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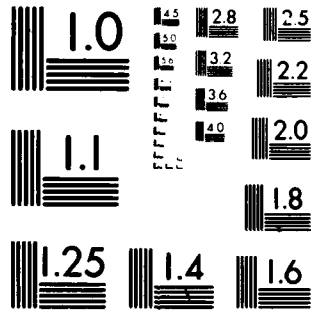
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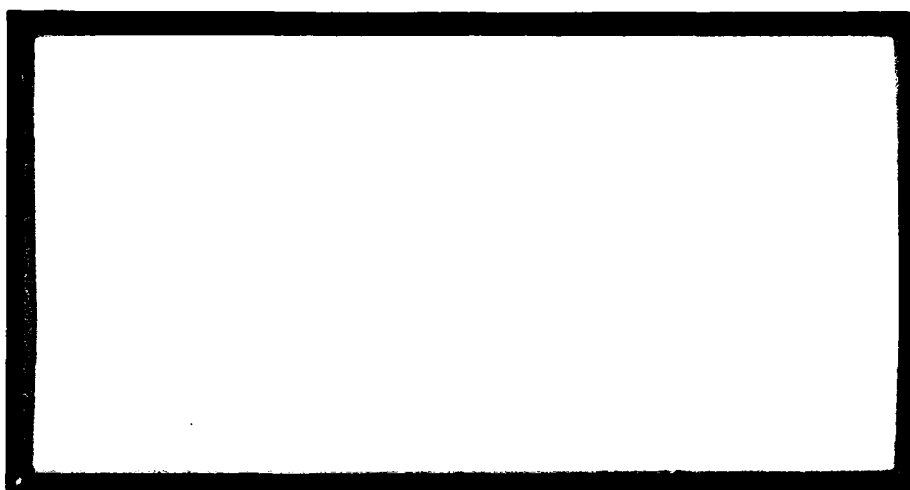
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# PERSONNEL TECHNOLOGY

**AN EXAMINATION OF HISPANIC AND GENERAL POPULATION PERCEPTIONS OF ORGANIZATIONAL ENVIRONMENTS**  
(Harry C. Triandis, Principal Investigator)

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**DEPARTMENT OF PSYCHOLOGY  
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predicted that beliefs in the occult and religiosity would be negatively correlated, beliefs in the occult and external locus of control would be positively correlated, beliefs in the occult and theistic externality (belief that one is in the hands of God) would be negatively correlated, theistic externality and religiosity would be positively correlated, and both theistic externality and religiosity would not be correlated with locus of control. All hypotheses were supported by the data of either the Hispanic or Mainstream samples. None of the obtained significant correlations were inconsistent with the hypotheses.

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Locus of Control, Religiosity, Theistic Externality, and Occult  
Beliefs among Mainstream and Hispanic Navy Recruits

Chi-Chiu Harry Hui

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The relationship between religious orientation and Rotter's (1966, 1975) concept of locus of control is unclear. It appears useful to distinguish theistic externality (the belief that God controls the universe and one's life) from Rotter's externality. Piersma (1974) found that religiosity was related to theistic externality; Silvestri (1978) found that, among Christians, those who identified themselves as God-dependent (e.g. by agreeing with the statement "All the credit goes to God, I can do nothing by myself") were significantly more internal than those who were not God-dependent.

Belief in the occult and magic may be viewed as either an attempt to control the world (Sir James G. Frazer, The Golden Bough) or as submitting to the operation of occult forces. Thus it may be either closely linked to internality or to externality. However, most studies found a relationship between externality and occult beliefs (Hui, in press).

The present study was undertaken to clarify these relationships. Six hypotheses were formulated:

1. Occult, supernatural beliefs and religiosity will be negatively correlated.
2. Occult, supernatural beliefs and external locus of control will be positively correlated.
3. Occult, supernatural beliefs and theistic externality will be negatively correlated.
4. Theistic externality and religiosity will be positively correlated.
5. Theistic externality and locus of control will not be correlated.
6. Religiosity and locus of control will not be correlated.

## Method

### Subjects

One hundred and sixty-one Navy recruits, at three Navy training stations (Florida, California, Illinois) responded to a questionnaire. Of this sample 82 were Hispanics and 79 were randomly selected, at the same time the Hispanics were chosen, to represent the Mainstream of Americans.

### Instrument

Locus of control was measured by a questionnaire which consisted of 24 items having high loadings in Collins' (1974) factor analysis of Internal-External Locus of Control items. These items were subjected to a multidimensional analysis to establish and improve cross-cultural equivalence and meaningfulness (Hui, Triandis, & Chang, Note 1). The three factors which were found to have the same meaning among the Hispanics and Mainstream subjects were used in the present study. These subscales of the internal-external locus of control were named the Difficult-Easy World, the Just-Unjust World, and the Predictable-Unpredictable World.

In addition, 12 items from Thurstone's Religiosity Scale (e.g. "Christ was divine, wholly or partly in a sense different from other men," "There is no survival of any kind after death"), 14 items adapted and modified from Piersma's (1974) Religious Locus of Control Scale (e.g., "In all my life I trust in the guidance of God," "It is impossible for me to believe that God plays an important role in my life"), and nine items from Randall and Desrosier's (1980) Supernaturalism Scale were included. The latter measured beliefs concerning the occult and magic. Some of the items were reversed to counteract response bias. All items had a Likert format.

## Results and Discussion

Table 1 shows the relevant data. The first two rows show the Mainstream and Hispanic data correlations of the Difficult-Easy World locus of control scale with Religiosity, Theistic Externality and Supernatural Beliefs. The next two rows show the data for the Just-Unjust World subscale of locus of control; the following two rows show the data for the Predictable-Unpredictable World subscale.

The first hypothesis, that supernatural beliefs and religiosity will be negatively correlated was supported by the Mainstream data ( $r = -.34$ ,  $p < .005$ ), but did not reach significance for the Hispanic sample.

The second hypothesis, that supernatural beliefs and external locus of control will be positively correlated was supported by four or the six relevant correlations, at  $p < .05$  levels.

The third hypothesis, that supernatural beliefs and theistic externality will be negatively correlated, was supported ( $r = -.27$ ,  $p < .01$ ) for the Mainstream sample but did not reach significance for the Hispanics ( $r = -.15$ , n.s.)

The fourth hypothesis, that theistic externality and religiosity will be positively correlated, was strongly supported by both sets of data ( $r = .82$ ,  $p < .005$  and  $r = .68$ ,  $p < .005$ , for Mainstream and Hispanics respectively).

The fifth and sixth hypotheses, that theistic externality and locus of control, and religiosity and locus of control, will not be correlated was supported by all 12 relevant correlation coefficients.

Thus, all hypotheses were supported, though in some cases one or another of the two samples did not reach significance. In no case was a significant correlation inconsistent with a hypothesis.

It can be concluded, then, that theistic externality is a very different concept from Rotter's externality. It correlates with religiosity, but is

unrelated to Rotter's concept. Beliefs in the occult and supernatural are related to Rotter's externality, but are negatively correlated with theistic externality. These findings suggest motivational differences between religiosity and occult beliefs.

Reference Note

1. Hui, C. H., Triandis, H. C., Chang, B. Locus of control among Mainstream and Hispanic Navy recruits: A methodological and substantive study. (Technical Report ONR-9). Urbana, Illinois: Department of Psychology, University of Illinois, March, 1982.

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Table 1

Inter-correlation among Locus of Control Factors, Religiosity, Theistic Externality, and Supernatural Beliefs for Mainstream (n=79) and Hispanic Subjects (n=82)

		<u>Religiosity</u>	<u>Theistic Externality</u>	<u>Supernatural Beliefs</u>
Difficult-Easy World	M	-01	02	01
	H	12	10	18*
Just-Unjust World	M	-00	02	23*
	H	01	-01	-15
Predictable-Unpredictable World	M	03	11	20*
	H	-14	-13	23*
Religiosity	M		82***	-34***
	H		68***	-03
Theistic Externality	M			-27**
	H			-15

Decimals omitted

\* p<.05

\*\* p<.01

\*\*\* p<.005

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