HORIZONTAL AND VERTICAL INDIVIDUALISM

AND COLLECTIVISM AS CORRELATED WITH

ACCULTURATION OF AMERICAN INDIANS

IN OKLAHOMA

By

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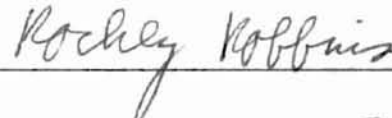MASTER OF SCIENCE
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CHAPTER I

INTRODUCTION

As our world becomes more and more diverse, it is incumbent upon mental health professionals to examine the worldviews of those we work with, including not only people from other countries, but people within the bounds of our own nation. People belonging to minority groups currently make up about one third of the United States population (Sue & Sue, 1999) with the largest population gains over the next half-century predicted to be among ethnic minorities. Mental health professionals must take into account diverse cultural variables that will influence the course of therapy for their clients.

Among the variables affecting worldview are the constructs of individualism and collectivism. These constructs were initially researched empirically by Hofstede (1980) in his study involving over 116,000 people in over 40 nations. He found that people in different countries displayed varying levels of individualism and collectivism. In general people in Latin American, Southern European, and Asian countries were found to be more collectivist, putting the needs of the group in front of the needs of the individual. People in the United States, Canada, Northern Europe, and Australia were said to be more individualistic, putting the needs of the individual in front of the needs of the group. An example of these constructs can be seen when a family member asks a favor of a very busy person. In the collective family, the person would grant the favor in order to help the group. In the individualistic family, the person might grant the favor after he or she

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has completed the task they were working on. It is not that the collectivist person would negate their own needs, simply, they would see their own needs as being tied to the well being of the group – in this case the family member. Since the publication of *Culture's Consequences* (Hofstede, 1980), research in this area has been extensive. Much of the focus of this research has been on intercultural comparisons, with less research done on intracultural variation.

Seventy percent of the world's population is considered to be more collectivist than individualist (Triandis, 1995). The United States, however, is considered to be among the most individualistic societies in the world (Hofstede, 1980; Markus & Kitayama, 1991; and Triandis, 1995). Within this nation there are variations as to the levels of individualism (Vandello & Cohen, 1999). Different groups seem to display more or less individualist tendencies. Among the ethnic groups, African Americans (Eaton, & Louw, 2000 and Triandis, 1998) and Latinos (Rastogi, & Wampler, 1999) have been shown to be more collectivist than their Euro American counterparts. Also, extensive research has been done with Asian Americans (Kwan 2000; Ng, Loong, He, Liu, & Weatherall 2000) with regard to these constructs, again showing that as a group, they tend to be more collectivist.

An ethnic minority group, which has been almost exclusively ignored in the research within the United States, has been the American Indian. With regard to the research done on these constructs, the only study found was done by Bobb (1999) who has researched differences within a specific American Indian group. Bobb studied one group of Western Shoshone American Indians and found that there were differences in the levels of interdependence, or collectivism, among these people according to the locale

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in which they lived (urban dwellers, trust-land dwellers, or colony dwellers). No studies in the field of cross-cultural psychology could be found, other than Bobb, which examine the constructs of individualism and collectivism among American Indians. Research in the area of individualism and collectivism is needed to help practitioners to better understand the worldview of their clients.

Within the study of individualism and collectivism some have sought to further refine the constructs. Triandis (1995) developed the idea that individualism and collectivism are not simply two polar opposites, but could be divided into both vertical and horizontal dimensions. The vertical dimension is one in which hierarchy is recognized and the horizontal dimension is one in which egalitarian ideals are sought after. An example of the horizontal could be seen in a communal society in which people share equally among themselves. The vertical is possibly best described by a market economy in which there are gradations of wealth and power. Through the study of these further refined constructs, researchers can learn more about the culture of the individual.

Another construct affecting counseling of minorities is acculturation. In American Indian culture, acculturation is "the degree to which the individual accepts and adheres to both majority and tribal cultural values (Choney, Berryhill-Paapke, & Robbins, p. 76)." If one examines the history of the American Indians living in Oklahoma it becomes clear that the acculturative process is important. Currently, eight percent of the population of Oklahoma identifies itself as American Indian (U. S. Census, 1997).

The history of the American Indians in Oklahoma has been turbulent. In the 1830's five tribes were relocated in Oklahoma from other parts of the country by the United States government. Forced marches to the Oklahoma territory killed many

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Indians. Indians were further culturally assaulted by the Euro Americans in land runs and through the forced education of their children at boarding schools. Prejudice directed against American Indians may also have caused many to deny their native heritage. Traditionally American Indians have lived in rural areas (Snipp, 1992), but more recently the movement of American Indians, perhaps much like the rest of the general population, has been increasingly to urban areas. This interplay of Western culture and the traditions of American Indians has caused varying degrees of acculturation among individual American Indians in the state of Oklahoma.

Statement of the Problem

The purpose of this exploratory study was to determine whether there is a correlation between horizontal and vertical individualism and collectivism and acculturation of American Indians. The goals of this research were to: 1) contribute to the literature concerning culture and psychological variables; 2) establish a link between levels of horizontal and vertical collectivism and acculturation within American Indian populations in the state of Oklahoma; and 3) examine means by which a mental health practitioner could assess the levels of acculturation, thus allowing for more informed treatment.

With these goals in mind, this research was designed as an exploratory study of the links between collectivism and acculturation within American Indian populations. In particular, this research is an attempt to find a link between higher levels of traditionalism (lower assimilation rates) among American Indian populations within the state of

Oklahoma and higher levels of horizontal collectivism. In addition another research

question that this study addresses is whether or not population of the community of origin

plays a role in the levels of horizontal or vertical individualism and collectivism. The

hope is that some connection can be found between these constructs thus allowing mental

health practitioners to gain insight into the values and attitudes held by American Indians

from different cultural backgrounds. With this added insight practitioners in the field

might better be able to plan effective treatment of American Indian clients who seek

mental health services.

Definition of Terms

American Indian The term American Indian will be used to refer to the people whose

ancestors were the indigenous people of North America, particularly the United States.

Various definitions are accepted to define this population, including those who are

enrolled members of a recognized tribe sometimes requiring at least one-quarter Indian

blood quantum (Bureau of Indian Affairs, 1999) and those who are self-reporting that

they are American Indian (U.S. Census Bureau, 1999). For the purpose of this study, the

participants who are defined as American Indians were those who are enrolled members

of any of the over 550 American Indian tribes within the United States.

Some studies have referred to members of this population as Native Americans.

For the purpose of this study, the term used will be American Indian because it appears to

be the preferred term in the state of Oklahoma (Kim, Lujan, & Dixon, 1998). Currently

there are approximately two million people who identify themselves as American Indian

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or Alaska Native in this country (U. S. Census, 1990). Approximately eight percent of

the population of the state of Oklahoma is American Indian (Kim, Lujan, & Dixon, 1998)

making it a prominent ethnic group.

Individualism This can be said to be putting the needs of the individual in front of the

needs of the group. It is emphasizing the needs of the self over those of the group and

personal independence over social interdependence (Triandis, 1994; Markus & Kitayama,

1991). It is also referred to as self-orientation (Kagitcibasi, 1997). At the level of the

individual it is sometimes referred to as idiocentrism (Triandis, 1985). Those who have

attempted to define this construct have looked at the idea in both positive and negative

light. In its most positive sense the term individualism is seen as a sense of personal

identity, self-actualization, an internal locus of control, and principled moral reasoning -

aspects which are all optimal for psychological functioning in Western society

(Waterman, 1984). The negative connotations of this construct are self-absorption,

narcissism, unscrupulous competition, having a sense of alienation, promoting atomism,

and deviance from the norm as opposed to originality (Waterman, 1984).

Collectivism This is defined as the needs of the in-group are placed in front of the needs

of the individual, or when the person learns to value interdependence over independence

(Ng, Loong, He, Liu, & Weatherall, 2000). This is also referred to as allocentrism

(Triandis, 1995) when one is referring to the individual. Collectivism is generally viewed

as positive in most areas of the world. Seventy percent of the world is considered to be

collective (Triandis, 1995). The term collectivism, however, may have had negative

connotations in the West in times when collective societies (e.g. communist societies)

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were disfavored by the Western world. The term collective may have had connotations that were politically loaded at one time.

Horizontal This term refers to the emphasis on equality or egalitarianism of the construct (Singles, Triandis, Bhawuk, and Gelfand, 1995; Triandis & Gelfand, 1998; and Triandis, 1995). The term is similar to that used by Markus & Kitayama which they called "same self" (1991). Horizontal patterns assume that one self is more or less equal to another (Triandis & Gelfand, 1998). An example of a group of people who could be said to operate in a more horizontal fashion are those living in an Israeli kibbutz, or those who live in under democratic socialism (e.g. Sweden, or the British Labor Party). High levels of equality are stressed among people in these horizontal cultures.

Vertical The vertical aspect of the constructs refers to the emphasis on hierarchy (Singles, Triandis, Bhawuk, & Gelfand, 1995; Triandis & Gelfand, 1998; and Triandis 1995). Vertical is also referred to as different self (Markus & Kitayama, 1991). Vertical patterns consist of hierarchies, and one self is viewed as different from another (Triandis & Gelfand, 1998). An example of this group would be people living in a market democracy (e.g. U.S. and France). The emphasis in a vertical culture in not so much on the level of equality, but on the differences among people.

These constructs can be combined to form a more complex picture of the society. Just as a person can be said to be individualistic (idiocentric) or collectivist (allocentric) they may also be termed either horizontal or vertical. This gives us four different possibilities for each person, either horizontal individualist, horizontal collectivist, vertical individualist, or vertical collectivist.

Acculturation The term acculturation is, "the degree to which the individual accepts and adheres to both majority and the tribal culture (Choney, Berryhill-Paapke, & Robbins, 1995)." Though acculturation studies have most often been conducted on either sojourners or immigrants to a country, the experiences of the indigenous people of the United States, American Indians, has led to acculturation issues to become salient. Berry and Sam (1997) believe that the colonization of this country has caused an involuntary form of acculturation to take place among American Indians.

Significance of This Study

Individualism and collectivism are the two dimensions considered by some to be the most important constructs in both cross-cultural research and theory (Matsumoto, Weissman, Preston, Brown, and Kupperbusch, 1997). The significance of this study is that with under-standing of the constructs of individualism and collectivism and their relationship to acculturation, the mental health professional may be better able to understand the worldview of the client they serve, in this case the American Indian client. There is an absence of research with this population in that there has only been one study found (Bobb, 1999), to date, which explores the constructs of individualism and collectivism among American Indians in the context of psychological study. Anecdotal evidence (Weaver & Yellow Horse Brave Heart, 1999 and Mitchell & Plunkett, 2000) leads one to believe that American Indians will be more collectivist if they are less assimilated into the mainstream culture, but other than Bobb, little evidence exists to empirically prove this hypothesis. Though this is an exploratory study, it may lead to a

better understanding of the psychological constructs of individualism and collectivism as they pertain to the American Indian population. The degree to which a person is assimilated should be taken into consideration when treating American Indians, since it may influence the individual's receptivity to treatment (Sue & Sue, 1999). Sue and Sue also state that it is important that we understand the degree of acculturation or self-identity for and individual American Indian client.

Mishra (1994) argued that there is overwhelming behavioral differences between people from collectivist contexts and people from individualist contexts. This statement is supported by Triandis (1995). If this is true, it is of paramount importance for the mental health professional to be aware of these differences and to take these differences into account when working with their minority clients. In addition, others (Yeh & Hwang, 2000) suggest that understanding individualism and collectivism helps us to understand ethnic identity. It is for all these reasons that this research is of significance.

Assumptions

This research assumes that the experiences of members of different American Indian tribes will be similar within the state of Oklahoma. This assumption is made because of similar experiences of the various tribes over the last few generations (forced attempts at assimilation, educational experiences, and exposure to mainstream society). The unique history of Oklahoma has given rise to a great deal of similar experiences among various tribes as well as pride in individual tribal heritage.

It might also be assumed that the American Indians in Oklahoma may be more individualistic than the general American Indian population in the United States because of their unique history. There are no reservations in the state of Oklahoma despite their prominence as a minority group. Many of the people living in the state are the descendents of people who were relocated to the area by several government relocations. As a result there may have been some upheaval in their traditional lifestyle resulting in an earlier assimilation into mainstream Euro American culture than American Indians from other states.

LITERATURE REVIEW

Individualism and Collectivism

In his work *Culture's Consequences*, and his research on individualism and collectivism, Hofstede (1980) started other researchers in the field of cross-cultural psychology examining cultural constructs. Hofstede examined the constructs of individualism, uncertainty avoidance, power distance, and masculinity-femininity using data collected from approximately 116,000 individuals at a multinational corporation which had branches located in over 40 nations. Through this research, Hofstede was able to geographically place where the above-mentioned constructs were most prevalent. He defined individualism as "the relationship between the individual and the collectivity which prevails in a given society (p. 148)." He felt that people could display high individualism or low individualism. Hofstede believed that people carried with them "mental programs" which were developed in the family and early childhood and were reinforced in other areas of our lives, mainly schools and organizations. These "mental programs" were most clearly expressed in the values that predominate in various countries. The results of his research were that individualism was found to correlate positively (.82) with GNP per capita, with geographic latitude, with the size of the organization, and with various social and political factors such as a free press and occupational mobility. Hofstede was unable to find any link to occupation in his study.

His research indicated that most people in Asian, Latin, and Southern European countries tended to be less individualistic. European nations, especially those found in the west and the north, were found to be more individualistic. Hofstede found that countries with the highest levels of individualism included the United States, Canada, Australia, Great Britain, and the Netherlands. Countries with the lowest levels of individualism included Venezuela, Colombia, Pakistan, Peru, and Taiwan.

Hofstede's research provided a systematic and coherent integration of individualism and collectivism across a variety of disciplines in the social sciences. Hofstede viewed his research as, "an exploration into new territory (p. 278)." It did have its limitations, however. Hofstede studied only people working for one multinational corporation (which was later revealed to be IBM). He did not have the opportunity to research differences among people of different socioeconomic situations, nor was he able to look at individualism among a wide variety of age groups. His study did, however, set out to accomplish what he intended in that he was able to draw generalized conclusions about characteristics of people living in different countries in terms of individualist values. Consequently he has laid the groundwork for a plethora of other studies of these constructs. Since Hofstede, there have been numerous researchers attempting to further define individualism, among the most prominent are Markus and Kitayama and Triandis.

Markus and Kitayama (1991) expanded on the constructs of individualism and collectivism with their research on the independent and interdependent construal of self. They referred to individualism as an independent self-construal and collectivism as an interdependent self-construal. In their research they stated that construal of self, others, and the relationship between the two had a powerful relationship, which was clearly

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influenced by the differences among cultures. They concurred with Hofstede's

assumption that Western societies were more individualistic (exhibit more independent

self-construal) than were non-Western cultures (which exhibit more interdependent self-

construal). They said that, "Within a given culture, however, individuals will vary to the

extent to which they are good cultural representatives and construe the self in the

mandatory way (p. 226)." Further studies (Vandello & Cohen, 1999 and Mishra, 1994)

have confirmed this fact, showing that within the broad cultures of the United States and

other countries such as India there are cultural variations among these constructs.

Vandello and Cohen (1999) used demographic and statistical data to categorize

each of the 50 states according to the level of collectivism. On their Collectivism Index,

Oklahoma was ranked 37th among the states. This figure represents the whole population

of the state and was based on information gathered from statewide statistics, not from

interviews with individuals. Although on the surface this finding does not appear to be

supportive of the proposed research, the fact that differences do occur regionally is

significant. Also, one must consider that American Indians make up only eight percent of

the total population of the state of Oklahoma, indicating that there may be further

variation within the state.

Mishra (1994) conducted research that also showed that the country might not be

the smallest level of variation in culture. In his study, he compared different age cohorts

who lived in either rural or urban areas and had varying levels of formal education. In his

research, which took place in India, he found that the young, urban, men with higher

levels of formal education were more individualistic than their older, rural, cohorts with

less formal education.

Two trends in the research have been 1) the further definition of individualism and collectivism and 2) the tendency to define the constructs on the individual level rather than on the cultural level (Westerhof, Dittmann-Kohli, & Katzko, 2000)

The definition of individualism and collectivism according to Hofstede (1980) was two opposite poles of one dimension. Triandis (1995) later saw the definition of individualism and collectivism as either emphasizing equality, which he termed horizontal, or emphasizing hierarchy, which he termed vertical. An example of different choices that people displaying these construct may face can be seen in the following example: When going out to dinner with a group of friends, the waiter brings the bill. The person who is a vertical individualist would say that the bill should be split according to who ordered what. The vertical collectivist would say that either the group leader would pay the bill or would decide how it should be split. Among the people with more horizontal orientation, the horizontal individualists would split the bill according to what each person thought they should pay and the horizontal collectivist would say that everyone should pay the same amount, regardless of what each person ordered.

People from countries such as Sweden have been categorized as more horizontal in their individualism and the United States is seen as more horizontal in structure. Other factors, besides geographic location may also play a role in whether a person in more horizontal or vertical in their individualism and collectivism. Men were found to be more vertical than women in individualism (Singelis, Triandis, Bhawuk, & Gelfand, 1995) and more highly educated people were seen as being more individualistic than those with less education (Mishra, 1994). By understanding the constructs not only of individualism and

collectivism, but also of horizontal and vertical individualism and collectivism, one may better be able to understand the worldview of different people.

Triandis (1995) found that these constructs and especially their horizontal and vertical components might have some bearing on the way in which people view others. He felt that people who were more horizontal were less likely to discriminate against others. Those who were more vertical, particularly individualist, tended to display more prejudice.

Implications of this research

As stated in the introduction, there is a noticeable absence of research in the area of individualism and collectivism among American Indians. The exception is research conducted by Bobb (1999). In her study, she examined differences in acculturation of a Western Shoshone nation, Newe Sogobia, in terms of individualism and collectivism, locus of control, attributional style, epistemological assumptions, and spirituality. The group of 51 Newes studied consisted of people living on trust lands, colonies, and urban areas. The results of her study were that those living on trust lands were viewed as more allocentric (collectivist) based on responses to a Ten Statement Test (TST) and those who lived in urban areas gave responses which were more consistent with idiocentrism (individualism). Bobb concluded that, "Acculturation of the meaning of the self appears to have occurred with exposure to the Euro American culture (p. 69)." She used a relatively small sample size in her study and admitted that further study needed to be done before generalizations about these results could be made.

One danger of researching ethnic groups is that the results are often generalized and the group is sometimes stereotyped. The Bobb study examined one small sovereign Indian nation. The state of Oklahoma is comprised of people from many different ethnic backgrounds with a noticeable minority being American Indian. Though the experiences of each tribe and of each individual are different, there are similarities in the experiences of American Indians in Oklahoma, which might affect their cultures equally.

Measurement of the constructs of individualism and collectivism have been undertaken many researchers (Hofstede, 1980; Triandis, McCusker, & Hui, 1990; Triandis, 1995 and Vandello & Cohen, 2000). Though there is no standard method that is agreed upon by the majority of researchers, there seems to be some agreement that more than one measure may prove the most useful (Triandis, McCusker, & Hui, 1990).

Brief History of American Indians in Oklahoma

As mentioned in Chapter I, the American Indian population is at its highest point in several centuries (Snipp, 1999). The estimate of indigenous population in the pre-contact period, the period before white settlers came to the new world, vary greatly. The consensus among researchers, however, is that the American Indian population declined after contact with the white settlers due to disease, warfare, and genocide. Snipp (1999) argues that genocide may also be seen as "lives lost from destruction of tribal culture (p. 355)." Some estimates even say that 99 per cent of the indigenous population may have been decimated as a result of European immigration (Weaver & Yellow Heart Brave

Horse, 1999). In the first half of the nineteenth century tens of thousands of Indians were

removed from their homes in what today is the eastern United States, to the state of

Oklahoma. The most infamous of these relocations was the "Trail of Tears" in which

many Indian tribes lost between one quarter and one half of their population on the march

to the Oklahoma territory (Norton, Katzman, Escott, Chudacoff, Paterson, & Tuttle,

1990a). Removal of other tribes had similarly devastating effects. Reservations were

created where Indians could be "civilized" (Norton, Katzman, Escott, Chudacoff,

Paterson, & Tuttle, 1990b). Indian subsistence systems were destroyed when the

government allowed the destruction of natural resources important to Indian survival.

Once in Oklahoma, the American Indians were subject to several land rushes where the

lands were opened up to white settlement. Indians children were placed in boarding

schools where they had no exposure to traditional teachings and missionaries attempted to

save these "savages" (Norton, Katzman, Escott, Chudacoff, Paterson, & Tuttle, 1990a).

The American and Canadian governments were key players in the attempts to

eradicate the culture of the Indians of North America. Through Indian boarding schools

administered by both the governments and churches, the attempt was made to cut young

Indians off from their tribal traditions, including their language, religions, and customs.

The purpose of these boarding schools was directly stated to be the assimilation of the

Indian into the white culture. It was even stated by U.S. Indian Commissioner Thomas

Morgan that it was, "cheaper to educate Indians than to kill them." As a result of this

type of thinking, thousands of Indian children were sent to boarding schools where they

were beaten for practicing their Indian traditions.

"Kill the Indian, save the man," was the motto of General Richard Pratt, who founded the first off-reservation federal boarding school in 1879. At their peak in about 1900 these Indian boarding schools numbered 153, and by 1931 one third of all Indian students were in boarding schools. The living conditions were abysmal. Jo Anna Meninick, of the Yakama tribe was quoted as saying, "They stripped us of our language. They stripped us of our religious beliefs. They stripped us of our family life, our family values. They stripped us from our culture." The effects of the Indian boarding schools and their aftermath have been significant. In 1998, the Canadian government acknowledged that physical and sexual abuse was widespread. The Canadian government formally apologized and set aside more than $230 million to pay for counseling programs developed by tribal groups (Kelley, 1999). Evidence suggests that the situation was similar for Indian children throughout North America.

Boarding schools still exist for Indians, though the mission is said to be different. Of the 53 boarding schools still in existence today, two exist in the state of Oklahoma. One is located in Anadarko, Oklahoma and the other in Talequah, Oklahoma. Accounts from other parts of the country confirm that there are also Indian boarding schools in existence and that physical abuse may still be rampant in these schools (Weaver & Yellow Horse Brave Heart 1999).

The affects of the abuse and attempts at eradication of the race and culture have been termed "historical trauma" and these effects seem to have generational effects. The traumas that happen to one generation impact the future generations (Weaver & Yellow Horse Brave Heart, 1999). Self-efficacy of some American Indians may have become impaired through the abuses of the past by the federal government. It is for this reason

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that it is imperative that mental health professionals be aware of the historical implications of past events on the cultural identity of the minority client.

Despite these attempts to eradicate the American Indian culture, followed by numerous U.S. government flip-flops on policies, wholesale assimilation of American Indians has failed to materialize (Snipp, 1999; Kim, Lujan, & Dixon, 1998). Since the 1950's when people were allowed to self-identify their ethnic background, the official population considering themselves American Indian has grown dramatically. In the 1960s and 1970s there seemed to be a reawakening of American Indian ethnic identification. Increases in political activism and efforts to promote the renewal of tribal culture have all resulted in a resurgence of pride in American Indian ancestry (Snipp, 1999). Ethnic identity is, according to Tajfel (as cited in Yeh & Hwang, 2000), "a fundamental aspect of the self that includes a sense of connection in a social group or ethnic group, and the attitudes associated with that membership."

As more and more people self-identify as American Indian and embrace their ethnic identity, there are obvious consequences for the group. In the past it was not in the best interest of a person to admit to Indian ancestry, and as a result they were forced to melt into the white culture thus diluting their own. This may have caused many previously traditional people to become more assimilated into the mainstream of American culture. Many American Indians today are returning to their traditions and thus are embracing a non-Western way of life. Varying degrees of ethnic identity may exist for each person. It is for this reason that one cannot assume that just because a person self-identifies as American Indian that the person will bring with him or her the values of a traditional Indian.

Acculturation

Berry and Sam (1997) proposed that there are two ways to view acculturation. The first is when the change occurs in the group; the second is when the change occurs within the person. For American Indians it is possible that both factors are present. The American Indians, as a people, have been forced and, to some degree, have assimilated to the mainstream of American culture. There are still some among the population who have maintained the traditions of the tribe and who are actively promoting those traditions. It is true, as well, that there are American Indians who partake in only the mainstream of American culture.

Typically the experience of acculturation for the American Indians has been one of both segregation and assimilation. Many individuals, especially from the Cherokee, Choctaw, Creek, Chickasaw, and Seminole tribes, were removed from their homeland and were sent to Oklahoma where they were expected to live on lands specified for Indians (Norton, Katzman, Escott, Chudacoff, Paterson, & Tuttle, 1990a). This was also true in other states, where Indians were removed to reservations. At the same time missionaries, schoolteachers, and U.S. government officials played a part in trying to alter their beliefs, values, and behaviors. The result of these contradictory policies was the marginalization of some Indian people (Berry and Sam, 1997). They lost parts of their own culture, including their languages, survival skills, and identity as an Indian. Not only were they not allowed to live in their own culture, but also they were not permitted to live in the mainstream culture of the United States. Many Indians lived on reservations or

lands set aside for them. Years of reforms in the United States have dissolved some of these artificial boundaries for American Indians, allowing them to live either on "Indian land" or not. In fact, relocation programs have existed as recently as the 1970s in which American Indians were encouraged to move to urban areas. The result of this, however, is possibly the further dilution of the traditions of American Indians.

There has also been a resurgence in reclaiming Indian traditions. This is occurring not only among acculturated American Indians, but among assimilated American Indians who have chosen to return to the traditions of his/her ancestors (Garrett & Pichette, 2000).

Culturally plural societies exist in which people of many diverse backgrounds come to live together in a diverse society (Berry & Sam, 1997). Using this definition Oklahoma seems to represent a culturally plural society in which both American Indian traditional society and Euro American society exist together. People from both societies seem to mix on a regular basis. Interaction between Indian and non-Indian seems to be common and in many cases traditional Indian events, such as pow-wows, are open to the public, allowing Euro American people to learn more about the traditional culture. Also, because of this cultural pluralism there appears to be relatively few people who can claim pure bloodlines for a single American Indian tribe.

The American Indians of Oklahoma have both been refugees to the area, through relocation, and have had new cultures brought to them, both Indian and non-Indian. They did not seek out new cultures, but had them thrust upon them involuntarily (Berry & Sam, 1997). Berry and Sam say that three factors play a part in acculturation: mobility, voluntariness, and permanence.

Acculturation strategies are *cultural maintenance* ("To what extent are cultural variables valued by the individual, and thus maintained?") and *contact and participation* ("To what extent should the person in the plural society become involved with other cultural groups and to what extent should they remain with their own group?") (Berry and Sam, 1997). American Indians, in Oklahoma and elsewhere, have to grapple with these issues in everyday life.

Summary

Since the publication of Culture's Consequences (Hofstede, 1980) the constructs of individualism and collectivism have been the subject of much research. Researchers have sought to study both the universal similarities and differences between people of different cultures. Studies of individualism and collectivism have compared people from different countries as well as from one country. These studies have examined different aspects of individualism and collectivism such as its horizontal and vertical dimensions (Singelis, Triandis, Bhawuk, & Gelfand, 1995, and Triandis, 1995) as well as differences within a region (Vandello & Cohen, 1999 and Mishra, 1994), such as generational, educational and residential differences. Research in the area of ethnic and racial differences have produced information that might be of use to mental health professionals when treating clients. Only the research of Bobb (1999) applied the constructs of individualism and collectivism to American Indians.

American Indians in Oklahoma have endured a history of segregation and assimilation by the dominant Euro American culture. With this history many American Indians were forced to renounce their native heritage and adopt white ways. The

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resurgence of pride in being Indian has, however, kept this assimilation from becoming complete. Acculturation is the adjustment process involved when two cultures interact. The level of acculturation of American Indians in Oklahoma varies by the individual. Culturally sensitive measurement instruments have been developed to determine the level of acculturation of American Indians (Garrett & Pichette, 2000). Within the plural culture that is Oklahoma, the degree to which the individual maintains his or her culture or adopts that of the mainstream may have an impact on the counseling process.

CHAPTER III

METHODOLOGY

Participants

Participants in this study were self-identified American Indians from the state of Oklahoma and others who also self identified as being from Oklahoma. No specific tribe was targeted in this study, as the effects events such as relocation to Oklahoma and that of the eradication of the traditions of American Indians occurred with most every tribe in the state. Participants were recruited, after the research receives IRB approval, via a snowball sampling technique. Using this technique, the researcher solicited names of potential future participants from the current participants and so on. It was thought that this would be a good way to attract participants especially among the enrolled American Indian subjects. The researcher utilized American Indian faculty and students at Oklahoma State University as a means of identifying potential participants for this study using this technique. These participants were then approached by the researcher, either in person, by mail, or through an intermediary and asked whether they would like to participate in the study. Some questionnaires were given out with return envelopes and postage when the participant lived a distance from the research site.

Approximately 75 individuals were asked to participate with the hopes of getting 30 completed questionnaires for both the enrolled and the non-enrolled groups. Participation in the study was voluntary and participants were not penalized if they chose to withdraw from the study. Rights of the participants were explained and consent obtained through a consent form provided by the researcher.

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All questionnaires and measurement instruments were reviewed in a pilot study by a panel of four graduate students to ensure accuracy of directions, to check for clerical errors, and to determine the time required for the administration of the instruments. This pilot study was also intended to provide the researcher with feedback as to the appropriateness of the questions on the demographic questionnaire for the purpose of this study.

Demographic Form The subjects were first asked to respond to a demographic questionnaire in which they were asked about their age, gender, education level, number of people currently living in the home with them, occupation, and questions about the population of both the community in which they currently reside and the community in which they were raised.

Individualism and Collectivism Scale The instruments used for this study to measure horizontal and vertical individualism and collectivism was an individualism and collectivism scale created by Triandis (1995). Triandis indicated the need to use more than one method to assess individualism and collectivism so as to eliminate biases that one method may have over another. In this self-report attitude instrument measuring attitudes, participants are first asked to respond to 32 statements on a nine point Likert like scale. Examples of the type of statement given is "Winning is everything (VI)" and "We should keep our aging parents with us at home (VC)." The participants are then asked to rate the degree to which they agree or disagree with the statement. Responses on this portion of the questionnaire range from 1 (strongly disagree) to 9 (strongly agree).

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Each item is scored using a key as to which item corresponds with horizontal and vertical individualism and collectivism (HC, HI, VC, and VI). One item is reverse scored. A total score is then recorded for each of the four constructs. Total scores ranged from 8 to 72 on each construct of this portion of the scale.

The participants were then asked to read 32 scenarios in which they were to rank their responses from 1 (like the best) to 4 (like the least). An example of this type of question would be: "Suppose you had to use one word to describe yourself. Which one would you use? A. Unique (HI), B. Competitive (VI), C.. Cooperative (HC), D. Dutiful (VC)"Total scores on each of these constructs ranged from 32 to 128 on this portion of the scale. These questions also correspond to vertical and horizontal individualism and collectivism (HC, HI, VC, and VI). The alphas for the two parts of the scales are .66 and .78 respectively (Triandis, 1995).

Scoring the Triandis scale involves summing the scores for items 1 through 32 for each of the subscales (HC, HI, VC, and VI) taking into account the reverse scored item. Then the researcher scored the scenarios by taking a total of the scores indicated by the participants on the constructs of HI, HC, VI, and VC on the second portion of the instrument.

Native American Acculturation Scale Finally, the participants were asked to complete the Native American Acculturation Scale (NAAS) (Garrett & Pichette, 2000). In this self-report scale they are asked 20 multiple-choice questions about their perceived levels of involvement with American Indian language, traditions, and ethnicity. The NAAS is a self-report measure consisting of 20 multiple-choice questions. The questions consist of topics such as language (5 items), identity (2 items), friendships (3 items), behaviors (4

items), generational/geographical background (5 items), and attitudes (1 item). This device was developed to aid counselors in assessing the degree to which their clients identify with their cultural heritage. It was modeled after the Acculturation Rating Scale for Mexican Americans (ARSMA) and the Suinn-Lew Asian Self-Identity Acculturation Scale (SL-ASIA) (Garret & Pichette, 2000). The Native American Acculturation Scale (NAAS) was designed to assess people along the continuum from traditional Native American Indian to assimilated mainstream American.

The NAAS can be administered singly or in a group. In the case of this research it was administered singly. The subject answered all of the 20 multiple-choice questions, indicating their answer to each question by putting the letter A through E in the space provided. The letters corresponded with the numbers 1 through 5. The sum of the answers is then tallied and then averaged to determine the NAAS score. Scores range from a low of one to a high of five. Scores of three indicate the individual might show a tendency toward being bicultural. Scores lower than three indicate that the person may be more traditional and scores higher than three may indicate that the person is more assimilated. As the scores move further from three they are assumed to gain greater accuracy.

The authors of the NAAS (Garrett & Pichette, 2000) found that the alpha coefficient is .91, based on a sample of 139 high school students. In addition, the authors used a panel of ten experts from various organizations and tribal affiliations to determine the cut-off scores for the instrument.

Research Design and Procedure

This study was a quantitative study of the correlation between acculturation rates of American Indians in Oklahoma and both horizontal and vertical individualism and collectivism. Other factors that were assessed were whether the person came from a rural or urban background, whether the person was raised in a rural or urban community, level of education, gender, age, and occupation. This was done by the use of the demographics form (see Appendix C).

After gaining IRB approval, the researcher identified participants who self-identify as enrolled members of American Indian tribes and who live in the state of Oklahoma via a snowball sampling technique. Others who agreed to participate in the study were in the non-enrolled group. The participants were asked by the researcher where they were raised, and if the subject was raised in the state of Oklahoma they were asked to participate in the study. The researcher then gained permission to administer to each subject the Demographics Form, the individualism and collectivism scale – instrument 1 (Triandis, 1995) and the Native American Acculturation Scale (Garrett & Pichette, 2000) (see Appendixes C through E) to each of the participants. The scores obtained from these instruments were then tallied and the researcher examined the results for evidence of relationships between variables. Variables observed were horizontal or vertical individualism or collectivism, level of acculturation, gender, age, education, rural or urban residence (both past and present) and tribal affiliation.

Hypothesis 1: The subjects who score lower on the NAAS (more traditional American

Indian culture) will score lower on scales of horizontal collectivism, indicating more

agreement with the horizontal collectivism questions on the individualism and

collectivism scale. Conversely, those who scored higher on the NAAS will score higher

on scales of vertical individualism on the individualism and collectivism scale indicating

more agreement with the construct of vertical individualism.

Hypothesis 2: Those subjects who indicate that they were raised in an urban setting will

score higher on the scale of individualism in both the horizontal and the vertical scales.

RESULTS

Participants

The participants in this study were 52 adults who self identified as being raised in the state of Oklahoma and who were currently residing in that state. Participants were identified in person by the researcher and were asked to complete the surveys and either return them in person or to return them via mail using a provided self addressed stamped envelope. Of the returned surveys two were discarded because of incomplete data or failure of the participant to complete the survey as directed.

Of the 52 participants there were self-reports of 26 participants being enrolled members of American Indian tribes (50%) and 26 self-identified as not being enrolled members of American Indian tribes (50%). This even split of the groups was coincidental and was not solicited by the researcher. Gender was split evenly across both groups with 16 males (31%) and 36 females (69%). Again the even numbers of males and females in each group was coincidence and was not sought by the researcher. Ages of the participants ranged from 19 to 64 years old with the mean age for the entire group being 36.1 years. For the enrolled group the average age was 36.62 years and for the non-enrolled group the average age was 35.58 years old. All of the participants had at least some college or technical school training, with the majority of the participants (83%) having at least a college degree and some graduate school training. All participants used

English as their primary language, so there was no need to seek translators to help
complete the surveys.

The populations of the communities of origin and the current communities of
residence were also examined. The enrolled group had a mean population of 19,497 for
the community of current residence and a mean of 48,113 for the community of origin.
The non-enrolled group had a mean population of 43,461 for the community of current
residence and 48,200 for the population of the community of origin. The range of
populations for the community of current residence for the enrolled group was 60,000 and
for the non-enrolled group 456,000. The range for the community of origin for both the
non-enrolled and the enrolled groups were 400,000 each.

Instruments

Native American Acculturation Scale The results of the scores obtained on the Native
American Acculturation Scale (NAAS) indicate that the mean scores of the enrolled
participants (M= 3.54, SD=.56) was lower than that for the non-enrolled (M=4.29,
SD=.29) participants (t=6.002, p=.003). The total mean for both enrolled and non-
enrolled participants was 3.92 (SD=.58).

Horizontal and Vertical Individualism and Collectivism The comparison of the means on
the individualism and collectivism scale indicated that the means of non-enrolled
participants on the combined scores of the various construct favored horizontal
individualism (M=90, SD=10.580) over horizontal collectivism (M=91.08, SD 8.67), and

vertical collectivism (M=124.08, SD=12.24) and seemed to favor vertical individualism

least (M=135.12. SD=14.84). In comparison, the enrolled group had a preference for the

horizontal collectivism construct (M=92.23, SD=12.48) followed by the horizontal

individualism (M=93.58, SD=12.15) and then vertical collectivism (M=119.50,

SD=15.71) and vertical individualism (M=138.96, SD=16.02). The total means on these

constructs were consistent with the scores of the enrolled people with the horizontal

collectivism being first (M=91.65, SD=10.65), then horizontal individualism (M=91.79,

SD=11.42). As with both the enrolled and non-enrolled groups the average showed that

they preferred vertical collectivism (M=121.79, SD=14.13) to vertical individualism

(M=137.04) (See Table III).

In all cases the mean of the combined scores on horizontal questions (M=181.08,

SD=11.44 for non-enrolled and M=185.81, SD=12.69 for non-enrolled) were favored

over the means of the combined vertical scores (M=257.08, SD=26.42 for non-enrolled

persons and M=254.50, SD=25.58 for enrolled persons) (See Table II). An examination

of each of the combined scores for these constructs also indicates a preference for

collectivism (M=215.15 for non-enrolled subjects and M=211.73, SD=26.56 for enrolled

subjects) over individualism (M=224.42, SD=16.47 for non-enrolled subjects and

M=230.00, SD=25.02 for enrolled subjects).

The separate parts of the individualism and collectivism instrument measure the

participants' reactions to certain statements and ask them to agree or disagree (questions

1-32) or they are a measure of how the participants reacted to certain scenarios (questions

33-63). For the purpose of this discussion horizontal (H) and vertical (V) individualism

(I) and collectivism (C) will be separated into these two groups ($_1$ or $_2$ respectively).

The mean scores on the separate portions of the horizontal and vertical individualism and collectivism scale indicated that the enrolled participants having lower means (stronger agreement or preference on the scenarios) on the horizontal constructs than the vertical (See Table III). These findings were similar for the non-enrolled participants. The enrolled participants appeared to be in slightly more agreement with the questions on the agreement/disagreement portion of the instrument corresponding to horizontal collectivism (M=24.2, SD=10.6) as compared to horizontal individualism (M=26.4, SD=7.7). The non-enrolled group seemed to agree more strongly with the questions of horizontal individualism (M=22.9, SD=6.8) rather than horizontal collectivism (24.4, SD=5.9).

The use of a Pearson r revealed that there is a significant correlation between the NAAS and two sets of questions on the scales of individualism and collectivism. The first significant correlation is a positive correlation between the NAAS and the scenario questions on the individualism collectivism scale that measures vertical collectivism (r=.365, p<.01). The second scale to show a significant correlation was strong negative correlation between the NAAS and the questions measuring vertical individualism on the attitude portion of the individualism and collectivism scale (r=-.429, p<01). There were no other significant correlations between the NAAS and other subsets of questions on the individualism and collectivism scale.

In a comparison between the different subsets of questions on the individualism and collectivism scale, the researcher wondered if there would be a stronger correlation between items that measured either horizontal or vertical behavior or if the constructs of individualism and collectivism would be more closely correlated. By combining the

questions that measured each of these constructs the researcher was able to compile

numbers that could be used for correlation between the individual constructs (see table

IV). The results show that there is a strong relationship between almost all of the scales

as compared to individualism and collectivism, but not when compared to horizontal or

vertical questions. The results indicate that the correlation between the horizontal

questions did correlation, though to a lesser extent, with the collectivism questions

(r=.285, p<.05), but these questions did not correlate to the vertical questions (r=.166,

p=NS). Neither the horizontal nor the vertical questions correlated with the individualism

questions (H: r=.133, p=NS and V: r=.225, p=NS).

All the individualism and collectivism questions had significant correlations with

the questions measuring horizontal and vertical individualism and collectivism. The

correlations are as follows: Individualism correlated positively with both the horizontal

individualism questions and the vertical individualism questions (HI: r=.593, p<.01 and

VI: r=.730, p<.01). Strong negative correlations were found between the individualism

questions and the horizontal collectivism and the vertical collectivism questions (HC: r=-

.483, p<.01 and VC: r=-.457, p<.01). Conversely, the collectivism questions correlated

positively with the horizontal and vertical collectivism questions (HC: r=.859, p<.01 and

VC: r=.922, p<.01) and negatively with the horizontal and vertical individualism

questions (HI: r=-.496, p<.01 and VI: r=-.391, p<.01).

Comparisons of Instruments When compared to the Native American Acculturation

Scale, there was a strong positive correlation between the combined vertical collective

questions on the individualism collectivism instrument (r=.335, p<.01) and there was a

significant, yet weaker correlation between the NAAS and the combined collectivism

questions (r=.307, p<.05). The results also indicate that there is a strong negative

correlation between the combined vertical individualism questions (r=-.412, p<.01) and

the combined individualism questions (r=-.306, p<.01).

In addition to the combined scores, separate examination of the scores on the

scenario and the agreement/disagreement portions of the individualism and collectivism

instrument were carried out. The results indicate that there was a strong correlation

between the scores on the NAAS and the VC_2 scores (r=.365, p<.01) and there was a

significant negative correlation between the NAAS and the VI_1 scores (r=-.429, p<.01).

An analysis of variance revealed a significant difference in the means of the

enrolled and the non-enrolled groups on the NAAS (F 36.020, *df* 51, *p* < .0001), but not

on any of the measures on the individualism and collectivism scale. The results can be

seen in table VI and table VII.

With regard to the community of origin there were no significant differences in

means according between the enrolled and the non-enrolled groups with regard to

population and the various constructs.

American populations

DISCUSSION

Summary and Discussion of Findings

Accurate measurement of individualism and collectivism at etic level has been the goal of researchers in cross-cultural psychology since Hofstede (1980) developed his method of finding differences among countries. Since that time others (Markus & Kitayama, 1994, Triandis, 1995, Triandis, McCusker, & Hui, 1990, Triandis, & Gelfand, 1998, and Triandis, Chen, & Chan, 1998) have developed inventories that they thought would accomplish the measure of individualism and collectivism.

An examination of the mean scores on both instruments indicates that there is little difference between the scores on the individualism and collectivism scale for the enrolled American Indian group and the group consisting of other non-enrolled persons. There was, however, a significant difference in the scores on the NAAS, a finding that was revealed by an ANOVA. This finding supports the use of the NAAS for therapists who want to gain insight into the role of tradition in their American Indian's client's lives. The fact that there was little evidence for significant differences among the measures of horizontal and vertical individualism and collectivism may indicate either there is little if any difference between the groups studied or that the scale measuring

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individualism and collectivism may need revisions when used with American populations

or that the study suffered from some of the limitations listed below.

The prevalence of educated participants in this study may be a plausible

explanation for the results found. Mishra (1994) found that subjects with higher levels of

formal education were more likely to be individualists than collectivists. If this is the

case across other samples it is logical to assume that the higher levels of education may

also be confounding the horizontal or vertical constructs or may simply be skewing the

results of the individualism and collectivism portion of the Triandis instrument. One

hundred per cent of the participants in this study had at least some college education as

compared to the percentage the general population of the state that goes on to college or

two year schools, 55.1% (Oklahoma State Regents for Higher Education, 2001). When

compared to a national average the sample used may be even more distinctive with only 9

percent of the American Indians attaining a bachelor degree or higher (Pavel, Skinner,

Farris, Cahalahan, Tippeconnic, & Stein, 2001) at the national level and 73.1 percent of

the enrolled participants in this study completed at least a bachelor degree.

One explanation for the differences between the groups may also be that the

participants in the enrolled group are generally away from their homes and their tribes.

In addition to the conclusions that there is no difference in the means between the

enrolled and the non-enrolled groups in terms of the scale of individualism and

collectivism, it was also found that the population in which a person grew up did not

indicate more individualism nor more collectivism on any of the scales.

Analysis of the data did link the NAAS with the vertical collective scenarios in a

way that correlated positively. This means that the people who were seen as less

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assimilated on the NAAS were also more vertically collective. This supports the original supposition of this study that assumed that the more traditional American Indians would be more collectivist, but it does not support the hypothesis that the American Indian group would be more horizontal. This finding is supported by research that indicates that more indigenous groups tend to be more collective (Berry and Sam, 1997).

In addition, the finding that there was a significant negative correlation between the NAAS and vertical individualism on the Likert portion of the individualism and collectivism scale indicates that there is at least some support for the idea that the more assimilated individuals (less traditional) score higher on the vertical individualism questions.

Though both correlations give some support to the original hypothesis, the fact that there was no correlation between the vertical collectivism questions on the first half of the individualism and collectivism scale and there was no significant correlation shown on the scenario portion of the vertical individualism questions, may indicate several things. First, the scale that is being used to measure the constructs of individualism and collectivism may not be an accurate measure of this population. Triandis (1995) admits that the instrument is subject to change and is an imperfect measure of the constructs despite some initial success. There may be some unknown variable that is affecting the scores on the instruments that is skewing the results. One such possibility is that the extreme homogeneity of the participants may have somehow affected the results.

Overall, both groups preferred the horizontal items on the Likert part of the scale as evidenced by lower mean scores. This might be reflected in the higher educational level that the majority of the participants reported or in the vocation that they prefer.

Many of the participants were counseling students or were professionals in the mental health field. This was a result of the snowball sampling technique. In fact, those who responded who were not in the counseling field were usually in some sort of helping profession, either nurse, teacher, or librarian. The type of person who is in a helping or service profession might also see the benefit of working in an egalitarian – horizontal manner with other people. There is no research on this particular supposition to either prove or disprove it, however, as most research in this area was conducted with only college students or with business professionals in one company.

Limitations

This study was meant to be an exploratory study of the constructs of horizontal and vertical individualism and collectivism as they pertain to a specific group of people. As a result the sample size of this study was limited. In future research, attempts to increase the sample size and may prove worthwhile.

The use of enrolled members of American Indian tribes assures that the person has taken the initiative to formally identify himself or herself as American Indian. There are a number of individuals who have not taken this step to formalize their ethnic identity. One of the limitations of this study is that it was not designed to take into account those individuals who consider themselves American Indian without the endorsement of the tribe.

A third limitation of this study was that the participants in this study were all highly educated adults. The rate of college completion among all participants was

83%. There were no participants without at least some technical or trade school training. The rate of college completion may not be representative of the general population of the state in which this research was conducted. Further study may need to be done with a more representative sample. This limitation may be viewed as a strength by some, in that one more control was placed on the already fairly similar groups. This limitation, though not allowing the researcher to explore the role of education with regards to these constructs, was an equalizing agent among the groups.

A possible limitation in this study was the use of self-report. To date there has not been a reliable method of measuring the constructs without the use of a survey instrument. Vandello and Cohen (1999) attempted to circumvent the self-report measure by looking at demographic information in various states in conjunction with a survey. This attempt was laudable, yet fell short of the mark when examining the differences within a particular geographic region as they used state statistics to determine degree to which people were individualists or collectivists.

Lastly, the results of this study showed that there was no significant difference in the mean of the enrolled and the non-enrolled groups in terms of the measures used for the community of origin. The mean of both groups was unusually large when compared to the range for each group (400,000 and 456,000 respectively). The wide range of populations that people reported ranged from those who lived alone on farms to those who lived in cities (presumably Oklahoma City or Tulsa) which have significantly large populations. This, coupled with the small sample size may have skewed the results of this study. Given a larger participant pool or limiting the group to those who only come from either large cities or rural areas might change the outcome of a similar study. Self

report of the participants perceived living conditions (either rural or urban) suffered from a lack of definition. The United States Census defines rural as being a town with a population of 2500 or below. Participants varied greatly in their definition of rural, some saying that a town of 40,000 was rural others saying that it was urban. It was for this reason that the questions about the subjects' perception of rural and urban residency were disregarded.

Implications and Future Directions

This research was meant as an exploratory study of specific constructs as applied to American Indian populations. Though extensive research has been conducted with other populations, primarily between people of different countries, the research represented in this study may provide a basis for further, more comprehensive, studies within the United States. Also, this research doubles the number of studies that have been completed concerning individualism and collectivism in American Indian populations.

Research studies such as this one, help the practitioner to understand the cultural implications of horizontal and vertical individualism and collectivism in the populations they serve. This particular study was aimed as examining the role that these constructs play in the state of Oklahoma, where American Indians make up a prominent part of the population. Although this research was limited in its scope, it is the hope of the researcher that this type of study will encourage others to look at other similar constructs as they pertain to populations they serve.

Research in the area of individualism and collectivism is still in its infancy. Future directions for research might include an emphasis on the development of a reliable measurement device for use within a single country. The current measures seem to best predict differences in cultures from differing countries.

Other areas of need in this research might be that of the study of gender differences as they relate to these constructs. Hofstede included the construct of masculinity in his study. This construct is not the same as gender, however. Had there been a larger sample of men in the participant pool, this study might have shown that there were differences in the mean scores. Until a larger participant pool is generated, these results would lack generalizability.

Other directions that this type of research might take in the future include looking at specific American Indian tribes. Enrollment criteria differ from tribe to tribe. With the differences in definition might also be differences in the expression of cultural traits.

Gender is another area of research that might be used in the future. Although, Hofstede (1980) did not find a correlation between masculinity and individualism in the populations studied, Triandis (1995) sites several studies (p. 86) where men were found to be more individualistic than women. Due to a small sample of male respondents, this study did not examine gender as it pertains to either acculturation or individualism and collectivism.

Concluding Comments

In conclusion, the research in the field of cross-cultural psychology has just recently begun to examine the constructs of horizontal and vertical individualism and collectivism within the bounds of a single nation. Thus far, the research has ignored the American Indian in this area of psychology. It is the hopes of this researcher that there will be more studies of this type in the future, so as to help the counselor to better understand and better serve the minority client.

Weaver and Yellow Horse Brave Heart (1999) sited the importance of mental health practitioners understanding the factors that influence the cultural identity of American Indian people. It is through the understanding of the culture of the person served that the practitioner can choose culturally appropriate interventions. To ignore the cultural identity of the person would be doing a disservice to the individual served. It is through informed practice that mental health professionals can best serve their clients.

Finally, this research represents an attempt to further define constructs important to the understanding of differences among groups of people. Individualism and collectivism have been important constructs of study in the area of cross-cultural psychology since Hofstede (1980) and will continue to be important as long as differences exist among people from different cultures. The addition of acculturation into this line of research can add new facets to this area. Acculturation and the study of individualism and collectivism is a melding of the influences of indigenous culture and that of cultures that have been introduced at a later time in the history of a people. To ignore the influences of this interaction is to ignore an important component of indigenous psychology.

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APPENDIX A

TABLES

TABLE I

DEMOGRAPHIC CHARACTERISTICS OF THE PARTICIPANTS

	Enrolled		Non-Enrolled	
	N	%	N	%
Enrolled Status:	26	50	26	50
Male	8	31	8	31
Female	18	69	18	69
Education:				
No school	0	0	0	0
Grade school	0	0	0	0
No diploma	0	0	0	0
HS diploma	0	0	0	0
Tech./Trade	1	4	1	4
Some college	5	20	2	8
Completed College	8	32	3	12
Some grad School	5	20	12	48
Completed Grad school	6	24	7	28

TABLE II

MEANS AND STANDARD DEVIATIONS OF COMBINED AND INDIVIDUAL CONSTRUCTS ON THE INDIVIDUALISM AND COLLECTIVISM SCALE.

Participants:		HI	HC	VI	VC	H	V	I	C
Enrolled (N=26)									
	Mean:	93.58	92.23	138.96	119.50	185.81	254.50	230.00	211.73
	SD:	12.15	12.48	16.02	15.71	12.69	25.58	25.02	26.56
Non-enrolled (N=26)									
	Mean:	90.00	91.08	135.12	124.08	181.08	257.08	224.42	215.15
	SD:	10.58	8.67	14.84	12.24	11.44	26.42	16.47	17.09
Total (N=52)									
	Mean:	91.79	91.65	137.04	121.79	183.44	255.79	227.21	213.44
	SD:	11.42	10.65	15.41	14.13	12.20	25.78	21.16	22.18

HI   Horizontal individualism
HC   Horizontal collectivism
VI   Vertical individualism
VC   Vertical collectivism
H   Horizontal
V   Vertical
I   Individualism
C   Collectivism

TABLE III

MEAN SCORES FOR NAAS AND INDIVIDUALISM AND COLLECTIVISM
SUBSCALES

Scale:	NAAS	HI_1	HC_1	VI_1	VC_1	HI_2	HC_2	VI_2	VC_2
Enrolled									
Mean:	3.54	26.4	24.2	49.7	34.0	67.2	68.0	89.3	85.5
SD:	.56	7.7	10.6	11.2	11.0	6.7	6.4	7.1	7.3
Non-Enrolled									
Mean:	4.29	22.9	24.4	46.4	36.7	67.2	66.7	88.8	87.4
SD:	.29	6.8	5.9	10.9	8.3	7.2	5.2	6.4	6.2
Total									
Mean:	3.92	24.6	24.3	48.0	35.4	67.2	67.4	89.0	86.4
SD:	.58	7.4	8.2	11.1	9.7	6.9	5.8	6.7	6.8

NAAS: Native American Acculturation Scale
HI_1: Horizontal Individualism 1
HC_1: Horizontal Collectivism 1
VI_1: Vertical Collectivism 1
VC_1: Vertical Collectivism 1
HI_2: Horizontal Individualism 2
HC_2: Horizontal Collectivism 2
VI_2: Vertical Individualism 2
VC_2: Vertical Individualism 2

TABLE IV

CORRELATION BETWEEN INDIVIDUALISM AND COLLECTIVISM AND HORIZONTAL AND VERTICAL CONSTRUCTS

Scale:	NAAS	HI	HC	VI	VC	H	V	I	C
NAAS	---	-.169	.194	-.412**	.335**	.011	.011	-.360**	.307*
HI		---	-.391**	.101	-.484**	.595**	-.127	.593**	-.496**
HC			---	-.401**	.594**	.508**	-.014	-.483**	.859**
VI				---	-.305*	-.263	.440**	.730**	-.391**
VC					---	.065	.271	-.457**	.922**
H						---	-.131	.133	.258*
V							---	.225	.166
I								---	-.523**
C									---

* p<.05   ** p<.01

HI   Horizontal individualism
HC   Horizontal collectivism
VI   Vertical individualism
VC   Vertical collectivism
H   Horizontal
V   Vertical
I   Individualism
C   Collectivism

TABLE V

CORRELATION BETWEEN NAAS AND INDIVIDUALISM AND COLLECTIVISM
INSTRUMENTS

	NAAS	HI_1	HC_1	VI_1	VC_1	HI_2	HC_2	VI_2	VC_2
NAAS	---	-.139	.251	-.429**	.232	-.130	.003	-.237	.365**
HI_1		---	.026	.123	-.264	.282*	-.463**	.289*	-.177
HC_1			---	-.177	.526**	-.233	.138	-.398**	.514**
VI_1				---	.002	-.026	-.162	.468**	-.301*
VC_1					---	-.368**	.312*	-.347*	.451**
HI_2						---	-.408**	-.106	-.559**
HC_2							---	-.487**	.041
VI_2								---	-.471**
VC_2									---

*$p < .05$ ** $p < .01$

NAAS: Native American Acculturation Scale
HI_1: Horizontal Individualism 1
HC_1: Horizontal Collectivism 1
VI_1: Vertical Collectivism 1
VC_1: Vertical Collectivism 1
HI_2: Horizontal Individualism 2
HC_2: Horizontal Collectivism 2
VI_2: Vertical Individualism 2
VC_2: Vertical Individualism 2

TABLE VI

RESULTS OF ANOVA FOR DIFFERENCES BETWEEN ENROLLED AND
NON-ENROLLED INDIVIDUALS

		Sum of Squares	df	Mean Square	F	Sig.
NAAS	Between Groups	7.238	1	7.238	36.020	.000
	Within Groups	10.047	50	.201		
	Total	17.284	51			
HI_1	Between Groups	159.250	1	159.250	3.011	.089
	Within Groups	2644.808	50	52.896		
	Total	2804.058	51			
HC_1	Between Groups	.692	1	.692	.010	.920
	Within Groups	3408.385	50	68.128		
	Total	3407.077	51			
VI_1	Between Groups	142.231	1	142.231	1.164	.286
	Within Groups	6107.769	50	122.155		
	Total	6250.000	51			
VC_1	Between Groups	88.923	1	88.923	.939	.337
	Within Groups	4736.846	50	94.737		
	Total	4825.769	51			
HI_2	Between Groups	.019	1	.019	.000	.984
	Within Groups	2397.423	50	47.948		
	Total	2397.442	51			
HC_2	Between Groups	24.923	1	24.923	.739	.394
	Within Groups	1686.846	50	33.737		
	Total	1711.769	51			
VI_2	Between Groups	3.769	1	3.769	.082	.776
	Within Groups	2304.154	50	46.083		
	Total	2307.923	51			
VC_2	Between Groups	50.019	1	50.019	1.096	.300
	Within Groups	2282.808	50	46.656		
	Total	2332.827	51			

TABLE VII

RESULTS OF ANOVA FOR DIFFERENCES BETWEEN POPULATION IN THE COMMUNITY OF ORIGIN

		Sum of Squares	df	Mean Square	F	Sig.
NAAS	Between Groups	10.631	30	.354	1.119	.401
	Within Groups	6.653	21	.317		
	Total	17.284	51			
HI_1	Between Groups	1503.341	30	50.111	.809	.708
	Within Groups	1300.717	21	61.939		
	Total	2804.058	51			
HC_1	Between Groups	2159.194	30	71.973	1.211	.328
	Within Groups	1247.883	21	59.423		
	Total	3407.077	51			
VI_1	Between Groups	4574.950	30	152.498	1.912	.063
	Within Groups	1675.050	21	79.764		
	Total	6250.000	51			
VC_1	Between Groups	3351.486	30	111.716	1.591	.136
	Within Groups	1474.283	21	70.204		
	Total	4825.769	51			
HI_2	Between Groups	1412.826	30	47.094	1.004	.505
	Within Groups	984.617	21	46.887		
	Total	2397.442	51			
HC_2	Between Groups	782.403	30	26.080	.589	.910
	Within Groups	929.367	21	44.256		
	Total	1711.769	51			
VI_2	Between Groups	1459.723	30	48.657	1.205	.333
	Within Groups	848.200	21	40.390		
	Total	2307.923	51			
VC_2	Between Groups	1634.777	30	54.493	1.639	.121
	Within Groups	698.050	21	33.240		
	Total	2332.827	51			

APPENDIX B

INFORMED CONSENT FORM

Informed Consent for

Participation in a research investigation
Conducted under the auspices of Oklahoma State University

I, _____voluntarily agree to
participate in this study entitled: "Horizontal and Vertical Individualism and Collectivism
as Correlated with Acculturation in American Indians in Oklahoma," and hereby
authorize the researcher or assistants to administer the following questionnaires: a
demographic survey, the Individualism-Collectivism Scale, and the Native American
Acculturation Scale.

The purpose of this study is to gain a greater understanding of an individual's values.
The study will gather information about the relationship between the individual's culture
and their values. Some of the items may be considered personal in nature, but no
personal identifying information is to be place on the survey forms, and no attempt will
be made to identify any person individually. The packet should take between thirty and
forty minutes to complete.

This informed consent form and the questionnaires will be gathered separately. The
questionnaires will be collected in anonymous envelopes to ensure privacy. No
individual participants will be identifiable. Potential benefits to society include a greater
understanding of the relationship between values and culture among various people. A
potential benefit or risk of participation in this study is greater awareness of values as they
relate to cultural background.

I understand that participation is voluntary, that there is no tangible reward for
participating, that there is no penalty for refusal to participate, and that I am free to
withdraw my consent and participation in the project at any time without penalty.

For answers to pertinent questions about this research or about participants' rights, I may
contact the principal investigator, Teresa Klein B.S., phone (405) 372-5824, of Dr. John
Romans at 325EE Willard (Stillwater), phone (405) 744-9509. I may also contact Sharon
Bacher, IRB Executive Secretary, Oklahoma State University, 203 Whitehurst, Stillwater,
OK 74078. Phone: (405) 744-5700.

I have read and fully understand the consent form. I sign it freely and voluntarily. I have
been provided a copy of this consent form for my reference.

Date: _____

Signed: _____

Researcher's Signature: _____

APPENDIX C

DEMOGRAPHIC FORM

Demographic information

Do not write your name on any of the questionnaires or on this page. Please complete the following information that will be used for statistical information only.

Age: _____   Gender: M / F

What is the approximate population of the community in which you live?
_____

Do you consider your community rural or urban? _____

Approximately what per cent of people living in your community are American Indians?
_____

What is the approximate population of the community in which you grew up?
_____

Did you consider this community rural or urban? _____

Approximately what per cent of people living in the community in which you grew up were American Indians? _____

In which state did you grow up? _____

Please indicate (circle) the amount of education completed:
A. Never attended school   F. Attended college, but did not finish
B. Attended grade school only   G. Competed undergraduate degree
C. Attended high school, but did not finish H. Some graduate school
D. Completed high school   I.   Completed a graduate degree
E. Attended technical or trade school

Are you an enrolled member of an American Indian tribe?   Y / N
If yes, which tribe(s)? _____

Which language(s) do you speak? _____

How many people are living in your home at this time? _____

Are you currently employed outside the home? Y / N

If yes, what is your occupation? _____

APPENDIX D

INDIVIDUALISM AND COLLECTIVISM SCALE

Individualism-Collectivism Scale
by H. C. Triandis (1995)

This questionnaire is anonymous and there are no right or wrong answers. The purpose of this questionnaire is to find out if you strongly agree or disagree with some statements. If you strongly agree, enter a 9 in the blank space; if you strongly disagree, enter a 1 in that space; if you are unsure, enter a 5 next to that statement. If you think the question does not apply to you, use a 5 and draw a circle around the 5.
In short, use this key:

| Strongly | | | | | | | | | | Strongly |
| Agree | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | Disagree |

_____1. I prefer to be direct and forthright when I talk with people.(HI)

_____2. My happiness depends very much on the happiness of those around me.(HC)

_____3. I would do what would please my family, even if I detested that activity.(VC)

_____4. Winning is everything.(VI)

_____5. One should live one's life independently of others.(HI)

_____6. What happens to me is my own doing.(HI)

_____7. I usually sacrifice my self-interest for the benefit of my group.(VC)

_____8. It annoys me when other people perform better than I do.(VI)

_____9. It is important for me to maintain harmony within my group.(HC)

_____10. It is important to me that I do my job better than others.(VI)

_____11. I like sharing little things with my neighbors.(HC)

_____12. I enjoy working in situations involving competition with others.(VI)

_____13. We should keep our aging parents with us at home.(VC)

_____14. The well being of my co-workers/fellow students is important to me.(HC)

_____15. I enjoy being unique and different from others in many ways.(HI)

_____16. If a relative were in financial difficulty, I would help within my means.(HC)

_____17. Children should feel honored if their parents receive a distinguished award.(VC)

Strongly
Agree 1   2   3   4   5   6   7   8   9   Strongly
                                                                                    Disagree

_____18. I often do "my own thing."(HI)

_____19. Competition is the law of nature.(VI)

_____20. If a co-worker gets a prize I would feel proud.(HC)

_____21. I am a unique individual.(HI)

_____22. To me, pleasure is spending time with others.(HC)

_____23. When another person does better than I do, I get tense and aroused.(VI)

_____24. I would sacrifice an activity that I enjoy very much if my family did not approve
         of it.(VC)

_____25. I like my privacy.(HI)

_____26. Without competition, it is not possible to have a good society.(VI)

_____27. Children should be taught to place duty before pleasure.(VC)

_____28. I feel good when I cooperate with others.(HC)

_____29. I hate to disagree with others in my group.(VC)

_____30. Some people emphasize winning; I am not one of them.(VI-reverse scored)

_____31. Before taking a major trip, I consult with most members of my family and many
         friends.(VC)

_____32. When I succeed, it is usually because of my abilities.(HI)

Next there is a set of scenarios. Each scenario is followed by four options. Please place yourself mentally in that situation and rank these options by placing a 1 next to the option you would consider the best or the most "right" or "appropriate." Place a 2 next to the next best option; place a 3 next to the option that would follow that one and a 4 next to the least good option.

33. You and your friends decided spontaneously to go out to dinner at a restaurant. What do you think is the best way to handle the bill?

_____ A. Split it equally, without regard to who ordered what.(HC)
_____ B. Each person decides how much to contribute to the total, and if that does not cover the bill, each person is assessed inversely proportionally to what s/he has contributed.(HI)
_____ C. The group leader pays the bill or decides how to split it.(VC)
_____ D. Compute each person's charge according to what the person ordered.(VI)

34. Suppose people are participating in a sports day. There is not enough time for every player to play every other player. What do you think is the best way to organize the events of the day? (Assume that the ranking of the players is well known.)

_____ A. The winners of past contests play one another. At the end two players are left to compete for the prize.(VC)
_____ B. Divide the players according to skill, and then play in the appropriate category.(HC)
_____ C. Have people play one another based on a lottery system. At the end of the day everyone gets a ribbon for participating.(HI)
_____ D. Have people play according to a lottery system. Each game results in a player getting some points. The winner is the person who accumulated the most points. Points earned against high-skill opponents count more than points cored against less-skilled opponents.(VI)

35. A community has been devastated by a natural event. The government is planning to distribute funds in that community. What principles should be used?

_____ A. Those who lost more should receive a greater share.(HC)
_____ B. Everyone should get the same amount.(HI)
_____ C. Those who are more useful to the community (physicians, teacher, et al.) should receive more than those who are less useful (e.g. the unemployed).(VI)
_____ D. Those who are nationally famous should receive more than the others.(VC)

36. A big event is taking place in your community, and you have received four requests from people to stay with you overnight while they are in town. You only have space for one guest. Which one will you invite?

_____ A. A relative (HC)
_____ B. A high-status member of your profession (VC)
_____ C. The one person who is most fun to have around (HC)
_____ D. Someone well connected in political circles (VI)

37. You have received four invitations for social events for the same night, and the events are sufficiently far from each other that you can accept only one invitation. Which invitation will you accept?

_____ A. The invitation from a high-status member of one of your groups (e.g. sports, philosophical, religious). (VC)
_____ B. From the one person who is known to be good company.(HC)
_____ C. From a relative.(HC)
_____ D. From a person who is well connected nationally.(HI)

38. You are buying a piece of art for your office. Which one factor is most important in deciding whether to buy it?

_____ A. It is a good investment.(VI)
_____ B. Your co-workers will like it.(HC)
_____ C. You just like it.(HI)
_____ D. Your supervisor will approve of it.(VC)

39. You are deciding whom to vote for, for an important political job. Which is the most important consideration in deciding how to vote? The candidate is, other things being equal,

_____ A. A high-status member of your community.(VI)
_____ B. Powerful (influences national policy).(HC)
_____ C. A relative.(HI)
_____ D. Someone who appeals to you personally.(VC)

40. You are buying a used car. What is the most important consideration when buying it?

_____ A. The seller is a trusted relative.(HC)
_____ B. The price makes it "an excellent buy." (VI)
_____ C. An expert mechanic, who is one of your longtime friends, recommended it.(VC)
_____ D. It is beautiful; it rides like a dream.(HI)

41. A controversy has developed in your workplace, an you need to take a position. Which is your most likely course of action?

_____ A. You assemble all the facts and make up your mind.(HI)
_____ B. You discuss it with your boss and support his/her position.(VC)
_____ C. You discuss it with your friends and take their views into account.(HC)
_____ D. You consider which position will most likely benefit you in the future.(VI)

42. Which factor is most important when hiring an employee? The applicant:

_____ A. Is easy to get along with.(HI)
_____ B. Has worked for a competitor before.(VI)
_____ C. Is a relative.(HC)
_____ D. Is a respected member of the community.(VC)

43. You are in a conflict situation with another person. Which procedure would you find best to resolve the conflict?

_____ A. Use a mediator.(HI)
_____ B. Present all the evidence to a judge and have him/her decide.(HI)
_____ C. Negotiate with your opponent until you find a satisfactory solution.(HC)
_____ D. Have a respected member of the community who is acceptable to both parties tell each of you what is right and proper to do. (VC)

44. Suppose you had to use one word to describe yourself. Which one would you use?

_____ A. Unique (HI)
_____ B. Competitive (VI)
_____ C. Cooperative (HC)
_____ D. Dutiful (VC)

45. You are considering joining a club. Which one factor is most important in deciding which club to join?

_____ A. The one where people have the most fun.(HI)
_____ B. The one that is the most prestigious.(VI)
_____ C. Some our your family members are already members of that club.(HC)
_____ D. The one suggested by your parents.(VC)

46. You are buying some new clothing. Which is the most important factor that you will consider in choosing the style? The style that is

_____ A. Most suitable for your unique personality. (HI)
_____ B. Most impressive in social situations.(VI)
_____ C. Worn by your friends.(HC)
_____ D. Recommended by your parents.(VC)

47. You are starting a new business, and you are looking for a partner. Which is the most important factor in choosing a partner?

_____ A. Someone with the same business interests.(HI)
_____ B. Someone who has been successful in previous business ventures.(VI)
_____ C. A close friend.(HC)
_____ D. A senior, successful, experienced member of the community.(VC)

48. You are operating a company in the tropics, and air conditioners have become available for the first time. Who should get the first one?

_____ A. The company president.(VC)
_____ B. The person whose work area is the hottest.(HC)
_____ C. The person who makes the greatest contribution to the enterprise.(VI)
_____ D. The person who wins a drawing for the air conditioner.(HI)

49. You are dividing a bonus among different kinds of workers. What principle should be used?

_____ A. To each according to contribution.(VI)
_____ B. To each equally.(HI)
_____ C. To each according to need.(HC)
_____ D. To each according to status within the corporation. (VC)

50. You have been asked to suggest how the divorce rate might be reduced. You recommend that people should marry:

_____ A. For love(HC)
_____ B. Those who are similar to them in many ways.(HI)
_____ C. Persons of high status, so if they are divorced they would lose status.(VI)
_____ D. According to arrangements made by their parents.(VC)

51. The meaning of life cam best be understood by

_____ A. Paying attention to the views of parents.(VC)
_____ B. Through discussion with friends.(HC)
_____ C. Through individual meditation.(HI)
_____ D. Through individual exposure to the views of wise people.(VI)

52. Happiness is attained by

_____ A. Gaining a lot of status in the community.(VC)
_____ B. Linking with a lot of friendly people.(HC)
_____ C. Keeping one's privacy.(HI)
_____ D. Winning in competitions.(VI)

53. You are planning to take a major trip that is likely to inconvenience a lot of people during your absence. With whom will you discuss it before deciding to take it?

_____ A. No one.(HI)
_____ B. Your parents.(VC)
_____ C. Your spouse or close friend.(HC)
_____ D. Experts about the place you are going to visit.(VI)

54. Suppose you won a large sum at a lottery. Will you divide it among others or keep it all for yourself?

_____ A. I will keep it all.(HI)
_____ B. I will share it with my closest friends.(HC)
_____ C. I will share it with my parents.(VC)
_____ D. I will organize a feast and invite everyone I know to eat drink, and be merry.(VI)

55. A famous photographer has offered you a very reasonable price for having a picture taken. Which picture would you chose? You with:

_____ A. You three best friends.(HC)
_____ B. A very important person (a person who is bound to get in the history books).(VI)
_____ C. No one else.(HI)
_____ D. Many members of the community whom you are helping; it shows that your are sacrificing yourself for them.(VC)

56. A friend who is in the advertising business has offered to let you "play around" writing advertising copy that may appear on national television. Which task appeals to you the most to write about? Advertise:

_____ A. Rental of a place where people can meet with their friends.(HC)
_____ B. The need to provide community services.(VC)
_____ C. The availability of a place where people can "get away from it all." (VC)
_____ D. A luxury car.(VI)

57. Which one of these four books appears to you to be the most interesting?

_____ A. How to make friends.(HC)
_____ B. How to succeed in business.(VI)
_____ C. How to enjoy yourself inexpensively.(HI)
_____ D. How to build a harmonious family.(VC)

58. Which attribute of a job do you consider most important?

_____ A. It links you with friends.(HC)
_____ B. It gives you prestige.(VI)
_____ C. It allows you to set your own goals.(HI)
_____ D. It helps your community.(VC)

59. Suppose you won a large sum at a lottery, and to reduce your income tax rate, it is a good idea to give some of it away. How will you give it away?

_____ A. Give it to those with the greatest need.(HC)
_____ B. Give it in the most visible way, so your philanthropy will be mentioned by the national television news program.(VI)
_____ C. Give it to whatever group will make you feel really good about yourself.(HI)
_____ D. Give it to a person like Mother Teresa (Nobel prize for peace given to her for her work with the poor in India).(VC)

60. Which is the most important factor in an employee's promotion, assuming all other factors such as tenure and performance are equal. Employee:

_____ A. Is loyal to the corporation.(HC)
_____ B. Has shown obedience to the instructions from management.(VC)
_____ C. Is able to think for him/herself.(HI)
_____ D. Has contributed to the corporation much in the past.(VI)

61. When you buy clothing for a major social event you would be most satisfied if:

____ A. You like it.(HI)
____ B. Your parents like it.(VC)
____ C. Your friends like it.(HC)
____ D. It is so elegant that it will dazzle everyone.(VI)

62. Which of the following activities is likely to be most satisfying to you?

____ A. Thinking about yourself.(HI)
____ B. Doing things for others.(VC)
____ C. Linking with others.(HC)
____ D. Beating your competitor.(VI)

63. There is a conflict between management and union in your workplace. Which procedure would you find the best to resolve the conflict?

____ A. Use a mediator.(HI)
____ B. Present all the evidence to a judge and have him/her decide.(VI)
____ C. Have each side negotiate until they reach a satisfactory solution.(HC)
____ D. Have a respected member of the community who is satisfactory to both sides tell each side what they must do.(VC)

APPENDIX E

NATIVE AMERICAN ACCULTURATION SCALE

Native American Acculturation Scale
Garrett& Pichette, (2000)

Instructions: This questionnaire will collect information about your background and cultural identity. For each item, choose the *one* that best describes you by filling in the blank.

_____ 1. What language can you speak?
    A. Tribal language only (e.g. Cherokee, Navajo, and Lakota).
    B. Mostly tribal language, some English.
    C. Tribal language and English about equally well.
    D. Mostly English, some tribal language.
    E. English only.

_____ 2. What language do you prefer?
    A. Tribal language only (e.g. Cherokee, Navajo, and Lakota).
    B. Mostly tribal language, some English.
    C. Tribal language and English about equally well.
    D. Mostly English, some tribal language.
    E. English only.

_____ 3. How do you identify yourself?
    A. Native American
    B. Native American and some non-Native American (e.g. White, African American, Latino, and Asian American).
    C. Native American and non-Native American (bicultural).
    D. Non-Native Americans and some Native American.
    E. Non-Native American (e.g. White, African American, Latino, and Asian American).

_____ 4. Which identification does (did) your mother use?
    A. Native American
    B. Native American and some non-Native American (e.g. White, African American, Latino, and Asian American).
    C. Native American and non-Native American (bicultural).
    D. Non-Native American and some Native American.
    E. Non-Native American (e.g. White, African American, Latino, and Asian American).

_____ 5. Which identification does (did) your father use?
    A. Native American.
    B. Native American and some non-Native American (e.g. White, African American, Latino, and Asian American).
    C. Native American and non-Native American (bicultural).
    D. Non-Native American and some Native American.
    E. Non-Native American (e.g. White, African American, Latino, and Asian American).

_____ 6. What was the ethnic origin of friends you had as a child up to the age of 6?
   A. Only Native Americans.
   B. Mostly Native Americans.
   C. About equally Native Americans and non-Native Americans.
   D. Mostly non-Native Americans (e.g. White, African American, Latino, and Asian American).
   E. Only non-Native Americans.

_____ 7. What was the ethnic origin of friends you had as a child 6 to 18?
   A. Only Native Americans.
   B. Mostly Native Americans.
   C. About equally Native Americans and non-Native Americans.
   D. Mostly non-Native Americans (e.g. White, African American, Latino, and Asian American).
   E. Only non-Native Americans.

_____ 8. Who do you associate with now in you community?
   A. Only Native Americans.
   B. Mostly Native Americans.
   C. About equally Native Americans and non-Native Americans.
   D. Mostly non-Native Americans (e.g. White, African American, Latino, and Asian American).
   E. Only non-Native Americans.

_____ 9. What music do you prefer?
   A. Native American music only (e.g. pow-wow music, traditional flute, contemporary, and chant).
   B. Mostly Native American music.
   C. Equally Native American and other music.
   D. Mostly other music (e.g. rock, pop, country, and rap).
   E. Other music only.

_____ 10. What movies do you prefer?
   A. Native American movies only.
   B. Mostly Native American movies.
   C. Equally Native American movies and other movies.
   D. Mostly other movies.
   E. Other movies only.

_____ 11. Where were you born?
   A. Reservation, Native American community.
   B. Rural area, Native American community.
   C. Urban area, Native American community.
   D. Urban or Rural area, near Native American community.
   E. Urban or Rural area, away from Native American community.

_____ 12. Where were you raised?
   A. Reservation, Native American community.
   B. Rural area, Native American community.
   C. Urban area, Native American community.
   D. Urban or Rural area, near Native American community.
   E. Urban or Rural area, away from Native American community.

_____ 13. What contact have you had with Native American communities?
   A. Raised for 1 year or more on the reservation or other Native American community.
   B. Raised for 1 year or less on the reservation or other Native American community.
   C. Occasional visits to the reservation or other Native American community.
   D. Occasional communications with people on reservations or other Native American community.
   E. No exposure or communications with people on reservation or other Native American community.

_____ 14. What foods do you prefer?
   A. Native American foods only.
   B. Mostly Native American foods and some other foods.
   C. About equally Native American foods and other foods.
   D. Mostly other foods.
   E. Other foods only.

_____ 15. In what language do you think?
   A. Tribal language only (e.g. Cherokee, Navajo, and Lakota).
   B. Mostly tribal language, some English.
   C. Tribal language and English about equally well.
   D. Mostly English, some tribal language.
   E. English only.

_____ 16. Do you:
   A. Read only a tribal language (e.g. Cherokee, Navajo, and Lakota).
   B. Read a tribal language better than English.
   C. Read both a tribal language and English about equally well.
   D. Read English better than a tribal language.
   E. Read only English.

_____17. Do you:
  A. Write only a tribal language (e.g. Cherokee, Navajo, and Lakota).
  B. Write a tribal language better than English.
  C. Write both a tribal language and English about equally well.
  D. Write English better than a tribal language
  E. Write only English.

_____ 18. How much pride do you have in Native American culture and heritage?
  A. Extremely proud.
  B. Moderately proud.
  C. A little pride.
  D. No pride, but I do not feel negative toward the group.
  E. No pride, but I do feel negative toward the group.

_____ 19. How would you rate yourself?
  A. Very Native American
  B. Mostly Native American
  C. Bicultural
  D. Mostly non-Native American
  E. Very non-Native American

_____ 20. Do you participate in Native American traditions, ceremonies, occasions, and so
      on?
  A. All of them
  B. Most of them
  C. Some of them
  D. A few of them
  E. None at all.

APPENDIX F

INSTITUTIONAL REVIEW FOR HUMAN SUBJECTS

Oklahoma State University
Institutional Review Board

Protocol Expires: 2/7/02

Date : Thursday, February 08, 2001   IRB Application No   ED0172

Proposal Title: HORTIZONTAL AND VERTICAL INDIVIDUALISM AND COLLECTIVISM AS
CORRELATED WITH ACCULTURATION OF AMERICAN INDIANS IN OKLAHOMA
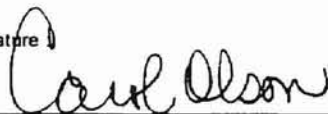
Principal
Investigator(s) :

Teresa L. Klein   John Romans
2001 N. Perkins Rd. #A16   432 Willard
Stillwater, OK 74075   Stillwater, OK 74078

Reviewed and
Processed as: Exempt

Approval Status Recommended by Reviewer(s) : Approved

Signature

Carol Olson, Director of University Research Compliance

Thursday, February 08, 2001
Date

Approvals are valid for one calendar year, after which time a request for continuation must be submitted. Any modifications
to the research project approved by the IRB must be submitted for approval with the advisor's signature. The IRB office
MUST be notified in writing when a project is complete. Approved projects are subject to monitoring by the IRB. Expedited
and exempt projects may be reviewed by the full Institutional Review Board.

VITA

Teresa Lee Klein

Candidate for the Degree of

Master of Science

Thesis: HORIZONTAL AND VERTICAL INDIVIDUALISM AND COLLECTIVISM AS CORRELATED WITH ACCULTURATION OF AMERICAN INDIANS IN OKLAHOMA

Major Field: Counseling and Student Personnel

Biographical:

Personal Data: Born in Slayton, MN, on December 19, 1966, the daughter of James and Ruth Falck.

Education: Graduated from Oelwein Community High School, Oelwein, Iowa in May 1985; received a Bachelor of Science degree in Psychology, with a Minor in Sociology from the University of Iowa in August 1989. Completed the requirements for the Master of Science degree in Counseling and Student Personnel: Specialization Community Counseling in August 2001.

Experience: Employed by Clear Creek Amana Schools as a Special Education Teacher August 1991 to August 1994. Employed by Hess Language School, in Taichung, Taiwan, August 1994 to August 1995. Employed by Madison Packaging and Assembly as a Job Development Specialist and later as a Program Coordinator and Case Manager from March 1996 to June 1998. Employed by Recovery Plus as a Mental Health Counselor from August 1998 to June 1999.

Professional Memberships: American Psychological Association – Student Affiliate; American School Counselors Association – Student Affiliate.