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CULTURAL VALUES AND WELLNESS OF NATIVE AMERICAN

HIGH SCHOOL STUDENTS

by

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APPROVAL PAGE

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Research has suggested that cultural conflicts and the process of

acculturation contribute to feelings of boredom, anxiety, depression, isolation,

stress, self-doubt, alienation, and rejection in Native American students.

These factors also have a negative impact on identity development and

wellness of these students. The problem addressed in this study was the

relationship between cultural value orientation, level of acculturation, and

wellness among Native American high school students. To fully explore this

relationship, some comparison to non-Native American high school students

was necessary. Exploration of the three variables of cultural value

orientation, level of acculturation, and wellness was to include both a

between-group value comparison of Native American and non-Native

American students and a within-group comparison of Native American

students on the three variables.

The purposes of this study were to: (a) assess and compare the value

orientation of Native American and non-Native American 9th, 10th, 11th, and

12th grade students, using the Value Schedule; (b) assess and compare the

level of acculturation of Native American and non-Native American 9th, 10th,

11th, and 12th grade students, using the Native American Acculturation Scale;

(c) assess and compare the wellness of Native American 9th, 10th, 11th, and 12th grade students, using the Wellness Evaluation of Lifestyle; and (d) examine the relationship between value orientation, level of acculturation, and wellness for Native American 9th, 10th, 11th, and 12th grade students.

One of the instruments, the Value Schedule, which was originally part of the study, yielded unreliable data, and therefore was not used. Therefore, the purposes of the study were modified to: (a) assess and compare the level of acculturation of Native American and non-Native American 9th, 10th, 11th, and 12th grade students, using the Native American Acculturation Scale; (b) assess and compare the 17 scales of wellness for Native American and non-Native American 9th, 10th, 11th, and 12th grade students, using the Wellness Evaluation of Lifestyle; and (c) assess and compare the 17 scales of wellness by level of acculturation for Native American and non-Native American 9th, 10th, 11th, and 12th grade students.

The descriptive research design utilized multivariate analysis of variance (MANOVA) to compare acculturation by ethnicity and grade level; the 17 scales of wellness by ethnicity, and by grade level and gender; and the 17 scales of wellness by level of acculturation. Two of the original four hypotheses were supported, one hypothesis was partially supported, and one hypothesis was eliminated and therefore not tested.

The results indicated 1) a significant difference between Native Americans and non-Native American students on acculturation; 2) no significant overall differences between Native American and non-Native American students on the 17 scales of wellness, except significant differences on Realistic Beliefs and Cultural Identity, as well as a significant difference between grade levels on some of the 17 scales of wellness, and a significant difference between males and females on some of the 17 scales of wellness; and 3) a significant difference between the three levels of acculturation on some of the 17 scales of wellness.

ACKNOWLEDGEMENTS

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CHAPTER I

INTRODUCTION

Rationale

The term "Native American" is increasingly used to describe Indian

peoples in an effort to provide recognition, viewed by many as long overdue,

of the unique history and status of these people as the first inhabitants of the

American continent. Many authors have described the deliberate attempts

throughout United States history by mainstream American institutions such as

government agencies, schools, and churches, to destroy Native American

institutions, including family, clan, and tribal structure, religious belief

systems and practices, customs, and traditional way of life (Deloria, 1988;

Heinrich, Corbine, & Thomas, 1990; Locust, 1988; Reyhner & Eder, 1992).

There is a long history of misunderstanding of traditional Native American

cultural values and beliefs on the part of the dominant culture, characterized

by institutional racism and discrimination (Deloria, 1988; Locust, 1988).

Five stages of U.S. government policy have transpired leading up to the

current state of sovereignty of Native American tribes. These five stages

include (1) the removal period (1600's to 1840's) characterized by the saying,

"the only good Indian is a dead Indian;" (2) the reservation period (1860 to 1920's) characterized by the saying, "kill the Indian, but save the person;" (3) the reorganization period (1930's to 1950's) with schools allowed on the reservation; (4) the termination period (1950's to 1960's) with Relocation Programs intended to achieve sociocultural integration in order to end dependence on the federal government, leading to the sale of large tracts of Native American lands and increased poverty; and (5) the self-determination period (1973 to the present) with increased tribal sovereignty following a period of Native American activism (adapted from Heinrich et al., 1990, p. 129). Interestingly, Native Americans were not granted religious freedom until 1978 when the American Indian Religious Freedom Act was passed, guaranteeing Native peoples the constitutional right to exercise their traditional religious practices for the first time in over a century (Deloria, 1988; Loftin, 1989).

American policies of assimilation have had a pervasive impact on Native American peoples and their way of life (Herring, 1990; Locust, 1988). Statistics show that Native Americans have the highest suicide rate (15%), the highest school dropout rates (exceeding 60%), a median income which is only 50% of that for Whites, an alcoholism rate which is double the national average, and among the highest rates of poverty (24%) and unemployment

(14% to 80%) in the nation compared to other cultural/ethnic/racial groups

(Hodgkinson, 1990; National Center for Education Statistics [NCES], 1990;

National Center for Education Statistics [NCES], 1991; Office of Minority

Health [OMH], 1990; United States Bureau of the Census [USBC], 1991).

These statistics tell only part of the story. The cultural discontinuity

experienced by Native Americans in response to federal policies may best be

depicted through a brief narrative.

In the quote which follows, a Navajo parent describes what her first

experiences in school were like over 40 years ago, unable to speak any

English, and having never left the reservation before attending boarding

school at the age of seven:

> It was the first time I've seen a brick building that was not a trading
> post. The ceilings were so high, and the rooms so big and empty. It
> was so cold. There was no warmth. Not as far as "brrr, I'm cold,"
> but in a sense of emotional cold. Kind of an emptiness, when you're
> hanging onto your mom's skirt and trying hard not to cry. Then when
> you get up to your turn, she thumbprints the paper and she leaves and
> you watch her go out the big metal doors. The whole thing was cold.
> The doors were metal and they even had this big window with wires
> running through it. You watch your mama go down the sidewalk,
> actually it's the first time I seen a sidewalk, and you see her get into
> the truck and the truck starts moving and all the home smell goes with
> it. You see it all leaving.
>
> Then the woman takes you by the hand and takes you inside and the
> first thing they do is take down your bun. The first thing they do is
> cut off your hair, and you been told your whole life that you never cut

your hair recklessly because that is your life. And that's the first thing them women does is cut off your hair. And you see that long, black hair drop, and it's like they take out your heart and they give you this cold thing that beats inside. And now you're gonna be just like them. You're gonna be cold. You're never gonna be happy or have that warm feeling and attitude towards life anymore. That's what it feels like, like taking your heart out and putting in a cold river pebble.

When you go into the shower, you leave your squaw skirt and blouse right there at the shower door. When you come out, it's gone. You don't see it again. They cut your hair, now they take your squaw skirt. They take from the beginning. When you first walk in there, they take everything that you're about. They jerk it away from you. They don't ask how you feel about it. They never tell you anything. They never say what they're gonna do, why they're doing it. They barely speak to you. They take everything away from you. Then you think, mama must be whackers. She wants me to be like them? Every time you don't know what they're doing, they laugh at you. They yell at you. They jerk you around. It was never what I wanted to be. I never wanted to be like them. But my mom wanted me to be like them. As I got older, I found out that you don't have to be like them. You can have a nice world and have everything that mama wanted, but you don't have to be cold... (McLaughlin, 1994, pp. 47-48)

The trauma of cultural shock experienced by this Navajo woman over 40 years ago is extremely evident in her vivid description of this initial school experience. Although the experiences of many Native American students in the school system today may not be as blatant as the one described above, though for some they may be, the process of acculturation continues to affect Native Americans just as it has historically (Herring, 1990; Little Soldier, 1985; Locust, 1988; Mitchum, 1989; Reyhner & Eder, 1992; Sue & Sue,

1990).

Research on the formal education of Native American students has suggested that the traditional value orientation of these students remains in constant conflict with the value orientation upon which the school systems function (Charleston, 1994; Garcia & Ahler, 1992; Kasten, 1992; Little Soldier, 1992; Simmons & Barrineau, 1994). This has resulted in poor academic achievement, poor self-concept, low self-esteem, and a high rate of attrition for these students (Brandt, 1992; Colodarci, 1983; Deyhle, 1992; Hornett, 1990; Mitchum, 1989; Rotenberg & Cranwell, 1989; Swisher, Hoisch, & Pavel, 1991). In North Carolina, for example, approximately 61.5% of Native American students do not graduate from high school (Hodgkinson, 1990). Research has shown that boredom with school and difficulty with teacher and peer relationships are among a few of the most prominent reasons for Native American students dropping out (Brandt, 1992; Colodarci, 1983; Deyhle, 1992). This suggests that both the quality of interaction in schools and the content and presentation of curricula play an important role in the degree of cultural conflict experienced by these students, and that this conflict or discontinuity, according to several authors (Charleston, 1994; Garrett, 1995; Ledlow, 1992; Little Soldier, 1985; Sanders, 1987; Sue & Sue, 1990; Swisher & Deyhle, 1992), can be better

understood in terms of the cultural discontinuity characterized by incompatible value orientations.

The discontinuity among cultural values seems to have its greatest impact on Native American students around the fourth grade, whereupon academic performance steadily declines, eventually leading to academic failure, and in high school, the dropout of many of these students (Cummins, 1992; Deyhle, 1991; Hornett, 1990; McLaughlin, 1994; Sanders, 1987; Swisher et al., 1991; Tierney, 1992). The goals, purpose, value and behavioral expectations, and sequence of learning processes in a traditional Native American approach to education and socialization differ from a mainstream American approach (Charleston, 1994; Garcia & Ahler, 1992). The additional stress associated with achieving a meaningful sense of personal/cultural identity during the adolescent years presents many Native American students with the constant challenge of reconciling cultural differences in values and expectations (Garcia & Ahler, 1992; Kleinfeld & Nelson, 1991; Little Soldier, 1985; Sanders, 1987; Tierney, 1992). Therefore, the period leading up to and during grades 9, 10, and 11 is critical, given that the majority of Native American students drop out of school around the tenth grade (Colodarci, 1983; NCES, 1991; Swisher et al., 1991).

Studies have shown that despite the between- and within-group diversity that exists among Native American tribes, there is a common core of traditional values that characterize Native American traditional culture across tribal groups and geographic regions (DuBray, 1985; Heinrich et al., 1990; Herring, 1992; Honigmann, 1961; Oswalt, 1988; Peregoy, 1993; Sue & Sue, 1990; Thomason, 1991). Kluckhohn and Strodtbeck (1961) compared the values of Native Americans and White Americans, finding that the Native American groups demonstrated a preference for (a) being, (b) collateral relations, (c) present time-orientation, and (d) harmony with nature, while the White American groups demonstrated a general preference for (a) doing, (b) individualistic relations, (c) future time-orientation, and (d) mastery over nature. Value studies by Zintz (1963), Bryde (1972), Culbertson (1977), Bachtold and Eckvall (1978), and DuBray (1985) examining the cultural values differences between Native Americans and non-Native Americans have supported Kluckhohn and Strodtbeck's (1961) original findings. Other authors also have noted the value differences between Native Americans and non-Native Americans (Charleston, 1994; DuBray, 1985; Dudley, 1992; Dufrene, 1990; Duryea & Potts, 1993; Garcia & Ahler, 1992; Garrett, 1991; Garrett & Garrett, 1994; Good Tracks, 1973; Heinrich et al., 1990; Herring, 1990; Lake, 1991; Little Soldier, 1992; Locust, 1988; McWhirter & Ryan, 1991;

Neely, 1991; Oswalt, 1988; Peregoy, 1993; Plank, 1994; Romero, 1994;

Sanders, 1987; Thomason, 1991; Trimble, 1976).

In general, Native American traditional values consist of the

importance placed upon community contribution, sharing, cooperation, being,

noninterference, community and extended family, harmony with nature, a time

orientation toward living in the present, preference for explanation of natural

phenomena according to the spiritual, and a deep respect for elders

(Charleston, 1994; DuBray, 1985; Dudley, 1992; Dufrene, 1990; Duryea &

Potts, 1993; Garrett, 1991; Garrett & Garrett, 1994; Good Tracks, 1973;

Heinrich et al., 1990; Herring, 1990; Lake, 1991; Lewis & Gingerich, 1980;

Little Soldier, 1992; Locust, 1988; McWhirter & Ryan, 1991; Oswalt, 1988;

Peregoy, 1993; Plank, 1994; Romero, 1994; Sanders, 1987; Thomason, 1991;

Trimble, 1976). Comparative value studies have shown that Native American

traditional values differ from American mainstream values which consist of

the importance placed on self-promotion, saving, domination, doing,

competition and aggression, individualism and the nuclear family, mastery

over nature, a time orientation toward living for the future, a preference for

scientific explanations of everything, as well as clock-watching, winning as

much as possible, and reverence of youth (Charleston, 1994; DuBray, 1985;

Garcia & Ahler, 1992; Garrett, 1991; Little Soldier, 1992; Peregoy, 1993;

Rotenberg & Cranwell, 1989; Sanders, 1987; Sue & Sue, 1990).

The differences in cultural values between traditional Native American values on one hand, and mainstream American values on the other, represent the varying degrees of acculturation experienced by Native Americans (Garrett & Garrett, 1994; Heinrich et al., 1990). Not all Native Americans experience the same level of acculturation, as evidenced by four levels of acculturation which include traditional, marginal, bicultural, and assimilated (Garrett & Garrett, 1994). Although the values of Native American culture and mainstream American culture differ, the effect of those differences may be mediated by level of acculturation. The combined effect of cultural value differences and level of acculturation is reflected in the personal and social functioning of Native Americans. Researchers have reported the enormous personal difficulties many Native American students experience due to the process of acculturation, often characterized by cultural conflicts between the home and school environments (D'Andrea, 1994; Little Soldier, 1985; Swisher & Deyhle, 1992; Tierney, 1992).

The cultural discontinuity hypothesis offered by many authors as an explanation for the high rate of school dropout and adjustment problems of Native American students assumes that "culturally based differences in the communication styles of the minority students' home and the Anglo culture of

the school lead to conflicts, misunderstandings, and ultimately, failure for those students" (Ledlow, 1992, p. 23). According to Sanders (1987), the incompatibility of the traditional Native American value system with that of the mainstream American educational system is a source of great difficulty experienced by many Native American students. Little Soldier (1985) reported that the formal education of the public school system requires the adoption of unfamiliar ways of acting and thinking by Native American children, while rejecting, minimizing, and even ridiculing the Native American traditional education and learning style that shows children how to live in the "Indian way." Many Native American students experience feelings of boredom, anxiety, depression, isolation, stress, self-doubt, and "being unwanted" (Brandt, 1992; Charleston, 1994; D'Andrea, 1994; Deyhle, 1992; Hulbert, Kroeker, & Gade, 1991; Kleinfeld & Nelson, 1991; Little Soldier, 1992; McCarty, Wallace, Lynch, & Benally, 1991; Tierney, 1992). These feelings represent a disruption in the mental, physical, and spiritual wellness of Native American students through the possible impact of cultural value differences and the process of acculturation on their personal, social, and environmental spheres of functioning (Sanders, 1987).

One of the primary goals of counselors is to facilitate optimum human development and functioning (Myers, 1991). For Native Americans, this goal

is affected by cultural discontinuity in values and expectations, differentially experienced by the individual Native American as a function of level of acculturation. To positively impact the mental health of Native Americans, a focus on wellness is desirable because of its emphasis on a holistic approach. This emphasis is consistent with traditional Native American values and beliefs concerning health and wellness which focus on the harmony and balance between all aspects of the individual and his or her social and environmental surroundings (Garrett & Garrett, 1994; Locust, 1988).

A wellness approach incorporates concern for the individual in context, illustrated by Witmer and Sweeney's (1992) emphasis on the five life tasks of *spirituality* (oneness, purposiveness, optimism, and values); *self-regulation* (sense of worth, sense of control, realistic beliefs, spontaneous and emotional responsiveness, intellectual stimulation, problem-solving, and creativity, sense of humor, physical fitness and nutrition, self-care, gender identity, and cultural identity); *work, recreation, and leisure*; *love* (trust, caring, and companionship); and *friendship* (sense of connection with the human community). Many of these components (e.g., sense of identity and purpose through belonging, mastery, independence, and generosity) not only parallel a traditional Native American emphasis on wellness, but have also been identified in the literature as being

critical to the healthy functioning of Native Americans (Brendtro, Brokenleg, & Van Bockern, 1990; Garrett & Garrett, 1994; Garrett, 1995; LaFromboise & Rowe, 1983; LaFromboise, Trimble, & Mohatt, 1990; Locust, 1988).

Statement of the Problem

The decline of academic functioning and motivation experienced by Native American students, beginning around the fourth grade, is accompanied by an increase in personal and social difficulties (Garcia & Ahler, 1992; Kleinfeld & Nelson, 1991; Little Soldier, 1985; Sanders, 1987; Tierney, 1992). These difficulties culminate in a higher than average dropout rate, which becomes evident in the high school years, especially around the 10th grade (Colodarci, 1983; NCES, 1991; Swisher & Deyhle, 1992; Swisher et al., 1991). The traditional education of Native American children provides a value orientation which conflicts in many ways with mainstream values, resulting in cultural discontinuity for these students (Garrett, 1995; Ledlow, 1992; Little Soldier, 1985; Sanders, 1987; Tierney, 1992). During adolescence, which is a critical time for identity development and the solidification of values, this discontinuity contributes to feelings of boredom, anxiety, depression, isolation, stress, self-doubt, alienation, and rejection (Brandt, 1992; Charleston, 1994; D'Andrea, 1994; Deyhle, 1992; Hulbert, Kroeker, & Gade, 1991; Kleinfeld & Nelson, 1991; Little Soldier, 1992;

McCarty et al., 1991; Tierney, 1992), as well as the consequent negative impact on identity development (Deyhle, 1992; Sue & Sue, 1990) and wellness of these students (Charleston, 1994; Cummins, 1992; D'Andrea, 1994; Deyhle, 1992; Garrett, 1995; Sanders, 1987).

Although cultural values of Native Americans have been identified, and the impact of value orientations on personal and social functioning have been described, value studies of Native Americans to date have focused almost exclusively on adult populations. Level of acculturation, known to mediate the impact of cultural differences for adults, may be a critical variable for adolescents as well, and may mediate the impact of cultural discontinuity in the school environment. Alternatively, cultural discontinuity and level of acculturation may contribute to personal and social difficulties for Native American adolescents. These difficulties will be reflected in a holistic manner, which for counselors is depicted through a focus on wellness.

The problem addressed in this study was the relationship between cultural value orientation, level of acculturation, and wellness among Native American high school students. To fully explore this relationship, some comparison to non-Native American high school students was necessary. Exploration of the three variables of cultural value orientation, level of acculturation, and wellness included both a between-group value comparison

of Native American and non-Native American students and a within-group

comparison of Native American students on the three variables.

Purpose of the Study

The purposes of this study were to: (a) assess and compare the value

orientation of Native American and non-Native American 9th, 10th, 11th, and

12th grade students, using the Kluckhohn Value Schedule; (b) assess and

compare the level of acculturation of Native American and non-Native

American 9th, 10th, 11th, and 12th grade students, using the Native American

Acculturation Scale; (c) assess and compare the wellness of Native American

9th, 10th, 11th, and 12th grade students, using the Wellness Evaluation of

Lifestyle; and (d) examine the relationship between value orientation, level of

acculturation, and wellness for Native American 9th, 10th, 11th, and 12th

grade students.

Research Questions

The study examined the following research questions:

1. What is the value orientation of Native American high school students

   compared to non-Native American high school students?

2. What is the level of acculturation of Native American high school

   students compared to non-Native American high school students?

3. What is the overall wellness of Native American high school students

compared to non-Native American high school students?

4.   What is the relationship between value orientation, level of

acculturation, and wellness for Native American high school students?

Significance of the Study

In recent years, researchers in the helping professions have begun to

address the importance of cultural values in the life-styles, communication

styles, and expectations of the members of various cultures (Carter, 1991). A

number of authors have suggested that knowledge and understanding of a

culture's values are essential in order to fully grasp the unique nature of the

cultural group, and to develop appropriate interventions by being able to

interact and communicate effectively (Baber & Gay, 1987; Carter, 1991;

Ibrahim, 1985; Ibrahim & Kahn, 1987; Ivey, 1991; Larsen & Downie, 1988;

Sue & Sue, 1990). Pedersen, Lonner, and Draguns (cited in Carter 1991, p.

165) noted the four aspects of the counseling process which are subject to the

effects of differential cultural values: (a) the counselor's cultural background,

(b) the client's cultural background, (c) the assumptions that are made by both

the counselor and client regarding the presenting problem, (d) the values

imposed on the counseling relationship through the opportunities and

restrictions of the institutional setting in which the counseling is taking place.

Mismatches of cultural values affect the delivery of mental health and

educational services, and the interactional dynamics of the communication

process (Sue & Sue, 1990).

One of the first tasks of helping professionals is to understand how the

individual makes sense of the world (Ivey, 1991). Individual worldviews and

cultural value orientations have been identified as critical variables in

facilitating the therapeutic process (Ibrahim & Kahn, 1987). According to

Ivey (1991), "by understanding the client's frame of reference, we can better

plan interventions to facilitate change and life-span development within the

appropriate cultural framework" (p. 8). For Native Americans, the

incompatibility of cultural values, known as cultural discontinuity, has been

cited as the basis for a number of problems associated with the effects of

acculturation and cultural conflict. Research has shown the enormous

personal difficulties many Native Americans experience due to the process of

forced acculturation (D'Andrea, 1994; Little Soldier, 1985; Swisher &

Deyhle, 1992; Swisher et al., 1991; Tierney, 1992). Personal and social

difficulties such as loss of identity due to cultural conflicts and the process of

acculturation have a negative impact on overall wellness, and fall within the

realm of professional counseling.

A major goal of counseling is to promote the wellness of the client by

facilitating his or her development through positive human change (Ivey,

1991; Myers, 1991). Myers, Witmer, and Sweeney (1995) have defined wellness as "a way of life which is oriented toward optimal health and well-being in which body, mind, and spirit are integrated in a purposeful manner by the individual with a goal of living life more fully within all spheres of functioning: social, personal, environmental" (p. 1). Omizo, Omizo, and D'Andrea (1992) discussed the need to promote the wellness of students in order to assist "their academic, social, emotional, and physical development...[through] services designed to improve value clarification and self-understanding, stress management, physical fitness, and self-care" (p. 194).

The primary goal of being able to assess and understand more fully Native American cultural values is to promote the wellness of Native American students by developing better ways for helping Native Americans deal with personal, social, and environmental difficulties resulting from cultural discontinuity and the process of acculturation (LaFromboise et al., 1990). In this study, it was hypothesized that if value orientation and level of acculturation could be demonstrated to be significantly related to overall wellness, then counselors would have a firm basis for planning and implementing interventions to affect the overall wellness of Native American students. The study thus could provide counselors with important information

concerning the counseling needs of Native American students, as well as the

Native American population in general. In addition to planning interventions,

a more comprehensive understanding of the value system and impact of

acculturation on Native Americans could assist counselor educators in

providing more appropriate training for counselors working with Native

Americans.

Definition of Terms

Native American refers to those students who identify themselves as

Native American, and maintain membership in a state or federally recognized

tribe (Bureau of Indian Affairs, 1988; United States Bureau of the Census,

1991).

Value orientation refers to an individual's dominant preference of

solutions

from a definite range of possible solutions to the limited number of common

human problems for which all people at all times must find some solution

(Kluckhohn & Strodtbeck, 1961), which consists of four major categories that

determine value orientation: Activity, Relational, Time, Human/Nature.

Traditional value orientation consists of a preference for being,

collateral relations, present-time orientation, and harmony with nature (Sue &

Sue, 1990).

Mainstream value orientation consists of a preference for doing, individualistic relations, future-time orientation, and mastery over nature (Sue & Sue, 1990).

Acculturation refers to "a process of giving up one's traditional cultural values and behaviors while taking on the values and behaviors of the dominant social structure" (Atkinson, Lowe, & Matthews, 1995, p. 131).

Cultural discontinuity refers to "culturally based differences in the communication styles of the minority students' home and the Anglo culture of the school [which] lead to conflicts, misunderstandings, and ultimately, failure for those students" (Ledlow, 1992, p. 23).

Tribal affiliation refers to the state or federally recognized Native American tribe with which an individual holds membership status (Bureau of Indian Affairs, 1988).

Wellness refers to "a way of life which is oriented toward optimal health and well-being in which body, mind, and spirit are integrated in a purposeful manner by the individual with a goal of living life more fully within all spheres of functioning: social, personal, environmental" (Myers, Witmer, & Sweeney, 1995, p. 1).

Organization of Remainder of Study

The purpose of this chapter was to discuss the problem being addressed through the study, as well as the significance of the study and implications for counseling. In the remaining chapters, background and justification for the study are provided through a review of the literature, and a description of the methodology involved in carrying out the study. In Chapter II, literature and research relevant to the study are reviewed. In Chapter III, the methodology of the study, including the research hypotheses, participants, instrumentation, procedures, and data analysis, are discussed. In Chapter IV, the results of the study are presented in terms of the research hypotheses. In Chapter V, the limitations of the study, the meaning of the results, the major findings, and possible interpretations are discussed, concluding with implications and recommendations for counseling theory, research, and practice.

CHAPTER II

REVIEW OF LITERATURE

This review of the research literature concerning the cultural values and wellness of Native American youth consists of several sections. The first section gives an overview of the current social and educational status of Native American youth, specifically regarding cultural differences as a factor in dropout behavior. This is followed by a discussion of the socialization of Native American children through a process of traditional education of cultural values, beliefs, and customs. The identity development of Native American adolescents is described, including culturally-specific developmental issues that are salient for these students. The concept of culture is explored in terms of values and the valuing process. The theory of value orientation is then discussed in terms of the differing systems of standards for valuing espoused by traditional Native American culture and mainstream American culture, followed by a review of value studies of Native Americans and literature that describes important aspects of Native American cultural values. The various levels of acculturation seen in the Native American population as within- and between-group differences in cultural values and the effects of

cultural discontinuity and the process of acculturation on Native American students are discussed in terms of cultural shock and cultural adaptation. This leads to a discussion of wellness as a critical concept in the personal and social functioning of Native Americans. The final section briefly summarizes the review of literature concerning what is known about Native American cultural values and the possible impact of cultural discontinuity and the process of acculturation on the wellness of Native American students. Implications for counseling are included in this section.

The Social and Educational Status of Native Americans

There are many definitions of the term, "Native American." The U.S. Bureau of Indian Affairs (1988) legally defines "Native American" as a person who is an enrolled or registered member of a tribe or whose blood quantum is one-fourth or more, genealogically derived from Native American ancestry. The U.S. Bureau of the Census [USBC] (1991), meanwhile, relies on self-identification to determine who is Native American. Oswalt (1988) points out, however, that "if a person is considered an Indian by other individuals in the community, he or she is legally an Indian...[in other words], if an individual is on the roll of a federally recognized Indian group, then he or she is an Indian; the degree of Indian blood is of no real consequence, although usually he or she has at least some Indian blood" (p.

5). The term, "Native American" as used here, refers to any individual who self-identifies as Native American and maintains cultural identification as a Native American through membership in a Native American tribe recognized by the state or Federal government or through other tribal affiliation and community recognition.

There are currently an estimated 2.3 million Native Americans living in the United States with a population that is steadily growing (USBC, 1991). Native American people exhibit varying levels of acculturation, and they come not only from different tribal groups with different customs, traditions, and beliefs, but also live in a variety of settings including rural, urban, or reservation (Garrett & Garrett, 1994). Native Americans represent a wide-ranging diversity illustrated by 252 different languages, 505 federally recognized tribes, 365 state recognized tribes, and many nations (Thomason, 1991). At the same time, a prevailing sense of "Indianness" based on a common worldview and common history seems to bind Native Americans together as a people of many peoples (Herring, 1990; Thomason, 1991). Although acculturation plays a major factor in the Native American worldview, there tends to be a high degree of psychological homogeneity and a certain degree of shared cultural standards and meanings, based on common core values that exist for traditional Native Americans across tribal groups

(DuBray, 1985; Heinrich, Corbine, & Thomas, 1990; Honigmann, 1961; Oswalt, 1988; Peregoy, 1993; Sue & Sue, 1990).

Nationwide, the Native American population consists of a large proportion of young people with an average age of 17.3 years (and an average life expectancy of 47.5 years), compared to 29.5 years (and an average life expectancy of approximately 75 years) for the rest of the U.S. population (OMH, 1990). From an educational standpoint, the relative youth of this population would seem to imply an enormous potential. Several studies have demonstrated that tests and teacher reports show that Native American children function at the average to superior range up to the fourth grade (Cummins, 1992; Deyhle, 1991; Hornett, 1990; McLaughlin, 1994; Tierney, 1992). However, although many Native American children enter school with an eagerness and willingness to learn, beyond about the fourth grade, their academic performance rapidly declines (Cummins, 1992; Sanders, 1987; Swisher, Hoisch, & Pavel, 1991), resulting in a 40-60% school dropout rate, the highest in nation (NCES, 1991). Several reasons for this trend have been suggested, including changes in the quality of family life, institutional racism and discriminatory practices, the cultural irrelevance of educational curriculum, and the social and economic pressures related to competition for success (OMH, 1990; Tierney, 1992).

The current social and educational status of Native Americans may be serving as an indicator of the social costs of school dropout. Statistics show that Native Americans have the highest suicide rate (15%), a median income which is only 50% of that for Whites, an alcoholism rate which is double the national average, and among the highest rates of poverty (24%) and unemployment (40% to 80%) in the nation (Hodgkinson, 1990; National Center for Education Statistics [NCES], 1990; National Center for Education Statistics [NCES], 1991; Office of Minority Health [OMH], 1990; United States Bureau of the Census [USBC], 1991).

Several studies have been conducted using ethnographically-based questionnaires and interviews to identify source(s) of Native American school dropout. Colodarci (1983) interviewed and gave a forced-choice questionnaire to 46 Native American high school dropouts in Montana. Among the findings were the significance of student-teacher relationships (teachers do not care about student--37%; teachers do not provide enough assistance--39%; disagreements with teacher--33%); content of schooling (school is not important to what student wants to do in life--44%; school is not important to student as a Native American--24%); and the lack of parental support (problems at home--44%; lack of parental encouragement--39%).

Deyhle (1992) conducted an ethnographic study of 1489 Navajo and

Ute youth, tracking them over a ten-year period with 179 dropout

questionnaires (used in Colodarci, 1983), several hundred ethnographic

interviews, and observations in schools and communities. Culturally specific

factors important in understanding why many of the Native American students

left school included (a) racial and economic relations in the community and

school such as institutional racism, mistrust, the content of school curriculum,

and the necessity for income; (b) home child-rearing patterns of non-

interference which are culturally practiced as respect for individual autonomy

and youth decision-making; and (c) cultural integrity and resistance to

acculturation. The major factors that emerged were student-teacher

relationships, content of schooling, parental support, the need to work,

distance from school, reading problems, and feelings of being "unwanted."

In a similar study, Brandt (1992) interviewed Navajo students (670

"stayers" and 219 "leavers") and gave them questionnaires in order to

determine the major reasons for dropping out of school. Results showed (in

descending order) that boredom with school, problems with other students,

retention in grade due to absenteeism, pregnancy/marriage, problems with

teachers, legal problems, substance/alcohol abuse, family demands,

disciplinary problems, academic failure, being older than the other students,

poor transportation, language problems, medical reasons, and work were the top reasons for students dropping out. Although academic problems seemed to be a minor factor in dropout behavior, there was the implication that cultural conflict plays a major role (i.e., boredom with school) in the decision to drop out of school.

Many Native American children tend to show in their self-concepts less of an emphasis on formal education and possessions than on family ties, traditional customs and beliefs, and intrinsic worth (Rotenberg & Cranwell, 1989; Simmons & Barrineau, 1994). At the same time, Native American children tend to view themselves more negatively than their White American counterparts (Cummins, 1992; Mitchum, 1989).

With such a strong cultural emphasis on one's relationship with others and the greater surroundings, Native American children are susceptible to encountering a variety of difficulties in a school setting which emphasizes individual uniqueness, competition, and achievement over group harmony, cooperation, and sharing (Garcia & Ahler, 1992; Romero, 1994). In fact, programs geared toward increasing self-esteem and improving self-concept through techniques such as student self-praise, teachers giving praise, increasing student popularity with popular peers, and self-pride programs have been less successful with Native American students than other students due to

violations of basic Native American cultural values concerning what is important and the appropriate way of going about it (Kleinfeld & Nelson, 1991; McCarty, Wallace, Lynch, & Benally, 1991; Mitchum, 1989). Native American youth face many cultural conflicts in the school setting, even with something, for example, as well-intended as self-esteem improvement programs. Differences in culture values and expectations have become the object of inquiry into the declining academic performance and personal difficulties faced by many Native American students.

The Traditional Education of Native American Children

Traditionally, Native American children are respected by the tribal community as young people who come into their potential in their own time, but who are of no less status or importance in the community than are adults (Garrett, 1995; Locust 1988; Red Horse, 1980). Their ideas and opinions are valued in the same way as those of any adult, therefore, Native American children are accorded the status of adult at a much younger age than young people in other cultures (Red Horse, 1980).

In the traditional Native American system of education, cooperation is emphasized without submission because it is believed that every individual learns in his or her own way. According to traditional beliefs, true learning occurs when people are respected and accepted for who they are and what

they uniquely contribute to the "Circle of Life" which consists of the social and natural surroundings (Garrett & Garrett, 1994). Thinking in terms of family/clan/community rather than in terms of "I," many Native American children learn by seeing, doing, and cooperating (Dufrene, 1991; Lake, 1991; Little Soldier, 1985; Simmons & Barrineau, 1994). The way in which learning of specific knowledge or skills takes place for Native American children through a traditional approach can be perceived as an idealized sequence of three steps: (1) observation and careful listening; (2) supervised participation; and (3) private self-initiated self-testing (Dufrene, 1991; Herring, 1994; Swisher & Deyhle, 1992).

From the time that many Native American children are very young, they receive the wisdom and traditions of their people through stories passed down by tribal elders (Duryea & Potts, 1993; Red Horse, 1980). Children are involved as listening participants rather than speakers. Thus, from a young age, many Native American children develop a style of learning based primarily on quiet listening, observation, and patience (Garrett, 1995; Little Soldier, 1985). One Navajo student explains,

> I study like this. The teacher lectures and then I take notes. And then
> I read them over. I study them. And then when I take a test I see the
> study notes in my mind (her hands quickly outline a rectangular
> shape). I see the paper and then I know where the answers are when I
> see the paper in my mind. (Swisher & Deyhle, 1992, p. 84)

Many Native American children are deliberately taught skills and important

life-lessons both in the natural surroundings of and in the home environment

at an earlier age than are children in many other cultures (Red Horse, 1980).

Whether indoors or outdoors, each of these experiences begins with careful

observation of the surroundings and the skill to be learned. Openness and

patience are considered essential by Native Americans to an adequate learning

of any knowledge or skill. Children are included in many adult interactions

as silent but attentive observers whose responsibility is to absorb everything

that is going on, including those things that may not be readily evident

(Plank, 1994). As a result, long periods of observation and time for

reflection become necessary, in addition to practicing the skill to be learned.

In the next step of the learning process, the child works in cooperation

with and under the supervision of an older relative (Swisher & Deyhle, 1992).

These activities often include very little verbal instruction or direction from

the older relative, with some room for questions on the part of the child.

Swisher and Deyhle (1992) conclude,

> When Indian children err, their elders 'explain', which as we understood it means that they painstakingly and relatively privately illustrate or point out the correct procedure or proper behavior. However, teachers in school do not understand this. Their irate scolding becomes an assault on the child's status before his or her peers. (At the same time, the teacher diminishes his or her own stature, insomuch as respected elders among Indians control their tempers and instruct in quiet patience.) (p.91)

Verbal judgments by the supervising adult concerning the "goodness" or "badness" of the child's progress or competence are thought not to be conducive to the child's learning process nor to the child's appreciation of his or her own decision-making abilities. As such, there is no "testing" of the child's competence by the instructing adult before the child exercises the skill unsupervised.

Meanwhile, the child takes it upon him- or herself to test the skill unsupervised and alone, as the final step in the learning process. There is a popular American adage which says, "If at first you don't succeed, try, try again." There is also a popular Native American adage which says, "If at first you don't think, and think again, don't bother trying" (Swisher & Deyhle, 1992, p. 83). If the child's attempts are unsuccessful, then no one else sees it, the implication being that one need not be shamed in front of one's elders and peers. If the attempts are successful, then the child knows that he or she can show the results of that success to those from whom he or

she has received teachings, whether it be a craft, a song, or any other skill.

This approach to learning is the basis for the tradition practiced by many Native American tribes called the "Vision Quest." By going through a Vision Quest, the child (or adolescent) seeks to acquire "spirit power" and ritual (spiritual) knowledge through the private self-testing of inner-searching and honoring of connectedness with the greater Circle of Life (Heinrich et al., 1990; Lake, 1991). The Vision Quest, which varies from tribe to tribe, is a strict process of confronting oneself (and one's fears) in a natural environment by spending four days and four nights in an isolated area such as the mountains to receive "visions" while fending for oneself, by oneself, relying only on help from Mother Earth and the "spirit guides." Following the Vision Quest experience, the individual (now considered an adult) emerges with the ability to demonstrate newfound knowledge, skills, and awareness for the benefit of his or her community.

Developmental Issues of Native American Youth

Native American children raised with traditional Native American values, beliefs, and customs often enter the public school environment with a different set of cultural assumptions and expectations concerning the purpose of learning and what is considered appropriate behavior (Garrett, 1995; Little Soldier, 1985; Sanders, 1987). Hulburt, Kroeker, and Gade (1991) noted a

higher incidence of feelings of rejection, depression, and anxiety reported by Native American students in comparison to other students. Around 5th and 6th grade, many Native American students begin to withdraw, becoming sullen, resistent, and indolent. The apparent decline of academic functioning and motivation in Native American students along with corresponding personal and social difficulties has been attributed, in part, to the difficulty that many Native American students have in reconciling existing cultural differences (Garcia & Ahler, 1992; Kleinfeld & Nelson, 1991; Little Soldier, 1985; Sanders, 1987; Tierney, 1992). According to Sue and Sue (1990), the split between Native American tradition and mainstream expectations provides added stress to the already difficult challenge of identity formation. Consequently, the majority of Native American students drop out of school around the tenth grade (Colodarci, 1983; NCES, 1991; Swisher et al., 1991).

Researchers have discussed the significance of adolescence and early adulthood as a time of rapid changes occurring in physical, cognitive, and social growth (Erikson, 1963; Erikson, 1968; Muuss, 1988; Smith, 1991; Sprinthall, 1988). Erikson's (1968) theory of identity development emphasized the need for individuals to complete certain developmental tasks during specific developmental stages in order to maintain a healthy personality and successfully progress through subsequent developmental stages.

Adolescence (12 to 19 years of age) has been characterized by Erikson (1968) as the stage of "identity versus identity confusion" in which the individual's developmental task is to establish a meaningful sense of personal identity. Identity achievement implies that the individual must assess his or her personal strengths and weaknesses to determine the best way of establishing a sense of congruence with his or her self-concept (Cohn & Osborne, 1992; Muuss, 1988). This involves answering such questions as, "Where did I come from? Who am I? What do I want to become?" The inability to sufficiently answer such questions, according to Erikson (1968) results in identity confusion, which is accompanied by feelings of alienation, isolation, and uncertainty.

The involvement of cultural values as a mediating factor in the process of identity development is of critical importance for Native American youth (Deyhle, 1992; Hornett, 1990; Sanders, 1987). Brendtro, Brokenleg, and Van Bockern (1990), have suggested that in order to establish a healthy cultural identity, Native American youth must find ways of satisfying the need for purpose through a sense of belonging, mastery, independence, and generosity. The process of acculturation experienced by many Native American students from early adolescence to early adulthood influences not only their definition of themselves as individuals, but also affects their social,

emotional, intellectual, and spiritual well-being (Cummins, 1992; Little

Soldier, 1985; Mitchum, 1989; Tierney, 1992). This presents an additional

challenge for Native American youth in achieving a meaningful sense of

personal/cultural identity through bicultural competence, defined as the ability

of an individual to effectively utilize "dual modes of social behavior that are

appropriately employed in different situations" (LaFromboise & Rowe, 1983,

p. 592). Therefore, the role of cultural values during this developmental

period is of essential importance.

Cultural Values

Culture exists as a particular set of values, beliefs, and behaviors as

the individual interacts in the context of group and society (Goodenough,

1981). Individuals utilize culture as the criteria or sets of standards for

ascribing meanings and interpreting actions. Therefore, culture includes a

degree of shared background and experiences, values, beliefs, norms, roles,

life styles, and methods of verbal and nonverbal communication (Goodenough,

1981; Sue & Sue, 1990).

There are many ways of viewing the concept of culture. Goodenough

(1981) emphasizes the content of culture as a product of human learning.

This is a style of learning in which the individual is actively participating with

and creating culture through the intentionality of the phenomenological field.

The individual gives structure to the world through perception and conception--organizes his or her phenomenological field through cause and effect relationships, hierarchies of preferences, and operational procedures that guide the fulfillment of needs and create purposeful living. Culture, then, becomes a system of standards for perceiving, believing, evaluating, and acting. And the degree to which the individual operates within the standards of a group culture and is accepted by other members of the culture determines in part the degree to which that individual is considered to be a member of that culture.

Culture varies according to values and beliefs concerning eye contact, space between persons, discipline, attitudes toward aging, customs of touching, nonverbal cues, need for privacy, display of affection, and male/female roles (Kluckhohn & Strodtbeck, 1961; Larsen & Downie, 1988). Despite our tendency as human-beings to categorize based on what we can readily see, culture does not equal race. Culture is the degree of shared experiences and meanings among individuals who may be members of any number of groups, depending upon various characteristics which are not limited to race (Baber & Gay, 1987; Goodenough, 1981).

This shared experience and cultural perception by members of a particular cultural group often results in common values and beliefs. According to Raths, Harmin, and Simon (1966), the valuing process occurs

when a person makes a choice from a set of available alternatives, has taken

time to weigh the alternatives, considers what it is that he or she cherishes,

makes public affirmations of the choice made, lives in accordance with the

choice made, and examines repeated thoughts, feelings, behaviors and life

patterns in relation to the choice made. A particular set of criteria or

standards for ascribing meaning and interpreting actions and situations results

in an individual orientation based upon specific cultural values.

The Theory of Value Orientation

Cultural values are significant in the way that they permeate the

lifestyle of the individual and his or her world. Kluckhohn and Strodtbeck

(1961) presented a theory of variation in value orientation using an instrument

called the Value Schedule, which was based on years of anthropological

research with many cultures throughout the world. This instrument was

devised in support of their theory of value orientation and tested cross-

culturally with two White groups, one Spanish-American group, and two

Native American tribal groups.

Cultural values or value orientations, according to Kluckhohn and

Strodtbeck, represent those dimensions that members of a particular group

consider important and desirable as a set of standards or guiding principles.

The theory of value orientation makes a number of important assumptions.

First, there is a limited number of common human problems for which all

people at all times must find some solution. Second, while there is variability

in the solutions of all problems, these are neither limitless nor random but are

within a definite range of possible solutions. Third, all alternatives of all

solutions are present in all societies at all times, but are differentially

preferred. Every culture has a dominant profile of value orientation which

defines that culture to some extent.

Four problems have been singled out as the crucial ones common to all

human groups (see Table 1). Taken together, a choice of preference among

the available solutions to each of the common human problems designates a

value orientation. Value orientation is "a fundamental concept that

incorporates normative cognitive (thoughts about life and the universe),

conative or directional (inclination toward or selection of a particular course

of action), and affective (what is felt as important as desirable) elements...as

products of the sociocultural environment" (Carter, 1991, p. 165). A number

of value orientation profiles have been identified for specific cultures

(Bachtold & Eckvall, 1978; Brink, 1984; Bryde, 1972; Carter, 1990; Carter,

1991; Carter & Helms, 1987; Culbertson, 1977; DuBray, 1985; Ibrahim,

1985; Keller & Bergstrom, 1993; Papajohn, 1979; Red Horse, 1980; Shapiro

& Perlman, 1976; Sue & Sue, 1990; Szapocznik, Scopetta, de los Angeles-

Table 1

Definitions of the Four Dimensions of Value Orientation

(adapted from DuBray, 1985; Ibrahim, 1985; Kluckhohn & Strodtbeck, 1961)

Orientation	Problem
1. Activity:	What is the modality of human activity?
2. Relational:	What is the modality of human relationships?
3. Time:	What is the temporal focus of human life?
4. Human/Nature:	What is the relationship of humans to nature?

Human Activity: What is the modality of human activity?
   Being: Preference for activities that provide spontaneous expression and development of all aspects of the self as an integrated being.
   Doing: Preference for activities that result in measurable accomplishments by external standards.

Social Relations: How are human relationships defined?
   Lineal: Ordered positional succession within the group (hierarchy), continuity through time, and primacy of group goals.
   Collateral: Primacy is given to goals and welfare of lateral extended groups.
   Individualistic: Primacy is given to individual goals.

Time Focus: What is the temporal focus of human life?
   Past: The past is important. Learn from history.
   Present: The present moment is everything. Don't worry about tomorrow.
   Future: Plan for the future. Sacrifice today for a better tomorrow.

People/Nature: What is the relationship of people to nature?
   Subjugation to Nature: Life is determined by external forces.
   Harmony: People and nature coexist in harmony.
   Mastery Over Nature: Nature is a collection of resources to be controlled and utilized at will.

Arnalde, & Kurtines, 1978; Zintz, 1963).

As with any cultural/ethnic group, there are both between-group differences (variances among the values, beliefs, and practices of different tribes) and within-group differences (variances in the level of acculturation within a given tribal group). However, despite the enormous diversity that exists among Native Americans, there appears to be a common core of values that characterizes traditional Native American culture across tribal groups and geographic regions (DuBray, 1985; Heinrich et al., 1990; Herring, 1990; Honigmann, 1961; Oswalt, 1988; Peregoy, 1993; Sue & Sue, 1990; Thomason, 1991).

Among the many aspects of Native American culture is the emphasis on unity through a seeking of harmony and balance both inwardly and outwardly. Generally, Native American traditional values (see Table 2) consist of the importance placed upon community contribution, sharing, cooperation, being, noninterference, community and extended family, harmony with nature, a time orientation toward living in the present, preference for explanation of natural phenomena according to the spiritual, and a deep respect for elders (Charleston, 1994; DuBray, 1985; Dudley, 1992; Dufrene, 1990; Dufrene & Coleman, 1994; Duryea & Potts, 1993; Garrett, 1991; Garrett & Garrett, 1994; Good Tracks, 1973; Heinrich et al., 1990; Herring, 1990; Lake, 1991;

Table 2

Comparison of Cultural Values and Expectations

(adapted from Sanders, 1987)

Traditional Native American	Contemporary Mainstream American
o Harmony with nature	o Power over nature
o Cooperation	o Competition
o Group needs more important than individual needs	o Personal goals important
o Privacy and noninterference; try to control self, not others	o Need to control and affect others
o Self-discipline both in body and mind	o Self-expression, self-disclosure
o Participation after observation (only when certain of ability)	o Trial and error learning, new skills practiced until mastered
o Explanation according to nature	o Scientific explanation for everything
o Reliance on extended family	o Reliance on experts
o Emotional relationships valued	o Concerned mostly with facts
o Patience encouraged (allow others to go first)	o Aggressive and competitive
o Humility	o Fame and recognition
o Win once, let others win also	o Win first prize all of the time
o Follow the old ways	o Climb the ladder of success; importance of progress and change
o Discipline distributed among many; no one person takes blame	o Blame one person at cost to others
o Physical punishment rare	o Physical punishment accepted
o Present-time focus	o Future-time focus
o Time is always with us	o Clock-watching
o Present goals considered important; future accepted as it comes	o Plan for future and how to get ahead

Table 2 (continued)

o Encourage sharing freely and keeping only enough to satisfy present needs	o Private property; encourage encourage acquisition of material comfort and saving for the future
o Speak softly, at a slower rate	o Speak louder and faster
o Avoid speaker or listener	o Address listener directly (by name)
o Interject less	o Interrupt frequently
o Use less "encouraging signs"	o Use verbal encouragement (uh-huh, head nodding)
o Delayed response to auditory messages	o Use immediate response
o Nonverbal communication	o Verbal skills highly prized

Lewis & Gingerich, 1980; Little Soldier, 1992; Locust, 1988; McWhirter & Ryan, 1991; Oswalt, 1988; Peregoy, 1993; Plank, 1994; Romero, 1994; Sanders, 1987; Thomason, 1991; Trimble, 1976).

According to the theory of value orientation, traditional Native American values can be summarized by a profile of value orientation which describes a culturally preferred set of solutions to the common problems faced by all peoples (Kluckhohn & Strodtbeck, 1961).

Several authors have discussed the traditional Native American value orientation which consists of a preference for (a) being, (b) collateral relations, (c) present time-orientation, and (d) harmony with nature (Bryde, 1972; Carter, 1991; Culbertson, 1977; DuBray, 1983; DuBray, 1985; Heinrich et al., 1990; Honigmann, 1961; Kluckhohn & Strodtbeck 1961; Peregoy, 1993; Red Horse, 1980; Sue & Sue, 1990; Zintz, 1963).

By contrast, mainstream values emphasize the importance placed upon self-promotion, saving, domination, doing, competition and aggression, individualism and the nuclear family, mastery over nature, a time orientation toward living for the future, a preference for scientific explanations of everything, as well as clock-watching, winning as much as possible, and reverence of youth (Charleston, 1994; DuBray, 1985; Garcia & Ahler, 1992; Garrett, 1991; Little Soldier, 1992; Peregoy, 1993; Rotenberg & Cranwell,

1989; Sanders, 1987; Sue & Sue, 1990). The mainstream American value orientation consists of a preference for (a) doing, (b) individualistic relations, (c) future time-orientation, and (d) mastery over nature (Bachtold & Eckvall, 1978; Carter, 1990; Carter, 1991; Carter & Helms, 1987; Culbertson, 1977; DuBray, 1983; DuBray, 1985; Heinrich et al., 1990; Ibrahim, 1985; Ibrahim & Kahn, 1987; Kluckhohn & Strodtbeck, 1961; Papajohn, 1979; Sue & Sue, 1990; Szapooznik et al., 1978). Between these two very different value orientations lies a whole continuum of preferences from the very traditional Native American raised on the reservation who speaks the Native language and lives a traditional way of life to the Native American raised in an urban setting who speaks only English, is completely assimilated with the mainstream American value system, and may feel little identification with a tribe (Herring, 1994; Thomason, 1991). The various levels of acculturation will be discussed more in a later section. First, the literature concerning Native American values will be discussed.

Value Studies of Native Americans

A number of studies over the past 50 years have examined the cultural values of Native Americans (Bryde, 1972; Culbertson, 1977; DuBray, 1983; DuBray, 1985; Kluckhohn & Strodtbeck, 1961; Lewis & Gingerich, 1980; Miller, 1973; Teffi, 1967; Teffi, 1968; Trimble, 1976; Zintz, 1963). Among

the earliest studies of Native American values was a cooperative venture in 1941 between the University of Chicago and the United States Office of Indian Affairs to examine the development of Native American children under the impact of mainstream American society. The project was conducted by psychologists, psychiatrists, public administrators, linguists, anthropologists, and other specialists. Monographs of extensive findings detailing the traditional values and culture were published for the Hopi, Sioux, Papago, Zuni, and Navajo. Among the findings was a statement that, "a program of administration which was oriented primarily to assimilate the Indians into the general American population was highly detrimental to the welfare of Indian communities and Indian personality" (DuBray, 1983, p. 25).

In the early sixties, Kluckhohn and Strodtbeck conducted a major cross-cultural study comparing Native American and Anglo-American values. Using the four major categories of activity, relational, time, and human/nature, Kluckhohn and Strodtbeck (1961) examined the value orientation of five different cultural communities of the American Southwest: Spanish-American, Mormon, Texan, Zuni, and Navajo. The goal of the researchers was to test the assumption that existential and evaluative beliefs are interrelated and may meaningfully differentiate various cultures. Standardized interview schedules were administered to samples of twenty-five

individuals from each community. The value orientations that were measured through the interview schedule reflected patterns of family organization, economic activities, religious beliefs and rituals, political behavior, attitudes toward education, and intellectual and aesthetic interests as determined independently by anthropologists who were experts on each culture. Results showed that the Native American groups showed a value orientation toward preference for (a) being, (b) collateral relations, (c) present time-orientation, and (d) harmony with nature, while the both the Texan and Mormon groups showed preference for (a) doing, (b) individualistic relations, (c) future time-orientation, and (d) mastery over nature. These results have been confirmed by other studies as well (Bachtold & Eckvall, 1978; Brink, 1984; Bryde, 1972; Carter, 1990; Carter, 1991; Carter & Helms, 1987; Culbertson, 1977; DuBray, 1985; Keller & Bergstrom, 1993; Papajohn, 1979; Shapiro & Perlman, 1976; Szapooznik et al., 1978; Zintz, 1963).

Case studies by Bryde (1972) and Zintz (1963) compared White American values with Sioux and Pueblo values. The authors reported results similar to those found by Kluckhohn and Strodtbeck (1961), demonstrating a common dimension of agreement in the Native American values of harmony with nature, present time orientation, and group consensus and cooperation.

Using the Kluckhohn Value Schedule, Bachtold and Eckvall (1978)

studied the extent to which Hupa men and women had retained their

traditional value orientation. Results were compared with the traditional Hupa

value orientation inferred from the anthropological research literature. The

value orientation indicated by the results of the Value Schedule showed

significant preferences for doing, individualistic relations, present-time

orientation, and mastery over nature. A departure from the traditional value

orientation, according to the researchers, indicated a continuing process by the

Hupa of forfeiting traditional values in order to participate in mainstream

culture.

In one of the more recent studies of Native American value

orientation, DuBray (1985) investigated the value orientation differences

between 36 Native American female social workers (representing 28 different

tribes) and 36 White American female social workers using the Kluckhohn

Value Schedule. An analysis of variance showed a significant overall

difference between Native American and White American participants,

yielding a Native American preference for (a) being, (b) collateral relations,

(c) present-time orientation, and (d) harmony with nature, while the White

American preference indicated an orientation toward (a) being, (b)

individualistic relations, (c) future-time, and (d) mastery over nature. The

author attributed socialization into the social work profession as an explanation for the reversal in the White American participants' preference for a being orientation (rather than doing orientation), given the training involved with a spontaneous expression of the self. Overall, the results supported Kluckhohn and Strodtbeck's (1961) original findings for the Native American traditional value orientation.

Similar findings have been reported from other studies examining cultural values involving Native American approaches to stressful situations. In a study by Chovan and Chovan (1985) examining Native American coping skills, Cherokee elders were found to utilize an intrapsychic mode of coping which emphasizes acceptance of circumstances and the inward focus of one's energies to maintain harmony and balance externally. The findings of this study support the Native American value orientation for preference of collateral relations and harmony with nature indicated by Kluckhohn and Strodtbeck (1961).

The Native American cultural values of harmony in interpersonal relationships as well as in one's relationship with the environment have been demonstrated repeatedly in the literature (Dudley, 1992; Dufrene & Coleman, 1992; Dufrene & Coleman, 1994; Garrett, 1991; Good Tracks, 1973; Herring, 1992; Kasten, 1992; Lake, 1991; Locust, 1988; McWhirter & Ryan,

1991; Mitchum, 1989; Plank, 1994; Red Horse, 1980). This traditional value

orientation of collateral relations and harmony with nature derive from what

has been referred to as the Harmony Ethic (Neely, 1991). The Harmony

Ethic (Garrett & Garrett, 1994; Neely, 1991) guides both the beliefs and

behaviors of Native American people in the communal spirit of cooperation

and contribution as a way of maintaining the natural harmony and balance that

exists within oneself, and with the world around oneself. The basic tenets of

the Harmony Ethic are as follows:

1) A non-aggressive and non-competitive approach to life. This is

especially true if the goal of aggression or competition is individual success.

If the goal of competition is to benefit the family, clan, tribe, or community,

then competition is considered acceptable. Intertribal sports competitions, for

example can become quite aggressive in nature. Competition or aggression

for personal gain, however, is frowned upon.

2) The use of intermediaries, or a neutral third person, as a way of

minimizing face-to-face hostility and disharmony in interpersonal relations.

This involves the conscious avoidance of interpersonal conflict in an attempt

to maintain reciprocally harmonious relations with "all one's relations." This

is a common strategy in the traditional way for resolution of conflict without

upsetting the natural balance of things.

3) Reciprocity and the practice of generosity. This occurs even when people cannot afford to be generous. The acts of respectfully giving and of receiving are believed to be necessary in order to maintain the proper functioning of the community. Being able to share unselfishly frees the individual to learn important lessons that are offered in life.

4) A belief in immanent justice. This relieves people from feelings of needing to control others through direct interference. There is a natural order to things, and sometimes, there are situations or experiences that are "out of our hands," so to speak. It is very important to be able to release something rather than harm oneself or others with destructive emotions, thoughts, or actions. There is an old Native American saying that one should never speak ill against another for the wind will carry it to that person, and eventually, the ill will return on the wind.

The Harmony Ethic is a system based upon caring for fellow human beings through the expression of deep respect and kindness. It is a system based upon harmonious survival in people in social and environmental community. It also emphasizes the importance of choice. To the Cherokee, one has just as much choice in creating harmony as he or she does in creating disharmony and social disruption.

Humphrey and Kupferer (1982) conducted an analysis of homicide and suicide data for Cherokee and Lumbee Indians during a five-year period from 1972-1976. The traditional orientation (Harmony Ethic) of the Cherokee was given as an ex-post facto attribution for the sharp increase in suicide during this time period. According to the researchers, suicide was the extreme response of individuals internalizing highly stressful social conditions while avoiding confrontation and maintaining harmony. By contrast, the Lumbee, a more assimilated tribal group, were seen to have higher rates of homicide. According to the Humphrey and Kupferer, this may have been attributed to the absence of social/emotional control or harmonious interpersonal relations emphasized by the Harmony Ethic. The researchers' interpretation of the results supported the collateral relations and harmony-with-nature hypothesis concerning traditional Native American values demonstrated by Kluckhohn and Strodtbeck (1961).

Good Tracks (1973) discussed the Native American principle of noninterference (the inherent right to self-determination) as a fundamental assumption and mode of interaction for interpersonal relationships. With noninterference, one aspect of the Harmony Ethic, behaviors such as asking questions excessively, interrupting, telling others what to do, manipulating others, or arguing are all prohibited. Again, this emphasis on harmony and

balance speaks to the Native American traditional value preference for collateral relations and harmony with nature demonstrated by Kluckhohn and Strodtbeck (1961) and others (DuBray, 1985; Garrett, 1991; Garrett & Garrett, 1994; Heinrich et al., 1990; Herring, 1990; Herring, 1992; Honigmann, 1961; Lake, 1991; Little Soldier, 1992; Locust, 1988; McWhirter & Ryan, 1991; Oswalt, 1988; Peregoy, 1993; Plank, 1994; Romero, 1994; Sanders, 1987; Sue & Sue, 1990; Thomason, 1991).

The basic cultural value orientation of being, present-time focus, collateral relations, and harmony with nature from which many Native Americans operate is very different from the mainstream American value preference for a doing orientation, individualistic relations, future-time focus, and mastery over nature (Bachtold & Eckvall, 1978; Bryde, 1972; Carter, 1990; Cater & Helms, 1987; Culbertson, 1977; DuBray, 1983; DuBray, 1985; Heinrich et al., 1990; Honigmann, 1961; Kluckhohn & Strodtbeck 1961; Peregoy, 1993; Red Horse, 1980; Sue & Sue, 1990; Zintz, 1963). Native American culture and mainstream American culture differ greatly in terms of the basic criteria or sets of standards that individuals utilize for ascribing meaning and interpreting actions, values, beliefs, norms, roles, life styles, and methods of verbal and nonverbal communication (Goodenough, 1981; Sue & Sue, 1990). Given these basic cultural differences, the potential

exists for Native Americans to experience a great deal of cultural conflict both in the school environment and in the larger society.

Levels of Acculturation

Acculturation has been described as "a process of giving up one's traditional cultural values and behaviors while taking on the values and behaviors of the dominant social structure" (Atkinson, Lowe, & Matthews, 1995, p. 131). This also implies a mutual interaction and exchange of cultural values and beliefs between two or more cultural groups, depending on context (Goodenough, 1981). Level of acculturation has been associated with patterns of conflict resolution, willingness to use counseling services, personality characteristics, educational achievement (Atkinson et al., 1995; Suinn, Ahuna, & Khoo, 1992), and has been identified as a dimension which influences within-group cultural values (Carter, 1991).

Since approximately 50% of the Native American population resides in urban areas, the degree of traditionalism versus the degree of acculturation to mainstream American values and cultural standards for behavior is an important consideration in research and practice with Native Americans (Garrett & Garrett, 1994; Heinrich et al., 1990; Thomason, 1991). Native Americans come from different tribal groups with different customs, traditions, and beliefs; they live in a variety of settings including rural, urban,

or reservation (Garrett & Garrett, 1994). Cherokees and Navajos are both Native Americans, but their regional cultures, climatic adaptations, and languages differ greatly (Garcia & Ahler, 1992). However, part of what they share in common is a strong sense of traditionalism based on basic cultural values (Herring, 1990; Thomason, 1991).

Although many of the traditional values described in previous sections permeate the lives of many Native Americans across tribal groups, it should be understood that Native Americans are not a completely homogeneous group. Native Americans differ greatly in their level of acceptance of and commitment to tribal customs and traditional values through a variance of customs, language, and type of family structure. Four basic levels of acculturation have been identified for Native Americans:

1. *Traditional*--Generally speak and think in their native language; practice only traditional customs and beliefs.

2. *Marginal*--May speak both the native language and English; may not, however, fully accept the cultural heritage and practices of their tribal group nor identify with mainstream culture and values.

3. *Bicultural*--Generally accepted by dominant society; simultaneously able to know, accept, and practice both mainstream values and the traditional values and beliefs of their cultural heritage.

4. *Assimilated*--Generally accepted by dominant society; embrace

    only mainstream culture and values. (adapted from LaFromboise,

    Trimble, & Mohatt, 1990, p. 638)

According to Little Soldier (1985), Native Americans on the marginal and

traditional end of the acculturation continuum (see Figure 1) are the ones most

likely to experience a variety of difficulties resulting from cultural

discontinuity. "They may become trapped between their birthright and the

dominant society, losing touch with the former but not feeling comfortable in

the latter...[leading to] conflicts and resulting in serious identity crises" (Little

Soldier, 1985, p. 187). These are the Native American youth who are most

likely to experience a sense of being "caught between two worlds" as they

struggle for identity and a "sense of place" (Garrett, 1995). By contrast,

bicultural Native American students are identified as having fewer personal,

social, and academic difficulties because of their ability to effectively utilize a

greater range of social behaviors and cultural communication in a variety of

contexts and situations (LaFromboise & Rowe, 1983, Little Soldier, 1985).

   Little Soldier (1985) discussed the cultural conflict that a Native

American child experiences in the school environment with the demand for

movement of value orientation from traditional to assimilated as a potential

and continuous process. There is a "danger zone" on the acculturation

TRADITIONAL   **danger**   BICULTURAL   ASSIMILATED

o--------------------> -------------> --------------------->---> ----------------------o

                    zone

Identifies with traditional Native American values, behaviors, and expectations.	Raised with traditional Native American values but has acquired the behaviors required for functioning in mainstream American culture.	Identifies with mainstream American values, behaviors, and expectations.
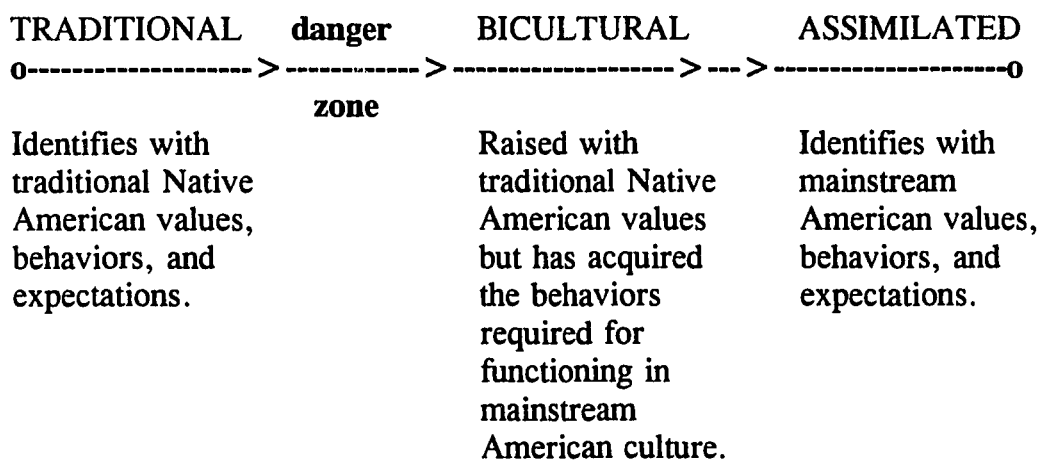
Figure 1. The acculturation continuum (adapted from Little Soldier, 1985).

continuum where the young person is "really neither here nor there" or simply does not function well because of the incompatibility of that child's traditional value orientation with that of the school system. There is an impending sense of having to choose "one or the other," and the resulting stress and anxiety over such a choice (D'Andrea, 1994; Charleston, 1994; D'Andrea, 1994; Garrett, 1995).

The sense of "Indianness" that pervades the lives of Native Americans regardless of tribal affiliation or geographic region has, in a sense, been both a blessing and a curse. Native Americans have consistently resisted acculturation into mainstream society possibly more than any other minority group in this country (Herring, 1990; Sanders, 1987). However, because of this traditional solidarity, Native Americans historically have endured a great deal of social and economic hardship resulting from contact with culturally different peoples (D'Andrea, 1994; Deloria, 1988, Oswalt, 1988; Reyhner & Eder, 1992). For many Native American youth, the process of formal education often involves a constant demand by the mainstream educational system to abandon or at least compromise one's traditional values and beliefs in order to be socially and academically "successful" (Garcia & Ahler, 1992; Garrett, 1995; Kleinfeld & Nelson, 1991; Little Soldier, 1985; Sanders, 1987; Tierney, 1992). Charleston (1994) contrasts mainstream education with a

Native American perspective:

> The American industrialized school system reflects a strong belief in classical European science that defines the nature of reality for most mainstream Americans: information is valid only if it is observable, quantifiable, and replicable. Western science, like some religions, maintains an absolutist point of view. It is intolerant of other points of view and information that has not been processed through the quantitative procedures of scientific rigor. Educators are trained in this absolutist perspective. Information coming from a non-Western cultural worldview or non-Western technologies are immediately suspect, inferior, and subject to ridicule...
>
> Many Native cultures use different methods of metaphorically organizing and explaining reality. Most Natives recognize the limitations of any single way of organizing knowledge and are frequently quite willing to give credence to information provided by a person who adheres to a different worldview. Native people tend to recognize that multiple realities exist: people from different vantage points perceive reality differently, and all of the perceptions are equally valid; hence, there are multiple realities. Most Native people strive for harmony... (pp. 21-22).

Cultural Discontinuity

Given fundamental discrepancies that exist between cultures in terms of basic cultural values and standards for behavior, there is much room for the occurrence of cultural conflicts. The high dropout rate seems to reflect an ongoing struggle of Native American students to "be Indian," and at the same time, function successfully according to mainstream American educational and cultural values, beliefs, and expectations (Garrett, 1995; Ledlow, 1992;

Sanders, 1987).

The incompatibility of the Native American value system with that of

the mainstream American educational system, according to Sanders (1987), is

a great source of difficulty experienced by many Native American students.

Studies have shown that Native American children function at the average to

superior range up to 4th grade (Colodarci, 1983; Deyhle, 1992; Hornett,

1990; Swisher et al., 1991; Tierney, 1992), whereupon academic functioning

gradually declines over time and many Native American students simply

withdraw or drop out of school altogether (Cummins, 1992; Sanders, 1987;

Swisher et al., 1991). By the 10th grade, Native American students are often

doing inferior work when compared to their White counterparts. Just as

importantly, many Native American students experience feelings of boredom,

anxiety, depression, isolation, stress, self-doubt, and "being unwanted"

(Brandt, 1992; Charleston, 1994; D'Andrea, 1994; Deyhle, 1992; Hulbert et

al., 1991; Kleinfeld & Nelson, 1991; Little Soldier, 1992; McCarty et al.,

1991; Tierney, 1992).

Cultural discontinuity has been offered as an explanation for poor self-

concept and low self-esteem in many Native American students as well as the

alarmingly high rate of school dropout and academic failure. The cultural

discontinuity hypothesis assumes that "culturally based differences in the

communication styles of the minority students' home and the Anglo culture of the school lead to conflicts, misunderstandings, and ultimately, failure for those students" (Ledlow, 1992, p. 23). The ongoing process of acculturation that takes place in the school environment may have a detrimental effect on the way many Native American children view themselves. It has been found by researchers (Cummins, 1992; Deyhle, 1991; Mitchum, 1989) that as acculturation increases, self-esteem decreases. It is believed that when children from a nondominant culture enter school, they begin to compare themselves with children from the dominant culture and with the standards of the dominant culture (Hornett, 1990; Ledlow, 1992; Little Soldier, 1992). For Native American children, in many cases, this comparison will be unfavorable (Cummins, 1992; Garcia & Ahler, 1992; Hornett, 1990; Ledlow, 1992; Mitchum, 1989; Sanders; 1987; Tierney, 1992).

There is consistent evidence that at least in the performance or nonverbal areas, Native American children have a mean IQ comparable to that of the average White American student (Romero, 1994; Sanders, 1987). However, many Native American students do not have the same motivation to succeed in an academic setting (Brandt, 1992; Colodarci, 1983; Deyhle, 1992; Sanders, 1987). What seems to be an underlying factor, as suggested by several authors (Charleston, 1994; Cummins, 1992; D'Andrea, 1994; Deyhle,

1992; Garrett, 1995; Sanders, 1987), is a growing feeling of isolation,

rejection, and anxiety felt by Native American children as they confront the

incompatibility of their own cultural values, beliefs, and traditions with those

of their mainstream American classmates.

Little Soldier (1985) reported that the formal education of the public

school system requires the adoption of unfamiliar ways of acting and thinking

by Native American children, while rejecting, minimizing, and even ridiculing

the Native American traditional education and learning style that shows

children how to live in the "Indian way." Deyhle (1992) related an instance

in which a reading teacher was urging her Native American students to

perform by saying,

> 'You guys all speak two languages. Research shows that bilinguals are
> twice as smart. I only speak one language, you should be smarter than
> I am. Language is not your problem. It's your attitude. You have
> given up because Whites intimidate you.' She then asked her students,
> 'Don't you want to be a top student?' 'No!' the class responded
> loudly, 'We don't care' (p. 32).

Invariably, the feelings of isolation, rejection, frustration, depression, and

anxiety develop as Native American children are confronted with the demands

of a social value system that is incompatible with their own. The result is

seen in discouraged youth who experience confusion about themselves and

their cultural identity and heritage, feel alienated and ashamed of the inability to successfully meet mainstream cultural expectations, standards, and norms, and consequently, withdraw altogether (Brandt, 1992; D'Andrea, 1994; Deyhle, 1992; Sanders, 1987; Tierney, 1992).

Winkelman (1994) conceptualized "cultural shock" as "the consequence of strain and anxiety resulting from contact with a new culture and the feelings of loss, confusion, and impotence resulting from loss of accustomed cultural cues and social roles...and inability to deal with the environment because of unfamiliarity with cognitive aspects and role-playing skills" (p. 121). Through the process of acculturation, cultural discontinuity elicits, in many Native American students, the psychological stress reactions seen with cultural shock, including "physiological, emotional, interpersonal, cognitive, and social components, as well as the effects resulting from changes in sociocultural relations, cognitive fatigue, role stress, and identity loss" (Winkelman, 1994, p.122). Researchers have reported the enormous personal difficulties many Native Americans experience due to the process of acculturation, which is threat to individual wellness (D'Andrea, 1994; Little Soldier, 1985; Swisher & Deyhle, 1992; Tierney, 1992).

Wellness

Myers, Witmer, and Sweeney (1995) have defined wellness as "a way of life which is oriented toward optimal health and well-being in which body, mind, and spirit are integrated in a purposeful manner by the individual with a goal of living life more fully within all spheres of functioning: social, personal, environmental" (p. 1). There is a great deal of research supporting the benefits of wellness (Witmer & Sweeney, 1992). Unhealthy lifestyles have been related to numerous physical and mental disorders, deviant behaviors, diminished self-esteem, increased heart-disease, strokes, and cancer, and excessive anxiety (Omizo, Omizo, & D'Andrea, 1992; Romano, 1992). The United States Public Health Service (1979, cited in Witmer & Sweeney, 1992, p. 140) reported that as many as 53% of the deaths in the United States each year are caused by life-style and self-destructive and negligent behavior. Moreover, the federal government spends more than 75% of its health care dollars on chronic diseases, such as heart disease, strokes, and cancer, while less than 1% is spent to prevent these same diseases (Witmer & Sweeney, 1992).

As a concept advocating the integration of mind, body, and spirit in a purposeful manner, wellness is just as important for children and adolescents as it is for adults (Omizo et al., 1992). In a survey examining the stress

experienced by over 90,000 school-age youth (Minnesota Department of

Education, 1989), 16-18% of 6th graders, 24-33% of 9th graders, and 35-

48% of 12th graders reported that they experience stress either "quite a bit"

or "almost more than I could take." In a society in which children are

exposed to an overwhelming number of social and environmental stressors on

a daily basis (Romano, 1992), the need for a strong sense of personal identity

and meaningful purpose through a balance of belonging, mastery,

independence, and generosity is critical for today's youth (Brendtro et al.,

1990).

Wellness is "a process that involves the striving for balance and

integration in one's life, adding and refining skills, rethinking previous beliefs

and stances toward issues as appropriate" (Hatfield & Hatfield, 1992, p. 164).

According to Witmer and Sweeney (1992), wellness is expressed through the

five life-tasks of *spirituality* (oneness, purposiveness, optimism, and

values); *self-regulation* (sense of worth, sense of control, realistic

beliefs, spontaneous and emotional responsiveness, intellectual stimulation,

problem-solving, and creativity, sense of humor, physical fitness and

nutrition, self-care, gender identity, and cultural identity); *work,*

recreation, and leisure; love (trust, caring, and companionship);

and *friendship* (sense of connection with the human community). In

Native American cultural terminology, this means "walking the path of Good

Medicine" (living a good way of life) "in harmony and balance" (through the

harmonious interaction of mind, body, spirit, and natural environment)

(Garrett & Garrett, 1994). In Cherokee tradition, for instance, wellness of

the mind, body, spirit, and natural environment are an expression of the

proper balance in the relationship of all things (Garrett & Garrett, 1994;

Locust, 1988). If one disturbs or disrupts the natural balance of relationship,

illness may be the result, whether it be expressed in the mind, body, spirit, or

natural environment (Garrett, 1991; Locust, 1988).

In many Native American languages (e.g., Cherokee) there is no word

for religion, because spiritual practices are an integral part of every aspect of

daily life, which is necessary for the harmony and balance, or wellness of

individual, family, clan, and community (Locust, 1988). Healing and worship

are considered as one and the same. For Native American people, the

concept of health and wellness is not only a physical state, but a spiritual one

as well. Native American values and beliefs concerning wellness may be

identified as the core values and beliefs of the cultures themselves. Wellness

has been described as a holistic approach to life (Witmer & Sweeney, 1992),

and therefore mirrors many of the common core traditional Native American

values including collateral relations, being orientation, present-time focus, and

harmony with nature (Garrett & Garrett, 1994; Heinrich et al., 1990). Locust

(1988) elaborated on a number of basic Native American traditional beliefs

concerning wellness and unwellness:

1. Native Americans believe in a Creator, sometimes referred to as Great Creator, Great Spirit, or Great One, among other names.

2. Human beings are made up of a spirit, mind, and body.

3. Plants and animals, like humans, are part of the spirit world. The spirit world exists side by side with, and intermingles with, the physical world.

4. The spirit existed before it came into a physical body and will exist after the body dies.

5. Illness affects the mind and spirit as well as the body.

6. Wellness is harmony in spirit, mind, and body.

7. Unwellness is disharmony in spirit, mind, and body.

8. Natural unwellness is caused by the violation of a sacred social or natural law of Creation.

9. Unnatural unwellness is caused by conjuring (witchcraft) from those with destructive intentions.

10. Each is responsible for his or her own wellness (pp. 317-318).

Many Native Americans who experience some form of unwellness may have different perceptions of the nature, cause, and solution to that state of unwellness based on traditional values, beliefs, and customs. The inability of a Native American person to reconcile differing cultural values and expectations in order to establish a sense of harmony and balance, can in itself, serve as a powerful source of unwellness. Therefore, an understanding of a Native American individual's value orientation and level of acculturation permits a better understanding of the individual's developmental issues in a culturally specific framework, including the interaction of personal, social, and environmental components.

Omizo, Omizo, and D'Andrea (1992) described the need to promote the wellness of students in order to assist "their academic, social, emotional, and physical development...[through] services designed to improve value clarification and self-understanding, stress management, physical fitness, and self-care" (p. 194). The goal of being able to assess and understand more fully Native American cultural values is to promote the wellness of Native American students. By understanding the counseling needs of Native Americans, counselors and counselor educators may be able to develop more effective counseling interventions for helping Native Americans deal with personal, social, and environmental difficulties resulting from cultural

discontinuity and the process of acculturation (LaFromboise et al., 1990),

thereby promoting the wellness of members of this population. This might be

accomplished, for example, through interventions designed to enhance identity

development and bicultural competence in Native American students

(LaFromboise & Rowe, 1983) utilizing techniques such as values clarification,

self-awareness exercises, stress management, and communication skills

enhancement. Therefore, the proposed study has implications for the

counseling profession in terms of theory, research, teaching, and practice

related to working with Native Americans and other cultural and ethnic

minority groups.

Summary and Implications

Native Americans illustrate much of the diversity that exists in the

United States through regional differences in tribal customs, family structure,

and language. Although Native Americans represent only a small percentage

of the total U.S. population, they bear a disproportionate amount of the social

and economic problems faced by any ethnic minority group in the country,

including the highest school dropout rate. Studies have shown that among the

reasons Native American students give for dropping out of school are

difficulties with teachers and peers (including racism), the perceived

irrelevance of school curriculum to their future, and overall feelings of

boredom with school, stress, and being "unwanted."

Several studies have demonstrated that tests and teacher reports show that Native American children function at the average to superior range up to the fourth grade. Although many Native American children enter school with an eagerness and willingness to learn, beyond about the fourth grade, their academic performances rapidly decline, so that by the 10th grade, many Native American students are doing inferior work compared to their White classmates, and dropping out of school altogether.

There is consistent evidence that at least in the performance or nonverbal areas, Native American children have a mean IQ comparable to that of the average White American student. Research shows that Native American students do not lack the cognitive or academic skills, yet, many Native American students do not have the same motivation to succeed in an academic setting. Cultural discontinuity has been cited as an explanation for poor self-concept and low self-esteem in Native American students as well as personal and social difficulties, including feelings of anxiety, rejection, depression, isolation, boredom, and self-doubt. The cultural conflicts that many Native American students experience result from fundamental cultural differences between Native American traditional values and mainstream American values.

In a traditional Native American approach to education, children learn through an idealized sequence of three steps: (1) observation and careful listening; (2) supervised participation; and (3) private self-initiated self-testing. This approach emphasizes traditional Native American cultural values that the child is a member of family, clan, tribe, and natural environment, first and foremost. Despite a wide-ranging diversity among Native American people from different tribes and geographic regions of the country, there exists a prevailing sense of "Indianness" through a high degree of psychological homogeneity based on the common core values of traditionalism that exist for Native Americans across tribal groups. Studies have shown that these Native American traditional values consist of the importance placed upon community contribution, sharing, cooperation, being, noninterference, community and extended family, harmony with nature, a time orientation toward living in the present, preference for explanation of natural phenomena according to the spiritual, and a deep respect for elders. In terms of Kluckhohn & Strodtbeck's (1961) theory of value orientation, studies have shown that a profile of value preference for (a) being, (b) collateral relations, (c) present-time focus, and (d) harmony with nature on the Kluckhohn Value Schedule indicates a traditional Native American value orientation.

In the school environment, Native American students encounter a culturally different approach to education. Research has demonstrated that the mainstream values with which Native American students are confronted in school and society emphasize the importance placed upon self-promotion, saving, domination, doing, competition and aggression, individualism and the nuclear family, mastery over nature, a time orientation toward living for the future, a preference for scientific explanations of everything, as well as clock-watching, winning as much as possible, and reverence of youth. There is a high degree of incompatibility between Native American traditional values and the mainstream American values. In terms of Kluckhohn and Strodtbeck's (1961) theory of value orientation, studies have shown that a profile of value preference for (a) doing, (b) individualistic relations, (c) future-time focus, and (d) mastery over nature on the Kluckhohn Value Schedule indicates a mainstream American value orientation.

Researchers have identified level of acculturation as "a major variable" (Thomason, 1991, p. 321) in understanding and working with Native Americans. The ongoing process of acculturation which takes place in the school environment presents a constant challenge for many Native American students who experience a growing feeling of isolation, rejection, frustration, depression, and anxiety due to cultural conflicts. Several authors have

reported that the incompatibility of the Native American value system with that of the mainstream American educational system is a great source of difficulty experienced by many Native American students. The critical role of values in identity development has also been noted with respect to cultural adaptation. Research indicates that through the process of acculturation, cultural discontinuity elicits, in many Native American students, the psychological stress reactions seen with cultural shock, including "physiological, emotional, interpersonal, cognitive, and social components, as well as the effects resulting from changes in sociocultural relations, cognitive fatigue, role stress, and identity loss" (Winkelman, 1994, p. 122). Researchers have reported the enormous personal difficulties many Native Americans experience due to the process of acculturation, and the need to promote the wellness of Native American students.

A major goal of counseling is to promote the wellness of the client by facilitating his or her optimum development through positive human change. Individual worldviews and cultural value orientations have been identified as critical variables that facilitate the therapeutic process. According to Ivey (1991), "by understanding the client's frame of reference, we can better plan interventions to facilitate change and life-span development within the appropriate cultural framework" (p. 8).

The primary goal of being able to assess and understand more fully Native American cultural values is to promote the wellness of Native American students. By developing better ways for helping Native Americans to deal with personal, social, and environmental difficulties resulting from cultural discontinuity and the process of acculturation, counselors can focus on wellness while also emphasizing culturally appropriate methods and communication style, depending on level of acculturation. This might be accomplished, for example, through counseling interventions designed to enhance identity development and bicultural competence in Native American students using techniques such as values clarification, self-awareness exercises, stress management, and communication skills enhancement. Understanding the client's cultural values as expressed through their value orientation is essential in understanding and utilizing appropriate counseling interventions and modes of communication to promote the wellness of the client.

In summary, cultural values and level of acculturation have been clearly identified as variables affecting the social and personal wellness of Native American adults. These same variables have been individually identified as playing a role in the personal and social difficulties experienced by Native American youth in mainstream educational settings. Counselors

working with Native American youth need to understand these two variables,

how they interact, and their impact on the overall wellness of Native

American students. By understanding the cultural values and level of

acculturation of Native American students in this way, counselors will be

better able to design and implement effective counseling interventions to

promote the optimum development and functioning of this population during a

critical period of development.

CHAPTER III

METHODOLOGY

The problem addressed in this study was the relationship between cultural value orientation, level of acculturation, and wellness among Native American high school students. In this chapter, the methodology of the study is described in terms of the research hypotheses, participants, instrumentation, procedures, and data analysis.

Research Hypotheses

This study examined four research hypotheses generated from the following research questions:

1. What is the value orientation of Native American high school students compared to non-Native American high school students?

2. What is the level of acculturation of Native American high school students compared to non-Native American high school students?

3. What is the overall wellness of Native American high school students compared to non-Native American high school students?

4. What is the relationship between value orientation, level of acculturation, and wellness for Native American high school students?

Based on the these research questions, the following four research hypotheses were tested:

Hypothesis 1

There are significant cultural value differences in the four dimensions (activity, relational, time, and human/nature) of value orientation between Native American and non-Native American 9th, 10th, 11th, and 12th grade students as measured by the Value Schedule.

Hypothesis 2

There are significant differences in level of acculturation between Native American and non-Native American 9th, 10th, 11th, and 12th grade students as measured by the Native American Acculturation Scale.

Hypothesis 3

There are significant differences in overall wellness between Native American and non-Native American 9th, 10th, 11th, and 12th grade students as measured by the Wellness Evaluation of Lifestyle.

Hypothesis 4

There is a significant relationship between value orientation, level of acculturation, and wellness for Native American 9th, 10th, 11th, and 12th grade students as measured by the Value Schedule, Native American Acculturation Scale, and Wellness Evaluation of Lifestyle.

Participants

Participants consisted of Native American and non-Native American 9th, 10th, 11th, and 12th grade students from two rural areas of North Carolina (Graham and Swain Counties). These two areas were chosen because of their fairly even representation of White and Native American students in the public schools (Neely, 1991). These particular geographic locations also offered, among the Native American participants, a range along the acculturation continuum from very traditional to assimilated (Neely, 1991). The choice of 9th, 10th, 11th, and 12th grade was intended to include students both younger and older than the mandatory school attendance age of 16 (NCES, 1991), while also examining an age range designated by Erikson (1968) as a period of identity development during adolescence and early adulthood in which an individual's personal values are established.

A participant pool was constructed by eliciting participation from the school systems (see Appendices A and B). A projected sample size of 200 was based on a power analysis aimed at detecting medium effects and a power of 80 at an alpha level of .05 (Cohen, 1977). To achieve this sample size, a cluster sampling technique was used. Sixteen classrooms of approximately 12-24 students each were included in an attempt to achieve approximately 100 Native American and 100 non-Native American 9th, 10th, 11th, and 12th

grade students, drawn from the entire population of 9th, 10th, 11th, and 12th grade classrooms in the Graham County and Swain County public schools.

Research Instrumentation

A Demographic Information Form was completed by all students indicating the name of their school, date of administration, their initials and date of birth (for coding purposes), age, gender, grade level, primary ethnic designation, tribal affiliation, family background, and current living situation (see Appendix C). The Value Schedule, Native American Acculturation Scale, and Wellness Evaluation of Lifestyle were administered to all participants (see Appendices D, E, and F).

Value Schedule

The cultural differences and regularities of value orientation in Native American and non-Native American high school students was investigated using the Value Schedule (see Appendix D). The Value Schedule presents respondents with a series of vignettes/problems from which their choice of possible solutions relate to values in the categories of Activity, Relational, Time, and Human/Nature.

The instrument was created based upon the theory of variation in value orientation and tested with approximately 106 participants consisting of two White American groups, one Spanish-American group, and two Native

American tribal groups (Navajo and Zuni) (Kluckhohn & Strodtbeck, 1961).

The Value Schedule has also been tested by Teffi (1967) with 36 Arapaho, 45

Shoshone, and 229 White American high school students; by Teffi (1968)

with Shoshone extended families; by Shapiro and Perlman (1976) with 520

Canadian high school students; by Culbertson (1977) with 14 Native American

and 15 non-Native American students; by Bachtold and Eckvall (1978) with

21 Hupa men and women, aged 18-70 years; by Szapocznik, Scopetta, de los

Angeles-Arnalde, and Kurtines (1978) with 533 Cuban, African-American,

and White American adolescent males and females, aged 15-77 years; by

Papajohn (1979) with 51 Greek-American families; by DuBray (1983) with 36

Native American women (representing twenty-eight different tribes) and 36

White American women, aged 30 45 years; by Keller and Bergstrom (1993)

with 80 African-American women, aged 18-53 years.

The Value Schedule can be administered individually or in groups, and

has a 7.5 grade reading level. The instrument consists of 20 items in four

categories of value orientation. There are four (4) items for the Activity

category; six (6) items for the Relational category; five (5) items for the Time

category; and five (5) items for the Human/Nature category. Each of the

items consists of two or three choices for possible selection. Each choice

indicates a preference for a specific behavior or value orientation. Value

orientation consists of the following preferences: (a) Activity--being, doing; (b) Relational--individualistic, collateral, lineal; (c) Time--present, past, future; (d) Human/Nature--subjugation to nature, harmony with nature, mastery over nature. For each problem situation, the person is required to choose the solution considered best or most appropriate.

Every vignette has two (sometimes three) possible selections represented by A, B, (and C if applicable). Choice of A, B, or C represent variations of value orientation within each category. Choice of an A response is coded as a 1, B response is coded as a 2, and C response (if applicable) is coded as 3. These numerical scores are added for each subject in each category. The mean value for all items in each category constitutes the respondent's score for that particular category.

An examination of the intra-test reliability of each of the four categories in the Value Schedule was conducted by DuBray (1983) using Cronbach's alpha. The Cronbach alphas for each category were as follows: 0.79 for Activity; 0.73 for Relational; 0.51 for Time; and 0.68 for People/Nature.

The Value Schedule is one of only a few value assessment instruments that has been successfully tested cross-culturally with Native Americans, and whose original results have been replicated by a number of other studies

(Bachtold & Eckvall, 1978; Brink, 1984; Bryde, 1972; Carter, 1990; Carter,

1991; Carter & Helms, 1987; Culbertson, 1977; DuBray, 1985; Ibrahim,

1985; Keller & Bergstrom, 1993; Papajohn, 1979; Shapiro & Perlman, 1976;

Red Horse, 1980; Sue & Sue, 1990; Szapooznik, Scopetta, de los Angeles-

Arnalde, & Kurtines, 1978; Teffi, 1967; Teffi, 1968; Zintz, 1963). Using

this instrument, Kluckhohn and Strodtbeck assessed the values of five cultural

groups: two White American, two Native American, and one Spanish

American. Theoretical predictions made on the basis of ethnographic research

data collected over a period of seven years, were corroborated by the data.

Regularities were found within cultures, and differences emerged between

cultures. The Value Schedule measured value orientations reflecting patterns

of family organization, economic activity, intellectual interest, religious belief

and ritual, political behavior, attitudes toward education and other interests.

These have been determined independently by social anthropologists who were

experts on each culture. Several studies (Bachtold & Eckvall, 1978; Bryde,

1972; Culbertson, 1977; DuBray, 1985; Zintz, 1963) have supported

Kluckhohn and Strodtbeck's (1961) original findings concerning the value

orientation of traditional Native American groups.

Mezei (1974) carried out principal axis factor analyses on the value

orientation data reported by Kluckhohn and Strodtbeck (1961) to compare the

empirical and theoretical groupings of the value scales. Using quartimax rotation, a bipolar activity-passivity factor involving a doing activity value versus a human-nature subjugation value emerged, as predicted by the theory, as well as a factor opposing individualistic relational values to traditional ways of life. Varimax rotation produced seven factors, which refined the values related to the Activity, Relational, and Human/Nature. The results indicated that three of the problem areas--Activity, Relational, and Human/Nature--have been measured, as intended by the theory of variation in value orientation, while the temporal values were found to have a degree of overlap with the other dimensions.

Native American Acculturation Scale

The level of acculturation of Native American high school students was investigated using the Native American Acculturation Scale (see Appendix E), the researcher's adapted version of the Acculturation Rating Scale for Mexican-Americans and the Suinn-Lew Asian Self-Identity Acculturation Scale (Atkinson et al., 1995; Cuellar, Harris, & Jasso, 1980; Suinn et al., 1992). Recognizing the multidimensionality of acculturation and taking into account the issue of bicultural development, these instruments were created as an assessment of cognitive, behavioral, and attitudinal areas (Atkinson et al., 1995; Cuellar et al., 1980; Suinn et al., 1992). The Native American

Acculturation Scale was adapted by rewording items on the Acculturation Rating Scale for Mexican-Americans and the Suinn-Lew Asian Self-Identity Acculturation Scale in order to reflect appropriate references to Native American culture. The purpose of this instrument is to assess an individual's level of acculturation along a continuum ranging from traditional Native American to assimilated mainstream American.

The Native American Acculturation Scale can be administered individually or in groups, and has a 9th grade reading level. The instrument consists of 20 multiple choice questions covering language (5 items), identity (2 items), friendships (3 items), behaviors (4 items), generational/geographic background (5 items), and attitudes (1 item). Scores range from a low of 1.00, indicating low acculturation (or high Native American identity) to a high of 5.00, indicating high acculturation (or high mainstream American identity), with a score of 3 indicating "bicultural" (Suinn et al., 1992).

A total value is obtained for each subject by summing across the answers for all 20 items. A final acculturation score is calculated by then dividing the total value by 20; hence, a score ranging from 1.00 (low acculturation) to 5.00 (high acculturation).

The instrument was originally developed by Cuellar, Harris, and Jasso (1980) as the Acculturation Rating Scale for Mexican Americans (ARSMA),

and tested with 222 Mexican-American and White American males and females. Internal reliability revealed a coefficient alpha of .88 for adult males and females (n = 134), and an alpha of .81 for a clinical sample of adult males and females (n = 88). Test-retest reliability, assessed with 16 Mexican-American hospitalized subjects, showed a 5-week coefficient of .72; and with 26 normal adults, showed a 1-month coefficient of .80. Using a group of 22 Mexican-American adult men and women, concurrent validity was demonstrated through a correlation coefficient of .76 with the Behavioral Acculturation Scale, and a coefficient of .81 with the Biculturation Inventory. A factor analysis also was conducted (n = 222) using the varimax rotation method, which yielded four factors accounting for 64.6%, 18.9%, 11.4%, and 5.2% of the variance, respectively. The four factors that emerged were (1) language familiarity, usage, and preferences; (2) ethnic identity and generation; (3) reading, writing, general cultural heritage and exposure; and (4) ethnic interaction. Ponce and Atkinson (1989) also tested the ARSMA, finding a coefficient alpha of .88; test-retest reliability of .80; and concurrent validity coefficients of .81 with the Biculturation Inventory, and .76 with the Behavioral Acculturation Scale.

The Suinn-Lew Asian Self-Identity Acculturation Scale (SL-ASIA), an adaptation of the ARSMA, was tested on 82 male and female Asian-American

college students by Suinn, Rickard-Figueroa, Lew, and Vigil (1987), resulting

in an alpha coefficient of .88. Administering the SL-ASIA to a group of 324

Asian-American college students, Suinn, Ahuna, and Khoo (1992) reported an

alpha coefficient of .91; and concurrent validity correlations with participants'

(a) generation since immigration, (b) length of residence in the U.S., and (c)

self-ratings of cultural identity. Factor analysis identified five interpretable

factors of (a) reading, writing, cultural preference; (b) ethnic interaction; (c)

affinity for ethnic identity and pride; (d) generational identity; and (e) food

preference, accounting for 41.5%, 10.7%, 6.6%, 5.9%, and 5.0% of the

variance, respectively.

Pilot Study on the Native American Acculturation Scale

A pilot study was conducted by the researcher on the Native American

Acculturation Scale (NAAS). The purpose of this study was to determine a

cut-off score on the Native American Acculturation Scale that would

differentiate between those persons above the cut-off who have a Native

American cultural identity (traditional tribal values, beliefs, behaviors), and

those below the cut-off who have an assimilated identity (mainstream

American values, beliefs, behaviors). A panel of 10 judges considered expert

on Native American culture was assembled by soliciting the assistance of

organizations involved with Native Americans such as the Indian Health

Service, the Native American Research and Training Center, Parent

Connection, and Pembroke State University. This panel of experts consisted

of persons from around the country, representing both a variety of tribal

affiliations (e.g., Paiute, Chippewa, Comanche, Creek, Eastern Band of

Cherokee, Cherokee Nation, Crow, and Lumbee) and professions/disciplines,

including medicine, public health, counseling, education, social work, and

psychology, among others (see Appendix G).

The judges were given instructions to review the NAAS by estimating

the proportion of "minimally culturally identified" Native Americans (those

whom they would "just barely" consider to be *culturally*--not just

racially--identified as Native Americans) who would answer each option for

each of the total 20 items on the scale (see Appendix H). The judges then

rated the NAAS according to instructions, and some also gave written

feedback concerning the validity or appropriateness of items.

Once the judges had estimated proportions for each of the 5 options on

each of the 20 items (a total of 100 options), a mean score was calculated (see

Table 3) from the proportions to determine the judges' estimate of the

"minimally culturally identified" Native American's expected score for each

item (Livingston & Zieky, 1982). An overall mean score was then calculated

for the entire instrument from mean scores for each item. This mean score

Table 3

Mean Estimates of Panel of Ten Expert Judges for Each Option of Each Item

on the Native American Acculturation Scale

	Option	M	SD	Total M
1.				3.98
	a.	2.00	2.58	
	b.	5.50	6.43	
	c.	23.20	18.92	
	d.	28.50	16.34	
	e.	40.30	26.39	
2.				3.77
	a.	3.50	5.30	
	b.	5.50	7.62	
	c.	32.50	15.68	
	d.	27.50	14.19	
	e.	31.00	25.91	
3.				2.25
	a.	35.00	23.21	
	b.	24.00	12.87	
	c.	26.50	19.01	
	d.	10.00	9.13	
	e.	4.50	6.85	
4.				2.27
	a.	36.00	25.03	
	b.	22.50	11.84	
	c.	22.50	17.04	
	d.	12.00	10.06	
	e.	6.00	7.38	

Table 3 (continued)

Option	M	SD	Total M
5.			2.35
a.	32.50	27.31	
b.	19.00	11.97	
c.	22.50	16.71	
d.	13.50	12.48	
e.	8.50	10.55	
6.			3.01
a.	13.20	11.11	
b.	23.10	21.38	
c.	28.20	18.26	
d.	21.00	12.87	
e.	14.50	22.04	
7.			3.14
a.	10.20	7.55	
b.	26.60	19.72	
c.	26.20	18.68	
d.	23.20	10.76	
e.	15.80	24.12	
8.			2.96
a.	7.00	6.32	
b.	27.50	20.17	
c.	35.50	16.91	
d.	22.50	11.84	
e.	7.50	6.35	
9.			3.41
a.	4.50	18.00	
b.	18.00	10.59	
c.	30.50	15.36	
d.	40.50	17.07	
e.	9.50	4.97	

Table 3 (continued)

Option	M	SD	Total M
10.			3.68
a.	4.50	9.56	
b.	11.70	4.83	
c.	27.80	19.02	
d.	53.00	21.76	
e.	9.00	8.76	
11.			2.66
a.	29.00	26.33	
b.	25.00	14.91	
c.	17.00	8.23	
d.	16.00	10.22	
e.	14.50	17.87	
12.			2.86
a.	20.00	19.29	
b.	24.50	12.79	
c.	16.00	8.43	
d.	23.50	14.73	
e.	15.00	16.33	
13.			2.43
a.	26.00	19.55	
b.	22.00	10.33	
c.	30.00	12.47	
d.	14.50	7.98	
e.	5.00	5.27	
14.			3.28
a.	4.50	3.69	
b.	14.50	4.97	
c.	36.00	19.97	
d.	39.00	16.47	
e.	6.00	9.37	

Table 3 (continued)

Option	M	SD	Total M
15.			3.81
a.	5.00	4.71	
b.	10.00	7.82	
c.	28.50	23.69	
d.	17.00	6.75	
e.	40.50	27.93	
16.			4.47
a.	0.50	1.58	
b.	1.50	2.42	
c.	8.50	6.26	
d.	29.50	22.29	
e.	60.00	26.56	
17.			4.53
a.	0.00	0.00	
b.	1.00	2.11	
c.	7.50	6.35	
d.	26.00	21.45	
e.	65.00	25.93	
18.			1.79
a.	55.00	27.69	
b.	22.00	12.29	
c.	18.00	22.75	
d.	4.00	3.16	
e.	2.00	3.50	
19.			2.33
a.	34.53	28.91	
b.	23.00	5.37	
c.	25.50	19.36	
d.	14.50	17.23	
e.	3.50	4.12	

Table 3 (continued)

Option	M	SD	Total M
20.			2.69
a.	22.00	23.36	
b.	20.00	9.13	
c.	38.00	20.03	
d.	17.00	15.85	
e.	5.00	5.27	
Total M			3.08

(3.08) serves as the cut-off point on the scale to differentiate those who are culturally identified as Native American (i.e., traditional) and those who are not culturally identified as Native American (i.e., assimilated). Therefore, a score of 5.00 to 3.08 (traditional to bicultural) on the NAAS indicates that the respondent culturally identifies him- or herself as Native American. Likewise, a score below 3.08 indicates that the respondent identifies him- or herself with mainstream American culture (assimilated).

Wellness Evaluation of Lifestyle

Integrating research and theoretical concepts from a variety of disciplines including anthropology, education, medicine, psychology, religion, and sociology, Witmer and Sweeney (1992) proposed a holistic model of wellness which considers the healthy functioning of the individual in the context of family, religion, education, business/industry, media, government, and community. According to this model of wellness, the five major life-tasks are *spirituality*; *self-regulation* (sense of worth, sense of control; realistic beliefs; emotional responsiveness and management; intellectual stimulation, problem-solving, and creativity; sense of humor; nutrition; exercise; self-care; stress-management; gender identity; and cultural identity); *work, recreation, and leisure*; *love*; and *friendship*. Based on this model, the Wellness Evaluation of Lifestyle

(WEL) was created to assess an individual on each of the five life tasks (18

total subscales) (see Appendix F).

The WEL can be administered individually or in groups, and requires

approximately 15-20 minutes for completion. A special version of the WEL,

the WEL-G, which has a 7th grade reading level, was used in this study

(Myers, Witmer, & Sweeney, 1995). The WEL-G differs from the original

instrument by substituting "school work" on items which originally included

the term "work." For the 95 total items, participants rate each statement

according to a five-point Likert scale ranging from strongly agree to strongly

disagree. Each response is converted to a numerical score, and the scores are

summed for each subscale. Subscale scores are then converted to a

percentage of the total possible points.

Based on the results obtained from groups of graduate and

undergraduate male and female students (n = 99), aged 18-32 years, Myers et

al. (1995) reported two-week test-retest coefficients ranging from .68 to .94.

Alpha coefficients for the 18 scales on a group of 723 adult males and

females, aged 18-92 years, ranged from .58 to .89 for the scales.

Construct validity of the WEL is based on many years of research in

multiple disciplines. Concurrent validity, based on the results obtained from a

group of male and female graduate students, aged 22-49 years, has been

demonstrated through correlation coefficients with the Testwell, ranging from .35 to .77 on the scales (Myers et al., 1995).

Procedures

The study involved a descriptive research design examining Native American and non-Native American 9th, 10th, 11th, and 12th grade students from rural areas of North Carolina. After receiving permission from the Human Subjects Review Board, school superintendents, and principals of participating schools (see Appendices I, J, and K), appointments were scheduled with the coordinating school counselors in order to explain the procedures and distribute the questionnaires. A written set of instructions for the administration of the instruments were given to the cooridinating school counselors (see Appendix L). The coordinating school counselors and teachers of participating classrooms supervised the completion of the Kluckhohn Value Schedule, the Native American Acculturation Scale, and Wellness Evaluation of Lifestyle by each of the students. A Demographic Information Form was completed by all students indicating the name of their school, date of administration, their initials and date of birth (for coding purposes), age, gender, grade level, primary ethnic designauon, tribal affiliation, family background, and current living situation.

Data collection took place during a five-week period on various

occasions with intact 9th, 10th, 11th, and 12th grade classrooms. Students

completed, in one class period, the entire questionnaire packet consisting of

the Demographic Information Form, Value Schedule, Native American

Acculturation Scale, and Wellness Evaluation of Lifestyle. Results for each

student on the questionnaires were coded using the student's initials and date

of birth.

Data Analysis

Once the data were collected, results for the Value Schedule, Native

American Acculturation Scale, and Wellness Evaluation of Lifestyle were

scored. Factor models and estimates of reliability were calculated for each

scale on the Value Schedule, Native American Acculturation Scale, and

Wellness Evaluation of Lifestyle. Multivariate analysis of variance

(MANOVA) was used to test hypotheses 2, 3, and 4. The dependent

variables were participant scores on the Value Schedule (activity, relational,

time, and human-nature orientations); on the Native American Acculturation

Scale; and on the Wellness Evaluation of Lifestyle. The independent

variables were cultural/ethnic background (Native American and non-Native

American) and grade level (9th, 10th, 11th, and 12th). MANOVA was

performed on each of the dependent variables to to examine the comparison of

levels of acculturation by ethnicity and grade level; the comparison of

wellness by ethnicity, and by grade level and gender; and the effect of level of acculturation on wellness. Univariate ANOVA was further used to examine group differences on individual scales. An alpha confidence level of .05 was used for rejection of research hypotheses.

CHAPTER IV

RESULTS

This study examined the cultural values, acculturation, and wellness of Native American and non-Native American 9th, 10th, 11th, and 12th grade students. In this chapter, the results of the study are presented through descriptive statistics, multivariate analysis of variance (MANOVA), and univariate analysis of variance (ANOVA). First, the sample is described with comparison to the overall population of high school students. Second, each of the instruments used in the study are discussed in terms of internal consistency and descriptive statistics. Finally, the analyses used to test each of the research hypotheses are presented.

Sample

The resulting total sample of 155 participants consisted of 16 classrooms of Native American and non-Native American 9th, 10th, 11th, and 12th grade students from Graham and Swain counties in rural North Carolina. There were 132 White American students (83.5%), 1 African-American student (0.6%), 1 Latino/Spanish student (0.6%), and 20 Native American students (12.7%) in the sample, and 3 cases with incomplete demographic

data. The following tribes were represented by the Native American students in the sample: Cherokee Nation, Eastern Band of Cherokee, Lumi, Mewoke, Mydue, Seminole, and Sioux. Table 4 gives a summary of the sample by ethnicity, grade level, and gender.

The population of North Carolina high school students, as shown in Table 5, consists of 66.1% White American students, 29.9% African-American students, 1.1% Latino/Spanish students, 1.3% Asian-American students, and 1.6% Native American students (E. Sun, personal communication, March 12, 1996). Thus, the sample consisted of a larger representation of White American and Native American students and an underrepresentation of Latino/Spanish and Asian-American students compared to the total population of North Carolina 9th, 10th, 11th, and 12th grade students. The results of the study must be generalized taking this into consideration.

Value Schedule

The Value Schedule included 20 items scored on four subscales. Alpha coefficients for the sample of 153 respondents, shown in Table 6, ranged from a low of 0.20 for both the Relational and Time scales to a high of 0.38 for both the Activity and People/Nature scales. The data, scoring procedures, and statistical analyses were examined carefully for possible

Table 4

Number of Participants by Ethnicity, Grade Level, and Gender

Ethnicity/Gender	Grade Level				Total n
	9th	10th	11th	12th	
Non-Native American	43	27	43	22	135
Male	19	20	34	11	
Female	24	7	9	11	
Native American	6	1	12	1	20
Male	2	1	7	1	
Female	4	0	5	0	
Total n	49	28	55	23	155

Table 5

Number and Percentage of North Carolina High School Students by Ethnicity and Grade Level

	Grade Level				
Ethnicity	9th	10th	11th	12th	Total %
White American	62411	53509	45765	42589	66.1
African-American	31078	24867	19165	17030	29.9
Latino/Spanish	1160	847	696	557	1.1
Asian-American	1102	1049	919	960	1.3
Native American	1725	1298	957	868	1.6
Total	97476	81579	67502	62004	

Source: E. Sun, North Carolina Department of Instruction.

Table 6

Alpha Coefficients for the Value Schedule

Scale	Alpha	n
Activity	.38	146
Relational	.20	153
Time	.20	150
People/Nature	.38	149
Mean	.29	
Median	.29	
Range	.20 to .38	

errors, as these data were inconsistent with reports in the literature of alpha coefficients of 0.79 for Activity; 0.73 for Relational; 0.51 for Time; and 0.68 for People/Nature. Having verified the low alpha coefficients for this sample, the results of this instrument were determined to be unreliable, and thus, could not be used. No descriptive statistics were computed. The Value Schedule was eliminated from further analyses.

Native American Acculturation Scale

The data for the Native American Acculturation Scale (NAAS) were analyzed in terms of reliability and descriptive statistics. The alpha coefficient for the NAAS was 0.91, based on a sample size of 139. The means and standard deviations for participants' scores on the NAAS are presented in Table 7.

According to Suinn et al. (1992), scores on previous versions of this instrument range from a low of 1.00, indicating low acculturation (or in this case, high Native American cultural identity) to a high of 5.00, indicating high acculturation (or high mainstream American identity), with a score of 3.00 indicating "bicultural." Additionally, results from the expert review of the NAAS determined that 3.08 serves as a cut-off score between those who are culturally identified as Native American (traditional), and those who are culturally identified as mainstream American (assimilated). As shown in

Table 7

Means and Standard Deviations of Participants' Scores on the Native

American Acculturation Scale by Ethnicity and Grade Level

Ethnicity/Grade Level	M	SD	n
Non-Native American	4.29	0.50	123
9th	4.20	0.47	38
10th	4.21	0.61	22
11th	4.41	0.32	40
12th	4.41	0.54	21
Native American	3.22	0.62	19
9th	3.23	0.50	5
10th	3.10	0.00	1
11th	3.16	0.68	12
12th	4.05	0.00	1

Table 7, Native American students, overall, scored lower on acculturation than non-Native American students, but still scored above the 3.08 cut-off point, indicating that the Native American students were somewhat culturally identified with a mainstream American identity.

Wellness Evaluation of Lifestyle

The Wellness Evaluation of Lifestyle (WEL-G) included 98 items scored on seventeen subscales. The data for the Wellness Evaluation of Lifestyle (WEL-G) were analyzed in terms of reliability and descriptive statistics. Alpha coefficients for the WEL-G based on a sample size of 130-136, with some variability in sample size due to incomplete or missing data, ranged from a low of 0.50 for Realistic Beliefs to a high of 0.81 for Spirituality (see Table 8). These reliabilities were fairly consistent with reports in the literature of alpha coefficients, with adults, ranging from .58 to .89 for the scales. Therefore, the results of this instrument were determined to be reliable with this sample. The means and standard deviations for participants' scores on the WEL-G are presented in Tables 9 and 10. Native American students scored higher on Realistic Beliefs and Cultural Identity, compared to non-Native American students.

Table 8

Alpha Coefficients for the Wellness Evaluation of Lifestyle

Scale	Alpha	n
Spirituality	.81	131
Sense of Worth	.68	133
Control	.65	131
Realistic Beliefs	.50	131
Emotional Responsiveness	.57	136
Intellectual Stimulation	.62	131
Sense of Humor	.67	130
Nutrition	.67	131
Exercise	.71	131
Self-Care	.61	136
Stress Management	.75	134
Gender Identity	.66	130
Cultural Identity	.69	131
Work, Rec., & Leisure	.80	131
Friendship	.79	131
Love	.79	131
Perceived Wellness	.60	131

Mean	.64	
Median	.67	
Range	.50 to .81	

Table 9

Means and Standard Deviations for Participants' Score on the Wellness

Evaluation of Lifestyle by Ethnicity

Scale	Non-Native American (n = 114)		Native American (n = 16)	
	M	**SD**	**M**	**SD**
Spirituality	3.82	0.66	3.88	0.65
Sense of Worth	3.83	0.77	4.10	0.57
Control	3.71	0.69	3.78	0.52
Realistic Beliefs	3.44	0.64	3.81	0.47
Emotional Resp.	3.70	0.64	4.02	0.53
Intellectual Stim.	3.70	0.70	3.88	0.50
Sense of Humor	3.89	0.66	4.15	0.63
Nutrition	3.35	0.88	3.33	0.73
Exercise	3.87	0.82	3.92	0.73
Self-Care	3.64	0.87	4.07	0.71
Stress Management	3.49	0.66	3.80	0.71
Gender Identity	4.00	0.70	4.28	0.56
Cultural Identity	3.78	0.68	4.19	0.46
Work, Rec., Leis.	3.42	0.71	3.66	0.51
Friendship	3.90	0.61	3.99	0.45
Love	3.82	0.61	3.96	0.62
Perceived Wellness	3.99	0.73	4.10	0.62

Table 10

Means and Standard Deviations of Participants' Scores on the Wellness

Evaluation of Lifestyle by Ethnicity and Grade Level

Scale	Non-Native American (n = 114)				Native American (n = 16)			
	9	10	11	12	9	10	11	12
Spirituality								
M	3.54	3.82	3.97	3.98	3.93	2.56	3.95	3.33
SD	0.75	0.53	0.68	0.47	0.64	0.00	0.54	0.00
Sense of Worth								
M	3.66	3.49	4.13	3.94	3.83	4.75	4.09	3.75
SD	0.70	0.90	0.65	0.70	0.38	0.00	0.68	0.00
Control								
M	3.66	3.59	3.88	3.59	3.50	3.50	3.89	3.75
SD	0.67	0.75	0.60	0.81	0.00	0.00	0.61	0.00
Realistic Beliefs								
M	3.37	3.32	3.62	3.33	3.60	3.80	3.86	3.60
SD	0.56	0.73	0.67	0.64	0.20	0.00	0.56	0.00
Emotional Responsiveness								
M	3.51	3.85	3.79	3.65	3.87	4.20	4.02	3.60
SD	0.67	0.58	0.63	0.63	0.64	0.00	0.53	0.00
Total n	32	24	38	20	3	1	11	1

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Table 10 (continued)

Scale	Non-Native American (n = 114)				Native American (n = 16)			
	9	10	11	12	9	10	11	12
Intellectual Stimulation								
M	3.55	3.66	3.75	3.81	3.83	4.00	3.89	3.75
SD	0.78	0.66	0.75	0.46	0.52	0.00	0.56	0.00
Sense of Humor								
M	3.56	3.86	4.03	4.09	4.27	5.00	4.00	4.00
SD	0.80	0.54	0.54	0.55	0.64	0.00	0.64	0.00
Nutrition								
M	3.41	3.22	3.49	3.16	3.00	2.50	3.57	2.50
SD	0.83	1.10	0.83	0.81	0.66	0.00	0.69	0.00
Exercise								
M	3.83	3.74	4.04	3.88	3.42	3.75	4.11	3.50
SD	0.67	0.91	0.91	0.72	0.14	0.00	0.82	0.00
Self-Care								
M	3.58	3.43	3.83	3.76	4.27	4.80	3.95	4.40
SD	0.78	0.97	0.82	0.68	0.50	0.00	0.81	0.00
Stress Management								
M	3.32	3.63	3.61	3.43	3.67	4.17	3.85	2.50
SD	0.66	0.72	0.66	0.62	0.29	0.00	0.72	0.00
Total n	32	24	38	20	3	1	11	1

Table 10 (continued)

Scale	Non-Native American (n = 114)				Native American (n = 16)			
	9	10	11	12	9	10	11	12
Gender Identity								
M	3.71	3.90	4.24	4.09	4.50	4.50	4.30	3.25
SD	0.71	0.73	0.67	0.56	0.50	0.00	0.55	0.00
Cultural Identity								
M	3.64	3.70	3.96	3.74	4.40	4.20	4.16	3.80
SD	0.64	0.73	0.65	0.71	0.72	0.00	0.43	0.00
Work, Rec., & Leisure								
M	3.33	3.29	3.55	3.45	3.80	3.90	3.60	3.00
SD	0.76	0.85	0.71	0.38	0.46	0.00	0.53	0.00
Friendship								
M	3.67	3.87	4.06	3.97	3.80	4.30	4.03	3.30
SD	0.68	0.68	0.57	0.39	0.10	0.00	0.48	0.00
Love								
M	3.73	3.78	3.88	3.86	3.42	3.91	4.01	3.64
SD	0.64	0.54	0.68	0.49	0.11	0.00	0.67	0.00
Perc. Wellness								
M	3.83	3.78	4.30	3.88	3.67	5.00	4.24	3.00
SD	0.61	0.96	0.64	0.60	0.33	0.00	0.52	0.00
Total n	32	24	38	20	3	1	11	1

Research Hypotheses

The results of the study are presented here for each of the four hypotheses. Hypotheses 1 and 4 had to be revised due to unreliable results on the Value Schedule. Multivariate analysis of variance (MANOVA) was used to test hypotheses 2, 3, and 4. Where the means indicated that there were significant differences, univariate analyses of variance (ANOVA) were used to further examine hypotheses 3 and 4.

Hypothesis 1

Hypothesis 1 stated that there are significant cultural value differences in the four dimensions (activity, relational, time, and human/nature) of value orientation between Native American and non-Native American 9th, 10th, 11th, and 12th grade students as measured by the Value Schedule.

The Value Schedule yielded low alpha coefficients for this sample. The data, scoring procedures, and statistical analyses were examined carefully for possible errors. Having verified the low alpha coefficients for this sample, however, the results of this instrument were determined to be unreliable, and thus, unusable. Therefore, Hypothesis 1 could not be tested due to unreliable results on the Value Schedule, which was eliminated from further analyses.

Hypothesis 2

Hypothesis 2 stated that there are significant differences in level of acculturation between Native American and non-Native American 9th, 10th, 11th, and 12th grade students as measured by the Native American Acculturation Scale.

The results of a MANOVA on acculturation by ethnicity and grade level are presented in Table 11. As shown in this Table, the MANOVA indicated a statistically significant difference between Native Americans and non-Native American students on acculturation, as measured by the Native American Acculturation Scale. Overall, Native American students scored lower on acculturation than non-Native American students, but still scored above the 3.08 cut-off point, indicating that the Native American students were somewhat culturally identified with a mainstream American identity (see Table 7). Hypothesis 2 was supported. There was, however, no significant interaction between ethnicity and grade level on acculturation.

Hypothesis 3

Hypothesis 3 stated that there are significant differences on the 17 scales of wellness between Native American and non-Native American 9th, 10th, 11th, and 12th grade students as measured by the Wellness Evaluation of Lifestyle.

Table 11

MANOVA on Acculturation by Ethnicity and Grade Level

Factor	df		F	p
Ethnicity	1	132	11.84	.001
Grade Level	3	132	1.41	.242
Ethnicity by Grade Level	3	132	0.41	.745

A MANOVA indicated no statistically significant difference between Native Americans and non-Native American students on the 17 scales of wellness, Mult F (1, 128) = 1.15, p > .05, as measured by the Wellness Evaluation of Lifestyle. Although there was no significant overall difference, an inspection of the univariate ANOVA's, as shown in Table 12, revealed significant differences between Native American and non-Native American students, with the Native American students scoring higher on Realistic Beliefs and Cultural Identity.

Means and standard deviations for participants' scores on the 17 scales of wellness by grade level and gender are presented in Table 13. A MANOVA indicated that there were significant difference in the 17 scales of wellness between students in different grade levels, Mult F (3, 122) = 1.62, p < .01. Therefore, Hypothesis 3 was partially supported. Univariate ANOVA's, as shown in Table 14, indicated that students in different grade levels significantly differed on Spirituality, Sense of Worth, Realistic Beliefs, Emotional Responsiveness, Sense of Humor, Gender Identity, Cultural Identity, Friendship, and Perceived Wellness. Overall, 10th graders scored higher on Emotional Responsiveness; 11th graders scored higher on Spirituality, Sense of Worth, Realistic Beliefs, Gender Identity, Cultural Identity, Friendship, and Perceived Wellness; and 12th graders scored higher

Table 12

MANOVA on Wellness by Ethnicity

Effect	df		F	p
Spirituality	1	128	.000	.992
Sense of Worth	1	128	1.38	.241
Control	1	128	.172	.679
Realistic Beliefs	1	128	4.36	.039
Emotional Resp.	1	128	2.75	.100
Intellectual Stim.	1	128	1.12	.292
Sense of Humor	1	128	1.90	.171
Nutrition	1	128	.012	.915
Exercise	1	128	.025	.876
Self-Care	1	128	3.81	.053
Stress Management	1	128	1.99	.161
Gender Identity	1	128	2.50	.116
Cultural Identity	1	128	5.43	.021
Work, Rec., Leis.	1	128	1.27	.263
Friendship	1	128	.162	.688
Love	1	128	.436	.510
Perceived Wellness	1	128	.385	.536

Table 13

Means and Standard Deviations of Participants' Scores on the Wellness

Evaluation of Lifestyle by Grade Level and Gender

Scale	Female (n = 52)				Male (n = 78)			
	9	10	11	12	9	10	11	12
Spirituality								
M	3.52	3.92	4.21	3.96	3.65	3.70	3.88	3.94
SD	0.77	0.51	0.49	0.41	0.71	0.61	0.78	0.55
Sense of Worth								
M	3.72	3.46	4.08	3.65	3.60	3.57	4.14	4.18
SD	0.70	0.95	0.72	0.78	0.67	0.92	0.61	0.49
Control								
M	3.73	3.64	3.90	3.50	3.50	3.57	3.88	3.68
SD	0.61	0.54	0.49	0.95	0.70	0.81	0.64	0.65
Realistic Beliefs								
M	3.47	3.11	3.92	3.20	3.25	3.42	3.58	3.47
SD	0.52	0.74	0.65	0.63	0.57	0.71	0.64	0.62
Emotional Responsiveness								
M	3.65	4.17	4.02	3.70	3.35	3.74	3.78	3.60
SD	0.61	0.34	0.53	0.77	0.75	0.61	0.64	0.45
Total n	22	7	13	10	13	18	36	11

Table 13 (continued)

Scale	Female (n = 52)				Male (n = 78)			
	9	10	11	12	9	10	11	12
Intellectual Stimulation								
M	3.57	3.96	3.65	3.85	3.57	3.56	3.83	3.77
SD	0.78	0.56	0.56	0.50	0.74	0.66	0.76	0.41
Sense of Humor								
M	3.66	4.00	3.97	3.90	3.55	3.87	4.04	4.26
SD	0.79	0.35	0.49	0.63	0.85	0.65	0.59	0.40
Nutrition								
M	3.36	3.25	3.33	3.10	3.39	3.17	3.58	3.16
SD	0.86	0.91	0.70	0.94	0.78	1.17	0.82	0.69
Exercise								
M	3.83	3.46	3.65	3.58	3.73	3.85	4.20	4.11
SD	0.57	1.08	1.05	0.81	0.79	0.81	0.78	0.52
Self-Care								
M	3.74	3.89	4.31	3.72	3.48	3.32	3.69	3.86
SD	0.84	0.64	0.46	0.56	0.66	1.07	0.85	0.79
Stress Management								
M	3.38	3.69	3.53	3.48	3.30	3.63	3.71	3.29
SD	0.70	0.50	0.75	0.75	0.56	0.79	0.65	0.53
Total n	22	7	13	10	13	18	36	11

Table 13 (continued)

Scale	Female (n = 52)				Male (n = 78)			
	9	10	11	12	9	10	11	12
Gender Identity								
M	3.73	4.25	4.50	4.28	3.87	3.79	4.16	3.84
SD	0.76	0.46	0.50	0.38	0.67	0.78	0.67	0.66
Cultural Identity								
M	3.78	4.14	4.37	4.00	3.57	3.57	3.88	3.51
SD	0.65	0.41	0.44	0.69	0.73	0.76	0.61	0.65
Work, Rec., & Leisure								
M	3.51	3.70	3.55	3.56	3.12	3.17	3.56	3.30
SD	0.66	0.82	0.58	0.46	0.84	0.82	0.70	0.25
Friendship								
M	3.81	4.24	4.28	4.08	3.54	3.75	3.97	3.81
SD	0.60	0.37	0.56	0.44	0.70	0.72	0.53	0.34
Love								
M	3.79	4.17	4.23	3.82	3.56	3.64	3.81	3.88
SD	0.63	0.34	0.51	0.57	0.58	0.51	0.71	0.42
Perc. Wellness								
M	3.74	3.86	4.33	3.83	3.95	3.82	4.27	3.85
SD	0.67	0.96	0.54	0.81	0.41	0.99	0.64	0.41
Total n	22	7	13	10	13	18	36	11

Table 14

Univariate ANOVA on Wellness by Grade Level

Effect	df		F	p
Spirituality	3	122	3.28	.023
Sense of Worth	3	122	3.95	.010
Control	3	122	1.48	.222
Realistic Beliefs	3	122	3.90	.011
Emotional Resp.	3	122	3.46	.019
Intellectual Stim.	3	122	.658	.579
Sense of Humor	3	122	3.18	.027
Nutrition	3	122	.770	.513
Exercise	3	122	.562	.641
Self-Care	3	122	1.79	.153
Stress Management	3	122	1.60	.192
Gender Identity	3	122	3.86	.011
Cultural Identity	3	122	3.25	.024
Work, Rec., Leis.	3	122	.729	.536
Friendship	3	122	4.55	.005
Love	3	122	2.02	.114
Perceived Wellness	3	122	3.65	.015

on Sense of Humor.

The means and standard deviations for participants' scores on the scales of wellness by gender are presented in Table 15. A MANOVA on wellness by gender indicated that there was a significant difference in wellness between males and females, F (1, 122) = 3.64, p < .0001. Follow-up univariate ANOVA's , as shown in Table 16, revealed significant differences on the 17 scales of wellness by gender: females scored higher on Emotional Responsiveness, Exercise, Self-Care, Gender Identity, Cultural Identity, Work, Recreation, & Leisure, Friendship, and Love; while males scored higher on Exercise.

Hypothesis 4

Hypothesis 4 stated that there is a significant relationship between value orientation, level of acculturation, and wellness for Native American 9th, 10th, 11th, and 12th grade students as measured by the Value Schedule, Native American Acculturation Scale, and Wellness Evaluation of Lifestyle.

Due to unreliable results obtained from the Value Schedule, Hypothesis 4 was revised and the following hypothesis was tested: There are significant differences in the 17 scales of wellness by level of acculturation (Traditional, Bicultural, Assimilated) between 9th, 10th, 11th, and 12th grade students, as measured by the Native American Acculturation Scale and Wellness Evaluation

Table 15

Means and Standard Deviations for Participants' Score on the Wellness

Evaluation of Lifestyle by Gender

Scale	Female (n = 52)		Male (n = 78)	
	M	SD	M	SD
Spirituality	3.83	0.67	3.83	0.65
Sense of Worth	3.76	0.75	3.94	0.74
Control	3.72	0.65	3.71	0.69
Realistic Beliefs	3.48	0.65	3.49	0.63
Emotional Resp.	3.82	0.61	3.69	0.64
Intellectual Stim.	3.70	0.66	3.71	0.69
Sense of Humor	3.83	0.64	3.96	0.66
Nutrition	3.29	0.83	3.39	0.89
Exercise	3.69	0.82	4.02	0.78
Self-Care	3.90	0.70	3.55	0.93
Stress Management	3.48	0.68	3.56	0.68
Gender Identity	4.10	0.68	3.98	0.70
Cultural Identity	4.02	0.62	3.70	0.68
Work, Rec., Leis.	3.56	0.62	3.39	0.74
Friendship	4.04	0.56	3.82	0.60
Love	3.96	0.57	3.75	0.61
Perc. Wellness	3.92	0.73	4.05	0.70

Table 16

Univariate ANOVA on Wellness by Gender

Effect	df		F	p
Spirituality	1	122	.763	.384
Sense of Worth	1	122	1.06	.305
Control	1	122	.077	.782
Realistic Beliefs	1	122	.000	.986
Emotional Resp.	1	122	4.75	.031
Intellectual Stim.	1	122	.324	.570
Sense of Humor	1	122	.139	.710
Nutrition	1	122	.129	.720
Exercise	1	122	4.89	.029
Self-Care	1	122	4.25	.041
Stress Management	1	122	.089	.766
Gender Identity	1	122	4.44	.037
Cultural Identity	1	122	12.62	.001
Work, Rec., Leis.	1	122	4.80	.030
Friendship	1	122	10.27	.002
Love	1	122	5.84	.017
Perc. Wellness	1	122	.044	.835

of Lifestyle.

The sample size of 123 participants was divided into the lower quartile (26.1%, Traditional), middle two quartiles (47.9%, Bicultural), and upper quartile (26.1%, Assimilated), according to scores on the Native American Acculturation Scale. The means and standard deviations for each of the three groups are presented in Table 17. A MANOVA was performed on the scales of wellness by level of acculturation, indicating significant differences between the three acculturation groups, Mult F (2, 120) = 1.67, p < .05. Therefore, Hypothesis 4 was supported. Follow-up univariate ANOVA's on individual wellness scales, as shown in Table 18, indicated that there were significant differences between the three acculturation groups on Sense of Worth and Control, with Assimilated students scoring higher on Self-Worth, and Bicultural students scoring higher on Control.

Summary

In this chapter, the results of the study were presented through descriptive statistics, multivariate analysis of variance (MANOVA), and univariate analysis of variance (ANOVA). Two of the original four hypotheses were supported, and one hypothesis was partially supported. Hypothesis 1 was eliminated and therefore not tested, and hypothesis 4 was revised.

Table 17

Means and Standard Deviations of Participants' Scores on the Wellness

Evaluation of Lifestyle by Level of Acculturation

Scale	Traditional (n = 30)	Bicultural (n = 57)	Assimilated (n = 36)
Spirituality			
M	3.80	3.88	3.78
SD	0.64	0.65	0.67
Sense of Worth			
M	3.54	3.93	3.98
SD	1.07	0.60	0.63
Control			
M	3.43	3.87	3.80
SD	0.75	0.64	0.58
Realistic Beliefs			
M	3.43	3.55	3.40
SD	0.71	0.66	0.59
Emotional Responsiveness			
M	3.72	3.80	3.65
SD	0.70	0.65	0.58
Intellectual Stimulation			
M	3.61	3.71	3.81
SD	0.78	0.66	0.71

Table 17 (continued)

Scale	Traditional (n = 30)	Bicultural (n = 57)	Assimilated (n = 36)
Sense of Humor			
M	3.74	3.97	3.97
SD	0.83	0.59	0.61
Nutrition			
M	3.08	3.54	3.42
SD	0.98	0.76	0.84
Exercise			
M	3.68	4.02	3.92
SD	0.71	0.78	0.88
Self-Care			
M	3.56	3.80	3.85
SD	0.93	0.79	0.79
Stress Management			
M	3.49	3.54	3.57
SD	0.87	0.68	0.49
Gender Identity			
M	4.12	4.09	3.90
SD	0.76	0.64	0.76
Cultural Identity			
M	3.97	3.93	3.62
SD	0.74	0.63	0.69

Table 17 (continued)

Scale	Traditional (n = 30)	Bicultural (n = 57)	Assimilated (n = 36)
Work, Rec., & Leisure			
M	3.42	3.50	3.38
SD	0.79	0.73	0.54
Friendship			
M	3.81	3.98	3.90
SD	0.66	0.63	0.53
Love			
M	3.73	3.85	3.89
SD	0.69	0.67	0.49
Perceived Wellness			
M	3.93	4.04	4.02
SD	0.92	0.65	0.64

Table 18

Univariate ANOVA on Wellness by Level of Acculturation

Effect	df		F	p
Spirituality	2	120	.300	.741
Sense of Worth	2	120	3.36	.038
Control	2	120	4.59	.012
Realistic Beliefs	2	120	.735	.482
Emotional Resp.	2	120	.612	.544
Intellectual Stim.	2	120	.644	.527
Sense of Humor	2	120	1.34	.267
Nutrition	2	120	2.92	.058
Exercise	2	120	1.74	.179
Self-Care	2	120	1.17	.313
Stress Management	2	120	.127	.880
Gender Identity	2	120	1.01	.367
Cultural Identity	2	120	2.89	.060
Work, Rec., Leis.	2	120	.348	.707
Friendship	2	120	.713	.492
Love	2	120	.590	.556
Perc. Wellness	2	120	.222	.801

CHAPTER V

DISCUSSION

In this chapter, a brief overview of the study is given, followed by a discussion of the limitations of the study and the major findings, along with the meaning of the results and possible interpretations. The chapter concludes with implications for counseling theory and practice, as well as recommendations for future research.

Overview

The problem addressed in this study was the relationship between cultural value orientation, level of acculturation, and wellness among Native American high school students. To fully explore this relationship, some comparison to non-Native American high school students was necessary. Exploration of the three variables of cultural value orientation, level of acculturation, and wellness was to include both a between-group value comparison of Native American and non-Native American students and a within-group comparison of Native American students on the three variables.

The purposes of this study were to: (a) assess and compare the value orientation of Native American and non-Native American 9th, 10th, 11th, and

12th grade students, using the Value Schedule; (b) assess and compare the level of acculturation of Native American and non-Native American 9th, 10th, 11th, and 12th grade students, using the Native American Acculturation Scale; (c) assess and compare the wellness of Native American 9th, 10th, 11th, and 12th grade students, using the Wellness Evaluation of Lifestyle; and (d) examine the relationship between value orientation, level of acculturation, and wellness for Native American 9th, 10th, 11th, and 12th grade students.

One of the instruments, the Value Schedule, which was originally part of the study, yielded unreliable data and was not used. Therefore, the purposes of the study were modified as follows: (a) assess and compare the level of acculturation of Native American and non-Native American 9th, 10th, 11th, and 12th grade students, using the Native American Acculturation Scale; (b) assess and compare the 17 scales of wellness for Native American and non-Native American 9th, 10th, 11th, and 12th grade students, using the Wellness Evaluation of Lifestyle; and (c) assess and compare the 17 scales of wellness by level of acculturation for Native American and non-Native American 9th, 10th, 11th, and 12th grade students.

The descriptive research design utilized multivariate analysis of variance (MANOVA) to compare acculturation by ethnicity and grade level; the 17 scales of wellness by ethnicity, and by grade level and gender; and the

17 scales of wellness by level of acculturation. Two of the original four hypotheses were supported, one hypothesis was partially supported, and one hypothesis was eliminated and therefore not tested.

The results indicated 1) a significant difference between Native American and non-Native American students on acculturation; 2) no significant overall differences between Native American and non-Native American students on the 17 scales of wellness, except significant differences on Realistic Beliefs and Cultural Identity, as well as a significant difference between grade levels on some of the 17 scales of wellness, and a significant difference between males and females on some of the 17 scales of wellness; and 3) a significant difference between the three levels of acculturation on some of the 17 scales of wellness.

Limitations of the Study

This study involved several limitations that either existed or were imposed for reasons of practicality, therefore affecting the generalizability of the results. The geographic region being considered in the study was limited to a rural setting in one general location of the country. The focus of the study therefore was limited primarily to one major Native American tribe (the Eastern Band of Cherokee, although members of other Native American tribes were also present) in one geographic region, thereby limiting the

generalizability of the results to Native American high school students in rural North Carolina. Other geographic settings, suggested by the literature as being indicative of varying levels of acculturation, include urban and reservation areas (Garrett & Garrett, 1994). The choice of rural areas resulted from the need to capture a range of acculturation levels which would include the very traditional value orientation of the Cherokee people in Graham County (Neely, 1991), as well as the varying levels of acculturation of the large number of students from the Cherokee Indian Reservation attending Swain County High School.

The study was limited to Native American and non-Native American 9th, 10th, 11th, and 12th grade students. The choice of 9th, 10th, 11th, and 12th grade included students both younger and older than the mandatory school age of 16 (NCES, 1991), while also including an age range designated by Erikson (1968) as a period of identity development during adolescence and early adulthood in which an individual's personal values are established. The inclusion of students from lower grade levels may have provided more information about the effects of value orientation and acculturation on Native American students leading up to this critical period of 9th, 10th, and 11th grade, but would not have been practical given the constraints of the study. Therefore, the generalizibility of the results is limited to 9th, 10th, 11th, and

12th grade students.

The participation of students in the study depended entirely upon permission from the schools, as well as the students themselves, which presented a potential limitation that was dealt with by eliciting participation and full cooperation from the superintendents, principals, school counselors, teachers, and students. The fact that all information obtained through the questionnaires was self-report presented another possible limitation of the study. Several authors have provided evidence, however, that self-report measures may provide more dependable estimates of personality-related variables than behavioral measures (Hattie, 1992; Howard, 1990; Howard, Maxwell, Weiner, Boynton, & Rooney, 1980).

Although the study examined several independent variables, there were other possible factors not being examined, such as student intelligence and academic achievement. Both of these factors could have affected the outcome of the study by confounding the results. The literature has suggested, however, at least in the performance or nonverbal areas, Native American students have a mean IQ comparable to that of the average White American student (Romero, 1994; Sanders, 1987). In addition, students were drawn from various levels of academic difficulty, representing various levels of academic achievement across grade levels.

The resulting sample consisted of 155 participants, with 135 non-Native Americans, and 20 Native Americans. The number of Native American students in the sample was obviously small, therefore, generalization of results must take into consideration the limited number of Native American participants, and limited number of tribes represented in the study.

The possible lack of standardized test administration procedures may have contributed to some variance in the results. The coordinating school counselors were instructed to administer the questionnaires to the students, following and reading a written set of instructions out loud. These instructions may or may not have been followed or read aloud in a consistent manner with all of the classes.

Fatigue and the reading competence of participants may have contributed to some bias in the results as participants were required to complete the entire questionnaire packet in one class session. The questionnaires chosen should not have taken most students more than 45 minutes to an hour to complete. However, the reading competence of participants in the four grades levels 9, 10, 11, and 12 may have varied, contributing to some difficulty in reading or understanding particular words or items. All of the instruments were evaluated as having a reading level of

ninth grade or lower, according to the Fry Readability Formula (Fry, 1968).

In spite of this fact, the coordinating school counselors reported that some of

the younger participants (i.e., ninth graders) had difficulty comprehending

some of the items. Thirty-four sets of questionnaires had incomplete or

missing data. These students either had insufficient time to complete all of

the instruments, did not understand how to complete them, or simply did not

wish to complete them. Either way, these are additional considerations when

viewing the results. Overall, the results of this study should be considered in

light of these factors which limit the extent to which the results can be

generalized.

Major Findings

The results of the study indicated that two of the four hypotheses were

supported, one hypothesis was partially supported, and one hypothesis

eliminated and therefore not tested. The results of each hypothesis will be

discussed with possible interpretations.

Hypothesis 1

Hypothesis 1 stated that there are significant cultural value differences

in the four dimensions (activity, relational, time, and human/nature) of value

orientation between Native American and non-Native American 9th, 10th,

11th, and 12th grade students as measured by the Value Schedule.

Given the low reliability coefficients of the data as measured by the Value Schedule, the results proved unreliable and could not be used. Hypothesis 1 was not tested. Scanning error and scoring error were ruled out as possible explanations through further investigation. There are a number of possible explanations for the unreliable results of the Value Schedule. The cognitive complexity of the items may have demanded too much of the participants by requiring a large amount of reading and time for consideration. The ordering of options on the items may have confused respondents by presenting them with different orderings of A, B, and C, therefore requiring respondents to keep track of which option corresponded with which answer on the answer form. The vagueness of instructions may have confused respondents by not presenting an example. The possible lack of standardized test administration procedures also may have contributed to unreliable results on the data. All of these factors have been attributed as possible explanations for the unreliable results of the instrument in this study. The Value Schedule, which has been shown to be a reliable instrument in assessing the value orientation of adults, may not be suitable for use with adolescents due to its content and manner of presentation.

Hypothesis 2

Hypothesis 2 stated that there are significant differences in level of acculturation between Native American and non-Native American 9th, 10th, 11th, and 12th grade students as measured by the Native American Acculturation Scale.

The data analysis yielded results which supported Hypothesis 2. Native Americans had lower means on acculturation, compared to non-Native American students. The results of a MANOVA indicated a significant difference between Native Americans and non-Native American students on acculturation, as measured by the Native American Acculturation Scale. Overall, Native American students scored lower on acculturation than non-Native American students, but still scored above the 3.08 cut-off point, indicating that the Native American students were somewhat culturally identified with a mainstream American identity. There were, however, no significant differences between Native American and non-Native American students on acculturation given differences in grade level.

The pilot study of expert review conducted on the Native American Acculturation Scale indicated a 3.08 cut-off score to differentiate those who are culturally identified as "(traditional) Native American," and those who are culturally identified as "assimilated mainstream American," with mid-ranging

scores indicating the possibility of "marginal or bicultural" individuals (Atkinson et al., 1995; Cuellar, Harris, & Jasso, 1980; Suinn et al., 1992).

Interestingly, the acculturation means of the Native American students designate them as primarily bicultural, with neither a completely traditional Native American cultural identity, nor a completely assimilated mainstream American identity. Meanwhile, the scores of the non-Native American students on acculturation designated them as mostly assimilated. Both of these findings were consistent with the current literature, which indicates a movement of many Native American youth away from traditional values, beliefs, and practices due to the effects of acculturation in the school environment (Cummins, 1992; Garcia & Ahler, 1992; Hornett, 1990; Ledlow, 1992; Mitchum, 1989; Sanders; 1987; Tierney, 1992).

Hypothesis 3

Hypothesis 3 stated that there are significant differences on the 17 scales of wellness between Native American and non-Native American 9th, 10th, 11th, and 12th grade students as measured by the Wellness Evaluation of Lifestyle.

A MANOVA revealed no significant difference between Native Americans and non-Native American students on the 17 scales of wellness. Although there was no overall significant difference, univariate ANOVA on

individual wellness scales indicated that there were significant differences

between Native American and non-Native American students on Realistic

Beliefs and Cultural Identity, with Native American students scoring higher on

these two scales.

Native American students' higher score on Cultural Identity suggests

that these students feel more satisfied with their cultural identity, more

supported in their cultural identity, more competent in coping with the stress

of their cultural identity, and are possibly more aware of their cultural context

and heritage (Myers et al., 1995). This is consistent with the current

multicultural literature which suggests that members of cultural/ethnic

minority groups, by the nature of their experience with the majority culture,

tend to be more aware of their own cultural context and worldview (Sue &

Sue, 1990).

The fact that Native American students scored higher on Realistic

Beliefs deserves further consideration. Myers et al. (1995) define

Realistic Beliefs as, "the ability to process information accurately, to perceive

reality accurately...[and] avoiding unrealistic expectations or wishful thinking"

(p. 6). In addition to having a stronger sense of cultural identity, many of the

Native American students come from impoverished areas which offer little

room for unrealistic beliefs or expectations in life (Hodgkinson, 1990; OMH,

1990). This fact may account for differences found on this scale.

A MANOVA on wellness by grade level indicated that there was a significant difference in the 17 scales of wellness between students in different grade levels. Therefore, Hypothesis 3 was partially supported. Tenth graders scored higher on Emotional Responsiveness; 11th graders scored higher on Spirituality, Sense of Worth, Realistic Beliefs, Gender Identity, Cultural Identity, Friendship, and Perceived Wellness; and 12th graders scored higher on Sense of Humor. Higher scores on these scales by students in the upper grade levels tends to suggests a deeper level of identity development with regard to such dimensions as spirituality, self-acceptance, peer relationships, and gender roles. A MANOVA on the 17 scales of wellness by gender indicated that there also was a significant difference in wellness between males and females, with females scoring higher on Emotional Responsiveness; Exercise; Self-Care; Gender Identity; Cultural Identity; Work, Recreation, and Leisure; Friendship; and Love; and males scoring higher on Exercise.

Both of these findings support Erikson's (1968) theory of identity development, discussed in Chapter 2, designating this period as the stage of "identity versus identity confusion" in which the individual's primary developmental task is to establish a meaningful sense of personal identity through changing perceptions of the self based on self-assessment of strengths

and weaknesses, likes and dislikes. This is also a period of development

(ages 12 to 19) which highlights the importance of peer group relationships,

self-definition through love relationships, preoccupation with physical

appearance, the development of a vocational identity, and the formation of

personal ideologies (Muuss, 1988; Sprinthall, 1988). This could account for

differences in wellness scores between students in different grade levels, with

the students in the upper grade levels scoring higher on a number of wellness

scales; and between males and females, with females scoring higher on

several scales. This also implies that the lower grades (i.e., 9th and 10th

grade) may be a critical time for intervention in order to promote the

development of young people faced with the difficult task of identity

development.

Hypothesis 4

Hypothesis 4 stated that there are significant differences in the 17

scales of wellness by level of acculturation between 9th, 10th, 11th, and 12th

grade students, as measured by the Native American Acculturation Scale and

the Wellness Evaluation of Lifestyle.

The data analysis yielded results which supported Hypothesis 4. The

means of the Bicultural and Assimilated students tended to be higher than the

means of the Traditional students (see Table 16). Results from a MANOVA

and univariate ANOVA's on wellness by acculturation revealed significant differences between the three acculturation groups on Sense of Worth and Control. The Assimilated group demonstrated a higher sense of self-acceptance, genuineness, and realness within themselves and in relation to others (Myers et al., 1995) than did members of the other two acculturation groups. Meanwhile the Bicultural group demonstrated feeling a greater sense of competence, confidence, and mastery (Myers et al., 1995) than did members of the other two acculturation groups. This supports the assertion in the literature that bicultural students are often identified as having fewer personal, social, and academic difficulties because of their ability to effectively utilize a greater range of social behaviors and cultural communication in a variety of contexts and situations (LaFromboise & Rowe, 1983, Little Soldier, 1985).

These findings highlight the notion that level of acculturation has an impact on individual wellness. The wellness means for Traditional students, overall, were significantly lower than those of the Bicultural or Assimilated students. This adds credence to the current literature which suggests that many students with traditional cultural values experience difficulties related to the incompatibility of cultural value systems and the pressure associated with acculturation (Little Soldier, 1985; Sanders, 1987). By contrast, the wellness

means of Bicultural and Assimilated students, overall, were significantly

higher, indicating that these students experience fewer personal, social, and

environmental difficulties.

Implications for Counselors

The results of this study have a number of implications for counselor

practice and training. First of all, Native American students scored

significantly lower on acculturation than non-Native American students,

although the Native American students were somewhat culturally identified

with a mainstream American identity. This supports the notion that

differences in level of acculturation exist between Native American and non-

Native American students, and that level of acculturation is, as identified by

researchers, a major variable in understanding and working with Native

Americans (Thomason, 1991). Therefore, it is important for counselors

working with Native American clients to assess the individual's level of

acculturation in order to better understand his or her worldview and cultural

frame of reference, and plan culturally appropriate strategies for effectively

working with that person.

Second, no significant difference was found in wellness between Native

American and non-Native American students. This finding supports the

notion that an individual's cultural identity is a more important factor in that

person's wellness than his or her race/ethnicity. For counselors, this finding highlights the importance of understanding the client's cultural identity as he or she understands it, rather than making assumptions based on racial or ethnic background. Although the results of this study show no significant differences in wellness based on ethnicity, there were significant differences between grade levels on wellness, and between males and females on wellness. These findings suggest the importance of promoting the identity development of both Native American and non-Native American students by incorporating developmentally appropriate interventions which take into account the importance of self-definition through a focus on areas such as peer group relationships, love relationships, physical appearance, vocational aspirations, and personal ideologies. The higher wellness scores by students in higher grade levels also emphasizes the need to intervene early, while the differences in wellness scores by gender stresses the importance of utilizing strategies or interventions which take into account the developmental needs and differences between males and females.

Third, cultural discontinuity has been cited as an explanation for the personal and social difficulties that many Native Americans experience, including feelings of anxiety, rejection, depression, isolation, boredom, and self-doubt. The results of this study lend support to the cultural discontinuity

hypothesis insofar as differences in wellness due to level of acculturation have been demonstrated, with a Traditional group tending to score significantly lower on wellness than either Bicultural or Assimilated groups. Conversely, Bicultural and Assimilated groups tend to score significantly higher on wellness. In addition, Assimilated students demonstrated a significantly higher sense of worth, compared to Traditional and Bicultural students. Bicultural students, however, demonstrated a significantly higher sense of control, compared to Traditional and Assimilated students. These findings emphasizes the need for counselors to assess the level of acculturation of the client, regardless of race/ethnicity, by assessing a client's cultural identity. This assessment may include attention to variables such as values, beliefs, language, friendships, customs, behaviors, generational/geographic background, and attitudes (Atkinson et al., 1995; Cuellar, Harris, & Jasso, 1980; Suinn et al., 1992). These findings also emphasize the need for counselors to utilize culturally appropriate and culturally relevant interventions which promote, among other areas of wellness, a sense of self-acceptance, as well as a sense of competence and confidence in one's abilities to exercise imagination, knowledge, and skill to achieve goals and exercise individual choice (Myers et al., 1995).

The literature indicates that people who demonstrate higher levels of spirituality, sense of worth, sense of control, realistic beliefs, emotional responsiveness, intellectual stimulation, sense of humor, nutrition, exercise, self-care, stress management, gender identity, cultural identity, satisfaction with work, recreation, and leisure, connection through friendship, and connection through love are the people who tend to demonstrate higher levels of wellness (Myers et al., 1995). One of the implications of the results of this study is that, regardless of race/ethnicity, bicultural and assimilated people demonstrate higher levels of wellness than those who are not as acculturated. Bicultural competence, as the ability of an individual to effectively utilize "dual modes of social behavior that are appropriately employed in different situations" (LaFromboise & Rowe, 1983, p. 592), may be an important goal for working with clients, particularly those who are more traditional. By developing better ways for helping students with traditional cultural value systems deal with personal, social, and environmental difficulties resulting from cultural discontinuity and the process of acculturation, counselors can focus on wellness and promote identity development, while also emphasizing culturally appropriate methods and communication style. This might be accomplished, for example, through counseling interventions designed to enhance identity development and

bicultural competence in traditional Native American students using techniques such as values clarification, self-awareness exercises, stress management, and communication skills enhancement.

One of the primary goals of counselors is to facilitate the optimum human development and functioning of the client (Myers, 1991). The results of this study point to the importance of assessing the client's cultural identity and level of acculturation, taking gender differences into consideration, and utilizing developmentally appropriate interventions with adolescents in order to facilitate wellness through identity development. Understanding the client's cultural frame of reference is essential in utilizing appropriate counseling interventions and modes of communication to promote the wellness of both Native American and non-Native American youth during this critical period of development.

In all, the results of this study, along with the current literature, suggest the importance of counselor training programs incorporating a developmental focus, and providing counselors with information concerning Native American cultural values, beliefs, and practices; the impact of acculturation, and differences in levels of acculturation; developmental issues of Native Americans in a cultural context; and culturally relevant goals and interventions in the counseling process. These issues might be addressed

through readings, observation, critical incidents, interviews, modeling, role-play, and supervised practice in counselor education courses such as counseling theories and techniques, career development, group counseling, school counseling, counseling adolescents, counseling children, and multicultural counseling, in which the emphasis is on promoting the development of the client/student through appropriate methods of communication and intervention.

Recommendations for Future Research

Based on the results of this study, there are a number of recommendations for future research in this area. Future studies need to include a larger geographic region, more diversity of geographic setting (urban, rural, reservation), and represent more tribes in order to strengthen the generalizibility of results and provide further information on the values, acculturation, and wellness of Native Americans.

With regard to the instruments used in the study, there is still a need for an instrument which can effectively assess and compare the cultural values of adolescent populations. Future studies can include a between-group value comparison among members of a variety of cultural/ethnic groups, as well as a within-group value comparison of Native Americans. The other two instruments, the Native American Acculturation Scale and the Wellness

Evaluation of Lifestyle, proved to be reliable instruments in this study for use with an adolescent population, and are worthy of further investigation to find out more about acculturation and its effects on individual wellness.

Future studies can continue to examine the effects of acculturation on the wellness of Native American youth in relation to adult populations. In other words, the results of this study might be further investigated through a comparison of adolescents and adults on cultural values, level of acculturation, and wellness. In addition, other variables, such as achievement, can be included in order to examine the relationship between cultural values, level of acculturation, and wellness, and their impact on the academic achievement of students.

Finally, further research needs to be conducted on counseling interventions designed to enhance the identity development and wellness of Native Americans, especially through the development of bicultural competence and effective communication skills. Future studies might examine the effectiveness of counseling interventions designed to enhance identity development and bicultural competence in Native American students using techniques such as values clarification, self-awareness exercises, stress management, and communication skills enhancement.

Conclusion

This study examined the acculturation of Native American and non-Native American students; the wellness of Native American and non-Native American students; and the effect of level of acculturation on the wellness of Native American and non-Native American students. The results indicated 1) a significant difference between Native Americans and non-Native American students on acculturation; 2) no significant overall differences between Native Americans and non-Native American students on the 17 scales of wellness, except on Realistic Beliefs and Cultural Identity, as well as a significant difference between grade levels on some of the 17 scales of wellness, a significant difference between males and females on some of the 17 scales of wellness; and 3) a significant difference between the three levels of acculturation on some of the 17 scales of wellness.

The results of this study emphasize the need for counselors working with Native American clients to recognize and assess the level of acculturation since this has been demonstrated to be an important factor in the wellness of these clients. In addition, the results of this study suggest the importance of promoting the identity development of both Native American and non-Native American students by incorporating developmentally appropriate interventions which account for differences between males and females, and between

adolescents in different grade levels. Between group- and within-group value comparisons which examine the impact of cultural values and acculturation on individual wellness and academic achievement remain an area for further investigation in order to better understand ways for promoting the optimum development of both Native American and non-Native American clients.

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Appendix A

Letter to the Superintendents

Mr. Lowell Crisp
Superintendent of Graham County Public Schools
P.O. Box 602
Robbinsville, NC 28771

Dear Mr. Crisp:

I am an Eastern Band of Cherokee student in the research phase of the doctoral dissertation in counselor education at the University of North Carolina at Greensboro. I am seeking permission to conduct a research study on values, acculturation, and wellness with intact classrooms of 9th, 10th, and 11th grade students in your school system.

The instruments being used include the Value Schedule (approximately 20-25 minutes), Native American Acculturation Scale (approximately 5-10 minutes), and Wellness Evaluation of Lifestyle (approximately 15-20 minutes). The Value Schedule measures a person's cultural value orientation; the Native American Acculturation Scale measures a person's level of acculturation; and the Wellness Evaluation of Lifestyle measures a person's overall wellness. I am enclosing a copy of each of the instruments for your review.

Each student will complete the three instruments. I am requesting two class periods (e.g., Social Studies) on two separate occasions in order to give students plenty of time to finish. The results will be shared with you and/or the individual schools. If you approve, I would like to contact the high school principals (i.e., I will need a list of Graham County high school addresses, phone numbers, and names of principals) and ask them to allow me to conduct this study in their schools with the school counselors and teachers as coordinators. **No names will be collected on the questionnaires, so participation is entirely anonymous and confidential, and there are no risks to the students.**

I will be glad to discuss the study further with you, and will be happy to do whatever I can in the way of recommendations to the schools based on the results of the study. Thank you very much for your time and consideration. I look forward to hearing from you soon.

Mr. Robert White
Superintendent of Swain County Schools
School House Hill
Bryson City, NC 28713

Dear Mr. White:

I am an Eastern Band of Cherokee student in the research phase of the
doctoral dissertation in counselor education at the University of North
Carolina at Greensboro. I am seeking permission to conduct a research study
on values, acculturation, and wellness with intact classrooms of 9th, 10th, and
11th grade students in your school system.

The instruments being used include the Value Schedule (approximately 30
minutes), Native American Acculturation Scale (approximately 5-10 minutes),
and Wellness Evaluation of Lifestyle (approximately 15-20 minutes). The
Value Schedule measures a person's cultural value orientation; the Native
American Acculturation Scale measures a person's level of acculturation; and
the Wellness Evaluation of Lifestyle measures a person's overall wellness. I
am enclosing a copy of each of the instruments for your review.

Each student will complete the three instruments. I am requesting two class
periods (e.g., Social Studies) on two separate occasions in order to give
students plenty of time to finish. If you approve, I would like to contact the
Swain High School principal (i.e., I will need the high school address, phone
numbers, and names of principal) and ask permission to conduct this study in
his or her school with the school counselors and teachers as coordinators. **No
names will be collected on the questionnaires, so participation is
entirely anonymous and confidential, and there are no risks to the
students.**

The results will be shared with you as well as general recommendations based
on the findings. I will be glad to discuss the study further with you if you
have any questions. Thank you very much for your time and consideration.
I look forward to hearing from you soon.

Appendix B

Letter to Principals

Dear Principal:

I am an Eastern Band of Cherokee student in the research phase of the doctoral dissertation in counselor education at the University of North Carolina at Greensboro. My father is Dr. J.T. Garrett, who used to be the administrator of the hospital. I am seeking permission to conduct a research study on values, acculturation, and wellness with intact classrooms of 9th, 10th, and 11th grade students in your school.

The instruments being used include the Value Schedule (approximately 20-25 minutes), Native American Acculturation Scale (approximately 5-10 minutes), and Wellness Evaluation of Lifestyle (approximately 15-20 minutes). The Value Schedule measures a person's cultural value orientation; the Native American Acculturation Scale measures a person's level of acculturation; and the Wellness Evaluation of Lifestyle measures a person's overall wellness. I am enclosing a copy of each of the instruments for your review.

Each student will complete the three instruments. I am requesting two class periods (e.g., Social Studies) on two separate occasions in order to give students plenty of time to finish. **No names will be collected on the questionnaires, so participation is entirely anonymous and confidential, and there are no risks to the students.**

The results will be shared with you in the form of general recommendations. I will be glad to discuss the study further with you if you have any questions. Thank you very much for your time and consideration. I look forward to hearing from you soon.

Appendix C

Demographic Information Form

WELLNESS EVALUATION OF LIFESTYLE DEMOGRAPHIC INFORMATION FORM

The responses in this section relate to information about you. All of your responses are strictly confidential. Use a #2 pencil to completely fill in the bubble which most accurately reflects your answer.

1. What is your gender?   ☐ a. Female   ☐ b. Male

2. What is your current grade level?   ☐ 9   ☐ 10   ☐ 11   ☐ 12

3. What is your primary ethnic designation (please mark only one):
   - ☐ a. Native American
   - ☐ b. White American
   - ☐ c. African-American
   - ☐ d. Latino/Spanish descent
   - ☐ e. Asian-American/Pacific Islander
   - ☐ f. Otherf. Other (please specify): _____

4. If you are Native American, what is your tribal affiliation?
   _____

5. Where were you born?
   - ☐ a. Reservation
   - ☐ b. Rural area
   - ☐ c. Urban area
   - ☐ d. Other _____
   - ☐ e. Don't know

6. Where was your father raised?
   - ☐ a. Reservation
   - ☐ b. Rural area
   - ☐ c. Urban area
   - ☐ d. Other _____
   - ☐ e. Don't know

7. Where was your mother raised?
   - ☐ a. Reservation
   - ☐ b. Rural area
   - ☐ c. Urban area
   - ☐ d. Other _____
   - ☐ e. Don't know

8. What is the highest level of education completed by your father?
   ☐ a. Elementary School ☐ b. Middle School   ☐ c. High School   ☐ d. College degree

9. What is the highest level of education completed by your mother?
   ☐ a. Elementary School ☐ b. Middle School   ☐ c. High School   ☐ d. College degree

10. Who do you live with?
    - ☐ a. Father and Mother
    - ☐ b. Father
    - ☐ c. Mother
    - ☐ d. Grandparent(s)
    - ☐ e. Other relatives
    - ☐ f. Friends
    - ☐ f. Other (please specify): _____

Appendix D

Value Schedule

INSTRUCTIONS: For each of the following items, read the paragraphs, then respond to the question by choosing the best answer, and filling in the corresponding bubble on the answer sheet.

1. JOB CHOICE
A person needed a job and had a chance to work for two bosses who were different.

    A -- One boss was a fair enough person, and gave somewhat higher pay than most people, but he was the kind of boss who insisted that people work hard, and stick to the job.

    B -- The other boss paid just average wages, but he was not so firm. He understood that a worker would sometimes just not turn up--would be off on a trip or having a little fun for a day or two.

Which kind of boss do you believe that it is better to be in most cases?

2. WELL ARRANGEMENTS
A community who wants to drill a well has three different ways of deciding how to arrange the location, and who is going to do the work.

    A -- The older or recognized leaders of important families can decide since they are the most experienced.

    B -- Most people in the group can have a part in making the plans. Lots of different people talk, but nothing is done until *almost* everyone comes to agree as to what is best to be done.

    C -- Since everyone holds his or her own opinion, they can decide the matter by vote, doing what the largest number wants, even though there are still many people who disagree and object to the action.

Which way do you think is usually best in such cases?

3. CHILD TRAINING
Some people were talking about three different ways that children should be brought up.

    A -- Children should always be taught well the old ways (traditions) of the past. It is when children do not follow the old (traditional) ways too much that things go wrong.

    B -- Children should always be taught some of the old traditions, but people always have to learn about and take on whatever of the new ways will best help them get along in the world of today.

    C -- Children should not be taught past traditions at all except as an interesting story of what has happened before. The world goes along best when children learn new ways of doing things to replace the old.

Which of these people had the best idea about how children should be taught?

4. LIVESTOCK DYING

A man with a lot of livestock had most of them died off in different ways. People said different things about this.

> A -- You can't blame a person when things like this happen. We all have to learn to take the bad with the good.
>
> B -- It was probably the man's own fault that he lost so much. People who keep up on new ways of doing things, and really set themselves to it, almost always find a way to keep out of such trouble.
>
> C -- It was probably because the man had not lived his life right--had not done things in the right way to keep harmony (peace) between himself and the forces of nature.
>
> **Which of these reasons do you think is most usually true?**

5. EXPECTATIONS AND CHANGE

Three young people were talking about what they thought their own families would have one day as compared with the families they grew up in. They each said different things.

> C -- I expect my family to be better off in the future if we work hard and plan right. Things *usually* get better for people who really try.
>
> B -- I don't know how my family will be. Things always go up and down *even if* people do work hard.
>
> A -- I expect my family to be about the same. The best way is to work hard and plan ways to keep up things as they have been in the past.
>
> **Which of these people do you think had the best idea?**

6. FACING CONDITIONS

There are different ways of thinking about how God (the spirits) is (are) related to humans and to weather and all other natural conditions which make the crops and animals live or die.

> C -- Whether the natural conditions are good or bad depends upon whether people do all the proper things to keep themselves in harmony (peace) with their God (spirits) and with the forces of nature.
>
> B -- It is up to people to figure out how conditions change and to try hard to find ways of controlling them.
>
> A -- It is useless for people to think they can change conditions very much for very long. The best way is to take conditions as they come and do as well as one can.
>
> **Which of these ways of looking at things do you think is best?**

7. HELP IN MISFORTUNE

A man who had crop failure has to have help from someone if he and his family are going to get through the winter.

B -- He can depend mostly on his brothers, sisters, or other relatives to help him out as much as they could.

C -- He can try to raise the money *on his own* from people who are neither relatives nor employers.

A -- He can go to a boss or an older important relative with experience, and ask for help until things get better.

Which way of getting the help do you think would usually be best?

8. FAMILY WORK RELATIONS

There are three different ways families who are related and live close together can arrange work.

C -- Each of the separate families (husband, wife, children) can look after its own business separate from all others, and not responsible for the others.

B -- The close relatives in the families can work together and talk over among themselves how to take care of whatever problems come up.

A -- The families can work together and have the oldest able person take charge of most important things.

Which of these ways do you think is usually best in most cases?

9. CHOICE OF DELEGATE

A community wants to send a delegate (representative) to a meeting, and must decide how this person will be chosen.

B -- A meeting can be called for things to be discussed until almost everyone agrees so that when a vote is taken, almost all people will agree on the same person.

A -- The older, important leaders can decide since they are most experienced in such matters.

C -- A meeting can be called, names put up, a vote taken, then send the man or woman who gets the majority of votes even if there are still many people against this person.

Which of these ways of choosing is usually best in cases like this?

10. USE OF FIELDS

There were three farmers who had quite different ways of planting and taking care of crops.

      C -- One farmer worked hard on his crops, and tried to live in the right way by keeping in harmony (peace) with the forces of nature.

      A -- One farmer did only what was necessary to keep his crops going. He felt that it depended on weather conditions as to how they would turn out, and that nothing extra people can do change things much.

      B -- One farmer worked on his crops a lot of time, and made use of all the new scientific ideas he could.

Which of these ways do you believe is usually best?

11. PHILOSOPHY OF LIFE

Here are three different ways of thinking about what has happened before and what we can expect in life.

      B -- The best way to live is to give the most attention to what is happening now in the present.

      A -- The best way to live is to keep up the old ways, and try to bring them back when they are lost.

      C -- The best way to live is to look ahead, work hard, and plan now so that the future will be better.

Which of these ways of looking at life do you think is best?

12. WAGE WORK

There are three ways in which people who do not hire others may work.

      C -- People can work on their own as individuals, deciding for themselves, and not expecting others to help them.

      B -- People can work in a group where everyone works together without one main boss. Every person has something to say in the decisions that are made, and everyone can count on each other.

      A -- People can work for an owner or a head boss. The people do not take part in deciding how the business will be run, but they know they can depend on the boss to help them out in many ways.

Which of these ways is usually best for a person who does not hire others?

13. BELIEF IN CONTROL

Three people each said something different about the things that control the weather and other conditions.

A -- We cannot control the rain, wind, etc. If you are wise, you will take it as it comes and do the best you can.

B -- We must find ways to overcome weather and other conditions just as we have overcome so many things.

C -- We help conditions by keeping in close touch with all the forces which make the r: ` ι, the winds, etc., and keeping all that we have--the land, the animals, the water--in good condition.

Which of these people do you think had the best idea?

14. CEREMONIAL INNOVATION

People in a community like yours saw that the religious ceremonies were changing from what they used to be.

C -- Some people felt that new ways are better than old ones, and they liked to keep everything moving ahead.

A -- Some people felt that religious ceremonies should be kept exactly as they had been in the past.

B -- Some people felt that the old ways were best, but it makes life easier to accept changes as they come along.

Which of these three said most nearly what you would believe is right?

15. WAYS OF LIVING

Two people who had different ideas about how they liked to live were talking, and here is what each one said.

A -- What I care about most is accomplishing things--getting things done just as well or better than other people do them. I like to see results and think they are worth working for.

B -- What I care about most is being left alone to think and act in the ways that best suit the way I really am. If I don't always get much done, but can enjoy life, that is the best way for me.

Which of these two persons do you think has the better way of thinking?

16. LAND INHERITANCE

Some sons and daughters have been left some land by a father or mother who has died. All these sons and daughters are grown up, and live near each other. There are three different ways they can handle the property.

      A -- The oldest able person can take charge of the land for the sons and daughters, even if they all share it.

      C -- Each son and daughter can take his or her own share of the land and do with it what he or she wants.

      B -- All the sons and daughters can make use of their land together.

      Which of these ways do you think is usually best in most cases?

17. CARE OF FIELDS

There were two farmers who lived differently.

      B -- One person kept the crops growing all right, but didn't work on them more than he had to. He wanted to have extra time to visit with friends, go on trips, and enjoy life.

      A -- One person liked to work extra time in the fields, so he did not have much time left to be with friends, to go on trips, or to enjoy himself in other ways. But this was the way he really liked best.

      Which kind of person do you believe it is better to be?

18. LENGTH OF LIFE

Three people were talking about whether people can do anything to make their lives longer.

      B -- Doctors are already finding ways of adding many years to the lives of most people with new medicines. If people will pay attention to these new things, they will almost always live longer.

      A -- I don't believe there is much people can do, since every person has a set time to live, and when that time comes, it just comes.

      C -- I believe that there is a plan to life which keeps all living things moving together, and if a person will learn to live his or her whole life in accord with that plan, he or she will live longer.

      Which of these three said most nearly what you would think is right?

19. WATER ALLOCATION

A community like yours is going to get more water by redrilling and cleaning out a community well. Since the amount of extra water that may come in is not known, people feel differently about planning.

    A -- Some say that whatever water comes in should be divided the way water in the past was always divided.

    C -- Others want to work out a really good plan ahead of time for dividing whatever water comes in.

    B -- Still others want to just wait until the water comes in before deciding on how it will be divided.

    Which of these ways do you think is usually best in cases like this?

20. NONWORKING TIME

Two people spend their time in different ways when they have no work to do.

    A -- One person spends most of this time learning or trying out things which will help him with his work.

    B -- One person spends most of this time talking, telling stories, singing, and so on with his friends.

    Which of these two people has the better way of living?

Do not mark outside this line

VALUE SCHEDULE ANSWER FORM	A	B	C
	( )	( )	( )
1. JOB CHOICE	( )	( )	( )
2. WELL ARRANGEMENTS	( )	( )	( )
3. CHILD TRAINING	( )	( )	( )
4. LIVESTOCK DYING	( )	( )	( )
5. EXPECTATIONS AND CHANGE	( )	( )	( )
6. FACING CONDITIONS	( )	( )	( )
7. HELP IN MISFORTUNE	( )	( )	( )
8. FAMILY WORK RELATIONS	( )	( )	( )
9. CHOICE OF DELEGATE	( )	( )	( )
10. USE OF FIELDS	( )	( )	( )
11. PHILOSOPHY OF LIFE	( )	( )	( )
12. WAGE WORK	( )	( )	( )
13. BELIEF IN CONTROL	( )	( )	( )
14. CEREMONIAL INNOVATION	( )	( )	( )
15. WAYS OF LIVING	( )	( )	( )
16. LAND INHERITANCE	( )	( )	( )
17. CARE OF FIELDS	( )	( )	( )
18. LENGTH OF LIFE	( )	( )	( )
19. WATER ALLOCATION	( )	( )	( )
20. NONWORKING TIME	( )	( )	( )

Appendix E

Native American Acculturation Scale

INSTRUCTIONS: This questionnaire will collect information about your background and cultural identity. For each item, choose the one answer which best describes you by filling in the corresponding bubble on the answer sheet.

1. **What language can you speak?**
   1. Tribal language only (e.g., Cherokee, Navajo, Lakota, etc.)
   2. Mostly tribal language, some English
   3. Tribal language and English about equally well (bilingual)
   4. Mostly English, some tribal language
   5. English only

2. **What language do you prefer?**
   1. Tribal language only (e.g., Cherokee, Navajo, Lakota, etc.)
   2. Mostly tribal language, some English
   3. Tribal language and English about equally well (bilingual)
   4. Mostly English, some tribal language
   5. English only

3. **How do you identify yourself?**
   1. Native American
   2. Native American and some non-Native American (e.g., White, African-American, Latino, Asian-American, etc.)
   3. Native American and non-Native American (bicultural)
   4. Non-Native American and some Native American
   5. Non-Native American (e.g., White, African-American, Latino, Asian-American, etc.)

4. **Which identification does (did) your mother use?**
   1. Native American
   2. Native American and some non-Native American (e.g., White, African-American, Latino, Asian-American, etc.)
   3. Native American and non-Native American (bicultural)
   4. Non-Native American and some Native American
   5. Non-Native American (e.g., White, African-American, Latino, Asian-American, etc.)

5. Which identification does (did) your father use?
1. Native American
2. Native American and some non-Native American (e.g., White, African-American, Latino, Asian-American, etc.)
3. Native American and non-Native American (bicultural)
4. Non-Native American and some Native American
5. Non-Native American (e.g., White, African-American, Latino, Asian-American, etc.)

6. What was the ethnic origin of friends you had as a child up to age 6?
1. Only Native Americans
2. Mostly Native Americans
3. About equally Native Americans and non-Native Americans
4. Mostly non-Native Americans (e.g., Whites, African-Americans, Latinos, Asian-Americans, etc.)
5. Only non-Native Americans

7. What was the ethnic origin of friends you had as a child 6 to 18?
1. Only Native Americans
2. Mostly Native Americans
3. About equally Native Americans and non-Native Americans
4. Mostly non-Native Americans (e.g., Whites, African-Americans, Latinos, Asian-Americans, etc.)
5. Only non-Native Americans

8. Who do you associate with now in your community?
1. Only Native Americans
2. Mostly Native Americans
3. About equally Native Americans and non-Native Americans
4. Mostly non-Native Americans (e.g., Whites, African-Americans, Latinos, Asian-Americans, etc.)
5. Only non-Native Americans

9. What music do you prefer?
1. Native American music only (e.g., pow-wow music, traditional flute, contemporary, chant, etc.)
2. Mostly Native American music
3. Equally Native American and other music
4. Mostly other music (e.g., rock, pop, country, rap, etc.)
5. Other music only

10. What movies do you prefer?
1. Native American movies only
2. Mostly Native American movies
3. Equally Native American and other movies
4. Mostly other movies
5. Other movies only

11. Where were you born?
1. Reservation, Native American community
2. Rural area, Native American community
3. Urban area, Native American community
4. Urban or Rural area, near Native American community
5. Urban or Rural area, away from Native American community

12. Where were you raised?
1. Reservation, Native American community
2. Rural area, Native American community
3. Urban area, Native American community
4. Urban or Rural area, near Native American community
5. Urban or Rural area, away from Native American community

13. What contact have you had with Native American communities?
1. Raised for 1 year or more on the reservation or other Native American community
2. Raised for 1 year or less on the reservation or other Native American community
3. Occasional visits to the reservation or other Native American community
4. Occasional communications with people on reservation or other Native American community
5. No exposure or communications with people on reservation or other Native American community

14. What foods do you prefer?
1. Native American foods only
2. Mostly Native American foods and some other foods
3. About equally Native American foods and other foods
4. Mostly other foods
5. Other foods only

15. In what language do you think?
1. Tribal language only (e.g., Cherokee, Navajo, Lakota, etc.)
2. Mostly tribal language, some English
3. Tribal language and English about equally well (bilingual)
4. Mostly English, some tribal language
5. English only

16. Do you
1. Read only a tribal language (e.g., Cherokee, Navajo, Lakota, etc.)
2. Read a tribal language better than English
3. Read both a tribal language and English about equally well
4. Read English better than a tribal language
5. Read only English

17. Do you
1. Write only a tribal language (e.g., Cherokee, Navajo, Lakota, etc.)
2. Write a tribal language better than English
3. Write both a tribal language and English about equally well
4. Write English better than a tribal language
5. Write only English

18. How much pride do you have in Native American culture and heritage?
1. Extremely proud
2. Moderately proud
3. A little pride
4. No pride, but do not feel negative toward group
5. No pride, but do feel negative toward group

19. How would you rate yourself?
1. Very Native American
2. Mostly Native American
3. Bicultural
4. Mostly non-Native American
5. Very non-Native American

20. Do you participate in Native American traditions, ceremonies, occasions, etc.?
1. All of them
2. Most of them
3. Some of them
4. A few of them
5. None at all

Do not mark outside this line

		1	2	3	4	5

NATIVE AMERICAN ACCULTURATION SCALE ANSWER FORM

	1	2	3	4	5
1. What language can you speak?	( )	( )	( )	( )	( )
2. What language do you prefer?	( )	( )	( )	( )	( )
3. How do you identify yourself?	( )	( )	( )	( )	( )
4. Which identification does (did) your mother use?	( )	( )	( )	( )	( )
5. Which identification does (did) your father use?	( )	( )	( )	( )	( )
6. What was the ethnic origin of friends you had as a child up to age 6?	( )	( )	( )	( )	( )
7. What was the ethnic origin of friends you had as a child 6 to 18?	( )	( )	( )	( )	( )
8. Who do you associate with now in your community?	( )	( )	( )	( )	( )
9. What music do you prefer?	( )	( )	( )	( )	( )
10. What movies do you prefer?	( )	( )	( )	( )	( )
11. Where were you born?	( )	( )	( )	( )	( )
12. Where were you raised?	( )	( )	( )	( )	( )
13. What contact have you had with Native American communities?	( )	( )	( )	( )	( )
14. What food do you prefer?	( )	( )	( )	( )	( )
15. In what language do you think?	( )	( )	( )	( )	( )
16. Do you...	( )	( )	( )	( )	( )
17. Do you...	( )	( )	( )	( )	( )
18. How much pride do you have in Native American culture and heritage?	( )	( )	( )	( )	( )
19. How would you rate yourself?	( )	( )	( )	( )	( )
20. Do you participate in Native American traditions, ceremonies, occasions, etc.?	( )	( )	( )	( )	( )

Appendix F

Wellness Evaluation of Lifestyle

Do not mark outside this line

Strongly Disagree

Disagree

Undecided

Agree

Strongly Agree

WELLNESS EVALUATION OF LIFESTYLE   (page 1)

1. I am a happy person.
2. I am satisfied with my life.
3. I am at ease with people whose culture is different from mine.
4. I wear a seat belt when riding in a car.
5. I can see humor even when doing a serious task.
6. I do not use illegal drugs.
7. I can change how I look at things to reduce my stress.
8. I don't use alcohol, or have no more than two drinks per day.
9. With my family/closest friends, communication is open and honest.
10. I am interested in the needs of others.
11. I have friends I can depend on when I need them.
12. I express my feelings well, both positive and negative.
13. I am satisfied with the balance between my school work and my leisure.
14. I do not smoke or chew tobacco.
15. The school work I do allows me to make use of my abilities and skills.
16. I engage in a leisure activity which I really enjoy.
17. I can laugh at myself when I make mistakes.
18. When the going gets tough, my family or friends pull together.
19. I seek positive experiences every day.
20. I look forward to the school work I do each day.
21. I speak up to make my needs known to others.
22. I have friends I can ask for information when I need it.
23. I eat at least three meals a day including breakfast.
24. I usually get what I want in life.
25. I usually know what is expected of me when I do my school work.
26. I find creative solutions to hard problems.
27. I have people in my life who give me emotional support.
28. My family or closest friends show appreciation to one another.
29. It is important to me to be of service to others.
30. I accept my physical appearance.
31. I take part in religious practices with others.
32. I am usually aware of how I feel.
33. I pace myself so I do not get too stressed.

Do not mark outside this line

Strongly Disagree

Disagree

Undecided

Agree

Strongly Agree

WELLNESS EVALUATION OF LIFESTYLE   (page 2)

34. I seldom make assumptions that get me in trouble.
35. I get regular medical check ups.
36. I usually feel free to express my feelings.
37. I see the positive side of changes in my life.
38. Laughter is a regular part of my life.
39. I feel a wide range of emotions, both positive and negative.
40. I am a worthwhile person.
41. My needs for physical touch and closeness are being met.
42. I handle my angry feelings well.
43. I do not need to be liked by everyone I meet.
44. I have a significant love relationship with at least one person.
45. I am satisfied with how I cope with stress.
46. When I am with other people, I feel free to be "me."
47. I eat a well-balanced diet.
48. I can usually solve my own problems.
49. For me, family or closest friends come first over everything else.
50. I have at least one person who cares about my well being.
51. My spiritual beliefs guide me in my daily life.
52. My family or closest friends help me stay optimistic.
53. I am able to maintain friendships that satisfy me.
54. Humor helps me gain new insights on life.
55. I recognize the early signs of my mental and physical stress.
56. I like myself even when I do not achieve my goals.
57. Most of the time I can handle any school workload expected of me.
58. I have felt a sense of closeness with nature or a higher power.
59. I like myself.
60. My life has meaning and direction.
61. I am a physically active person.
62. I do not feel stressed by the school work I do.
63. I am appreciated by those around me at school.
64. I enjoy creative activities.
65. I believe in the existence of a power greater than myself.
66. I trust other people until I have reason not to do so.

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WELLNESS EVALUATION OF LIFESTYLE   (page 3)

Strongly Disagree | Disagree | Undecided | Agree | Strongly Agree

67. I have much control over the school work I do.
68. My spiritual growth is a lifelong journey.
69. I am seldom lonely.
70. I am comfortable with my social skills.
71. I experience a sense of awe and wonder with each new day.
72. I accept how other people feel without being negative toward them.
73. I do a stretching activity at least three times a week.
74. I am physically active for 20 minutes at least three times a week.
75. I have an intimate relationship that is secure and lasting.
76. I plan ahead to meet my goals in life.
77. I have someone in whom I can confide my thoughts and feelings.
78. I look for ways to learn new things.
79. I usually achieve the goals I set for myself.
80. Individual spiritual practices are a regular part of my life.
81. My family or closest friends seldom tire of one another.
82. I am a good problem solver.
83. I have someone with whom I can "be myself" in good times and bad.
84. My culture is a source of pride to me.
85. I feel pride in being a male or female.
86. I have positive relationships with others of my culture.
87. I feel support from others for being a male or female.
88. Each day I eat fresh fruits, vegetables, and whole grains.
89. I enjoy being with people whose culture is different from mine.
90. I enjoy positive relationships with both males and females.
91. My diet includes adequate vitamins, minerals, and fiber.
92. Even when I am a minority because of my culture, I can cope.
93. Being male or female does not limit my problem solving.
94. I don't put myself down when I make mistakes.
95. Others say I have a good sense of humor.
96. It is important for me to be physically fit.
97. I am satisfied with my leisure activities.
98. Overall, I am a healthy person.

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Appendix G

Panel of Judges

for Review of Native American Acculturation Scale

Elmer Brewster, M.S.W., M.P.H. (Paiute/Chippewa)
Indian Health Service
5600 Fishers Ln., Rm. 6A-55
Rockville, MD 20857

Balerma Burgess, M.Ed. (Comanche)
Indian Health Service
5600 Fishers Ln., Rm. 6A-55
Rockville, MD 20857

Susanne Caviness, Ph.D.
U.S. Public Health Service
Traditional Cultural Advocacy Program
5901 Montrose Rd. #N-309
N. Bethesda, MD 20852

Ron Freeman, M.P.H. (Creek)
Senior Public Health Advisor
Indian Health Service
5600 Fishers Ln., Rm. 6A-55
Rockville, MD 20857

J.T. Garrett, Ed.D., M.P.H. (Eastern Band of Cherokee)
Director of Health Care Administration
Indian Health Service
5600 Fishers Ln., Rm. 6A-55
Rockville, MD 20857

Gail Harris, Ph.D.
Executive Director
Parent Connection
5326 East Pima St.
Tuscon, AZ 85712

Carol Locust, Ph.D. (Cherokee)
Director of Training
Native American Research and Training Center
1642 E. Helen St.
Tuscon, AZ 85719

Clayton Old Elk (Crow)
Indian Health Service
5600 Fishers Ln., Rm. 6A-55
Rockville, MD 20857

Joseph B. Oxendine (Lumbee)
Chancellor
Pembroke State University
Pembroke, NC 28372

Craig Vanderwagon, M.D., M.P.H.
Clinical & Preventive Services
Indian Health Service
Parklawn Bldg. 6A-41
Rockville, MD 20857

Appendix H

Instructions for Judges

on Evaluation of Native American Acculturation Scale

"Acculturation" refers to a process of giving up one's traditional cultural values and behaviors while taking on the values and behaviors of the dominant social structure. The purpose of this study is to determine a cut-off point on the Native American Acculturation Scale that will differentiate between those persons above the cut-off who have a **Native American cultural identity** (traditional tribal values, beliefs, behaviors), and those below the cut-off who have an **assimilated identity** (mainstream American values, beliefs, behaviors). This scale is based on the Acculturation Rating Scale for Mexican Americans and the Suinn-Lew Asian Self-Identity Acculturation Scale, which have been shown to identify persons who are culturally identified with Mexican American and Asian American culture, respectively.

Consider people who are minimally culturally identified as Native Americans. **"Minimally culturally identified"** refers to those people whom you would "just barely" consider to be culturally (not just racially) identified as Native Americans. Obviously, it is much easier to identify those who are clearly identified culturally as Native American, and those who are not clearly identified culturally as Native American. It may help to think of specific examples of "minimally culturally identified" Native Americans that you know--people you consider just barely eligible, according to their values, beliefs, thoughts, or actions, to be culturally identified as Native American.

For each item below, consider each of the five options. For each option, estimate the proportion of these "minimally culturally identified" Native Americans that would answer in this way. For example, consider the following item:

Proportion   ____1. What language can you speak?

  _____   1. Tribal language only (e.g., Cherokee, Navajo, etc.)
  _____   2. Mostly tribal language, some English
  _____   3. Tribal language and English about equally well
  _____   4. Mostly English, some tribal language
  _____   5. English only

For instance, you may estimate that 0% of those whom you consider "minimally culturally identified" Native Americans would answer option 1, "Tribal language only (e.g., Cherokee, Navajo, Lakota, etc.)". Thus, place 0 beside the option.

Now, consider option 2, "Mostly tribal language, some English". You may estimate that 10% of those whom you consider "minimally culturally identified" Native Americans would answer in this way. Thus, place 10 beside the option. And so on, so that the final five options look like this (for example):

Proportion   ____1. What language can you speak?

  ____0____   1. Tribal language only (e.g., Cherokee, Navajo, etc.)
  __10___   2. Mostly tribal language, some English
  __15___   3. Tribal language and English about equally well
  __30___   4. Mostly English, some tribal language
  __45___   5. English only

Note:
1. These numbers should add up to 100 for each of the twenty items in order to account for your estimates of the total population of "minimally cullturally identified" Native Americans on each item.
2. The major criterion is that you consider for each option the proportion of "minimally culturally identified" Native Americans that would choose this particular option.

Appendix I

Human Subjects Review Board Form

UNIVERSITY OF NORTH CAROLINA AT GREENSBORO

Institutional Review Board
Notification Form

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DATE: _11/10/95_

PROJECT TITLE: _Cultural Values and Wellness of Native American High School Students_

PRINCIPAL INVESTIGATOR: _Michael D. Kennett / Dr. Jane E. Myers_

SCHOOL/COLLEGE: _Education_   DEPARTMENT: _CED_

ACTION TAKEN: DISPOSITION OF APPLICATION:

__X__ Exempt   ____ Approved

____ Expedited Review   ____ Disapproved

____ Full IRB Review

MODIFICATIONS AND COMMENTS:

_____
IRB Chair/Designee

Approval of research is valid for one year. If your research goes beyond one year, the project must be reviewed prior to continuation.

Appendix J

Parental Consent Letter

Dear Parent or Guardian:

Your son/daughter has been chosen to participate in a project that has been approved by Mr. Lowell Crisp, Superintendent of Graham County Schools, and Ms. Ginger Cody, Principal of Robbinsville High School, to take a look at the cultural values and wellness of 9th, 10th, and 11th grade students. The three questionnaires will take a total of about one and a half hours to complete in class. After all of the classes have participated, the results will put into the form of recommendations made to the school system in order to better serve students.

All scores will be anonymous. No names will be used (i.e., your son/daughter will not be identified by his or her scores), and in no way does this project affect your son's/daughter's grades or present any kind of risk to him/her.

In order for your son/daughter to participate, you will need to fill out and sign the form below and send it back to his/her teacher. If we do not receive a signed form, your son/daughter cannot participate in this important project.

If you have any further questions about this project, please call me at (910) 334-2952. Thank you in advance for your support of this important project.

Sincerely,

Michael T. Garrett, M.Ed.
Department of Counseling and Educational Development
University of North Carolina at Greensboro

Please sign and return this form to your son's/daughter's teacher no later than _____

I give permission for my son/daughter, _____,
to participate in the project on cultural values and wellness.

Signature of   **Date**   **Teacher's Name**
Parent/Legal Guardian

Appendix K

Permission Letter

Graham County Public Schools
Committed to the Students
P.O. Box 605
Robbinsville, NC 28771

LOWELL CRISP
Superintendent

704-479-3413

November 7, 1995

Michael T. Garrett
4383 UNCG Station
Greensboro, N.C. 27413

Dear Mr. Garrett:

Graham County Schools will be happy to allow you to conduct a cultural values and wellness study at Robbinsville High.

Sincerely,

Lowell Crisp, Superintendent
Graham County Schools

LC/me

Appendix L

Written Instructions for Teachers

Dear Teacher:

First of all, thank you for your time and effort in this research project on cultural values and wellness. You should have a sufficient quantity of the following items to distribute to your class:

o   Answer Form packet:
        Demographic Information Sheet
        Value Schedule Answer Form
        Native American Acculturation Scale Answer Form
        Wellness Evaluation of Lifestyle
o   Value Schedule questionnaire
o   Native American Acculturation Scale
o   Pencils (No. 2)

Please take a few minutes to look over the questionnaires and answer forms to see if you have any questions before you begin. If you do have any questions, please direct them to the school counselor's office. Use the following instructions in administering the questionnaires:

1.   Distribute one Value Schedule questionnaire, one Native American
        Acculturation Scale questionnaire, and one Answer Form packet to each
        student.

2.   Read the following statement to the students:

        "These questionnaires will ask you about your personal values, lifestyle, and
        view of the world. There are no right or wrong answers to the questions you
        will be asked. **This is not a test and will not affect your grade in any way.
        Your answers will be anonymous.** This means that no one at ??? school or
        in your home will know what you have answered; you can be completely
        honest. Begin by completing the Demographic Information Form in your
        answer packet (write but do not bubble your initials and date of birth in the
        upper left hand corner where it says ID NUMBER; you may bubble in your
        answers to the rest of the questions). Write your **initials and date of birth** in
        the upper left hand corner for each page in the answer packet. Then complete
        the questionnaire titled *Value Schedule*. Read the paragraphs in each item,
        and respond to the question by choosing the best answer and filling in the
        corresponding bubble on the *Value Schedule Answer Form* in the packet.
        Next, complete the questionnaire titled *Native American Acculturation Scale*.
        Again, read each item, then respond to the question by choosing the best
        answer, and filling in the corresponding bubble on the *Native American*

Acculturation Scale Answer Form in the packet. Finally, complete the
questionnaire titled *Wellness Evaluation of Lifestyle.* Read each item and
respond by choosing 'Strongly Agree, Agree, Undecided, Disagree, or
Strongly Disagree'. If you have any questions, raise your hand and I will
come to your seat. **It is important that you answer all the questions.**
When you have finished, please put the paper clip back on your completed
answer forms, and turn your materials in to me."

3.   Have all students begin at the same time.

At the end of the day, someone will come by to pick up all materials. Thank you for
your contribution to this important project.