, regression analysis is performed to test each hypothesis with a brief summary of the respective findings. Supplemental regression analysis is performed in section 4.6 to examine any main effects of the independent variables that were not specifically hypothesized.

4.1 Sample Characteristics

An online questionnaire was administered in five sections of three different undergraduate business classes in a university in the southwest region of the United States. Each of the constructs of interest was included in the survey (i.e. religious fundamentalism (RFUND), organizational workplace acceptance of religious expression (OWARE), religious commitment (RC), perceived cohesion (PCS), and sense-of-community (SOC). In addition, some basic demographic data consisting of age, race, sex, employment status, and religious affiliation were collected as well as each of the control variables discussed in sections 3.5 and 3.6. The control variables consisted of

age dissimilarity (WKAGE), sex dissimilarity (WKSEX), race dissimilarity (WKRACE), individual autonomy (AUTO), work group tenure (TENURE), subjective fit (SUBFIT), social desirability (DESIRE), and negative affectivity (NAFF). All constructs were presented as described in section 3.4, 3.5, and 3.6. Correlations for each variable can be found in Appendix B, Figure B.27.

The online survey was completed by 282 undergraduate students. The survey was made available to 341 students for a two week period. Of the 282 completed surveys, 71 respondents who indicated that they were unemployed, had less than 1-year of work experience, and or had less than 1-year of tenure in their current job were excluded from the analysis as outlined in section 3.4.2. In addition, 9 surveys that appeared to have little or no variance due to a successive pattern of response were also dropped from the analysis. This brought the final sample to 202 which represented a 59% usable response rate. Since this was an online survey, each respondent had to answer each item in order to progress through the survey. Thus, no respondents were able to leave any items blank. Therefore, all respective variables have 202 responses.

The mean age of the respondents was 26 years, with 89 males and 113 females. 44 respondents reported to be Asian or Asian American, 19 were Black or African American, 30 were Hispanic or Latino, 107 were Non-Hispanic Whites, and 2 reported being other. All of the surveys used were from respondents that are employed full-time with an average work week of 39-hours, average work tenure of 4.5 years, and average work experience of 12 years. Religious affiliation of respondents were 39 Catholics, 31 Baptists, 18 Methodists, 5 Presbyterians, 7 Lutherans, 7 Pentecostals, 2 Anglicans, 32

Christian Non-Denominationalists, 1 Mormon, 3 Christian Orthodox, 6 Christian Other, 6 Muslims, 21 Buddhists, 4 Hindus, 1 Wiccan, and 19 respondents reporting that they had no religion. All other religious affiliation categories had no respondents. Descriptive statistics can be viewed in Appendix B, Figure B.1. Minimums, maximums, and skewness are listed in Appendix B, Figure B.18.

4.2 Factor Analysis

Factor analysis was performed using SPSS version 11.01 on each of the variables of interest. Unless otherwise stated the items for each variable were summed together to form an aggregate. Principle axis factoring was used to factor analyze the seeking and concluding measures since these measures are the only newly developed measures in this study. A minimum factor loading of .500 was used as the cutoff. Initially, the 10-items for seeking and the 6-items for concluding were factor analyzed using principal component analysis with Varimax rotation (see Appendix B, Figure B.2). Items SEEK5AN, SEEK6B, CONCLD1, and CONCLD4 were removed because they loaded on different factors than the rest of the respective measures. Additional exploratory analyses involving these items suggest that each of the items load on different factors. In addition, the reliability of each variable is reduced when these items are included. They are, therefore, removed. Factor analysis was then performed again without these items. The results show that two distinct factors emerged from the seeking and concluding measures, respectively (see Appendix B, Figure B.3).

In section 3.4.8, the seeking and concluding items were initially conceptualized as a single scale with three distinct subscales. Exploratory factor analysis does not

support these items as a single scale. The three part subscale was also not supported. The structure of the items in the current study has been determined to be two distinct measures with no subscales (see Appendix B, Figure B.3).

4.3 Reliability Analysis

“Reliability is the extent to which a variable or set of variables is consistent in what it is intended to measure” (Hair, Anderson, Tatham, & Black, 1998, p. 3). Cronbach’s alpha was used as a measure of reliabilities for all constructs (Cronbach, 1951). Since each of the scales had a reliability of at least $\alpha = .70$, each scale was determined to have an acceptable level of internal consistency (Pedhazur & Schmelkin, 1991), (see Appendix B, Figure B.4).

4.4 Significant Control Variables

The first step in regression analysis is to enter any control variables to examine any main effects. In this section, the regression results associated with the control variables are examined. The four independent variables are regressed on each of the control variables, respectively.

4.4.1 Seeking Orientation

The first regression analysis was performed to examine the effects of the control variables on seeking orientation. This resulted in a significant model ($F=3.170$, $p<.000$), predicting 21.5% of the variance in seeking orientation ($R^2=.215$) (see Appendix A, Figure A.1). The control variable, length of work week, was significantly and negatively related to seeking orientation ($R^2=.035$) ($t=-2.892$, $p=.004$) (see

Appendix A, Figure A.1). This suggests that as individuals work longer work weeks they tend to seek out religious information concerning others less.

Social desirability was significantly and positively related to seeking orientation ($R^2=.058$) ($t=3.708$, $p<.000$) (see Appendix A, Figure A.1). This would suggest that individuals, who have an increased concern for presenting themselves in a manner that is viewed more favorably by others, would engage in seeking oriented behaviors more than those who did not have an increased concern for presenting themselves in a manner viewed more favorably by others.

4.4.2 Concluding Orientation

Like the dependent variable seeking orientation, regression analysis was performed to analyze any effects of the control variables on concluding orientation. This resulted in a significant model ($F=3.090$, $p<.000$), predicting 21.1% of the variance in concluding orientation ($R^2=.211$) (see Appendix A, Figure A.2). The only control variable that was significantly related to concluding orientation was social desirability ($R^2=.095$) ($t=4.717$, $p<.000$) (see Appendix A, Figure A.2). This suggests that individuals, who have an increased concern for presenting themselves in a manner that is viewed more favorably by others, would engage in concluding oriented behaviors more than those who do not have an increased concern for presenting themselves in a manner viewed more favorably by others.

4.4.3 Perceived Cohesion

Each of the control variables were entered into the model to assess any effects they may have on perceived cohesion. This yielded a significant model ($F=8.059$,

$p < .000$), predicting 41.1% of the variance in perceived cohesion ($R^2 = .411$) (see Appendix A, Figure A.3). Individual autonomy was significantly and positively related to perceived cohesion ($R^2 = .037$) ($t = 3.412$, $p = .001$) (see Appendix A, Figure A.3). This suggests that as individuals experience more autonomy in their jobs they perceive more cohesion between them and their coworkers.

Subjective fit was also significantly and positively related to perceived cohesion ($R^2 = .142$) ($t = 6.578$, $p < .000$) (see Appendix A, Figure A.3). This finding implies that as individuals have increased feelings of fit between them and the organization based on their values and beliefs and those of others, they will perceive increased cohesion.

The last control variable that is significantly and positively related to perceived cohesion is social desirability ($R^2 = .024$) ($t = 2.682$, $p = .008$) (see Appendix A, Figure A.3). This would suggest that individuals' who have an increased concern for presenting themselves in a manner that is viewed more favorably by others, would perceive increased cohesion between them and their coworkers.

4.4.4 Sense-of-Community

Each of the control variables were entered into the regression equation predicting sense-of-community. The model is significant ($F = 6.554$, $p < .000$), predicting 36.2% of the variance in sense-of-community ($R^2 = .362$) (see Appendix A, Figure A.4). Individual autonomy was significantly and positively related to sense-of-community ($R^2 = .048$) ($t = 3.734$, $p < .000$) (see Appendix A, Figure A.4). Like perceived cohesion, this finding suggests that as individuals experience more autonomy in their jobs they perceive more sense-of-community between them and their coworkers.

Subjective fit was also significantly and positively related to sense-of-community ($R^2=.106$) ($t=5.556$, $p<.000$) (see Appendix A, Figure A.4). The implication of this finding is that as individuals judge that their values and beliefs increasingly fit those of others in the organization, they will perceive increased sense-of-community.

Dissimilarity of race was also significantly and positively related to sense-of-community ($R^2=.022$) ($t=2.835$, $p=.005$) (see Appendix A, Figure A.4). This would indicate that as more dissimilarity in race is perceived by employees, their sense-of-community would also increase.

The final control variable that is significantly related to sense-of-community is social desirability ($R^2=.016$) ($t=2.156$, $p=.032$) (see Appendix A, Figure A.4). This finding implies that individuals' who have an increased concern for presenting themselves in a manner that is viewed more favorably by others, will perceive increased sense-of-community between them and their coworkers.

4.5 Hypothesis Testing

Regression analysis, using SPSS version 11.01, was performed to test each of the developed hypotheses. Hypothesis testing begins with the regression analysis of the independent variables and dependent variables in hypothesis 1a, continuing through hypothesis 5b. Interpretation of the effects of the interaction terms for hypotheses 4a, 4b, 5a, and 5b are examined in accordance with the procedures outlined in Aiken and West (1991).

Prior to examination of the regression results, statistics indicating the presence of multicollinearity (VIF and Tolerance) were analyzed. The presence of high levels of multicollinearity could artificially skew the results. According to Neter, Kutner, Nachtsheim, and Wasserman, 1996, high levels of multicollinearity is associated with variance inflation factors of 10 or greater. In addition, the tolerance would be near or at 0 if high levels of multicollinearity are present (Pallant, 2001). Two control variables, age and work experience, had somewhat low tolerances ranging from .191 to .253, and variance inflation factors ranging from 3.958 to 5.245 (see Appendix A, Figures A.1-4). Additional regression models which included and then excluded each of these variables were performed. Since the results of these analyses did not change, it was determined that age and work experience did not provide sufficient multicollinearity to negatively influence the regression results. Therefore, no significant effects of multicollinearity were found in any of the regression analyses for any of the hypotheses, respectively.

4.5.1 Hypotheses 1a and 1b

The first set of hypotheses proposed that high religious fundamentalists would seek out and conclude more than low religious fundamentalists, respectively. To examine the effect of religious fundamentalism on seeking and concluding orientation regression analysis was performed with control variables, respectively. Religious fundamentalism was analyzed as a continuous variable.

Hypothesis 1a: High religious fundamentalists will attend to or seek out religious information concerning others more than low religious fundamentalists.

Religious fundamentalism was entered into model 2 of the regression analysis in order to test hypothesis 1a. Results indicate that model 2 is significant ($F=23.423$, $p<.000$) predicting 30.4% of the variance in seeking orientation ($R^2=.304$) (see Appendix B, Figure A.5A) and positive ($t=4.840$, $p<.000$) (see Appendix B, Figure B.6). The significant change in the amount of variance predicted by adding high religious fundamentalism was 8.9% ($\Delta R^2=.089$) (see Appendix B, Figure B.5). This suggests that high religious fundamentalists actively seek out religious information about their coworkers more than low religious fundamentalists.

Therefore, religious fundamentalism is significantly and positively related to seeking orientation and accounts for 8.9% of the variance in seeking orientation. Thus, it appears that high religious fundamentalists seek out religious information concerning others more than low religious fundamentalists. Thus, hypothesis 1a is supported.

Hypothesis 1b: High religious fundamentalists will draw conclusions about others based on others' religious beliefs more than low religious fundamentalists.

Religious fundamentalism was added to model 2. This resulted in a significant overall model ($F=15.289$, $p<.000$), predicting 27.1% of the variance in concluding orientation ($R^2=.271$) (see Appendix B, Figure B.7). High religious fundamentalism was positively related to concluding orientation ($t=3.910$, $p<.000$) (see Appendix B, Figure B.8). The significant change in the amount of variance predicted by adding religious fundamentalism was 6.1% ($\Delta R^2=.061$) (see Appendix B, Figure B.7).

Therefore, religious fundamentalism alone accounts for 6.1% of the variance in concluding orientation.

As a result, religious fundamentalism is significantly and positively related to concluding orientation and accounts for 6.1% of the variance in concluding orientation. Thus, it appears that high religious fundamentalists draw conclusions about others based on others' religious beliefs more than low religious fundamentalists. Thus, hypothesis 1b is supported.

4.5.2 Hypotheses 2a and 2b

The next set of hypotheses proposed that religious fundamentalism would be positively and significantly related to perceived cohesion and sense-of-community, respectively. Regression analysis was used to examine the effect of religious fundamentalism on perceived cohesion and sense-of-community.

Hypothesis 2a: Religious fundamentalism will be significantly and negatively related to perceived cohesion.

In order to inspect the effects of religious fundamentalism on perceived cohesion, religious fundamentalism was added to model 2. Results indicate that the overall model is significant ($F=4.215$, $p=.041$), predicting 42.4% of the variance in perceived cohesion ($R^2=.424$) (see Appendix B, Figure B.9). Religious fundamentalism is significantly and negatively related to perceived cohesion ($t=-2.053$, $p=.041$) (see Appendix B, Figure B.10) and predicts 1.3% of the variance in perceived cohesion

($\Delta R^2=.013$) (see Appendix B, Figure B.9), after controlling for other effects. Therefore, hypothesis 2a is supported.

Hypothesis 2b: Religious fundamentalism will be significantly and negatively related to sense-of-community.

The main independent variable, religious fundamentalism, was then entered into model 2. The results indicate that model 2 is significant ($F=4.575$, $p=.034$), predicting 37.7% of the variance in sense-of-community ($R^2=.377$) (see Appendix B, Figure B.11). Religious fundamentalism is significantly and negatively related to sense-of-community ($t=-2.139$, $p=.034$) (see Appendix B, Figure B.12) and predicts 1.5% of the variance in sense-of-community ($\Delta R^2=.015$) (see Appendix B, Figure B.11), after controlling for other effects. Therefore, hypothesis 2b is supported.

4.5.3 Hypothesis 3

Hypothesis three was developed to test for possible effects of paradigm incommensurability (i.e. the lack of a common measure among differing research paradigms such as sociology and management) between perceived cohesion and sense-of-community. Therefore, the regression analysis results for religious fundamentalism and perceived cohesion and religious fundamentalism and sense-of-community are compared.

Hypothesis 3: The relationship between religious fundamentalism and sense-of-community will be stronger than the relationship between religious fundamentalism and perceived cohesion.

Perceived cohesion and sense-of-community were both significantly and negatively related to religious fundamentalism. One difference between the two relationships is the change in R-square, or the amount of variance in perceived cohesion and sense-of-community that can be attributed to religious fundamentalism. After entering all control variables, religious fundamentalism accounted for 1.3% of the variance in perceived cohesion (see Appendix A, Figure A.7A). Religious fundamentalism accounted for 1.5% of the variance in sense-of-community after entering all control variables (see Appendix A, Figure A.8A). Religious fundamentalism appears to explain more variation in sense-of-community when compared to the amount of variation in perceived cohesion. This evidence adds support for hypothesis 3.

In addition, the standardized slope coefficients were examined for further support. The standardized slope coefficient of religious fundamentalism regressed on perceived cohesion is ($\beta = -.123$) (see Appendix B, Figure B.10), while the standardized slope coefficient of religious fundamentalism regressed on sense-of-community is ($\beta = -.133$) (see Appendix B, Figure B.12). Although the difference is somewhat small, this means that a one unit change in religious fundamentalism would cause a larger negative change in sense-of-community when compared to perceived cohesion. Therefore, religious fundamentalism appears to have had a stronger effect on sense-of-community

than on perceived cohesion, based upon the respective betas. Thus, adding further support for hypothesis 3.

4.5.4 Hypotheses 4a and 4b

Hypotheses 4a and 4b were developed to test the theorized moderating effects of religious commitment on the relationship between religious fundamentalism and perceived cohesion and religious fundamentalism and sense-of-community. Hierarchical moderated regression analysis was performed and the results of these analyses were examined in accordance with procedures outlined in Aiken and West (1991).

Hypothesis 4a: An individual's level of religious commitment will moderate the relationship between religious fundamentalism and perceived cohesion such that this negative relationship will strengthen as the level of religious commitment increases.

The first step in the hierarchical moderated regression analysis for hypothesis 4a was to enter the control variables. The next step was to enter the main independent variables religious fundamentalism (RFUND) and religious commitment (RCI) in model 2. Third, the interaction term that is created by multiplying religious fundamentalism and religious commitment together was then added to model 3 (RFUND_RC). The results indicate that the overall model, model 3, is not significantly related to perceived cohesion ($F=1.277$, $p=.260$) (see Appendix B, Figure B.13). In addition, religious commitment is not a significant moderator of the relationship

between religious fundamentalism and perceived cohesion ($\beta=.115$, $p=.260$) (see Appendix B, Figure B.14). Thus, hypothesis 4a was not supported.

Hypothesis 4b: An individual's level of religious commitment will moderate the relationship between religious fundamentalism and sense-of-community such that this negative relationship will strengthen as the level of religious commitment increases.

Hierarchical moderated regression analysis was also used for hypothesis 4b. First, the control variables were entered into model 1 followed by the main independent variables religious fundamentalism (RFUND) and religious commitment (RCI) in model 2. Next, the interaction term previously created, RFUND_RC, was then added to model 3. Model 2 was significant ($F=3.864$, $p=.023$) (see Appendix B, Figure B.15). The results indicate that model 3 was not significantly related to sense-of-community ($F=1.153$, $p=.284$) (see Appendix B, Figure B.15). The moderator variable RFUND_RC was not significant ($\beta=.113$, $p=.284$) (see Appendix B, Figure B.16). Therefore, religious commitment is not a significant moderator of the relationship between religious fundamentalism and sense-of-community. As a result, hypothesis 4b was not supported.

4.5.5 Hypotheses 5a and 5b

Hypotheses 5a and 5b were developed to test the theorized moderating effects of organizational workplace acceptance of religious expression on the relationship between religious fundamentalism and perceived cohesion and religious fundamentalism and sense-of-community. Hierarchical moderated regression analysis

was performed and the results of these analyses were examined in accordance with procedures outlined in Aiken and West (1991).

Hypothesis 5a: The level of OWARE will moderate the relationship between religious fundamentalism and perceived cohesion such that this negative relationship will be stronger as the level of OWARE increases.

Hierarchical moderated regression analysis was performed to test hypothesis 5a. After entering the control variables in model 1, the next step was to enter the main independent variables religious fundamentalism (RFUND) and organizational workplace acceptance of religious expression (OWARE) in model 2. Next, an interaction term was created by multiplying religious fundamentalism and organizational workplace acceptance of religious expression together (RFUND_OW). The interaction variable was then added in model 3. The results indicate that the overall model is not significantly related to perceived cohesion ($F=1.486$, $p=.224$) (see Appendix B, Figure B.19). The interaction variable RFUND_OW was also not significant ($\beta=-.079$, $p=.224$) (see Appendix B, Figure B.20). Therefore, organizational workplace acceptance of religious expression is not a significant moderator of the relationship between religious fundamentalism and perceived cohesion. Thus, hypothesis 5a was not supported.

Hypothesis 5b: The level of OWARE will moderate the relationship between religious fundamentalism and sense-of-community such that this negative relationship will be stronger as the level of OWARE increases.

Again, hierarchical moderated regression analysis was used to test hypothesis 5b. The first step in the analysis was to enter the control variables in model 1, followed by the independent variables religious fundamentalism (RFUND) and organizational workplace acceptance of religious expression (OWARE) in model 2. Finally, the interaction term RFUND_OW was added in model 3. The results indicate that model 2 was significantly related to sense-of-community ($F=4.563$, $p=.012$), but model 3 was not significantly related to sense-of-community ($F=.657$, $p=.419$) (see Appendix B, Figure B.23). The moderator variable RFUND_OW was not significant ($\beta=-.055$, $p=.419$) (see Appendix B, Figure B.24). Therefore, organizational workplace acceptance of religious expression is not a significant moderator of the relationship between religious fundamentalism and sense-of-community. As a result, hypothesis 5b was not supported.

4.6 Supplemental Regression Analysis

The regression results of hypothesis 4b indicate that Model 2, control variables plus religious fundamentalism and religious commitment, is significant ($F=3.864$, $p=.023$) (see Appendix B, Figure B.15). To examine the effects of religious commitment on sense-of-community, another regression analysis was performed. In model 1 each of the control variables was entered. Next, religious commitment (RCI) was entered into model 2. Model 2 was significant ($F=7.166$, $p=.008$) and accounted

for 38.6% of the variance in sense-of-community (see Appendix B, Figure B.17). Religious commitment was significantly and positively related to sense-of-community ($t=2.677$, $p=.008$) (see Appendix B, Figure B.18) and is responsible for 2.4% of the variance in sense-of-community ($\Delta R^2=.024$) (see Appendix B, Figure B.17). Therefore, religious commitment directly influences sense-of-community.

The regression results for hypothesis 5a indicate that model 2 is significantly related to perceived cohesion ($F=3.779$, $p=.025$) (see Appendix B, Figure B.19). To further examine the effects of OWARE on perceived cohesion, regression analysis was performed again. First, the control variables were entered into model 1, followed by OWARE in Model 2. The results indicate that model 2 is significant ($F=6.168$, $p=.014$) (see Appendix B, Figure B.21) and OWARE is significantly and positively related to perceived cohesion ($t=2.484$, $p=.014$) (see Appendix B, Figure B.22). The variable OWARE accounts for 1.9% of the variance in perceived cohesion ($\Delta R^2=.019$) (see Appendix B, Figure B.21).

Since the regression results in figure B.23 of Appendix B indicate that model 2 of hypothesis 5b is significantly related to sense-of-community an additional regression analysis was performed to examine the effects of OWARE on sense-of-community. First, in model 1 each of the control variables was entered. In model 2 OWARE was added to the equation. The results indicate that model 2 is significant ($F=7.816$, $p=.006$) (see Appendix B, Figure B.25) and positively related to sense-of-community ($t=2.796$, $p=.006$) (see Appendix B, Figure B.26) and accounts for 2.6% of the variance ($\Delta R^2=.026$) in sense-of-community (see Appendix B, Figure B.25).

4.7 Summary of Findings

In chapter 4, descriptive statistics were discussed, followed by factor analysis for seeking orientation and concluding orientation. Next, reliabilities for each measure was performed and reported with each measure having an acceptable alpha. The next section discussed the control variables that were found to influence the dependent variables. In section 4.5, each of the developed hypotheses in chapter 3 were tested using regression analysis. Finally, in section 4.6, supplemental findings were examined and briefly discussed. To summarize the findings in this chapter, figure 3 below has been developed. In addition, a table summarizing the salient relationships of the present study, is presented in Appendix B, table B.1.

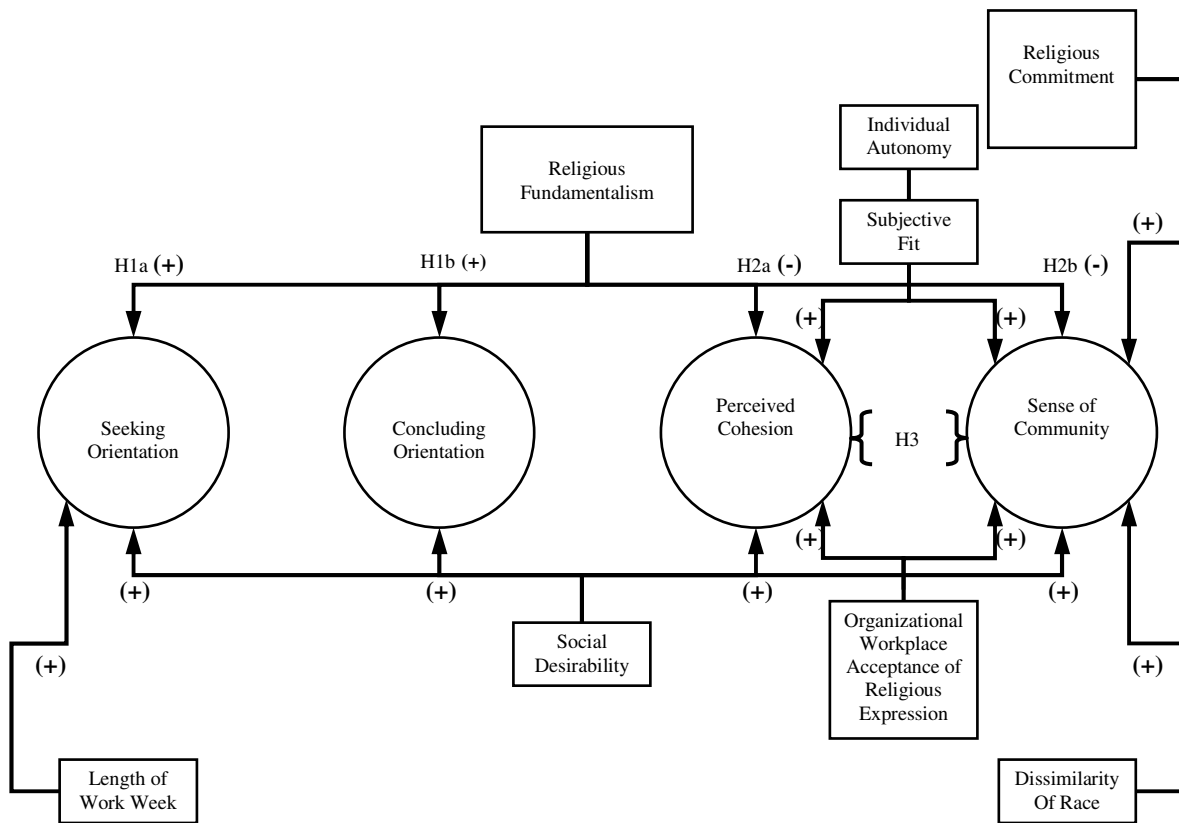


Figure 3. Model of Present Study Findings

CHAPTER 5

DISCUSSION

In this chapter a detailed discussion of the findings and their implications is furnished. First, the objectives of the present study are discussed. Next, theoretical and practical implications of the findings of this study are discussed. The final sections will cover the limitations of this study followed by suggestions for future research.

5.1 Review of Findings

One main objective of the present study is to develop some of the first empirical evidence concerning religion in the workplace. This is needed to build a basic understanding of how religion might affect aspects of the workplace. This importance is echoed in the sharp increase in E.E.O.C. claims regarding religion (www.eeoc.gov, 2007), and the extremely limited amount of empirical religious field research in the management literature (Day, 2004; King, 2006).

The first objective which is discussed in the present study is to empirically determine whether individuals actually seek out and make conclusions concerning coworkers' religious orthodoxies in the workplace. This is a common criticism of religious oriented field research by many researchers practicing outside of the Management, Spirituality, and Religion domain (Mohamed et al., 2004).

The next objective of this is to determine whether religion can affect work outcomes, which could ultimately lead to influencing organizational performance.

This could help to change the negative stigma regarding religious field research (Morgan, 2004; King & Williamson, 2005; King, 2006). If organizations realize that employees' religion can affect their finances, it could help open the door to organizations that would otherwise balk at participating in religious oriented research.

The role organizational context plays in religious oriented diversity research is an additional objective of this research. Organizational context has previously been recommended as an important variable in traditional diversity research (Webber & Donahue, 2001; Martins, Milliken, Wiesenfeld, & Salgado, 2003). In addition, prior religious oriented research has suffered from inconclusive results without the incorporation of a context variable (King & Williamson, 2005).

Another objective of the present study is to examine the potential effects of paradigm incommensurability. This would be accomplished by determining whether measures developed under traditional research paradigms (i.e. psychology, sociology, etc.) are more or less sensitive to religion than measures recently developed in the Management Spirituality and Religion domain of the Academy of Management.

5.1.1 Factors Impacting Seeking Orientation

Hypothesis 1a, which was supported, predicted that high religious fundamentalists would seek out information about the religion of others in the workplace more than low religious fundamentalists. This finding is not surprising when considering that high religious fundamentalists incorporate their religious beliefs as core and central to such an extent that they are hypersensitive to challenges to those beliefs (Hunsberger et al., 1994; Altemeyer, 2003). In addition, the ethnocentric attitudes of

high religious fundamentalists combined with the fact that their subjective norms are based on other high religious fundamentalists, cause them to make in-group/out-group distinctions based on the dissimilarity of their religious beliefs and the religious beliefs of others (Pancer et al., 1995; Altemeyer, 2003). As a result, it appears that seeking out the religious orthodoxies of others is of paramount importance to the social functioning of high religious fundamentalists. According to Harrison et al. (1998, p. 98), deep-level diversity characteristics are learned through “information gathering”. So, at a minimum, high religious fundamentalists follow through with this ‘information gathering’ in order to determine the religious beliefs of others, ultimately leading them to make in-group/out-group distinctions.

If low religious fundamentalists are individuals who do not have an ethnocentric attitude concerning their religious orthodoxy, then they would most likely not engage in seeking oriented behaviors directed at discovering the religious orthodoxies of others. Therefore, the findings of this study support previous studies (Pancer et al., 1995; Altemeyer, 2003) that assert it is the ethnocentric attitude concerning certain orthodoxies that cause the individual to seek out the orthodoxies of others in order to make in-group/out-group evaluations.

Another interesting finding was the significant and negative relationship between the number of hours worked in a week and seeking orientation. In a study of deep-level diversity characteristics on group cohesion, Harrison et al. (1998) found evidence that deep-level characteristics had been communicated in as little as 9-weeks by full-time employees. This was evident by the significant change in group cohesion

that resulted from the knowledge transfer of deep-level information in that period (Harrison et al., 1998). Since the average length of tenure by respondents in this study was 4.5-years, and only respondents who had a minimum of 1-year of tenure were included in the analysis, it could mean that individuals who worked more hours had already performed the seeking and perhaps the concluding behaviors. In other words, since deep-level characteristics, such as individual's religious orthodoxies, can be communicated and influence social functioning in as little as 9-weeks, the respondents in this study may not need to seek out religious information after as little as 9-weeks. Thus, respondents in this study could have engaged in seeking behavior earlier in their tenure and already know the religious orthodoxies of their coworkers.

An additional possible explanation for this finding is a result of the nature of the time commitment involved with some jobs. For example, if the nature of the job is such that an individual works many hours because the job is very consuming or fast paced, individuals may not have time to communicate or notice religious information concerning others.

5.1.2 Factors Impacting Concluding Orientation

Hypothesis 1b predicts that high religious fundamentalists will draw conclusions about others based on others' religious beliefs more than low religious fundamentalists. Evidence in this study indicates support for this hypothesis that high religious fundamentalists do in fact draw conclusions about others based on others' religious orthodoxies. This particular hypothesis points to the propensity of

fundamentalists to make in-group/out-group distinctions based on comparisons of their particular orthodoxy and the orthodoxy of others (Pancer et al., 1995; Altemeyer, 2003).

Like seeking orientation, the evidence that low religious fundamentalists draw conclusions about others based on the religious orthodoxy of others less than high religious fundamentalists does not mean, however, that these individuals might not seek out and draw conclusions about others based on a different, non-religious orthodoxy. Therefore, it would seem that previous research that asserts that it is the ethnocentric attitude towards a particular orthodoxy that directs this type of behavior, rather than the particular orthodoxy itself (Pancer et al., 1995; Altemeyer, 2003), is supported in this study.

5.1.3 Factors Impacting Individual Belonging

The main relationships of interest were predicted by hypotheses 2a and 2b, that religious fundamentalism would be significantly and negatively related to measures of individual belonging. Evidence supporting these hypotheses could mean that an individual's attitude towards their religious orthodoxy can reduce their sense of individual belonging in the workplace, and perhaps, an organization's performance, if the individual concludes that their coworkers have greatly dissimilar religious orthodoxies. It appears that an individual's ethnocentric attitude towards their religious orthodoxy is the cause of this negative influence. It is, however, a result of evaluations of the dissimilarity of religion by individuals and how individuals react to the dissimilarity as a result of their ethnocentric attitude.

One surprising finding of this study was the significant and positive relationship between organizational workplace acceptance of religious expression (OWARE) and both measures of individual belonging. This would seem to be counterfactual to the relationship between religious fundamentalism and individual belonging in that the more expression of religion by individuals in the workplace, the less expected individual belonging. The measure of OWARE, however, deals with the acceptance of religious expression and not necessarily the amount or content (i.e. orthodoxy) of that religious expression. Therefore, it is the fact that this religious expression is perceived to be accepted by the organization that is important. Thus, two scenarios can emerge from this type organization in reference to religious fundamentalists. First, an organization could be comprised of high religious fundamentalists that all share the same orthodoxy, and consequently, have little religious dissimilarity. This would mean that religious fundamentalists would have other religious fundamentalists as their subjective norms within the work organization. As a result, individual belonging would increase as they communicate their religion to one another. This could signal a high level of OWARE due to a lack of dissimilarity. Alternatively, an organization could be comprised of low religious fundamentalists who do not have strong attitudes towards their own religious orthodoxy, or the orthodoxies of others as result of being non-religious. In addition, many members of the organization may be low religious fundamentalists, but high in quest religiosity. Altemeyer and Hunsberger (1992) found empirical evidence that quest religiosity was significantly and negatively related to religious fundamentalism. Thus, some low religious fundamentalists may support

religious expression regardless of the amount, content, or level of dissimilarity due to a general lack of interest in religion. Likewise, an organization may also contain members who are high in quest religiosity who desire to grow their religious orthodoxy as result of exposure to others' orthodoxies. The end result of an organization comprised of either type of low religious fundamentalist, or a combination of the two, may be an organization where individual belonging of employees increases as organizational workplace acceptance of religious expression increases.

The control variable, individual autonomy, was significantly and positively related to both measures of individual belonging. According to Langfred (2000, p569), "individual autonomy influences group cohesiveness by the reduction in interpersonal interaction that is associated with individual autonomy". Reduced interaction between individuals has been previously theorized as negatively influencing cohesion (i.e. individual belonging) and or social integration (O'Reilly et al., 1989; Tsui et al., 1992). The findings of this study, however, conflict with the findings of Beehr (1976), Langfred (2000), and Aquino et al. (2001).

In this study, increased individual autonomy would lead to less communication of religious beliefs between coworkers. If religious fundamentalists were not able to seek out and make conclusions about others based on others' religious beliefs, they could be less likely to make in-group/out-group distinctions. Thus, religious fundamentalists would be less likely to report reduced individual belonging until such time as they could gather enough religious information about others to make a satisfactory conclusion. In addition, the findings of Harrison et al. (1998) revealed that

characteristics of deep-level diversity become more important to individual belonging over time. These characteristics can have a positive or a negative influence on individual belonging, depending upon whether those characteristics are similar or dissimilar (Harrison et al., 1998). As a result, a significant and positive relationship between individual autonomy and individual belonging could be a result of insufficient amounts of communication in the workplace thereby reducing in-group/out-group evaluations by religious fundamentalists. As religious beliefs are communicated between individuals, religious fundamentalists may begin to report reduced individual belonging as they learn of more religious dissimilarity.

Subjective fit was also significantly and positively related to both measures of individual belonging. Subjective fit is an “individuals’ direct judgments of how well they fit in the organization” based on the fit of their values and beliefs with others in the organization (Judge & Cable, 1997, p368). Therefore, subjective fit is a measure of how well individuals believe their general deep-level characteristics fit with others’ deep-level characteristics in an organization. Incorporating this variable into the present study allowed for a more precise measure of the variability in measures of individual belonging that was accounted for by religious fundamentalism.

As a result, in the present study as an individual’s subjective fit increased, their individual belonging increased. This was different from the relationship between religious fundamentalism and individual belonging. Thus, it appears that individuals feel that their orthodoxies, other than religious ones, are similar to others’ orthodoxies in their organization resulting in greater individual belonging. This changes, however,

when individuals include their religious orthodoxies into their assessments of individual belonging resulting in a negative relationship between religious fundamentalism and both measures of individual belonging.

Therefore, the findings of the present study support two specific findings from previous research regarding religious fundamentalism. First, Pancer et al. (1995) found evidence that religious fundamentalists were particularly close-minded in regard to their religious orthodoxies, but more open-minded to other orthodoxies. This is supported in the present study by the positive relationship between subjective fit and both measures of individual belonging and the negative relationship between religious fundamentalism (i.e. inclusion of individual's religious orthodoxies) and both measures of individual belonging.

The findings of the present study also support Hunsberger et al. (1994, p. 343) assertion that religious fundamentalists hold their religious orthodoxies as core and central to the extent that they are "especially sensitive to existential challenges". The results of the present study indicate that religious fundamentalists report increased individual belonging in regard to the fit between their general characteristics of deep-level diversity and others' in the organization. When an individual's religious orthodoxies are considered, the individual reports lower individual belonging with coworkers. Since there is a marked difference in individual's evaluations of their individual belonging when considering their religious orthodoxies, it appears that individuals are "especially sensitive to existential challenges" associated with their religious orthodoxies.

Individual belonging was also found to be significantly and positively related to social desirability. Social desirability is the tendency for respondents to report more socially accepted answers when asked about potentially controversial topics, such as religion (Spector, 2006). This tendency can affect social science research as bias or common method variance, or as a main effect on the dependent variable (Spector, 2006). The main contribution of social desirability in the present study was to control for the presence of any common method variance as recommended by other researchers (Moorman & Podsakoff, 1992; Nunnally & Berstein, 1994; Kline et al., 2000; Spector, 2006). There is empirical evidence in this study, however, that social desirability has some main effects on both measures of individual belonging (see Table 1 in Chapter 4).

The significant and positive relationship between social desirability and both measures of individual belonging indicates that respondents may have inflated their reports of perceived cohesion and sense-of-community. As respondents report increasing levels of individual belonging, they also report increasing levels of social desirability. Thus, individual respondents may have reported higher levels of individual belonging because they felt it was more socially accepted to report that they felt positive about their interaction with their immediate work group than to report that they did not feel positive about their work group. Simply put, on average respondents were concerned about how others may view their evaluations of individual belonging. Therefore, without the inclusion of this variable, the results regarding the relationship between religious fundamentalism and individual belonging may have been distorted

because the variability in individual belonging associated with social desirability could not have been controlled.

5.1.4 Paradigm Incommensurability

Hypothesis 3 dealt with the issue of paradigm incommensurability. Paradigm incommensurability is when differing research streams have inherently different paradigms concerning the development of knowledge claims (Moore, 2006), based on the “particular beliefs, values, standards, methods, and cognitive aims of its practitioners” (Anderson, 1986, p. 156). Simply put, hypothesis 3 was developed to test whether the perceived cohesion scale or the sense-of-community scale was a more sensitive measure of individual belonging in the context of religion. The finding of the present study indicates that sense-of-community may be more sensitive to religious differences than perceived cohesion. This is an important contribution to the field of religious oriented business research because it illustrates the need for newly developed instruments geared to be sensitive to religious aspects of organizational research. Although not directly discussed in this study, this finding may also allude to the uniqueness of religion as a variable of interest since traditional measures may not be sensitive enough to detect variation resulting from religion. The reader is, however, cautioned that the empirical difference between these two variables is quite small and further research is needed to validate this finding.

5.1.5 The Effects of Religious Commitment on Sense-of-Community

The results of this study indicate that religious commitment is significantly and positively related to sense-of-community. The religious commitment inventory developed by Worthington et al., (2003), was developed to measure the extent to which individuals integrated their religious orthodoxies into their everyday lives. According to Worthington et al., (2003), this measure is different than ordinary religiosity scales because it includes the underlying premise of each type of religiosity (i.e. extrinsic, intrinsic, and quest) and combines it with an individual's behavior.

Sense-of-community was developed to measure religion and spiritually oriented constructs based on similarity in beliefs and ideologies (i.e. orthodoxies) that could influence individual belonging. This is contrary to the perceived cohesion scale developed by Bollen and Hoyle (1990). Bollen and Hoyle (1990, p. 484) state that the perceived cohesion scale was not developed to tap into differences based on "a belief system or ideology." As a result, in the present study perceived cohesion is not significantly related to religious commitment.

Two implications regarding the significant and positive relationship found between religious commitment and sense-of-community are proposed. First, since perceived cohesion and sense-of-community were developed under different research paradigms (i.e. paradigm incommensurability) and only sense-of-community has a significant relationship to religious commitment, hypothesis 3 is supported further. This is because sense-of-community was expressly developed to be sensitive to belief

systems and ideologies (i.e. orthodoxies) related to religion and spirituality (Milliman, et al, 2003), and perceived cohesion was not (Bollen & Hoyle, 1990).

The second implication regarding the significant and positive relationship between religious commitment and sense-of-community is that individuals who have incorporated their religious orthodoxies into their lives at a greater depth report increased sense-of-community with coworkers. At first glance, this seems to be a theoretical conflict based on the negative relationship between religious fundamentalism and sense-of-community. A deeper look into the religious commitment scale, however, offers some clarification regarding this paradox.

As previously discussed, the religious commitment inventory was developed to encompass extrinsic, intrinsic, and quest religiosity and their associated behavior on a scale. Individuals who score high in quest religiosity are defined as religiously mature individuals who search for further understanding and application of their religious orthodoxies within their lives (Batson & Schoenrade, 1991). Therefore, high quest individuals would be motivated by existential challenges to their religious orthodoxies in order to gain deeper understanding of how those orthodoxies relate to different aspects of their lives. This means that high quest individuals do not make in-group/out-group distinctions on the same scale as high religious fundamentalists (Altemeyer & Hunsberger, 1992). This would not be expected behavior from a religious fundamentalists who is extremely threatened by and “especially sensitive to existential challenges” (Hunsberger et al., 1994, p. 343). In fact, Altemeyer and Hunsberger (1992) found evidence that quest religiosity was significantly and negatively related to

religious fundamentalism and their tendency to make in-group/out-group evaluations and extrinsic religiosity was found to be significantly and positively related to religious fundamentalism and the tendency to make in-group/out-group evaluations. Thus, it appears that individuals who are more religiously committed are more likely to be high quest individuals and thus are less prone to making in-group/out-group distinctions based on religious orthodoxies, as compared to religious fundamentalists. As a result, religiously committed individuals appear to report an increased sense-of-community.

5.2 Contributions of the Present Study

One major contribution of the present study is the development of some of the first empirical evidence concerning religion in the workplace. Most prior research has ignored religion as a characteristic of diversity. The present study is one of the first empirical studies to examine religion as an aspect of diversity. This is becoming increasingly important due to the marked increase in religious discrimination claims, post 9/11. As discussed in section 5.1, this evidence can be a basic foundation for further religious oriented organizational research.

A common criticism of religious field research has been the belief that individuals do not communicate their religious orthodoxies in the workplace, thereby making religious oriented field research impossible to research. The present study provides empirical evidence that some religiously oriented individuals in organizations engage in seeking out and making conclusions concerning coworkers based on religious orthodoxies. Therefore, it is evident that religious orthodoxies are being communicated in today's workplace.

Another contribution of this research is the illumination of the possibility that religion could possibly influence an organizations performance through affecting work outcomes. While an organizational performance was not directly investigated in the present study, the work outcome of individual belonging was directly investigated. Empirical evidence indicates that religion can influence work outcomes. One reason this is an important contribution to the study of religion in organizations is its impact on lowering access boundaries in performing field research. Top management teams may be more open to allowing access for future field research regarding religion if they are provided empirical evidence that religion can affect their organizations performance.

Quite often, one product of scientific research is the development of new research questions. In the present study, organizational context was operationalized as organizational workplace acceptance of religious expression (OWARE). Previous studies had significant findings after including this variable in the model. In this study, OWARE was not a significant moderator but did have some main effects on the outcome variables. As a result, another contribution of this research is the development of questions pertaining to why previous studies were benefited by using OWARE in the model, and why the present study did not. In addition, the direct influence of a religious organizational context (i.e. OWARE) on individual belonging further illustrates the importance of religion to work organizations. This provides some direction for the future development of organizational context variables.

Finally, drawing from the philosophy of science literature, paradigm incommensurability was examined. This study contributes to the field as a result of

findings which indicate that paradigm incommensurability may need to be a consideration in further religious field research. The sense-of-community variable, developed in the religion and spirituality research domain, was somewhat more sensitive to religious fundamentalism than the perceived cohesion scale, developed in the psychology domain. Thus, new measures expressly developed for religious field research may need to be implemented to adequately examine the role of religion in work organizations.

5.3 Limitations of the Present Study

One major limitation of the present study is its highly exploratory nature. Many of the variables used in this research have never before been used in religious oriented organizational research. As a result, peripheral research had to be used to develop the theoretical underpinnings of this research because no previous direct theory could be found. This limitation can only be addressed by further development of this research stream.

One limitation of this research is that the gender of those whose conclusions were being made about was not captured. This is important because it may help determine whether the conclusions were made based on religious orthodoxies, or if there was some gender based characteristic of discrimination that was involved. This could potentially point to a covariate of concluding orientation based on religious orthodoxy.

One limitation of the present study is the lack of a significant control variable to account for the basic premise that respondents worked in at least a minimally religiously diverse organization. A measure of individual perceptions of religious

dissimilarity was drawn from previous research that developed this measure. The variable, however, was not a significant predictor of the dependent variables when entered into the regression model. This variable was, however, significantly and negatively correlated to both dependent variables (see Appendix B, Figure B.27). This means that there is a general relationship that as individuals reported increased perceived dissimilarity of religion, they reported a decrease in feelings of individual belonging. Thus, the existence of religious dissimilarity in respondents work organizations could not be verified although the results of the regression analysis of religious fundamentalism on the dependent variables indicated a main effect resulting from individual perceptions of dissimilarity of religious orthodoxies.

The relatively small sample size, $N=202$, is another limitation of the present study. Although this sample size was adequate to test the hypotheses (see Section 3.7), this sample size is too small to investigate differences across ethnic/racial and religious groups, which might provide some important differences in the model. Therefore, a replication of this study with a much larger sample size could not only add validity to the findings of the present study, but a replication may also provide some additional useful information regarding individual and group differences.

5.4 Directions for Future Research

The present study is exploratory in nature and the findings are basic and foundational at best. As a result, the contributions it makes should be replicated to ensure adequate and accurate knowledge claims while developing a minimum level of intersubjective certifiability. Replication studies are crucial to the augmentation of any

research stream and should be considered a high priority for any body of research, especially those in the embryonic stage such as the study of religion in work organizations, when considering future directions for research.

An additional suggestion for future research is the creation of new measures developed under a religious or spiritual paradigm. As discussed in section 5.3, this study provides evidence that traditional organizational behavior measures may not be as sensitive to religious oriented aspects of work organizations. For example, if sense-of-community can replace perceived cohesion because it has more precision when used in religious research, perhaps a new measure of job satisfaction that is more sensitive to religion could be conceived.

Along the same lines as developing more sensitive measures for religious organizational research is the need for more contextual variables. Organizational context has previously been recommended as an important variable in traditional diversity research (Webber & Donahue, 2001; Martins, Milliken, Wiesenfeld, & Salgado, 2003), and it appears that it is equally important in religious organizational research. King and Williamson (2005) developed some of the first context variables, but there is still a need for additional measures.

Another avenue for future research would be to directly examine the effects of religion on organizational performance. While at the present time research directed at this is a somewhat difficult undertaking due to organizational access barriers, it should, however, be pursued. The present study provides some foundational empirical findings

that religion may influence organizational performance, but much further research is needed.

5.5 Conclusion

Some of the findings of the present study have illuminated an interesting paradox. This paradox is between current employment laws that mandate religious accommodation and freedom from discrimination due to religion, and the negative effects associated with the dissimilarity of religion among employees. For the first time, empirical evidence has been developed that points to religion in the workplace as a factor that can impact work outcomes. Unfortunately, current management theory has not progressed sufficiently to have developed remedies for this paradox.

Therefore, one of the most important management issues that evolved from this study is the realization that religious dissimilarity between coworkers could potentially negatively influence an organizations performance. As a result, management would perhaps need to pursue a course of action that would lead to educating employees about religious differences and religious accommodation. In addition, management might benefit from instituting more team building activities in an effort to facilitate better relationships between employees with differing religious orthodoxies in hopes of increasing individual belonging. Each of these actions would be preliminary efforts to reduce the negative effects associated with religious dissimilarity during the interim until management theory could be developed into actionable remedies.

APPENDIX A

FIGURES FOR STATISTICAL ANALYSES OF CONTROL VARIABLES

DV: Seeking Orientation		Unstandardized Coefficients		Standardized Coefficients	Collinearity Statistics			
		N	B	Std. Error	Beta	t	Sig.	Tolerance
Control Variable								
Age	202	0.096	0.112	0.119	0.864	0.389	0.224	4.468
Gender	202	-1.627	1.071	-0.104	-1.518	0.131	0.904	1.106
Ethnicity	202	0.843	0.541	0.135	1.560	0.121	0.570	1.753
Length of Work Week	202	-0.177	0.061	-0.225	-2.892	0.004	0.701	1.426
Work Experience	202	-0.113	0.118	-0.144	-0.962	0.337	0.191	5.245
Work Tenure	202	0.091	0.122	0.066	0.746	0.456	0.539	1.856
Affiliation	202	-0.027	0.096	-0.022	-0.283	0.778	0.732	1.365
Dissimilarity of Age	202	-0.855	0.799	-0.080	-1.070	0.286	0.766	1.306
Dissimilarity of Sex	202	0.315	1.161	0.019	0.271	0.787	0.832	1.203
Dissimilarity of Race	202	-1.212	1.149	-0.076	-1.055	0.293	0.825	1.211
Autonomy	202	0.311	0.204	0.116	1.529	0.128	0.741	1.350
Work Group Tenure	202	-1.192	1.133	-0.074	-1.052	0.294	0.858	1.166
Subjective Fit	202	0.269	0.246	0.088	1.092	0.276	0.652	1.533
Social Desirability	202	0.391	0.106	0.260	3.708	0.000	0.864	1.158
Negative Affectivity	202	0.068	0.084	0.062	0.816	0.415	0.745	1.343
Dissimilarity of Religion	202	0.010	0.107	0.007	0.091	0.928	0.700	1.429

Note: Significant Variables are in **BOLD**

	R-Square	F Change	Sig. F Change
Overall Model	0.215	3.170	0.000

Figure A.1, Main Effects of Control Variables on Seeking Orientation

DV: Concluding Orientation		Unstandardized Coefficients		Standardized Coefficients	Collinearity Statistics			
		N	B	Std. Error	Beta	t	Sig.	Tolerance
Control Variable								
Age	202	-0.022	0.048	-0.062	-0.449	0.654	0.224	4.468
Gender	202	0.356	0.460	0.053	0.774	0.440	0.904	1.106
Ethnicity	202	0.466	0.232	0.174	1.984	0.056	0.570	1.753
Length of Work Week	202	-0.024	0.026	-0.070	-0.895	0.372	0.701	1.426
Work Experience	202	0.018	0.051	0.054	0.360	0.719	0.191	5.245
Work Tenure	202	0.020	0.052	0.035	0.391	0.696	0.539	1.856
Affiliation	202	0.043	0.041	0.080	1.051	0.294	0.732	1.365
Dissimilarity of Age	202	-0.023	0.343	-0.005	-0.067	0.947	0.766	1.306
Dissimilarity of Sex	202	0.422	0.499	0.061	0.847	0.398	0.832	1.203
Dissimilarity of Race	202	-0.320	0.493	-0.047	-0.648	0.518	0.825	1.211
Autonomy	202	0.065	0.087	0.057	0.747	0.456	0.741	1.350
Work Group Tenure	202	-0.359	0.487	-0.052	-0.737	0.462	0.858	1.166
Subjective Fit	202	0.202	0.106	0.154	1.911	0.058	0.652	1.533
Social Desirability	202	0.214	0.045	0.332	4.717	0.000	0.864	1.158
Negative Affectivity	202	0.016	0.036	0.034	0.455	0.650	0.745	1.343
Dissimilarity of Religion	202	0.023	0.046	0.038	0.492	0.623	0.700	1.429

Note: Significant Variable 0.0414327 0.0202195 0.199245356 2.04914919 0.04326446 0.76564527 1.30608787

	R-Square	F Change	Sig. F Change
Overall Model	0.211	3.090	0.000

Figure A.2, Main Effects of Control Variables on Concluding Orientation

Control Variable	N	Unstandardized Coefficients		Standardized Coefficients		Collinearity Statistics		
		B	Std. Error	Beta	t	Sig.	Tolerance	VIF
Age	202	-0.043	0.065	-0.074	-0.655	0.513	0.253	3.958
Gender	202	0.771	0.668	0.069	1.154	0.250	0.898	1.113
Ethnicity	202	0.127	0.333	0.028	0.382	0.703	0.579	1.726
Length of Work Week	202	0.013	0.038	0.022	0.329	0.742	0.703	1.423
Work Experience	202	0.037	0.068	0.068	0.547	0.585	0.209	4.785
Work Tenure	202	-0.018	0.076	-0.018	-0.235	0.814	0.531	1.884
Affiliation	202	-0.037	0.060	-0.041	-0.619	0.536	0.725	1.380
Dissimilarity of Age	202	-0.419	0.498	-0.054	-0.842	0.401	0.763	1.311
Dissimilarity of Sex	202	-0.446	0.722	-0.038	-0.617	0.538	0.832	1.202
Dissimilarity of Race	202	1.289	0.714	0.112	1.806	0.073	0.826	1.210
Autonomy	202	0.432	0.127	0.224	3.412	0.001	0.739	1.353
Work Group Tenure	202	0.780	0.704	0.068	1.108	0.269	0.858	1.166
Subjective Fit	202	1.004	0.153	0.459	6.578	0.000	0.656	1.524
Social Desirability	202	0.176	0.066	0.163	2.682	0.008	0.864	1.158
Negative Affectivity	202	-0.044	0.052	-0.055	-0.848	0.397	0.746	1.340
Dissimilarity of Religion	202	0.054	0.067	0.055	0.807	0.421	0.700	1.429

Note: Significant Variables are in **BOLD**

	R-Square	F Change	Sig. F Change
Overall Model	0.411	8.059	0.000

Figure A.3, Main Effects of Control Variables on Perceived Cohesion

Control Variable	N	Unstandardized Coefficients		Standardized Coefficients		Collinearity Statistics		
		B	Std. Error	Beta	t	Sig.	Tolerance	VIF
Age	202	-0.018	0.072	-0.029	-0.247	0.805	0.253	3.958
Gender	202	0.686	0.732	0.058	0.937	0.350	0.898	1.113
Ethnicity	202	0.330	0.366	0.070	0.903	0.368	0.579	1.726
Length of Work Week	202	-0.018	0.042	-0.030	-0.427	0.670	0.703	1.423
Work Experience	202	0.029	0.074	0.050	0.390	0.697	0.209	4.785
Work Tenure	202	0.049	0.083	0.047	0.589	0.557	0.531	1.884
Affiliation	202	0.010	0.066	0.011	0.155	0.877	0.725	1.380
Dissimilarity of Age	202	0.035	0.546	0.004	0.064	0.949	0.763	1.311
Dissimilarity of Sex	202	-0.808	0.791	-0.066	-1.021	0.308	0.832	1.202
Dissimilarity of Race	202	2.218	0.783	0.183	2.835	0.005	0.826	1.210
Autonomy	202	0.519	0.139	0.255	3.734	0.000	0.739	1.353
Work Group Tenure	202	0.119	0.772	0.010	0.155	0.877	0.858	1.166
Subjective Fit	202	0.929	0.167	0.403	5.556	0.000	0.656	1.524
Social Desirability	202	0.155	0.072	0.136	2.156	0.032	0.864	1.158
Negative Affectivity	202	-0.010	0.057	-0.012	-0.178	0.859	0.746	1.340
Dissimilarity of Religion	202	0.067	0.073	0.064	0.915	0.361	0.700	1.429

Note: Significant Variables are in **BOLD**

	R-Square	F Change	Sig. F Change
Overall Model	0.362	6.554	0.000

Figure A.4, Main Effects of Control Variables on Sense-of-Community

APPENDIX B
FIGURES FOR STATISTICAL ANALYSES

Race	%	Religious Affiliation	%
American Indian or Alaska Native	0.0%	Catholic	19.3%
Hawaiian or Other Pacific Islander	0.0%	Baptist	15.3%
Asian or Asian American	21.8%	Methodist	8.9%
Black or African American	9.4%	Presbyterian	2.5%
Hispanic or Latino	14.9%	Lutheran	3.5%
Non-Hispanic White	53.0%	Pentecostal	3.5%
Other	1.0%	Adventist	0.0%
Total n=202	100%	Anglican	1.0%
Average age (years)	26	Christian-Non-Denominational	15.8%
Males	44%	Christian-Orthodox	1.5%
Females	56%	Mormon	0.5%
Average length of work week	39hrs	Jehovah's Witness	0.0%
Average total work experience	12yrs	Christian-Other	3.0%
Average current work tenure	4.5yrs	Muslim	3.0%
		Buddhist	10.4%
		Hindu	2.0%
		Jewish	0.0%
		Wiccan	0.5%
		No Religion	9.4%
		Affiliation with 2 or more religions	0.0%
		Other	0.0%
		Total n=202	100%

Figure B.1, Descriptive Statistics

Rotated Component Matrix^a

	Component			
	1	2	3	4
SEEK1A	.786	.252	4.814E-02	.193
SEEK2A	.783	.287	4.696E-02	.172
SEEK3A	.720	.249	-9.89E-03	9.011E-02
SEEK4A	.769	.245	-1.68E-02	-.229
SEEK5AN	.222	9.883E-02	8.931E-03	.906
SEEK1B	.463	.472	-.131	.390
SEEK2B	.776	.213	-1.91E-02	4.828E-02
SEEK3B	.666	.351	-.103	5.680E-02
SEEK4B	.848	.211	-3.07E-02	.249
SEEK5B	.688	6.356E-02	-1.48E-02	.310
CONCLD1	9.936E-02	-7.32E-02	.829	-2.85E-02
CONCLD2	.413	.700	-5.73E-02	-2.28E-02
CONCLD3	.309	.623	3.892E-02	8.010E-02
CONCLD4	-.123	8.283E-03	.824	1.779E-02
CONCLD5	.127	.775	2.487E-02	.132
CONCLD6	.200	.765	-9.36E-02	-3.66E-03

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 5 iterations.

Figure B.2, Rotated Factor Loadings of Seeking and Concluding Orientation

Rotated Component Matrix^a

	Component	
	1	2
CONCLD2	.381	.711
CONCLD3	.302	.624
CONCLD5	.136	.776
CONCLD6	.171	.798
SEEK1A	.804	.269
SEEK2A	.792	.319
SEEK3A	.723	.271
SEEK4A	.707	.257
SEEK2B	.764	.251
SEEK3B	.649	.362
SEEK4B	.873	.239
SEEK5B	.744	7.727E-02

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

a. Rotation converged in 3 iterations.

Figure B.3, Rotated Factor Loadings of Seeking and Concluding Orientation with items SEEK5AN, SEEK6B, CONCLD1, and CONCLD4 removed.

Reliabilities	Alpha
Religious Fundamentalism	0.90
Perceived Cohesion	0.96
Sense-of-Community	0.91
Religious Commitment	0.96
O.W.A.R.E.	0.92
Seeking Orientation	0.92
Concluding Orientation	0.78
Autonomy	0.75
Subjective Fit	0.85
Social Desirability	0.72
Negative Affectivity	0.93
Dissimilarity of Religion	0.91

Figure B.4, Reliabilities

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.464 ^a	.215	.147	7.18706	.215	3.170	16	185	.000
2	.551 ^b	.304	.239	6.78749	.089	23.423	1	184	.000

a. Predictors: (Constant), DISREL, NAFF, WKWEEK, WKRACE, TENURE, GENDER, AFFIL, WKSEX, DESIRE, WKAGE, AUTO, WKTENURE, SUBFIT, ETHNIC, AGE, WKEXP

b. Predictors: (Constant), DISREL, NAFF, WKWEEK, WKRACE, TENURE, GENDER, AFFIL, WKSEX, DESIRE, WKAGE, AUTO, WKTENURE, SUBFIT, ETHNIC, AGE, WKEXP, RFUND

Figure B.5, Regression Results for Hypothesis 1a

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
2	(Constant)	10.710	6.906		1.551	.123		
	AGE	8.101E-02	.105	.100	.768	.443	.224	4.472
	GENDER	-1.196	1.016	-.077	-1.178	.240	.897	1.115
	ETHNIC	.613	.513	.098	1.195	.234	.565	1.769
	WKWEEK	-.168	.058	-.214	-2.906	.004	.701	1.427
	WKEXP	-9.78E-02	.111	-.124	-.879	.380	.190	5.249
	WKTENURE	4.811E-02	.115	.035	.418	.677	.536	1.867
	AFFIL	5.156E-02	.092	.041	.562	.575	.710	1.409
	WKAGE	-.884	.755	-.082	-1.171	.243	.766	1.306
	WKSEX	.813	1.102	.050	.738	.461	.824	1.213
	WKRACE	-1.137	1.085	-.071	-1.048	.296	.825	1.212
	AUTO	.236	.193	.088	1.223	.223	.736	1.359
	TENURE	-1.016	1.071	-.063	-.948	.344	.857	1.167
	SUBFIT	.252	.233	.082	1.082	.281	.652	1.533
	DESIRE	.375	.100	.249	3.763	.000	.863	1.159
	NAFF	8.200E-02	.079	.074	1.035	.302	.744	1.344
	DISREL	2.647E-03	.101	.002	.026	.979	.700	1.429
	RFUND	.112	.023	.318	4.840	.000	.875	1.143

a. Dependent Variable: SEEK

Figure B.6, Regression Coefficients for Hypothesis 1a

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.459 ^a	.211	.143	3.08618	.211	3.090	16	185	.000
2	.521 ^b	.271	.204	2.97348	.061	15.289	1	184	.000

a. Predictors: (Constant), DISREL, NAFF, WKWEEK, WKRACE, TENURE, GENDER, AFFIL, WKSEX, DESIRE, WKAGE, AUTO, WKTENURE, SUBFIT, ETHNIC, AGE, WKEXP

b. Predictors: (Constant), DISREL, NAFF, WKWEEK, WKRACE, TENURE, GENDER, AFFIL, WKSEX, DESIRE, WKAGE, AUTO, WKTENURE, SUBFIT, ETHNIC, AGE, WKEXP, RFUND

Figure B.7, Regression Results for Hypothesis 1b

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
2	(Constant)	1.179	3.025		.390	.697		
	AGE	-2.70E-02	.046	-.078	-.584	.560	.224	4.472
	GENDER	.508	.445	.076	1.143	.255	.897	1.115
	ETHNIC	.384	.225	.143	1.711	.089	.565	1.769
	WKWEEK	-2.04E-02	.025	-.060	-.803	.423	.701	1.427
	WKEXP	2.368E-02	.049	.070	.486	.628	.190	5.249
	WKTENURE	5.316E-03	.050	.009	.105	.916	.536	1.867
	AFFIL	7.103E-02	.040	.132	1.766	.079	.710	1.409
	WKAGE	-3.31E-02	.331	-.007	-.100	.920	.766	1.306
	WKSEX	.599	.483	.086	1.241	.216	.824	1.213
	WKRACE	-.293	.475	-.043	-.617	.538	.825	1.212
	AUTO	3.857E-02	.085	.033	.456	.649	.736	1.359
	TENURE	-.296	.469	-.043	-.632	.528	.857	1.167
	SUBFIT	.196	.102	.150	1.923	.056	.652	1.533
	DESIRE	.208	.044	.323	4.763	.000	.863	1.159
	NAFF	2.118E-02	.035	.045	.611	.542	.744	1.344
	DISREL	2.013E-02	.044	.034	.454	.650	.700	1.429
	RFUND	3.952E-02	.010	.263	3.910	.000	.875	1.143

a. Dependent Variable: CONCLD

Figure B.8, Regression Coefficients for Hypothesis 1b

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.641 ^a	.411	.360	4.45587	.411	8.059	16	185	.000
2	.651 ^b	.424	.371	4.41764	.013	4.215	1	184	.041

a. Predictors: (Constant), DISREL, NAFF, WKWEEK, WKRACE, TENURE, GENDER, AFFIL, WKSEX, DESIRE, WKAGE, AUTO, WKTENURE, SUBFIT, ETHNIC, AGE, WKEXP

b. Predictors: (Constant), DISREL, NAFF, WKWEEK, WKRACE, TENURE, GENDER, AFFIL, WKSEX, DESIRE, WKAGE, AUTO, WKTENURE, SUBFIT, ETHNIC, AGE, WKEXP, RFUND

Figure B.9, Regression Results for Hypothesis 2a and Hypothesis 3

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
2	(Constant)	-.296	4.471		-.066	.947		
	AGE	-4.52E-02	.065	-.078	-.699	.485	.252	3.968
	GENDER	.900	.663	.080	1.357	.176	.891	1.123
	ETHNIC	9.810E-02	.331	.022	.296	.768	.574	1.744
	WKWEEK	1.081E-02	.038	.019	.287	.774	.702	1.425
	WKEXP	4.860E-02	.067	.089	.726	.469	.208	4.801
	WKTENURE	-3.07E-02	.076	-.031	-.406	.685	.527	1.898
	AFFIL	-6.94E-03	.060	-.008	-.115	.908	.700	1.428
	WKAGE	-.460	.492	-.060	-.935	.351	.763	1.311
	WKSEX	-.282	.717	-.024	-.394	.694	.825	1.212
	WKRACE	1.362	.706	.119	1.929	.055	.826	1.211
	AUTO	.409	.126	.213	3.258	.001	.734	1.362
	TENURE	.773	.697	.067	1.110	.269	.857	1.167
	SUBFIT	1.013	.151	.464	6.712	.000	.656	1.524
	DESIRE	.176	.065	.163	2.704	.007	.863	1.159
	NAFF	-3.64E-02	.051	-.046	-.708	.480	.745	1.342
	DISREL	6.739E-02	.066	.068	1.023	.308	.700	1.429
	RFUND	-3.09E-02	.015	-.123	-2.053	.041	.873	1.145

a. Dependent Variable: PCS

Figure B.10, Regression Coefficients for Hypothesis 2a and Hypothesis 3

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.601 ^a	.362	.307	4.89738	.362	6.554	16	185	.000
2	.614 ^b	.377	.320	4.85073	.015	4.575	1	184	.034

a. Predictors: (Constant), DISREL, NAFF, WKWEEK, WKRACE, TENURE, GENDER, AFFIL, WKSEX, DESIRE, WKAGE, AUTO, WKTENURE, SUBFIT, ETHNIC, AGE, WKEXP

b. Predictors: (Constant), DISREL, NAFF, WKWEEK, WKRACE, TENURE, GENDER, AFFIL, WKSEX, DESIRE, WKAGE, AUTO, WKTENURE, SUBFIT, ETHNIC, AGE, WKEXP, RFUND

Figure B.11, Regression Results for Hypothesis 2b and Hypothesis 3

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
2	(Constant)	1.757	4.909		.358	.721		
	AGE	-2.53E-02	.071	-.041	-.356	.722	.252	3.968
	GENDER	.829	.728	.070	1.138	.257	.891	1.123
	ETHNIC	.253	.364	.053	.695	.488	.574	1.744
	WKWEEK	-1.50E-02	.041	-.025	-.363	.717	.702	1.425
	WKEXP	3.793E-02	.074	.066	.516	.607	.208	4.801
	WKTENURE	3.370E-02	.083	.033	.406	.685	.527	1.898
	AFFIL	3.601E-02	.066	.038	.545	.586	.700	1.428
	WKAGE	2.935E-02	.540	.004	.054	.957	.763	1.311
	WKSEX	-.650	.787	-.053	-.825	.410	.825	1.212
	WKRACE	2.237	.775	.185	2.886	.004	.826	1.211
	AUTO	.494	.138	.243	3.579	.000	.734	1.362
	TENURE	.172	.765	.014	.225	.822	.857	1.167
	SUBFIT	.925	.166	.401	5.583	.000	.656	1.524
	DESIRE	.150	.071	.132	2.107	.036	.863	1.159
	NAFF	-5.66E-03	.057	-.007	-.100	.920	.745	1.342
	DISREL	6.453E-02	.072	.062	.892	.373	.700	1.429
	RFUND	-3.53E-02	.017	-.133	-2.139	.034	.873	1.145

a. Dependent Variable: SOC

Figure B.12, Regression Coefficients for Hypothesis 2b and Hypothesis 3

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.641 ^a	.411	.360	4.45587	.411	8.059	16	185	.000
2	.651 ^b	.424	.367	4.42892	.013	2.129	2	183	.122
3	.654 ^c	.428	.368	4.42558	.004	1.277	1	182	.260

a. Predictors: (Constant), DISREL, NAFF, WKWEEK, WKRACE, TENURE, GENDER, AFFIL, WKSEX, DESIRE, WKAGE, AUTO, WKTENURE, SUBFIT, ETHNIC, AGE, WKEXP

b. Predictors: (Constant), DISREL, NAFF, WKWEEK, WKRACE, TENURE, GENDER, AFFIL, WKSEX, DESIRE, WKAGE, AUTO, WKTENURE, SUBFIT, ETHNIC, AGE, WKEXP, RFUND, RCI

c. Predictors: (Constant), DISREL, NAFF, WKWEEK, WKRACE, TENURE, GENDER, AFFIL, WKSEX, DESIRE, WKAGE, AUTO, WKTENURE, SUBFIT, ETHNIC, AGE, WKEXP, RFUND, RCI, RFUND_RC

Figure B.13, Regression Results for Hypothesis 4a

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
3	(Constant)	.123	4.518		.027	.978		
	AGE	-4.36E-02	.065	-.075	-.669	.504	.249	4.022
	GENDER	.676	.692	.060	.976	.330	.821	1.218
	ETHNIC	4.206E-02	.337	.009	.125	.901	.556	1.800
	WKWEEK	6.544E-03	.038	.012	.171	.864	.683	1.464
	WKEXP	5.090E-02	.067	.093	.758	.449	.208	4.806
	WKTENURE	-2.24E-02	.076	-.023	-.294	.769	.522	1.915
	AFFIL	-1.56E-02	.061	-.017	-.257	.797	.687	1.455
	WKAGE	-.421	.494	-.055	-.851	.396	.759	1.318
	WKSEX	-.261	.721	-.022	-.363	.717	.819	1.221
	WKRACE	1.339	.708	.117	1.892	.060	.825	1.212
	AUTO	.408	.128	.212	3.190	.002	.710	1.408
	TENURE	.800	.699	.069	1.145	.254	.856	1.168
	SUBFIT	1.008	.151	.462	6.663	.000	.655	1.527
	DESIRE	.174	.067	.162	2.604	.010	.813	1.230
	NAFF	-3.12E-02	.052	-.039	-.601	.549	.738	1.355
	DISREL	6.626E-02	.066	.067	1.004	.317	.699	1.430
	RFUND	-6.68E-03	.026	-.027	-.252	.801	.283	3.534
	RCI	2.282E-03	.037	.005	.062	.951	.530	1.887
	RFUND_RC	4.218E-02	.037	.115	1.130	.260	.304	3.290

a. Dependent Variable: PCS

Figure B.14, Regression Coefficients for Hypothesis 4a

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.601 ^a	.362	.307	4.89738	.362	6.554	16	185	.000
2	.623 ^b	.388	.327	4.82328	.026	3.864	2	183	.023
3	.626 ^c	.391	.328	4.82126	.004	1.153	1	182	.284

a. Predictors: (Constant), DISREL, NAFF, WKWEEK, WKRACE, TENURE, GENDER, AFFIL, WKSEX, DESIRE, WKAGE, AUTO, WKTENURE, SUBFIT, ETHNIC, AGE, WKEXP

b. Predictors: (Constant), DISREL, NAFF, WKWEEK, WKRACE, TENURE, GENDER, AFFIL, WKSEX, DESIRE, WKAGE, AUTO, WKTENURE, SUBFIT, ETHNIC, AGE, WKEXP, RFUND, RCI

c. Predictors: (Constant), DISREL, NAFF, WKWEEK, WKRACE, TENURE, GENDER, AFFIL, WKSEX, DESIRE, WKAGE, AUTO, WKTENURE, SUBFIT, ETHNIC, AGE, WKEXP, RFUND, RCI, RFUND_RC

Figure B.15, Regression Results for Hypothesis 4b

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
3	(Constant)	1.570	4.921		.319	.750		
	AGE	-3.52E-02	.071	-.057	-.495	.621	.249	4.022
	GENDER	.538	.754	.046	.714	.476	.821	1.218
	ETHNIC	.233	.367	.049	.635	.526	.556	1.800
	WKWEEK	-1.26E-02	.042	-.021	-.303	.762	.683	1.464
	WKEXP	3.940E-02	.073	.068	.539	.591	.208	4.806
	WKTENURE	4.363E-02	.083	.042	.527	.599	.522	1.915
	AFFIL	3.008E-02	.066	.032	.454	.650	.687	1.455
	WKAGE	.104	.539	.013	.192	.848	.759	1.318
	WKSEX	-.715	.785	-.058	-.910	.364	.819	1.221
	WKRACE	2.193	.771	.181	2.845	.005	.825	1.212
	AUTO	.455	.139	.224	3.265	.001	.710	1.408
	TENURE	.228	.761	.019	.300	.765	.856	1.168
	SUBFIT	.909	.165	.394	5.514	.000	.655	1.527
	DESIRE	.123	.073	.108	1.681	.095	.813	1.230
	NAFF	5.015E-03	.056	.006	.089	.929	.738	1.355
	DISREL	6.233E-02	.072	.060	.867	.387	.699	1.430
	RFUND	7.092E-03	.029	.027	.246	.806	.283	3.534
	RCI	6.298E-02	.040	.124	1.558	.121	.530	1.887
	RFUND_RC	4.366E-02	.041	.113	1.074	.284	.304	3.290

a. Dependent Variable: SOC

Figure B.16, Regression Coefficients for Hypothesis 4b

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.601 ^a	.362	.307	4.89738	.362	6.554	16	185	.000
2	.621 ^b	.386	.329	4.81775	.024	7.166	1	184	.008

a. Predictors: (Constant), DISREL, NAFF, WKWEEK, WKRACE, TENURE, GENDER, AFFIL, WKSEX, DESIRE, WKAGE, AUTO, WKTENURE, SUBFIT, ETHNIC, AGE, WKEXP

b. Predictors: (Constant), DISREL, NAFF, WKWEEK, WKRACE, TENURE, GENDER, AFFIL, WKSEX, DESIRE, WKAGE, AUTO, WKTENURE, SUBFIT, ETHNIC, AGE, WKEXP, RCI

Figure B.17, Regression Results for Ad Hoc Analysis of Hypothesis 4b

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
2	(Constant)	.887	4.889		.181	.856		
	AGE	-3.97E-02	.071	-.065	-.560	.576	.249	4.012
	GENDER	.703	.720	.060	.976	.330	.898	1.113
	ETHNIC	.331	.360	.070	.921	.358	.579	1.726
	WKWEEK	-6.00E-03	.041	-.010	-.145	.885	.695	1.440
	WKEXP	3.400E-02	.073	.059	.466	.642	.209	4.788
	WKTENURE	4.009E-02	.082	.039	.488	.626	.530	1.887
	AFFIL	3.294E-02	.065	.035	.506	.613	.712	1.404
	WKAGE	7.945E-02	.537	.010	.148	.883	.762	1.312
	WKSEX	-.821	.778	-.067	-1.055	.293	.832	1.202
	WKRACE	2.202	.770	.182	2.860	.005	.826	1.210
	AUTO	.447	.139	.220	3.211	.002	.712	1.405
	TENURE	.199	.760	.016	.261	.794	.857	1.167
	SUBFIT	.910	.165	.394	5.525	.000	.655	1.527
	DESIRE	.113	.072	.100	1.566	.119	.824	1.214
	NAFF	5.275E-04	.056	.001	.009	.993	.743	1.347
	DISREL	6.371E-02	.072	.061	.887	.376	.700	1.429
	RCI	8.751E-02	.033	.172	2.677	.008	.809	1.237

a. Dependent Variable: SOC

Figure B.18, Regression Coefficients for Ad Hoc Analysis of Hypothesis 4b

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.641 ^a	.411	.360	4.45587	.411	8.059	16	185	.000
2	.659 ^b	.434	.378	4.39041	.023	3.779	2	183	.025
3	.662 ^c	.439	.380	4.38460	.005	1.486	1	182	.224

a. Predictors: (Constant), DISREL, NAFF, WKWEEK, WKRACE, TENURE, GENDER, AFFIL, WKSEX, DESIRE, WKAGE, AUTO, WKTENURE, SUBFIT, ETHNIC, AGE, WKEXP

b. Predictors: (Constant), DISREL, NAFF, WKWEEK, WKRACE, TENURE, GENDER, AFFIL, WKSEX, DESIRE, WKAGE, AUTO, WKTENURE, SUBFIT, ETHNIC, AGE, WKEXP, RFUND, OWARE

c. Predictors: (Constant), DISREL, NAFF, WKWEEK, WKRACE, TENURE, GENDER, AFFIL, WKSEX, DESIRE, WKAGE, AUTO, WKTENURE, SUBFIT, ETHNIC, AGE, WKEXP, RFUND, OWARE, RFUND_OW

Figure B.19, Regression Results for Hypothesis 5a

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
3	(Constant)	-.712	4.523		-.157	.875		
	AGE	-5.78E-02	.065	-.100	-.893	.373	.248	4.039
	GENDER	.620	.672	.055	.923	.357	.856	1.168
	ETHNIC	-1.68E-02	.335	-.004	-.050	.960	.552	1.810
	WKWEEK	5.294E-03	.037	.009	.141	.888	.698	1.433
	WKEXP	5.510E-02	.067	.101	.824	.411	.206	4.855
	WKTENURE	-3.07E-02	.075	-.031	-.409	.683	.526	1.901
	AFFIL	-7.74E-03	.060	-.009	-.129	.898	.692	1.445
	WKAGE	-.379	.491	-.049	-.771	.441	.754	1.326
	WKSEX	-7.35E-02	.719	-.006	-.102	.919	.807	1.239
	WKRACE	1.547	.712	.135	2.173	.031	.800	1.250
	AUTO	.434	.126	.225	3.435	.001	.716	1.397
	TENURE	.756	.694	.066	1.090	.277	.852	1.173
	SUBFIT	.949	.154	.434	6.177	.000	.624	1.603
	DESIRE	.163	.065	.152	2.524	.012	.856	1.168
	NAFF	-3.80E-02	.051	-.048	-.744	.458	.745	1.342
	DISREL	7.981E-02	.066	.081	1.204	.230	.681	1.469
	RFUND	-2.01E-02	.016	-.080	-1.232	.219	.733	1.364
	OWARE	.178	.137	.098	1.301	.195	.540	1.852
	RFUND_OW	-6.52E-03	.005	-.079	-1.219	.224	.727	1.376

a. Dependent Variable: PCS

Figure B.20, Regression Coefficients for Hypothesis 5a

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.641 ^a	.411	.360	4.45587	.411	8.059	16	185	.000
2	.656 ^b	.430	.377	4.39490	.019	6.168	1	184	.014

a. Predictors: (Constant), DISREL, NAFF, WKWEEK, WKRACE, TENURE, GENDER, AFFIL, WKSEX, DESIRE, WKAGE, AUTO, WKTENURE, SUBFIT, ETHNIC, AGE, WKEXP

b. Predictors: (Constant), DISREL, NAFF, WKWEEK, WKRACE, TENURE, GENDER, AFFIL, WKSEX, DESIRE, WKAGE, AUTO, WKTENURE, SUBFIT, ETHNIC, AGE, WKEXP, OWARE

Figure B.21, Regression Results for Ad Hoc Analysis of Hypothesis 5a

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
2	(Constant)	-1.699	4.488		-.379	.705		
	AGE	-6.07E-02	.065	-.105	-.936	.350	.248	4.035
	GENDER	.551	.663	.049	.831	.407	.882	1.134
	ETHNIC	8.078E-02	.330	.018	.245	.807	.573	1.745
	WKWEEK	6.312E-03	.037	.011	.168	.866	.702	1.424
	WKEXP	5.827E-02	.067	.107	.871	.385	.207	4.839
	WKTENURE	-1.99E-02	.075	-.020	-.266	.791	.531	1.884
	AFFIL	-1.10E-02	.059	-.012	-.186	.853	.713	1.402
	WKAGE	-.338	.492	-.044	-.687	.493	.756	1.323
	WKSEX	-.115	.721	-.010	-.160	.873	.808	1.238
	WKRACE	1.395	.703	.122	1.986	.049	.825	1.211
	AUTO	.421	.125	.219	3.376	.001	.738	1.354
	TENURE	.669	.693	.058	.966	.336	.857	1.167
	SUBFIT	.937	.153	.429	6.107	.000	.628	1.593
	DESIRE	.169	.065	.157	2.616	.010	.860	1.163
	NAFF	-4.07E-02	.051	-.051	-.795	.428	.746	1.340
	DISREL	9.105E-02	.066	.092	1.377	.170	.688	1.454
	OWARE	.294	.119	.163	2.484	.014	.723	1.382

a. Dependent Variable: PCS

Figure B.22, Regression Coefficients for Ad Hoc Analysis of Hypothesis 5a

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.601 ^a	.362	.307	4.89738	.362	6.554	16	185	.000
2	.626 ^b	.392	.332	4.80568	.030	4.563	2	183	.012
3	.628 ^c	.394	.331	4.81019	.002	.657	1	182	.419

a. Predictors: (Constant), DISREL, NAFF, WKWEEK, WKRACE, TENURE, GENDER, AFFIL, WKSEX, DESIRE, WKAGE, AUTO, WKTENURE, SUBFIT, ETHNIC, AGE, WKEXP

b. Predictors: (Constant), DISREL, NAFF, WKWEEK, WKRACE, TENURE, GENDER, AFFIL, WKSEX, DESIRE, WKAGE, AUTO, WKTENURE, SUBFIT, ETHNIC, AGE, WKEXP, RFUND, OWARE

c. Predictors: (Constant), DISREL, NAFF, WKWEEK, WKRACE, TENURE, GENDER, AFFIL, WKSEX, DESIRE, WKAGE, AUTO, WKTENURE, SUBFIT, ETHNIC, AGE, WKEXP, RFUND, OWARE, RFUND_OW

Figure B.23, Regression Results for Hypothesis 5b

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
3	(Constant)	.827	4.962		.167	.868		
	AGE	-4.27E-02	.071	-.070	-.601	.548	.248	4.039
	GENDER	.501	.737	.042	.680	.497	.856	1.168
	ETHNIC	.146	.368	.031	.398	.691	.552	1.810
	WKWEEK	-2.04E-02	.041	-.034	-.497	.620	.698	1.433
	WKEXP	4.865E-02	.073	.084	.663	.508	.206	4.855
	WKTENURE	3.534E-02	.082	.034	.429	.668	.526	1.901
	AFFIL	3.877E-02	.066	.041	.588	.557	.692	1.445
	WKAGE	.140	.539	.017	.260	.795	.754	1.326
	WKSEX	-.393	.789	-.032	-.498	.619	.807	1.239
	WKRACE	2.391	.781	.197	3.061	.003	.800	1.250
	AUTO	.512	.139	.252	3.693	.000	.716	1.397
	TENURE	.125	.761	.010	.164	.870	.852	1.173
	SUBFIT	.844	.168	.366	5.012	.000	.624	1.603
	DESIRE	.138	.071	.121	1.938	.054	.856	1.168
	NAFF	-7.76E-03	.056	-.009	-.138	.890	.745	1.342
	DISREL	8.340E-02	.073	.080	1.147	.253	.681	1.469
	RFUND	-2.10E-02	.018	-.079	-1.176	.241	.733	1.364
	OWARE	.258	.150	.135	1.716	.088	.540	1.852
	RFUND_OW	-4.76E-03	.006	-.055	-.811	.419	.727	1.376

a. Dependent Variable: SOC

Figure B.24, Regression Coefficients for Hypothesis 5b

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.601 ^a	.362	.307	4.89738	.362	6.554	16	185	.000
2	.623 ^b	.388	.331	4.80958	.026	7.816	1	184	.006

a. Predictors: (Constant), DISREL, NAFF, WKWEEK, WKRACE, TENURE, GENDER, AFFIL, WKSEX, DESIRE, WKAGE, AUTO, WKTENURE, SUBFIT, ETHNIC, AGE, WKEXP

b. Predictors: (Constant), DISREL, NAFF, WKWEEK, WKRACE, TENURE, GENDER, AFFIL, WKSEX, DESIRE, WKAGE, AUTO, WKTENURE, SUBFIT, ETHNIC, AGE, WKEXP, OWARE

Figure B.25, Regression Results for Ad Hoc Analysis of Hypothesis 5a

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
2	(Constant)	2.218E-02	4.911		.005	.996		
	AGE	-4.50E-02	.071	-.073	-.634	.527	.248	4.035
	GENDER	.410	.726	.035	.565	.573	.882	1.134
	ETHNIC	.226	.361	.048	.625	.533	.573	1.745
	WKWEEK	-2.03E-02	.041	-.034	-.496	.621	.702	1.424
	WKEXP	5.053E-02	.073	.088	.690	.491	.207	4.839
	WKTENURE	4.579E-02	.082	.044	.559	.577	.531	1.884
	AFFIL	3.299E-02	.065	.035	.508	.612	.713	1.402
	WKAGE	.179	.538	.022	.333	.739	.756	1.323
	WKSEX	-.431	.789	-.035	-.547	.585	.808	1.238
	WKRACE	2.280	.769	.188	2.966	.003	.825	1.211
	AUTO	.506	.136	.249	3.709	.000	.738	1.354
	TENURE	4.843E-02	.759	.004	.064	.949	.857	1.167
	SUBFIT	.832	.168	.360	4.951	.000	.628	1.593
	DESIRE	.142	.071	.125	2.006	.046	.860	1.163
	NAFF	-1.05E-02	.056	-.013	-.188	.851	.746	1.340
	DISREL	9.349E-02	.072	.090	1.293	.198	.688	1.454
	OWARE	.363	.130	.190	2.796	.006	.723	1.382

a. Dependent Variable: SOC

Figure B.26, Regression Coefficients for Ad Hoc Analysis of Hypothesis 5a

Descriptive Statistics and Correlations

	M	SD	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
1. RFUND	6.46	20.11	-																								
2. PCS	24.77	5.59	-.190**	-																							
3. SOC	27.96	5.86	-.200**	.744**	-																						
4. RCI	34.24	11.56	-.580**	.258**	.326**	-																					
5. OWARE	10.29	3.28	-.429**	.295**	.290**	.399**	-																				
6. SEEK	28.64	9.03	.351**	.194**	.268**	.604**	.320**	-																			
7. CONCLD	19.10	3.65	.285**	.161**	.253**	.451**	.265**	.533**	-																		
8. WKAGE	2.18	.73	-.026	-.004	.024	-.089	-.074	-.086	-.057	-																	
9. WKSEX	1.35	.48	-.129	-.071	-.096	-.022	-.174*	-.085	-.011	.034	-																
10. WKRACE	1.38	.49	-.090	.029	.077	-.059	-.113	-.167*	-.111	.035	.156*	-															
11. AUTO	14.38	3.16	.124	.425**	.413**	.301**	.187**	.160*	.164**	-.143*	.029	-.074	-														
12. WKTNR	1.63	.48	-.005	.115	.060	-.023	.027	-.089	-.092	.230**	.129	.081	-.038	-													
13. SUBFIT	10.75	2.55	.116	.559**	.508**	.202**	.331**	.212**	.263**	.070	-.114	-.072	.335**	.086	-												
14. DESIRE	33.01	5.17	.042	.306**	.280**	.186**	.168*	.302**	.404**	-.055	-.080	-.099	.218**	-.042	.266**	-											
15. NAFF	15.05	7.01	-.107	-.066	-.048	-.105	-.018	.099	.147*	-.098	.085	-.042	.003	-.130	-.037	.183**	-										
16. DISREL	12.92	5.66	.080	-.261**	-.242**	-.154*	-.322**	-.152*	-.141*	.022	-.085	-.079	-.300**	-.091	-.473**	-.197**	.019	-									
17. RFUND_RC	8.26	15.17	.220**	.214**	.219**	.532**	.208**	.313**	.116	.001	-.125	-.082	.090	-.011	.087	.026	-.145*	.059	-								
18. RFUND_OW	5.62	14.63	.712**	.253**	.205**	.458**	.351**	.322**	.141*	.011	-.128	-.186**	.078	.040	.125	.129	-.093	.058	.673**	-							
19. AGE	26.27	7.59	-.098	.114	.115	.233**	.174*	.004	.014	-.325**	.132	-.004	.209**	.551**	.091	-.019	-.274**	-.087	.048	-.120	-						
20. GENDER	1.56	.498	.061	.097	.092	.031	.170*	-.092	.031	.122	-.057	.051	.046	-.041	.061	-.015	-.071	-.144*	.102	-.068	.015	-					
21. ETHNICITY	5.02	1.242	-.239*	.100	.084	.116	.186**	.110	.158*	.096	-.045	-.293**	.083	.218**	.066	.046	-.306**	-.064	.240**	-.295**	.189**	-.058	-				
22. WKWEEK	38.61	9.874	-.038	.064	.051	.028	0.31	-.134	-.024	-.153*	.159*	.048	.248**	.367**	-.030	.005	-.014	.059	.045	-.078	.397**	-.138*	.151*	-			
23. WKEXP	11.78	9.863	-.150*	.109	.109	.215**	.130	-.010	.034	-.265**	.054	-.021	.183**	.635**	.024	-.023	-.336**	-.066	.081	-.162*	.847**	-.031	.364**	.368**	-		
24. AFFIL	7.51	6.190	.253**	-.123	-.080	-.161*	-.207**	-.036	-.004	-.077	.021	.090	-.059	-.117	-.119	.051	.190**	.105	-.173*	.090	-.098	-.098	-.450**	-.013	-.247**	-	
25. TENURE	4.51	1.116	.006	.109	.061	-.023	.028	-.101	-.041	.230**	.129	.081	-.010	-.018	.086	-.069	-.130	.091	-.011	.016	.059	.050	.161*	.012	.057	-.119	-

* Correlation is significant at the 0.05 level (2-tailed).

** Correlation is significant at the 0.01 level (2-tailed).

Figure B.27, Correlations

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std.	Skewness	
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error
RFUND	202	-48.00	46.00	-7.8020	22.18063	.083	.171
PCS	202	6.00	30.00	24.7129	5.56881	-1.168	.171
SOC	202	7.00	35.00	27.9010	5.88109	-1.072	.171
RCI	202	10.00	50.00	34.2376	11.55919	-.419	.171
OWARE	202	3.00	15.00	10.0594	3.07395	-.236	.171
SEEK	202	8.00	39.00	22.9703	7.78307	-.250	.171
CONCLD	202	4.00	20.00	13.3069	3.33306	-.307	.171
WKAGE	202	1	3	2.18	.725	-.285	.171
WKSEX	202	1	2	1.35	.479	.627	.171
WKRACE	202	1	2	1.38	.486	.515	.171
AUTO	202	3.00	15.00	10.8119	2.89351	-.569	.171
WKTENURE	202	1	43	4.47	5.680	3.307	.171
SUBFIT	202	3.00	15.00	10.7475	2.54914	-.706	.171
DESIRE	202	10.00	50.00	32.7228	5.16806	-.147	.171
NAFF	202	10.00	50.00	15.0495	7.00941	2.298	.171
DISREL	202	5.00	25.00	17.0842	5.65579	-.467	.171
RFUND_RC	202	-42.00	44.00	8.2574	15.16782	.494	.171
RFUND_OW	202	-212.42	268.28	-29.1012	67.82881	-.182	.171
Valid N (listwise)	202						

Figure B.28, Minimum, Maximum, and Skewness

Table B.1, Summary of Findings in Chapter 4

HYPOTHESIS	PREDICTOR VARIABLE	DEPENDENT VARIABLE	SUPPORTED	
H1a	Religious Fundamentalism	Seeking Orientation	YES	
H1b	Religious Fundamentalism	Concluding Orientation	YES	
H2a	Religious Fundamentalism	Perceived Cohesion	YES	
H2b	Religious Fundamentalism	Sense-of-Community	YES	
H3	Religious Fundamentalism	Sense-of-Community vs Perceived Cohesion	YES	
H4a	Religious Fundamentalismx Religious Commitment	Perceived Cohesion		NO
H4b	Religious Fundamentalismx Religious Commitment	Sense-of-Community		NO
H5a	Religious Fundamentalismx OWARE	Perceived Cohesion		NO
H5b	Religious Fundamentalismx OWARE	Sense-of-Community		NO
SUPPLEMENTAL FINDINGS	PREDICTOR VARIABLE	DEPENDENT VARIABLE	P-VALUE	POS/NEG
1	Religious Commitment	Sense-of-Community	.008	POS
2	OWARE	Perceived Cohesion	.014	POS
3	OWARE	Sense-of-Community	.006	POS
4	Individual Autonomy	Perceived Cohesion	.001	POS
5	Individual Autonomy	Sense-of-Community	.000	POS
6	Subjective Fit	Perceived Cohesion	.000	POS
7	Subjective Fit	Sense-of-Community	.000	POS
8	Social Desirability	Perceived Cohesion	.008	POS
9	Social Desirability	Sense-of-Community	.032	POS
10	Social Desirability	Seeking Orientation	.000	POS
11	Social Desirability	Concluding Orientation	.000	POS
12	Length of Work Week	Seeking Orientation	.004	NEG
13	Dissimilarity of Race	Sense-of-Community	.005	POS

APPENDIX C
SURVEY INSTRUMENT

Please remember that you do not, under any circumstances, have to participate in this research. By checking the box labeled "yes" you are signifying that you are participating in this research of your own free will without being coerced in any way from anyone employed by the University of Texas at Arlington. In addition, you acknowledge that you have the right to stop the survey and exit from it without fear of any negative repercussions and that your responses will be kept secure and will not be shared with anyone other than the researchers.

Please indicate your willingness to participate in this research by checking "yes" or your unwillingness to participate in this research by checking "no".

- Yes
- No

Please indicate your current employment status.

- Unemployed
- Employed part-time
- Employed full-time

How many hours per week, on average, do you work?

How long in years have you worked in your present job?

Which of the following best describes your current faith or religion, regardless of formal membership or regular attendance?

- Catholic
- Baptist
- Methodist
- Presbyterian
- Lutheran
- Pentecostal
- Adventist
- Anglican
- Christian-Non-denominational
- Christian-Orthodox
- Mormon
- Jehovah's Witness
- Christian Other
- Muslim
- Buddhist

- Hindu
- Jewish
- Affiliated with 2 or more religions
- No Religion
- Other (please specify)

Please indicate your level of agreement regarding the following statements.

		Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Neutral	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree
6.1	God has given humanity a complete, unfailing guide to happiness and salvation, which must be totally followed.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6.2	No single book of religious teachings contains all the intrinsic, fundamental truths about life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6.3	The basic cause of evil in this world is Satan, who is still constantly and ferociously fighting against God.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6.4	It is more important to be a good person than to believe in God and the right religion.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6.5	There is a particular set of religious teachings in this world that are so true, you can't go	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	any "deeper" because they are the basic, bedrock message that God has given humanity.									
6.6	When you get right down to it, there are basically only two kinds of people in the world: the Righteous, who will be rewarded by God; and the rest, who will not.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6.7	Scriptures may contain general truths, but they should not be considered completely, literally true from beginning to end.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6.8	To lead the best, most meaningful life, one must belong to the one, fundamentally true religion.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6.9	"Satan" is just the name people give to their own bad impulses. There really is no such thing as a diabolical "Prince of Darkness" who tempts us.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6.10	Whenever science and sacred scripture conflict, science is probably right.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6.11	The fundamentals of God's religion should never be tampered with, or compromised with others' beliefs.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6.12	All of the religions in the world have flaws and wrong teachings. There is no perfectly true, right religion.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Please indicate your level of agreement about your organization from the following statements.

	Strongly Disagree	Somewhat Disagree	Neutral	Somewhat agree	Strongly Agree
Working cooperatively with others is valued	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I feel part of a community	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Believe people support each other	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Feel free to express opinions	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Think employees are linked with a common purpose	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Believe employees genuinely care about each other	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Feel there is a sense of being a part of a family	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

For the following statements, please indicate your level of agreement about your immediate work group in your organization.

	Strongly Disagree	Somewhat Disagree	Neutral	Somewhat agree	Strongly Agree
I feel a sense of belonging to my work group.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I feel that I am a member of the team.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I see myself as part of the team.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I am enthusiastic about my work group.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I am happy to be a part of my work group.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
My work group is one of the best work groups.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Please indicate your level of agreement regarding yourself from the following statements.

	Not at all true of me	Somewhat untrue of me	Neutral	Somewhat true of me	Totally true of me
My religious beliefs lie behind my whole approach to life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I spend time trying to grow in understanding of my faith.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
It is important to me to spend periods of time in private religious thought and reflection.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Religious beliefs influence all my dealings in life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Religion is especially important to me because it answers many questions about the meaning of life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I often read books and magazines about my faith.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I enjoy working in the activities of my religious organization.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I enjoy spending time with others of my religious affiliation.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I keep well informed about my local religious group and have some influence in its decisions.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I make financial contributions to my religious organization.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Please indicate your level of agreement about your organization from the following statements.

	Strongly Disagree	Somewhat Disagree	Neutral	Somewhat agree	Strongly Agree
It is okay to express religious beliefs in my workplace.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Religious beliefs can be expressed openly at my company.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Discussing your religious beliefs is acceptable in my company.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Please choose which of the statements below best describes the individuals in your most recent and immediate work group.

1)The gender of most of the other people in my current or most recent and immediate work group is the same as my gender.

2)The gender of the other people in my current or most recent and immediate work group is different than my gender.

1)

2)

Please indicate your level of agreement with the following statements in reference to your immediate work group in your current or most recent workplace.

	Strongly Disagree	Somewhat Disagree	Neutral	Somewhat agree	Strongly Agree
It is important to me to try to determine others' religious beliefs.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I can easily figure out the religious beliefs of others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I purposely seek out the religious beliefs of others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I am curious about the religious beliefs of others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I often initiate discussions about religion.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I readily notice the religious symbols others display.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Knowing the religious beliefs of others is important.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Others' religious beliefs are insignificant to me.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I often ask others about religious topics	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I often try to steer conversations towards religious topics.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Please choose which of the statements below best describes the individuals in your most recent and immediate work group.

- 1)The other individuals in my most recent and immediate work group are younger than I am.
- 2)The other individuals in my most recent and immediate work group are about the same age as I am.
- 3)The other individuals in my most recent and immediate work group are older than I am.

- 1)
- 2)
- 3)

Please indicate your level of agreement with the following statements following statements in reference to other individuals in your immediate or current work group.

	Strongly Disagree	Somewhat Disagree	Neutral	Somewhat agree	Strongly Agree
It is often times difficult to determine others' religious beliefs.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
You can determine an individual's religious beliefs as much by what they don't say as what they do say.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A person does not have to say much to reveal their religious beliefs.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
You have to know a person a long time before you can understand their religious beliefs.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
You can figure out other's religious beliefs by understanding their views on topics other than religion.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other people provide clues to understanding their religious beliefs in other ways besides openly discussing them.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Please choose which of the statements below best describes the individuals in your most recent and immediate work group.

- 1) The races of the other individuals in my most recent and immediate work group are about the same as my race.
- 2) The races of the other individuals in my most recent and immediate work group are different than my race.

- 1)
- 2)

Please indicate your level of agreement about your current or most recent work place from the following statements.

	Strongly Disagree	Somewhat Disagree	Neutral	Somewhat agree	Strongly Agree
I have control over the pace of my work	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I have authority in determining tasks to be performed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
There are a number of written rules and procedures pertaining to my job	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I have authority in determining rules and procedures for my work	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Please choose which of the statements below best describes the individuals in your most recent and immediate work group.

1)The other individuals in my most recent and immediate work group have been employed with my organization about as long as I have.

2)The other individuals in my most recent and immediate work group have been employed with my organization a considerably different length of time than I have.

1)

2)

Please answer the following questions regarding your most recent and immediate work group.

	Not at all	Very little	Neutral	Somewhat	Completely
To what degree do you feel your values 'matched' or fitted your work groups culture?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
To what degree do you feel your values 'matched' or fitted those of other employees?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Do you think the values and 'personality' of your work group reflect your values and personality?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Please indicate your level of agreement regarding yourself from the following statements.

	Not at all true of me	Somewhat untrue of me	Neutral	Somewhat true of me	Totally true of me
I never hesitate to go out of my way to help someone in trouble	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I have never intensely disliked anyone	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
When I don't know something I don't at all mind admitting it	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I am always courteous, even to people who are disagreeable	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I would never think of letting someone else be punished for my wrong doings	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I sometimes feel resentful when I don't get my way	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
There have been times when I felt like rebelling against people in authority even though I knew they were right	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I can remember "playing sick" to get out of something	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
There have been times when I was quite jealous of the good fortune of others	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I am sometimes irritated by people who ask favors of me	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Read each item and then mark the appropriate answer in the space next to that word. Indicate to what extent you feel this way right now, that is, at the present moment. Use the following scale to record your answers.

	Very slightly	A little	Moderately	Quite a bit	Extremely
Scared____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Afraid____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Upset____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Distressed____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jittery____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nervous____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ashamed____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Guilty____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Irritable____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hostile____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	0% to 20%	21% to 40%	41% to 60%	61% to 80%	81% to 100%
I would estimate that ____% of the people I work with in my current or most recent primary workplace, share my basic religious affiliation.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I would estimate that ____% of the people I work with in my current or most recent primary workplace, share my basic religious beliefs.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I would estimate that ____% of the people I work with in my current or most recent primary workplace are committed to their religions beliefs as I am.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I would estimate that ____% of the people I work with in my current or most recent primary workplace have integrated their religions beliefs into their daily lives as much as I have.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I would estimate that ____% of the people I work with in my current or most recent primary workplace practice their religion to the extent that I do.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

How much total work experience in years do you have?

What is your current age?

Please indicate your gender.

Male

Female

How do you describe yourself?

American Indian or Alaska Native

Hawaiian or Other Pacific Islander

Asian or Asian American

Black or African American

Hispanic or Latino

Non-Hispanic White

Other

Other (please specify)

Please type your name and student identification number in the space provided below. Then print this page as proof that you have completed the survey by pressing the print button on your browser. **YOU MUST PRESS THE SUBMIT BUTTON FOR YOUR SURVEY TO BE OFFICIALLY ENTERED!!!!**

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