

Wilfrid Laurier University

Scholars Commons @ Laurier

---

Theses and Dissertations (Comprehensive)

---

1993

## The measurement of effective parenting in Native communities

Adje van de Sande

*Wilfrid Laurier University*

Follow this and additional works at: <https://scholars.wlu.ca/etd>



Part of the [Family, Life Course, and Society Commons](#), and the [Indigenous Studies Commons](#)

---

### Recommended Citation

van de Sande, Adje, "The measurement of effective parenting in Native communities" (1993). *Theses and Dissertations (Comprehensive)*. 209.

<https://scholars.wlu.ca/etd/209>

This Dissertation is brought to you for free and open access by Scholars Commons @ Laurier. It has been accepted for inclusion in Theses and Dissertations (Comprehensive) by an authorized administrator of Scholars Commons @ Laurier. For more information, please contact [scholarscommons@wlu.ca](mailto:scholarscommons@wlu.ca).



National Library  
of Canada

Acquisitions and  
Bibliographic Services Branch

395 Wellington Street  
Ottawa, Ontario  
K1A 0N4

Bibliothèque nationale  
du Canada

Direction des acquisitions et  
des services bibliographiques

395, rue Wellington  
Ottawa (Ontario)  
K1A 0N4

4000-108-108-108

0000-108-108-108

## NOTICE

The quality of this microform is heavily dependent upon the quality of the original thesis submitted for microfilming. Every effort has been made to ensure the highest quality of reproduction possible.

If pages are missing, contact the university which granted the degree.

Some pages may have indistinct print especially if the original pages were typed with a poor typewriter ribbon or if the university sent us an inferior photocopy.

Reproduction in full or in part of this microform is governed by the Canadian Copyright Act, R.S.C. 1970, c. C-30, and subsequent amendments.

## AVIS

La qualité de cette microforme dépend grandement de la qualité de la thèse soumise au microfilmage. Nous avons tout fait pour assurer une qualité supérieure de reproduction.

S'il manque des pages, veuillez communiquer avec l'université qui a conféré le grade.

La qualité d'impression de certaines pages peut laisser à désirer, surtout si les pages originales ont été dactylographiées à l'aide d'un ruban usé ou si l'université nous a fait parvenir une photocopie de qualité inférieure.

La reproduction, même partielle, de cette microforme est soumise à la Loi canadienne sur le droit d'auteur, SRC 1970, c. C-30, et ses amendements subséquents.

Canada

THE MEASUREMENT OF EFFECTIVE PARENTING  
IN NATIVE COMMUNITIES

by

ADJE VAN DE SANDE

B.A., Sir George Williams, 1971

B.S.W., Université de Montréal, 1975

M.S.W., McGill, 1976

Dissertation  
Submitted to the Faculty of Social Work  
In partial fulfillment  
of the requirements of the degree of  
Doctor of Social Work  
Wilfrid Laurier University  
1993

c Adje van de Sande, 1993



National Library  
of Canada

Acquisitions and  
Bibliographic Services Branch

395 Wellington Street  
Ottawa, Ontario  
K1A 0N4

Bibliothèque nationale  
du Canada

Direction des acquisitions et  
des services bibliographiques

395, rue Wellington  
Ottawa (Ontario)  
K1A 0N4

Source: Bibliothèque

Source: Bibliothèque

The author has granted an irrevocable non-exclusive licence allowing the National Library of Canada to reproduce, loan, distribute or sell copies of his/her thesis by any means and in any form or format, making this thesis available to interested persons.

L'auteur a accordé une licence irrévocable et non exclusive permettant à la Bibliothèque nationale du Canada de reproduire, prêter, distribuer ou vendre des copies de sa thèse de quelque manière et sous quelque forme que ce soit pour mettre des exemplaires de cette thèse à la disposition des personnes intéressées.

The author retains ownership of the copyright in his/her thesis. Neither the thesis nor substantial extracts from it may be printed or otherwise reproduced without his/her permission.

L'auteur conserve la propriété du droit d'auteur qui protège sa thèse. Ni la thèse ni des extraits substantiels de celle-ci ne doivent être imprimés ou autrement reproduits sans son autorisation.

ISBN 0-315-90803-3

Canada

To my parents

Jannet and Frans van de Sande

## ABSTRACT

In Native communities across North America, there are initiatives currently being taken by Native people to develop culturally relevant child welfare programs to deal with the problems of child maltreatment. One example of such a program is Cherish the Children, a training program developed by the Minnesota Indian Women's Resource Centre to teach "parenting skills to Indian mothers with young children" (Minnesota Indian Women's Resource Center, 1988). It was developed by Anishnabe (Ojibway) people and encourages Anishnabe parents to return to "the old ways" of parenting.

The purpose of this study was to develop a culturally-sensitive instrument that would measure effective parenting in a Native family. The instrument, called the Cherish the Children Questionnaire, was to be used to evaluate the outcomes of Native parenting programs. In addition to establishing the reliability and validity of the instrument, the study also tested the hypothesis that there was a difference in parenting between Native and Euro-Canadian parents.

The results indicated that the reliability of the Cherish the Children Questionnaire, using Cronbach's Alpha test of internal consistency is high (.89). The correlation between the IPBI and the C.T.C., suggested a reasonable validity (.47). Finally, based on the results of a t-test comparing the scores of Native and non-Native parents on the C.T.C. Questionnaire, the instrument did distinguish between Native and non-Native parents.

The limitations of the study and of the instrument included the fact that the results of the factor analysis were inconclusive. The instrument would have to be tested on a much larger sample to obtain more meaningful results. Another limitation is that validity was not been clearly established. Assessments by workers offering the Cherish the Children program of parents before and after participation in the program could be used in the future as a test of criterion validity.

## ACKNOWLEDGEMENTS

A study of this magnitude and complexity could not have been accomplished without the support of a large number of people. A few deserve special mention. First, I would like to acknowledge the help I received from Anishnabe First Nation communities, and, in particular, the Native prevention workers. They are; Gert Nootchtai from Whitefish Lake, Brenda Rivers and Carol Trudeau from Sagamok. Special mention should be made of Anna Marie Abitong also from Sagamok who was my first contact person in this study. Jeannette Commanda from Serpent River also deserves special mention. In many ways, she became my teacher during this project. With kindness and perseverance, she helped me understand the complexity of the issues which were the focus of this study. Linda Daybutch and Clayton Ralph from Mississauga First Nation and Jim Morningstar from Thessalon First Nation went to great lengths to be helpful. Pam Lepage from Garden River First Nation and Roslyn Sayers from Batchewana First Nation were also very helpful. Very special mention goes to Gloria Daybutch, coordinator of the prevention workers. It was to her that I reported throughout this project and her guidance was invaluable.

My colleagues from Laurentian University deserve thanks. Richard Carrière and Duncan Matheson, who as directors of the School of Social Work, and Pierre Roberge as Dean, provided me with the most flexible teaching load possible allowing the time I needed to complete the study. Anne Marie Mawhiney read early drafts and made valuable comments. Muriel Pharand took time from her busy schedule to prepare the manuscript for printing.



The members of my dissertation committee certainly deserve recognition. They include John Melichercik who continued to help even after retirement and Mark Pancer whose expertise in test development proved invaluable. Since starting the project six years ago, Josephine Naidoo has taken a special interest in my work. She took me under her wing and developed my interest in cross-cultural research. As the chair of my committee Anne Westhues has been tremendous. It is difficult to imagine a more supportive and effective chairperson.

Last but not least, a very special thank you to my parents who did everything possible to help me get through this challenge.

## TABLE OF CONTENTS

CHAPTER 1: INTRODUCTION. . . . .	1
Purpose of the Study . . . . .	1
Definitions of Terms/concepts . . . . .	2
Background to the Problem . . . . .	4
Significance of the Study . . . . .	7
CHAPTER 2: LITERATURE REVIEW . . . . .	9
Parenting in North American Culture . . . . .	9
Native Parenting Prior to Contact . . . . .	15
Native Parenting After Contact . . . . .	18
Theoretical Framework . . . . .	23
Parent Training Programs. . . . .	27
Native Parenting Programs . . . . .	31
The Evaluation of Parenting Programs . . . . .	38
CHAPTER 3: RESEARCH METHODOLOGY. . . . .	42
Design of the research . . . . .	42
An Overview of Test Development . . . . .	42
Research Questions. . . . .	43
Sampling Procedures . . . . .	47
Description of the Instruments . . . . .	51
Ethical Considerations . . . . .	58
Data Collection . . . . .	59
Analysis . . . . .	61
CHAPTER 4: RESULTS . . . . .	63
Pre-Test . . . . .	63
Test Administration Phase . . . . .	63
Results of the Qualitative Interviews . . . . .	71
Differences Between Native and non-Native Parents . . . . .	73
CHAPTER 5: DISCUSSION . . . . .	75
Cross-Cultural Research . . . . .	75
Confidentiality . . . . .	77
Sampling and Data Collection . . . . .	78
Interpretation of the Results . . . . .	79
Limitations of the Study . . . . .	87
CHAPTER 6: SUMMARY AND CONCLUSIONS . . . . .	89
Statement of the Problem . . . . .	89
Research Questions . . . . .	90
Literature Review . . . . .	90
Results . . . . .	91
Conclusions of the Study . . . . .	92
Avenues for Further Research . . . . .	93

BIBLIOGRAPHY . . . . .	.97
APPENDIX A . . . . .	103
APPENDIX B . . . . .	104
APPENDIX C . . . . .	110
APPENDIX D . . . . .	114
APPENDIX E . . . . .	118
APPENDIX F . . . . .	119
APPENDIX G . . . . .	124
APPENDIX H . . . . .	125
APPENDIX I . . . . .	126
APPENDIX J . . . . .	127

LIST OF TABLES

Table 1 On Reserve Population Breakdown . . . . .49

Table 2 Demographics of the Native Sample . . . . .49

Table 3 List of Items Grouped by Subscale . . . . .53

Table 4 Factors Identified with Test Data . . . . .64

Table 5 Comparison of the CTC Subscale Family Skills  
With the Subscales of the IPBI. . . . .69

Table 6 Comparison of the CTC Subscale Communication  
With the Subscales of the IPBI. . . . .69

Table 7 Comparison of the CTC Subscale Nutrition, Health  
And Learning With the Subscales of the IPBI . . . .70

Table 8 Comparison of the CTC Subscale Child  
Development With the Subscales of the IPBI. . . .70

Table 9 Comparison of the CTC Subscale Teaching and  
Learning With the Subscales of the IPBI . . . . .71

Table 10 Comparison of Native and non-Native Parents  
On the CTC . . . . .73

Table 11 Comparison of Native and non-Native Parents  
On the Subscales of the CTC . . . . .74

FIGURES

Figure 1 The Healing Process. . . . .26

## Chapter 1 Introduction

### The Purpose of the Study:

In Native communities across North America, there are initiatives currently being taken by Native people to develop culturally relevant child welfare programs to deal with the problems of child maltreatment. However, many are not being planned in a way that will permit an empirical evaluation to be carried out to determine their effectiveness.

One example of such a program is Cherish the Children, a training program developed by the Minnesota Indian Women's Resource Centre to teach "parenting skills to Indian mothers with young children" (Minnesota Indian Women's Resource Center, 1988). It was developed by Anishnabe (Ojibway) people and encourages Anishnabe parents to return to "the old ways" of parenting.

In January of 1990, a workshop describing the program was run for Native child welfare prevention workers of the North Shore Tribal Council, which represents the seven Anishnabe First Nation communities along the north shore of Lake Huron. The prevention workers provide the direct prevention and protection services to the communities. Each community, depending on the size, has one or two workers. The reaction of these workers was very positive. They felt that encouraging Native parents to return to traditional forms of parenting will help to reduce the extent of child maltreatment so prevalent in Native communities.

In order to demonstrate their effectiveness, Native people running prevention programs like Cherish the Children are now

asking for help with the evaluation of these programs. The purpose of this study, in response to this need, is to develop a culturally-sensitive instrument that could be used to evaluate parenting in Native communities and, in particular, the Cherish the Children parenting program. The study will also test the hypothesis that there is a difference in parenting between Native and Euro-Canadian parents.

Creating an instrument which could measure effective parenting in Anishnabe communities would serve a twofold purpose. One, it will help Native communities determine if these programs are effective, and two, since government granting agencies now insist on program evaluations, it would help these communities qualify for public funds.

In a more general way, the development of this instrument is consistent with the promotion of Native self-determination. Native people will no longer accept mainstream programs that do not respect Native culture and traditions. In a similar manner, the evaluation of these programs must be controlled by the communities being served.

#### **Definitions of Terms/Concepts**

A number of important terms are used in this study that may not be familiar to all readers. These are, therefore, defined below:

1) **Anishnabe**

Anishnabe is the name which Ojibway people give to themselves and means the original people (Benton-Banai, 1988). This is the name which is used in this study.

2) **Traditional Native Parenting**

Traditional Native parenting refers to the parenting practices of Native people before the influence of the Europeans.

3) **Euro-Canadians**

Euro-Canadians are the descendants of the first immigrants to North America, primarily of French and English ancestry who follow Judeo-Christian culture and religion. While this term excludes Black Canadians or Asian Canadians, the term Euro-Canadians is used throughout this study because they form the dominant culture in North America.

4) **Child Abuse:**

Since this study concerns Native communities in Northern Ontario, the definition of child abuse used is the one found in the Ontario Child and Family Service Act, 1984, section 75;

75-1 In this section "abuse" means a state or a condition of being physically harmed, sexually molested, or sexually exploited.

(2) No person having charge of a child shall,

(a) inflict abuse on the child; or

- (b) by failing to care and provide for or supervise and protect the child adequately,
  - (i) permit the child to suffer abuse, or
  - (ii) permit the child to suffer from a mental, emotional or developmental condition that if not remedied, could seriously impair the child's development.

#### 5) Program

The next key term to be defined is program. Since I am dealing with social problems, I will use the definition developed by Reginald York.

A program is a set of interdependent activities directed to the achievement of an objective or set of objectives. (York, 1982, p.15)

#### 6) Prevention Programs

Prevention programs are those programs which have as their objectives to prevent or at least reduce the incidence of child maltreatment.

#### Background to the Problem:

The difference in child-rearing philosophy between the dominant western culture and Native culture has greatly affected social work practice with Native people. Active involvement of social workers in Native communities began quite recently and became quite intense during the 1960's. This period was described as the "sixties scoop" by Patrick Johnston (1983), referring to the extensive apprehension of Native children by child welfare authorities.



The first time that questions about social work practice with Native people appeared in social work literature in Ontario was in 1959. In an article that appeared in the Journal of the Ontario Association of Children's Aid Societies, Marlene Brant (1959) argued that Native people are not a vanishing race and more attention should be paid to this area of service. Throughout the sixties, more articles appeared in this same journal urging government officials and service providers to recognize the special cultural needs of Native people (Ludtig, 1961), (Dawson, 1963), (Ludtig, 1963), and (Bennett, 1966).

Morgan (1968), wrote an article in reaction to claims made by provincial politicians that the Children's Aid Society (C.A.S) was not doing enough to protect Native children from abuse and neglect. Morgan suggested that the problem was so extensive that the child welfare system would be overwhelmed if more than just the crisis cases were apprehended.

The seventies was a time of widespread concern for children's rights. In the report by the Canadian Council on Children and youth entitled Admittance Restricted Douglas Sanders stated that:

The difference between the material standards of the whites and Indians and the differences between the child-rearing practices of the two groups has resulted in the excessive apprehension of Indian children. (the Canadian Council on Children and Youth, 1978, p.133)

While the Admittance Restricted study begins to acknowledge the problem of the adoption of a disproportionate number of Native Children, it still does not recognize the complexity of the problem of child abuse in Native communities.

Since then a number of authors have raised the issue. In 1980, Philip Hepworth, on behalf of the Canadian Council on Social Development, conducted a comprehensive study on foster care and adoption in Canada. He provides a detailed description of the extent to which Native children were over-represented in child welfare services in each province (Hepworth, 1980). The study was one of the most widely quoted references on the subject of Canadian child welfare.

The study conducted by Patrick Johnston in 1983 entitled Native Children and the Child Welfare System had an even greater impact on Native child welfare. Drawing on census data from the various provincial ministries responsible for child welfare, the author pointed out that the policies and practices applied to Native people amounted to "cultural genocide" (Johnston, 1983). This study has often been referred to in defense of Native control over their own child welfare system.

Currently, the practice of apprehending Native children, removing them from their families and reserves and placing them with white families far from their communities, has all but stopped. Most provinces now recognize the importance of respecting a child's cultural heritage. In Ontario, for instance, the Child and Family Services Act of 1984, states that:

The new Act recognizes that Indian and Native people should be entitled to provide, whenever possible, their own child and family service, and that all services to Indian and Native children and families should be provided in a manner that recognizes their culture, heritage and traditions and the concept of the extended family. (Ministry of Community and Social Services, 1986, p. 35)

Clearly mainstream service offered to Native people have not respected cultural heritage and traditions. However, there is now government and social work support for the development of prevention programs by Native people that are culturally-relevant to deal with the problem of child maltreatment in Native communities.

### **Significance of the Study**

While it is extremely difficult to obtain accurate data, it is estimated that there are 5,000 cases of physical abuse per year in Ontario (Carrière, 1989). With a population of approximately 2 million children, that would represent a rate of 2.5 per 1000.

By all estimates, child maltreatment in Native Communities is much higher. In a recent study conducted by the Manotsaywin Nanotoojig Family Services Planning Project (1990), a survey that included 24 First Nation communities in Northern Ontario, including the seven communities of the North Shore Tribal Council, caregivers report that violence occurs in 14% of households. This is based on reported cases, but participants in community workshops consistently challenged that figure. Based on their experience, it is estimated that as many as half of all families in these communities have experienced family violence and 80% of respondents experienced violence before they were 10 years old.

This demonstrates that child maltreatment in Native communities is an extremely serious problem. A lot of hope is

being placed in prevention programs like Cherish the Children to reduce or eliminate this problem. However, it will be important to evaluate these programs to determine if they are indeed effective.

Clearly, there is still very little empirical knowledge of Native child welfare programs. Brad McKenzie who is at the forefront of research in Canadian Native child welfare recently observed that;

To date program evaluations have not adequately assessed specific outcomes, and this remains an important evaluation priority. (McKenzie, 1989, p. 10)

At the same time, this type of research must involve a partnership between the evaluator and the community. Schwager, Mawhiney, and Lewko (1991) suggest that this present study is an example of the type of research that has been developed through a partnership and that the results will reflect the Native perspective.

## CHAPTER 2

### Literature Review

In this chapter, a review and analysis of the literature on the subject of parenting is presented. The first part covers parenting in the dominant North American culture. The second part focuses on Native parenting, both the traditional form before contact with the Europeans, as well as parenting practices after contact. Next, the theoretical framework is provided. The guiding theory is the Cherish the Children program. Also used is Garbarino's theory of child maltreatment (1977). This theory offers an explanation for the occurrence of child maltreatment and a justification for the use of parenting programs to prevent or reduce the incidence of child maltreatment. Popular mainstream and two Native parenting programs are then described, followed by a review of evaluations on parenting programs.

#### **Parenting in North American Culture:**

In medieval Europe, children were seen as miniature adults. Due to the fragility of life, young children were not considered recognizable members of society. However, as soon as they were old enough to leave their mothers and nannies, they were allowed to freely mix with adults. People did not even record age in civil records until the fifteenth and sixteenth century (Berk, 1989).

From the sixteenth to the middle of the nineteenth century, Christian doctrine taught that children were inherently evil and

that they should be broken into submission (Strong, DeVault, Suid & Reynolds, 1983, p. 213). The prevailing philosophy was, as the expression goes, "spare the rod and spoil the child". This is the philosophy that is behind the extreme physical punishment used in many North American families as well as in residential schools run by the clergy. Lloyd deMause, founder and editor of History of Childhood Quarterly: The Journal of Psychohistory, states that;

From antiquity's infanticide to 19th century manipulation, the human track record on child-raising is bloody, dirty and mean. Only lately, and only now in small numbers, do parents feel that children need aid and comfort and not brutality. (deMause, 1975, p.85)

In reviewing the history of child-rearing, deMause found that the further back he went, the lower the level of child care, and the more likely that children were killed, abandoned, whipped, sexually abused, and terrorized by their caretakers (deMaus, 1975).

An exception to this philosophy of childhood was the theory proposed by Jean Jacques Rousseau (1712 to 1778). Rousseau developed a new theory of childhood which suggested that children were naturally endowed with a sense of right and wrong and an innate plan for orderly healthy growth. Rousseau had little faith in the social environment to raise healthy individuals and he believed that adults would only obstruct the child's innate moral sense (Berk, 1989).

Nevertheless, the dominant thinking of the time and the one adopted in North America, was that children were naturally evil and

stubborn and needed to be civilized. Furthermore, with the influence of capitalism, women and children were viewed as "chattel" or the property of the man of the house. Studies on child abuse and family violence suggest that this philosophy is a contributing factor in creating the conditions leading to abuse.

Along with his image of himself as the "head of the house", the offender often believes that he has "entitlement" to his wife and child victim; he refers to them and treats them like possessions. (Martens, 1988, p.53)

Emerging out of the straight-laced Victorian society of the late nineteenth century came a Viennese physician and neurologist whose work would profoundly change the way Europe and North America viewed children. Sigmund Freud believed that children were sexual beings whose various stages of psychosexual development had to be carefully managed by their parents. Too much or too little gratification could lead to fixation of psychic energy at a particular stage. If parents are too permissive, the child may be unwilling to move to a more mature stage of development. On the other hand, if parents are too strict, the child may continually seek to gratify a frustrated drive in inappropriate ways (Berk, 1989).

With the onset of the twentieth century, the emerging philosophy was that children were innocent with impulses that were neither good nor evil and that love and kindness should be used instead of control and punishment (Strong, DeVault, Suid & Reynolds, 1983). Traditional mothers viewed the development and happiness of infants with indifference while, in modern society, they place the welfare of their small children above all else

(Shorter, 1977). It is believed that the new attitude of seeing children as innocent and requiring a more benign form of discipline was more useful in a swiftly developing society. People could no longer rely on a strict code of behaviour. Instead, children had to become autonomous and self-reliant (Strong, DeVault, Suid & Reynolds, 1983).

From the nineteen fifties onward, more and more North American parents turned towards "experts" on child-rearing for guidance. One such expert was Dr. Benjamin Spock (1945). Spock wrote a series of books on child care in which he advocates a far more lenient approach and discourages corporal punishment. He qualifies this by stating that he does not believe in permissiveness but he is clearly against a harsh and domineering approach based on fear (Spock, 1988).

During the sixties and seventies, dramatic changes in the family continued. In his study of the modern family, Shorter (1977) found that the capitalistic, consumer-driven society has eroded the strength of the nuclear family. He talks about an adolescent indifference to the family's identity, a preference for peer relations over family ones and the rejection of parental values. Women and men have become almost preoccupied with self-awareness and self-development and the family is often seen as a hindrance.

The sociological model of the nuclear family proposed by Talcott Parsons (1964) as the only one that meets the requirements of an industrialized society no longer takes into account the vast



variations of this model. Gauthier (1988) lists some of the changes that have taken place in Quebec society and in the United States:

- 1) In the last decade, single-parent families have moved from 10% to 20% of the total number of Quebec families.
- 2) The number of official marriages has decreased while the number of common-law marriages has increased from 10 % in 1971 to 20% in 1981.
- 3) In the United States, the increase in single-parent families is 20 times greater than the increase in two-parent families.  
(Gauthier, 1988, p.11)

Another significant change is the increasing reliance on daycare. With the prevalence of dual worker families and single-parent families, more and more parents are using daycare, nursery schools and preschool programs to relieve them of childrearing tasks (Strong, DeVault, Suid & Reynolds, 1983). This means that parents share the socialization of their children with outside influences.

Besides daycare, another major outside influence is television. By the time a child finishes school, he or she will have spent 18,000 hours watching television and 12,000 hours at school or doing school work (Strong, DeVault, Suid & Reynolds, 1983). The powerful influence of television has been well documented and parents have little control over this influence.

With the rapid changes taking place and the variety of child-rearing philosophies being presented, parents and researchers alike are left wondering what child rearing approach is the most effective. Some influential studies conducted by Diana Baumrind during the late sixties provide some direction (Baumrind, 1971).

By using naturalistic observations and structured laboratory observations, Baumrind identified two broad dimensions in child-rearing. The first dimension is control or demandingness. Some parents might set high standards and expect a great deal while other parents demand little and rarely direct their child's behaviour. The second dimension is responsiveness or child-centredness. Some parents are highly responsive while others are more aloof.

Baumrind then describes three parenting styles. The first is the authoritative parent who sets high standards but is also very responsive and nurturing to their children. Children from these families tend to be competent, sociable, with high self-esteem. The next type is the authoritarian parent who is also very demanding but at the same time more aloof or outright rejecting in extreme cases. Children from these families tend to be anxious, insecure, and unhappy. The last type is the permissive parent who is responsive and nurturing but places few demands or restrictions on their children. Children from these families tend to become impulsive, overly dependent, and explosive when asked to do something which conflicts with their wishes (Berk, 1991). This suggest that parents should place high demands and set strict

limits on their children but they should also be responsive and nurturing.

#### **Native Parenting Prior to Contact:**

The Algonquian-speaking people of Eastern and Central Canada are the largest group of Native People in Canada (Higgins, 1982 p. 9). Based on the Indian Register of the Department of Indian Affairs and Northern Development they make up approximately 60% of all Native people. The Algonquians are divided into several large nations, the Anishnabe, the Massasauga, the Ottawa, and the Potatomi (Driben, 1987). Of these, the Anishnabe, are the largest group in Ontario and make up approximately 52% of all first Nations in that province (Indian Population Register, 1989). According to old legends, after the last Ice Age, the Anishnabe migrated east to the Atlantic and returned to the west before contact with the Europeans to settle in the Lake Superior, Lake Huron region (Johnston 1976).

The Anishnabe were hunters and gatherers and lived a nomadic existence. The communities consisted of only a few hundred people and, in winter, hunting bands of 20 or 30 people would disperse in search of game (Driben, 1987). Before European contact, a large trade network existed involving the Anishnabe and the more horticultural Iroquois. Northern Anishnabe traded their furs for corn from the southern Iroquois Nations (Trigger, 1985).

They practised the Mi-de-win religion (pronounced mi-day-win), the traditional religion of the Anishnabe. The Mi-de-win religion is based on certain beliefs. Among these are the teachings of the seven grandfathers, which are; eternity, wisdom, love, honesty, humility, courage, and respect. Respect is the teaching that deals with how people should relate to each other including how parents should treat children.

Treat every person, from the tiniest child to the oldest elder with respect at all times.  
No person should be made to feel "put down" by you; avoid hurting other hearts as you would avoid a deadly poison.  
(Bopp, Bopp, Brown & Lane, 1984, p. 2)

Since no written history exists of family life of the Anishnabe prior to contact with the Europeans, the only source of information is oral history as told in stories and legends preserved through time and passed along for generations. Basil Johnston (1976), an Anishnabe author, has recorded these stories and legends in written form in the hope that the heritage of his people will be better understood.

Traditional Anishnabe stories describe the stages of life of young people. The first important event in a person's life is the naming ceremony. The name is normally given by an elder at the request of the parents. The boys receive names related to climatic conditions or from the anticipated character of the boy, while the girls receive names derived from plants, or varying weather conditions, or the uses of water. During the next two or three years the young child spends most of the time in a Ti Ki Na Gen, the Anishnabe word for cradle.

As soon as the child is old enough, their education begins. Skills of living are taught by example. Native history and culture are taught through stories. At about age seven, the education of boys and girls begins to differ. The boys begin to follow the men of the village and are trained to hunt and fish. A great event in the life of a boy is when he has made his first kill. This is normally followed by a celebration to recognize the boy as a provider of food. The girls follow their mothers and learn to cook, make clothes, and care for young children. When not otherwise occupied, young girls watch other women make baskets or prepare hides. For a girl, the attainment of womanhood, at the time of her first menstruation, was considered her greatest gift. A special lodge was built for her and from four to eight days she would live in this lodge by herself and keep vigil. She would abstain from food and take only water (Johnston, 1976).

Because of the precarious nature of their subsistence, knowledge of the natural environment was essential. The belief was that the world was made up of spirits or "manitous" with Kitchi Manitou being the Great Spirit. Religious education was seen as the foundation of a successful life and fasting and dreams were important aspects of this education. Future events were predicted through dreams. While the Europeans viewed these ceremonies as pagan nonsense, their psychosomatic effect on the believer was substantial (Schmalz, 1991).

### Native Parenting after Contact:

Christian doctrine has greatly influenced Native people. Bruce Trigger who is an authority on the early contact between Europeans and Natives found that the Jesuit missionaries encouraged corporal punishment of Huron children by their parents to help them become "good Christians" (Trigger, 1985 p.267). Trigger points out that up to that point in time corporal punishment was considered inhuman and disgusting by Native people.

Some of the earliest writings about the Anishnabe people that make reference to parenting practices date back to the mid-eighteen hundreds. George Copway (1972), or Ka-Ge-Ga-Gah-Bowh, an Anishnabe chief who became a Wesleyan minister, describes the traditional history of the Anishnabes in a book first published in 1850. He complains about the discipline practices used in white schools and suggested that "This whipping to learn is brutish and degrading - I might add, savage (Copway, 1972, p. 258)."

Soon after, Johann Kohl (1985), a German historian describes life among the Lake Superior Anishnabes in a book first published in 1860, and reprinted in 1985. He writes that "Many Indians bring up their children as strictly as the Presbyterian families (Kohl, 1985, p.276)." There is no mention of the use of corporal punishment but he states that these children are well disciplined.

This description is in sharp contrast to the work by Rev. Peter Jones (1970) a missionary who is himself Native. First appearing in 1861, his book provides a the history of Anishnabe

people and their conversion to Christianity. He describes parenting practices in the following manner:

In family government, I regret to say, my countrymen are very deficient; no discipline is enforced upon their children, consequently they grow up without restraint, and become self-willed and disobedient to their parents and guardians. . . . They (the parents) scarcely ever inflict any punishment upon them beyond angry looks, and a little angry talk. (Jones, 1970, p.67)

Much later, in 1929, Frances Densmore published a book entitled Chippewa Customs. Chippewa is the English variation of the word Ojibway. Regarding the "governance of children" Densmore states that Anishnabe parents used gentleness and tact and that fear was used as a form of control but "not to the extent which injured the child (Densmore, 1929, p.58)." He also mentions that one or more grandparents were usually found in each household. Grandmothers helped the mother bring up the girls and grandfathers would help to bring up the boys.

An extensive study was conducted by Inez Hilger (1939) on one hundred and fifty Chippewa families in Minnesota. The study, which was part of her doctoral work, describes in some detail the effects of white cultural influence. She divides her sample into three generations with each generation covering thirty-three years. The oldest was born between 1839 and 1872, the second born between 1871 and 1905, and the last born since 1905. The first generation spoke only "Chippewa" and practised the Mi-de-win religion. "They unhesitatingly say that modern education has been no substitute for traditional, parental practice (Hilger, 1939. p. 77)." She also describes the involvement of grandparents:

"At times grandparents live in the homes where grandchildren live. Other older people, following their traditions, adopt, not legally but in "Chippewa way" one or two of their grandchildren. Grandchildren so adopted live their lives entirely under the influence of grandparents. (Hilger, 1939, p.78)

The second generation included in the sample showed a wide range of acculturation to European culture. The largest group were Catholic, Episcopal, or Methodist but they still lived in common-law marriages. They spoke both English and Chippewa. They still gathered wild rice but became dependent on cold packed meat and vegetables.

The last and youngest generation showed the greatest degree of acculturation. They all spoke English and only a few spoke Chippewa although many understood it. Only a few practised the Mi-de-win religion. Hilger concludes by underscoring how much change had taken place in three generations. Only vestiges of the traditional culture were evident in the third generation (Hilger, 1939).

The Anishnabe of southern Ontario were encouraged by the government to give up their traditional economy based on hunting and trapping and turn to agriculture. Far more land was needed to support a band through hunting and trapping than through farming. This was not the case for the Anishnabe living on the north shore of Georgian Bay. Since the poor climatic and soil conditions precluded farming, traditional pursuits of fishing, hunting and trapping were practised long after southern Anishnabe had become farmers (Schmalz, 1991). Based on a description by Flannery



(1940), the Anishnabe from the North Shore of Lake Huron still lived a traditional lifestyle in the 1930's. They would disperse each winter to survive by hunting, fishing, and trapping. Traditional ceremonies such as the naming and fasting ceremonies were still practised and so was a reliance on dreams for guidance.

With reference to parenting practices, the author tells of the belief held by the Spanish River Anishnabe that animals approach young infants and make love to them. The animal which makes love to a child will take the child away if the mother is abusive or neglectful. With respect to disciplining young children, Flannery states that threats about bears, big birds, or spirits is enough to frighten the child into proper behaviour.

The next study by Dunning was published in 1959. Dunning states that with increased contact and compulsory residential schooling for Native people, the fifties was a period of rapid change. Traditional ways of life disappeared and severe social problems developed.

Based on anecdotal description from older Native people living in communities near Sudbury, most Native children in the 40's, 50's and 60's from the area went to residential schools run by the church, both Catholic and Protestant. Attendance was compulsory. In addition to regular school subjects, children were taught that they should abandon their language and spiritual beliefs, and adopt Christian values. Discipline was harsh by today's standards and there was much abuse both physical and sexual. After years in residential school, children returning to their communities found

the adjustment back to traditional Native ways very difficult. Most experienced problems with alcohol, and abused and neglected their own children.

In 1985, a book by Anastasia Shkilnyk greatly influenced the attitude of the Canadian public towards Native people and the impact of government intervention. Shkilnyk wrote a damning account of the destruction of an Anishnabe community caused by a forced move of the Grassy Narrows community and the resulting shift from dependence on fishing, hunting, and trapping to welfare. The following quote, while somewhat long, will help the reader to understand the situation from the perspective of the people of Grassy Narrows:

I was born on the trapline, and I grew up in the bush. Trapping was our culture. Trapping kept the family together because everyone had something to do; the man has to lay the traps and check them; the women skinned the animals, cooked, and looked after the kids. The grandparents helped with the kids; they taught them manners, how to behave, and told them stories about our people. The kids, if they were old enough, had work to do. They had to set snares for rabbits and chop wood.

Now, on the new reserve, we can't trap as a family any more. The woman has to stay home 'cause the kids are in school on the reserve. The man has to go out on the trapline by himself. But he gets lonely there and doesn't like to do all the work by himself. So he comes back to the reserve and tries to find a job or he goes on welfare. At least in the days of residential school, we could still trap as family, but no more. You can see that only a few people are trapping nowadays.

What happens now is that men, if they have a job, go to work in the morning, and the women are left in the house alone. They don't share in the work any more. They buy cans at the store and have nothing to do in the daytime. The kids also don't do chores anymore. The old people don't teach the kids how to behave. In my generation, marriages are breaking up, and kids are sniffing gas while parents are drinking. This is happening because people don't work together any more. Trapping was not just an occupation for the man. It was a way of life for the whole family. With the school on the reserve,

we just can't live like we used to. If you divide the family in work, you tear it apart in other ways as well. (Grassy Narrows resident quoted in Shkilnyk, 1985, p.83)

In the last decade, as a result of several studies criticizing the situation with respect to Native child welfare, (Hepworth, 1980; Johnston, 1983), social work practice in Native child welfare has changed dramatically. With the recently evolved appreciation of the importance of respecting the child's cultural heritage, the practice of removing Native children from their communities has been drastically reduced. However, even though Native children are now able remain in their communities, the problems of family violence, of child abuse and neglect in Native communities, still exist. The difference is that now Native people are developing their own programs to deal with these problems (van de Sande, Naidoo, & Gloade, 1989).

### **Theoretical Framework**

The development of the instrument to measure the effectiveness of parenting in Native community is based on the theoretical assumption that the Cherish the Children program will reduce or eliminate child abuse. The authors of Cherish the Children acknowledge that Native parents today face a difficult task. Many Native parents have been influenced by Christianity and residential school which has eroded belief in traditional parenting styles. Cherish the Children encourages Native parents to return to a traditional style involving a "gentle method of parenting" and a reliance on the extended family and elders and based on respect

and dignity for all people (Minnesota Indian Women's Resource Center, 1988. p. 2).

An important question is whether this theoretical framework is supported by the literature on child abuse. The work of James Garbarino provides this support. Garbarino's Ecological Model of Child Maltreatment (1977) is used to describe the causal factors that result in child abuse and neglect. Garbarino who has written extensively on child abuse and neglect, attributes child maltreatment to a number of complex factors. He believes that only an ecological model can cope with the complexity of child maltreatment.

In using the word **ecological** here we mean to convey an interest in the way the organism and its immediate environment (the ecological niche) affect and respond to each other. . . It means that in the case of maltreatment the intimate relationships between the child and the parents cannot be understood without understanding how the conditions surrounding the family affect interaction between child and parent. (Garbarino & Gillian, 1988 p. 21)

In his model Garbarino views maltreatment as role incompetence on the part of the parents;

The maltreatment of children is incompetence in the role of caregiver... Maltreating parents appear to have had little basis for "rehearsing" the role of caregiver. (Garbarino, 1977, p. 24)

He states that there were two necessary conditions for child abuse. First, there must be cultural justification for the use of force against children;

A culturally defined concept of children as the "property" of caregivers and the caregivers as legitimate users of physical force appears to be an essential component of child abuse. (Garbarino, 1977, p.725)

Garbarino believes that the Judeo-Christian civilization has long accepted the use of force in the discipline of children.

The second necessary condition for child abuse is the isolation from potent support systems. Garbarino believes that support systems are necessary to help the family cope with stress;

The importance of such support systems increases, of course, as a function of stressfulness of the family's (external) environment, the ideology of the individual and the sources of stress emanating from within the family itself. (Garbarino, 1977, p. 727)

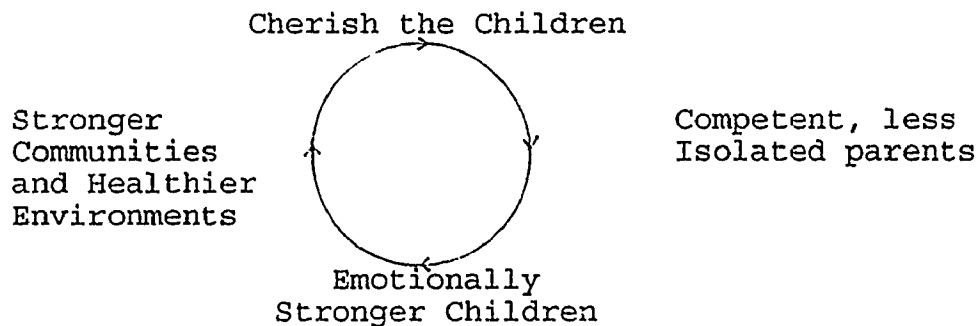
In summary, Garbarino's theoretical model suggests that if a given family includes parents who are incompetent in their role as parents, influenced by a culture that supports physical force as a form of discipline, and are isolated from support systems, the likelihood of abuse and neglect is high.

Factors contributing to child maltreatment described by Garbarino exist in many Native families. Young parents today were raised by parents who were products of the residential school system, who were encouraged to use harsh discipline, who abused alcohol and drugs, and who were poor role models for the next generation of parents. The new generation of young parents is repeating the cycle. They are also experiencing problems with drugs and alcohol and often abuse and neglect their own children. Furthermore, many have isolated themselves from community support systems.

Returning to the proposed theoretical framework, what emerges is a model of treatment with Cherish the Children being the focal point of the healing process. Cherish the Children, which teaches

traditional Native child rearing practices and encourages reliance on the extended family and elders for support, leads to more competent and less isolated parents who, in turn, will raise emotionally stronger children, who, when they grow up, will create stronger communities and a healthier environment for future generations.

Figure I  
The Healing Process



Since the competency of Native parents is such a key dimension, I will explore it in more detail. While Native parents did not use corporal punishment, it is wrong to think that they were permissive. They taught by example and used teasing and shunning but expectations were high. They had to be because the very survival of the community depended on it. Up until the time that Anishnabe communities lived a traditional existence based on hunting and gathering, communities were closely knit and members of the community had a purpose and everyone contributed. Parents, grandparents and, in fact, the whole community took an active part in raising children to ensure that they learned the skills necessary for the on going survival of the community. When the

traditional economy of hunting and gathering became irrelevant the fabric of the community broke down. Parents began to neglect their children and became permissive and aloof. The challenge is to rekindle that sense of community.

#### **Parent Training Programs:**

In the nineteen seventies, parent training programs such Parent Effectiveness Training (Gordon, 1970) and Systematic Training for Effective Training (Dinkmeyer & Mackay, 1976) became very popular. Parent Effectiveness Training or P.E.T. directed parents away from using punishment:

Many of our P.E.T. parents have proven to us that punishment can be discarded forever in disciplining children, and I mean **all kinds of punishment**, not just the physical kind. (Gordon, 1970, p.3)

Thomas Gordon, who developed P.E.T., suggests that conflicts between parents and children frequently involve situations where parents impose their authority and power on children resulting in a winner and a loser. Instead, he proposes that parents use a "no-power method, or more accurately, a no lose method" (Gordon, 1970, p. 196). He believes that, to be effective, the solution to the conflict must be acceptable to both parent and child. As Thomas suggests, this involves treating children like adults.

The program outlines several major techniques to improve parent-child relationships. P.E.T. encourages parents to develop active listening skills and become more empathic and understanding. Parents are urged to avoid imperatives and blaming and to use I-messages as a way of encouraging children to respond to parental

requests. Another technique is teaching values, to communicate the parent's position on important issues. Finally, P.E.T. also stresses the importance of problem-solving as opposed to coercion to deal with conflicts.

STEP is another popular parenting program used extensively by child welfare practitioners. It is also offered in many Native communities. Because it is used so extensively, it will be reviewed in some detail.

The STEP program is normally offered to small groups of parents during weekly sessions lasting two to three hours depending on the length of the discussion. Each session covers a specific theme and involves a brief presentation, some exercises, and an assignment for the week. A form is provided for parents to help them assess their weekly progress.

The full program runs for nine weeks. During the first week, the topic is "Understanding children's behaviour and misbehaviour" and covers the basic child-rearing principles of the program. While acknowledging the recent changes that have taken place in child-rearing philosophy in the dominant culture, Dinkmeyer and McKay describe traditional parenting in the following manner:

In the more rigid, autocratic society in which most of today's parents were reared, relationships between people were understood in terms of a pecking order: of superiors and inferiors. In the home, father was considered the supreme authority. Mother was supposed to be subservient to him, and the children were supposed to be subservient to both of them. (Dinkmeyer & McKay, 1976, p. 6)

In STEP, this philosophy is replaced with "Democratic principles of child-rearing":



The democratic parent provides opportunities for children to make decisions, within limits, and to be accountable for these decisions. In this program you will become familiar with a disciplinary technique that replaces reward and punishment, permits choice, and allows children to become responsible for their own decisions. It develops self-discipline. This alternative to reward and punishment is called "natural and logical consequences." (Dinkmeyer & McKay, 1976, p.7)

Similar to P.E.T., STEP recognizes children as equal members of the family, not with the same power as parents since parents still maintain the responsibility for setting limits, but with the right to choose courses of action on matters that affect them and to accept the consequences of their behaviour.

The second lesson is entitled "Understanding more about your child and about yourself as a parent". It deals with emotions and how they are used by children as tactics to manipulate their parents to achieve some desired goal. It tells parents not to be "trapped" by these tactics and becoming either overly domineering or overly lenient. STEP suggests that parents should discourage competition between siblings and encourage cooperation. It also suggests that if parents show respect to their children, they will in turn learn to respect themselves.

The third lesson deals with encouragement, building children's confidence and self-worth. Parents are urged to focus on strengths and assets. By using encouragement, parents can help each child produce their best effort.

The fourth and fifth lessons are about communication. Lesson four is about listening and lesson five is about exploring alternatives and expressing feelings. It teaches parents to become effective listeners by encouraging eye contact and using posture

that indicates interest. Parents are told to resist imposing solutions but to listen to solutions offered by children. If children are unable to offer alternatives, parents are urged to help children brainstorm to find alternatives.

The sixth and seventh lesson are central to the STEP program and deal with natural and logical consequences. They moves parents away from using reward and punishment to applying natural and logical consequences. By allowing children to experience the consequences of their behaviour, the authors of STEP suggest that children will become more responsible and independent.

The eighth lesson is about the family meeting. It is suggested that holding family meetings encourages children to have input and take responsibility for family decisions. Family meetings recognize children as equal, a position that is consistent with the democratic principles of child-rearing outlined in lesson one.

The last lesson is a summary of the previous eight lessons. It reinforces the basic principles of the program and suggests ways that parents can use to keep from being discouraged by outside influences such as friends and neighbours who may question the STEP approach. It also suggest that parents should not take full responsibility for their child's success or failure but to be optimistic that, if parents set realistic goals, they will succeed.

### Native Parenting Programs

In trying to come to grips with the problems of abuse and neglect, Native leaders have developed programs advocating a return to traditional Native values. Positive Indian Parenting (The Northwestern Indian Child Welfare Institute, 1986), and Cherish the Children (Minnesota Indian Women's Resource Center, 1988) are two examples and seem to offer an approach more in line with Native cultural heritage than programs developed for the dominant society such as PET or STEP.

The first program to appear is Positive Indian Parenting which was designed to provide a brief, practical, culturally-specific training program for Native parents. The program has two goals. The first is to help Indian parents explore traditional Native child-rearing practices and to apply these to modern practices. The authors admit that there is a wide variety of traditions and practices among the numerous and different aboriginal nations but they hope that there are enough universal values to Native people that the program will be relevant to most. They suggest that each community must adapt the program to suit its needs. The second goal is to help parents in developing positive attitudes towards traditional practices. It is hoped that parents will accept that traditional practices are still relevant today.

The program manual, which is written for the trainer, is divided into two parts. The first part which includes five chapters covers a variety of topics related to leading workshops such as; 1) general training issues, 2) training Native

participants, 3) leadership skills, 4) effective use of self, and 5) the organization of the training sessions.

The second part of the manual provides the lesson plans and background literature for the actual training sessions. The program is divided into eight sessions with each session following roughly the same format. Each starts with a welcome followed by a warm up discussion. Next comes a brief lecture on a particular topic and a longer discussion. After a short break, there is another brief lecture and a discussion, as well as some practice time to learn the new skills. Each session then ends with a social time.

There are eight topics covered in the sessions. The first reviews traditional Native parenting with an exploration on its relevance today. The second sessions cover the importance of storytelling in traditional child-rearing. The third session is about the cradle-board and deals with the importance of nurturing. The fourth session explores harmony and balance and how traditional Native families constantly strived to maintain harmony in their family life. The fifth session covers discipline and traditional Native behaviour management which includes the use of teasing and shunning. The sixth session, entitled the Lessons of Mother Nature, explores how Native families used Nature to teach living and social skills. The seventh session deals with the role of praise and the ability of parents to encourage positive behaviours on the part of children. Finally, the last session looks at what

Native parents face today. The purpose is to give parents an opportunity to consider Native parenting under modern conditions.

As mentioned, each session has time set aside for parents to practice the new skills. For instance, in the session on discipline, parents are invited to participate in a role playing where teasing is used to control a child who is whining and arguing. There is also an opportunity to role play shunning. A child interrupts a parent and the parent, after telling the child once to stop, is encouraged to ignore the child until the child gets the message.

In Positive Indian Parenting the traditional Native approach is compared to "white" parenting.

Discipline was done differently by a traditional family. When the child misbehaved the family would tease the child and make the child feel bad for a short while. That teasing sometimes seemed cruel, but after the child learned what he or she had done wrong, the family would forget that incident. The teasing was never an attack on the child and was tempered with kindness. In white society punishment is harshly given out by spanking, and the child told that he or she is "bad." When a child is treated this way the child learns to feel that he or she is bad. Also, they may learn to hit those who are smaller. (The Northwest Indian Child Welfare Institute, 1986 p.205)

Another difference is that Native people believed that raising children is a community responsibility. The extended family and other members of the community were always relied on by the nuclear family to help with child-caring duties. There is less a sense that children belong to their parents and much more that children are the responsibility of the community.

In Positive Indian Parenting, a great deal of emphasis is placed on the participation of the parents. There is no attempt to suggest that there is only one way to raise children but rather that Native parents have choices and that the suggestions made in the program are suggestions and nothing more.

The second program is Cherish the Children, a training program developed by the Minnesota Indian Women's Resource Centre (1988). Cherish the Children was written specifically for Anishnabe mothers to teach "parenting skills to Indian mothers with young children". Since the program was developed for Anishnabe people by Anishnabe people, it was culturally very relevant to the needs of the North Shore Tribal communities.

Similar to Positive Indian Parenting, Cherish the Children stresses the importance of going back to the "old ways" of raising children. Throughout the program, parents are encouraged to draw on traditional Native strengths such as the extended family, community elders, and Native spiritual beliefs, to help them carry out the task of raising and educating children. Children are taught certain values such as sharing, cooperation, and the importance of participating and contributing to community life. The purpose of the program is to help parents raise children who will grow up emotionally strong, and who will, in the process, help strengthen the community.

The program is comprised of five modules each of which includes two or three lessons. Each lesson is designed to last forty-five minutes to two hours depending on the length of the

discussion. As is the case with Positive Indian Parenting, each lesson of Cherish the Children involves lectures and discussions, but, unlike the former, it also includes some written activity such as filling out worksheets on related topics.

The first module in Cherish the Children deals with family life skills and includes two lessons; one looking at Anishnabe families long ago and the second at Anishnabe life today. The purpose of the module is to encourage parents to integrate traditional practices in current parenting methods. It emphasizes the importance of traditional family activities such as berry picking and picnics. Involving elders and the extended family in raising children is strongly promoted. Using traditional storytelling as the instructional medium, the module shows how raising children in the old days was a community responsibility. It encourages young parents today to go back to this approach and use the help of the community.

The second module is about communication and the goal is to help build the child's self confidence. The first lesson looks at the importance of self-esteem for both parent and child. Parents are encouraged to use a lot of praise. The second lesson deal with listening skills and the third, with talking skills. Parents are urged to show interest in children by actively listening to them. There is also a lot of emphasis placed on using overt signs of affection. Interestingly, some Native men from Serpent River who participated in the Cherish the Children program stated that they had been raised to believe that touching children was taboo.

Many of the participants find that they have some unlearning to do.

The next module is about child development issues and is provided to inform parents of basic facts about physical and emotional development. There is only one lesson and it covers developmental milestones, growth charts, toilet training, and language development. Parents are told not to rush their children but to let nature take its course.

Module four is about nutrition and safety and also provides basic information for parents. The first lesson deals with nutrition and the second on health and safety. In the lesson on nutrition parents are encouraged to pay attention to their child's diet. While acknowledging the importance of current knowledge about diet and nutrition, the lesson also points out that traditional Native foods such as deer meat, fish and wild rice were very nutritious. Mothers are also strongly encouraged to breastfeed. Lesson eight on health and safety is divided into two parts. The first part focuses on health, including the importance of immunizing children against childhood diseases, the kind of care sick children need, and the need to keep medical records up to date. The second part deals with safety and looks at how children were protected in traditional communities as well as normal precautions that any parent should take to keep their children safe.

Module five is about teaching and learning. The three lessons cover topics such as learning through play and traditional Native



games, learning by helping and the importance of children doing chores to help parents, and preparing children for school. In lesson nine, parents are encouraged to make traditional Native toys to help children learn about their cultural heritage. Lesson ten on household chores is provided simply to get parents to teach children that they must do their share to help the family. The final lesson suggest ways parents can teach children at home and how parents can prepare children for outside school.

In comparing Cherish the Children to STEP, many similarities are found. Both programs discourage punishment. Both recognize the importance of active listening, of building the child's self esteem and showing respect. While discouraging competition and encouraging cooperation has always existed in Native culture, STEP also urges parents to follow this philosophy. It seems that, in getting parents to move away from traditional North American parenting practices, STEP brings parents closer to the traditional Native philosophy of child-rearing.

However, some basic differences still exist. Unlike STEP which only focuses on the immediate nuclear family, Cherish the Children explicitly encourages parents to rely on the extended family, elders, and the community. It recognizes the important role that grandparents and elders should play in raising children. It also emphasises the importance of community activities such as pow-wows so that children will grow up recognizing that they are part of a community.

In a recent article on cultural aspects of prevention programs, Schwager, Mawhiney, and Lewko (1991) point out that STEP fails to acknowledge the distinct cultural differences of Native communities. They conclude that STEP is, therefore, inappropriate for Native parents. On the other hand, they state that Cherish the Children, because of its emphasis on sharing, cooperation and participation, is far more acceptable.

#### **The Evaluation of Parenting Programs:**

The literature on the effectiveness of parenting programs suggests that, in general, these programs have positive outcomes particularly in terms of parental attitudes. Root and Levant (1984) focused on Parent Effectiveness training and rural parents. They investigated attitude changes toward child-rearing practices in 30 rural parents taking P.E.T. compared to a control group of 15 parents who received no training. Results showed significant changes in experimental parents' child-rearing attitudes as measured on a parent attitude survey compared to control subjects.

Wood and Davidson (1987) who conducted a study to evaluate Parent Effectiveness Training, found that the program did cause changes in the cognition of the 9 parent participants on active listening, confrontation and conflict resolution. The parents also reported considerable success in reaching goals identified at the commencement of the course.

Similar positive results were obtained in evaluating STEP. Nystul (1982) administered the Attitude Toward Freedom Scale and

the revised Parent Attitude Research Instrument to 28 participants ranging in age from 23 to 50. Of these, 14 attended the nine week STEP program and the other 14 acted as a control group. Results on a one way ANOVA revealed that STEP parents were significantly more democratic in their child-rearing attitudes and had a significantly lower tendency to be strict with their children.

Brooks, Spearn, Rice, Crocco, Hodgins, and Vander Schaaf (1988) administered the Parent Attitude Scale and the Child and Adolescent Adjustment Profile both pre and post-test to forty-four experimental participants who attended the STEP program and fifteen control participants. The authors found significantly more improvement in attitudes of parents as measured on the Parent Attitude Scale and in their perception of their children's behaviour than with the control group. These results were strengthened by subsequently having the control group attend the STEP program, thereby becoming the treatment group. The same instruments were then administered a third time to this group and again the results showed significant improvement in attitude.

Less conclusive were studies conducted on children of parents who participated in parenting programs. A study by Gianotti and Doyle (1982) on learning disabled children found a significant difference on the Piers-Harris Children's Self Concept Scale in favour of children whose parents received training as compared to a control group. However, scores remained low compared to those obtained with non-handicapped children. On the other hand, another study by Chant and Nelson (1982) looking at parent-child

communication and based on a single-subject design, showed improvement on the child's expression of feelings after the mother attended Parent Effectiveness Training.

This is similar to the mixed findings of studies done on the STEP program. Jackson and Brown (1986) studied the effects of the STEP program in improving parental attitudes toward their children and enhancing both children's perception of their parents' functioning as well as their self-conception. There were 62 children in the experimental group and 94 in the control group. The average age of parents was 32.3. While there was a significant improvement in parental attitudes, no positive changes were found in children's self-concept or their perception of their parents' functioning.

Follow-up studies also showed mixed results. Taylor and Swan (1982) administered a 24 item questionnaire to 22 parents who had undergone Parent Effectiveness Training one year previous and to eight control parents on how they would handle typical parent-child situations. Their adolescent children were also asked how their parents would handle these situations. The results confirmed that parents were no longer using P.E.T. techniques any more than control parents.

This last finding is consistent with those found in a review conducted by Bidgood and van de Sande (1990). Parent training programs are effective but the effects are short-lived. Follow up studies revealed a return to old and more familiar parenting

practices. This suggests that ongoing support is needed for the new skills to become more firmly established.

### Chapter 3

#### Research Methodology

##### **Design of the Research:**

The type of study carried out is descriptive and the purpose is to develop a culturally-sensitive instrument that will measure effective parenting in a Native family. It is to be used in the evaluation of Native parenting programs. Creating an instrument which measures effective parenting in Anishnabe communities is the first step in evaluating Native parenting programs.

This chapter covers the steps followed in creating the instrument. It begins with the research questions addressed in the study. Next, the sampling procedures are discussed, followed by a description of the instrument being developed as well as the Iowa Parent Behaviour Inventory (IPBI) (Cruse, Clark & Pease, 1978), the Parent Information Questionnaire. After a review of ethical considerations, the actual data collection procedures are described. The chapter ends with a review of the analysis.

##### **An Overview of Test Development:**

Following is a brief overview of the steps involved in creating the instrument. As a first step, a decision must be made on what is to be measured. For the purpose of this study, it is Native parenting as described in the Cherish the Children program. The standard is the program and the instrument must measure how close Native parents come to this ideal.

Next, the type of test must be chosen. Since the people using the test will be the workers running the Cherish the Children program, it was felt that a self-reporting scale which could be administered in a group setting would be the most practical. Monette, Sullivan and Dejong (1986) provide a list which summarizes the process of building a scale.

1. Developing or locating many potential scale items, far more than will appear on the final scale.
2. Eliminating items that are redundant, ambiguous, or for some other reason inappropriate for the scale.
3. Pretesting the remaining items for validity, reliability, or discriminatory power.
4. Eliminating items that do not pass the tests of step 3.
5. Repeating steps 3 and 4 as often as necessary to reduce the scale to the number of items required.

(Monette, Sullivan & Dejong, 1986, p.313).

The remainder of this chapter looks at this process in more detail beginning with the research questions.

**Research Questions:**

Following are the research questions that the study attempts to answer:

1. What is the reliability of the Cherish the Children Questionnaire?
2. What is the validity of the Cherish the Children Questionnaire?

3. Does the Cherish the Children Questionnaire show that there are significant differences between Native and non-Native parenting?
4. If significant differences are found between Native and non-Native parenting, in what areas are they found?

In dealing with the first question on reliability, the standard method of determining reliability is the test-retest method where the same test is administered on two different occasions with a time interval in between. Streinier (1993) points out that if the subject has not changed, then two different measurements on the instrument should yield the same reports.

However, the literature on psychological testing raises a number of problems with this method. The first is the **carry-over effect** (Allen & Yen, 1979, Caplan & Saccuzzo, 1982). If the interval between the two test situations is too close, respondents will remember their first answer and this may influence their second answer. The carry-over effect results in an over estimate of reliability (Caplan & Saccuzo, 1982). If the time interval is too great, the characteristic being measured may have changed resulting in an underestimate of reliability (Allen & Yen, 1979).

Another problem is the **practice effect**. If the variable being measured involves a skill, respondents may score higher on the second test because of the learning effect (Caplan & Saccuzo, 1982). Because the variable being measured involves parenting skills which is a trait that would change over time, plus because



of the great difficulty encountered in getting respondents to come to testing sessions, it was decided that the test retest method would not be practical. There is a need to establish the stability of the instrument over time, but this was beyond the scope of the current study.

Another type of reliability which deals with **internal consistency** was explored in this study. This type of reliability avoids the problems associated with repeated testings (Allen & Yen, 1979). Internal consistency measures whether the items of the test are consistent with each other and whether they all relate to the same construct. The most widely used approach to determine internal consistency is the **split-half** method where the instrument is divided into two creating two parallel forms (Allen & Yen, 1979). However, creating two parallel forms is difficult especially when dealing with a complex variable such as parenting. It was therefore decided to use **Cronbach's Alpha** (1951). This test is frequently used today and measures the reliability of the whole instrument (Allen & Yen, 1979).

The second research question involves determining the **validity** of the instrument. Validity tells us whether the instrument does in fact measure what it claims to measure. Just as is the case with reliability, there are a number of different forms of validity. The ones to be considered for this study include, **face validity**, **criterion validity**, and **construct validity**. Face validity which is part of content validity (Allen & Yen, 1979) while not seen as an empirical measure, will at least suggest whether the instrument has

the appearance being of valid. Since Native parenting is a complex variable foreign to this researcher, establishing face validity as a first step after item selection seemed logical. Monette, Sullivan and de Jong (1986) suggest using experts to determine face validity and this is what was done in the present study. I called upon people who have a recognized expertise in Native parenting to judge the instrument on face validity.

Criterion validity measures whether the instrument is related to an existing criterion or test (Allen & Yen, 1979). In addition to the CTC questionnaire, parents were also asked to fill out the Iowa Parent Behaviour Inventory (IPBI) (Cruse, Clark & Pease, 1978). However, while Euro-Canadian and Native parenting may overlap, the IPBI was developed for a mainstream population and, does not take into account Native cultural differences. It was, therefore, decided that the Native prevention workers may be of help. Child protection workers are trained to do family assessments for the purpose of determining the suitability of parents and the risk of leaving a children with their natural parents (Schmitt, 1978, & Faller, 1981). The Native prevention workers are child protection workers. They live and work in the same communities as the people they serve and therefore, in the absence of a stronger source for criterion validity, their assessments were considered to be the most reasonable source available.

The last form of validity is construct validity and this involves simultaneously defining the construct of a complex and

abstract variable while at the same time creating the instrument to measure it (Caplan and Saccuzzo, 1982). Items are chosen because, in the eye of the researcher, they related theoretically to the construct being studied. The task then is to test whether these items do relate to the construct. Factor analysis is a statistical procedure that shows the correlation between the items and the factors that make up the construct (Caplan and Saccuzzo, 1982). It has therefore been used in this study as a measure of construct validity.

While arriving at a reliability score is done once during the initial test construction, establishing validity is an ongoing process. Streiner (1993) explains that there is always more to learn about validity and this may vary with the sample, the situation, time and a number of other factors. This is certainly true in trying to create a valid instrument to test Native parenting.

### **Sampling Procedures**

The population being considered in this study is the Anishnabe population of the seven first Nation communities that make up the North Shore Tribal Council. This population lives in a semi-rural setting having access to most modern conveniences, ie. modern homes, with electricity, indoor plumbing, television, modern schools, stores, and medical facilities. None of the communities is more than 90 minutes away from a large urban centre, either Sudbury or Sault Ste. Marie. The population excludes Native

families living off the reserve in urban settings, or families living in remote wilderness settings where the only contact with the outside world is radio and bush plane. The reason for this choice is simply that it is these communities that are in process of developing their own child welfare programs and it is these communities that are asking for help in the evaluation of their programs.

The breakdown of the current on-reserve population is provided in Table 1 below and a map indicating the location of the communities is provided as appendix A.

Table 1  
On-Reserve Population Breakdown  
the communities of the North Shore Tribal Council

Community	Total	Children (0-18)
Batchewana	393	142
Garden River	1000	312
Mississauga	276	86
Sagamok	974	515
Serpent River	258	83
Thessalon	30	23
Whitefish Lake	410	150
Total	3341	1311

In table 2 below the demographics of the Native sample participating in the study is provided.

Table 2  
Demographics of the Native Sample

Age of Parents	mean = 31	Range 18 - 56
----------------	-----------	---------------

Sex of Parents	Female = 74	Male = 18
----------------	-------------	-----------

Marital Status	Married 47	Single 12	Separated or Divorced 9	Living with Someone 25
----------------	---------------	--------------	-------------------------------	---------------------------------

Religion	Nat. Spir. 23	Rom. Cath. 56	Prot. 4	Other 4
----------	------------------	------------------	------------	------------

Educat. of parents	Less than gr. 8 4	Less than gr. 12 36	High Schl. grad. 23	Some Col. or Univ. 11	College Grad. 10	Univ. Grad. 4
--------------------------	----------------------------	------------------------------	------------------------------	--------------------------------	------------------------	---------------------

Number of Children	1 - 26	2 - 34	3 - 17	4 - 11	more than 4 6
--------------------------	--------	--------	--------	--------	---------------------

Mean Age of Children	8
----------------------	---

For the pretest, a systematic random sample was selected. To ensure randomness, if, for example, the reserve includes 40 families, every tenth family was called. One or both parents, depending on the family structure, were invited to fill out the questionnaire. The actual administration of the test was conducted by myself with help from the prevention workers and a research assistant. The prevention workers all have at least some college training and the research assistant was a graduate student in social work. It was hoped that a minimum of 25 parents would participate and a sample of 29 was obtained.

In the testing phase, the revised questionnaire was administered to a larger sample of approximately 14 parents on average per community using the same procedure as in the pre-test described. The goal was to include a minimum of 100 parents and a sample participated.

While the selection of the respondents for the pre-test was random, the selection of the respondents for the test may have resulted in some sample bias. Participation was voluntary and some

of the parents who were approached did not wish to participate. It is difficult to determine how many parents chose not to participate. None of the parents who were invited to participate declined in a direct manner. Instead, they would fail to turn up for the test administration session or, if the questionnaire was left with them, they would fail to return it. No records were kept by prevention workers on the number of parents approached.

It was difficult to achieve the target sample size of 100 participants. What proved to be effective was to arrive at the community centre at the start of a program involving parents and asking the parents to fill out the questionnaires before the program started. In the end, 102 parents actually participated.

In order to determine whether the C.T.C. questionnaire could identify differences in parenting styles between Native and non-Native populations, a purposive sample of non-Native parents (N=60) was selected from the same geographic area. Ten from Sudbury, ten from Sault Ste. Marie, and forty from Blind River, were given the CTC questionnaire to fill out. Most parents in the non Native sample were contacted through the local public schools.

#### **Description of the Instruments:**

The instrument developed consists of a scale which offers the respondents a range of choices. Normally, scales of this nature provide five alternative choices. However, to improve on the scale's ability to distinguish between respondents by increasing the variance in responses, a range of seven choices was included

for each item (Gebotys & Evans, 1990). Comments from respondents during the pre-test and test phase indicated that they had no difficulty with the number of choices. The choices range from 1) never, 2) almost never (once a year), 3) seldom (3 or 4 times a year), 4) sometimes (once a month), 5) often (twice a month), 6) almost always (once a week), and 7) always (daily). For non applicable, respondents were asked to choose 8. Total scores on the CTC were calculated by adding the individual item scores. Scores for items worded negatively were reversed and scores of 8 on items were eliminated.

The first step involved developing a list of items. Streiner (1993) lists six areas where items can come from. They include: previous scales, clinical observations, expert opinion, patients' reports, research findings, and theory. The items chosen were based largely on the learning objectives from each lesson plan of the Cherish the Children program. Since the Cherish the Children program is the theoretical framework for this study, the items are therefore derived from theory.

The items are grouped into five subscales roughly following the five CTC modules described in the previous chapter and include: Family Life Skills; Communication Skills; Child Development Skills; Nutrition; Health and Safety Issues; and Teaching and Learning Skills.

A great deal of discussion took place between myself and the coordinator of prevention services on the question of item selection. Should the items reflect the ideal situation, that



parents rely more on traditional Native parenting practices, or the actual situation where Native parents largely follow mainstream practices? Native leaders clearly favored the ideal situation and felt that the instrument should measure the extent to which parents in their communities are returning to traditional Native parenting practices.

The following table shows the subscales and the items included in each.

Table 3

List of Items Grouped by Subscales

Family Life Skills

How often does your child visit his/her grandparents?  
 How often does your child play with his/her cousins?  
 How often does your child help either a grandparent, aunt, uncle, or elder in any way?  
 Do you accept advice from your older relatives on how to raise your child?  
 How often do you and your child do things together, such as cooking or crafts?  
 Does your child avoid spending time with uncles or aunts?  
 Does your child ignore advice from their community elders?  
 Is your partner involved in doing things with the family?

Communication Skills

How often do you tell your child that you love him or her?  
 How often do you praise your child for doing a good job?  
 How often do you yell at your child?  
 How often do you encourage your child to talk about his/her ideas?  
 How often do you sing to, or with you child?  
 How often do you tell stories to your child?  
 How often do you play and joke with your child?  
 How often does your partner play and joke with your child?  
 How often are you impatient with your child?

How often is your partner impatient with your child?  
 How often do you blame your child for things that you know is not his/her fault?  
 How often do you spend time reading, drawing, or colouring with your child?  
 Do you have your child follow a basic morning routine?  
 How often do you hug your child?  
 Do you kiss your child?  
 Does your partner show his affection to your child?  
 Do you encourage your child to pursue his/her ideas?  
 Does your partner encourage your child to pursue his/her ideas?  
 Do you interrupt your child when he/she is talking?  
 Do you criticize your child's ideas?  
 Does your partner criticize your child's ideas?  
 Do you share your values and beliefs with your children?

#### Child Development Issues

How often do find yourself thinking that your child is not developing as quickly as other children?  
 How often do you tell your child that he/she is clumsy?  
 Do you find that unless you stand over your child they will fail at whatever they are working on?  
 Do you overreact when your child is not doing something you think he/she ought to be doing. (Ex. toilet training)  
 Do you worry about your child developing too slowly?  
 Are you concerned about your child's sleeping habits?

#### Nutrition, Health and Safety Issues

How often do you encourage your child to eat a well balanced diet?  
 How often do you let your child eat too much sugar, starch, or fat?  
 How often does your child drink too many soft drinks?  
 Do you prefer preparing meals alone without having your child around to bother you?  
 Do you keep your child's medical records up to date?  
 Do you give your child special attention when he/she is sick?  
 Does your partner give your child special attention when he/she is sick?  
 Do you insist that your child wear a seatbelt while in the car?  
 For how long did you breastfeed your babies?

#### Teaching and Learning skills

How often does your child do jobs around the house to help you?

How often do you ignore incidents when your child does not finish a job?  
Do you involve your child in working with you?  
Does your child prefer watching t.v. to working with you?  
Do you and your child go on nature outings together?  
Do you find that you are too busy to do activities with your child?  
Do you ever make the kind of toys for your children that your parents made for you?  
Does your partner ever make the kind of toys for your child that his/her parents made for him/her?  
Do you play the kind of games with your children that your parents played with you?  
Do you prefer doing the chores yourself rather than asking your child to do them?

To establish face validity, the initial choice of items was submitted to a group of seven experts in Native parenting who acted as "judges". These were primarily Native people in the Sudbury area who have a great deal of experience in working with Native Families. These judges included, Chris Whallin, coordinator of the Cherish the Children program, Pat Rogerson, mentioned before, Herb Nabigon and Barb Riley, professors at Laurentian University in the Native Human Services Program, Gloria Daybutch, coordinator of the Native Child Welfare Prevention Programs of the North Shore Tribal Council, Anna Marie Abitong, director of Health and Welfare Services for the Spanish River Reserve, and Jeannette Commanda, prevention worker with the Serpent River Reserve. These people were asked to judge the items on clarity and cultural relevance. They reviewed the initial list of items and based on their feedback and comments, the version of the instrument used for data collection was developed. This revised version used in the pre-test is included as appendix B.

Some of these judges raised concerns about items directly dealing with the use of corporal punishment. Since prevention workers and the researcher have a legal and ethical responsibility to report on suspected cases of abuse, it was felt that asking direct questions on the use of physical punishment would put respondents in a position of admitting to abuse. Staff from Nog Da Win Da Min felt warning parents about this possibility would have resulted in parents refusing to participate. It was therefore decided that questions of this nature should be eliminated. As an example, the question "How often do you hit your child?" was deleted.

The questionnaire could be administered to fathers and mothers. While the program was designed for mothers, the program will be offered to both fathers and mothers. In consultation with Gloria Daybutch, coordinator of prevention services for the North Shore Tribal Council, it was decided to word the items in such a way that both fathers or mothers could answer. However, prevention workers correctly predicted that few fathers would turn up to fill out the questionnaire. They stated that very few fathers participate in any parenting programs.

The range of scores on each item the CTC, as well as the means and standard deviations is provided as Appendix J.

Results on the CTC questionnaire were compared to results on an existing measure of parental competence, the Iowa Parent Behaviour Inventory, (IPBI) (Cruse, Clark & Pease, 1977). The IPBI is a paper and pencil test designed to meet the need for parent

behaviour assessment. Behaviours are the focus of this inventory and the behaviours measured are those which several researchers including Baumrind (1971) have found salient in the parent-child relationship.

The instrument involves a five point scale based on each parent's perception of his or her own behaviour. A score of 1 indicates that the parent almost never behaves that way and 5 indicates that the parent almost always behaves that way. A rating of 3 indicates that the parent behaves that way about half the time or is not sure how he or she behaves that way. Both the mother's form and the father's form were used. However, since so few fathers participated, only the scores of the mothers' forms were used. The instrument composed of 36 items was tested on 393 mothers and 371 fathers from mid western United States.

The factor analysis on data gathered from the mothers yielded six factors: Parental Involvement, Limit Setting, Responsiveness, Reasoning and Guidance, Free Expression, and Intimacy. The factor analysis on data gathered from fathers yielded 5 factors: Parental Involvement, Limit Setting, Responsiveness, Reasoning, Guidance and Intimacy. Users of the scale are cautioned to use separate factor scores and not to add the factor scores for a total score (Cruse, Clark & Pease, 1977). Spearman-Brown estimates of reliability range from .63 to .76 on the mother's form and .63 to .86 for factors on the father's form (Pancer, 1990). Copies of both forms are included in Appendix C and D.

The IPBI was created for a mainstream North American population and does not take cultural differences into account. However, it was felt that there would be a large area of overlap between the two populations. The differences and similarities of the two populations can be conceptualized by two overlapping circles. Comparing the results of the CTC with the IPBI would help to identify the areas as well as the extent of differences and similarities.

Results were also compared to biographical data about each parent, including age, sex, marital status, religion, number of children, and ages of children. This was obtained by asking the parent to fill out a brief questionnaire, the Parent Information Questionnaire (PIQ). This questionnaire is included as Appendix E.

#### **Ethical Considerations:**

It was necessary for the prevention workers and myself to know the identity of the parents filling out the questionnaire during the test phase. This was because the results on the C.T.C. for the test phase were to be matched with assessments by prevention workers on the parent participants. A list of names of participating parents was kept and each parent was assigned a code number. Workers would use the list of names and code numbers to do the assessments.

As reported earlier, all questions dealing with corporal punishment, which could identify a parent as an abuser, were eliminated. While none of the remaining questions identifies abuse

as such, parents were told that they were under no obligation to answer any questions if they believed that it would place them in an uncomfortable situation. As it turned out, respondents answered all items.

With these changes, the proposal and the instruments were approved by the Ethics Committee of Wilfrid Laurier University.

#### Data Collection:

The data collection was done in two phases. The first phase involved a pre-test and was carried out on the smaller sample (n=29). The second phase involved the actual test administration phase for the purpose of determining the reliability and validity and was carried out on the larger sample (n = 102).

The procedures for the pre-test were conducted in the following manner. In the initial contact with parents, the following statement was used:

We are interested in learning more about Native parenting. We would like to invite you to come to the council room on \_\_\_\_\_ (date and time) to fill out a questionnaire. You are under no obligation to participate. Should you decide to refuse, there will be no repercussions to you or family.

Once the parents arrived at the testing site, after appropriate greetings, the following statement was read to them.

The questions on the form in front of you look at different ways in which parents deal with their children. Please circle the answer that best describes how you deal with your children. There are no right or wrong answers. Once everyone is finished, we will ask you for your reactions to the questionnaire. Specifically, we would like to know if any of the questions were needless or difficult to answer.

The parents then filled out the questionnaires. Parents who were unable to read received individual help in filling out the form.

Informal group discussions were held in each community after the testing. Respondents were asked to comment on the questionnaire in general and on each specific item. Those that caused confusion or were offensive, were eliminated. Whereas the original version of the instrument was composed of 60 items, based on feedback from respondents, 5 items were eliminated. The revised questionnaire composed of 55 items is included as appendix F.

The testing phase for the purpose of determining the reliability and validity was carried out next. This time, parents also filled out the IPBI and the PIQ.

The procedure for this phase was conducted using the same method as with the pre-test. Informal discussions after the testing were not held during this phase, but one or two parents from each community were invited to stay back for a tape recorded interview and go through the questionnaire, item by item. The purpose of these interview was to find out if parents understood the questions and to allow parents to answer in a more open-ended fashion.

The method used to gain access to the Native communities, as mentioned earlier, was by way of the prevention workers. These people made the initial contact and simply requested parents to fill out some questionnaires. Once they presented themselves, the wording used to brief the parents was contained in the letters of



consent. The letters for the pre-test are included as Appendix G and H, respectively.

To gain access to the non-native sample, most (n=39) were obtained by way of the Blind River Public School. Children were sent home from school with a copy of the questionnaire and a covering letter. The remaining part of the non-Native sample (n=21) came by way of 2 social workers, one from Sudbury and one from Sault Ste. Marie, who were asked to distribute at least ten questionnaires to parents with young children who were acquaintances. The covering letter that went with the non-Native sample is included as Appendix I.

### Analysis

Reliability, with respect to internal consistency was assessed using Cronbach's Alpha (Cronbach, 1951) is a test for internal consistency. This was done during both phases of the data collection.

A factor analysis (Kaplan & Saccuzzo, 1982) was carried out during the pre-test and testing phase of the study. In spite of the small sample size, it was hoped that the factor analysis would accomplish two things. First, it could help to reduce the data into the fewest possible items by identifying those items that are not contributing to the variance. Second, as discussed earlier, a factor analysis can be used to determine the construct validity of the instrument.

Finally, as a measure of criterion validity, results on the questionnaire from the data of the second phase were compared to the prevention worker's assessments of the parent. This was done by means of two methods; first, workers were asked to fill out the CTC questionnaire on each parent. Second, workers were also asked to assess the parents in terms of their parental competence on a global scale of 1 to 7. These scores were then correlated with parents' scores. The CTC scores was also correlated to the IPBI scores.

## Chapter 4

### Results

This chapter provides the results of the statistical analysis and the qualitative interviews. These are presented in three parts; the first part includes the results of the pre-test phase, the second, the results of the test administration phase, and the third covers an analysis of the qualitative interviews.

#### **Pre-Test Phase:**

In addition to frequency distributions of responses on the original CTC questionnaire, tests were performed to determine the reliability and validity of the instrument. A factor analysis was used to determine construct validity and an alpha test was used to determine the internal consistency form of reliability (Cronbach, 1951).

Due to the small sample size of the pre-test (N=29) the factor analysis failed to provide meaningful results. The alpha test of reliability, on the other hand, resulted in an overall score of .89.

#### **Test Administration Phase:**

As in the pre-test, the same tests for validity and reliability were carried out with the test data. A factor analysis was carried out during this phase of the study. When the sample

used included only Native parents (n=102), 17 factors were identified but the varimax rotation could not be executed. This was again due, in all likelihood, to the small sample size for an instrument with 55 items. When both Native and non-Native parents (n=162) were included in the sample for this analysis, 16 factors were identified, but a varimax rotation was possible and meaningful relationships among the items was identified. Only items loading at .4 or higher were included. The results, including the factor loadings, the item-total correlations, and the percentage of variance of each factor, are presented in Table 3 below.

Table 4

Factor Analysis  
Based on the Varimax Rotation  
Done on the Combined Native and non-Native Sample (N=162)

Item #	Description	Loading	Item-Total Correlation
	FACTOR 1 Partner's Involvement		
32	partner involved	.77385	.5890
36	partner's affection	.73854	.4387
13	partner's playtime	.72377	.4540
33	morning routine	.56199	.5559
46	sleeping habits	.42145	.3224
49	partner attention when sick	.44042	.3760
	Percentage of variance		16.0
	FACTOR 2 Criticize		
41	criticize	.78959	.7063
42	partner criticize	.75268	.7121
40	interrupt	.63964	.5134
39	fail without support	.60445	.5117
16	blaming no fault	.47360	.6291

Percentage of variance 8.0

FACTOR 3  
Share Ideas

37	pursuit of ideas	.74521	.5124
47	medical records	.67774	.4203
38	partner pursuit of ideas	.66523	.4267
43	share values	.45650	.2951
7	praise child good job	.45591	.3503

Percentage of variance 6.5

FACTOR 4  
Impatience

14	impatient	.85617	.3260
15	partner impatient	.77627	.1697
8	yell at child	.71183	.1436

Percentage of variance 5.6

FACTOR 5  
Activities With Child

17	time doing crafts	.75103	.5609
11	storytelling	.73709	.4615
10	sing with child	.71261	.5329

Percentage of variance 4.4

FACTOR 6  
Signs of Affection

34	hugs	.90824	.1027
35	kiss	.85510	.0016
6	saying you love them	.77071	.2246

Percentage of variance 4.2

FACTOR 7  
Making Toys and Playing

51	make toys	.80321	.3579
53	partner make toys	.73853	.3947
52	play games	.72008	.4133

Percentage of variance			3.7
------------------------	--	--	-----

FACTOR 8  
Extended Family

3	help grandparent	.79411	.0874
1	visit grandparent	.71263	.1280
2	play with cousins	.67092	-.1837
	Percentage of variance		3.3

FACTOR 9  
Worry About Development

45	develop too slow	.86846	.4814
18	not develop quickly	.73665	.4461
19	clumsy	.49258	.6622
	Percentage of variance		3.2

FACTOR 10  
Involvement with Child

23	jobs around the house	.80648	.1103
5	doing things together	.66797	.2352
9	encourage child	.47499	.5442
	Percentage of variance		2.7

FACTOR 11  
Diet

21	fat in diet	.87230	.0706
22	too many soft drinks	.65955	.2499
	Percentage of variance		2.5

FACTOR 12  
Working Together

54	doing chores yourself	.64435	.0587
31	prepare meals alone	.50824	.4618
44	overreact	.44100	.3149
30	too busy for activities	.40083	.3306
	Percentage of variance		2.2

FACTOR 13  
Health and Safety

20	eat balanced diet	.74075	.2078
50	wear seatbelt	.65535	.0544
	Percentage of variance		2.0

FACTOR 14  
Attention When Sick

48	special attention when sick	.70457	.0093
49	partner special attention	.65689	.3760
	Percentage of variance		1.8

FACTOR 16  
Ignoring Child

28	watch t.v.	.69403	.2608
24	ignore incidents	.40276	.0648
	Percentage of variance		1.3

To test for reliability, an Alpha test of internal consistency was again carried and again the result was .89. This was consistent with the results obtained during the pre-test.

As a test of criterion validity, scores of the Native parents were correlated to scores of the prevention workers' assessment of the parents based on the CTC questionnaire. Results showed that there was no correlation between the parent scores and the worker scores on the CTC questionnaire ( $r = -.1640$ ). It was then decided to compare scores of the parents on the CTC with a global assessment of the parents' parenting skills. Workers were asked to provide global assessments of the parents based on a scale of 1 to

7, the same scale used in the CTC. Results of  $r = -.06$ , ( $df = 100$ ,  $p < .01$ ) indicate that there is no significant correlation.

Another test involved comparing scores of Native parents on the CTC with those on the IPBI. A Pearson correlation was carried out comparing these scores and it was revealed that there was a positive correlation which is significant ( $r = .47$ ,  $df = 100$   $p < .01$ )

To provide a deeper understanding of the differences and similarities between the Native and non-Native population as measured by the CTC and the IPBI, it was decided to run Pearson correlation tests on the subscales of the CTC with each of the subscales of the IPBI. Since the items of the subscales of the two instruments overlap, it was felt that correlations should be run on all possible combinations of subscales. The results are provided in the tables below.



Table 5

Comparison of the CTC Subscale Family Skills  
With the Subscales of the IPBI

CTC Subscale Family Skills with	Corr.	Sig.
Parental involvement	.2453	.021*
Limit Setting	.2697	.011*
Responsiveness	.1500	.163
Reasoning and Guidance	.3127	.003*
Free Expression	.2598	.015*
Intimacy	.0086	.937

\* Indicates a significant correlation

Table 6

Comparison of the CTC Subscale Communication Skills  
With the Subscales of the IPBI

CTC Subscale Communication Skills with	Corr	Sig.
Parental Involvement	.2964	.005*
Limit Setting	.1554	.148
Responsiveness	.1883	.087
Reasoning and Guidance	.3256	.002*
Free Expression	.2087	.051*
Intimacy	.2825	.008*

\* Indicates a significant correlation

Table 7

Comparison of the CTC Subscale Nutrition, Health and Safety  
With the Subscales of the IPBI

CTC Subscale Nutrition, Health & Safety	Corr	Sig.
Parental Involvement	.2499	.019*
Limit Setting	.1455	.176
Responsiveness	.3365	.001*
Reasoning and Guidance	.2939	.006*
Free Expression	.0914	.397
Intimacy	.3288	.002*

\* Indicates a significant correlation

Table 8

Comparison of the CTC Subscale Child Development  
With the Subscales of the IPBI

CTC Subscale Child Development with	Corr	Sig.
Parental Involvement	.0356	.742
Limit Setting	.0294	.786
Responsiveness	.1740	.105
Reasoning and Guidance	.0812	.455
Free Expression	-.1114	.302
Intimacy	.0086	.936

Table 9  
Comparison of the CTC Subscale Teaching and Learning  
With the Subscales of the IPBI

CTC Subscale Teaching and Learning	Corr.	Sig.
Parental Involvement	.2824	.008*
Limit setting	.1721	.109
Responsiveness	.1907	.075
Reasoning and Guidance	.1833	.089
Free Expression	.1062	.325
Intimacy	.1072	.320

\* Indicates a significant correlation, using Pearson's r.

These results identify several significant correlations. In focusing on the combinations where the correlation is .3 or higher, the following combinations show significant positive correlations; Family Skills with Reasoning and Guidance, Communication Skills with Reasoning and Guidance, and Nutrition, Health and Safety with both Responsiveness and Intimacy. This suggests that the two instruments measure a number of similar characteristics.

#### Results of the Qualitative Interviews:

Using the CTC questionnaire, qualitative interviews were carried out with a small sample of parents (N=10) to: 1) determine if parents understood the items in the questionnaire, and 2) to allow parents to answer each item in an open ended fashion.

These interviews revealed that parents had no difficulty understanding the meaning of each item. This was expected since

items that were seen as confusing by parents had been eliminated after the pre-test.

Open ended responses provided a great deal more information than would be available strictly by means of quantitative responses to the questionnaire. First and foremost, corporal punishment, albeit in mild forms used in disciplining young children, is a common practice in the Native communities included in the study. There is not, at present, wide acceptance of the principle that this goes against traditional Native parenting practices and should be stopped.

Another interesting finding is the relationship with elders. Traditionally, elders occupied positions of leadership in communities and were held in high regard. They were responsible for upholding and conveying traditional values. In sharing her observations, one parent stated that many elders in her community have serious problems with alcohol abuse and were perpetrators of abuse. She feels that, as a group, they are not able to carry out their traditional roles. She also believes that it is her generation that is providing the leadership to stop the cycle of abuse. Most parents interviewed, at least in principle, accept that it is nevertheless the role of the elders to ensure that the traditions and values of the community are passed along to the younger generation.

Other findings are that very few parents engage in traditional games or make traditional toys for their children. However, traditional games were seen by Native leaders as important and some

parents still believe that they should take their children on nature outings. Most would like to see their children learn as much as possible about their cultural heritage and see Pow-Wows as important family events.

#### Differences Between Native and non-Native Parents:

To test the hypothesis that there is a significant difference in parenting styles between Native and Euro-Canadian parents, a t-test was carried comparing the sample of Native parents with the sample of non-Native parents on the scores of the revised CTC questionnaire. The t-test revealed a significant difference between Native and non-Native parents ( $t=-2.90$ ,  $df=160$ ,  $p<.01$  level).

Table 10

#### Comparison of Native and non-Native Parents

Variable	No. of cases	Mean	Stand. Dev.	Stand. Error
Group 1	102	263.1176	34.027	3.369
Group 2	60	278.9500	32.721	4.224
F value	2-tail Prob.	t value	Deg. of Free.	2-tail Prob.
1.08	.753	-2.90	160	.004

To further explore where the differences exist, it was decided to compare the two populations on the subscales of the CTC questionnaire. Table 4 below provides the details of this comparison.

Table 11

Comparison of the Native and Non-Native Populations  
On the Subscales of the CTC Questionnaire

Subscale	Group	N	Mean	t	Prob.
Family Skills	Native	102	40.42	2.13	.036
	non-Nat	60	37.88		
Communication Skills	Native	102	114.26	-2.54	.012
	non-Nat	60	120.30		
Child Develop. Issues	Native	102	30.15	-1.76	.066
	non-Nat	60	32.27		
Nutrition, Health & Safety	Native	102	41.52	-4.84	.000
	non-Nat	60	47.05		
Teaching & Learning	Native	102	36.76	-3.28	.001
	non-Nat	60	41.45		

These results indicate that the Native population scored significantly higher on the Family Skills subscale but significantly lower on the Communication, Nutrition, Health and Safety, and Teaching and Learning subscales. On the Child Development subscale, at .066, the difference is marginally significant, with the non-Native parents again scoring higher.

In summary, these results indicate that the reliability, with respect to internal consistency, of the instrument at .89 is high. Notwithstanding the fact that the correlation of the overall scores on the IPBI and the C.T.C., is significant ( $r=.47$ ), validity has not been clearly established. Finally, based on the results of a t-test comparing the scores of Native and non-Native parents on the C.T.C. Questionnaire, the instrument does distinguish between Native and non-Native parents.



## Chapter 5

### Discussion

This chapter provides an overall review of the study. In addition to the analysis and interpretation of the results, it also looks at issues about the process of conducting the study. It begins with a discussion of the implications of cross-cultural research, specifically, Euro-Canadians doing research in Native Canadian communities. Next, issues of confidentiality and the problems of item selection in creating parenting questionnaire are reviewed. This is followed by a discussion of the obstacles encountered in sampling and data collection. The interpretations of the results are then provided and, finally, the implications and limitations of the study are presented.

#### **Cross-Cultural Research:**

Because of the disproportionate levels of social problems and resulting use of services, Native communities are frequently the focus of research. At this time, as is the case with the present study, the research is generally conducted by white Euro-Canadian people who have had limited exposure to Native Canadian culture. This situation is fraught with difficulties which can create obstacles for the researcher. However, these obstacles can be overcome if the researcher adheres to certain important principles.

The first is building and maintaining the trust of the people being investigated. While this is true for any research situation and should almost go without saying, it is especially true of cross-cultural research. Because the researcher is seen as a representative of a colonial power, the initial reaction is frequently mistrust.

In the present study, I dealt with this obstacle by taking the position that I was accountable to the Native communities. The communities want the evaluations to be done. They do not, at this time, have the expertise to do the research without outside help. They agree that I could provide this help on the condition that they maintain control of the project. To reinforce this relationship, I consulted with representatives from Nog-Da-Win-Da-Min, the agency that provides family services to the North Shore communities, at every step of the process. I should add, however, that I was given a free hand in conducting the research. It was also agreed that the copyright of the instrument being created would be held by Nog-Da-Win-Da-Min.

It is also important that the researcher maintain an open mind and an acceptance of the differences in the two cultures. This should also go without saying but it is more difficult than it might appear. Euro-Canadian researchers may understand intellectually the need to be open but may still react poorly when actually confronted with some of these differences. I had to remind myself of this fact when I experienced some frustration. Some examples are the way meetings are held and the concept of



time. While more and more meetings involving Native people follow Robert's Rules of Order, there is still more importance given to allowing everyone to speak freely and that agreements should be reached by consensus.

The same is true for the concept of time. While Native Canadians have had to adopt a more formal and "European" attitude to time, especially in dealing with mainstream society, most Native communities have a more flexible view of time and time commitments. The same open-minded attitude should also be maintained in participating in traditional Native ceremonies. I found these ceremonies to be a tremendous source of knowledge in learning about differences in parenting practices of the two cultures.

#### **Confidentiality:**

Submitting a research proposal to a ethics review process is a common and necessary step in any research project and part of this is ensuring that issues of confidentiality are addressed. There are, however, some issues unique to Native communities which have important implications for research. The communities included in this study, like many Native communities across Canada, are small, with only a few hundred inhabitants. There may only be a dozen or less family names in each community. The type of anonymity which exists in large urban centres is simply not possible in these small Native communities. Furthermore, it seemed that confidentiality was more of a concern for this researcher than the community people. Most respondents participating in the study

were not the least bit concerned about the confidentiality of their responses.

The issue of confidentiality did create a problem, however, in selecting items for the questionnaire. The prevention workers have a legal obligation to investigate possible situations of abuse. This precluded the possibility of asking questions about corporal punishment as a form of discipline. If questions of this nature had been included, we would have had to inform parents that prevention workers may have to investigate if the use of discipline was judged to be extreme.

The other problem area was in asking the prevention workers to provide assessments about the parents. Some felt uncomfortable about providing this information for fear that it would get back to the people concerned. Even assurances that only aggregate scores of the total sample were to be used did not ease their minds. As a result, the number of assessments obtained was limited.

In general, however, this researcher found people in the communities to be very open in talking about the problems of abuse and neglect. It is fair to say that they are far more open than Euro-Canadians who seem to have more of a need to keep problems of this nature hidden.

#### **Sampling and Data Collection:**

Major problems were encountered in sampling and data gathering and this has resulted in a small sample which in turn has caused important limitations of the study. Getting parents to come in and

fill out a questionnaire proved to be very difficult. This was not because they were reluctant to answer the questions but more because they have been inundated with surveys and studies originating both from their own organizations as well as governments and universities. No financial inducements were used in this study although, in hindsight, this may have resulted in a slightly larger sample.

The data gathering took a full year with many trips into the communities. Often, no parents would turn up. One strategy that produced results was to arrive at the start of some program activity involving parents and, either at the start or the end of the session, getting the parents to fill out questionnaires. Obviously, this process is not ideal in terms of selecting a random sample.

#### **Interpretations of the Results:**

Parenting is a complex concept that is made up of many components or factors. In order to identify these components or factors, a factor analysis should be carried out. Factor analyses can also be done to prove or disprove a theoretical model (Kaplan & Saccuzzo, 1982).

Since the theory used to guide this study was the Cherish the Children program, it was hoped that the factors would follow the five modules that make up the program. Factor analyses were carried out during the pre-test and the test phase. Unfortunately, none produced clear results. When the Native sample (N=102) was

combined with the non-Native sample (N=60) for a total sample size of 162 clearer patterns emerged.

For the most part, each factor fits within one of the subscales of the CTC. One exception is Factor 1, called Partner's Involvement. Items in this factor are found in three subscales, Communication Skills, Child Development Issues, and Nutrition, Health and Safety. Items in Factor 2, on the other hand, all fit in the subscale called Communication Skills. With the exception of item 47 which fits in the subscale called Nutrition, Health and Safety, all other items found in Factor 3 called Share Ideas also fit in the subscale called Communication Skills. The same applies to Factor 4, called Impatient, Factor 5, called Activities with Child, and Factor 6, called Signs of Affection. All items in these factors are found in the Communication Skills subscale. Items in Factor 7, called Making Toys and Playing are found in the Teaching and Learning subscale, and items in Factor 8, called Extended Family, are all found in the Family Life Skills subscale. Factor 9, called Worry about Development, fits in the Child Development Issues subscale. There are only three items in Factor 10 called Involvement with Child, and item 5 is part of Family Life Skills while the other two are from the Communication Skills subscale. The next factor, called Diet, fits in the Nutrition, Health, and Safety subscale, while the Factor called Working Together has one item from the Child Development Issues subscale and the rest from the Teaching and Learning subscale. The next two factors called Health and Safety, and Attention When Sick are both part of the

Nutrition, Health and Safety subscale. Finally, the last factor called Ignoring Child fits in the Communication Skills subscale.

The fact that warnings appeared with the results of the factor analysis should not be surprising. Munro, Visintainer, and Page (1986) have suggested that at least five respondents per item are needed for reliable results. With fifty-five items in the instrument, a sample of two hundred and seventy-five would be needed. Even with the combined Native and non-Native sample, the total sample size is only 162. There is also a conceptual problem in combining the two sample groups. In this study, it was hypothesized that the two populations are different. Combining the two for the purposes of increasing the sample size may not be justifiable.

In looking at the differences in parenting between the Native and non-Native Parent, a t-test comparing these two groups on the scores of the CTC questionnaire was carried out. The results presented in Chapter 4 revealed that there was a significant difference between the two groups on overall score. This seems to confirm what the literature and practitioners have been saying for years, that parenting practices are different in Native communities as compared to mainstream society. It also supports the need for culturally relevant programs.

The differences in parenting practices between the Native and non-Native differences become clearer if the subscales of the CTC are considered. On the Family Skills subscale which looks at the degree of involvement of elders and the extended family, we find

that Native parents scored significantly higher than non-Native parents from the same geographic region. This suggests that, in spite of years of assimilation, Native parents still have more contact with and seem to rely more on elders and the extended family.

Other differences are also quite striking. On the Communication, Nutrition, Health and Safety, and Teaching and Learning subscales, non-Native parents scored significantly higher than Native parents and marginally higher on Child Development. This indicates that non-Native parents view themselves as using more of the behaviours identified by the instrument than Native parents.

The issue of discipline is contained in the Communication subscale and on this subscale, non-Native parents score higher than Native parents. These results, seen in the light of the findings of the qualitative interviews that Native parents do use corporal punishment, seems to confirm that Native parents are not using traditional Native disciplining practices.

It must be remembered that the instrument measures the parent's perception of his or her own behaviour. In trying to explain the differences in scores between Native and non-Native parents, two different possibilities come to mind. First, it is possible that there is a real difference in the behaviours between the two groups. Second, Native parents may be more critical of their own behaviour in those subscales where they scored lower. In other words, Native parents may believe in a certain ideal standard

and that they see themselves as performing somewhat below that standard.

Reliability is an important criterion on which to judge the usefulness of an instrument. The instrument must provide consistent results each time it is applied (Monette, Sullivan & DeJong, 1986). To establish its reliability, an alpha test (Cronbach, 1951) was performed during the pre-test. A reliability coefficient of .89 suggests that the instrument is internally consistent.

To establish the validity of the instrument, that is, whether the instrument accurately measures the variable that it is intended to measure (Monette, Sullivan & DeJong, 1986) it was suggested that the assessments of the prevention workers could provide a measure of criterion validity. Since the prevention workers live in the same communities and see the parents often on a daily basis, it was felt that these workers would provide a very accurate assessment of parenting skill.

As a first step, workers were asked to fill out the CTC questionnaire on each parent. A Pearson correlation comparing the parents scores with those of the workers was carried out. Results suggested that there is no correlation between these sets of scores.

As a second step, workers were asked instead to provide a global assessment by assigning a score of one to seven to each parent, with one being a low score suggesting poor parenting skills and seven being high representing the ideal parent. Here again, a

Pearson correlation was carried out comparing the parents' scores and the workers' assessments. Again the results suggested that there was no correlation between these sets of scores.

An analysis of the results showed that workers consistently gave lower scores to parents than parents gave themselves. This may be the result of a negative halo effect (Kaplan & Saccuzzo, 1982) where workers are overly critical based on limited experience. It is also possible that parents have a tendency to present themselves in a favourable light. In any event, it does suggest that caution must be used in determining validity.

Criterion validity can be determined by comparing results on the instrument being developed with a pre-existing and valid instrument. A Pearson correlation comparing results on the CTC with those on the IPBI was carried out. A correlation of .4650 was obtained. This is significant at the .01 level suggesting that the two instruments do measure similar variables. However, as mentioned earlier, the IPBI was developed for a mainstream population and caution should be used in using the IPBI as a measure of criterion validity.

Further analyses were done to shed more light on the differences and similarities between the two instruments. In comparing each subscale of the CTC with each subscale of the IPBI, four combinations showed a correlation of .3 or higher. These combinations were Family Skills with Reasoning and Guidance (.31), Communication with Free Expression (.33), Nutrition, Health and



Safety with Intimacy (.33), and Nutrition, Health and Safety with Responsiveness (.34).

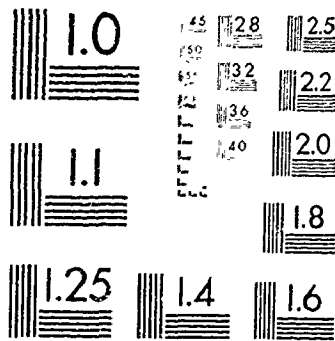
Discipline on the IPBI is contained in the subscale Limit Setting. The highest correlation involving Limit Setting was with Family Skills at .27 which is significant at the .05 level. As mentioned earlier, discipline on the CTC is contained in the Communication Subscale but there was no significant correlation between Communication and Limit Setting.

In looking further at the differences between Native and non-Native parents, a comparison of scores on the CTC questionnaire and the IPBI are giving what seems to be contradictory results. What does this mean? As reported earlier, while important differences exist, there is a large area of overlap between the two instruments. This suggests that Native and non-Native parents have similar childrearing practices in a number of areas. This may be the result of assimilation.

It may also be because there is a large area of overlap that spans across cultures. The results also suggest that there are still some important differences. Scores on the CTC questionnaire confirm that Native parents report that they have more contact with elders and their extended families than non-Native parents. In at least three of the other subscales, non-Native parents actually scored higher. As communities begin offering Native parenting programs, it is predicted that, in subscales such as Child Development, Nutrition, Health, and Safety, and Teaching and Learning, Native parents will catch up to non-Native parents, and

2 of / de 2

PM-1 3 1/2"x4" PHOTOGRAPHIC MICROCOPY TARGET  
NBS 1010a ANSI/ISO #2 EQUIVALENT



PRECISION<sup>SM</sup> RESOLUTION TARGETS

that differences in Family Skills will become more pronounced. In other words, in areas where parenting overlaps the differences will diminish and in areas where cultural differences exist, the differences may increase.

In addition to the quantitative tests carried out in the development of the instrument, ten qualitative interviews were also carried out using the CTC questionnaire as an interview schedule. As mentioned in Chapter 4, the purpose was to find out if parents understood the questions and also to allow parents to respond more fully to each item. The results suggested that parents had no difficulty understanding the questionnaire.

The responses also revealed parenting in Native communities is going through a transition. While there seems to be widespread use of physical punishment, at least with young children, there is also an interest, even a commitment, to returning to traditional practices. This seems to be especially true of the young adults, the generation who are now parents. Seen in the context of changes that are taking place in Native communities all over Canada, this transition is consistent with an emerging interest in preserving Native cultural heritage. This suggests that current attitudes in Native communities about parenting are changing and that results on instruments measuring parenting skills will also change.

### Limitations of the Study:

Many of the limitations of the study and of the instrument have already been mentioned. Certainly, the fact that the factor analysis could not produce stronger results based on the Native sample is a significant limitation. Without results that are more meaningful, it is not possible to identify the factors and therefore the subscales that together make the concept of Native parenting. The instrument would have to be tested on a much larger sample to obtain more meaningful results.

The next serious limitation is that the validity has not been clearly established. The suggestion that results on the CTC would correlate with worker assessments turned out to be an inaccurate assumption. Here again, a factor analysis with more meaningful results may help in determining content validity by identifying the factors that make up the concept of Native parenting. Possibly the most useful test of validity would be that, once the instrument is being used in evaluating parenting programs, scores on the instrument could be compared to results from trained observers on improvements in parenting practices of the parents or in the behaviour of the children.

There is a reasonably strong correlation of the CTC with the IPBI. As discussed earlier, there is a large area of overlap where parenting styles of Native and non-Native parents resembles each other. This seems reasonable given the amount of contact between cultures. However, the fact that the CTC questionnaire has revealed that there are still significant differences between

Native and non-Native parenting practices suggests that caution must be used in relying on the IPBI to verify the validity of the CTC.

The third limitation is that Native parenting is changing. The instrument developed measures an ideal form of parenting. If parenting practices have changed to a significant degree, the instrument is a mechanism for assessing the extent to which Native parenting practices reflect this ideal rather than an assessment of the extent to which a particular parent is exhibiting modern Native parenting practices.

It must also be mentioned that the instrument was developed for and generalizable to Anishnabe or Ojibway people. The instrument was created based on the lesson plans of the Cherish the Children program which was designed for Ojibway mothers with young children.

Finally, the fact that so few men participated is also a limitation. This is typical of studies of this nature. Furthermore, the prevention workers had correctly predicted that few fathers would participate. Nevertheless, because the instrument was tested on a largely female population, it is generalizable only to Anishnabe women.

## Chapter 6

### Summary and Conclusion

In this final chapter, the key points of the study are presented. It begins with a brief statement of the problem and the research questions. This is followed by a summary of the literature review. Next, the main points of the results are presented. The chapter ends with the conclusions of the study and avenues for further research.

#### Statement of the Problem:

The prevalence of child maltreatment in Native Communities across Canada is very high. In a recent study conducted by the Manotsaywin Nanotoojig Family Services Planning Project (1990), a survey that included 24 First Nation communities in Northern Ontario, including the seven communities of the North Shore Tribal Council, caregivers report that violence occurs in 14% of households. This is based on reported cases, but based on the experience of participants in the survey, it is estimated that as many as half of all families in these communities have experienced family violence and 80% of respondents experienced violence before they were 10 years old.

While the authors of the survey do not define violence, it is a safe assumption that the violence experienced by the respondents as children is abuse. In Native communities across North America, there are initiatives currently being taken by Native people to

develop culturally relevant child welfare programs to deal with the problems of child abuse. However, many are not being planned in a way that will permit an empirical evaluation to be carried out to determine their effectiveness.

The purpose of this study was to develop a culturally-sensitive instrument that will measure effective parenting in a Native family to be used to evaluate Native parenting programs. The study was also to test the hypothesis that there is a difference in parenting between Native and Euro-Canadian parents.

#### Research Questions

The basic questions of the study were:

1. What is the reliability of the Cherish the Children Questionnaire?
2. What is the validity of the Cherish the Children Questionnaire?
3. Does the Cherish the Children Questionnaire show that there are significant differences in Native and non-Native parenting?
4. If significant differences are found between Native and non-Native parenting, in what areas are they found?

#### Literature Review:

Some of the questions presented above were answered through a review of the literature. There are basic differences in the way Euro-Canadian and Native Canadian parents raise their children,

particularly in the area of discipline. Traditionally, Native parents used teasing and shunning instead of physical punishment. Children were taught by example and through stories. Child-rearing was, and still is, a community responsibility with elders and grandparents greatly involved.

Serious problems developed during the last few decades as Native communities changed from a hunting and gathering society to one dependant on welfare. The problems manifested themselves in drug and alcohol abuse, violence, and child abuse. Disproportionate numbers of Native children were being removed from their communities and placed in non-Native homes.

Programs like Cherish the Children, a training program developed by the Minnesota Indian Women's Resource Centre (1988) to teach "parenting skills to Indian mothers with young children," have been developed to deal with these problems (Buffalohead, 1988). It was developed by Anishnabe (Ojibway) people and encourages Anishnabe parents to return to "the old ways" of parenting.

#### **Results:**

The results indicate that the reliability of the Cherish the Children Questionnaire, using Cronbach's Alpha test of internal consistency, is high (.89). The correlation between the IPBI and the C.T.C., suggests a reasonable validity (.47). Finally, based on the results of a t-test comparing the scores of Native and non-



Native parents on the C.T.C. Questionnaire, the instrument does distinguish between Native and non-Native parents.

A small number of qualitative interviews were also carried out using the CTC questionnaire as an interview schedule. The results suggested that parents had no difficulty understanding the questionnaire. The responses also revealed that there is widespread use of physical punishment, at least with young children. There is also an interest in returning to traditional practices.

#### **Conclusions of the Study:**

The main conclusion of the study is that there is a significant difference between the two groups. In examining the subscales of the CTC questionnaire, we find that the differences exist primarily in the areas of Family Skills with Native parents relying more on elders and the extended family than non-Native parents. Non-Native parents, on the other hand, scored higher in the areas of Communication Skills, Nutrition, Health and Safety Issues, and Teaching and Learning Issues. The fact that there are significant differences between the two populations confirms what the literature and practitioners have been saying for years, that parenting practices are different in Native communities as compared to mainstream society. It also supports the need for culturally relevant programs.

The limitations of the study and of the instrument include the fact that the results of the factor analysis were inconclusive.

The instrument will have to be tested on a much larger sample to obtain more meaningful results. Another limitation is that the validity has not been clearly established. The third limitation is that Native parenting is changing. The instrument developed measures parenting against a traditional ideal. If parenting practice has changed to a significant degree, the instrument may no longer be valid as an assessment of how people actually parent. The instrument will need to be modified to adjust to changing practices.

**Avenues for Further Research:**

The instrument developed in this study fills an immediate need for Nog-Da-Win-Da-min, the agency providing family services to the North Shore Tribal Council communities to help them evaluate the Cherish the Children program. For wider application, further testing with a larger sample will be needed. Also, the instrument was developed for Anishnabe parents and may not be culturally relevant for other First Nations. Again, some modifications and more tests will be needed before it would be relevant for different aboriginal populations.

The CTC questionnaire was developed to serve as an evaluation tool for parenting programs like Cherish the Children. Now that the instrument is ready, the next step will be to use it in an actual evaluation. Parenting programs are a priority for Nog Da Win Da Min and the North Shore Tribal Council. There will be many opportunities to try out the instrument in the near future.

The items that make up the CTC questionnaire were based on the Cherish the Children program and this created certain limitations. To better understand the differences in parenting practices between Native and non-Native parents, new subscales could be added. For instance, a subscale focussing specifically on discipline would be helpful. While the Cherish the Children program does not talk about teasing and shunning as discipline methods, Positive Indian parenting does. Items asking parents to report on the extent that these two methods are used could be included.

Another subscale focussing on Native spirituality would also be helpful. Most Native parents today were raised as either Protestant or Catholic. However, more and more are returning to the Medewin religion. Items should be added asking parents about their involvement in this traditional Native religion.

On the wider question of conducting research in Native communities, there is a rich source of topics available. In spite of the obstacles encountered in this study in terms of sampling and data collection, many First Nation communities are developing very innovative programs and services. Following the progress of these programs and services is something that can benefit all social work and mental health professionals as well as Native people themselves.

Some communities are developing interesting new programs. For instance, the Mississauga First Nation community has started a school program to deal with the serious problem of school drop-outs. The goal is to encourage Native youth to complete secondary

school and go on to college and university. There is also an initiative to develop Native cultural content for primary school curricula for both Natives and non-Natives attending Blind River Public School. I am currently involved with the evaluation of both of these programs and the results should be out during the coming year.

Cross-cultural research in Native communities by non-Native researchers can be a valuable service to Native people provided that certain principles are followed. Schuyler Webster and Herb Nabigon, two Native faculty members from Laurentian University, have outlined eleven principle that researchers should respect:

- 1) That cultural values and belief systems of the host community be understood and respected.
- 2) That clear articulation of informed consent as a community right be recognized.
- 3) That development of community consultation process ensures First Nation participation and validation of the research design and methodology criteria be established.
- 4) That traditional leaders be recognized as source of local expertise.
- 5) That a training component for First Nations communities be made available.
- 6) That confidentiality rights be extended to participating First Nations communities.
- 7) That publication and presentation of community research be under community control.
- 8) That decisions about public disclosure of premature study results be under the control of the community.
- 9) That employment practices related to the research project reflect Native preference and be under local control.

- 10) That ongoing community consultation be maintained in the development of policy, organizational action steps, research design, and fiscal support.
- 11) That the primary document for presentation and dissemination of research results be made available in the aboriginal language of the community.  
(Webster & Nabigon, 1993, p. 161)

These authors add that, in addition to these principles, the researcher must also take into account the cultural diversity that exists even among the different First Nations. Research done with these principles in mind can contribute to a deeper understanding of the Native experience.

## Bibliography

- Allen, M.J. & Yen, W.M. (1979). Introduction to measurement theory. Monterey, California: Brooks/Cole Publishing Company.
- Baumrind, D. (1971). Current patterns of parental authority. Developmental Psychology Monograph, 4(1) 2.
- Bennett, C. (1966). Ojibway consciousness. Ontario Association of Children's aid societies, 9(10) 11-15.
- Benton-Banai, E. (1988). The Mishomis Book: The voice of the Ojibway St. Paul, Minnesota: Red School House.
- Berk, L. (1989). Child development Boston: Allyn and Bacon.
- Bidgood, B. and van de Sande, A., (1990), In home services to Abusive and neglectful families. In Rothery, M. and Cameron, G. (Eds.), Child Maltreatment: Expanded Conceptions of Helping. Hillsdale, New Jersey: Lawrence Erlbaum Associates, Inc. Publishers.
- Bopp, J., Bopp, M., Brown, L. & Lane, P. (1984). The sacred tree Lethbridge, Alberta: Four Winds Development Project.
- Brant, M. (1959). Consideration in extending social services to Indians. Ontario Association of Children's Aid Societies, 2(5) 4-8.
- Brooks, L.D., Spearn, R.C., Rice, M., Hodgins, C. & Vander Schaaf, G. (1988) Systematic Training for Effective Parenting (STEP): An evaluative study. Santé mental au Canada, décembre.
- Carrière, R. (1989). Abuse and violence in the family. Correspondence course manual. Sudbury Ontario: Laurentian University.
- Chant, C. & Nelson, G. (1982). The effects of a mother's use of I-message and active listening on a child's behaviour at home. Family Therapy, 9(3) 271-278.
- Copway, G. (1972). The traditional history and characteristic sketches of the Ojibway Nation. London: Charles Gilpin.
- Cruse, S., J., Clarke, S., Pease, D. (1977). Iowa parent behaviour inventory. Iowa State University.
- Cronbach, L.J. (1951). Coefficient Alpha and the internal structure of tests. Psychometrika, 16 297-334.

- Dawson, J.H. (1963). The challenge of our Indian population. Ontario Association of Children's Aid Societies, 6(7) 2-4.
- DeMause, L. (1975). Our forebears made childhood a nightmare. Psychology Today, 8 85-88.
- Densmore, F. (1929). Chippewa customs. Washington, D.C. United States Government Printing Office.
- Dinkmeyer, D. & McKay, G.D. (1976). Systematic Training for Effective Parenting. Circle Pines, Minn: American Guidance Service.
- Driben, P. (1987). Aboriginal cultures of Ontario. Queen's Park, Toronto: The Ontario Ministry of Citizenship and Culture.
- Dunning, (1959). Social and economic change among the Northern Ojibway. Toronto: University of Toronto Press.
- Faller, K.C. (Ed) (1981). Social work with abused and neglected children. New York: The Free Press.
- Flannery, R. (1940). The cultural position of the Spanish River Indians. Primitive Man, 13(1) 1-25.
- Garbarino, J. (1977). The human ecology of child maltreatment: A conceptual model for research. Journal of Marriage and the Family, 39 721-727.
- Garbarino, J. & Gillian, G. (1988). Understanding abusive families, Lexington, Mass: Lexington Books, D.C. Heath and Company.
- Gauthier, P. (1988). Les nouvelles familles Montréal. Editions Saint-Martin.
- Gebotys, R.J. & Evans, M.J. (1990). The effects of discretization on the fixed effects analysis of variance and the Pearson correlation coefficient. Unpublished Paper. Waterloo, Ont: Wilfrid Laurier University.
- Gianotti, T.J. & Doyle, R.E. (1982). The effectiveness of parental training on learning disabled children and their parents, Elementary School Guidance and Counselling, 17(20) 131-136.
- Gordon, T. (1970). P.E.T. Parent Effectiveness Training: The tested new way to raise responsible children. New York: A Plume Book, New American Library.
- Government of Ontario (1984). Child and family services act Toronto: Queen's Printer.

- Hepworth, P. (1980). Foster care and adoption in Canada. Ottawa: The Canadian Council on Social Development.
- Higgins, E. J. (1982). Whitefish Lake, Ojibway memories. Cobalt Ontario: Highway Book Shop.
- Hilger, M.I. (1939). A social study of one hundred fifty Chippewa Indian families of the White Earth Reservation of Minnesota. Doctoral Dissertation. Washington, D.C: The Catholic University of America Press.
- Indian Population Register (1989). The Department Of Indian Affairs and Northern Development.
- Jackson, M.D. & Brown, D. (1986). Use of Systematic Training for Effective Parenting (STEP) with elementary parents. School-Counsellor, 34(2) 100-104.
- Johnston, B. (1976). Ojibway heritage. Toronto: McClelland and Stewart.
- Johnston, P. (1983). Native children and the child welfare system. Toronto: The Canadian Council on Social Development, James Lorimer & Company, Publishers.
- Jones, P. (1970). History of the Ojibwa Indians, With special reference to their conversion to Christianity. Freeport, New York: Books for Libraries Press.
- Kaplan, R., M., & Saccuzzo, D., P., (1982). Psychological testing: Principles, applications, and issues. Monterey, Cal: Brook/Cole Publishing Company.
- Kohl, J. G. (1985). Kitchi-Gami, Life among the Lake Superior Ojibway. St. Paul: Minnesota Historical Society Press.
- Likert, R.A. (1932). A technique for the measurement of attitudes. Archives of Psychology, 21 140.
- Ludtig, D. (1961). Casework with Indian clients. Ontario Association of Children's Aid Societies, 4(6) 1-6.
- Ludtig, D. (1963). Our experience with an Indian couple. Ontario Association of Children's Aid Societies, 6(7) 5-7.
- Martens, T. (1980). The spirit weeps: Characteristics and dynamics of incest and child sexual abuse with a Native perspective. Edmonton, Alberta: Nechi Institute.



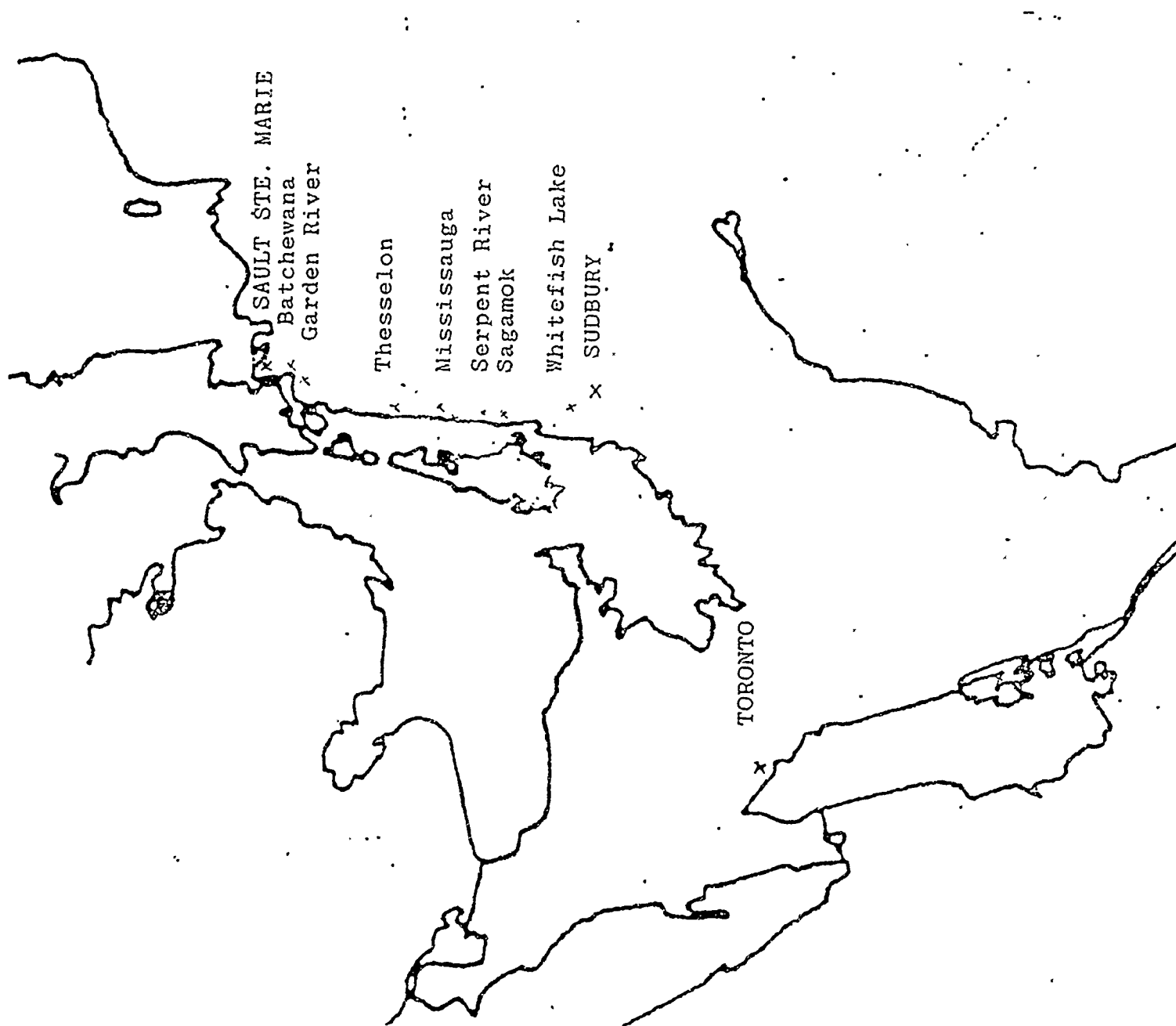
- McKenzie, B. (1989). Child welfare: New models of service delivery in Canada's Native communities. Human Services in the Rural Environment, 12(3) 6-11.
- Minnesota Indian Women's Resource Center (1988). Cherish the Children. Minneapolis: Minnesota.
- Monette, D.R., Sullivan, T.J. & DeJong, C.R. (1986). Applied Social Research: Toll for the human services. New York: Holt, Rinehart and Winston.
- Monitoring Committee for twenty-four First Nations in Northern Ontario. (1990) Za-Geh-Do-Win: Findings of Phase 1, Needs Assessment. Mantosaywin Nanotoojig Family Violence Service Planning Project.
- Morgan, A. (1968). Apprehension of Indian children. Ontario association of Children's Aid Societies, 11(8) 8-9.
- Munro, B.H., Visintainer, M.A., & Page, E.B. (1986). Statistical method for health care research. Philadelphia: J.B. Lippincott.
- North Shore Tribal Council (1990). Profiles of the NSTC First Nation. Unpublished Report. Blind River, Ontario.
- Nystul, M. (1982). The effects of Systematic Training for Effective Parenting on parental attitudes. Journal of Psychology, 112(1) 63-66.
- Ontario Ministry for Community and Social Services (1986). Highlights of the Child and Family Services Act. Toronto: Government of Ontario.
- Pancer, M. (1990). Assessing parenting and parent-child relations Unpublished Manuscript. Waterloo, Ont. Wilfrid Laurier University.
- Parsons, T. (1966). The social system Toronto: University of Toronto Press.
- Root, R.W. & Levant, R.F. (1984). An evaluation of parent effectiveness training for rural parents. Journal of Rural Community Psychology, 5(2) 45-54.
- Shorter, E. (1977). The making of the modern family. New York: Basic Books, Inc., Publishers.
- Schmalz, P.S. (1991). The Ojibwa of Southern Ontario. Toronto: University of Toronto Press.

- Schmitt, B. D. (Ed) (1978). The child protection team handbook. New York: Garland STPM Press.
- Schwager, W., Mawhiney, A.M. & Lewko, J. (1991). Cultural aspects of prevention programs. Canadian Social Work Review, 8(2) 247-254.
- Shkilnyk, A.M. (1985). A poison stronger than love: The destruction of an Ojibwa community. New Haven, Conn: Yale University Press.
- Spock, B. (1945). Baby and child care. New York: Pocket Books
- Spock, B. (1988). Dr. Spock on parenting: Sensible advice from America's most trusted child-care expert. New York: Simon and Schuster.
- Streiner, D.L. (1993). A checklist for evaluating the usefulness of rating scales. Canadian Journal of Psychiatry. 38(2) 140-147.
- Strong, B., De'ault, C., Suid, M. & Reynolds, R. (1983). The marriage and the family. St. Paul: West Publishing Company.
- Taylor, P.B. & Swan, R.W. (1982). Parent Effectiveness Training: Adolescents' responses. Psychological Reports, 51(1) 331-338.
- The Canadian Council on Children and Youth. (1978). Admittance restricted: The child as citizen in Canada. Canadian Council on Children and Youth.
- Trigger, B. (1985). Natives and Newcomers. Montreal: McGill, Queen's University Press.
- van de Sande, A., Naidoo, J. & Gloade, F. (1989). The adoption of aboriginal children: An annotated and selected bibliography. Native Studies Review, 5(2) 163-183).
- Webster, S. & Nabigon, H. (1993). First Nations empowerment in community based research. In Anisef, P. & Axelrod, P. (Eds) Transitions: Schooling and employment in Canada. Toronto: Thompson Educational Publishing Inc.
- Wood, C.D. & Davidson, J.A. (1987). PET: An outcome study. Australian Journal of Sex, Marriage and Family, 8(3) 134-141.
- York, P., York, D. & Wachtel, T. (1982). Tough love. Toronto: Bantam Books.
- York, P., York, D. & Wachtel, T. (1984). Tough Love Solutions. Garden City, New York: Doubleday & Company, Inc.

York, R. O. (1982). Human services planning: Concepts, tools, & methods. Chapel Hill, North Carolina: the University of North Carolina Press.

Appendix A

Map Showing Location of the Communities  
In the Study



## Appendix B

## VERSION USED IN PRETEST

CHERISH THE CHILDREN  
Parent Questionnaire

Code Number \_\_\_\_\_

We are interested in learning more about Native parenting. The following questions look at different ways in which parents deal with their children. In the space provided to the left of each statement, write the number which you feel best describes what happens in your home. There are no right or wrong answers.

As child welfare workers we are obliged to report any suspected incidences of abuse. While we encourage you to be honest, you are under no obligation to answer any question that you believe places you in an uncomfortable situation.

## Rating Scale

Never	Almost never	Seldom	Sometimes	Often	Almost always	Always	N/A
	(once a year)	(3/4 times) (a year)	(once a) (month)	(twice a) (month)	(once a) (week)	(daily)	
1.	2.	3.	4.	5.	6.	7.	8.

## Rating Scale

Never	Almost never	Seldom	Sometimes	Often	Almost always	Always	N/A
	(once a year)	(3/4 times a year)	(once a month)	(twice a month)	(once a week)	(daily)	
1.	2.	3.	4.	5.	6.	7.	8.

## Rating

- \_\_\_\_\_ 1. How often does your child visit his/her grandparents?
- \_\_\_\_\_ 2. How often does your child play with his/her cousins?
- \_\_\_\_\_ 3. How often does your child help either a grandparent, aunt, uncle or elder?
- \_\_\_\_\_ 4. Do you accept advice from your older relatives on how to raise your child?
- \_\_\_\_\_ 5. How often do you and your child made things together?
- \_\_\_\_\_ 6. How often do you tell your child that you love him or her?
- \_\_\_\_\_ 7. How often do you praise your child for doing a good job?
- \_\_\_\_\_ 8. How often do you yell or scream at your child?
- \_\_\_\_\_ 9. How often do you strike your child?
- \_\_\_\_\_ 10. How often does your spouse strike your child?
- \_\_\_\_\_ 11. How often do you encourage your child to talk about his/her ideas?
- \_\_\_\_\_ 12. How often do you sing to your child?
- \_\_\_\_\_ 13. How often do you tell stories to your child?

Never	Almost never	Seldom	Sometimes	Often	Almost always	Always	N/A
1.	2.	3.	4.	5.	6.	7.	8.
	(once a year)	(3/4 times) (a year)	(once a month)	(twice a month)	(once a week)	(daily)	

### Rating

- \_\_\_\_ 14. How often do you play and joke with your child?
- \_\_\_\_ 15. How often does your spouse play and joke with his/her child?
- \_\_\_\_ 16. How often are you impatient with your child?
- \_\_\_\_ 17. How often is your spouse impatient with his/her child?
- \_\_\_\_ 18. How often do you blame your child for things that you know is not his/her fault?
- \_\_\_\_ 19. How often do you spend time reading, drawing, or colouring with your child?
- \_\_\_\_ 20. How often do you find yourself comparing your child to other children?
- \_\_\_\_ 21. How often do you tell your child that he/she is clumsy?
- \_\_\_\_ 22. How often do you encourage your child to eat a well balanced diet?
- \_\_\_\_ 23. How often do you let your child eat too much sugar, starch, or fat?
- \_\_\_\_ 24. How often does your child drink too many soft drinks?
- \_\_\_\_ 25. How often does your child do jobs around the house?
- \_\_\_\_ 26. How often do you ignore incidents when your child does not finish a job?

Never	Almost never	Seldom	Sometimes	Often	Almost always	Always	N/A
1.	2.	3.	4.	5.	6.	7.	8.

**Rating**

- \_\_\_ 27. Does your child avoid spending time with uncles or aunts?
- \_\_\_ 28. Does your child ignore advice from their community elders?
- \_\_\_ 29. Do you involve your child in working with you?
- \_\_\_ 30. Does your child prefer watching t.v. to working with you?
- \_\_\_ 31. Do you and your child go berry picking together?
- \_\_\_ 32. Do you find that you are too busy to do activities with your child?
- \_\_\_ 33. Do you prefer preparing meals alone without having your child around to bother you?
- \_\_\_ 34. Is your spouse involved in doing things with the family?
- \_\_\_ 35. Do you and your child follow a basic morning routine that includes wake-up, dressing, breakfast and teeth brushing?
- \_\_\_ 36. How often do you find it a bother to hug your child?
- \_\_\_ 37. Do you kiss your child?
- \_\_\_ 38. Does your spouse show his affection to his/her child?
- \_\_\_ 39. Do you encourage your child to pursue his/her ideas?
- \_\_\_ 40. Does your spouse encourage his/her child to pursue his/her ideas?
- \_\_\_ 41. Do you find that unless you stand over your child they will fail at whatever they are working on?
- \_\_\_ 42. Do you interrupt your child when he/she is talking?
- \_\_\_ 43. Do you criticize your child's ideas?
- \_\_\_ 44. Does your spouse criticize hi/her child's ideas?



Never	Almost never	Seldom	Sometimes	Often	Almost always	Always	N/A
1.	2.	3.	4.	5.	6.	7.	8.

**Rating**

- \_\_\_ 45. Do you share your values and beliefs with your children?
- \_\_\_ 46.. Do you believe children should be seen and not heard?
- \_\_\_ 47. Do you overreact when your child is not doing something you think he/she ought to be doing. (Ex. toilet training)
- \_\_\_ 48. Do you worry about your child developing too slowly?
- \_\_\_ 49. Are you concerned about your child's sleeping habits?
- \_\_\_ 50. Does your child have regular medical check ups?
- \_\_\_ 51. Do you keep your child's medical records up to date?
- \_\_\_ 52. Do you give your child special attention when he/she is sick?
- \_\_\_ 53. Does your spouse give your child special attention when his/her child is sick?
- \_\_\_ 54. Do you ever leave your baby unattended, for example when he/she is in the bath?
- \_\_\_ 55. Do you leave dangerous chemicals within reach of your child?
- \_\_\_ 56. Do you insist that your child wear a seatbelt while in the car?
- \_\_\_ 57. Do you ever make the kind of toys for your children that your parents made for you?
- \_\_\_ 58. Does your spouse ever make the kind of toys that his/her parents made for him/her?
- \_\_\_ 59. Do you play the kind of games with your children that your parents played with you?
- \_\_\_ 60. Do you prefer doing the chores yourself rather than asking your child to do them?

- \_\_\_\_\_ 61. For how long did you breastfeed your baby?  
(1 = never, 2 = 1 month, 3 = 2 month, 4 = 3 month,  
5 = 4-6 month, 6 = 6 month to 1 year, 7 = 1 to 2 years)

## Appendix C

Code \_\_\_\_\_

IOWA PARENT BEHAVIOUR INVENTORY  
(Mother's Form)

Child's Birthday \_\_\_\_\_

We are interested in learning more about how parents and children interact. The following statements represents a variety of ways that parents may interact with their children. Before you begin, have firmly in mind the child you are rating. Please respond to the statements in the way which you feel best represents your behaviour towards the child. Base your ratings on your own experiences with this child over the last month.

Consider each statement separately. There are no "right" or "wrong" responses. In the space provided to the left of each statement, place the number (1 to 5) that best describes how you see your behaviour towards your child. Respond "5" if you think you always behave as described and "1" if you think you never behave that way. Use the numbers larger than "3" to show that you behave that way more than half the time, and the numbers smaller than "3" to show you behave that way less than half the time. This means the more you behave as described, the larger the numbers should be, and the less you behave as described, the smaller the numbers should be. To the extent you are uncertain you behave that way, your response should be "3". If an item does not apply to your particular home situation, place a "3" in the rating column. Please make use of the full range of the scale.

## Rating Scale

I almost never behave this way	I seldom behave this way	I behave this way about half the time OR I'm not sure how often I behave this way	I often behave this way	I almost never behave this way
--------------------------------------	--------------------------------	---	-------------------------------	---

1

2

3

4

5

## Rating Scale

I almost never behave this way	I seldom behave this way	I behave this way about half the time OR I'm not sure how often I behave this way	I often behave this way	I almost never behave this way
--------------------------------------	--------------------------------	---	-------------------------------	---

1

2

3

4

5

Rating      Item

To what extent do you....

- \_\_\_ 1. Excuse yourself from invited guests when your child asks for help with such things as pasting, sewing, or model building?
- \_\_\_ 2. Require your child to remain seated in the car while you are driving?
- \_\_\_ 3. Give your child things he or she especially likes when he or she is ill?
- \_\_\_ 4. Go to your child quickly when you see his or her feelings are hurt?
- \_\_\_ 5. Find childrens' books, references books or records that you and your child can share together?
- \_\_\_ 6. Explain to your child the consequences related to his or her behaviour?
- \_\_\_ 7. Restrict the times your child can have friends over to play?
- \_\_\_ 8. Find crafts such as painting, colouring, woodworking, or needlework you and you child can do together on cold, rainy days?
- \_\_\_ 9. Listen when your child tells you of a disagreement he or she has had with another child?
- \_\_\_ 10. Interrupt a telephone conversation to assist you child if he or she can't find such things as scissors, thread or paste?
- \_\_\_ 11. Require your child to put away his or her clothes?

## Rating Scale

I almost never behave this way	I seldom behave this way	I behave this way about half the time OR I'm not sure how often I behave this way	I often behave this way	I almost never behave this way
--------------------------------------	--------------------------------	---	-------------------------------	---

---

1	2	3	4	5
---	---	---	---	---

Rating	Item
--------	------

To what extent do you....

- |       |  |
|-------|--|
| _____ | 12. Enforce your child's established bedtimes when he or she ignores them?   |
| _____ | 13. Restrict the kinds of food your child eats?  |
| _____ | 14. Listen to your child when he or she is upset even though you feel he or she has nothing to be upset about?                   |
| _____ | 15. Tell your spouse of your annoyance with a neighbour or employer while your child is listening?                               |
| _____ | 16. Insist your child speak politely to you as opposed to being sassy?   |
| _____ | 17. Remind your child when he or she forgets to do daily household chores?   |
| _____ | 18. Explain to your child, when he or she behaves in an unacceptable way, your reasons for not approving that kind of behaviour? |
| _____ | 19. Hold, pat or hug your child?   |
| _____ | 20. Point out to your child the acceptable choices of behaviour when he or she is misbehaving?                                   |
| _____ | 21. Maintain the limits you have set for your child's television watching?   |
| _____ | 22. Change plans to attend a night meeting so you can be with your child when he or she becomes ill?                             |

## Rating Scale

I almost never behave this way	I seldom behave this way	I behave this way about half the time OR I'm not sure how often I behave this way	I often behave this way	I almost never behave this way
--------------------------------------	--------------------------------	---	-------------------------------	---

1

2

3

4

5

Rating

Item

To what extent do you....

- \_\_\_ 23. Go immediately to your child when you see him or her hurt from a fall off a bicycle?
- \_\_\_ 24. Disagree with your spouse when your child is present?
- \_\_\_ 25. Ask your child for his or her reasons when he or she misbehaves?
- \_\_\_ 26. Go to your child quickly when you hear him or her sobbing?
- \_\_\_ 27. Get out of bed at night to go to your child as soon as you hear him or her crying?
- \_\_\_ 28. Let your child know that you are afraid during fear provoking situations such as storms?
- \_\_\_ 29. Make special efforts to stay with your child when he or she is ill?
- \_\_\_ 30. Hug or kiss your spouse in the presence of your child?

## Appendix D

Code \_\_\_\_\_

IOWA PARENT BEHAVIOUR INVENTORY  
(Father's Form)

Child's Birthday \_\_\_\_\_

We are interested in learning more about how parents and children interact. The following statements represents a variety of ways that parents may interact with their children. Before you begin, have firmly in mind the child you are rating. Please respond to the statements in the way which you feel best represents your behaviour towards the child. Base your ratings on your own experiences with this child over the last month.

Consider each statement separately. There are no "right" or "wrong" responses. In the space provided to the left of each statement, place the number (1 to 5) that best describes how you see your behaviour towards your child. Respond "5" if you think you always behave as described and "1" if you think you never behave that way. Use the numbers larger than "3" to show that you behave that way more than half the time, and the numbers smaller than "3" to show you behave that way less than half the time. This means the more you behave as described, the larger the numbers should be, and the less you behave as described, the smaller the numbers should be. To the extent you are uncertain you behave that way, your response should be "3". If an item does not apply to your particular home situation, place a "3" in the rating column. Please make use of the full range of the scale.

## Rating Scale

I almost never behave this way	I seldom behave this way	I behave this way about half the time OR I'm not sure how often I behave this way	I often behave this way	I almost never behave this way
1	2	3	4	5

## Rating Scale

I almost  
never behave  
this way

I seldom  
behave  
this way

I behave  
this way  
about half  
the time OR  
I'm not sure  
how often I  
behave this way

I often  
behave  
this way

I almost  
never  
behave  
this way

1

2

3

4

5

Rating      Item

To what extent do you....

- \_\_\_ 1. Require your child to remain seated in the car while you are driving?
- \_\_\_ 2. Give your child things he or she especially likes when he or she is ill?
- \_\_\_ 3. Go to your child quickly when you see his or her feelings are hurt?
- \_\_\_ 4. Find children's books, references books or records that you and your child can share together?
- \_\_\_ 5. Suggest to your child outdoor games that you and he or she might play together?
- \_\_\_ 6. Explain to your child the consequences related to his or her behaviour?
- \_\_\_ 7. Help your child select items that interest him or her at the store?
- \_\_\_ 8. Express your appreciation when your child carries his or her dishes to the sink?
- \_\_\_ 9. Enforce rules for your child concerning pushing or shoving of other children?
- \_\_\_ 10. Find crafts such as painting, colouring, woodworking, or needlework you and you child can do together on cold, rainy days?



## Rating Scale

I almost never behave this way	I seldom behave this way	I behave this way about half the time OR I'm not sure how often I behave this way	I often behave this way	I almost never behave this way
--------------------------------------	--------------------------------	---	-------------------------------	---

---

1	2	3	4	5
---	---	---	---	---

Rating	Item
--------	------

To what extent do you....

- |     |     |  |
|-----|-----|--|
| ___ | 11. | Maintain the limits you set for your child's behaviour in public places like basketball games, church or grocery stores? |
| ___ | 12. | Listen without interrupting when your child tells you reasons for his or her misbehaviour?                               |
| ___ | 13. | Require your child to put away his or her clothes?   |
| ___ | 14. | Enforce your child's established bedtimes when he or she ignores them?   |
| ___ | 15. | Listen to your child when he or she is upset even though you feel he or she has nothing to be upset about?               |
| ___ | 16. | Tell your child that you are unhappy when he or she tracks mud in the house?   |
| ___ | 17. | Participate with your child in storytelling and reading?   |
| ___ | 18. | Insist your child speak politely to you as opposed to being sassy?   |
| ___ | 19. | Have rules about the places your child can go alone?   |
| ___ | 20. | Remind your child when he or she forgets to do daily household chores?   |
| ___ | 21. | Hold, pat or hug your child?   |
| ___ | 22. | Point out to your child the acceptable choices of behaviour when he or she is misbehaving?                               |

## Rating Scale

I almost never behave this way	I seldom behave this way	I behave this way about half the time OR I'm not sure how often I behave this way	I often behave this way	I almost never behave this way
1	2	3	4	5

Rating	Item
	To what extent do you....
___	21. Maintain the limits you have set for your child's television watching?
___	23. Talk with your child about his or her fears of the dark, of animals or of school failures?
___	24. Change plans to attend a night meeting so you can be with your child when he or she becomes ill?
___	25. Go immediately to your child when you see him or her hurt from a fall off a bicycle?
___	26. Ask your child for his or her reasons when he or she misbehaves?
___	27. Go to your child quickly when you hear him or her sobbing?
___	28. Ask your child for his or her opinion in family decisions?
___	29. Get out of bed at night to go to your child as soon as you hear him or her crying?
___	30. Make special efforts to stay with your child when he or she is ill?
___	31. Hug or kiss your spouse in the presence of your child?
___	32. Consider suggestions made by your child?

Appendix E  
Parent Information Questionnaire

Code\_\_\_\_\_

Please fill out the following information form.

Age:\_\_\_\_\_

Sex: Please circle one: Male Female

Marital Status: Please circle one:

Married, Single, Separated, Divorced, Living with someone.

Religion:

Native Spiritual, Roman Catholic, Protestant, other.

Number of Children:\_\_\_\_\_

Ages of Each Child:\_\_\_\_\_ .

## Appendix F

## VERSION USED IN TESTING

CHERISH THE CHILDREN  
Parent Questionnaire

Code Number \_\_\_\_\_

We are interested in learning more about Native parenting. The following questions look at different ways in which parents deal with their children. In the space provided to the left of each statement, write the number which you feel best describes what happens in your home. There are no right or wrong answers.

## Rating Scale

Never	Almost never	Seldom	Sometimes	Often	Almost always	Always	N/A
	(once a year)	(3/4 times) (a year)	(once a) (month)	(twice a) (month)	(once a) (week)	(daily)	
1.	2.	3.	4.	5.	6.	7.	8.

### Rating Scale

Never	Almost never	Seldom	Sometimes	Often	Almost always	Always	N/A
1.	2.	3.	4.	5.	6.	7.	8.

#### Rating

- \_\_\_\_\_ 1. How often does your child visit his/her grandparents?
- \_\_\_\_\_ 2. How often does your child play with his/her cousins?
- \_\_\_\_\_ 3. How often does your child help either a grandparent, aunt, uncle, or elder in any way?
- \_\_\_\_\_ 4. Do you accept advice from your older relatives on how to raise your child?
- \_\_\_\_\_ 5. How often do you and your child do things together, such as cooking or crafts?
- \_\_\_\_\_ 6. How often do you tell your child that you love him or her?
- \_\_\_\_\_ 7. How often do you praise your child for doing a good job?
- \_\_\_\_\_ 8. How often do you yell at your child?
- \_\_\_\_\_ 9. How often do you encourage your child to talk about his/her ideas?
- \_\_\_\_\_ 10. How often do you sing to, or with you child?
- \_\_\_\_\_ 11. How often do you tell stories to your child?

Never	Almost never	Seldom	Sometimes	Often	Almost always	Always	N/A
	(once a year)	(3/4 times a year)	(once a month)	(twice a month)	(once a week)	(daily)	
1.	2.	3.	4.	5.	6.	7.	8.

### Rating

- \_\_\_\_\_12. How often do you play and joke with your child?
- \_\_\_\_\_13. How often does your partner play and joke with your child?
- \_\_\_\_\_14. How often are you impatient with your child?
- \_\_\_\_\_15. How often is your partner impatient with your child?
- \_\_\_\_\_16. How often do you blame your child for things that you know is not his/her fault?
- \_\_\_\_\_17. How often do you spend time reading, drawing, or colouring with your child?
- \_\_\_\_\_18. How often do find yourself thinking that your child is not developing as quickly as other children?
- \_\_\_\_\_19. How often do you tell your child that he/she is clumsy?
- \_\_\_\_\_20. How often do you encourage your child to eat a well balanced diet?
- \_\_\_\_\_21. How often do you let your child eat too much sugar, starch, or fat?
- \_\_\_\_\_22. How often does your child drink too many soft drinks?
- \_\_\_\_\_23. How often does your child do jobs around the house to help you?
- \_\_\_\_\_24. How often do you ignore incidents when your child does not finish a job?

Never	Almost never	Seldom	Sometimes	Often	Almost always	Always	N/A
1.	2.	3.	4.	5.	6.	7.	8.

## Rating

- \_\_\_\_25. Does your child avoid spending time with uncles or aunts?
- \_\_\_\_26. Does your child ignore advice from their community elders?
- \_\_\_\_27. Do you involve your child in working with you?
- \_\_\_\_28. Does your child prefer watching t.v. to working with you?
- \_\_\_\_29. Do you and your child go on nature outings together?
- \_\_\_\_30. Do you find that you are too busy to do activities with your child?
- \_\_\_\_31. Do you prefer preparing meals alone without having your child around to bother you?
- \_\_\_\_32. Is your partner involved in doing things with the family?
- \_\_\_\_33. Do you have your child follow a basic morning routine?
- \_\_\_\_34. How often do you hug your child?
- \_\_\_\_35. Do you kiss your child?
- \_\_\_\_36. Does your partner show his affection to your child?
- \_\_\_\_37. Do you encourage your child to pursue his/her ideas?
- \_\_\_\_38. Does your partner encourage your child to pursue his/her ideas?
- \_\_\_\_39. Do you find that unless you stand over your child they will fail at whatever they are working on?
- \_\_\_\_40. Do you interrupt your child when he/she is talking?

Never	Almost never	Seldom	Sometimes	Often	Almost always	Always	N/A
1.	2.	3.	4.	5.	6.	7.	8.

**Rating**

- \_\_\_ 41. Do you criticize your child's ideas?
- \_\_\_ 42. Does your partner criticize your child's ideas?
- \_\_\_ 43. Do you share your values and beliefs with your children?
- \_\_\_ 44. Do you overreact when your child is not doing something you think he/she ought to be doing. (Ex. toilet training)
- \_\_\_ 45. Do you worry about your child developing too slowly?
- \_\_\_ 46. Are you concerned about your child's sleeping habits?
- \_\_\_ 47. Do you keep your child's medical records up to date?
- \_\_\_ 48. Do you give your child special attention when he/she is sick?
- \_\_\_ 49. Does your partner give your child special attention when he/she is sick?
- \_\_\_ 50. Do you insist that your child wear a seatbelt while in the car?
- \_\_\_ 51. Do you ever make the kind of toys for your children that your parents made for you?
- \_\_\_ 52. Does your partner ever make the kind of toys for your child that his/her parents made for him/her?
- \_\_\_ 53. Do you play the kind of games with your children that your parents played with you?
- \_\_\_ 54. Do you prefer doing the chores yourself rather than asking your child to do them?
- \_\_\_ 55. For how long did you breastfeed your babies?



**Appendix G****LETTER TO THE PARENTS  
(pre-test)**

Dear Parent,

My name is Adje van de Sande and I am a doctorate of social work student from Wilfrid Laurier University in Waterloo Ontario, and a professor at the School of Social Work at Laurentian University.

The prevention workers of the North Shore Tribal Council and I are conducting research in Native Child Welfare. Specifically, we are creating a questionnaire which will help us to evaluate parenting programs such as Cherish the Children which is currently being offered in some Native communities.

We would like your assistance by filling out the attached questionnaire which examines different aspects of parenting in Native families. Your answers are completely confidential. There is no need to write your name or any other identifying information.

The questionnaire should take approximately fifteen minutes to complete. Once you have finished, we would ask you to remain a few moments more and participate in discussion about the study. We would like to hear your reactions.

Your participation is entirely voluntary. You may refuse to answer any questions or withdraw from participating in the project. If you decide to withdraw from participating in the project, services to yourself or your family will not be affected.

Sincerely,

Adje van de Sande

**Appendix H**

## LETTER TO THE PARTICIPANTS IN THE TEST

Dear Participant,

My name is Adje van de Sande and I am a doctorate of social work student from Wilfrid Laurier University in Waterloo Ontario, and a professor at the School of Social Work at Laurentian University.

The prevention workers of the North Shore Tribal Council and I are conducting research in Native Child Welfare. Specifically, we are creating a questionnaire which will help us to evaluate parenting programs such as Cherish the Children which is currently being offered in some Native communities.

We would like your assistance by filling out the attached questionnaires. The one entitled Cherish the Children examines different aspects of parenting in Native families. The Iowa Questionnaire was developed by other researchers and looks at parenting in typical North American families. Each should take about fifteen minutes to complete. The last questionnaire is very brief and will be used to collect some basic personal information on the parents participating in the study.

For comparison purposes I am asking the prevention worker to fill out the Cherish the Children questionnaire on each of the parents participating in the study. For this reason the questionnaires that you complete have a code number shown on the first page of each. This is so that I can match your questionnaires with the one completed by the prevention worker. Your answers are confidential. The prevention worker will not see your answers nor should you write your names on the questionnaires.

Your participation is entirely voluntary. You may refuse to answer any questions or withdraw from participating in the project. If you decide to withdraw from participating in the project, services to yourself or your family will not be affected.

Sincerely,

Adje van de Sande

**Appendix I**  
Letter to the Non-Native Parents

Dear Parent,

My name is Adje van de Sande and I am a doctorate of social work student from Wilfrid Laurier University in Waterloo Ontario, and a professor at the School of Social Work at Laurentian University.

The prevention workers of the North Shore Tribal Council and I are conducting research in Native Child Welfare. Specifically, we are creating a questionnaire which will help us to evaluate parenting programs such as Cherish the Children which is currently being offered in some Native communities. We would also like to know if the questionaaire will help to distinguish between a Native and a non-Native population .

We would like your assistance by filling out the attached questionnaire. It is entitles Cherish the Children and examines different aspects of Native parenting. The questionnaire should take approximately fifteen minutes to complete.

This project has been approved by the Ethics Review Committee of Wilfrid Laurier University, an independent group of people whose job it is to ensure that the interests of the participants are protected.

Your answers are completely confidential. There is no need to write your name or any other identifying information.

Your participation is entirely voluntary. If you choose not to answer the questionnaire, services to yourself or your family will not be affected.

Sincerely,

Adje van de Sande

## Appendix J

The Range, Means and Standard Deviations  
of Each Item of the Cherish the Children Questionnaire

Question #	Range	Mean	Standard Deviation
1	2 - 7	5.646	1.460
2	1 - 7	5.685	1.590
3	1 - 7	5.127	1.580
4	1 - 7	4.315	1.711
5	1 - 7	5.320	1.393
6	3 - 7	6.532	.933
7	4 - 7	6.575	.776
8	1 - 7	5.328	1.465
9	1 - 7	6.153	1.168
10	1 - 7	5.405	1.603
11	1 - 7	5.617	1.449
12	3 - 7	6.537	.810
13	2 - 7	6.213	1.078
14	1 - 7	5.230	1.350
15	1 - 7	5.023	1.475
16	1 - 6	2.878	1.482
17	2 - 7	5.522	1.373
18	1 - 7	2.337	1.528
19	1 - 7	2.432	1.503
20	1 - 7	6.082	1.249
21	1 - 7	4.672	1.612
22	1 - 7	4.632	1.822
23	1 - 7	5.528	1.309
24	1 - 7	4.569	1.556
25	1 - 7	2.150	1.570
26	1 - 7	2.890	1.616
27	1 - 7	5.233	1.366
28	1 - 7	4.218	1.622
29	1 - 7	4.557	1.485
30	1 - 7	3.723	1.385
31	1 - 7	3.808	1.848
32	1 - 7	5.676	1.474
33	1 - 7	5.820	1.663
34	3 - 7	6.578	.891
35	2 - 7	6.503	1.079
36	2 - 7	6.058	1.314
37	3 - 7	6.214	.956
38	1 - 7	5.919	1.234
39	1 - 6	2.441	1.287
40	1 - 7	3.117	1.299
41	1 - 5	2.284	1.110
42	1 - 7	2.580	1.336
43	1 - 7	6.033	1.153
44	1 - 7	3.200	1.402
45	1 - 7	2.388	1.571

Question #	Range	Mean	Standard Score
46	1 - 7	2.582	1.747
47	1 - 7	6.385	1.192
48	3 - 7	6.616	.786
49	1 - 7	6.255	1.272
50	1 - 7	6.204	1.403
51	1 - 7	3.349	1.770
52	1 - 7	3.377	1.743
53	1 - 7	4.256	1.785
54	1 - 7	4.474	1.321
55	1 - 7	3.063	2.195