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Addressing Religious Issues in Counseling: The Perceptions of African American Church Members of Counselor Effectiveness

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LOYOLA UNIVERSITY CHICAGO

ADDRESSING RELIGIOUS ISSUES IN COUNSELING:
THE PERCEPTIONS OF AFRICAN AMERICAN
CHURCH MEMBERS OF COUNSELOR EFFECTIVENESS

A DISSERTATION SUBMITTED TO
THE FACULTY OF THE GRADUATE SCHOOL
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

DEPARTMENT OF COUNSELING PSYCHOLOGY

BY
RHONDA JANICE PERRY

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No angel stretched protecting wings
above the heads of her children,
fluttering and urging the winds of reason
into the confusion of their lives.
They sprouted like young weeds,
but she could not shield their growth
from the grinding blades of ignorance, nor
shape them into symbolic topiaries.
She sent them away,
underground, overland, in coaches and
shoeless.
When you learn, teach
When you get, give.
As for me,

I shall not be moved.

Maya Angelou, "Our Grandmothers," in I Shall Not Be Moved
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CHAPTER 1
INTRODUCTION

The religious nature of individuals has traditionally been ignored by mainstream psychology (Bergin, 1991; Henning & Tirrell, 1982; Jones, 1994; Lukoff, Lu, & Turner, 1992). The desire for scientific respectability resulted in mechanistic theories of human behavior that reduced human functioning to simple stimulus-response patterns and reinforcement strategies (Bergin, 1988). The belief that science can only be grounded in that which can be verified by objective experience, helped to further widen the chasm between psychology and religion (Jones, 1994). However, psychologists are beginning to recognize that religion plays an important role in the lives of individuals (Bergin, 1980, 1988; Conway, 1989; Henning & Tirrell, 1982; Miller, 1992; Quackenbos, Privette, & Klentz, 1986; Russo, 1984). More specifically, most research on the culture of African American people suggested that religion plays an integral role (Chaves & Higgins, 1992; Ellison & Gay, 1990; Idowu, 1992; Jones & Block, 1984; Smith, 1981).

The most difficult task when studying religion in the lives of individuals is understanding the difference between religion and spirituality and devising a definition that will allow for objective, verifiable study. Several authors
have developed definitions for spirituality (Anderson, 1987; Benner, 1989; Bergin, 1988; May, 1977; Myers, 1987). Benner (1989) defined spirituality as "our response to a deep and mysterious yearning for self-transcendence and surrender, a yearning to find our place" (p. 21). According to Benner, all persons are created spiritual beings, and the spiritual person listens to internal messages and seeks to respond to those messages.

May (1977) suggested that spiritual experience is not necessarily something that gives one a new or different perspective on reality. To be spiritual is not a matter of altering consciousness, but rather acknowledging that our usual consciousness is already altered and needs to return to its natural state. According to May, in order to nurture the "spiritualness" of an individual, one does not have to manipulate or control it, but to be open to it as it is.

Anderson (1987) suggested that spirituality is composed of two components: first, that spirituality has to do with our experience of relating to something beyond ourselves, and secondly, that spirituality involves us in behavioral responses to that transcendent experience. Similarly, Lukoff, et al. (1992) defined spirituality as "the relationship between the person and a transcendent being or force or a higher being; it is a quality that goes beyond a specific religious affiliation" (p. 674).

Finally, Myers (1987) by using an Afrocentric
framework, conceptualized the world as a manifestation of spiritual energy. Individuals are matter and spirit with spirit being preeminent over matter. Dissatisfaction results from one being alienated from their spiritual essence. Thus, "spirit" is something that is intrinsic to individuals, as well as something that is external, and in this way, people are connected to each other and to the spiritual energy that surrounds them.

As was mentioned above, Lukoff, et al. (1992) made a distinction between religion, which suggests a belief in a particular religious practice or institution, and spirituality, which appears to manifest itself even if one does not belong to an organized religious institution. This distinction can be defined by the concept of intrinsic and extrinsic religiousness (Allport & Ross, 1967). Intrinsic religiosity can be described as an internalization of one's faith and a desire to incorporate religious beliefs into daily living. Extrinsic religiosity is defined as using religion for self-serving purposes, such as social status or support (Donahue, 1985). Thus, one approach to understanding how religion manifests itself in the lives of individuals is to look at religious behaviors and the purposes for which they are used.

Although it is difficult to come up with a definition that would satisfy all psychologists, it is clear that many psychologists are beginning to address the influence of
religion in people's lives and its implications for counseling (Bergin, 1980, 1988; Conway, 1989; Miller, 1992; Quackenbos, Privette, & Klentz, 1986). Bergin (1980) introduced the idea that certain values were being imparted through the counseling process despite the claims by many that therapy was "value free". According to Bergin, the values that are imparted in counseling exclude the possibility that religious factors can have an influence on behavior. This exclusion of religion occurs in spite of the fact that up to 86% of Americans view their religious beliefs as important in their lives and 95% believe in God or Universal Spirit (Bergin, 1980; Meyer, 1988). Thus, Bergin (1988) asserted that there is a religious dimension of human experience that the field of psychology must attempt to understand.

Miller (1992) stated that on a practical level, client concerns often focus on the meaning of their lives and actions which would suggest a natural blending of therapeutic and religious ideas. In addition, Conway (1989) stated that the "presence or absence of religious faith has important implications for adult identity and a person's approach to living" (p. 624). Conway maintains that to ignore this aspect of client's lives is to limit the ability of psychologists to understand the whole person. Finally, Quackenbos, Privette, and Klentz (1986) go so far as to say there should be special certification in religious
counseling for secular psychotherapists, thus underscoring the importance of religious issues in the counseling domain.

Not only is addressing the religious issues of clients being seen as important in counseling, but it is viewed as especially relevant with African American clients. Afrocentric theory has suggested that religion plays a definitive role in the lives of African Americans (Idowu, 1992; Myers, 1987; Richards, 1980; Smith, 1981). Idowu (1992) stated that religion is one of "the richest parts of the African heritage" (p. 192). According to Idowu, that heritage has shaped the cultures, social life, political organizations, and even the economic activities of African Americans. Similarly, Richards (1980) suggested that in order to have an appreciation for African-American experience, one must recognize that those who share an African heritage conceive the universe as a unified spiritual totality. Therefore, spirit cannot be arbitrarily separated from the individual into different arenas or areas of a person's life.

Myers (1987) also suggested that what is prevalent in African-American culture is the notion of concern for the metaphysical and the recognition that reality is at once spiritual and material. The African conceptual system emphasizes the process of ntuolgy, whereby all things are interrelated through human and spiritual networks. God is manifested through the individual, such that the human being
is conceptualized as being divine or supremely good.

Smith (1981) takes the notion of the importance of religion in the lives of African Americans one step further, and suggested that it is a resource vital to their esteem and mental health. According to Smith, any effort to divorce the religious dimensions of African American people from their mental health concerns will result in inadequate versions of what it means to be a healthy African American individual.

It would appear from the literature then, that considering religious issues in counseling would be important in order to view the client holistically. More specifically, considering the religious issues with African American clients seems critical since Afrocentric theory suggested that religion is a vital part of African American culture. However, after inspecting the literature, there appear to be some unanswered questions that this study hopes to address. First, when looking at counselor preferences by African Americans, most studies suggested that African American clients prefer ethnically similar counselors (Atkinson, 1987; Peoples & Dell, 1975; Ponterotto, Alexander, & Hinkston, 1988; Stabb & Cogdall, 1992; Thompson & Cimbolic, 1978), counselors with similar values and attitudes (Atkinson, Poston, Furlong, & Mercado, 1989), counselors that address educational and vocational concerns (Walter & Miles, 1982), and professionally competent
counselors (Tien & Johnson, 1985). However, although it can be assumed from Afrocentric theory that counselors who address religious issues would also be preferred by African American clients, no study has been conducted to empirically test that assumption.

Secondly, most researchers agree that when treating African American clients, counselors need to understand and consider how the client's social and cultural background may influence their perceptions of problems (Atkinson, 1987; Franklin, 1992; Jones & Block, 1984; Lee, 1990; Potts, 1991; Tien & Johnson, 1985). Although the literature is replete with articles talking about the importance of spirituality and religion in African American culture, there have been few articles looking at how African Americans define these areas.

Thirdly, there have been some within group variables that have been looked at as pertains to counseling and African Americans such as racial identity and cultural mistrust (Austin, Carter, & Vaux, 1990; Ponterotto, Anderson, & Grieger, 1986; Terrell & Terrell, 1984). However, there has been no study of how African Americans differ when looking at counseling effectiveness and the addressing of religious issues.

This study then, hopes to address the following questions: (1) Is there a relationship between Afrocentrism, addressing religious issues, and perceived counseling
effectiveness? (2) How do African Americans define religion and spirituality? (3) If African Americans do incorporate religion in all aspects of their lives, would they expect a counselor that addresses religious issues to be more effective? (4) What are important within group differences in how African Americans view counselors that address religion?

Implications for this study may include helping practitioners understand how African Americans view counselors that address their religious issues. Not only can the importance of religion when counseling African Americans be outlined, but also important within group differences may be determined. In addition, some understanding may be gained as to how African Americans define and understand spirituality and religion.
CHAPTER 2
LITERATURE REVIEW

The next section reviews the literature on African American religion. In addition, the utilization of counseling services by African Americans will be discussed. Finally, research on addressing religious issues in counseling will be outlined. For the purposes of this study, religion will be defined by the concept of religiosity as outlined by Allport and Ross (1963). Spirituality will be defined based on Afrocentric theory.

Religion and African Americans

Many writers of Afrocentric theory and thought have suggested that a relationship with a Universal spirit plays a major role in the lives of African Americans (Edwards, 1987; Jereb, 1982; Purdy, Dimari, & Colon, 1983; Myers, 1987; Richards, 1985; Smith, 1981). Jereb (1982) indicated that current African American functioning has been affected by "African philosophical elements and their perceptual and behavioral concomitants" (p. 20). These philosophical elements include the aspect of spirituality according to Myers (1987) and Richards (1985). According to Richards, the African universe is conceived as a unified spiritual totality. Thus, the separation of spirit and matter, or the
spiritual from the human is inconceivable. Myers (1987) agreed suggesting that the African mind emphasizes the interrelatedness and interdependence of all things.

According to Smith (1981), this spiritual reality is manifested in religious institutions, which has enabled African American people to empower themselves resulting in self-affirmation and continual strivings for hope and perseverance. Smith asserted that mental health for African Americans equates to an understanding and accepting of a religious awareness, which can be seen in all aspects of their lives. This awareness can be clearly seen in their struggles for liberation and equality. "It has been implicit in social radicalism, concepts of black power and black nationalism, and it has found expression in the storefront cults of urban centers as well as in established denominations such as the African Methodist Episcopal Church and black Baptist dominations" (p. 268).

A study conducted by Chaves and Higgins (1992) lends support for the idea that religion plays a significant role in maintaining and sustaining the African American community. Using data collected in 1988 by Gallup, the authors compared white and black congregations in the areas of providing services for the community and participating in civil rights activities. Because of an absence of competition from other organizations and an historical involvement in the Civil Rights Movement, the authors
expected that African American churches would be more involved in these activities than white churches. They found this to be the case with their sample, and indicated that differences are not attributable to a larger size church, a more urban location, a more southern location, or income. However, they did find that older, more established African American churches were more involved in both social and civil rights activities than younger congregations.

Two studies conducted using survey data suggested the importance of the church and life satisfaction for African Americans. Ellison and Gay (1990) investigated religious commitment and satisfaction using demographic data from the National Survey of Black Americans. They measured religious commitment using religious affiliation, religious participation, and private religiosity. Satisfaction was measured by asking how satisfied individual were with their lives. They also looked at the effects of demographics, region and urban/rural residence, personal stress, and friendship and family relations. They found that religious participation is positively related to subjective assessments of overall life quality even with demographics, denominational preference, and personal religiosity held constant. In addition, affective bonds among family members were also related to life satisfaction as well as living in the southern region of the United States. Interestingly, socioeconomic status did not significantly relate to
increased life satisfaction for African Americans.

However, Ellison and Gay also found that the effects of both church participation and subjective religiosity were strongest among older blacks and for those living outside the south. In other words, for those who were older and living outside the south, participation in the church reflected primarily intrinsic religious motivations, rather than conformity with local social norms. This suggests that southern African Americans may be more extrinsically oriented rather than intrinsically oriented as compared to those who live outside of the south.

In a related study, Thomas and Holmes (1992) found similar results using data from the Quality of American Life Survey conducted in 1971 and replicated in 1978. They found that older African Americans report more life satisfaction, and religion is the variable that increases the more positive age effect. In addition, SES is not significantly related to life satisfaction for African Americans as it is for whites; however, when looking at the data, religion is consistently higher than SES for African Americans. The authors conclude that "religion for African Americans nurtures pride, a sense of community within the context of a racist society, and is a framework for interpreting their life experiences more positively" (p. 469).

These studies suggested that religion plays an important role in the communities, family life, and overall
life satisfaction of African Americans. Three additional studies also underscored the importance of religious issues in the lives of African Americans. Potts (1991) reported that as part of the treatment for alcoholism, especially with African Americans, the role of religion needs to be considered. He proposed that significant components of religion in African American culture are (a) a sense of purpose in life, (b) an experience of fellowship, and (c) direct experience of the presence of the Ultimate. He suggested that the issue of religion is an important component of the well-being of African Americans, and should be considered by mental health practitioners.

Nelson (1989) found that African American elderly are more intrinsically oriented than white americans. Using survey data collected from noninstitutionalized elderly individuals, the author found that religion plays a more important role in the day to day activities for the African American participants. They also found that the African American elderly more than the white elderly indicated that religion provides comfort in times of stress and that they pray for relief from the adversities of life. Likewise, Dungee-Anderson and Beckett (1992) found that when dealing with Alzheimer's disease in a family member, African Americans institutionalize less frequently than whites, but more importantly, use family supports over formal social support and rely on religion and faith in God as an
effective coping mechanism.

Although religion appears to play a significant role in the lives of African Americans, it is still not routinely considered when counseling African Americans. The next section discusses the utilization of and expectations of African Americans in counseling.

**African Americans' Utilization of Counseling**

According to the literature, African Americans as a group tend to underutilize counseling services, conceptualize mental illness differently than whites, and prefer the services of ministers, family, or friends over professional counseling services (Atkinson, Jennings, & Liongson, 1990; Franklin, 1992; Hall & Tucker, 1985; Johnson, 1977; Stabb & Cogdal, 1992; Sue, McKinney, Allen, & Hall, 1974; Sue, Fujino, Hu, Takeuchi, & Zane, 1991; Walter & Miles, 1982). For example, Franklin (1992) suggested that African American men do not enter into therapy because they see it as stigmatizing and a sign of character weakness. He asserted that for African American men therapists are seen as a part of the public agencies and institutions which exert control over them, rather than being seen as impartial providers of assistance.

Stabb & Cogdal (1992) found similar trends when they investigated the uses of a college counseling center by African American men. Using information from intake questionnaires, they assessed presenting concerns, number of
sessions, counselor preference, and demographic information of African American male clients. They found that the men in their study stayed in counseling for brief periods and counseling was usually a first and last time event. When given a preference for a type of counselor, subjects chose one of the same gender and ethnicity. They also tended to come in for academic/vocational concerns rather than personal concerns.

Other studies looking at the utilization of African Americans of psychological services have also showed a tendency of African Americans to seek out counseling for reasons other than personal ones, and to prefer family or clergy over professional counselors. For example, Johnson (1977) found that approximately 55% of African American college students at Howard University were uncertain or would not recommend the counseling center to a friend. In addition, the sample was more likely to use the counseling services for a vocational-educational concern rather than a personal one. Although the author did not postulate an explanation for the findings, he suggested that the results did not necessarily indicate a strong negativism towards counseling. Johnson argued that the tendency to use counseling services may depend more on the problem than other factors.

Walter and Miles (1982) compared African American college students who used the counseling services versus
those who did not use the services on perceptions of counseling appropriateness. They surveyed students on three categories: vocational choice, college routine, and adjustment to self in others. Neither vocational choice or college routine were considered as inappropriate for counseling as the personal adjustment area for both users and non-users of the center. However, users thought that it was less appropriate to discuss personal adjustment matters than did nonusers.

Purdy, Simari, and Colon (1983) questioned Puerto Rican and African American church members living in the South Bronx area of New York. They examined their degree of religiosity, locus of control, their perceptions of mental illness, and their perceptions of the pastor's role as it is seen to extend beyond the spiritual. Results indicated that for both of these groups, the pastor played a more significant role in their perception of receiving help for their problems.

Sue, McKinney, Allen, and Hall (1974) conducted a comprehensive study of community health services to African American and white clients. Extensive data was collected on 13,450 clients which included demographics, assessment, treatment program, and type of staff personnel assigned. Based on the data they found that over half of the African American clients dropped out of therapy after the first session as compared to about a third of whites. In
addition, African Americans attended fewer number of sessions and were more likely to be seen by paraprofessionals when compared to whites.

Almost twenty years later, similar findings were reported in data collected with 600,000 clients of varying ethnicity over a 15 year period (Sue, Fujino, Hu, Takeuchi, & Zane, 1991). These clients were seen from all the mental health centers, clinics, and hospitals, in Los Angeles County. Not only did the investigators find that African Americans had a significantly higher proportion of dropouts from treatment than all ethnic groups (Asian Americans, Mexican Americans, whites), but they were the least likely to improve after treatment, and attended fewer sessions.

An article by Lyles (1992) assessing the mental health perceptions of African American pastors may shed some light on some of the utilization of counseling services by African Americans. When asked about referring parishioners to a mental health professional, most pastors expressed wariness of secular practitioners who were not African American. They feared African American and religious clients would be misunderstood, labeled inappropriately, and their religious beliefs would be discounted. There was also an assumption that most secular mental health counselors were white and were unconcerned about the needs and experiences of African American people.

Thus, the utilization of African Americans of
counseling services suggests a recognition of the need of counseling, but an expectation that counselors will be unable to understand and be sensitive to cultural differences. Since religion is suggested as being an important part of African American culture as was mentioned above, addressing religious aspects of clients lives may be useful in understanding and coping with problems. The next section of the literature review will discuss addressing religious issues in counseling.

**Addressing Religious Issues in Counseling**

Although there is some resistance by counselors when addressing the religious issues of their clients (Henning & Tirrell, 1982; Shafranske & Gorsuch, 1984), there are many psychologists who believe that it is necessary to discuss these issues in order to fully understand and treat the problems of their clients (Bergin, 1988; Bergin, 1991; Meyer, 1988; Miller, 1992; Russo, 1984).

Those who have suggested resistance to religious issues in counseling cited negative attitudes towards religion, lack of knowledge of religious thought, personal fears (Henning & Tirrell, 1982), and fear of imposing their own religious values or lacking a theoretical model (Shafranske & Gorsuch, 1984) as reasons for not exploring religious issues of clients. However, Miller (1992) stated that on a practical level, client concerns often focus on the meaning of their lives and actions. In addition, Miller suggested
that both psychological and religious concepts are aimed at the healing of individuals, and conceptualized the religious nature of individuals as a multicultural component. Lastly, Miller maintained that therapists need to be aware of their own cultural biases and beliefs in order to effectively help others.

Likewise, Meyer (1988) stressed the need for psychologists to be competent when addressing religious ideas with clients. Although Meyer reported the importance of religion in the lives of most Americans, she found evidence of antireligious prejudice in clinical psychology doctoral programs. Thus, there may be a bias within the profession against looking at the religious nature of individuals.

Therefore, lack of knowledge about religious ideas and of an appropriate model with which to address problems may be contributing to the resistance felt by psychologists. However, Bergin (1988) provided a model that can be sensitive to the religious needs of clients. This model includes a frame of reference which counters the idea of ethical relativism or that different ethics are equally valid. Bergin's model also provides specific techniques such as the use of prayer, group support, and communal spiritual experience. However, although Bergin (1991) does take a positive stance towards the idea of introducing religious values into the therapeutic setting, Bergin
cautioned that therapists not be coercive with a particular belief, but recognize how client values may or may not promote health.

Russo (1984) also provided a developmental model that incorporates traditional theories of human behavior with counseling of a more religious nature. Russo postulated a three part treatment model that (a) focuses on controlling behavioral components of the environment; (b) looks at understanding behavior; and (c) looks at creating new meaning using religious techniques such as metaphors, myths, and fantasy.

Conclusion

The review of the literature has indicated that religion plays a comprehensive role in the culture of African Americans. In addition, it is essential in maintaining mental health and as a means of coping. The church provides an institutional means of support and expression of spiritual ideas. There are however, within group differences in how African Americans view and use their religion.

According to the literature, African American’s utilization of counseling suggested the importance of counseling services; however, it is not clear as to whether those services are being culturally responsive in terms of how problems are being addressed. In addition, although psychology is examining the need to understand the religious
issues of clients, it appears as if there is still some resistance based on lack of knowledge of how clients understand and use their religion, and the lack of appropriate models of how to address religious issues in counseling.

Research Hypotheses

The purpose of this study is to examine whether African American church members will perceive a counselor who addresses the religious issue of a client as more effective than one that does not. A related purpose is to understand better how African American church members define religion and spirituality. Thus, the following research questions are put forth:

Research Question 1

1. Are there any within group differences on how African American church members view counselors that address or do not address religious issues?

   Ho1: There are no significant within group differences on how African American church members view counselors that address religious issues.

   Ha2: There are significant within group differences on how African American church members view counselors that address religious issues.

Research Question 2

2. Will African American church members perceive a counselor that addresses a religious issue as more effective
than one that does not address a religious issue?

Ho2: There will be no significant difference between the counselor that addresses the religious issue and the counselor that does not address the religious issue.

Ha2: There will be a significant difference between the counselor that addresses the religious issue and the counselor that does not address the religious issue.

Research Question 3

3. What is the relationship between Afrocentrism, addressing of a religious issue, and perceived counseling effectiveness?

Ho3: There are no significant relationships between Afrocentrism, addressing of a religious issue, and perceived counseling effectiveness.

Ha3: There is a significant relationship between Afrocentrism, addressing of a religious issue, and perceived counseling effectiveness.

Research Question 4

4. What is the relationship between Afrocentrism and returning to the counselor who does or does not address religious issues?

Ho5: There is no significant relationship between Afrocentrism and returning to the counselor who does or does not address religious issues.

Ha5: There is a significant relationship between Afrocentrism and returning to the counselor who does or does
not address religious issues.

Research Question 5

5. Is there a relationship between Afrocentrism and Intrinsic/Extrinsic religiosity?

Ho5: There is no significant relationship between Afrocentrism and Intrinsic/Extrinsic religiosity.

Ha5: There is a significant relationship between Afrocentrism and Intrinsic/Extrinsic religiosity.

Research Question 6

6a. Are there any within group differences on the type of counselor preferred by African American church members?

Ho6a: There are no significant within group differences on the type of counselor preferred by African American church members.

Ha6a: There are significant within group differences on the type of counselor preferred by African American church members.

6b. Are there any within group differences on the type of problem for which African American church members seek help?

Ho6b: There are no significant within group differences on the type of problem for which African American church members seek help.

Ha6b: There are significant within group differences on the type of problem for which African American church members seek help.
Research Question 7

7. How do African American church members define spirituality?

Research Question 8

8. How do African American church members define religion?
CHAPTER 3
METHODOLOGY

Participants

Participants of the study were 144 members of the Ben Hill United Methodist Church in Atlanta, Georgia. This church is a large, urban, African American church that has approximately 7,000 members who come from various socioeconomic and educational backgrounds. Sample size was determined by conducting a power analysis using Neel’s (1988) computerized Power Analysis Design. Participants were randomly selected from a six month class that instructed individuals on religious and spiritual principles. The class was just beginning, so those who volunteered were not exposed to the teachings of the class. Initially, 144 people were given packets; however, only 142 were returned to the experimenter. Two of the packets had unusable data, so the total sample consisted of 140 individuals. Thus, the sample consisted of 140 individuals; 110 were female and 30 were male. The average age of the group was 40.8 years, ranging from 23 to 65 years old. The majority of the sample were married (48%), with at least two children (82%); the next biggest group was single (27%), and the next, divorced (19%). The group was well educated with
the majority having at least a bachelor's degree (39%), and some having post graduate degrees (25%). The median yearly income for the sample was $35,000, with a range of 0 to $130,000. Most worked either in a business related field or education. The average length of church membership was 8.8 years and the majority of the sample (68%) was born and raised in the southeastern part of the United States.

A little less than half of the sample had been to a counselor (43%), and of those who had been in counseling, most found it helpful [mean=5.64, on a likert-type scale of 1 (not at all helpful) to 7 (very helpful)]. Of those who had been to counseling, most went for personal (41%) or career (18%) issues. The type of counselor seen most often was either a psychologist (32%) or pastoral or christian counselor (35%); the next was licensed professional counselor at 17%. For those who had considered counseling, the purpose most likely was for personal reasons (73%) and the type of counselor considered was overwhelmingly a pastoral or christian counselor (61%). These individuals would expect counseling to be helpful; when asked how helpful they would expect counseling to be, the mean was 5.74 on a likert-type scale ranging from 1 (not at all helpful) to 7 (very helpful).
Procedure

Participants were solicited by the experimenter in the first week of an introductory seminar conducted by instructors who were members of the church. The purpose of the seminar was to inform and instruct on spiritual and religious principles, and the seminar lasted for 26 weeks. The class was open to all members of the church, thus it was expected that there would be varying levels of religious belief and spiritual understanding. Participants received a cover letter (Appendix A) explaining the purpose and voluntary nature of the study, a demographics questionnaire, the Belief Systems Analysis Scale (BSAS, Montgomery, Fine, & James-Myers, 1990), the Religious Orientation Scale (ROS, Allport & Ross, 1967), a counselor vignette, and the Counselor Rating Form-Short Version (CRF-S, Corrigan & Schmidt, 1983). All surveys were coded such that half of the sample received a vignette where the religious issue was addressed, and the other half received the vignette where the religious issue was not addressed. There was a group administration, and the whole survey packet took no more than thirty minutes to complete. Once completed, the experimenter collected all the surveys and thanked everyone for their participation.

The vignette (Appendix C) was a five minute, written paragraph that described a hypothetical counseling situation where a counselor addressed the religious issue of a client.
or did not address the issue. The religious manipulation in the vignette was based on definitions derived from the literature. Prior to the study, a pilot test of the counselor vignette was conducted in order test the manipulation of the independent variable "Addressing Religious Issues". Three people (two staff members and a student who works at a University counseling center) unrelated to the study, were asked to read both vignettes and to answer on a 7 point likert-type scale ranging from 1 (not at all) to 7 (very much) the following questions: To what extent do you think the counselor in the vignette addressed religious issues? To what extent do you think the counselor was sensitive to the client’s concerns? To what degree does the counseling description seem to make sense? Means and standard deviations of the pre-experimental manipulation checks can be seen in Table 1.
Table 1

Pre-experimental Manipulation Checks

<table>
<thead>
<tr>
<th>Question</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Vignette 1 (Counselor Addressed Religious Issue)</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. To what extent do you think the counselor addressed religious issues?</td>
<td>6.00</td>
<td>1.414</td>
</tr>
<tr>
<td>2. To what extent do you think the counselor was sensitive to the client’s concerns?</td>
<td>5.66</td>
<td>.9055</td>
</tr>
<tr>
<td>3. To what degree does the counseling description seem to make sense?</td>
<td>5.00</td>
<td>.8124</td>
</tr>
<tr>
<td><strong>Vignette 2 (Counselor did not Address Religious Issue)</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. To what extent do you think the counselor addressed religious issues?</td>
<td>1.00</td>
<td>0.00</td>
</tr>
<tr>
<td>2. To what extent do you think the counselor in the description was sensitive to the client’s concerns?</td>
<td>6.33</td>
<td>.8165</td>
</tr>
<tr>
<td>3. To what degree does the counseling description seem to make sense?</td>
<td>6.33</td>
<td>1.003</td>
</tr>
</tbody>
</table>

As can be seen by the table, the pilot testing clearly showed that the manipulation was detected as evidenced by the mean of Vignette 1 (Religious Issues Addressed M=6.00),
as compared to Vignette 2 (Religious Issues not addressed M=1.00). The counselor in Vignette 2 appeared to be more sensitive to the client’s concerns (M=6.33) than in Vignette 1 (M=5.66), and Vignette 2 appeared to make more sense (M=6.33) than Vignette 2 (m=5.00). However, the means of Vignette 1 for both questions were in the expected direction.

In addition to the pre-experimental validation, participants were also asked the question, to what extent do you think the counselor addressed religious issues? The difference in means between groups was found to be statistically significant (Group1 M=5.44, Group2 M=2.36; F(1,138) = 116.078, p<.0000).

**Design**

This study utilized a 2x2 design defined by the factorial combination of Religiosity (Intrinsic, Extrinsic), and Religious Counselor versus Non-Religious Counselor. The third independent variable, Afrocentrism, was used as a co-variate. Thus the Independent variables were Religiosity, Afrocentrism, and Addressing Religious Issues; the Dependent Variables was counselor effectiveness as measured by the CRF-S.
**Instruments**

**Demographics Questionnaire**

The demographics questionnaire (Appendix B) contained the following information: age, gender, marital status, family status (number of children), income, occupation, education, and how long the participant had been a member of the church. Because research indicated that there were regional differences in terms of religious behaviors and life satisfaction for African Americans (Chaves & Higgins, 1992; Ellison & Gay, 1990; Thomas & Holmes, 1992), an item on the region of country the participants were born and raised was added. There were also items on whether they had been in counseling before, and if yes, then the reason for the counseling, what type of counselor, and their degree of satisfaction with the counseling. In addition, if they had never been in counseling before, they were asked if they have ever thought about counseling, if yes, what type of counselor would they go to, for what reason, and what they would expect their degree of satisfaction to be. There was also an open ended question asking participants to define religion and spirituality.

**Belief Systems Analysis Scale**

The Belief Systems Analysis Scale (BSAS, Montgomery, Fine, & James-Myers, 1990) was a 31 item instrument designed to measure one's degree to adherence to a worldview characterized by holistic, nonmaterialistic, and
communalistic orientations (Brookins, 1994). It is grounded in Afrocentric theory which suggested a belief system that was spiritually based and where value was placed on interpersonal relationships. Individuals answered questions based on a five point Likert-type scale ranging from strongly agree to strongly disagree. The total score and each of the subscale scores was based on a sum of scores for all items. An initial validation of the instrument showed good internal consistency (Cronbach’s alpha=.80) and test-retest reliability (r=.63) (Montgomery, Fine, & James-Myers).

A factor analysis conducted by Montgomery, et al. (1990) suggested five factors which accounted for 38.3% of the variance: Interpersonal Valuing, Deemphasis on Appearance, Integration of Opposites, Nonmaterial-Based Satisfaction, and Optimism. Brookins (1994) conducted a construct validation study of the BSAS and concluded that the analysis confirmed the relative integrity of the scale, but suggested that only the total BSAS score should be used. Subscale alpha statistics showed only moderate consistency ranging from .29 to .54. Total internal consistency measured .71 for the entire scale. Validity measures indicated that the scale correlated negatively with the Preencounter scale of the Racial Identity Attitude Scale (Helms & Parham, 1985) providing evidence that the instrument was consistent with attitudes that indicated a
positive awareness of African American identity (Brookins, 1994). However, no correlation was found between the total score on the African Self-Consciousness Scale (ASCS, Baldwin & Bell, 1985) and the total score of the BSAS or any of its subscales. Brookins surmised that the two constructs being measured by the instruments were not related. The BSAS appeared to measure "race neutral" values; conversely, the ASCS may measure more "race specific" values. The author concluded that the ASCS has a strong group based perspective that may not necessarily be compatible with a dialectical frame of reference as measured by the BSAS. Overall, Brookins findings suggested that the BSAS is useful when assessing the degree to which an individual's worldview is based on Afrocentric values.

Religious Orientation Scale

The Religious Orientation Scale (ROS, Allport & Ross, 1967), was used as a measure of religious behaviors. It was a 20 item inventory that assessed intrinsic and extrinsic religiosity. Intrinsic religiosity was described as using religion as a search for truth and meaning in one's life. Individuals defined as intrinsically motivated try to live their faith (Nelson, 1989). Extrinsically motivated individuals use religion in terms of how it can help them. Religion was used more for self-serving purposes, for example, for social status or for social activity. The teaching of the religion was not adopted, and the individual
did not live their religion in the same manner as an intrinsically oriented person. Each of the 20 items of the ROS contained four multiple choice alternatives, which had an assigned score of 1, 2, 4, or 5. The first 11 items made up the Extrinsic subscale where a score of 1 indicated the least extrinsic response, while a score of 5 indicated the most extrinsic response. The remaining nine items comprised the intrinsic subscale, where again a score of 1 indicated the least intrinsic response and 5 indicated the most intrinsic response. Participants were considered intrinsically oriented if they scored high on the intrinsic scale and scored below the median of the extrinsic scale. Those who scored high on the extrinsic scale, but below the median on the intrinsic scale were considered extrinsically oriented (Davis, 1992).

In one of the few studies done looking at the factorial validity of the ROS using both American and Australian samples, the internal consistency reliabilities ranged from .87 to .90 on the Intrinsic scale, and was .69 on the Extrinsic scale (Leong & Zachar, 1990). Results of the study suggested that for the United States sample, there were actually three factors represented rather than two which was previously presented. These factors accounted for 60% of the variance in the test. The first factor was the Intrinsic scale, which measured religious belief that is based on meaning and commitment to one’s faith. The second
factor was the Extrinsic-social which measured religious belief for mainly social purposes, and the third factor was the Extrinsic-personal, which measured religious belief for more personal reasons, such as comfort and security. For the purposes of this study, the two Extrinsic factors were scored as one scale in order to determine specifically if individuals used religion for personal meaning or for more self-serving reasons.

Counselor Rating Form-Short Version (CRF-S)

The CRF-S (Corrigan & Schmidt, 1983) was used as a dependent variable to determine how participants rated the counselor in each of the counselor vignettes. It consisted of 12 items, four items for each of the dimensions of Expertness, Attractiveness, and Trustworthiness (Ponterrotto & Furlong, 1985). The score range for each item is 1 (not very) to 7 (very), resulting in a total score range of 4 to 28 for each of the three dimensions. Corrigan and Schmidt (1983) in validating the instrument, found mean split-half reliabilities across student and client populations were .90 for expertness, .91 for attractiveness, and .87 for trustworthiness. They also found evidence of a three-factor solution with factor loadings being high, exceeding .75. Thus, expertness, attractiveness, and trustworthiness should be considered distinct but interdependent traits.

In a review of counseling rating scale instruments, Ponterotto and Furlong (1985) rated the CRF-S reliabilities
as comparable with the longer Counselor Rating Form (CRF), except for the trustworthiness scales. They reported that some of the items on the trustworthiness scale also load highly on the attractiveness factor as well as the expertness factor. Thus, high intrascale as well as interscale loadings were obtained on the trustworthiness scale causing the authors to question its utility for counseling research. Despite this limitation, they give it a good overall rating for use in research on counseling effectiveness.

Statistics

Research Question 1

To test for within group differences regression analyses were run between demographic variables and participant’s ratings of counselor effectiveness.

Research Question 2

To test for whether African American church members perceived the counselor that addressed religious issues as more effective than one that did not, an analysis of variance (ANOVA) was conducted between the two groups.

Research Question 3

To test for significant relationships between Afrocentrism, addressing of a religious issue, and perceived counseling effectiveness, a multiple regression analysis was conducted.
Research Question 4

To test for whether there was a relationship between Afrocentrism and returning to the counselor that did or did not address religious issues, a regression analysis was conducted.

Research Question 5

To determine whether there was a significant relationship between Afrocentrism and Intrinsic/Extrinsic religiosity a correlation was used.

Research Question 6a,b

To test for within group differences on the type of counselor preferred by African American church members and the type of problem for which African Americans seek help, chi-square tests of significance were conducted.

Research Question 7,8

In order to analyze these questions, procedures outlined in Patton (1990), and Guba and Lincoln (1978) were utilized. Both authors suggested that the data be organized in distinct categories or themes. Individuals who were unrelated to the study read over the data (in this study separate items representing definitions given by the participants of the study), and looked for patterns or themes. Once themes had been determined, all individuals discussed the categories that had been generated from the data. In this study, the researcher and two assistants examined participant responses and compiled separate lists
of categories. Each category was discussed, and if consensus was reached, then that category was included; if consensus was not reached, then at least two people had to agree before the category was included. For this particular study, no category that was independently generated was eliminated.

Guba and Lincoln (1978) suggested that categories should then be reproduced by an independent judge. Thus, two additional raters were given the categories along with the participant definitions and asked to determine which categories fit for each response. The two raters were given the following directions: (a) read over the responses two consecutive times, and (b) write down the categories which fit for each response on the response card. In order to calculate interrater agreement, Cohen's K coefficient for nominal data was utilized. Interrater agreement was calculated as the proportion of agreements between two raters after chance agreement had been removed (Tinsley & Weiss, 1975). The categories derived from the data were then compared to those definitions found in the literature.
CHAPTER 4

RESULTS

This section includes both the qualitative and quantitative findings of the study. Initially, participant descriptive and demographic data will be discussed, and then the qualitative analyses will be reported. Next, the quantitative findings will be presented with each research question outlined separately and the subsequent results reported.

Demographic and Descriptive Data

The following section describes the participants of the study according to each group of the independent variable (counselor did address religious issue; counselor did not address religious issue).

When looking at the demographics for the two groups of the independent variable "Addressing Religious Issues", the groups appear to be very similar. There were 72 individuals in Group1 (Religious Issue Addressed) and 68 in Group2 (Religious Issue Not Addressed). In Group1, 14 were male and 58 were female; and in Group2, 16 were male and 52 were female. The average age was similar for both groups, 39.7 years for Group1 and 41.8 years for Group2. Most were married in both groups, 37% in Group1 and 30% in Group2.
The groups were also similar in education with roughly the same percentage in each group holding the same types of degrees. There were approximately the same amount of individuals for each group working in either business, medical/science, education, labor or the arts. In addition, an equal amount in both groups were born and raised in the southeast (49% for Group1; 46% for Group2), Northeast (11% for Group1; 11% for Group2), Midwest (13.9% for Group1; 13.4% for Group2), and the West (2.8% for Group1; 1.5% for Group2).

A few more had seen a counselor in Group2 (33%) than in Group1 (27%), but they were both mainly for personal reasons (74% for Group1; 63.6% for Group2). For those who had been to counseling, individuals in both groups chose a psychologist or pastoral or Christian counselor more often than a social worker, licensed professional counselor, minister, or "other". More people in Group1 had considered counseling than in Group2, and it was mainly for personal reasons. For those who had considered counseling, the type of counselor considered by both groups was mainly a pastoral or Christian counselor (63.25 for Group1; 55.6% for Group2) or a minister (15.8% for Group1 and 11.1% for Group2). Additionally, both groups would expect counseling to be helpful for those who had considered seeing a counselor [Group1 mean=5.83; Group2 mean=5.55 on a likert-type scale ranging form 1 (not at all helpful) to 7 (very helpful)].
The means and standard deviations for all variables can be seen in Table 2. Correlations between variables are located in Table 3.

Table 2

Means and Standard Deviations for Variables by Group

<table>
<thead>
<tr>
<th>Variable</th>
<th>Group 1</th>
<th>Group 2</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
</tr>
<tr>
<td>Age</td>
<td>39.8</td>
<td>9.3</td>
<td>41.8</td>
</tr>
<tr>
<td>Income</td>
<td>38337.7</td>
<td>21151.7</td>
<td>35420.6</td>
</tr>
<tr>
<td>Member</td>
<td>8.40</td>
<td>5.34</td>
<td>9.36</td>
</tr>
<tr>
<td>Howhelp</td>
<td>5.61</td>
<td>1.56</td>
<td>5.67</td>
</tr>
<tr>
<td>Helpex</td>
<td>5.83</td>
<td>1.15</td>
<td>5.55</td>
</tr>
<tr>
<td>Coundes</td>
<td>5.93</td>
<td>1.64</td>
<td>5.04</td>
</tr>
<tr>
<td>Exrel</td>
<td>27.29</td>
<td>6.9</td>
<td>26.92</td>
</tr>
<tr>
<td>Inrel</td>
<td>41.04</td>
<td>6.5</td>
<td>41.4</td>
</tr>
<tr>
<td>Afro</td>
<td>116.36</td>
<td>14.71</td>
<td>123.21</td>
</tr>
<tr>
<td>CRF</td>
<td>68.36</td>
<td>16.46</td>
<td>63.32</td>
</tr>
</tbody>
</table>

Note. Member represents "How long a member of the church"; Howhelp represents "How helpful was counseling"; Helpex represents "How helpful expect counseling would be"; Coundes represents "How likely respondents would return to counselor"; Inrel represents "Intrinsic Religiosity"; Exrel represents "Extrinsic Religiosity"; Afro represents "Level of Afrocentrism"; CRF represents "Counselor Rating Form".
Table 3
Correlation Table for Continuous Variables

<table>
<thead>
<tr>
<th></th>
<th>Age</th>
<th>Income</th>
<th>Member</th>
<th>Howhelp</th>
<th>HelpEx</th>
<th>Coundes</th>
<th>Afro</th>
<th>Inrel</th>
<th>Exrel</th>
<th>CRF</th>
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<tbody>
<tr>
<td>Age</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Income</td>
<td>.20*</td>
<td>1.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Member</td>
<td>.28**</td>
<td>.14</td>
<td>1.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Howhelp</td>
<td>.03</td>
<td>.03</td>
<td>-.24</td>
<td>1.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>HelpEx</td>
<td>-.48**</td>
<td>.29</td>
<td>-.35</td>
<td>--</td>
<td>1.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Coundes</td>
<td>-.11</td>
<td>.12</td>
<td>-.27**</td>
<td>-.01</td>
<td>.14</td>
<td>1.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Afro</td>
<td>.08</td>
<td>.05</td>
<td>-.02</td>
<td>.22</td>
<td>.48</td>
<td>.16*</td>
<td>1.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inrel</td>
<td>-.03</td>
<td>-.03</td>
<td>-.02</td>
<td>-.10</td>
<td>-.36</td>
<td>.12</td>
<td>.21</td>
<td>1.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Exrel</td>
<td>.12</td>
<td>.02</td>
<td>-.04</td>
<td>.04</td>
<td>.12</td>
<td>.01</td>
<td>-.08</td>
<td>-.19</td>
<td>1.00</td>
<td></td>
</tr>
<tr>
<td>CRF</td>
<td>-.09</td>
<td>.06</td>
<td>-.14</td>
<td>-.25</td>
<td>.13</td>
<td>.70***</td>
<td>.09</td>
<td>.14</td>
<td>.05</td>
<td>1.00</td>
</tr>
</tbody>
</table>

Note. *p<.05, **p<.01, ***p<.001. Member represents "How long member of church"; Howhelp represents "How helpful was counseling"; Helpex represents "How helpful expect counseling would be"; Coundes represents "How likely respondents would return to counselor"; Afro represents "Level of Afrocentrism"; Inrel represents "Intrinsic Religiosity"; Exrel represents "Extrinsic Religiosity"; CRF represents "Counselor Rating Form".
As indicated by the Table 3, age had a statistically
significant correlation with income \((r=.20, p<.05)\), member
\((r=.28, p<.10)\), and Helpex \((r=-.48, p<.10)\). How likely one
would return to the counselor in the description (COUNDES)
also had a statistically significant correlation with member
\((r=-.27, p<.10)\), Afro \((r=.16, p<.05)\), and CRF \((r=.70,
p<.001)\).

Additional Analyses

Additional analyses were conducted on demographic
variables in order to address several questions raised in
the literature concerning issues based on degree of
satisfaction and extrinsic/intrinsic religiosity. More
specifically, a regression analysis was conducted in order
to look at the relationship between degree of satisfaction
and demographic variables. Secondly, the relationship
between intrinsic/extrinsic religiosity and the variables
age and what part of the country one was born and raised
(WBORN) was examined.

The first analysis looked at participants who had been
to counseling (HOWHELP), as well as how satisfied they would
expect (HELPEX) to be for those who had considered
counseling. A forward entry procedure was utilized and
results indicated that only the variable job was significant
at the .05 level \((F(1, 37)=4.17, p<.05)\) accounting for 10%
of the variance in HOWHELP. When the other variables were
entered into the equation as a block, total variance
accounted for 31%, which was not significant. The same variables were entered into the equation using HELPEX as the dependent variable. Again using forward entry, only age was significant at the .05 level, $F(1,20) = 4.73, p < .05$. Age alone accounted for 19% of the variance; when the other variables were entered in, the total amount of variance accounted for was 43%, which was not significant. Full results of the regression analysis can be seen in Table 4.

Table 4

Results of Regression Analysis for Degree of Satisfaction and Demographic Variables

<table>
<thead>
<tr>
<th>Variable</th>
<th>T</th>
<th>Sig T</th>
</tr>
</thead>
<tbody>
<tr>
<td>HOWHELP</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Job</td>
<td>2.165</td>
<td>.039*</td>
</tr>
<tr>
<td>Gender</td>
<td>1.511</td>
<td>.141</td>
</tr>
<tr>
<td>Member</td>
<td>-1.891</td>
<td>.068</td>
</tr>
<tr>
<td>Age</td>
<td>.824</td>
<td>.416</td>
</tr>
<tr>
<td>Educ</td>
<td>1.124</td>
<td>.269</td>
</tr>
<tr>
<td>Income</td>
<td>.398</td>
<td>.693</td>
</tr>
<tr>
<td>Wborn</td>
<td>.509</td>
<td>.614</td>
</tr>
<tr>
<td>MStatus</td>
<td>.809</td>
<td>.425</td>
</tr>
</tbody>
</table>

How helpful would you expect counseling to be (HELPEX)?

<table>
<thead>
<tr>
<th>Variable</th>
<th>T</th>
<th>Sig T</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>-2.259</td>
<td>.041*</td>
</tr>
<tr>
<td>Gender</td>
<td>1.114</td>
<td>.286</td>
</tr>
<tr>
<td>Member</td>
<td>-.328</td>
<td>.748</td>
</tr>
<tr>
<td>Job</td>
<td>-.346</td>
<td>.735</td>
</tr>
<tr>
<td>Educ</td>
<td>-.765</td>
<td>.458</td>
</tr>
<tr>
<td>Income</td>
<td>1.452</td>
<td>.170</td>
</tr>
<tr>
<td>Wborn</td>
<td>.798</td>
<td>.439</td>
</tr>
<tr>
<td>MStatus</td>
<td>.849</td>
<td>.411</td>
</tr>
</tbody>
</table>

Note. *p < .05. Educ represents the variable Education; Mstatus represents the variable Marital Status.
The second question looked at the variables AGE and WBORN, and intrinsic/extrinsic religiosity to determine a relationship. The literature suggested that there may be differences whether one is more intrinsically or extrinsically oriented depending on age and what region of the country one lives. A regression analysis was conducted and results indicated that with this sample there were no significant differences in either intrinsic or extrinsic religiosity according to these variables. Both variables accounted for less than 5% of the variance in both extrinsic and intrinsic religiosity ($R^2 = .01$ for the extrinsic scale, and $R^2 = .04$ for the intrinsic scale).

Qualitative Analysis

The following research questions were analyzed using qualitative methods: How do African American church members define spirituality? How do African American church members define religion? The next section will outline the procedures utilized to develop categories for the definition of spirituality and religion. In addition, the findings of the qualitative research questions will be presented.

Research Questions 7 and 8

Content analysis procedures were used to analyze the following questions: How do you define spirituality? How do you define religion?. After each category was determined, the number of responses that fit for each were counted. Total responses for spirituality was 133, and
total responses for religion was 118. The categories that were determined to define both spirituality and religion, and the frequency of responses for each are listed in Table 5.

Table 5

Categories and Response Frequencies for Questions on Spirituality and Religion

<table>
<thead>
<tr>
<th>Spirituality</th>
<th>Religion</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Relationship with God, Jesus, Holy Spirit (33)</td>
<td>1. Specific Doctrine/Denomination (36)</td>
</tr>
<tr>
<td>2. Inner Consciousness/Soul Individual is Spirit (18)</td>
<td>2. A Way of Life/Morals (16)</td>
</tr>
<tr>
<td>3. Direction for Life (18)</td>
<td>3. Organized Worship (12)</td>
</tr>
<tr>
<td>5. Belief in God (11)</td>
<td>5. Learning (8)</td>
</tr>
<tr>
<td>6. Non-Physical Presence that is Felt (10)</td>
<td>6. Spirituality (7)</td>
</tr>
<tr>
<td>8. Surrendering to Higher Power (6)</td>
<td>8. Relationship to Higher Power (6)</td>
</tr>
<tr>
<td>9. Connection to Community (4)</td>
<td>9. Teaching (5)</td>
</tr>
<tr>
<td>10. Likeness to God (4)</td>
<td>10. Conflict (4)</td>
</tr>
<tr>
<td>11. Faith (3)</td>
<td>11. Faith (3)</td>
</tr>
<tr>
<td>13. Helping Others (1)</td>
<td>14. Understanding One's Purpose (1)</td>
</tr>
</tbody>
</table>
Table 5 (continued)

<table>
<thead>
<tr>
<th>Spirituality</th>
<th>Religion</th>
</tr>
</thead>
<tbody>
<tr>
<td>13. Religion (2)</td>
<td></td>
</tr>
<tr>
<td>14. Learning About God (1)</td>
<td></td>
</tr>
<tr>
<td>15. Behaviors Used to Experience the Spirit of God (1)</td>
<td></td>
</tr>
<tr>
<td>16. Teaching God’s Word (1)</td>
<td></td>
</tr>
</tbody>
</table>

Note. Frequencies of items for each category are located in parentheses. Total Responses for Spirituality=133; Total for Religion=118.

An interrater agreement statistic was calculated using Cohen’s K coefficient. For the spirituality question, interrater agreement between categories was calculated as .31. For the question on religion, interrater agreement was calculated as .50. The proportion of agreement between raters for each category can be seen in Table 6.
Table 6

Proportion of Agreement between Raters for Religion and Spirituality Categories

<table>
<thead>
<tr>
<th>Category</th>
<th>Proportion of Agreement Between Raters</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Religion</strong></td>
<td></td>
</tr>
<tr>
<td>Specific Doctrine/Denomination</td>
<td>.18</td>
</tr>
<tr>
<td>A Way of Life/Morals</td>
<td>.12</td>
</tr>
<tr>
<td>Organized Worship</td>
<td>.10</td>
</tr>
<tr>
<td>Belief in God</td>
<td>.40</td>
</tr>
<tr>
<td>Learning</td>
<td>.06</td>
</tr>
<tr>
<td>Spirituality</td>
<td>.03</td>
</tr>
<tr>
<td>Guidance</td>
<td>.00</td>
</tr>
<tr>
<td>Relationship to Higher Power</td>
<td>.03</td>
</tr>
<tr>
<td>Teaching</td>
<td>.06</td>
</tr>
<tr>
<td>Conflict</td>
<td>.00</td>
</tr>
<tr>
<td>Faith</td>
<td>.00</td>
</tr>
<tr>
<td>Science</td>
<td>.01</td>
</tr>
<tr>
<td>Helping Others</td>
<td>.01</td>
</tr>
<tr>
<td>Understanding One’s Purpose</td>
<td>.00</td>
</tr>
<tr>
<td><strong>Spirituality</strong></td>
<td></td>
</tr>
<tr>
<td>Relationship with God, Jesus, Holy Spirit</td>
<td>.41</td>
</tr>
<tr>
<td>Inner Consciousness/Soul Individual is</td>
<td>.02</td>
</tr>
<tr>
<td>Spirit</td>
<td></td>
</tr>
<tr>
<td>Direction for Life</td>
<td>.05</td>
</tr>
<tr>
<td>Communication with God’s Spirit via Individual’s Spirit</td>
<td>.24</td>
</tr>
<tr>
<td>Belief in God</td>
<td>.11</td>
</tr>
<tr>
<td>Non-Physical Presence that is Felt</td>
<td>.06</td>
</tr>
<tr>
<td>Peace, Love, Comfort, Protection</td>
<td>.00</td>
</tr>
<tr>
<td>Surrendering to Higher Power</td>
<td>.03</td>
</tr>
<tr>
<td>Connection to Community</td>
<td>.00</td>
</tr>
<tr>
<td>Likeness to God</td>
<td>.03</td>
</tr>
<tr>
<td>Faith</td>
<td>.00</td>
</tr>
<tr>
<td>Worship</td>
<td>.02</td>
</tr>
<tr>
<td>Religion</td>
<td>.02</td>
</tr>
<tr>
<td>Learning About God</td>
<td>.00</td>
</tr>
<tr>
<td>Behaviors Used to Experience the Spirit of God</td>
<td>.02</td>
</tr>
<tr>
<td>Teaching God’s Word</td>
<td>.00</td>
</tr>
</tbody>
</table>
In the next section, the categories that were developed for each question will be discussed, and examples of responses that fit into each will be presented.

Spirituality Categories

Relationship with God, Jesus, Holy Spirit

This category is characterized by responses that suggest a relationship or connection with God, Jesus, or the Holy Spirit, and was the one most frequently mentioned. Participant’s described the relationship with a Higher Power as encompassing the totality of one’s experience. For example, one participant stated: "Your relationship with God on a personal, mental, social, and physical level". Another participant said that "spirituality is the personal relationship I have with God. This relationship is displayed in my everyday activities".

Inner Consciousness/Soul Individual is Spirit

This category is reflected in statements that indicated an inner feeling of spirit, soul, or sense of something inside of themselves. An example of this category can be seen in the following statement: "Believing that I am a spirit that operates in a body and I have a soul." Another respondent stated that "spirituality is one’s inner self". Still another said that spirituality is "the inner soul of yourself and what comes forth from that".
Direction for Life

Respondent's indicated that spirituality was a type of lifestyle or way of living. However, there was also a component of being "led" and given direction from God. For example, one participant said that spirituality is "when your inner spirit is connected to the Holy Spirit, and you lead your life according to how the Holy Spirit guides you". Another stated: "Spirituality is that inner part of you that guides you either positively or negatively and sometimes both throughout your everyday existence". Another respondent simply said that "spirituality is a way of life".

Surrendering to a Higher Power

This category is characterized by the idea of submitting oneself totally to God, and allowing God to direct one's life. For example, one participant said that spirituality is, "allowing and growing to a point where you know that there is a higher being than you and you allow or surrender yourself to that guidance". Total submission to God can be seen in this statement: "Dedicating yourself to God completely". Lastly, one respondent stated that spirituality is "realizing that you are not the controller over everything around you. There is a higher force (God)."

Non-Physical Presence that is Felt

Several respondents defined spirituality as a non-physical presence that is felt and exists within and among individuals. One person stated: "Spirituality to me is
being able to recognize that God is a spirit and is able to dwell among us and in us if we let him". Another said that spirituality can be defined as "being able to communicate with God and feel his presence". Another participant indicated God’s presence within the individual: "Spirituality is to be filled with the Holy Spirit".

Belief in God

This category is as named, suggesting a belief that God exists. Some respondent’s simply stated that spirituality is "the belief in God", or "My belief in God and how I express it". Another individual stated it more specifically by saying spirituality is "the belief in the presence and operation of spiritual forces and beings in the world and in our lives".

Communication with God’s Spirit via Individual’s Spirit

This category is characterized by one’s inner spirit communicating with and being connected to God’s spirit. Another component of this is learning to understand God’s purpose for each person by communicating to God through one’s spirit. Examples of responses included, "Communicating with God via my spirit", and "The communing of my spirit with the spirit of God so that I am used as a willing vessel and my steps are ordered after the purpose God intends for me".
Peace, Love, Comfort, Protection

Several respondents indicated that they define spirituality through God's peace, love, comfort, and protection. Examples of these statements include, "The love of God", and "Spirituality is the existence of the comforter in man's life".

Likeness to God

This category can be described as one's character being similar to God; for example, one participant stated spirituality is "that part of you that is a part of God", and another said "likeness to Christ". Still another stated that spirituality "at the highest level is the image and likeness of God within me."

Connection to Community

This category describes spirituality as a way to connect with others through spiritual or realistic processes. For example, one respondent wrote: "Spirituality is one's relationship to God and humanity. It is abstract and supernatural yet yields practical results for the good of all mankind". Another participant mentioned the idea of a spiritual connection: "Spirituality is being in tune with a Higher Power and knowing that your connection with the Higher Order connects you spiritually with other living beings in the world".
Learning About God

This category describes some sort of study or learning about God and God's word. Examples of this category are, "The act of developing an intimate and personal relationship with God through reading and learning his word", and "Studying his word on a daily basis".

Worship

This category is characterized by worshipping and giving praises to God. Examples include "My belief and ability to worship", and "Not being ashamed to praise and worship God openly".

Behaviors Used to Experience the Spirit of God

Several respondents mentioned behaviors used to become closer to or to learn more about God. One respondent described this in general terms: "I define spirituality as the practice of seeking God continually." Others put it more specifically: "A person who meditates on God's word day and night in order to be led by the spirit".

Religion

One respondent mentioned that spirituality meant "having religion and living the word of God". Although worshipping God could be considered as part of a religious ritual, this was one of only two statements that specifically referred to religion when defining spirituality.
Teaching God’s Word

One respondent mentioned teaching as a characteristic of spirituality, and referred to it in relationship to the Bible. This person stated: "Spirituality is defined as a person’s divine relationship with God and believing in God’s word therefore leading to informing other’s of his word".

Faith

Likewise, one participant described the idea of "walking in faith" as a component of spirituality. This person stated: "To walk in faith, not totally by sight".

Religion Categories

Specific Doctrine/Denomination

A majority of the participant’s responses mentioned this category as defining religion. A Specific Doctrine/Denomination is best characterized by one participant’s: "An organized set of beliefs, with rules, orders, and procedures. These beliefs, rules, orders, and procedures determine the way to have a relationship with the supreme being, God". There is also a sense of these denominations being limiting and man-made. For example, one respondent stated: "Rituals, doctrines, policies, limitations", while another suggested that religion is "Man-made traditions and doctrines put together out of the intellect or soulish realm".
Organized Worship

This category is characterized by people coming together in one place to worship God in an organized fashion. Examples of responses include, "Religion is a format of worship", and "A means of worshipping God". Another respondent stated: "Religion is an order of learning biblical issues following a ritual of serving God, i.e., participation in church service".

A Way of Life/Morals

Many participants felt that religion was a lifestyle and what determined a moral way of living. For example, one respondent defined religion as a "set of beliefs that define the morals of a people". Likewise, another simply stated that religion is "your moral, code of beliefs". Religion being characterized as a lifestyle can be seen by the following response: "Ordering one’s life according to God’s word".

Belief in God

This category is self-explanatory, and basically means a belief in God, Jesus, or Higher Power. Statements such as "Your belief in God or Higher Power", or "One’s belief in God and the teachings of Jesus Christ", were typical for this category.
Learning

A few responses indicated learning about God, God's word, or a particular denomination as defining religion. Many were not specific about what learning entailed. For example, one respondent said that religion is "studying the word of God under some defined method." Still another stated that religion is "the study of various doctrines". However, some were more specific about what learning meant for them: "Study and practicing or applying the teachings of the Holy Bible regardless of your denomination".

Teaching

Similarly, a few respondents indicated that the teaching of God's word is also a component of religion. "Religion is the knowledge base at which God's word is taken from and taught to the people of God". Another respondent indicated that religion should be universally taught. This person stated, "Religion is the word of God being taught throughout the world".

Relationship to a Higher Power

A connection to God or personal relationship to God is what defines this category, and can be seen in the following response: "Personal relationship between you and God where you use external (church, personal relationships, music) and internal (Holy Spirit) factors to judge and strengthen your walk in Christ". Another simply stated, "My connection to the Father, Son, and Holy Spirit".
Spirituality

A few participants stated that religion was a way to practice or express their spirituality. For example, one person stated that "religion is a way of practicing the spiritual feelings you have". Another said, "The teaching and experience of your spirituality shared with the communion of others". Other respondents said more specifically that religion is "spiritual beliefs".

Faith

In this category, respondents were not specific as to what they meant by faith, but merely stated that faith is the definition of religion. One statement indicated what most said about faith: "Faith in teachings related to the Father". "The organization of faith principles", and "the faith one has", also characterized the responses about faith.

Conflict

A few respondents gave definitions that implied that religion produced conflict between individuals. One statement discussed how religion can be used to be harmful and gave the example of leaders like Jim Jones and David Koresh. Another simply stated that religions "keeps people in bondage, and separates God's children by causing confusion". Still another indicated, "Religion is man's way of dividing mankind, and satan wants to divide God's children. Religion is simply one of these ways". 
Guidance

Religion was also seen as a form of guidance in one’s life. Some examples of statements made were that religion is a "guide for religious life", and "a guide as to how one must live or control the way he allows stimulus to affect him."

Helping Others

One respondent mentioned that religion also encompassed the idea of helping others. This person stated that religion is "helping others when in need".

Science

One respondent stated that religion can be defined as a science, but did not elaborate on what was meant by that statement. After stating that religion was a science, this individual went on to say that it is "the differentiation in the way a person chooses to worship".

Understanding One’s Purpose

This category is characterized by discovering one’s purpose through learning about the Bible, and believing in God. One respondent stated: "Religion is a belief in things concerning God, Jesus, and the Bible as a teaching tool in understanding one’s purpose".

Quantitative Analysis

In this section the results of the quantitative analyses will be presented. Each research question along with the subsequent results will be outlined.
Description of Instruments

Total scores were used on the Religious Orientation Scale (ROS) which was a measure of the independent variable, Intrinsic/Extrinsic religiosity. Total scores were also used on the Belief Systems Analysis Scale (BSAS) which was used as a test of the independent variable, Afrocentrism. The Counselor Rating Form-Short (CRF-S) version was used to measure the dependent variable of counselor effectiveness. It contains three subscales which measure counselor Expertness, Attractiveness, and Trustworthiness. It was used with both total scores as well as subscale scores.

Coefficient alphas were obtained for each measure. Reliabilities were calculated for total scores on the BSAS, total scores of the ROS and total and subscale scores of the CRF-S. The results are presented in Table 7.
Table 7

Alpha Reliability Coefficients for the ROS, BSAS, and CRF-S

<table>
<thead>
<tr>
<th>Scale</th>
<th>Alpha Coefficient</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious Orientation Scale (ROS)</td>
<td></td>
</tr>
<tr>
<td>Intrinsic Scale</td>
<td>.83</td>
</tr>
<tr>
<td>Extrinsic Scale</td>
<td>.69</td>
</tr>
<tr>
<td>Belief Systems Analysis Scale (BSAS)</td>
<td>.88</td>
</tr>
<tr>
<td>Counselor Rating Form-Short Version (CRF-S)</td>
<td></td>
</tr>
<tr>
<td>Total Scale</td>
<td>.96</td>
</tr>
<tr>
<td>Expertness</td>
<td>.94</td>
</tr>
<tr>
<td>Attractiveness</td>
<td>.91</td>
</tr>
<tr>
<td>Trustworthiness</td>
<td>.91</td>
</tr>
</tbody>
</table>

As can be seen from the table, reliabilities for all scales were high, with the extrinsic scale of the ROS being slightly lower than the intrinsic scale. This suggests the high internal consistency of all the measures.

Research Question 1

Are there any within group differences on how African American church members view counselors that address or do not address religious issues?

In order to test for within group differences and counseling effectiveness, a regression model was used
entering demographic variables and using the Counselor Rating Form-Short Version (CRF-S) total scores and the subscale scores of Expertness, Attractiveness, and Trustworthiness as the dependent variable. The following variables were entered: gender, marital status, where born, income, how long a member of the church, age, education level, and occupation. When all variables were entered into the equation, they accounted for only 9% of the variance of the total scores on the CRF-S. Similar results were found with both the Attractiveness scale and the Trustworthiness scale, where only 9% of the variance in these scales were accounted for by the demographic variables. The only significant variable was gender, $t=2.011, p<.04$, when entered into the equation using the Expertness scale as the dependent variable. All variables accounted for 11% of the variance of expertness, with gender alone accounting for 6%.

From the results of the regression analyses, it appears that the demographic variables did not have a significant effect on Counselor Ratings. Only gender had a significant $t$ score on the subscale of Expertness, accounting for more of the variance than the other variables combined.

**Research Question 2**

Will African American church members perceive a counselor that addresses a religious issue as more effective than one that does not address a religious issue?
To test for this, half of the participants were given a vignette where the counselor addressed religious issues, while the other half were given a vignette where religious issues were not addressed. Everyone was then given the CRF-S. Participant responses were analyzed based on a total score, and also on the separate subscale scores. ANOVAs were used between group means in order to determine differences in counseling effectiveness. Results of analyses on CRF-S total score showed no differences between Group1 (M=68.36) and Group2 (M=63.32); however, the ANOVA approached significance at the .05 level, F(1,138) = 3.4153, p<.06. This indicated that both groups saw the counselor as effective, although the group mean for the counselor that addressed religious issues was slightly higher than the counselor that did not.

Results of analyses with subscale scores indicated that there were no significant differences between means on the Trustworthiness scale (F(1,139)=1.76, p<.18) or the Expertness scale (F(1,139)=3.13, p<.08). However, there were significant differences on the Attractiveness scale, F(1,139)=4.77, p<.03.

Participants were also asked the question, if you were this client do you think you would continue to see this counselor? Participants were asked to respond to this question on a likert-type scale ranging from 1 (not at all likely) to 7 (very likely). Group means were significantly
different at the .01 level: Group1 M=5.93; Group2 M=5.04; F(1,138) = 8.6674, p<.003). This suggested that there would be a tendency of participants to return to the counselor that addressed religious issues.

Research Question 3

What is the relationship between Afrocentrism, addressing of a religious issue, and perceived counseling effectiveness?

This question asks if level of Afrocentrism affects the relationship between addressing of a religious issue, and perceived counseling effectiveness. A regression model using a forward entry procedure was used to analyze this question, using Addressing of Religious Issues as the Independent variable, and Afrocentrism as a co-variate. Total and subscale scores on the CRF-S were used as the dependent variable. Because pin limits were reached using forward entry (.05 level), no variables were able to be entered into the equation. The variables were then entered as a block in order to determine the amount of variance that was accounted for in counseling effectiveness. When entered this way, R²=.03, F(2,137)=.129. Thus, the amount of variance accounted for when entering both variables into the equation is only 3%. The beta values for each variable, along with their t values can be seen in Table 8.

As can be seen by the table, the group variable
approaches significance at the .05 level. The Afrocentrism variable is not significant, beta=.072, t=.860, p<.3912.

Table 8
Results of Regression Analysis of Afrocentrism, Addressing of a Religious Issue, and Counseling Effectiveness

<table>
<thead>
<tr>
<th>Variables</th>
<th>Beta</th>
<th>T</th>
<th>Sig T</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Addressing of</td>
<td>-.1463</td>
<td>-1.726</td>
<td>.086</td>
</tr>
<tr>
<td>Religious Issue</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Afrocentrism</td>
<td>.0729</td>
<td>.860</td>
<td>.3912</td>
</tr>
</tbody>
</table>

Results seem to indicate that even though addressing of a religious issue in counseling has some affect on perceived counseling effectiveness, both variables do not account for much of the variance in the dependent variable. Only 3% of the variance accounted for in the CRF-S was by level of Afrocentrism and whether or not religious issues were addressed. Analyses were also run on the subscales of the CRF-S, and can be seen in Table 9. Again, the two variables accounted for less than 5% of the variance in all three of the subscales of Expertness, Attractiveness, and Trustworthiness. However, the group variable has a significant t score with the attractiveness scale (t=-2.083, p<.03), suggesting that it had more of an effect than Afrocentrism on the sub-scale score of Attractiveness.
Table 9
Results of Regression Analyses of Afrocentrism, Addressing of a Religious Issue, and CRF-S Subscales

<table>
<thead>
<tr>
<th>Scale</th>
<th>Beta</th>
<th>T</th>
<th>Sig T</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Expertness</strong> (R²=.03)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Afrocentrism</td>
<td>.0913</td>
<td>1.077</td>
<td>.283</td>
</tr>
<tr>
<td>2. Addressing of Religious Issue</td>
<td>1.038</td>
<td>-1.624</td>
<td>.106</td>
</tr>
<tr>
<td><strong>Attractiveness</strong> (R²=.03)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Afrocentrism</td>
<td>.056</td>
<td>.659</td>
<td>.511</td>
</tr>
<tr>
<td>2. Addressing of Religious Issue</td>
<td>-.176</td>
<td>-2.083</td>
<td>.039*</td>
</tr>
<tr>
<td><strong>Trustworthiness</strong> (R²=.02)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Afrocentrism</td>
<td>.058</td>
<td>.687</td>
<td>.493</td>
</tr>
<tr>
<td>2. Addressing of Religious Issue</td>
<td>-.105</td>
<td>-1.230</td>
<td>.220</td>
</tr>
</tbody>
</table>

*Note. *p*<.05. Statistic in parentheses indicates amount of variance accounted for by variables.*

**Research Question 4**

What is the relationship between Afrocentrism and returning to the counselor that does or does not address religious issues?
A forward entry regression model was employed to test for this question. Afrocentrism was again used as a co-variate and Addressing Religious Issues was used as the independent variable. The answer to the question, "If you were this client, how likely is it that you would return to this counselor?" was used as a measure of the dependent variable, and was labeled COUNDES. Since the .05 pin limits were reached after the grouping variable was entered into the equation, it was decided to re-enter the variables as a block to determine any differences in amount of variance accounted for once Afrocentrism was in the equation.

Using the forward entry procedure, only the group variable was entered into the equation, and it alone accounted for 6% of the variance in COUNDES. The beta coefficient was beta=-.886, t=-2.94, p<.003. When entering in the two variables as a block, $R^2=.08$, which accounted for only 2% more of the variance in the dependent variable. The beta for the group variable was somewhat higher than when entered alone, beta=-.825, and t=-2.73, p<.007. The Afrocentrism variable, however, was not significant, beta=.012, t=1.64, p<.103. All results of the regression analyses using the block method can be seen in Table 10.
Table 10

Regression Analysis of Addressing of Religious Issues, Afrocentrism, and Returning to Counselor

<table>
<thead>
<tr>
<th>Variable</th>
<th>B</th>
<th>SE B</th>
<th>Beta</th>
</tr>
</thead>
<tbody>
<tr>
<td>Addressing Religious Issues</td>
<td>-8.254</td>
<td>.302</td>
<td>-.226**</td>
</tr>
<tr>
<td>Afrocentrism</td>
<td>.012</td>
<td>.007</td>
<td>.135</td>
</tr>
</tbody>
</table>

Note. **p < .01.

The results of the regression analysis indicated that the two variables do not account for much of the variance in whether someone would be likely to return to the counselor. The group variable by itself appears to be significantly related to the dependent variable, however, with probability levels being below .01.

Research Question 5

Is there a relationship between Afrocentrism and Intrinsic/Extrinsic religiosity?

To determine the strength of relationship between the variables, Pearson correlation coefficients were calculated between Afrocentrism, and each of the scales of the Religious Orientation Scale. Since it was not determined whether the relationships between variables would be
positive or negative, two tailed tests of significance were used. The results indicated that for the Intrinsic scale, \( r = .21, p = .18 \), suggesting that there is a small, positive linear relationship between the two variables. For Afrocentrism and Extrinsic religiosity, the results varied in terms of the direction of the relationship: \( r = -.08, p = .65 \). These results suggested that the relationship between the variables is not strong. Although the relationship between Extrinsic religiosity and Afrocentrism is not strong, it is in a negative direction. This may suggest that the concepts underlying the two variables may not be related. However, since the correlation coefficient was so low, results should be viewed cautiously.

Research Question 6a,b

Are there any within group differences on the type of counselor preferred and the purpose for seeking counseling by African American church members?

Chi-square analyses were utilized to test for within group differences and the type of counselor preferred as well as the reason for seeking help. Because of the low number of participants who have actually seen a counselor (\( n = 60 \)), many of the variables had cells with more than 20% expected frequencies less than five. Some of the variables were able to be analyzed by recoding the variables and collapsing them into broader categories. The following
variables were analyzed by Type of Counselor seen (TYPECOUN) and Purpose of Counseling (PURPCOUN): education (EDUC), age, marital status (MSTATUS), and income.

The TYPECOUN variable was collapsed into three categories representing either a pastoral or christian counselor or minister, psychologist and licensed professional counselor, and other. The PURPCOUN variable was collapsed into two categories representing either personal counseling, and all other types of counseling. EDUC was collapsed into two categories, up to a bachelors degree and post-bachelors; Age was collapsed into three categories based on the number of cases in each, 23-36, 37-49, and 50-65; Income was collapsed into three categories also based on the number of cases in each, 0-30,000, 30,000-40,000, and 40,000 and above; and lastly, MSTATUS was collapsed into two categories, either married or not married. Results of the analyses can be seen in Table 11. Looking at the type of counselor preferred and the four variables mentioned above, results indicated that none of the variables were significant. This suggested that there are no significant differences between the expected and the actual frequencies in the type of counselor preferred and the purpose of counseling based on these demographics.
Table 11

Results of Chi-Square Analyses between Demographic Variables and Type of Counselor Preferred and Purpose of Counseling

<table>
<thead>
<tr>
<th>Variable</th>
<th>TYPECOUN</th>
<th>PURPCOUN</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$X^2$</td>
<td>$X^2$</td>
</tr>
<tr>
<td>1. EDUC</td>
<td>1.53, p&lt;.47</td>
<td>.112, p&lt;.73</td>
</tr>
<tr>
<td>2. AGE</td>
<td>_ _</td>
<td>4.41, p&lt;.11</td>
</tr>
<tr>
<td>3. INCOME</td>
<td>2.19, p&lt;.70</td>
<td>_ _</td>
</tr>
<tr>
<td>4. MSTATUS</td>
<td>1.26, p&lt;.53</td>
<td>1.13, p&lt;.29</td>
</tr>
</tbody>
</table>

Note. Dashes indicate Chi-squares not calculated because cells with E. F. (expected frequencies) less than 5 greater than 20%.
CHAPTER 5

DISCUSSION

This section reviews and discusses the findings of the study. Limitations and strengths of the study will also be discussed, as well as implications for future research.

Qualitative Findings

Summary of Findings for both Religion and Spirituality

Many researchers indicate that one of the difficulties in studying religious and spiritual issues is coming up with an objective, verifiable definition (Jones, 1994; Miller, 1992). Results of this study tend to confirm that observation in that interrater agreement was moderate for religion and low for spirituality. For the religion definition interrater agreement was .50, while for spirituality it was .31. The low interrater agreement found in this study suggests that while people may agree that a category describes a particular area, they may not agree on exactly what the category means. In addition, the overlap of categories may indicate that religion and spirituality have an interchangeable nature that does not lend itself to discrete, mutually exclusive categories. For example, both terms were used to define the other. Also, in many of the definitions given by the participants, there was overlap of
the categories encompassed within each definition. This make it difficult for the raters to separate items into a corresponding category. This overlap may have also contributed to the low agreement statistic.

However, when looking at the proportion of agreement between raters, the highest proportion of agreement for the spirituality definition was "Relationship to God, Jesus, Holy Spirit", with raters agreeing 41% of the time. "Communication with God’s Spirit via Individual’s Spirit" was the next highest proportion of agreement with raters agreeing 24% of the time. For religion, the highest rating was "Belief in God" with 40% agreement, followed by "Specific Doctrine/Denomination with 18% agreement.

As was mentioned previously, it is evident that some of the categories overlap for the areas of religion and spirituality which suggests the interchangeable nature of the two. However, although a category may be similar for both areas, they were not always mentioned as frequently. "Relationship to a Higher Power" was indicated for both religion and spirituality; however, it was only mentioned six times to define religion, but 33 times to define spirituality. "Worship" is another category that was mentioned for both; however, it was mentioned 12 times under religion, but only three times under spirituality.

Another difference observed is that there appears to be more of a non-physical quality to the spirituality
categories. Many of the categories mention "spirit", or "inner consciousness", or "non-physical presence". There is also a "Connection to Community" category which when looking at the specific definitions, seems to refer to a connection to others through non-physical means. Religion appears to be defined around much more tangible areas such as "Guidance", "Conflict", "Helping Others", "Teaching", and interestingly, "Science".

Another interesting distinction is that respondents implied that part of what defines religion is created by people. This component is not seen in the spirituality definitions. This is specifically mentioned under the "Specific Doctrine/Denomination" category, when some of the definitions referred to human developed rituals. This can also be seen under the area of "Conflict" when respondents mentioned that religion is humanity's way of dividing people or keeping people in bondage. Again, the spirituality categories did not mention that spirituality was something that was created by people, and as was mentioned above, gave more non-tangible definitions for spirituality.

Spirituality Findings as Related to the Literature

Many of the definitions of spirituality that are seen in the literature incorporate the categories generated from the definitions from the findings of the study (Anderson, 1987; Benner, 1989; Myers, 1987). Anderson (1987) stressed that spirituality had to do with a relationship with
something outside of ourselves, such as God or Higher Power. Benner (1989) suggested that there was an internal process to spirituality whereby individuals "listen" to internal messages and respond behaviorally to those messages. Similarly, the participants of this study indicated most frequently that a component of spirituality was to have a relationship with God, and communicate through an inner spirit. Lukoff, Lu, and Turner (1992) distinguished between spirituality and religion, by suggesting that spirituality seems to exist even outside a specific denomination. Interestingly, not one participant of this study indicated that spirituality is defined according to a specific religious doctrine, and only two individuals mentioned religion as defining spirituality. This suggests some confirmation of Lukoff et al.'s ideas. For example, one respondent stated, "One can be affiliated with a group, however, that does not make that individual a Christian or a spiritual person. Jim Jones was religious, but he was a murderer."

Religion Findings as Related to the Literature

Looking at intrinsic and extrinsic religiosity, the definitions for religion obtained from this study appear to incorporate ideas from both concepts. Those who are intrinsically oriented tend to "live their faith", whereas those who are more extrinsically oriented tend to use their religion for more self-serving purposes. "A Way of
Life/Morals" was mentioned frequently to define religion and could be seen as living one’s faith, as well as "Understanding One’s Purpose", and "Helping Others". The idea of using religion for self-serving purposes was mentioned and can be seen in the "Conflict" category. For example, one person defined religion as "beliefs that you have that only pertain when it’s convenient for you". Thus, this suggested more extrinsic motivations.

Spirituality and Religion Findings as Related to Afrocentric Theory

Many of the categories elicited from the definitions relate directly to what Afrocentric theory describes as the spiritual nature of African Americans. Myers (1987) talks about the importance of spirituality in African American culture and stresses the interrelatedness of spirit and matter. She talked about a spiritual energy or "force" that connects all living beings. It is evident by the definitions that respondents see spirituality as being a part of them, as well as something that is "shared" between others. In addition spirituality is seen as giving a direction for life, and religion is seen as a way of life. Smith (1981) spoke of the importance of religion in the mental health of African Americans and as a essential component of the African American community. Spirituality was seen as giving comfort and protection, and religion was seen as giving guidance.
Summary of Qualitative Findings

The qualitative findings confirm that it is difficult to separate and objectively define religion and spirituality. Because of the overlap between the two areas, the meanings often become obscured, and ultimately remain subjective to the individual. However, although the categories generated from the data received low to moderate interrater agreement, the findings lend credence to the definitions that are found in the literature. People most frequently mentioned a relationship to God as defining spirituality, whereas for religion people indicated most frequently that a specific denomination defined religion. Although a relationship and belief in God were mentioned for both areas, a specific belief system was not mentioned under spirituality suggesting that for these participants, spirituality was not confined to a specific religious preference.

Quantitative Findings

Afrocentric theory suggested that religion and spirituality play a central role in the lives of African Americans. Based on this, it was hypothesized that African American church members would perceive a counselor who addresses religious issues as more effective than one who does not. It was found in this study that there were no significant differences in counselor ratings between the counselor who addressed religious issues and the counselor
who did not. However, participants did find the counselor that addressed religious issues as more attractive. In addition, there were statistically significant differences between the groups on whether they would be likely to return to the counselor that addressed religious issues. An inspection of the means between the two groups on this question showed that they were both high, indicating that people would be likely to return to both counselors regardless of whether their religious issues were addressed or not. These findings may indicate that African American church members are not as concerned about whether their religious issues are addressed, but rather that they are received in a warm, empathic manner. Since both vignettes were pilot tested so that each counselor was seen as equally sensitive and competent, it is possible that these qualities stood out more than having the client’s religious issues addressed. Participants saw each counselor as equally "good" based on these characteristics.

These findings were slightly different than similar studies where participants were asked to rate their counselors based on the counselor being either a Christian counselor or a counselor addressing a religious issue (Morrow, Worthington, & McCullough, 1993; Pecnik & Epperson, 1985). Morrow, et al. (1993) found that a counselor that ignored the religious values of the client was seen as more persuasive, and thus more "expert" by participants than the
one who supported the client’s religious values. Pecnik and Epperson (1985) also found that the non-religious counselor was seen as more expert than the religious counselor. However, with the Morrow et al. study, the participants expected the client to improve more with the counselor that supported the religious values of the client than the counselor that did not. The sample for both studies was different than the present study however, in that it was predominantly white, and consisted of mainly college students. However, one similarity between the two studies is that the religious counselor was seen as more attractive in this study, and in the Morrow et al., study as being more supportive of the client’s needs.

There were no differences found in this study between Level of Afrocentrism and counselor preference. Again, the fact that no differences were found suggests that level of Afrocentrism may not be as important as other characteristics. However, it was found that Afrocentrism had a small negative relationship with the Extrinsic scale of the ROS. The Extrinsic scale of the ROS taps into religious behaviors based on purposes related to self-serving needs of the individual. This is an important finding because it offers some support for the theory that Afrocentrism relates not to outward religious behaviors, but to more intrinsically held spiritual beliefs. Edwards (1987) describes this difference: "...this structure can be
described as belonging to a particular faith, going to worship, regular attendance, going through ritualistic behaviors, and developing attitudes in accordance with a religious doctrine; whereas spirituality connotes the daily application of a religious doctrine without formal structure" (p. 78). The relationship between Afrocentrism and the Intrinsic scale of the ROS was not strong, nor statistically significant. It was however, positively related to that scale suggesting that the concepts behind the two areas are may be more consistent. This is an area that needs to be investigated further.

With this sample, there were no significant group differences in terms of counselor preference. In addition, because of the few number of participants who had been to counseling, it was difficult to analyze the type of counselor preferred by participants, as well as the type of problem for which they most typically received help. However, when looking at the frequencies for those who have been to counseling, as well as those who had considered counseling, some interesting findings can be noted. For example, most of the participants who had been to counseling found it helpful. This is consistent with what Hall and Tucker (1985) found about African Americans seeing the importance of counseling, but different than what most researchers suggest about African Americans' perceptions of counseling (Franklin, 1992; Stabb & Cogdal, 1992; Sue,
In addition, most went for personal reasons, and then for career purposes. The finding that most went for personal reasons is different than what Johnson (1977) as well as Walter and Miles (1982) found in their studies of counseling center utilization. Using a college student sample, they found that African American students would use counseling services mainly for academic or vocational purposes.

The differences between this study and previous studies on counselor utilization by African Americans can be attributed to differences in the sample. The participants in this study were highly educated, middle class individuals, with careers in mainly business or education. In addition, they were mostly female. Most of the previous research has been done on either college students or users of community mental health services. It is possible that certain segments of the African American community do see the benefits to seeking counseling and for personal reasons rather than vocational or academic. Because of the fact that these participants have more life experience and education, they may have had an opportunity to be exposed to counseling or know someone who has. In addition, several respondents mentioned that they sought out counseling as part of their job, so it is possible that counseling may have been for job related purposes.

For those who had considered counseling, they also
would go for mainly personal reasons, but they overwhelmingly chose a pastoral or christian counselor as their counselor of choice. This finding may suggest the preference for a counselor that is similar to them in terms of values, or it could be because they have not actually gone to counseling; their choice may change when actually having to seek out someone and practical considerations have to be weighed.

Within Group Differences

There were a few differences detected based on demographics within the sample. For example, women saw the religious counselor as more expert than the non-religious counselor, whereas there were no differences for the men in the sample. Most of the studies done on African American men suggest that they are suspicious of counselors, so the fact that women find the counselor as more expert is not surprising. However, since gender was not normally distributed this finding should be viewed with caution. In addition, although job was a significant predictor on determining how helpful counseling was, the means between the groups were high, again suggesting that for all those who had been to counseling, it was seen as worthwhile. Lastly, age was a significant predictor of how helpful counseling was expected to be from those who had considered counseling. Thus, for those participants who had thought about going to counseling, younger people expected
counseling to be more helpful than older people. This may suggest that older African American church members are less inclined to see the value of counseling than the younger members. They also may be more used to traditional methods of seeking help through the church or family.

Looking at the correlations between variables, some other interesting findings can be noted. For example, how likely one was to return to the counselor had a significant negative correlation with how long one was a member of the church. This may also have to do with age and how helpful participants expected counseling to be; those who are older may also have been members of the church for longer periods. In addition, respondents who found the counselor more effective were also more likely to return to the counselor than those who did not see the counselor as effective.

Summary of Quantitative Findings

Overall, the findings indicated that the African American church members in this sample do find counselors that address religious issues as more attractive, but it is possible that what is most salient is being treated in a warm, caring manner rather than the addressing of religious issues. This study was different than what the literature suggested in that African Americans do find counseling worthwhile, not only for those who have already been, but also for those who are considering counseling. In addition, the finding that most of those who had been to counseling
went for personal reasons is contrary to what the literature stated in that most African Americans go mainly for career or academic purposes. This was a community sample as opposed to college students, so this may be an explanation for the differences.

The most significant demographic finding was age as a predictor of how helpful participants thought counseling would be. Those who are older expected counseling to be less helpful than those who are younger. Lastly, of those who have been to counseling, a pastoral or Christian counselor was chosen slightly more often than a psychologist; of those who had considered counseling, a pastoral or Christian counselor was their counselor of choice.

**Implications for Counseling**

The results of this study suggest that counselors may want to be more concerned about being sensitive, warm, and empathic to African American clients rather than being concerned about addressing their religious issues. This sensitivity can be reflected in being aware of the cultural differences that can impact on the psychological functioning and mental health of African American clients. Thus, looking at all pertinent issues including religious ones is important as long as it is combined with basic counseling skills. Since much of the counselor utilization literature on African Americans reported poor utilization of mental
health services, this study provides further evidence that attempting to understand culture differences as well as relating in a warm manner can be effective. In addition, older African American clients may be more skeptical of counseling and whether it can be helpful than younger African American clients. Counselors may want to be more aware that older clients tend to look for more traditional modes of assistance, and will be leery of the effectiveness of counseling. Explaining the process of counseling and what to expect may help older African American clients become more comfortable with the idea of counseling.

Limitations and Strengths of the Study

Perhaps the most apparent limitation of the study relates to the external validity. Because of the selective nature of the sample, it would be difficult to generalize these results to anyone other than African American Protestant church members. The sample is even more highly selective in that the participants chose to be a member of a class instructing them on spiritual principles. One could argue that the church is a strong force in the African American community (Chaves & Higgins, 1992; Smith, 1981), and therefore church members may reflect many of the thoughts and opinions of those in the broader community. However, because of their choice to participate in the class, this sample may be different than even the typical church member. The participants were also selective because
they were highly educated, with most having either a bachelor's or post bachelor's degree. In addition, half of the sample made over $35,000 a year, making it a middle to upper middle class group. Still another problem with generalizability is that a majority of the sample were women, so it would be difficult to generalize the results to anyone other than female churchgoers.

Another limitation to the generalizability of the study is the analog design. Since these were not "real world" counseling situations, many of the differences that come as a result of actual counseling experiences, were not able to be studied.

However, one strength of the study was the definitions that were generated on spirituality and religion. Although many definitions had been offered in the literature, no study has empirically examined what spirituality and religion means from the point of view of African American church members. By eliciting participants' definitions and comparing them to those found in the literature, especially as relates to Afrocentric theory, researchers can begin to build a base from which to design studies to examine spiritual and religious issues when counseling African Americans.

Another strength of the study was determining counselor preference when addressing religious issues for African Americans. Counselor preference research has examined a
variety of areas such as counselor-client similarity, counselor type, and preference for issues (Atkinson, 1987; Ponterotto, Alexander & Hinkston, 1988; Walter & Miles, 1982); however, looking at religious issues and counselor preference for African Americans is a new component to this type of research. Even though differences between scores on addressing religious issues were not statistically significant, it did approach significance suggesting the need to continue to examine this issue.

Implications for Future Research

The exploratory nature of this study gives a great deal of room for future scientific investigation. Future attention could be given to obtaining an empirical definition for spirituality and religion, but even more specifically spirituality. Because it is easier to verify religious behaviors, and easier to agree on what it means to be religious, spirituality is an area that needs to be more definitive in order to conduct meaningful study. Because of the fact that religion and spirituality play an important role in the culture of African Americans, it is important for practitioners to understand what role it serves in their lives, especially as it relates to mental health. For example, Edwards (1987) asked African American college men and women to determine what was necessary for their psychological health. Spirituality and religion were cited as being primary components of one's well being. It would
be interesting to ask a non-churchgoing group of African Americans to define spirituality and religion and see if there are any differences. In addition, collecting data from a sample from various regions of the United States may also help to elicit an understanding about spirituality and religion for African Americans.

Counselor preference research also needs to focus on within group differences and counselor preference. This study attempted to look at various demographic differences within the sample to determine if there was variability within the broader group of African Americans. Much of the research looks at African Americans as a whole entity and compares them to other ethnic groups (Whites, Asians, Latinos). This limits practical usage of the findings, in that African Americans may prefer different types depending on a variety of factors. Future research should continue to look at counselor preferences, but also examine differences within certain populations.

Level of Afrocentrism can be looked at as a within group variable, and future research can continue to look at higher levels being associated with being "spiritual", and lower levels being associated with being "not spiritual". This study did not find that Afrocentrism had an affect on counselor preference; however, future studies could look at churchgoers versus non-churchgoers and Afrocentrism, as well as whether people profess to be spiritual, and looking at
their degree of Afrocentrism. Jones and Block (1984) suggested that African Americans have kept many of the African cultural elements, one being their spiritual nature. In order to give empirical evidence for the theory, research needs to continue to look at the area of spirituality and African Americans.

It would also be helpful to solicit research with African Americans who have been through counseling perhaps with a pastoral or christian counselor, and those who have been to a psychologist and compare counselor ratings. A limitation of this study was that there were not enough participants who had been to counseling to perform meaningful analyses. Future research should look at those African Americans who have been to counseling and perhaps do qualitative studies on reasons for going, why they chose their particular counselor, what kept them in counseling, what make them drop out of counseling, and do they think counseling is helpful. These were the many questions that arose from the literature on African Americans and counseling, and were not able to be addressed in this study.

The present investigation attempted to look at some of the areas mentioned above. It is hoped that researchers will continue to address religious and spiritual issues as well as within group differences in order to more fully understand and treat those who seek counseling.
APPENDIX A

PARTICIPANT COVER LETTER
May 15, 1995

Dear Member of Ben Hill United Methodist Church:

I am requesting your participation in my dissertation research. I am interested in looking at religion and the role it plays in the lives of African Americans. The study involves completing several surveys and reading a summary of a counseling session. It should take no more than 25 minutes to complete. The purpose of my study is to better understand and implement more effective ways to help African American with their problems.

There are no risks involved in completing the survey and your responses will remain anonymous. You are free to refuse or withdraw your participation at any time. If you choose to participate, please do not place any identifying information on the survey.

If you have any questions, please contact me at 404-641-1906, or my research supervisor, Dr. Suzette L. Speight, Assistant Professor, Loyola University of Chicago, at 708-853-3348. Thanks again for your time and effort.

Sincerely,

Rhonda J. Perry, M.S.
APPENDIX B

DEMOGRAPHICS QUESTIONNAIRE
DEMOGRAPHICS QUESTIONNAIRE

Please answer the following information:

1. Your age __________________

2. Gender Male___
   Female___

3. Marital Status Married/Partnered___
   Single___
   Widowed___
   Divorced___
   Separated___

4. Number of Children (if none, indicate none) ___

5. Highest Education Received Some high school___
   High school diploma___
   Associates degree___
   Bachelors degree___
   Masters degree___
   Doctorate degree___
   Post-Doctorate___
   Professional degree___
   Other (please specify)___

6. Occupation___________________

7. Yearly Income ________________

8. How long have you been a member of this church? ______

9. What part of the country were you born and raised?
   Southeast___
   Northeast___
   Midwest___
   West___

10. Have you ever seen a counselor before?
    Yes___
    No___
11. If no, go to question #15 on the following page. If yes, how helpful was it on a scale of one to seven? 1 (not at all) to 7 (very helpful)

<table>
<thead>
<tr>
<th>Not at all helpful</th>
<th>Did not hurt or help</th>
<th>Very helpful</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>5</td>
<td>6</td>
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<tr>
<td>7</td>
<td></td>
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</tbody>
</table>

12. What was the purpose of the counseling?

- Personal issues (relationships, family problems)
- Career issues
- Religious issues
- Academic issues
- Other (please specify)

13. What type of counselor did you see?

- Psychologist
- Social Worker
- Pastoral or Christian Counselor
- Licensed Professional Counselor
- Minister
- Other (please specify)

14. How do you define spirituality?

15. How do you define religion?

You have completed the demographics questionnaire. Please begin with the next survey.
15. If no to question #11, have you ever considered seeing a counselor?

Yes____  No____

16. If no, please go to question #19. If yes, for what purpose were you considering going to a counselor?

Personal issues (relationships, family issues)____  Career issues____  Religious issues____  Academic issues____  Other (please specify)________

17. What type of counselor would you prefer if you did pursue counseling?

Psychologist____  Social Worker____  Pastoral or Christian Counselor____  Licensed Professional Counselor____  Minister____  Other (please specify)__________________

18. On a scale of 1 (not at all helpful) to 7 (very helpful) how helpful would you expect your counselor to be in addressing your problems?

Not at all helpful     Would not help or hurt     Very helpful

1  2  3  4  5  6  7

19. How do you define spirituality?

20. How do you define religion?

You have completed the demographics questionnaire. Please begin with the next survey.
APPENDIX C

COUNSELOR VIGNETTE
DESCRIPTIONS

Directions: Please read the following description concerning a counseling problem and answer the questions that follow. After reading the description, please complete the Counselor Rating Form.

Counselor Addresses Religious Issue

Client A came into the counseling center because he was feeling depressed. He had just moved to Atlanta and was having difficulty making friends. He had always had an easy time making friends in the past and could not figure out why it was so hard for him to meet new people. He moved to Atlanta to take a better paying job, but felt that his life really did not have meaning without his friends and family around. As a result, he was feeling sad and lonely. His counselor stated that this must be a difficult time for him since he was trying to adjust to a new city. The counselor questioned him on what it felt like to be away from his family and friends and emphasized how important they must be in his life. Since the client talked about the lack of meaning in his life, the counselor also helped the client to understand the other things in his life that provided him with meaning, such as church and his relationship with God. They discussed ways that they could work together to improve his present situation.

1. If you were the client in the counselor description, do you think you would continue seeing the counselor? Please rate on a scale from 1(very unlikely) to 7(very likely). Circle the number that corresponds to your response.

<table>
<thead>
<tr>
<th>very unlikely</th>
<th>somewhat likely</th>
<th>very likely</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
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<td>6</td>
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<tr>
<td>7</td>
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</table>

2. On a scale of 1 (not at all) to 7 (very much), to what extent do you think the counselor in the description addressed the religious issues of the client? Please circle the number that corresponds to your response.

<table>
<thead>
<tr>
<th>not at all</th>
<th>somewhat</th>
<th>very much</th>
</tr>
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<tbody>
<tr>
<td>1</td>
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Counselor Does Not Address Religious Issue

Charles came into the counseling center because he was feeling depressed. He had just moved to Atlanta to begin a new job, and was having difficulty making friends. He had always had an easy time making friends in the past and could not figure out why it was so hard for him to meet people. He moved to Atlanta to take a better paying job, but felt that his life really did not have meaning without his friends and family around. As a result, he was feeling sad and lonely. His counselor suggested that this must be a difficult time for him since he was trying to adjust to a new city. The counselor questioned him on what it felt like to be away from his family and friends, and emphasized how important they must be in his life. Since the client stated that he had made friends easily in the past, his counselor asked the client how he was able to make friends before and what was different now. They discussed ways that they could work together to improve his present situation.

1. If you were the client in the counselor description, do you think you would continue to see this counselor? Please rate on a scale from 1(very unlikely) to 7(very likely).

<table>
<thead>
<tr>
<th>very unlikely</th>
<th>somewhat likely</th>
<th>very likely</th>
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<tbody>
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<td>6</td>
</tr>
<tr>
<td>7</td>
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</tbody>
</table>

2. On a scale of 1 (not at all) to 7 (very much), to what extent do you think the counselor in the description addressed the religious issues of the client?

<table>
<thead>
<tr>
<th>not at all</th>
<th>somewhat</th>
<th>very much</th>
</tr>
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<tbody>
<tr>
<td>1</td>
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REFERENCES


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Rhonda Janice Perry's background includes a Bachelors of Arts Degree in Psychology from the University of Georgia in 1983, and a Masters of Science degree in Community Counseling from Georgia State University in 1985. After graduating from Georgia State, she worked for five years as a Counselor and Coordinator of Testing at Kennesaw State College in Marietta, Georgia. She then returned to graduate school to pursue a Ph.D. in Counseling Psychology. While pursuing her degree, she worked at the Career Counseling Center at Loyola University of Chicago as a Career Counselor, as well as a Psychometrician for a private psychologist in Chicago. She did her practicum training at the University of Chicago, and her pre-doctoral internship training at Georgia State University. Currently, she is the Assistant Director of Counseling at Kennesaw State College in Marietta, Georgia.
DISSERTATION APPROVAL SHEET

The dissertation submitted by Rhonda Janice Perry has been read and approved by the following committee:

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The final copies have been examined by the director of the dissertation and the signature which appears below verifies that the dissertation is now given final approval by the committee with reference to content and form.

The dissertation is, therefore, accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

Date: April 9, 1996

Director's Signature