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An exploration of the relationship between locus-of-control, attributional style, socioeconomic status and world view among African Americans

Reese, Le'Roy Edward, Ph.D.

The Ohio State University, 1994
AN EXPLORATION OF THE RELATIONSHIP BETWEEN LOCUS OF CONTROL, ATTRIBUTIONAL STYLE, SOCIOECONOMIC STATUS AND WORLD VIEW AMONG AFRICAN AMERICANS

DISSERTATION

Presented in Partial Fulfillment of the Requirements for the Degree Doctor of Philosophy in the Graduate School of The Ohio State University

By

Le'Roy Edward Reese, B.A., M.A.

The Ohio State University

1994

Dissertation Committee:
Richard K. Russell, Ph.D.
Don M. Dell, Ph.D.
Linda James Myers, Ph.D.

Approved by:

Advisor
Department of Psychology
In respect of those strong shoulders upon which I stand, hotep
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VITA

September 4, 1965................................................................. Born in Akron, Ohio

1988................................................................. B.A., The College of Wooster, Wooster, Ohio

1990................................................................. M.A. Ball State University Muncie, Indiana

1989 - 1991................................................................. Agnes Jones Jackson Scholarship National Association for the Advancement of Colored People

1991-1992................................................................. Graduate Research Associate Counseling and Counsulation Service


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TABLE OF CONTENTS

ACKNOWLEDGEMENTS ................................................................. ii
VITA .............................................................................................. iii

TABLE OF CONTENTS .............................................................................................. v

LIST OF TABLES ........................................................................................................ vi

LIST OF FIGURES ....................................................................................................... vii

ABSTRACT .............................................................................................................. viii

CHAPTER PAGE
I. INTRODUCTION ................................................................................................. 1
II. REVIEW OF THE LITERATURE ...................................................................... 13
III. METHODOLOGY ............................................................................................ 29
IV. RESULTS ........................................................................................................ 36
V. DISCUSSION ..................................................................................................... 51

LIST OF REFERENCES ......................................................................................... 64

APPENDICES
A. Demographic Questionnaire ........................................................................ 71
B. Rotter Internal-External Locus of Control Scale (modified) ....................... 74
C. Belief and Behavior Awareness Scale ...................................................... 79
D. Attributional Style Questionaire ................................................................ 85
# LIST OF TABLES

<table>
<thead>
<tr>
<th>TABLE</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Demographic Characteristics of the Sample</td>
<td>39</td>
</tr>
<tr>
<td>2. Mean and Standard Deviation of Dependent Variables</td>
<td>43</td>
</tr>
<tr>
<td>3. Correlation Coefficients of Dependent Variables</td>
<td>47</td>
</tr>
<tr>
<td>4. Factor Analysis on Rotter's Internal-External Locus of Control Scale (modified)</td>
<td>50</td>
</tr>
</tbody>
</table>
# List of Figures

<table>
<thead>
<tr>
<th>Figure</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Sue (1978) World View Model</td>
<td>17</td>
</tr>
</tbody>
</table>
In recent years, the discipline of psychology and specifically the applied areas within the field has begun to examine the appropriateness of its theory and practice relative to the experiences of historically marginalized groups of people (i.e. women, people of color, Gays) (Sue et al. 1993). The motivation for this examination is in response to the lack of therapeutic effectiveness with these populations as evidenced by premature termination and underutilization of psychological services (Sue & Sue, 1990). In Counseling Psychology, this has resulted in the close scrutiny of current training practices, research methods, and clinical theory. The result of this evaluation period has been the identification of a subspeciality within psychology currently referred to as “multicultural” psychology. Evidence of the emergence of a multicultural psychology can be seen in the proliferation of population-specific textbooks, multicultural coursework, an increase in qualitative research, and increased attention given to issues of diversity at conferences (Pedersen, 1991). In addition, there have been organized efforts by African, Gay and feminist psychologist’s to advance theory and practice that enhances the quality of life for their primary constituencies (Collins, 1990; Nobles, 1986; Greene, 1994).

Several important areas of focus have arisen out of the attention currently being given to understanding cultural diversity in the applied areas of
psychology. One area of focus has been the development of culturally competent counselors, (Ponterotto & Sabnani, 1989). The suggested implication of this emphasis is that only specially trained counselors should work with an ethnically and culturally diverse clientele. Additionally, research methods employed with members of groups not adequately understood or represented in the research literature have been diversified. Indeed, the Georgia Conference (1988) addressed the need to make research more relevant to practice as well as to increase the use of qualitative methods in graduate programs and faculty research (Gelso et al, 1988; Hoshmond, 1989). Speight et al (1991) and others also have also challenged the field to consider the multiple world views that client and client groups can possess in our efforts to be more understanding and efficacious in services rendered.

In addition to the above mentioned movements, a series of responses have addressed the need to better understand the life experiences and psychological issues facing citizens in the United States. Efforts have been made to increase the representation of underrepresented group in psychology (Parham & Moreland, 1981). Recent figures suggest that approximately 10 percent of the American Psychological Association’s membership are people of color (Moses, 1990). Another response has been to increase coursework in graduate training programs designed for the purposes of preparing students for doing research and clinical work with culturally diverse populations (Copeland, 1982; Moses, 1990). Other endeavors include the development of ethical guidelines for treating women (Fitzgerald & Nutt, 1986) as well as the elimination of homosexuality as a mental illness (DSM-III, 1973).

The implications of the aforementioned foci are summarized by Katz (1985) in her reflections on Western psychological theory and practice. Katz
addressed the world view of applied psychology in the United States as uniquely monocultural. Specifically, her analysis provided evidence that historically, much of the theory and practice of psychology in the U.S. has been based on western or European values. A natural consequence of this conceptual system is that it has restricted the field's ability to provide effective services to those persons whose world view does not fit the view of the field. Additionally, this may cause practitioners to encourage their clients to change their world view to fit the field's in order to be considered healthy (Myers, 1988; Sue & Sue, 1990; Katz, 1985). These consequences become exponential when one considers the fact that disproportionate numbers of women, people of color, the poor, and Gays seek and/or are receiving mental health services (Atkinson, Morten, & Sue, 1993).

Wrenn (1962) refers to this monocultural perspective in counseling psychology as "cultural encapsulation." This term refers to the disregard of cultural variation among people and the adherence to one cultural frame of reference in a dogmatic fashion, which assumes a single or universal understanding of health. It has further been suggested that cultural encapsulation, characterizes much of western psychology and its practitioners (Helms, 1989; Myers, 1988).

Keisler's (1966) exploration of the client uniformity myth has aided efforts to understand the evolution of western social science in its conceptualization and treatment of diverse groups of people residing in the United States. The client uniformity myth states that clients are more alike than different and as a result, the provision of psychological treatment should be the same irrespective of life circumstance's, personal demographics, or other factors relevant to the experience of the client. The result of this myth, has been the development of a
treatment uniformity myth which assumes equal efficacy of all treatment for all clients.

**World View**

In response to client and treatment myths, attention has been given to "mediators" that may allow counselors and researchers to be more effective in their understanding of culturally diverse populations. One identified mediator has been the concept of world view. There are a multitude of definitions for world view; its essence however, seems to be captured in the understanding that world view represents a person's relationship with the world (i.e. self, family, society, institutions). World view is derived from an individual's conceptual system or the philosophical assumption and principles upon which one's beliefs are based (Myers, 1984, 1988). To the extent that world view provides the lens that people use to interpret events in their lives, there is well-founded concern that frequently the lens or world view of applied psychologist and their clients differ (Katz, 1985; Myers et al, 1991). Ibrahim (1985) argues the importance of understanding a client's world view if the counselor is to be effective in providing meaningful service to the client. More recently, Ibrahim (1991) and others have asserted that understanding and reconciling the differences in client and counselor world view is singularly the most important determinant of the success and failure of most therapy (see also Speight et al, 1991; Myers et al, 1991).

Sue (1981) systematically articulated some of the values and assumptions implicit in the world view of western psychology. Specifically, Sue outlined the ideas and values of western psychology that constitute positive
mental health, and the means by which it is achieved. Much of Sue's (1990) exploration and analysis of the field's world view is grounded in European cultural values. Some of the values and beliefs identified include a focus on rugged individualism, the importance of competition and winning, an action orientation that emphasizes mastering one's environment, and a hierarchical and patriarchal view of decision making and leadership. Katz and Ivey (1977) explored the difficulty that the profession has had in acknowledging that European culture has dominated the development of theory and practice in counseling psychology. Katz (1985) further illustrated some of the ways in which these values and beliefs have translated into counseling practices. For example, there is a belief that the client is the primary focus and has responsibility for her/his experience. Thus, it is relatively uncommon to have counseling psychologist with training and expertise in family therapy or community psychology. Additionally, there is the belief that clients can control and master their environment, coupled with the perception that working hard in counseling results in meaningful and concrete changes in the client's life (see Katz 1985 for full delineation of her thesis).

One of the obvious consequences for clients whose world view does not "fit" into a Western conceptualization of mental health is the lack of effective helping behavior from counselors. Sue (1981) discussed how the inability to accurately relate and understand the life experiences of culturally diverse clients has resulted in the conceptualization of these clients in a pathological manner. Sue (1981) categorized the field's evolution in its views about people of color and other individuals with differing world views who have entered counseling. These categories have linearly been characterized as: a) the pathological view of minorities, b) the genetic deficiency model, c) the culturally
deficient model, and d) the culturally different model (see Sue & Sue, 1990).

Several writers have called for the field to examine its values analogous to the way that counselors are encouraged to examine their own values and beliefs (Katz, 1985; Speight et al, 1991). Tyler, Sussewell, and Williams-McCoy (1985) stated that if left unexamined, counselors (and by extension, the discipline of counseling psychology) frequently assume that their values or world views are universal and correct. If world view is indeed a mediating factor in effective psychotherapy, then it is important for the profession to be aware and understand not only the clients' world views but its own as well (Ibrahim, 1985).

**Locus of Control**

A concept that Sue (1981) explores with respect to understanding the world view of historically marginalized and oppressed people is the role of control. Specifically, Sue explored Rotters (1966) conceptualization of the construct of locus of control, its role in the world view of counseling psychology, and its potential role for culturally diverse clients. Rotter originally conceptualized locus of control as a unidimensional construct where individuals had either an internal or external locus of control. If an individual had an internal locus of control, he/she possessed a belief system that suggested that rewards in life are a function of (or contingent on) his/her behavior (Rotter, 1966). Conversely, an external locus of control emphasized a belief system that assumes that rewards in life are controlled by external forces that are beyond the control of the individual (Rotter, 1966). The results of Rotter's early conceptualization was the development of the Rotter Internal-External Locus of
Control Scale. This scale which is based on the original conceptualization of locus of control as a unidimensional construct, has been widely used in the fields of psychology and sociology (Gurin, Gurin, & Morrison, 1978). This scale has been used widely in the fields of psychology and sociology and has spawned the development of similar scales for children and adolescents.

Gurin, Gurin, Lao, and Beattie (1969) challenged Rotter’s (1966) conceptualization of locus of control as a unidimensional construct, providing evidence that locus of control is a multidimensionally determined construct particularly for members of discriminated groups in this country. Gurin et al (1969) argued that to properly understand locus of control in these groups, the sociopolitical consequences of a history of oppression and discrimination must be taken into consideration. Prior to Gurin et al’s (1969) work, most empirical investigations had concluded that African Americans, the poor, and women tended to have a more external locus of control. However, in a factor analysis of a national probability sample, Gurin et al (1969) found the presence of four factors using Rotter’s (1966) scale. The two most salient to this discussion are those of control ideology and personal control. Control ideology addressed respondents’ general beliefs about what role control should play in their live’s versus personal control which tapped the extent that people felt they actually had control over the events that occurred in their lives. It is at this point where understanding discrimination and other forms of oppression becomes important, particularly for mental health professionals.

Relative to world view, the construct of locus of control is important to understand. Theory and practice in applied areas of psychology frequently present an internal locus of control as consistent with “good” mental health. Indeed, the research literature has been inundated with data linking an internal
locus of control with various positive mental health attributes. Thus, individuals with an internal locus of control conceptualize themselves as "masters of their fate," and as Katz (1985) pointed out, the crux of western psychological practice has been to focus on the individual and to strive to increase the person's sense of control and independence.

Attribution Theory

An additional variable from the social psychology literature that both influences and is influenced by world view comes from attribution theory, which addresses how individuals attribute responsibility for events that occur in their lives (Jones et al., 1972). Sue (1981) identified the role of attributions when referring to world view by proposing the construct of "locus of responsibility." Locus of responsibility refers to an individual's tendency to see oneself as being responsible for the events that occur in one's life or to see external forces as being responsible for those events (Sue, 1981). Similar to Rotter's (1966) conceptualization of locus of control, Sue suggested that locus of responsibility is unidimensionally organized as either internal or external. Caplan and Nelson (1973), in discussing causal attribution, suggested that western society tends to hold individuals responsible for their problems. This value is also reflected in applied areas of psychology and subsequently influences treatment procedures (Sue, 1990).
Socioeconomic Status and Gender

Demographic variables such as socioeconomic status and gender are also considered to be important mediators of personal control and the larger construct of locus of control. Several writers have observed significant differences between men and women relative to personal control and general locus of control (see Sue & Sue, 1990). Generally, these findings reflect a greater sense of externality in women than men. Gurin et al (1978) report data demonstrating a positive relationship between increased levels of income and increased personal control. These authors found not only income differences but gender differences as well. They argue that the lack of equality for women and people of color mediate these differences. Thus, investigations of differences within the African American community are warranted to clarify the role of income and gender.

Summary

The purpose of the present discussion of locus of control, attributional style, and its relationship to world view is twofold. A primary purpose is to identify how these constructs have and continue to play a prominent role in the world view of counseling psychology. A second purpose is to demonstrate how locus of control and attributional style may be misconceptualized among culturally diverse clients and what the potential consequences are when these clients seek psychological treatment given the world view of counseling psychology. For example, what are the implications of Africans Americans generally having a more external locus of control when an internal locus of
control defines positive mental health in western psychology. As has already been discussed, the values and assumptions of western psychology are not consistent with those of historically marginalized group members due to the experiences of discrimination and oppression (Sue & Sue, 1990). The lack of inclusion and consideration of these experiences have resulted in decreased effectiveness in providing psychological services. Katz (1985) refers to this phenomenon by practitioners and western psychology as the maintaining of an unhealthy status quo.

The absence of a holistic perspective in understanding the multiple experiences of client groups served by psychologists' leads to ineffectiveness and results in disservice to their clients. Oler (1989) addresses the importance of taking into consideration the multidimensionality of control, attributional style, and world view in effective clinical practice. Myers (1988) also comments on the negative consequences of a segmented conceptual system in understanding client systems and advocates that psychologist become more holistic in their approaches.

**Statement of Purpose**

The proposed study seeks to clarify the relationship between locus of control and attributional style as they pertain to world view. The relationship of gender and socioeconomic status on locus of control and attributional style will also be explored. The sample for the study will be African American adults. African Americans have a well-documented, yet poorly understood history as a community in this country. Specifically, as the discipline of psychology makes
efforts to more accurately understand the collective and individual experiences of African Americans, it is increasingly important to understand the values and beliefs that influence how this community experiences the world.

The rationale for the proposed study is that most empirical research on locus of control and attributional style has been done within social psychology, with minimal research attempting to bridge its application to the applied areas of psychology. Still, the concepts of attributional style and locus of control continue to play significant roles in influencing the values and world view of counseling psychology. As Sue and Sue (1990) and Katz (1985) have illustrated, counseling and clinical psychology have clearly delineated values about these constructs and have interpreted certain manifestations of these constructs as constituting more favored mental health attributes. In an effort to more clearly understand the differences in world view for African Americans, it is also important that variables such as locus of control and attributional style be examined for the contributions they make to world view.

In summary, given the increased attention and importance that world view is thought to play in providing effective clinical service and conducting meaningful research, the proposed study will provide data on how locus of control and attributional style relate to world view in a sample of African Americans. The proposed study will also provide data on how demographic variables (e.g. gender, socioeconomic status) are related to locus of control, attributional style, and world view.

Research Questions and Hypotheses

The following research questions and hypotheses guided the present
study. Support for the identified hypothesis was anticipated.

1. How do aspects of locus of control (i.e. personal control, control ideology) and attributional style correlate with different world views?
2. How does a person's locus of control influence one's attributional style?
3. Does socioeconomic status affect the relationship between locus of control and world view? For example, do middle- and/or upper-class people have stronger positive beliefs about personal control than participants of lower socioeconomic status?
4. Does gender influence the relationship between locus of control, world view, and socioeconomic status?

Hypothesis 1: It is predicted that a significant positive relationship will be observed between the measures of personal control and world view. Specifically, it is predicted that low personal control will correlate positively with a sub-optimal world view, and that high personal control will correlate positively with an optimal world view.

Hypothesis 2: It is predicted that a significant relationship will be observed between measures of attributional style and world view. Specifically, it is predicted that a positive relationship will exist between an integrated attributional style and an optimal world view.

Hypothesis 3: A significant positive relationship will exist between socioeconomic status and personal control, such that high levels of socioeconomic will show higher degrees of personal control.

Hypothesis 4: The relationship between locus of control and attributional style will differ significantly for women versus men. Specifically, it is predicted that men will have significantly higher locus of control scores and be more external in their attributions.
CHAPTER II

REVIEW OF THE LITERATURE

This chapter will review relevant literature related to the stated purposes of the present study. The purpose of this review will be to clarify and make explicit the state of the science as to historical conceptualizations and empirical investigations of locus of control and attributional style relative to African Americans. In addition, a review of the theoretical underpinnings of the world view of western psychology will be presented and contrasted against an Africentric world view. Empirical studies of world view will also be presented. The literature reviewed in this chapter comes from multiple disciplines. The review of locus of control and attributional theory is found predominantly in social psychology, while the literature on world view is pulled from Black studies, anthropology, sociology and counseling psychology.

World view

The construct of world view has frequently been described as the set of beliefs, values, and behaviors that individual's exhibits in their relationship with the world and all its elements (Ibrahim, 1991). These assumptions, or a person's conceptual system, serve the purpose of shaping the quality of
experiences that an individual may have in his/her life. Relative to mental
health, the construct has drawn increasing attention of late as a potential
mediator of successful therapy and meaningful research (Ibrahim, 1985;

Regarding the relevance of world view as critical to effective therapy,
concern has grown that western psychology's world view frequently clashes
with the world view of its clients, particularly those clients whose primary
reference group is non-western (e.g. African American, Latino/a's) (Katz, 1985;
singularly be the most important client variable to understand in providing
effective therapy.

A point of debate has been in defining the most accurate method of
understanding a client's world view. Ibrahim (1991) argued that quantitative
assessment is critical and developed the Scale to Access World View to support
this contention (Ibrahim & Kahn, 1984, 1987). Other writers have stressed the
importance of understanding the epistemological assumptions of the client
before world view can be assessed. For example, Myers' (1988) optimal theory
suggested that self-knowledge is the basis of all knowledge and as such, is of
primary importance in defining and understanding a person's conceptual
system. Previously, Sue and Sue (1990) asserted that common characteristics
of people's world view were defined by cultural characteristics such as ethnicity,
race, and gender. The result's of those efforts were approaches that
generalized a limited set of values and experiences to people as a function of
group membership (i.e., world view "cookbooks"). Vandersluis (1981)
maintained that world view is a culturally defined construct that raised the
question of how one defines culture. Jackson and Meadow, (1991) however,
argued against defining world view solely according to group membership asserting that culture is more complex than skin color or gender.

What is clear from this research is that world view may be important in providing effective counseling, but that considerable disagreement exists regarding the most effective way to assess world view. Cox's (1982) tripartite model of world view is helpful in gaining a holistic perception of a person that attends to cultural specificity, individual uniqueness, and human universality. This model postulates that by understanding the intersection and interrelatedness of these dimensions of a client, counselors will have a more complete conceptualization of their client versus a segmented conceptualization of humans which would result in seeing the culture of a person as separate from his/her unique self or general humanity.

The following section outlines more specifically the world view of counseling psychology, and an Africentric world view, and reviews empirical studies on the world view of African Americans. It is the author's contention that significant differences exist that are important to counseling psychology's effort at providing effective therapy services to African Americans.

Counseling Psychology's World View

It has become increasingly clear that the world view of many of the clients is different than that of western psychology's (Nobles, 1986). Katz (1985) provides an outline of the characteristics common to western psychological theory and practice. These characteristics include a primary focus on the individual client and the fostering of individual responsibility and independence. Related to the focus on the individual, problems are seen as an outgrowth of
early childhood or familial experiences. The emphases of these theories and interventions are to have the individual master and take control of their environment, using "action" methods.

Katz (1985) also asserts that power in the counseling relationship is not collaborative but that the therapist is the expert and knows what is best for the client, as evidenced by the credentials of the therapist and fees paid by the client. As a result of the therapist being an expert, frequently the goals for the client include an adaptation to western values, the change of individual behavior, and an increase in the ability of the client to cope with versus change the circumstances of his/her life.

Katz (1985) continued her analysis of the world view of counseling psychology by drawing parallels between western psychological theory and practice and the values of European culture. The similarities range from an emphasis on rugged individualism to the structure of the family and beliefs as to how spirituality is defined. This analysis received support from Myers (1988) in her description of the sub-optimal world view. In this description she described the segmentation of materials and spiritual elements, an emphasis on individualism, and an epistemology informed by the five senses as consistent with European values. Myers also defined the world view of Western culture by its valuing of linear thinking, paternalism, and dichotomous decision making about what constitutes good and bad.

Sue and Sue (1981, 1990) provided a conceptual model for the world view of the field that is composed of four quadrants (see figure 1). This conceptual model is based on the Rotter (1966) locus of control concept and Jones et al.'s (1972) research on locus of responsibility or attributional style. Locus of control in this model is conceptualized in a bipolar manner as either
internal or external. Similarly, attributional style refers to the extent to which individuals place blame or responsibility for events in their lives on themselves or external systems (Sue, 1981).

Figure 1. Sue's (1978) World View Model
Relative to counseling psychology, Sue (1978) postulated that the field's world view is reflected in quadrant one. The world view of quadrant (IC - IR) one is defined by people who believe that they are masters of their fate and that their actions are directly related to outcome. A type of 'John Henryism' pervades this quadrant with the emphasis on individualism and the value of a person being contingent on her/his material possessions. Sue's (1981) contends that the values embedded in western psychology's theory and practice can be found here. He contends that most western theories encourage clients to take total responsibility for the events in their lives and change occurs only through their efforts. Sue and Sue (1990) also contend that most people in the United States who fall neatly in quadrant one tend to be white and middle class.

Thus, it is hypothesized by Sue (1978) that positive mental health characteristics are to be found in quadrant one. The result of this line of thinking and research has been that people of color, women, and the poor, are considered to possess fewer positive mental health characteristics. This is based on the consistent finding that these groups have tended to have more of an external locus of control and have placed responsibility for some of their experiences on systems external to their control. This research will be discussed in subsequent sections of this chapter.

**Africentric World View**

African psychologists and others in this country have for decades now conducted theoretical and empirical research on what role traditional African values play in the lives of African Americans (Nobles, 1986). Asante (1990) has
stressed the importance of individuals interpreting the world through a conceptual system that validates and affirms their humanity. Thus, an Africentric world view in the lives of African Americans is significant to the development of positive feelings and views of themselves. Indeed, it has been argued that the development of an African-centered world view is critical to the positive mental health of African Americans (Kambon, 1992).

An Africentric world view is considered to be a belief in the primacy of African values for people of African ancestry. The dimensions of this world view have been explored in detail by several authors (Asante, 1990; Myers, 1988; Nobles, 1986). A central dimension to this world view is the understanding that all things in the universe are interrelated and interdependent. As a result, adherents to this world view seek to foster a sense of balance and harmony between themselves and nature. The environment is something not to be controlled, but appreciated and respected. The epistemology of knowledge is not dependent on observable phenomena but is based on self-knowledge which is fostered through spiritual development (Myers, 1988). Interpersonally, the well-being of the group is significant as the individual will see her/himself as defined by the larger collective.

Efforts have been made to assert the importance of an Africentric perspective for African American clients. Recent empirical research of late has demonstrated the positive relationship of having an African-centered view of the world and a positive racial identity (Brookins, 1994). Two notable therapeutic approaches have emerged from this research and have been largely successful with African American clients. The first is Belief Systems Analysis (BSA) based on Optimal Theory (Myers, 1988) and NTU psychotherapy (Phillips, 1990). Following is a brief review of empirical studies
of world view on Blacks throughout the diaspora.

Baldwin and Hopkins' (1990) conducted a study to assess differences in the world view of African American and European American college students and found significant differences in their sample irrespective of age or gender. Using a bipolar measure of world view, their analysis determined that White subjects had more Eurocentric values and Black subjects had more Africentric values. The strongest discriminators in this sample were harmony with nature versus control over nature, spiritualism versus materialism, and collectivism versus individualism. The authors concluded that an Africentric world view, as measured by their instrument is more salient to the conceptual system of African Americans.

Hickson, Grania, and Shmukler (1990) conducted a study using 200 Black and White adolescents in South Africa. Using the Ibrahim and Kahn (1984) SAWVAC, the authors attempted to ascertain whether there were world view differences in their sample. The results of the study indicated significant differences accounted for by race on the following dimensions: human relationships (i.e. definitions of interpersonal relationships) and people and nature (the idea of controlling nature versus sharing with nature). The results suggest there is generalizability of an Africentric world view in an international context for Blacks. Hickson et al (1991) replicated their study with another sample of 200 Black and White adolescents and found almost identical results in the differences observed in the world view of South African Blacks and Whites.

In summary, substantial theoretical and practical differences exist in the world view of counseling psychology and the Africentric world view. The review of empirical studies illustrates empirically the differences between the world
view of European American and African Americans. Thus, the question is raised of the appropriateness of a mental health conceptual system founded on western cultural values applied to persons whose primary reference group is non-western. Given the differences between the two world views and the penchant for dichotomous thinking among western scientists, has the pathology of this ‘alternate’ world view then been assumed (Fanon, 1963). Myers (1986) warned of the danger of assimilating an alien world view and the true threat to an individual’s mental health if this process occurs. As such care is required so that the conceptual system of one group not be superimposed on another group.

**Locus of Control**

Rotter’s (1966) locus of control construct is one of the most commonly investigated personality variables found in the applied social psychology literature. Originally, locus of control was conceptualized in a unidimensional manner for the studying of reinforcement in complex learning (Gurin et al, 1969). On this unidimensional construct, a person was considered either as having internal locus of control or external locus of control. If a person had an internal locus of control, he/she possessed a belief system that suggested that rewards in life are contingent upon his/her efforts (Rotter, 1966). Conversely a person with, an external locus of control emphasized a belief system where rewards in life are controlled by external forces that are beyond the control of the particular individual (Rotter, 1966).

As it relates to counseling psychology’s world view, locus of control is an important construct to understand. As was discussed previously, theory and
practice in applied areas present an internal locus of control as reflective of positive mental health. Individuals with an internal locus of control see themselves as “masters of their fate” and as Katz (1985) asserts, the crux of western psychological practice has been to focus on increasing the individuals sense of control and autonomy.

A multitude of research has been conducted and consistently has reflected greater external control in people of color, (Levenson, 1974; Strickland, 1973; Pyskoty et al 1990; Hillman et al, 1992) and individuals of lower socioeconomic status (Garcia & Levenson, 1975; Strickland, 1971). In the discussion of these studies, the authors frequently raised the question of what experiences or lack of personal attributes had compromised the ability of their samples to have developed an internal locus of control. Indeed, according to western psychology’s view of mental health, these samples were “less” healthy than they could or should have been.

Gurin et al (1969) initiated a progressive program of research challenging the accuracy of the unidimensional conceptualization of locus of control. She and her associates maintain that locus of control is a multidimensionally determined construct whose manifestation is more complex than the unidimensional interpretation so common in the research literature. Specifically, Gurin et al (1969) asserted that for people of color and others (e.g. women, the poor) who have experienced discrimination or been oppressed, these experiences in fact may mediate locus of control. In a factor analytic study with one thousand African American males and females, Gurin et al. (1969) identified four separate factors: control ideology, personal control, race ideology, and system modifiability. Of central importance to the present discussion are the factors of control ideology and personal control.
Control ideology was identified as a factor that tapped respondents' ideology about the role of internal and external forces in determining the success or failure of people in society. Personal control assessed individuals' feelings about the amount of control they personally felt they had over positive and negative experiences in their lives. The personal control factor is thought to most closely represent the construct Rotter (1966) originally conceptualized.

Gurin et al's (1969) sample generally endorsed a control ideology reflective of the Protestant work ethic yet reflected diminished beliefs about their personal control. This distinction between the power of the self and "other" forces is demonstrated in the Pyskoty et al (1992) study. In this study with first-year African American, Latino/a, and White medical students, measures of locus of control were taken prior to the first year of medical school. In a pretest administration, African American and Latino students reported positive self-esteem and an internal locus of control. After the first year, the Black and Latino samples reported a more external locus of control, were more "hostile," and perceived less interpersonal and institutional support. The Latino sample also had significantly increased their consumption of alcohol. Anecdotal interviews with subjects revealed experiences with institutional oppressors (e.g. faculty, funding) that had contributed to the lack of control these students felt. The White sample in this study had not diminished in their personal efficacy or perception of support. This study illustrated the self-other distinction that Gurin et al (1969) referred to among members of some historically marginalized groups in this country.

In a 1978 study, Gurin, Gurin and Morrison replicated the finding of the 1969 study. In this study with 1297 European American and African American subjects, the authors found evidence indicating that locus of control is
multidimensionally constructed along racial, gender, and socioeconomic lines. Individuals who had experienced discrimination as a function of economics, race, gender, or some combination of these demographic variables were sensitive to external limits that had been placed on them. Gurin et al (1978) also found that individuals of higher socioeconomic status reported stronger feelings of personal control.

Gurin et al's (1969) research of the multidimensionality of locus of control has been followed up in several studies but not with the breadth that Rotter's (1966) original conceptualization received. Jackson and Coursey (1988) found a positive relationship between a measure of religiosity and an internal locus of control that was differentiated by race between African American and European Americans subjects. For the Black subjects, internal control was significantly related to the control subjects felt God had in their lives. The authors concluded that for the African American sample, a reciprocity existed between their relationship with God and internal beliefs. This finding is consistent with the literature on an Africentric world view (Mbiti, 1970) and also raises the question of how an internal locus of control may manifest itself in African Americans. Tashakkori and Thompson (1991), in a study of self-perception and locus of control among adolescents, also found support for the multidimensionality of the locus of control construct. These authors conducted a longitudinal study using approximately fourteen thousand White and five thousand Black adolescents and found that Black subjects rated themselves more positively on a measure of self-esteem and beliefs about themselves. In contrast to this finding, however, Black subjects also reported a perception of greater external control relative to the manifestation of efforts of personal efficacy. These findings support Gurin et al's (1978) hypothesis of the multidimensionality of locus of control.
These findings in non-clinical samples raise important questions for the field of counseling psychology and its practitioners. Substantial evidence exist that African Americans' world view is in general different from that of counseling psychology. This also appears to be the case regarding the manifestation of locus of control, namely as it relates to personal control. Latting and Zundel (1986) supported this assertion in their study assessing the world view of a sample of counselors and clients. Using the world view model of Sue (1981), the authors collected data from 87 clients of a community mental health center and 83 professional counselors or counselors-in-training and found significant differences between the client sample and counselor sample. The authors found the prevalence of an EC - IR world view for clients and IC - ER world view for counselors. The significance of findings such as these lie in the awareness held by counselors of these differences and their sensitivity in working with clients of differing world views.

**Attributional Style**

Attribution refers to the linking of a particular event to its cause. Attributions allow people to understand and react to their environment. The study of attribution gave way to the development of attribution theory in social psychology and has played a dominant role in that field since the 1970's (Ross & Fletcher, 1985). Grounded in attribution theory, attributional style has been widely investigated among social and applied psychologists to detect consistent patterns of attributions about causal influences among individuals. Peterson (1990) defined attributional style as a cognitive personality variable reflective of individual differences in how people explain the various events that occur in
their lives. Attributional style came out of the research on learned helplessness (Abramson, Seligman, & Teasdale, 1978) in efforts to explain the variations in people's responses to uncontrollable events. Initially, the dimension along which attributional style was investigated was an internal-external dimension.

Recently, Petersen et al (1982) expanded the consideration of the dimensions along which individuals make attributions. This expansion is based on the reformulated learned helplessness model of Abramson et al (1978). Petersen et al (1982) proposed three dimensions along which attributions may vary: internal versus external, stable versus unstable, and global versus specific. These dimensions were used to explain how individuals make attributions about the causes of events. An internal attribution involves some quality of the individual compared to an external attribution that involves some quality of the situation. The stability dimension described the transiency of the perceived cause of the event (i.e., whether it is stable or not). Globality referred to whether the cause of a specific event was pervasive or whether it was specific to that particular event. Petersen et al (1982) developed the Attributional Style Questionnaire (ASQ) based on these dimensions. Initial psychometric data suggested its potential efficacy as a measure of attributional style. The ASQ has been expanded from twelve items to twenty-four to enhance its reliability and validity (Peterson & Villanova, 1988).

Sue (1981) referred to attributional style as "locus of responsibility" in his world view model for the field of counseling psychology. Similar to Rotter's (1966) conceptualization of locus of control, Sue suggested that locus of responsibility is unidimensionally organized as either internal or external. Caplan and Nelson (1973) commented on the tendency in western society for personal accountability for an individual's success and failure in life. This value
is also reflected in applied areas of psychology and subsequently influences treatment procedures (Sue & Sue, 1990).

As is illustrated in Figure 1, responsibility is contained on the horizontal axis of the Sue (1981) world view model. Again, the “healthy” characteristic is to have an internal locus of responsibility or attributional style consistent with the rugged individualism of western culture. For persons who are discriminated against in this country because of race or gender, making internal attributions about clearly external phenomena such as racism, sexism, or job discrimination is problematic. This is where western psychology’s person-centered problem definition has significant limitations (Avis & Stewart, 1976). Thus, the definition of client problems may need to be expanded to be inclusive of the multitude of influences that can determine the client’s problems.

Crocker et al (1991), in a study on social stigma and the attributions of White and Black college students, found significant differences between the two groups. The purpose of the study was to evaluate whether members of a stigmatized group used external attributions as coping mechanisms when faced with negative scenarios involving race differences. The result of the study suggested that Black subjects were more likely to make external attributions in negative situations than were White students. The results of this study suggested that attributional style may be more complex than frequently conceptualized. For instance, African Americans may have become so accustomed to racial discrimination that when legitimate critical feedback is given, it becomes difficult to ascertain what’s based on objective observation and what’s based on skin color.

Cheatheam, Shelton, and Ray (1987) found similar results in a study with Black and White undergraduate subjects. While the subjects in this study were
somewhat similar in their experience of personal problems and help-seeking behaviors, the African American subjects were more likely to make external attributions about the cause of the problem. Findings similar to those reported are found in a host of empirical studies (Louw & Louw, 1986; Simon, 1986; Adelaide & Strong, 1986; Wong et al, 1988).

The conclusion that can drawn from this line of research is that there are differences exist between the attributional styles most commonly observed in African Americans and the attributional style favored by western culture and psychology. The implications of these differences are complex, and researchers should be cautious not to attribute such findings to inadequacies among African Americans. Instead, the complex interplay of discrimination and oppression on both the common attributional styles and locus of control perceptions observed in this community needs to be understood.

In summary, the literature reviewed here demonstrates the differences that exist in the world view, locus of control and attributional style of counseling psychology and the general African American community. Empirical investigations have found these differences consistently. Given the observed differences and the stated interest of counseling psychology to enhance its understanding and service to the African American community, it is necessary to systematically investigate these differences and make appropriate changes to current theory and practice.
CHAPTER III

METHODOLOGY

Participants

Participants for this project came from a mid-sized midwestern State university. Participation in the study was on a voluntary basis, and those students who chose to participate in the study received extra credit for the class from which they were solicited. Instructors of the students involved in the study did not have access to the data collected, and students were instructed about informed consent and the anonymous nature of the data collection procedure.

The institution from which the participants were selected has some unique characteristics that bear description. The university’s student body is 86% African American, with an additional 8% of the student population being Latino/a. In addition, the student body is approximately 67% female with an overall average age of 28. This demographic description of the institution is important lest it not be confused as being a “traditional” university in terms of age, ethnicity, or gender composition. In addition, a significant number of the students are first-generation college students. Most subjects came from introductory level psychology courses, with a smaller percentage being enrolled in various graduate programs at the university. A group of research assistants
assisted in the distribution and collection of data materials. Questionnaires were administered to subjects during class time designated by instructors as "research opportunities."

A power analysis indicated that a subject pool of 84 would be necessary to detect medium-size effects ($f=.30$) at an alpha level of .05 with a .80 power (in Cohen, 1983). There were one-hundred eighty-one completed questionnaires, raising the power of the study to .95 for medium size effects ($f=.30$).

**Procedure**

Participants responded to a series of paper and pencil measures. Each data packet was identified with a code number to insure both the anonymity and confidentiality of each subject's responses. In addition, respondents were explicitly instructed not to provide any information (e.g. social security number, name) that might identify them. Classroom size of those classes participating in the study were approximately 25. Prior to the distribution of questionnaires, subjects were reminded of the voluntary nature of participation and their right to discontinue without consequence. The procedure took approximately forty-five minutes to complete.

**Instruments**

A demographic questionnaire was administered to gather information about age, ethnicity, gender, marital status, employment status, and academic standing (e.g. first-year student etc.). Much of the information contained in the
Demographic questionnaire also was used by Hollingshead (1975) in determining the social status index for each respondent. The Hollingshead (1975) is described in more detailed in the subsequent section. See Appendix A for a copy of the demographic questionnaire.

Hollingshead Four Factor Index of Social Status

Hollingshead (1975) developed a scale identifying four factors that are conceptualized to be reliable predictors of social status. The index is based on the view that social status is a multidimensional concept and cannot be accurately assessed unless multidimensional indices are used (Gottfried, 1985). Hollingshead (1975) suggested that occupation and education are the two most critical factors and that gender and marital status also are salient due to the differentiated, unequal status structure that currently exist’s within the United States. The Hollingshead four factors are occupation, education, marital status, and gender. Occupation is keyed to 450 occupational titles and codes on the Index and is graded on a 9-point scale. The educational factor is based on the number of years of schooling that a respondent has completed and is graded on a 7-point scale. Marital status is assessed through determination of the subject as single, head of household, or married with both partners gainfully employed. Social status is determined by the scale score for each of the factors and multiplied by the appropriate weight for that factor. Scores range from 8 to 66 with higher scores reflecting increasing economic affluence.

The most comprehensive effort at gathering psychometric data on the Hollingshead was conducted using 1970 census data and 30-year longitudinal occupational data provided by the National Opinion Research Center (NORC). The correlation between the census data, the Hollingshead, and NORC data
was $r = .927$. More recently, Gottfried (1985) compared the Hollingshead with other heavily used measures of socioeconomic status. The Hollingshead's correlation with the Revised Duncan Socioeconomic Index is $r = .79$, and with the Seigal Prestige Scale, $r = .73$. The intercorrelation between all three measure's is $r = .87$ (Gottfried, 1985). Information necessary for the determination of social status was gathered using the demographic questionnaire described in Appendix A.

Rotter Internal-External Locus of Control Scale (modified by Gurin et al, 1978).

The modified version of Rotter's (1966) original scale measures respondent's beliefs about the role that "control" plays in influencing individual's life experiences. Specifically, Rotter (1966) hypothesized that an internal locus of control was indicative of beliefs that individual actions and efforts were the most significant determinant in influencing life events. Conversely, individuals who possessed an external locus of control held a belief system indicating that forces outside an individual's personal control were most important in determining life events. Having an external locus of control reflected a belief that personal effort and action played a small role in influencing life experience.

The modified Internal-External Scale is a forced-choice measure that uses twenty of the original twenty-three items from Rotter's (1966) Internal-External Locus of Control Scale. The removed items were replaced by three items previously used by Gurin et al (1969) that had been shown to load on the control ideology factor. The I-E Scale is scored in the direction of increasing external locus of control based on respondents' endorsement of external items.

Gurin et al's (1978) factor analytic study with the modified version of this scale using 1297 participants indicated that items loaded on five factors: control
ideology, success mobility, personal control, political control, and interpersonal control. Internal consistency reliability analyses were conducted and reflected a total scale alpha coefficient of +.68; control ideology +.61; success mobility, +.41; personal control, +.61; political control, +.65; and interpersonal control, +.45. These internal coefficients are consistent with those reported previously for the total I-E score (ranging between .60 and .80). Gurin et al (1978) reported that alpha is influenced by scale length. Thus, their group developed estimates for alpha for each factor as if it had contained as many as the twenty items of the total scale. Corrected alphas were: control ideology, +.84, success mobility, +.87, personal control, +.86, political control, +.90, and interpersonal control, +.85 (see Gurin et al, 1978). See Appendix B for a copy of the modified I-E Scale.

**Belief and Behavior Awareness Scale (BABAS)**

Myers (1993) developed the BABAS to assess an individual's belief system about the quality and meaning of various life experiences. This instrument is based on Myers (1988) optimal theory which posits the importance of understanding an individual's personal belief system to accurately assess and understand that individual's world view. World view as defined by Myers (1988) is the way a person perceives, thinks, feels, and experiences the world. World view is related to a person's conceptual system upon which the philosophical assumptions and principles of a person's belief system are based (Myers, 1988).

The BABAS scale is a 50-item measure that is scored on a six-point likert scale ranging from 0 = strongly agree to 6 = strongly disagree. Scores on the scale range from 0 to 300 with half the items being reversed-
scored. Scores indicate a range of belief systems from highly sub-optimal to highly optimal. Higher scores are reflective of a more optimal world view and lower scores are indicative of a more sub-optimal worldview (see Myers for delineation of the optimal and sub-optimal world view, 1988). The scoring ranges for the BABAS are: 300 - 250 (Highly optimal); 249 - 215 (Moderately optimal); 214 - 181 (Slightly optimal); 180 - 146 (Slightly sub-optimal); 145 - 111 (Moderately sub-optimal); and 110 - 50 (Highly sub-optimal) Psychometric data were not available on the BABAS prior to this study. See Appendix C for a copy of this measure.

Attributional Style Questionnaire (ASQ)

Petersen, Semmel, von Baeyer, Abramson, Metalsky, and Seligman (1982) developed the ASQ to measure individual differences in the type of causal attributions people make. Originally the ASQ was designed for use with depressives based on the learned helplessness model of Abramson et al (1978). The ASQ presents respondents with 12 hypothetical situations that assess attributions people make about good and bad events on three dimensions: internal versus external factors; global versus specific factors; and stable versus unstable factors (see Abramson, Seligman, & Teasdale, 1978). Unique to the ASQ is that respondents are allowed to identify the cause of the hypothetical scenario before responding to attribution questions. Of the 12 scenarios, half are good events and half are bad. Additionally, half the events are interpersonal/affiliative, with the other half being achievement related. Each item asks the subject to imagine the described situation as if it had actually happened to them. They are then asked to identify what they think caused the event to occur and to rate each of the dimensions previously described using a
seven-point likert scale. For the purpose of the present study only the internal versus external subscale was used with discrimination between good and bad events being analyzed. The ASQ is scored in the direction of increasing internality (i.e. higher scores equal more internal attributions). In addition, subjects also were asked to evaluate what role spiritual or transcendental powers may have played on the cause of the event and to rate it accordingly.

Peterson et al’s (1982) use of the ASQ with 130 undergraduate students found no sex differences in their sample. Internal reliability was calculated using Cronbach’s (1951) alpha and was .75 for the good events and .72 for the bad events. Test-retest for the internal scale was $r = .58, p > .001$ for the good events and $r = .64, p > .001$ for the bad events. See Appendix D for a copy of the ASQ.
CHAPTER IV

RESULTS

The results of the present study are reported in the following section. Major findings will be reported as they relate to the hypotheses and research questions discussed in Chapter I. This section begins with a description of the sample, followed by the findings of the quantitative analysis.

Description of Sample

An initial sample pool of one-hundred eighty-one respondents participated in this study. Of that original sample, one-hundred seventy-one of the questionnaires were completed appropriately and included in the data analysis. Table 1 contains a summary of the demographic characteristics of this sample. Of the final sample, one-hundred twenty-nine (75.4%) were women and forty-two (24.6%) were men. The mean age for the female sample was 25.03, with a range between 17 and 59 years of age. The mean age for the male sample was 24.2, with a range between 17 and 58 years of age. The vast majority of these subjects were undergraduate students (88.6%) with the remaining 11.4% of the sample being enrolled as graduate students.
Additionally, fifty-one percent of the sample were in their first two years of college.

One-hundred forty-seven (87.5%) of the sample self-identified as African American, twelve (7.1%) of the subjects identified as Latino/a and 6 (3.6%) identifying as European-American. Two subjects identified themselves as multiracial (i.e. Latino-African and Latino-White) and one subject identified as an Arab. Data on marital status indicated that 28.2% of the sample were single, 32.4% were involved in dating relationships, and 39.4% were either married or in long-term committed relationships. The employment status of the sample had 42% involved in part-time employment, defined as working a minimum of twenty hours a week (Hollingshead, 1975). Twenty-eight percent reported being involved in full-time employment, while 30% reported being unemployed. Using the Hollingshead Four Factor Index of Social Status, approximately 85% of the sample would classify socioeconomically as working class based primarily on years of education versus the other three factors of gender, marital status, and occupation. An additional 10% of the sample would be classified as lower middle class socio-economically, and 5% of the sample would fall in the Middle Class socioeconomic strata (Hollingshead, 1975).

Table I. Demographic Characteristics of the Sample

<table>
<thead>
<tr>
<th>Variable</th>
<th>N</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
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<tr>
<td>Male</td>
<td>42</td>
<td>24.6%</td>
</tr>
<tr>
<td>Female</td>
<td>129</td>
<td>75.4%</td>
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</tbody>
</table>
Table 1 (continued)

**Ethnicity**

<table>
<thead>
<tr>
<th>Ethnicity</th>
<th>Count</th>
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</tr>
</thead>
<tbody>
<tr>
<td>African American</td>
<td>147</td>
<td>87.5%</td>
</tr>
<tr>
<td>European American</td>
<td>6</td>
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</tr>
<tr>
<td>Latino/a</td>
<td>12</td>
<td>7.1%</td>
</tr>
<tr>
<td>Other (e.g. multiracial, Arab)</td>
<td>3</td>
<td>1.8%</td>
</tr>
</tbody>
</table>

**Year in School**

<table>
<thead>
<tr>
<th>Year in School</th>
<th>Count</th>
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</tr>
</thead>
<tbody>
<tr>
<td>First-year</td>
<td>43</td>
<td>25.7%</td>
</tr>
<tr>
<td>Sophomore</td>
<td>42</td>
<td>24.6%</td>
</tr>
<tr>
<td>Junior</td>
<td>38</td>
<td>22.8%</td>
</tr>
<tr>
<td>Senior</td>
<td>25</td>
<td>15%</td>
</tr>
<tr>
<td>Graduate Student</td>
<td>19</td>
<td>11.4%</td>
</tr>
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</table>

**Marital Status**

<table>
<thead>
<tr>
<th>Marital Status</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single</td>
<td>48</td>
<td>28.2%</td>
</tr>
<tr>
<td>Dating</td>
<td>55</td>
<td>32.4%</td>
</tr>
<tr>
<td>Married or Committed Relationship</td>
<td>67</td>
<td>39.4%</td>
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</table>

**Employment Status**

<table>
<thead>
<tr>
<th>Employment Status</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unemployed</td>
<td>52</td>
<td>30.4%</td>
</tr>
<tr>
<td>Part-time Employment</td>
<td>71</td>
<td>41.5%</td>
</tr>
<tr>
<td>Full-time Employment</td>
<td>48</td>
<td>28.1%</td>
</tr>
</tbody>
</table>
Means and Standard Deviations

Table 2 reports the means, standard deviations and range of scores for each of the instruments used to measure the dependent variables. Gurin's Multidimensional Internal-External Scale (modified by the deletion of three of Rotter's (1966) original items and the inclusion of three items by Gurin and her associates) is scored in the direction of the increasing externality (i.e. as the total score increases, the more external the subject's beliefs are). To stay consistent with the Gurin et al (1978) study, the original twenty Rotter (1966) items were used to establish the mean and standard deviations for the present sample. The mean locus of control score was 9.41 with scores ranging from 3.00 to 16.00 (SD = 3.096). Comparatively, the present sample was slightly less external than the African American sample in the Gurin et al (1978) study who had a mean locus of control score of 9.82. A mean score of 9.4 is in the middle of the scoring continuum and may reflect an integrated locus of control. Specifically, it is possible that participants may have beliefs about their personal ability to effect their own experiences, but also believe (via history and/or personal experience) that discrimination and prejudice may negatively impact their efforts.

The items for personal control and control ideology, were selected as subscales, as several hypotheses were based on the conceptualization of Personal Control and Control Ideology that Gurin et al (1978) introduced. Personal control refers to individuals' beliefs about their capacity to exercise
control in their own lives, while control ideology refers to their belief about the role of internal and external forces in the distribution of rewards in this society (Gurin et al, 1978). The mean for the five personal control items was 1.696 with a range of .00 to 5.00 ($SD = 1.297$) for the present sample. This sample's mean was lower than the mean of 2.40 found in the Gurin et al (1978) study for African Americans, suggesting that the current sample possessed stronger beliefs in their personal control. For the six items that constituted the Control Ideology factor, the current sample mean was 2.673 with a range of .00 to 6.00 ($SD = 1.463$). The mean for the Gurin et al (1978) sample was 2.50, suggesting that that sample may have slightly more internal control ideology. Gurin et al (1978) did not give demographic data on their African American participants, making full comparison difficult.

The Belief and Behavior Awareness Scale was an instrument used to gather data about participants' awareness of their beliefs, behaviors, and there relationship to events in their world. This scale is based on optimal theory which asserts the existence of a continuum from optimal world view to sub-optimal world view. For this study, the mean BABAS score of the sample was 196.24 with a range of 106.00 to 248.00 ($SD = 17.717$). This mean score placed the sample in the middle of the Slightly Optimal range of 181.00 to 214.00. The development of an optimal world view is a developmental process. Specifically, as individuals acquire more knowledge of themselves increasingly they become more optimal in their view of the world (see Myers, 1988) These participants would be considered not to be trapped in a segmented conceptualization of the world, yet they have not become consistent in their understanding of the relatedness of all elements in the universe.

The Attributional Style Questionnaire (Petersen et al, 1982) is an
instrument designed to assess the types of attributions individuals make in explaining the various events that occur in their lives. The scale is scored in the direction of increasing internality, meaning that higher scores reflect a more internal attributional style and lower scores an external attributional style. For this study, the Internality subscale was used. Reported below are the means and standard deviations for the ASQ Internality subscale, the six items for the good events on the ASQ, and the six items for the bad events on the ASQ. For the Internality subscale, the sample mean was 4.010 with a range of 1.00 to 6.333 (SD = .964). The mean for the good events was 4.484 with a range of .883 to 7.00 (SD = 1.264). The mean for the bad events was 3.537 with a range of .000 to 6.00 (SD = 1.463). The mean for good events indicates that subjects displayed more of an internal attributional style when evaluating good events and a more external attributional style when explaining bad events. In the only other study similar in its use of the ASQ, Petersen et al (1982) reported that subjects' total mean for the Internality subscale was 4.775, 5.26 for the good events measured and 4.29 for the bad events measured. While there are differences in the overall mean scores of the two samples, similarity exist in the attributional styles that subjects displayed for the Good and Bad events. The Petersen et al (1982) study did not report demographic data for their subject pool, only that they were 130 college undergraduates enrolled in a psychology course.

To assess other dimensions that may influence attributional style, a question about the role of spirituality was added for each of the items of the ASQ. Questions were phrased to assess the extent to which respondents believed that the causes of the hypothetical events were due to some higher power (e.g. creator, God). Lower scores reflect an agreement with a spiritual
force influencing the cause of the event, and higher scores reflect a lack of agreement on the role of a higher power in influencing life events. The mean for spirituality was 3.75 with a range of 2.00 to 7.00 (SD = 1.184). This score suggests that the participants tended to agree that a Higher Power played a role in influencing events in their lives, indicating that perhaps there are other dimensions to attributional style than those included in the ASQ (i.e. internality, globality, and stability). It also lends credence to Africentric theory's assertion that spirituality plays a significant role in the lives of people acknowledging an African ancestry (Myers, 1988; Nobles, 1986).

Table 2. Means and Standard Deviations of Dependent Variables

<table>
<thead>
<tr>
<th>Measure</th>
<th>X</th>
<th>SD</th>
<th>Range</th>
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</thead>
<tbody>
<tr>
<td>Gurin Multidimensional</td>
<td>9.409</td>
<td>3.096</td>
<td>3.00 - 16.00</td>
</tr>
<tr>
<td>I-E Locus of Control</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Personal Control</td>
<td>1.696</td>
<td>1.297</td>
<td>.000 - 5.00</td>
</tr>
<tr>
<td>Control Ideology</td>
<td>2.673</td>
<td>1.463</td>
<td>.000 - 6.00</td>
</tr>
<tr>
<td>Belief and Behavior Awareness Scale</td>
<td>196.24</td>
<td>17.717</td>
<td>106 - 248</td>
</tr>
<tr>
<td>ASQ</td>
<td>4.010</td>
<td>.964</td>
<td>1.00 - 6.33</td>
</tr>
<tr>
<td>Good ASQ Items</td>
<td>4.484</td>
<td>1.264</td>
<td>.833 - 7.00</td>
</tr>
</tbody>
</table>
Table 2 (continued)

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bad ASQ Items</td>
<td>3.537</td>
<td>1.017</td>
<td>.833</td>
</tr>
<tr>
<td>Spirituality</td>
<td>3.75</td>
<td>1.118</td>
<td>2.00</td>
</tr>
</tbody>
</table>

*The means and standard deviations reported for the Good and Bad ASQ items reflect the two dimensions along which the ASQ is constructed. The data reported for the Control Ideology and Personal Control are from factors established by Gurin et al (1978).

Correlation of Dependent Variables

Table 3 presents the correlations between the dependent variables. In this section, these correlations will be discussed as they relate to the hypotheses and research questions of the study. Additional significant correlations also will be presented and interpreted.

The first research question addressed whether aspects of locus of control (i.e. personal control and control ideology) would correlate with the measure of world view. As shown in Table 3, the correlations suggest that as subjects became more external in their responses to the locus of control measure, scores on the BABAS became lower, indicating a more sub-optimal world view. Additionally, as respondents demonstrated lower personal control scores, their BABAS scores moved in the sub-optimal direction. This pattern of results also was true for control ideology and world view where a significant negative relationship was observed \( r = -.1967 \ p < .01 \). In general, these finding's are consistent with the optimal theory upon which the BABAS is based. This theory
postulates that power and control exist within each person and are shared between all people, and that to conceptualize power and control as external reflects a sub-optimal world view (Myers, 1988)

Hypothesis 1 stated that there would be a significant positive relationship would be shown between low personal control and a sub-optimal world view. Given the direction in which the BABAS and personal control measures are scored, a significant negative relationship would be expected, and was found $r = -.28, p < .01$. Specifically, these results indicate that as personal control moved in the direction of increasing externality, BABAS scores decreased significantly. Given the significant relationship between low personal control and a sub-optimal world view, support exists for Hypothesis 1 which also asserted that a significant positive relationship between high personal control and an optimal world view (i.e. more internal personal control scores would reflect higher BABAS scores).

Hypothesis 3 and 4 involved analysis of variance procedures, and are presented in a subsequent section.

Hypothesis 2 stated that there would be a significant positive relationship between an integrated attributional style and an optimal world view. This hypothesis was not supported. It bears comment, however, that the mean ASQ of the sample reflected an integrated attributional style and that the sample's mean BABAS score was in the slightly optimal range. Perhaps a sample with a moderately or highly optimal mean score would have resulted in a significant relationship.

The second research question addressed how a individual's locus of control might influence the types of attributions made about the events occurring in his/her life. The correlational analyses do not allow for a fully
supportive answer to this question. It may be that a very weak positive relationship might exist, such that as attributions become more internal, locus of control becomes more external. Perhaps this question is answered more clearly in the correlation coefficients for locus of control and good ASQ events and bad ASQ events. However, given the non-significant overall findings, speculation is not warranted.

Several significant correlations do warrant attention. There existed a significant negative relationship between locus of control (externality) and worldview $r = -0.37, p < .01$. Specifically, as respondents exhibited a more external locus of control they also tended to manifest a sub-optimal worldview. A significant positive relationship also existed between personal control and locus of control, $r = 0.64, p < .01$, as well as between control ideology and personal control, $r = 0.41, p < .01$. These relationships support the belief that as externality in locus of control increases, personal control is diminished and control ideology becomes more external. This is a finding consistent with data reported by Gurin et al (1978). A significant negative relationship existed between the BABAS and control ideology $r = -0.20, p < .01$. This relationship suggests that the more internal one's beliefs about control ideology the higher one's BABAS score. This finding is consistent with optimal theory's position on the role of personal power and control (Myers, 1988).

An interesting correlation existed between the spirituality dimension of attributional style and the ASQ $r = 0.44, p < .01$. This finding would suggest that more internal attributions are related to a diminished capacity to identify the role of a higher power in influencing the cause of the event. This might be reflective of subjects conceptualizing the higher power as something that exists outside of them instead of within them. This will be elaborated on in chapter five in the
context of optimal theory. A significant positive relationship also existed between the spirituality items and the good ASQ items \( r = .40, p < .01 \) and the bad ASQ items \( r = .34, p < .01 \), supporting the idea that subjects may see spiritual influences as external to them when making internal attributions. There was also a significant relationship between the good ASQ items \( r = .88, p < .01 \) and the bad ASQ items \( r = .80, p < .05 \). The last correlation of note is the relationship that existed between locus of control and control ideology \( r = .57, p < .05 \), suggesting that as subjects became more external in their responses their beliefs about control ideology also became more externally focused.

Table 3. Correlations of Dependent Variables

<table>
<thead>
<tr>
<th></th>
<th>PC</th>
<th>WV</th>
<th>Year</th>
<th>ASQ</th>
<th>Spirit</th>
<th>LOC</th>
</tr>
</thead>
<tbody>
<tr>
<td>PC</td>
<td>---</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>World view</td>
<td>.2798**</td>
<td>---</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Year</td>
<td>-.0748</td>
<td>-.0244</td>
<td>---</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ASQ</td>
<td>.0664</td>
<td>.0643</td>
<td>-.1737*</td>
<td>---</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Spirit</td>
<td>-.0490</td>
<td>-.1031</td>
<td>-.1096</td>
<td>.4422**</td>
<td>---</td>
<td></td>
</tr>
<tr>
<td>LOC</td>
<td>.6027**</td>
<td>-.3263**</td>
<td>.0381</td>
<td>.0220</td>
<td>-.0099</td>
<td>---</td>
</tr>
</tbody>
</table>
Table 3 (continued)

<table>
<thead>
<tr>
<th></th>
<th>PC</th>
<th>WV</th>
<th>Year</th>
<th>ASQ</th>
<th>Spirit</th>
<th>LOC</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ideology</td>
<td>.4060**</td>
<td>-.1967**</td>
<td>.0215</td>
<td>-.0617</td>
<td>-.0192</td>
<td>.5676**</td>
</tr>
<tr>
<td>Bad ASQ</td>
<td>.1394</td>
<td>-.0084</td>
<td>-.1299</td>
<td>.8049*</td>
<td>.3436**</td>
<td>.1135</td>
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<tr>
<td>Good ASQ</td>
<td>-.0108</td>
<td>.1049</td>
<td>-.1609*</td>
<td>.8786**</td>
<td>.3984**</td>
<td>.0577</td>
</tr>
</tbody>
</table>

PC = Personal Control
World view = BABAS
Year = Year in School
ASQ = Attributional Style Questionnaire
LOC = Gurin's Multidimensional I-E Scale
* \( p < .05 \)
** \( p < .01 \)
Analysis of Variance

For the remaining research questions and hypotheses, a series of three one-way analyses of variance were conducted (dependent variables: personal control, attributional style, and world view, by independent variables: gender, relationship status, and employment status). Unfortunately, hypothesis 3 which stated that a significant positive relationship would exist between personal control and socioeconomic status could not be answered due to the homogeneity of the sample’s socioeconomic status. It was reported previously that 85% of the sample were classified as working class socioeconomically (Hollingshead, 1975). Hypothesis 4 asserted that the relationship between locus of control and attributional style would differ significantly for men and women. This hypothesis was not supported; no statistically significant findings were reported for either locus of control (F=.827, p>.05) or attributional style (F=.688, p>.05) due to an effect for gender. Accordingly, data analysis addressing research question four, which inquired about the possible influence of gender on locus of control, world view, and socioeconomic status, indicate that gender does not appear to play a significant role on the relationships between those variables.

Factor Analysis

The last section to be reported is a factor analysis conducted on the modified locus of control scale used by Gurin et al (1978). The purpose of the factor analysis was to determine if the five-factor solution reported in that study could be repeated. Given that 230 subjects would have been needed to do a
proper factor analysis on this scale, the following findings should be interpreted in a very tentative manner. A principle axis factor analysis was conducted and indicated a single-factor solution. An orthogonal rotation failed to establish convergence on the same solution. Thus, the solution to this factor analysis is considered unstable. This factor was interpreted as “defining power” and accounted for 10.1% of the cumulative variance. The factor loadings are represented in Table 4. This finding is not consistent with Gurin et al’s (1978) findings and does not support the five-factor solution reported there.

Table 4. Factor Analysis on Gurin’s Multidimensional Internal-External Locus of Control Scale

<table>
<thead>
<tr>
<th>Power</th>
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</tr>
</thead>
<tbody>
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<td>.26628</td>
</tr>
<tr>
<td>Item 2</td>
<td>.11275</td>
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<tr>
<td>Item 3</td>
<td>.20474</td>
</tr>
<tr>
<td>Item 4</td>
<td>.41436</td>
</tr>
<tr>
<td>Item 5</td>
<td>.14733</td>
</tr>
<tr>
<td>Item 6</td>
<td>.26524</td>
</tr>
<tr>
<td>Item 7</td>
<td>.42253</td>
</tr>
<tr>
<td>Item 8</td>
<td>.37119</td>
</tr>
<tr>
<td>Item 9</td>
<td>.20316</td>
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<td>Item 10</td>
<td>.40773</td>
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<tr>
<td>Item 11</td>
<td>.43326</td>
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<tr>
<td>Item</td>
<td>Value</td>
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<tr>
<td>-------</td>
<td>---------</td>
</tr>
<tr>
<td>Item 12</td>
<td>0.39148</td>
</tr>
<tr>
<td>Item 13</td>
<td>0.48615</td>
</tr>
<tr>
<td>Item 14</td>
<td>0.21621</td>
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<tr>
<td>Item 15</td>
<td>0.13355</td>
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<tr>
<td>Item 16</td>
<td>0.16077</td>
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<tr>
<td>Item 17</td>
<td>0.39367</td>
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<td>0.14135</td>
</tr>
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<td>Item 19</td>
<td>0.28364</td>
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<tr>
<td>Item 20</td>
<td>0.18420</td>
</tr>
<tr>
<td>Item 21</td>
<td>0.41168</td>
</tr>
<tr>
<td>Item 22</td>
<td>0.41671</td>
</tr>
<tr>
<td>Item 23</td>
<td>0.31506</td>
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</table>
CHAPTER V

DISCUSSION

The aim of this study was to investigate with primary sample of African Americans the influence and relationships of socioeconomic status, locus of control, and attributional style on world view. This chapter presents a discussion of the findings of this study as they relate to the original hypotheses and research questions. In addition, there will be a summary of the findings, presentation of limitations of the study, implications for Counseling Psychology's training of psychologists, and suggestions for future research.

Summary of Results

The first hypothesis predicted that there would be a significant relationship would exist between low personal control and a sub-optimal world view. This hypothesis was supported in that a significant relationship existed between low personal control and a sub-optimal world view. This finding is significant in understanding how individuals may define the 'location' of power in their lives. Characteristics of individuals possessing a sub-optimal world view include viewing the world in a segmented manner, or believe that what gives meaning to a person's life experience exists outside of that person's
control. These individuals do not believe in the interrelatedness and interdependence of all things in the universe.

As such, frequently people possessing such a world view may feel or think that their value in the world is defined by external criteria, thus explaining the relationship with low personal control. The external criteria that frequently are thought of as giving "power" are wealth, material possessions, physical attributes (e.g. particular body types, skin color), and formal education. Historically, western culture has placed a premium on these criteria as defining an individual's status in society. Taking into consideration the role of discrimination and oppression in the lives of African Americans, the view of "power" as existing external to the person is particularly troubling. African Americans have not had equality of opportunity in pursuing these goals and are frequently pathologized as lazy and unmotivated for not having acquired these possessions or traits. The presence of this relationship may speak to the effects of internalized oppression within this community. There may be a level of acceptance within the Black community that these external criteria in fact determine value and power (Fanon, 1965).

According to Myers' (1988) conceptualization of identity development and world view, a sub-optimal world view reflects a less healthy view of oneself and the subsequent relationship an individual shares with other people and the world. Within this framework, it is essential to value oneself and subsequently see oneself as "being one with all that is good." This would allow for a realization that all true power exists within each individual, allowing the individual to define a reality that is self-affirming.

Hypothesis two stated that a positive relationship would be found
between high personal control and an optimal world view. The mean for the sample placed them in the slightly optimal range thus making interpretation somewhat limited. It is notable, however, that the relationship was moving in the expected direction. This finding provides some support for this hypothesis and is also consistent with the optimal theory upon which the BABAS is based, demonstrating evidence of construct validity. Central to this theory is the understanding that all individuals have within them the ability to construct a world view that is self-affirming and that locates all meaningful power (i.e. personal power) within each person. Accordingly, as individuals develop an increasingly optimal world view, the experience of personal control is also increased. This developmental explanation of world view is particularly applicable for this sample given many of the obstacles and constraints that have had to be negotiated to be able to attend college. As has previously been noted, this sample is not a traditional college population. Most of these students have come back to college several years after high school graduation, a significant number of the female students are single parents, and approximately twenty percent are on public assistance. Given this description, it would be important to explore what allowed them to successfully manage these issues while in school. It is possible that the present sample have defined “power” or personal power in a manner that is directed by self-knowledge versus external forces supporting their successful negotiation of these challenges.

Hypothesis three addressed the relationship between socioeconomic status and personal control. Specifically, the higher the individual’s socioeconomic status, the more personal control would manifest. Several studies have shown that individuals of higher socioeconomic status have reported greater personal control (Garcia & Levenson, 1975). The premise in
these studies was that the capitalistic nature of the United States economy affords those individuals with fiscal resources more control over their experiences and the ability to neutralize negative external forces. Due to the socioeconomic homogeneity of the sample, this research question was not fully addressed. While it is reasonable to assume that higher socioeconomic status may afford a greater degree of personal control, it still remains notable that significant numbers of middle-class African Americans with formal educations still experience negative external influences such as job and housing discrimination challenging the premise of those studies.

Hypothesis four addressed the existence of gender differences in the locus of control and attributional style measures. This hypothesis was not supported, perhaps in part due the overrepresentation of women in the sample. Females outnumbered males three to one. A larger sample may have contained more variation in responses, which may have resulted in a stronger statistical analysis of this hypothesis.

The last hypothesis predicted a significant positive relationship between an integrated attributional style and an optimal world view. This hypothesis was not supported although the sample did manifest an integrated attributional style. This would suggest that perhaps the sample’s attribution style depended on whether they identified the cause as internal, external, or along some other dimension. Perhaps the specifics of the situational stimuli may influence attributional style.

Limitations of the Study

There were several limitations to this study, some of which result from the
exploratory nature of the investigation. First, the sample was extremely homogeneous with respect to socioeconomic status. In part this homogeneity could have been responded to by looking at other demographic factors such as whether respondents had children, experiences with the Public Assistance system, and the role of formal education generationally for each respondent's family. Alternatively, data could have been collected with an African American sample at a different university to provide for more variability in responses.

A second limitation of the study was the absence of an index of discriminatory experiences. Significant to the Gurin et al. (1978) interpretation of the multidimensionality of locus of control were experiences of discrimination and prejudice among historically marginalized groups in the United States. Evaluating the relationship between conscious awareness of increased discrimination and increasing externality and personal control might have added more depth to the findings. Myers, Speight, Highlen, Cox, Reynolds, Adams, and Hanley (1991) commented on the role of various “ism’s” on identity development and the subsequent impact on an individual’s conceptual system or world view. Specifically, they suggested that the experience of discrimination can make the development of a positive identity more challenging.

Historically, counseling psychologists have provided individually based services (Katz, 1985). Being sensitive to the role of oppression on a client’s life experience could enhance the therapeutic experience for the client as well as influence how and at what level the therapist chooses to provide intervention. Given the documented role that external forces (e.g. job and housing discrimination) have played on the life experiences of African Americans, counseling psychologist's need to increasingly intervene at the community, institutional, and societal levels in their efforts to provide service to this
community. The fields of community and family psychology as well as public policy provide excellent examples of other levels at which therapeutic intervention can be offered. Counseling psychologists typically receive little or no training in these areas (Watts, 1992).

In addition to developing a broader understanding of the role of discrimination on locus of control and world view, this study also speaks to the influence of spirituality on the types of attributions that African Americans make. To more accurately understand this influence, it is necessary that broadly defined measures of spirituality increasingly be incorporated into investigations of world view. For example, it would have been beneficial to not only have measured the influence of spirituality on attributions but also on locus of control.

Another limitation to the study was in the operationalization of two of the variables. While all the measures demonstrated good psychometric properties in use with other samples, the Attributional Style Questionnaire had never been used exclusively with an African American sample. Previous use of the ASQ had been with predominantly White ethnic college student samples raising questions as to the generalizability of the psychometrics. While the results of the ASQ were in the expected direction, there is a need for psychometric data to be developed for African Americans and other groups where its use might be warranted. The psychometric properties of the ASQ may have been altered with the addition of the item related to spirituality. Additionally, only one of the three subscales of the ASQ were used. The Global and Stability subscales would have provided rich information related to other dimensions of attributional style that would have enhanced the study's ability to speak more broadly about attributional style. The Global subscale provides data as to whether the cause of the attribution is due to some global event or something specific to that
particular situation. The Stability subscale assesses whether the cause of the event is considered a stable or unstable factor in influencing attributional style.

The Belief and Behavior Awareness Scale (BABAS) is a new instrument, and the present study provides the single largest pilot test to date. Theoretically, the BABAS would appear to be a sound and valid instrument. The development of additional psychometric data will provide the opportunity for more accurate interpretation and use of this scale. The Rotter I-E Scale and Hollingshead Four Factor Index of Social Status have been used extensively with diverse groups of African Americans.

Lastly, while the present sample brought a variety of life experiences typically not seen among most college students, nor even in historically Black colleges, the issue of the generalizability of some of the findings to the larger African American community is raised. Additionally, a larger number of African American men (n = 36) would have allowed for more variation in responses and would have resulted in greater statistical power.

**Implications for Counseling Psychology**

This study provides rich data for the training of psychologists with respect to some of the factors that influence world view for African Americans. If Ibrahim (1991) and others are correct in their hypotheses about the significance of accurately understanding a client's world view, then these findings warrant special attention for the field of counseling psychology. Specifically, in Sue and Sue's (1990) description of counseling psychology as valuing an internal locus of control and internal attributional style, these results challenge the veracity of this view as the only view of positive mental health. The findings of the present
study reflect an integrated manifestation of locus of control. Respondents had internal beliefs about control while understanding that there may be external influences on their life as well. Gurin et al's (1978) research on the multidimensionality of the locus of control construct for African Americans in terms of personal control and control ideology is an important distinction missing in the training of counseling psychologist's. Substantial applied theory and techniques are focused on assisting clients in developing internally controlled belief systems with little consideration of the external influences on discriminated groups in this country (Katz, 1985). A major problem in this emphasis is that much of the theory and techniques are founded on the experiences and values of western culture and White ethnic groups in this country to the exclusion of people of color, the poor, and women. This culturally encapsulated view or conceptually incarcerated view of mental health has largely been responsible for the ineffectiveness of the field in providing meaningful services to these communities (Nobles, 1986).

As the field makes efforts to enhance the quality of service to these communities, it is essential that trainees be educated about different world views and also in understanding the reasons that some clients relate to the world in the manner that they do. For example, given the continuity of discrimination by various institutions, it is logical that one would be sensitive to external influences experienced by the African American community. Understanding the sociopolitical history of a community may be an effective way of assisting a counselor in not making assumptions about the conceptual system of a client and may allow the counselor to how the client's world view in influenced by this history. At this juncture, much of the consideration of different world views has resulted in acceptance of “different” world views as existing, but
some being more inferior (Sue, 1990). This type of mindset is inconsistent with efforts to enhance the quality of effective and ethical service to all clients.

Multicultural psychologies (e.g. African psychology, feminist psychology, and gay affirmative therapy) must also move from the fringe of mainstream western psychology in this country to be comprehensively included in research, training, and coursework. Psychologist's who work with people of color have found Optimal theory and NTU psychotherapy to be tremendously helpful in that work, but typically have had to take Black Studies or special populations courses to be introduced to the material (Phillips, 1990).

An additional implication of this study addresses the role of spirituality for African Americans. Typically, the training of psychologist's has not included the consideration of spiritual development. Most cognitive-behavioral, psychodynamic, and existential theories do not address the role of spiritual forces in client's lives. Africentric theorists have postulated the role of spiritual influences in the live's of people acknowledging an African ancestry for years (Asante, 1990). Practitioners informed by Africentric theory used spiritual development successfully in therapy (Phillips, 1990). This type of conceptualization has not only been successful with African Americans but with Native Americans as well (Niethammer, 1977).

In addition to the need for consideration of spiritual influences, there is a need to consider what sources might mediate this development in the African American community. The role of the church, elders in the community, and the extended family may become resources a therapist can take advantage of in providing service to this community. Clinically speaking, there are a multitude of examples where extended family (i.e. grandparents) and community leaders have played significant roles in effecting therapeutic changes for a given client.
Another area in which this study contributes to counseling psychology comes from the use of social psychology's theory of attributional style and locus of control. These constructs have influenced counseling psychology's development of theory and technique yet frequently are not revisited in efforts to reconceptualize these principles. For example, the literature review on locus control in the applied area still consistently explains this construct in a unidimensional manner even though a decade of research has been conducted demonstrating the multidimensionality of the construct. Sue and Sue's (1990) world view model presents locus of control in a unidimensional manner similar to what was originally conceptualized by Rotter (1966). Given the field's stated interest in being more inclusive of diverse groups of people and their experiences, this model provides an example and opportunity to discuss historically where the field has been and what future direction it might take. In addition, while it is clear that social psychology has played a significant role in the development of applied theory, there is a clear need to expand its definition of constructs such as locus of control and attributional style to include other variables and dimensions (e.g. spirituality, systems approaches). Likewise much of the attributional style literature has been defined in terms of externality and internality. Petersen et al (1982) provided a more comprehensive picture of attributional style by their inclusion of global versus specific and unstable versus stable dimensions. Yet even with this expanded conceptualization of attributional style, the present study demonstrated that more salient factors may be operating for African Americans (i.e. spirituality). Thus, more interdisciplinary work in counseling psychology and other fields of psychology is needed.
Suggestions for Future Research

More emic research needs to be conducted within the African American community on world view. Presently, little systematic research is being conducted within counseling psychology on this topic. Indeed, few empirical investigations of world view have been performed altogether. Much of the writing to this point has been theoretical in nature. If significant progress is to be made in effectively understanding and servicing this community, empirical work must follow theorizing. In the middle of this century, Kluckhohn (1956) addressed the need to clearly understand the values and beliefs of various cultural groups if science was to be effective in its understanding of different cultural groups. Since that time, efforts to accomplish this have been largely unsuccessful, in part due to some of the research methods that have been employed.

Hoshmond (1989) spoke convincingly about the need to train psychologists in qualitative research methods to enhance psychology's efficacy in accurately understanding the various manifestation's of behaviors, attitudes, and beliefs observed among various cultural groups. For example, research using a qualitative interview strategy might focus on developing normative data for African Americans generally about how 'control' and 'attributional style' might be more accurately understood in this community. In addition to the variables that the field has typically assumed to play a significant role in world view, the opportunity to have members of this community inform researchers on those elements critical to their experience of the world is essential. Recently, the Georgia Conference challenged the field to expand its use of diverse research methods to include qualitative research for the advancement of the
discipline (TCP, 1988). In other words, not only is there a need for additional
ermic research in this community but this research should not rely on the
assumptions typical of quantitative research methods such as assuming there is
already an understanding of what is being measured.

Counseling psychology must also adopt a more collaborative approach
in working with other disciplines in understanding issues like world view. For
instance, the disciplines of anthropology, Black studies, sociology, and theology
have rich contributions to offer to psychology's efforts to understand constructs
like world view and spirituality. As chapter two indicates, much of the literature
on the world view of African Americans is found in Black studies. This type of
collaboration can only facilitate the progress of the field in providing more
effective service to the African American community. This type of collaboration
will also facilitate the holistic conceptualization and treatment of clients.

Research is also needed that assists counselors in the assessment of
world view and how the information gathered can be used in therapy. This
might involve re-thinking the conceptionalization of helping resources and
support systems. Oler (1989) provided commentary that as mental health
professionals have become more concerned about effectively assisting African
Americans with their emotional and behavior difficulties, it is incumbent that
certain aspects of the helping process be reinvented. For example the context
in which therapy occurs, the resources utilized, and the participants in the
therapeutic process.

A critical need exists for the field of counseling psychology to conduct
explorative research on its own general world view and the implications of this
world view for the clients. Katz (1985) exposed the lack of an explicit
awareness by the field or its practitioners of the field's world view. Historically
then, when client experiences have not fit this world view or the client has not responded in the expected manner to interventions, the client has been pathologized. The field's digression in accepting responsibility for current treatment models must be countered if the field is to make significant progress in not only serving African Americans but all its clients. Research that addresses the strengths and limitations of the field relative to current theory and practice is much needed for the enhanced training of counseling psychologists. Process and outcome research are examples of the type of research that can be conducted to this end.

To conclude, counseling psychology is at a crossroads and has been for some time now. Only the leadership of students and faculty working together can address the current shortcomings of the field. The challenge lies in the integrity of the field to address its limitations. In practice, this means transcending “talk” and beginning meaningful dialogue and activity among scholars across disciplines. It also requires that the defensiveness and political undertones frequently involved in discussions of multiculturalism be set aside for the purpose of fostering the health of people in ways that are meaningful for all humanity.
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Appendix A

Demographic Questionnaire
Demographic Questionnaire

We are gathering background information on participants in this research project. The purpose is so that we might have as complete a picture of each respondent as possible. Please answer the following questions as completely as possible. Please fill in the appropriate number on your answer sheet except when you asked to fill in the response.

1. Gender ___1___female ___2___male

2. Age ______

3. Ethnicity
   1 - African American/Black
   2 - Euro-American/Caucasian
   3 - Latino/a
   4 - not listed, please specify________________________

4. Year in school
   1 - first-year student
   2 - sophomore
   3 - junior
   4 - senior
   5 - graduate student

5. Marital/Relationship Status
   1 - single (not currently involved with anyone)
   2 - involved in a causal and/or dating relationship
   3 - married and/or in a long-term committed relationship
6. Employment Status
   1 - not employed
   2 - employed part-time (minimum of 20 hours a week)
   3 - employed in a full-time job

7. If employed, what is your occupation ____________________________

If you checked that you were married or in a long-term committed relationship
please answer the following questions for your partner.

8. Gender 1__female 2__male

9. Ethnicity
   1 - African American
   2 - Euro-American/Caucasian
   3 - Latino/a
   4 - not listed, please specify_____________________

10. Years of education
    1 - completed junior high school
    2 - completed high school
    3 - Partial college, trade school
    4 - College graduate
    5 - Graduate degree (M.A., Ph.D., J.D)

11. Employment Status
    1 - not employed
    2 - employed part-time (minimum of 20 hours a week)
    3 - employed in a full-time job

12. If employed, what is your partner's occupation____________________
Appendix B

Rotter Internal-External Locus of Control Scale (modified Gurin et al., 1978)
Rotter's Internal-External Locus Of Control Scale (modified by Gurin et al., 1975)

For the following items, circle the item which best reflects your ideas or opinion

1. A. Many of the unhappy things in people's lives are partly due to bad luck.
   B. People's misfortunes result from the mistakes they make.

2. A. One of the major reasons why we have wars is because people don't take enough interest in politics.
   B. There will always be wars, no matter how hard people try to prevent them.

3. A. In the long run, people get the respect they deserve in this world.
   B. Unfortunately, an individual's worth often passes unrecognized no matter how hard he tries.

4. A. Without the right breaks one cannot be an effective leader.
   B. Capable people who fail to become leaders have not taken advantage of their opportunities.

5. A. No matter how hard you try, some people just don't like you.
   B. People who can't get others to like them don't understand how to get along with others.

6. A. I have often found that what is going to happen will happen.
   B. Trusting to fate has never turned out as well for me as making a decision to take a definite course of action.
7. A. Becoming a success is a matter of hard work: luck has little or nothing to do with it.
   B. Getting a good job depends mainly on being in the right place at the right time.

8. A. The average citizen can have an influence in government decisions.
   B. This world is run by the few people in power, and there is not much the little guy can do about it.

9. A. When I make plans, I am almost certain that I can make them work.
   B. It is not always wise to plan too far ahead because many things turn out to be a matter of good or bad fortune anyhow.

10. A. In my case, getting what I want has little or nothing to do with luck.
    B. Many times we might just as well decide what to do by flipping a coin.

11. A. Who gets to be the boss often depends on who was lucky enough to be in the right place first.
    B. Who gets to be boss depends on who has the skill and ability; luck has little or nothing to do with it.

12. A. As far as world affairs are concerned, most of us are the victims of forces we can neither understand nor control.
    B. By taking an active part in political and social affairs, the people can control world events.

13. A. Most people don't realize the extent to which their lives are controlled by accidental happenings.
    B. There is really no such thing as "luck."

14. A. It is hard to know whether or not a person really likes you.
    B. How many friends you have depends upon how nice a person you are.

15. A. In the long run, the bad things that happen to us are balanced by the
good ones.

B. Most misfortunes are the result of lack of ability, ignorance, laziness, or all three.

16. A. With enough effort we can wipe out political corruption.

B. It is difficult for people to have much control over the things politicians do in office.

17. A. Many times I feel that I have little influence over the things that happen to me.

B. It is impossible for me to believe that chance or luck play an important role in my life.

18. A. People are lonely because they don’t try to be friendly.

B. There’s not much use in trying too hard to please people; if they like you they like you.

19. A. What happens to me is my own doing.

B. Sometimes I feel that I don’t have enough control over the direction my life is taking.

20. A. Most of the time I can’t understand why politicians behave the way they do.

B. In the long run, the people are responsible for bad government on a national as well as on a local level.

21. A. Knowing the right people is important in deciding whether a person will get ahead.

B. People will get ahead in life if they have the goods and do a good job; knowing the right people has nothing to do with it.

22. A. Leadership positions tend to go to capable people who deserve being chosen.
B. It's hard to know why some people get leadership positions and others don't. Ability doesn't seem to be the important factor.

23. A. People who don't do well in life often work hard, but the breaks just don't come their way.

B. Some people just don't use the breaks that come their way. If they don't do well, it's their own fault.
Appendix C

Belief and Behavior Awareness Scale
Belief System Analysis Scale-Revised (BSAS-R)

This portion of the questionnaire is designed to explore peoples beliefs, attitudes, and behaviors along a variety of dimensions. Please respond to all items thoughtfully and honestly. There are no correct answers, only what you frankly believe is true for you. On the answer sheet write the number that best describes how you feel. Use the scale below to respond to each statement, by circling the number on your answer sheet which corresponds to your answer.

1------------------2----------------3------------------4-----------------5-----------------6
Strongly Disagree Slightly Slightly Agree Strongly Disagree Slightly Agree Agree

_____ 1. I am very concerned about what others think about me and make every effort to present the best physical image I can.

_____ 2. The ancient past is irrelevant as far as what's happening today and I have no sense of relationship to it.

_____ 3. For the most part self-interest guides my behavior.

_____ 4. I have no personal awareness of any transcendent spiritual dimension (higher power) in life.

_____ 5. I have developed a deep sense of inner peace through self-examination and analysis, that has led to a knowledge of myself far greater than society would suggest is possible.

_____ 6. Human beings are essentially animals with an orientation toward self-
interest and greed.

7. I avoid the potential for struggles and conflict; don't make waves is my policy.

8. I believe you reap what you sow.

9. In an ideal community/society the opportunity to make money would be equally available to all on a competitive basis.

10. The physical realm and spiritual realm are governed by the same universal laws and principles, as above, so below.

11. Sometimes seeking some form of revenge for justice, is the only way you can expect there to be any justice.

12. Emphasis on our differences has the potential to cause separation and conflict, it is better to ignore differences and focus on our sameness.

13. Being aware of my purpose and mission in life, I feel almost as if it were ordained.

14. Service to others is life's highest calling.

15. My sense of worth and security are based primarily on intangible things.

16. I use the power I have to control my thoughts and feelings to create my own reality.

17. What really determines whether relationships work and is last is compatibility.

18. I usually see things in either black or white, I seldom see gray area's.

19. I support the return of property to its original and rightful owner in all circumstances.

20. The chaos and problems in the world are too complex for one global causal factor or solution to be valid or viable, there is no order to them.
21. I seek to expose those who speak against others unjustly.
22. Self-interest, political manipulation and greed are natural human tendencies and are justified and necessary for survival, if not success.
23. I would prefer working to master and control nature, rather than leaving it to its own devices.
24. It is difficult, if not impossible, for me to stay free from resentment when I am persecuted or done wrong.
25. An honest assessment would reveal that I am not a jealous, envious, or greedy person.
26. I have no real sense of my purpose or true mission in life.
27. I am interested in what others think about me, but seldom consider the image I am projecting.
28. An important part of self-knowledge is learning about the early beginnings of our humanity.
29. I am aware of a transcendent spiritual dimension (higher power) in life that sustains me.
30. I make every effort to counteract those who would misrepresent the truth.
31. Human beings are essentially good, being the expression of a divine creative force.
32. When I have wronged my neighbor, I do everything I can to set things right.
33. Without struggle and challenges, there can be no growth or opportunity for mastery.
34. At times it is necessary for me to make decisions based on the potential material consequences, rather than ethics.
35. In an ideal society all adults would relate to the youth as good mothers and fathers, and one another as brothers and sisters.

36. I am personally invested in stopping the exploitation, use, or manipulation of others.

37. The universe is just and I see the divine order, despite appearances.

38. One's capacity to value and appreciate difference is directly related to how good and secure one feels about oneself.

39. If my relationships don't work or last it is not because of my lack of commitment.

40. I can usually see how things can be both true and not true at the same time.

41. When I have used my will for wrong, the benefits outweighed the costs.

42. Problems we face personally, in our communities/societies and the world can be traced to faulty belief systems and the institutional structures that support them.

43. Self-interest, political manipulation, and greed always end in self-destruction, because they emerge from insecurity, fear and an alienated, false sense of self.

44. I share my feelings of positive regard very selectively.

45. I am learning to live beyond conditions and sustain a sense of peace and well-being irrespective of circumstances.

46. I am aware of the interrelatedness and interdependence of all things.

47. It is achieving objective goals and tangible successes that gives life meaning
48. My sense of worth and security are based primarily on tangible things.

49. Reality is what it is, I have little ability to shape it.

50. I sometimes have a vague sense of dread or fear, the source of which I cannot identify.
Appendix D

Attributional Style Questionnaire
Attributional Style Questionnaire (modified by author)

Please try and vividly imagine yourself in the situations that are described. Answer each of the questions as if this situation had actually happened to you. The first question asks you to identify ONE major cause that this situation may happen to you, write this in the blank. Circle the number on your answer sheet that matches your response.

1. You meet a friend who compliments you on your appearance.
   Write down the one major cause______________________________

2. Is the cause of your friend's compliment due to something about you or something about the other person or circumstances?
   Totally due to the other persons or circumstances 2 3 4 5 6 7 totally due to me

3. The cause is due to a higher power that exist within me and I within it.
   Strongly agree 1 2 3 4 5 6 7 Strongly disagree

4. You have been looking for a job unsuccessfully for some time.
   Write down the one major cause______________________________

5. Is the cause of your unsuccessful job search due to something about you or something about other people or circumstances?
   Totally due to the other persons or circumstances 2 3 4 5 6 7 totally due to me

6. The cause is due to a higher power that exist within me and I within it.
   Strongly agree 1 2 3 4 5 6 7 Strongly disagree
7. You become very rich.
   Write down the one major cause ______________________________________
8. Is the cause of your becoming rich due to something about you or something about the other people or circumstances?
   Totally due to the other persons or circumstances 2 3 4 5 6 7 totally due to me
9. The cause is due to a higher power that exist within me and I within it.
   Strongly agree 1 2 3 4 5 6 7 Strongly disagree

10. A friend comes to you with a problem and you don't try to help them.
    Write down the one major cause ______________________________________
11. Is the cause of your not helping your friend due to something about you or something about the other people or circumstances?
    Totally due to the other persons or circumstances 2 3 4 5 6 7 totally due to me
12. The cause is due to a higher power that exist within me and I within it.
    Strongly agree 1 2 3 4 5 6 7 Strongly disagree

13. You give an important talk in front of a group and the audience reacts negatively.
    Write down the one major cause ______________________________________
14. Is the cause of the audience reacting negatively due to something about you or something about the other people or circumstances?
    Totally due to the other persons or circumstances 2 3 4 5 6 7 totally due to me
15. The cause is due to a higher power that exist within me and I within it.
    Strongly agree 1 2 3 4 5 6 7 Strongly disagree

16. You do a project which is highly praised
    Write down the one major cause _______________________________________
17. Is the cause of being praised due to something about you or something about the other people or circumstances?

Totally due to the other persons or circumstances 2 3 4 5 6 7 totally due to me

18. The cause is due to a higher power that exist within me and I within it.

Strongly agree 1 2 3 4 5 6 7 Strongly disagree

19. You meet a friend who acts hostilely toward you.

Write down the one major cause ________________________________

20. Is the cause of your friend acting hostile due to something about you or something about the other people or circumstances?

Totally due to the other persons or circumstances 2 3 4 5 6 7 totally due to me

21. The cause is due to a higher power that exist within me and I within it.

Strongly agree 1 2 3 4 5 6 7 Strongly disagree

22. You can't get all the work done that others expect of you.

Write down the one major cause ________________________________

23. Is the cause of your not getting the work done due to something about you or something about the other people or circumstances?

Totally due to the other persons or circumstances 2 3 4 5 6 7 totally due to me

24. The cause is due to a higher power that exist within me and I within it.

Strongly agree 1 2 3 4 5 6 7 Strongly disagree

25. Your spouse (boyfriend/girlfriend) has been treating you more lovingly.

Write down the one major cause ________________________________

26. Is the cause of your spouse (boyfriend/girlfriend) treating you more lovingly due to something about you or something about the other people or circumstances?
27. The cause is due to a higher power that exist within me and I within it.

Strongly agree 1 2 3 4 5 6 7 Strongly disagree

28. You apply for a position (e.g. job, internship, school) that you want very badly and you get it.

Write down the one major cause ________________________________

29. Is the cause of your getting the position due to something about you or something about the other people or circumstances?

Totally due to the other persons or circumstances 2 3 4 5 6 7 totally due to me

30. The cause is due to a higher power that exist within me and I within it.

Strongly agree 1 2 3 4 5 6 7 Strongly disagree

31. You go out on a date and it goes badly.

Write down the one major cause ________________________________

32. Is the cause of the date going badly due to something about you or something about the other people or circumstances?

Totally due to the other persons or circumstances 2 3 4 5 6 7 totally due to me

33. The cause is due to a higher power that exist within me and I within it.

Strongly agree 1 2 3 4 5 6 7 Strongly disagree

34. You get a raise.

Write down the one major cause ________________________________

35. Is the cause of your getting a raise due to something about you or something about the other people or circumstances?
Totally due to the other persons or circumstances  2  3  4  5  6  7 totally due to me

36. The cause is due to a higher power that exist within me and I within it.

Strongly agree  1  2  3  4  5  6  7  Strongly disagree