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Cultural Worldview Assessment Placement: Establishing the Validity of the Native Self Actualization Placement Assessment (NSA-PA)

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Cultural Worldview Assessment Placement: Establishing the validity of the Native Self

Actualization Placement Assessment (NSA-PA)

by

Sidney Ann Stone Brown

Presented to the Faculty of the

Graduate Department of Clinical Psychology

George Fox University

in partial fulfillment

of the requirements for the degree of

Doctor of Psychology

in Clinical Psychology

Newberg, Oregon

March, 2007

Approval Page

Cultural Worldview Assessment Placement: Establishing the validity of the Native Self

Actualization Placement Assessment (NSA-PA)

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Sidney Ann Stone Brown

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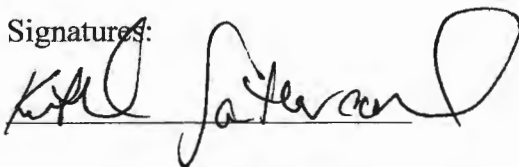
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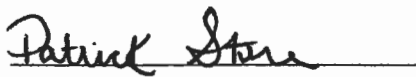
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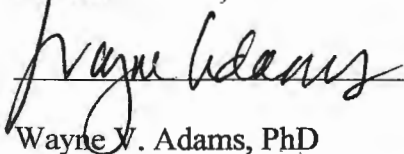


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Cultural Worldview Assessment Placement: Establishing the validity of the Native Self
Actualization Placement Assessment (NSA-PA)

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Abstract

The purpose of this dissertation is to finalize a written version of the Native Self-Actualization Placement Assessment tool (NSA-PA) and to explore the content validity of the NSA-PA. Brown (1981) described an oral assessment tool for categorizing cultural identity among Native Americans. This tool was identified by Richard Dana (1993) as the preferred tool in assessment of urban Indian acculturation. The oral nature of Brown's (1981) instrument, however, limits its application and distribution. A Native Self-Actualization tool has been developed from the oral assessment standardized questions and expanded by four domains. This tool was designed to assess respondents' understandings of family, religion, recreation, and vocation. The expanded tool also assesses preferences for food, language, attachment to the culture and the concept of time. Responses to questions within these eight domains belong to one of four generational

“worldview” categories on a worldview continuum, extending from traditional to fully identifying with the dominant contemporary culture.

Content validity of the NSA-PA was explored by asking ten Native American psychologists and one Native and two non-Native psychometricians to determine, for each of the 128 questions, which of four generations a person would be if he or she endorsed the question. Thus, for each question the data were the number of participants who thought the question represented generation 1, 2, 3, or 4. Chi Square was used to determine whether responses were evenly distributed across generations or, alternatively, whether some questions best represented one generation. It was hypothesized that the NSA-PA questions would be consistently rated as representing only one of the four generational responses. Approximately one third of the questions were able to be consistently identified with one of the four generational placements. The majority of the questions were identified with the first (traditional) or fourth (contemporary) generations while very few items were identified with the second or third generations.

Recommendations are made for refining the instrument and for future studies. It is hoped that extending the NSA-PA to a written format and documenting its psychometric properties will aid therapists and their clients as they seek to understand culturally-relevant treatment plans, improved diversity services and adequate career counseling for Native Americans.

Dedication

They must aim at the heavens and set themselves standards and goals that in the beginning will seem beyond reach. But they should enjoy the challenges this brings, and they should not look for perfection. One day they might get close to it. If, on the other hand, they aim low, that is where they will always be. Even failures make a positive contribution. They keep us humble, and they help us find and fix our mistakes. Failures remind us to practice more until we are better. Things are never automatic in our relationship with Wakan-Tanka. He wants us to learn for our selves what we are made of so that we can experience things fully. Quitting is the greatest failure of all. Don't. Put the work aside for awhile if you must, but then come back to it. It is practice that gives us confidence and gets us ready to meet the big tests when they come.

We must love everyone, put others first, be moral, keep our lives in order, not do anything criminal, and have a good character. Doing these things, we will become a hollow bone for the powers, the Higher Powers to work through. Become the one who works hardest. Keep your life in balance, and don't waste time. People can do anything they want to do badly enough. After all, Wankan-Tanka (God) Tunkashila (He who walked among us, the Son or another way of saying God) and the Helpers (four direction, powers, and mother earth) are the Chiefs of the ages. They have always been, and always will be. We come, we go, but the sacred hoop was turning before us, and if we do what Wakan-Tanka wishes us to do, it will keep on turning after we are gone.

If we want to live a long time, we must give our self to Wakan-Tanka and live a spiritual life. We will have peace that frees us from fear. You will know that Wankan-Tanka and the Helpers surround you and that nothing can hurt you that you can't recover

from. So there is no fear. You will remain calm and unhurried. Spiritual people do not suffer from anxiety as other people do, they do not worry as much about chiefs or pleasing others just to get ahead in life. Instead, the things they do are personally rewarding. They feel good about themselves as they ought to.

Shouldn't we remember that Wankan-Tanka does not ask us to do these things alone? He walks with us along the pathways of life, and He can do for us what we could never do on our own.

—*Thomas E. Mails, from Lakota Holy Man, Fools Crow: Wisdom and Power (1975)*

Acknowledgments

This paper is dedicated to my clinical mentor and colleague Joseph B. Stone, PhD, a Blackfeet tribal member and relative, the grandson of my grandpa's brother. I met Joe when he was 14 years old. He tells me he wondered: Who is this cousin, ten years my senior? His grandpa told him he needed to meet his cousin who had returned to the reservation. I took him to a movie. He tells how seeing the movie, *Soldier Blue*, the story of the Sand Creek Massacre changed his life, and how our talk after the movie made a difference. I recall asking him to see himself differently, and warning him not to believe everything he hears at school from teachers, classmates, and school books. I didn't want him to forget what happened to us as a people. I told him we had to help each other and do our best.

This young man who had been raised by his grandparents on the north east corner of the Blackfeet reservation completed his doctorate in Psychology and was studying for licensure when we met again. He inspired me to go back to school at fifty-five. He has repeatedly strengthened my resolve to complete my doctorate in Clinical Psychology at a time it would have been easier to plan for retirement.

This work is occurring because of the hopes and dreams of many who lived before us. Elders of the Blackfoot (Siksika) Reserve in Alberta Canada asked this early career scientist to display Native Self Actualization in our tribal language to teach the young to be honest, sincere and dedicated to our way of life. Clement Bear Child, adopted grandson of Peter Little Light helped me understand Blackfoot Self Actualization and Roselyn Breaker said the Grandfathers want me to complete this work. We now

collaborate to improve the life condition and increase the probability of success of all Native Americans and indigenous people of the world.

The blending of Joseph's Intergeneration Trauma research and my conceptualization of the Native Self-Actualization model of the Blackfeet people, explains the past as a chronology of intergenerational trauma experienced by Blackfeet people. This collaboration offers hope for the future, strengthens our children, and the grandchildren of unborn generations.

My native-specific work to date is the accumulated knowledge of our Native Tribal Elders and traditional teachers, of whom I have had many: Ed Belrose (Cree), Devere Eastman - Brave Buffalo (Rosebud Lakota), Rufus Charger (Cheyenne River Lakota), Martin High Bear (Lakota), and the twentieth-century Holy Man, Fools Crow (Lakota). These mentors and my father Flurry Stone (Blackfeet), Crowfoot's great grandson, inspired me to do my best and to not give up or forget where I came from. My spouse Melvin Brown and three adult daughters supported me and believed in me when I doubted myself.

Dr. Wayne Adams looked across our psychometric introductory class and wondered out loud who in my cohort would aspire to develop assessment instruments. Later Dr. Adams' strict counsel kept me striving to conduct sound psychometric analysis on the expanded written version of the NSA-PA for this dissertation study. Kathleen Gathercoal, PhD, my committee chair, nurtured my curiosity, always challenging me to grow beyond my self-limiting beliefs, thus leading me to take on a robust qualitative and quantitative dissertation. Dr. Patrick Stone, knowledgeable in the treatment of Post Traumatic Stress Disorder, suggested a concise study that embraced my dream. My

committee required me to expand my work by sharing Dr. Maslow's experiences on the Blackfoot reserve and immersion into a Blackfoot Native American worldview in 1938.

My work is the outcome of my George Fox University faculty and my dissertation committee's ongoing encouragement to bring forth a theory and instrument for Indigenous People of the world.

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Chapter 1

Introduction

Psychology History—Abraham Maslow

Maslow's hierarchy of needs has been used by Humanist psychologists as a roadmap for behavioral motivation that differs from contemporary theories that suggest human beings strive for power. Instead, Maslow presented a theory that people were motivated to achieve self actualization. At a conference in the early 1980's a family member of Maslow observed to me, "Did you know that Maslow had studied the Blackfeet and would have enjoyed seeing the Native Self Actualization model?" (personal conversation, 1983). Maslow and Honigmann (unpublished manuscript, 1938) wrote about Northern Blackfoot culture and personality. Maslow noted commonly held white prejudices of the Indian as "dirty" (from our perspective, we get dirty and than we wash), "lazy" (from our perspective, we work get tired and rest), and a "thief" (yes, I heard this myself 15 years ago). Maslow found the labels were not representative of the Blackfoot people. Maslow (1938) reported, we "were visiting a community with basic social security, but didn't understand the complexity until much later" (p. xiii).

In 1938, when the original culture was still practiced and maintained by the tribe, Maslow found the Blackfoot personality secure. Maslow suggested that the security was an outcome of the original cultural beliefs and practices of these indigenous people. Maslow commented, "Secure people give rise to a secure culture which will produce secure people."

(unpublished paper, 1938, p. 22). “The typical personality of the Northern Blackfoot Indian is one characterized by dignity and friendliness and containing little insecurity, suspicion, envy, jealousy, antagonism and hostility or anxiety” (p. 35).

Maslow (unpublished manuscript, 1938) used a dominance test he had developed to begin to explore cross cultural differences. “Such testing does not show how one culture compares with another, but rather the results ... show why it is difficult or impossible to make such comparisons” (p. 37). He summarized:

My general findings (original text said “95% secure” but was edited by Maslow’s mentor Bennett) that 70-80 % of the Blackfoot are more secure than the most secure of our population and that it is possible to rate people in both societies on the same continuum and that ego-security is quite definitely a cross-cultural concept at least for these two groups. (p. 1)

Maslow went on to write,

...the security test turned out to be highly useful. ...The evidence suggests than an insecure person, no matter what his culture, will tend to show the same general characteristics of insecurity, such as eagerness for power, a feeling of hierarchy, a feeling of uncertainty about the feelings of people around him, feelings of challenge and hostility in other people, certain ego defenses... (p. 38)

Maslow also noted that the process of acculturation had begun to erode the original culture and thus might soon bring about patterns of insecurity found in the dominant society.

Acculturation

Acculturation is a process of cultural change resulting from contact between two or more ethnic groups (Berry, 1990; 1997). Historically, cultural identity was conceptualized

as relatively stable. In other words, persons were seen as holding membership in one culture and, after a period of identity development, holding a single cultural identity in the culture in which they matured. The focus on acculturation in the past blocked the consideration of re-acculturation and multidirectional preferences. More recently, acculturation has been defined by Grieger and Ponterotto (1995) as “a multi-dimensional and psycho-social phenomenon that is reflected in psychological changes that occur when an individual is changed as a result of their interaction with a new culture” (p. 359). Acculturation has come to define psychological changes that occur in individuals as a result of their interaction with a new culture (Ponterotto, Casas, Suzuki, & Alexander, 1995; Robins, 1995).

Culture has come to mean the ways in which people give meaning to, symbolize, and communicate about their interpersonal and material experiences. The multiple dimensions of culture to which Grieger and Ponterotto (1995) and others have referred include, but are not limited to, knowledge, beliefs, arts, morals, laws, customs of a people. The United Nations Educational, Scientific and Cultural Organization (UNESCO; 2002) describes culture as “the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to *art and literature, lifestyles, ways of living together, value systems, traditions and beliefs*”.

Acculturation and Worldview

Dana (1993) suggests that culture, in its multiple dimensions, affects how individuals organize and conceptualize their environment. This understanding of culture suggests that different cultural groups differ in the ways they understand and communicate about their experiences in the world. Dana understands worldview to have two components—group identity (e.g., nature of cultural heritage) and individual identity (e.g., self-concept)—that form the basis

of one's values, beliefs, and language. He proposed that these two components of worldview have profound implications for perceptions of the self and one's identity, as well as for the success of counseling.

Ponterotto, Casas, Suzuki, & Alexander (1995) referred to Ibrahim and Owen's work on worldview and acculturation, stating:

Ibrahim and Owen (1994) perceived worldview as a "lens" through which people interpret their world. According to these authors, worldview is a culturally based variable stemming from the socialization process. The assessment of the worldview is a necessary step in understanding a client's frame of reference for the counseling process. (p. 358)

The individual and cultural identities interact to shape one's worldview. Kirwan (1984) described that "world view is determined not simply by data input, but also by whatever basic presuppositions underlie the entire process. The process of shaping the worldview is circular, starting and finishing with the underlying prepositions as one attempts to make both old and new data compatible with one's presuppositions." (p. 23). It is an attempt to put new and old data into perspective and to somehow make the new data functional with the old suppositions (Dye, 1966). This process is illustrated in Figure 1 below. The process, described by Dye (1966), begins with basic assumptions, interfacing with physical reality, observed data, interpretation of data, and analysis according to worldview. A feedback process occurs within the personality that allows integration and synthesis of the new with the old.

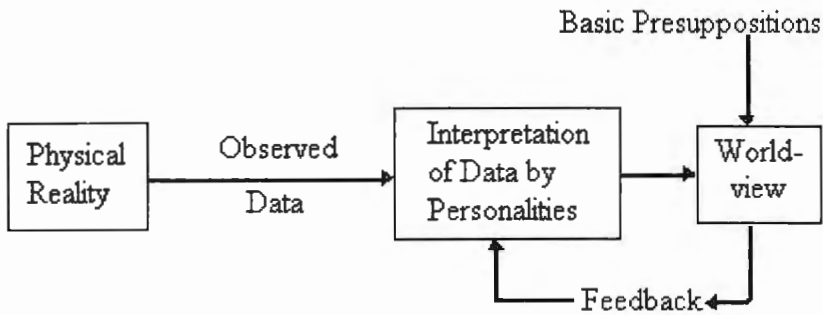


Figure 1. The operation of presuppositions in the development of worldview (based on a figure from Dye, 1966, p. 71).

In his text, Kirwan (1984) is attempting to show how a philosophical presupposition can lead to thesis and synthesis. Michael Polanyi, a postmodern philosopher, suggested that the “act of knowing makes us both necessarily participate in its shaping and acknowledge its results with universal intent” (Polanyi, 1964, p. 65). Thorson (1968) sums up Polanyi’s major thesis by saying, “There is no knowledge apart from the knower’s and the personal participation of the knower in that which he knows is both pervasive and inescapable” (p. 41). Jastrow (1978) illustrates Polanyi’s thesis that, in part, personal, internal, or subjective thought patterns will be superimposed on the external data and the objective world. This kind of participation of the knower is, quietly and subtly, a major part of knowing. It rests on commitment to certain beliefs the knower holds true. Thus, data do not exist as neutral or raw facts, but are always interpreted by the observer.

Fourfold Theories of Acculturation

Many models of acculturation describe the responses of people from a minority culture to the meeting of the minority culture with a majority culture. Rudmin (2003)

provides an extensive review of the theories meant to describe this interaction and reports that the most common approach is the fourfold theory. Fourfold theories suggest that members of the minority group can choose to express the minority culture (separation), the majority culture (assimilation), both cultures (integration), or neither culture (marginalization). Although fourfold theories of acculturation are very old, Rudmin suggests that development of the fourfold acculturation theory is often credited to Berry and his associates (e.g., Berry, 1970; Berry & Annis, 1974; Berry, Kim, Power, Young, & Bujaki, 1989; Sommerlad & Berry, 1970). The four different approaches to the interaction of the majority and minority cultures (i.e., separation, assimilation, integration, and marginalization) can be applied separately to different domains of culture resulting, for example, in potentially different responses to family, work, and recreation. The four different approaches are also associated with positive adaptation; Many studies have shown that integration is usually the most successful; marginalization is the least; and assimilation and separation strategies are intermediate (Berry, 1997).

It is important to note that, the concept of acculturation is not an appealing one to Native Americans because of its association with forced assimilation (Duran, 2006; Portman & Dewey, 2003). Acculturation implies movement in one direction, away from traditional culture and toward the dominant culture. The idea that an individual would acculturate to the dominant culture and, as a result, that individual and his or her descendents would lose their Native American identity forever is intolerable.

Acculturation research, to date, appears to focus on forced adaptations to the majority worldview. Rudmin (2003) notes that recently problems have been noted with fourfold theories. There is, according to Berry (1993), a need for research on the mutual

influences that lead to change in both majority and minority groups in contact. Further, according to Rudmin, assessments based on fourfold theories have not been entirely successful in predicting individual or group differences. This theoretical and empirical debate continues.

Alternatively, Stone Brown's original work in the 1980s (for example see 1981) advocated a functional approach. Stone Brown described the changes she observed in values, beliefs, and norms that occur when tribal worldviews were influenced and interact with the majority culture of the modern world. Stone Brown (1981) suggested that four distinct worldviews result and that these worldviews fall along a continuum from traditional to more contemporary.

Native Self-Actualization Model

Stone Brown's Native Self-Actualization model (1981) presents a cultural identification model for Native Americans. Stone Brown suggests that identification with one construct, i.e., being a Native American, does not limit a person's ability to identify with another group, such as the dominant culture. She calls this process Native Self-Actualization, because it involves participation in an ongoing process that is not static. Stone Brown's model is congruent with Joseph Trimble's work (1990; 1991). Trimble stressed the importance of cultural dimensions and variables that are attributes of the individual rather than simply the individual's racial/ethnic (tribal) group.

Stone Brown proposed that there were four distinct worldviews found in urban Native American populations. These four worldviews ranged along a continuum from traditional to contemporary. To avoid judgmental language, she located four points along the continuum and labeled them generation placements—specifically, generations 1, 2, 3, and 4. Figure 2

shows the responses of each of the four generations to four concepts that are central to worldview: spirituality/religion, social/recreation, elders/teachers, and family/self.

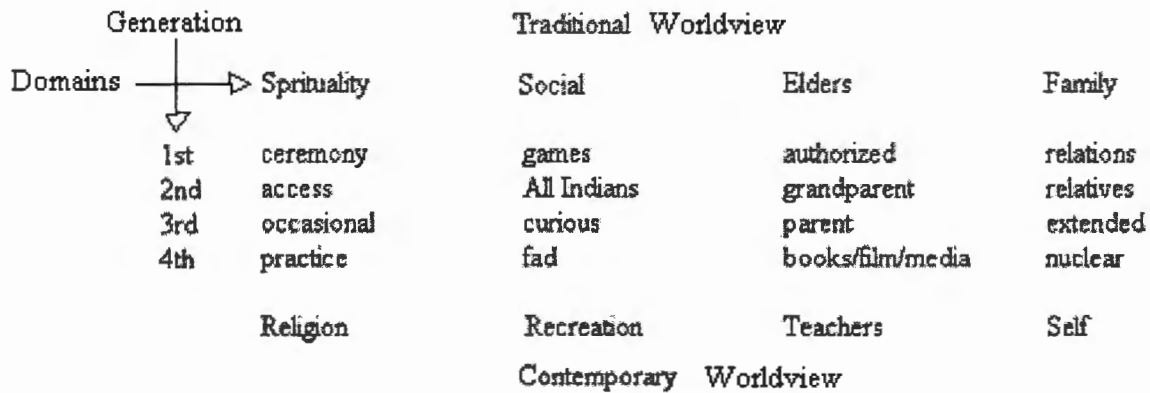


Figure 2. The Native Self-Actualization model by Stone Brown (1986).

The sections that follow describe the generational continuum for each of these four domains.

Spirituality – Religion Domain. Spirituality is on the traditional end of the spirituality/religion continuum and is a preference for expressing belief in a Higher Power through identification with and participation in the original Traditional Native American spiritual practices. This may be a practice that is commonly adhered to by tribal members, or one a person has chosen to practice individually. Native beliefs that were commonly practiced by Portland urban Indian clients in the 1970's included the Seven Drums, Shaker Church, Native American Church, and the Medicine.

First generation people regularly practice their tribes' original spiritual practices. Such traditional spiritual practices include Pipe beliefs of the Plains People, which encompass the Sweat-lodge and Sun Dance, and beliefs of the Long House and Hogan.

Second generation people are aware of and can access those beliefs, but may not access them often or practice the rituals.

Religion, which is at the other end of the continuum for this domain, is identification with and participation in an organized religion which originates outside of Traditional Native American spiritual practices. The attachment is usually to Northern European beliefs (Christian-Judeo) or Asian philosophies, all of which are relatively new to the Native American culture. Religions acknowledged by Portland urban Indian clients in the 1970s, included Christianity (any denomination), Buddhism, and non-Buddhist eastern religions. Fourth generation people participate fully in modern organized religious institutions. Third generation people are more involved in modern religion than they are in tribal spiritual practices, but they typically do not participate fully in either.

Social – Recreational Domain. Within a Traditional Native American worldview, social activities are an extension of Traditional spiritual beliefs because they convey the origins of the tribes' relationship to the earth and how people are to have relationships with others. First generation Native people often prefer to spend free or leisure time with other Indian people, visiting and storytelling, and playing traditional Native American games such as Lacrosse or Stick Game. Second generation individuals engage in both traditional and modern activities, but given a choice, will choose to attend only those modern activities which are organized by, or identified with the Native population. Usually this is recognized by a preference for pow-wows, all-Indian sports (i.e., rodeos and basketball tournaments), and other social activities common to the individual's tribe or geographic area. Hand games, crafts, and beading are reportedly preferable to first generation people over modern pastimes

like video games and television watching. When this group does enjoy modern pastimes, they do so with Indian family and friends.

Third and fourth generation people, when given a choice, will prefer to attend leisure activities outside the Indian community. For example, if they attend, observe, or participate in sporting events, they will not necessarily choose Native teams. Additionally, they prefer modern music, such as western or contemporary dance music, over music considered traditional to Native People. The distinction between third and fourth generation people is that third generation people have access to Traditional pastimes, though they don't often prefer them to modern leisure activities, while fourth generation people engage almost exclusively in modern leisure activities.

Training – Education Domain. This domain describes both who an individual is most comfortable learning from and a typical learning style and setting. Traditional Native Americans will prefer to be trained by Elders, those authorized to teach the culture to others, such as Medicine Men/Women, grandparents, and other Native relatives. They prefer unstructured settings and are able to listen and observe for extended periods of time, and they place greater value on Traditional training than on modern educational institutions. When Elders are not available, Traditional people learn from close relatives. First generation people are most likely to seek out authorized tribal teachers, such as Elders, whereas second generation people learn from grandparents and other older relatives.

For third and fourth generation people, education is the valuing of contemporary knowledge. They have learned to assimilate information in a classroom setting and are assisted in learning through formal lectures and didactics. They prefer to have skills assessed periodically through observation and written evaluations. They are less likely to

think globally and tend to view the world in parts or components, rather than holistically.

Third generation people are likely to turn to parents when they want to learn, whereas fourth generation people turn to formal modern educators and institutions.

Family – Self Domain. For first and second generation people, family is the relationship to their Native community. It is an extended family. They see the world as a place where all people are related. Only because of distance and time has each family unit developed their own language and cultural ways. This creates identification that encompasses the entire tribe. Even in urban settings, first and second generation people make efforts to maintain contact with family members and other tribal members, both on and off the original land base. English law, tribal rolls, and assignment of English names led to individuals defining family as blood relations. Both first and second generation people want to use tribal resources as a way to preserve family ties and tribal lands. First generation people describe family as “all my relations,” while second generation people are more likely to speak of their “blood relatives.”

For third and fourth generation people, family is a nuclear family, i.e., one’s self and spouse and children. They have less contact with their “tribal” identity and will only occasionally see other extended family members. Often they will speak of being “part Indian” or identify a family member who “was Indian.” The accommodation to modern values has distanced these individuals from their tribal roots. The distinction between third and fourth generation people is that third generation people are more likely to acknowledge extended family attachments, while fourth generation people define family exclusively as the nuclear family.

Four New NSA Domains

The four new domains include relationship to time, language, attachment, and food (see Table 1). Expanding the assessment tool to include these domains will further differentiate the respondents who are traditional from those who are contemporary.

Time Domain. Time is a way of describing a relationship to self and others and a relationship to the world. Traditional first generation placement occurs when Native Americans see time as circular—time is simultaneously occurring with the past-present-future interwoven in the fabric of life. A second generation person will see time as an orientation to the past and the present. While the person in the third generation describes tribes as a vanishing race with few members left compared to their original numbers. The fourth generation person sees time as linear heritage to their tribal identity and their orientation to time is the present.

Language Domain. The first generation tribal person experiences his or her language as alive and as a means to communicate with the spirits. The first generation person will be fluent in his or her language and capable of teaching the language to others. Second generation people have a relationship to their tribal language by understanding the meaning of words by translating them to a modern tongue, such as English or Spanish. Third generation persons have a grasp of few words of their original language but they speak primarily English, Spanish or French. Fourth generation tribal people speak in a modern languages and do not know their own tribal dialect.

Table 1

Four New NSA Model Domains Described for each of the Four Generations along the Continuum from Traditional to Modern

	Domains			
	More Traditional Worldview			
Generation	Time	Language	Attachment	Food
1 st	Circular	Alive	Interconnected	Revealed
2 nd	Present/ Past	Translators	Belonging	Ceremonial
3 rd	Past	Words	Isolated	Recalled
4 th	begin-end	lost	detached	nutrients
	More Contemporary Worldview			

Attachment Domain. First generation tribal people describe the world as transitional and interconnected. They experience the past, present, and future as interrelated, bonding all life together. They see everything as alive and connected. Second generation tribal people describe a sense of belonging and connectedness to their tribe and their tribal land. Third generation people are isolated and feel disconnected from their tribe and their tribal land base. Third generation people speak of home in longing terms and often regret their detachment. Fourth generation people have an awareness of being disconnected from their

tribe, but do not regret the detachment. Fourth generation people express attachment to the modern world and place more value on modern ways than tribal ways.

Food Domain. First generation people experience food as medicine, revealed by the spirits for healing and nurturance. Food has the power to heal the body, spirit, emotions, and mind. Second generation tribal people have a knowledge of ceremonial foods but may not understand why they are used. Third generation can describe experiencing traditional food, recalling the tastes and smell of their tribe's origin foods. Fourth generation persons' say food is for nutrition and relates food to weight gain or loss.

Assessment of Native American Acculturation

Grieger and Ponterotto (1995) report that there have been over 50 distinct instruments measuring dimensions or levels of acculturation and racial/ethnic identity development. Lists of these instruments can be found in many works (i.e., Atkinson & Thompson, 1992; Dana, 1993; Leong & Chou, 1994; Paniagua, 1994; Ponterotto & Casa, 1991; Ponterotto & Pedersen, 1993; Sabnani & Ponterotto, 1992). For example, Choney, Berryhill-Paapke, and Robbins (1995) applied the concept of acculturation to Native Americans and have attempted to develop an acculturation assessment tool. Robbins (personal communication, October 2005) reported that attempts to formulate an indigenous assessment tool have been difficult, due to problematic theoretical constructs.

Stone Brown's original work was an oral assessment tool that was identified in Richard Dana's 1993 text as the preferred tool in assessment for acculturation of urban Indians. As an assessment placement instrument, Stone Brown's (1981) conceptualization of worldview and of levels of Native American acculturation offers a less problematic set of theoretical constructs.

The purpose of this dissertation was to expand and finalize a written version of the Native Self-Actualization Placement Assessment (NSA-PA) and to explore the validity of such a tool. Specifically, construct validity was explored by asking expert raters to indicate the generation best represented by each of the 128-NSA-PA questions and to provide comments on the language, form, and content of the NSA-PA tool. It was hypothesized that the NSA-PA questions would be consistently rated as representing only one of the four generational responses.

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Chapter 2

Method

This study was designed to test the construct validity of the assessment concept and investigate the psychometric quality of 128 questions in the NSA-PA.

Participants.

Native American Psychologists members of the Society of Indian Psychologists (SIP) were invited to participate in this study. The Society of Indian Psychologists (SIP) is open to anyone who takes an interest in the psychology or mental health issues concerning Native Peoples. Members, estimated to be 110 persons (Jackson, 2006), are not all Indians, nor are they all psychologists or psychology students. Twenty-three members of SIP were invited to participate in this study and 13 responded to the invitation. Of the ten who did not respond to the invitation, seven cited time constraints as their reason for not participating. Those who responded did not differ significantly from those who did not respond in terms of gender or tribe.

Participants included 10 Native American Psychologists and 3 Native or non-Native Psychometricians. All respondents were doctoral level professionals, employed by the Indian Health Services (IHS), tribes, 4 universities (Michigan, Oklahoma, Montana and Washington), and 1 self employed (Alaskan Native). These 13 participants represent 56.5% of the 23 Native American Psychologists who were formally contacted to participate. Time

constraints prevented 7 respondents from participating. The participants ($n = 13$) were either members of ($n = 11$) or worked closely with ($n = 2$) Native Americans in all IHS regions of the United States. All reported their tribal affiliations and their current place of work and/or residency. Most were women ($n = 8$). Some participants when prompted reported that they were traditional language speakers as well as describing their personal level of fluency. No information was gathered that would identify the generation placement of the respondent. Fifteen American Indian Tribal/Alaskan Native affiliations reported by the respondents were from across the United States (Cherokee, Caddo, Caddo/Chactaw, Otoe-Missouria, Osage, and Iowa, Blackfeet 3, Navajo, Salish/Kootenai, Dakota—Sioux, Lakota and Oneida/Ojibwe, Inupiaq. In addition, two Canadian First Nation Psychologists were represented (Blood and Wendat Deer Clan).

Materials.

Background Materials. A draft of the abstract and theory introduction (Chapter 1) of this dissertation, and a power point presentation on the four-generation worldview model (Brown, 2006), were provided to each of the participants.

The Native Self-Actualization–Placement Assessment (NSA-PA). The NSA-PA instrument includes demographic information and 128 questions. There are sixteen questions in each of eight domains (spirituality/religion, social/recreational, training/education, family/self, time: circular/linear, language: ancient/modern, attachment, and food: medicine/nutrition). The questions for each of the eight domains address common behaviors, attitudes, beliefs, and worldview orientations commonly found in an urban Indian setting. Questions within each domain were developed by observing the reactions of urban

Native Americans from all regions of the United States to words and phrases used to describe each generation.

Procedure.

Each participant was contacted by email and invited to contribute to the study. Upon agreement to participate, each received an informed consent document, the abstract and introduction of this dissertation, a power point presentation about the four-generation model of Native acculturation, and the Native Self-Actualization–Placement Assessment (NSA-PA) instrument. Participants were asked to read the NSA-PA items and try to place each question into one of the four generational placements. Additionally, they were asked to notice whether any questions could profitably be reworded for their region and language group. Finally, participants were asked to offer general comments regarding the NSA-PA. Participant’s investment of time for this task took approximately 2 hours. Participants were given a Native Self-Actualization Poster and a Certificate of Appreciation.

Chapter 3

Results

Participants were asked to answer 142 questions by indicating the generation that best described the response. Participants also provided general comments on the concepts and format of the instrument, as well as comments on specific items.

Quantitative Results

Coding the data. Although participants were asked to choose only one of the four generation responses to characterize each item, several chose more than one generation per item. More than half of the participants ($n = 7$) indicated more than one generation for at least one question. The number of items receiving more than one generation choice by these participants ranged from 1 item (0.7%) to 48 items (34%). Most of these multiple ratings occurred in response to the demographic questions (49 of the possible 182 responses represented the choice of multiple generations, 26.92%). The fewest multiple ratings occurred on the time domain (0%) and the training/education domain (1%). In cases in which a participant endorsed more than one generation for a question, his or her data was discarded for that question.

Frequency of Generational Scores. The number of endorsements for each generation were calculated for each item. Generational frequency scores for the demographic questions appear in Table 2. Generational frequency scores for the eight domains appear in Tables 3 -

10. Chi-squared goodness of fit test results are also reported for each item. Chi-squared goodness of fit tests were used to test the null hypothesis that, for each question, choices were evenly distributed across the four generations. Significant chi square results indicate that participants' responses were not evenly distributed, but instead were given to one or sometimes two generational responses.

Very few of the demographic questions (A-N) were associated with significant chi square results. In other words, participants did not know which generation would be most likely to endorse most of the demographic questions. Questions J (I do not know my tribe. I have heard family stories that I am Indian. I'm not enrolled) and N (I am not currently eligible for Native American funds) were the only items with significant chi squares. Both of these items were judged to best represent a fourth generation person (most contemporary). Knowledge of the initial demographic questions on Indian/Native American Organizations is not capturing the generation placement or worldview. Rather, participants responded as if knowledge of the national social service associations and eligibility for tribal or government funds should be found in all four generation placements.

Table 2

The Frequency of Generational Endorsements for each Demographic Question

Item	Question	Generation Represented				Chi ²	Sig.
		1	2	3	4		
A	NCAI is ... what organization?	3	2	6	1	5.36	.19
B	I have attended functions of the NCAI	2	4	4	2	1.00	.91
C	NICWA is ... what organization?	2	2	6	2	5.36	.19
D	I have attended functions of the NICWA	2	3	4	3	1.73	.71
E	NIEA is ... what organization?	2	2	6	1	6.80	.11
F	I have attended functions of the NIEA	2	3	5	1	4.40	.26
G	I am a member of a recognized tribe.	4	3	3	0	2.26	.65
H	I am a descendant of a recognized tribal members my parent(s) are enrolled.	2	1	2	4	2.11	.65
I	I am self identified as an Indian / Native American not enrolled.	1	2	2	6	5.36	.19
J	I do not know my tribe. I have heard family stories I am Indian, but I'm not enrolled.	1	0	0	9	6.40*	.02*
K	I am eligible for tribal funds.	3	4	2	1	2.11	.65
L	I am eligible for BIA funds.	3	2	5	0	2.00	.53
M	I am eligible for Indian Health Services.	3	2	5	0	2.00	.53
N	I am not currently eligible for Native American funds	0	0	0	10		

Note. * indicates a significant difference from a rectangular function (all options have an equal number of responses).

Table 3

The Frequency of Generational Endorsements for each Question of the Spiritual/Religious Subscale

Item	Question	Generation Represented				Chi ²	Sig.
		1	2	3	4		
1	I attend and participate in spiritual ceremonies	9	4	0	0	1.33	.38
2	I run traditional spiritual ceremonies	13	0	0	0	16.00	.001*
3	I am recognized by my tribe as a spiritual healer/teacher	12	1	0	0	15.38	.003*
4	I am authorized to transfer my tribes traditional ways	12	1	0	0	15.38	.003*
5	I regularly assist at traditional spiritual ceremonies	5	8	1	0	5.69	.06
6	I prefer ceremonies of my tribe to other beliefs	7	6	0	0	5.69	.06
7	I am being trained as a traditional spiritual helper	5	5	1	2	3.92	.32
8	I prefer guidance and council from Native healers	5	5	1	1	5.33	.14
9	I have been raised in an organized religion	0	1	5	7	4.31	15*
10	I was inducted into an organized religion	0	0	4	6	5.69	.06
11	I occasionally attend religious services	0	1	7	4	4.50	.12
12	I participate in services to please family/friends	1	3	4	3	1.72	.71
13	I attend and participate in church/organized religion	1	0	7	4	4.50	.12
14	I adhere to the beliefs of a church/organized religion	1	0	2	9	9.50	.01*
15	I prefer church to any other spiritual ways	1	0	2	9	9.50	.01*
16	I am an active member of an organized religion	1	1	1	9		

Table 4

The Frequency of Generational Endorsements for each Question of the Social/Recreational Subscale

Item	Question	Generation Represented				Chi ²	Sig.
		1	2	3	4		
17	I protect preserve and teach traditional social ways	10	3	0	0	5.33*	0.02*
18	I teach our ancient ways of singing and drumming	10	2	0	0	5.33*	0.02*
19	I gather collect/prepare natural supplies to make Native objects	8	4	0	1	5.69	.06
20	I enjoy and engage in activities unique for my tribe (Stick Game, Lacrosse)	6	5	0	1	3.50	.17
21	I prefer to do modern activities with other Natives (All Indian Rodeo/ All Indian Basketball Tournaments)	1	5	6	1	6.38	.09
22	I regularly attend ancient pastimes unique to my tribe	5	4	2	1	3.33	.34
25	I occasionally attend Native Social events (Pow Wow/Dance practice)	0	2	6	4	2.00	.37
23	I have been taught songs/dance of my tribe	9	3	1	0	8.00*	0.02*
24	I do traditional arts & crafts of my tribe	3	8	1	0	6.50*	0.04*
42	I know about my tribe through non-native language(s)	3	2	5	2	2.00	.57
26	I listen to tribal songs once in a while	0	1	6	5	3.50	.17
27	I would like to begin to learn about my culture	1	0	5	6	3.50	.17
28	I am awkward when attending Native gatherings	1	1	3	8	10.08*	0.02*
29	When I have free time I prefer modern activities	1	1	1	10	18.69*	0.0003*
30	I prefer to go places and do activities of the contemporary world (e.g., ProTeams)	1	1	3	8	10.08*	0.02*
31	The only Native American activities I attend are at Museums/art galleries/ etc.	0	1	3	9	8.00*	0.02*
32	I know family/ friends who participate in Native American past times	2	1	4	6	4.53	.21

Table 5

*The Frequency of Generational Endorsements for each Question of the Training/Education**Subscale*

Item	Question	Generation Represented				Chi ²	Sig
		1	2	3	4		
33	I have been taught my language by traditional elders	7	4	0	2	2.92	.23
34	I know our tribal teaching stories about ancient ways from our oral tribal history	9	3	0	1	8.00*	0.02*
35	I model to others to listen respectfully when Elders are teaching	5	8	0	0	0.69	.41
36	I am an instrument for the well being of my tribe in my ... role as an elder	9	3	0	1	8.00*	0.02*
37	I have learned about my culture from my tribal and extended family who have some knowledge of ancient ways.	4	7	2	0	2.92	.23
38	My great aunts and great uncles/other older tribal adults have taught me about my tribe	3	6	3	0	1.50	.47
39	I have chosen to learn about my tribe from my elders rather than the dominate world	7	5	1	0	4.31	.12
40	I have knowledge of traditional ways but find myself usually choosing to do more modern things	1	3	6	3	3.92	.27
41	I have learned about my tribe and history from my parent(s)/Native relatives that are my caretakers	2	5	5	1	3.92	.27
42	I barely know about my tribe	1	1	1	10	18.69*	0.0003*
43	I would go to a tribal member to learn but don't know how to approach the elders/teachers	1	0	7	4	4.50	.11
44	I prefer to read books to find out about my tribe	2	0	2	9	7.54*	0.02*
45	I have learned about Indians from movies/television	2	0	0	11	6.23*	0.01*
46	I like rapid paced learning	2	0	0	11	6.23*	0.01*
47	I live in the modern world and have no interest in the past	2	0	0	11	6.23*	0.01*
48	I don't accept what Natives teach as relevant to living in the world as we know it today	1	0	0	12	9.31*	0.002*

Table 6

The Frequency of Generational Endorsements for each of the Tribe/Self Subscale

Item	Question	Generation Represented				Chi ²	Sig.
		1	2	3	4		
49	I see my entire tribe as close family & everything that has a shadow has a spirit therefore is honored as a relative	12	1	0	0	9.31*	0.002*
50	I consider nature as a way to honor and live natural ways and more important than money	8	5	0	0	0.69	.41
51	I help others spiritually rather than myself; I must go to others for doctoring	7	3	3	0	2.46	.29
52	I have worked for spiritual health and well being of my people	5	7	0	1	4.31	.12
53	I see family as blood relations	2	2	4	3	1.00	.80
54	Degree of blood is the way to prove you are Native eligible for enrollment	1	2	6	4	4.54	.21
55	Spend money on the tribe and families	0	6	4	1	3.45	.18
56	I would see my family employed first before others	0	2	5	5	1.50	.47
57	I see family just as my grandparents, parents, brother, sisters, nieces and nephews	0	1	9	3	8.00*	0.02*
58	Tribal ways have not improved my life	1	1	5	6	6.38	.09
59	Per capita payments should belong to families not the tribe	0	0	6	7	0.07	.78
60	I will find a job outside my tribe that has good pay	1	0	4	8	5.69	.06
61	I define family as my self, my spouse and our children	0	0	2	11	6.23*	0.01*
62	I haven't changed how I live since the tribe has more self determination	2	1	1	3	1.57	.67
63	Per capita payments to me and my spouse is where the money should go	0	0	2	10	5.33*	0.02*
64	I spend money and time on my spouse/children first, what is left over is for our retirement	0	1	4	8	5.69	.06

Table 7

The Frequency of Generational Endorsements for each Question of the Time Subscale

Item	Question	Generation Represented				Chi ²	Sig.
		1	2	3	4		
65	Everything is circular and interconnected; past-present-future are coexisting	12	1	0	0	9.30*	0.002*
66	My tribal language is knowledge and is a key to comprehending spiritual power	13	0	0	0	9.30*	0.002*
67	There is always plenty of time	8	4	0	1	5.69	.06
68	I use patience in dealing with situations that arise	7	6	0	0	0.07	.78
69	The concepts for time in English are judgmental	9	3	0	0	3.00	.08
70	Our Native culture existed before time	11	1	0	0	8.33*	0.004*
71	Time is not a commodity	7	4	0	1	4.50	.11
72	I live for the present moment and future of my tribe	7	2	3	1	6.38	.09
73	Native People once lived proudly	1	4	6	2	4.54	.20
74	The past it is gone and won't return	1	1	8	3	10.08*	0.02*
75	Decisions should anticipate the future	2	0	3	8	4.77	.09
76	Time is precious and one can learn to use it wisely	2	1	3	7	6.38	.09
77	Superstition and ignorance is Stone Age thinking	0	0	1	11	8.33*	0.004*
78	What's important is what you can see, touch, and measure	0	0	2	11	6.23*	0.01*
79	Work to get ahead and improve personal status	1	0	2	10	11.23*	0.004*
80	I believe, "don't just sit there; do something".	1	2	4	6	4.53	.21

Table 8

The Frequency of Generational Endorsements for each Question of the Language Subscale

Item	Question	Generation Represented				Chi ²	Sig.
		1	2	3	4		
81.	Everything is alive; Honor our Mother Earth	10	3	0	0	3.77*	0.05*
82	Language is a way to communicate with spirits and the earth	11	1	0	0	8.33*	0.004*
83	The universe is our teacher and gives us access to spiritual knowledge	12	1	0	0	9.30*	0.002*
84	Everything has a spirit; Ask for help to understand universal power	12	1	0	0	9.30*	0.002*
85	My decisions should anticipate the future; I need to maintain the old ways	6	7	0	0	0.07	.78
86	I am often conflicted by the differences between the old and modern ways.	2	4	5	2	2.08	.56
87	Use the land carefully for our future	4	6	1	1	6.00	.11
88	Interference means telling others what to do	6	3	3	1	3.92	.27
89	The ancient languages and customs won't get me a job or pay bills	1	1	3	8	10.08*	0.02*
90	People ask me to explain things I don't understand	1	1	7	4	7.62*	0.05*
91	The Universe can be explained best through scientific investigation	1	0	0	12	9.31*	0.002*
92	People should learn to exist in harmony with nature	8	3	2	0	4.77	.09
93	I don't speak one any tribal language	0	1	1	8	9.80*	0.007*
94	I think it is mystic when someone speaks an ancient language	0	1	2	9	9.50*	0.007*
95	Material things are more real than spiritual things	1	0	1	10	13.50*	0.002*
96	Consuming goods keeps the economy going	1	0	0	12	9.31*	0.002*

Table 9

The Frequency of Generational Endorsements for each Question of the Attachment/Disconnected Subscale

Item	Question	Generation Represented				Chi ²	Sig.
		1	2	3	4		
97	Everything is alive and I am connected to all that is	11	2	0	0	6.23*	0.01*
98	I am one with the earth and the earth is part of me	12	1	0	0	9.31*	0.002*
99	Following your heart is a way of life	10	3	0	0	3.77*	0.05*
100	Arrive to serve means being called and accepting	9	4	0	0	1.92	.17
101	I often think that things aren't right with the world	2	7	2	1	7.33	.07
102	Modern ideas and logic clouds perceptions	4	7	1	1	7.62	.06
103	Follow the ways of the Elders	6	5	1	0	3.50	.17
104	I exhibit loyalty to my tribal group	4	9	0	0	1.92	.16
105	I don't believe in an innate connectedness to every thing	0	1	1	10	13.50*	0.001*
106	I live in the modern world of the dominate culture	1	0	2	9	9.50	0.009*
107	Aspire and achieve more than your father or mother	1	1	3	8	10.08*	0.02*
108	Everyone should be taught how to live in the modern world	1	1	3	8	10.08*	0.02*
109	I use an academic approach to understand the world	1	0	3	8	6.50*	0.03*
110	Ignorance and rituals will not solve the modern situations of the world	1	0	3	9	8.00*	0.02*
111	Confront conflict so it can be resolved	0	0	1	12	9,31*	0.002*
112	Leaders are appointed because they succeed	1	0	1	10	13.50*	0.001*

Table 10.

The frequency of endorsement score for each question of the food subscale.

Item	Question	Generation Represented				Chi ²	Sig.
		1	2	3	4		
113	I know rituals that retain the unseen powers of food	11	1	0	1	15.38*	0.0005*
114	Spirit helpers allow me a working relationship with earth's abundant medicine	12	0	0	1	9.31*	0.002*
115	Prayer and knowing food's energy is preparing medicine	12	0	0	1	9.31*	0.002*
116	I collect and gather and provide food as medicine	10	2	0	1	11.23*	0.004*
117	Traditional tribal food is a reminder of the past	1	6	2	3	4.67	.20
118	Convenience food that is ready made can be lacking medicine power	2	8	1	1	11.33*	0.01*
119	Commodity foods are traditional in our household	1	3	6	2	4.67	.20
120	Elders say eating junk food that puts me out of harmony	0	7	2	4	2.92	.23
121	I don't know the significance my tribal foods	1	0	7	5	4.31	.12
122	I routinely eat processed foods	1	1	5	6	6.38	.09
123	When preparing food the emphasis should be comfort and convenience	1	0	2	9	9.50*	0.009*
124	If my life wasn't so rushed I would eat more traditional tribal foods	1	1	8	3	10.08*	0.02*
125	I don't believe food has spiritual power	1	0	0	12	9.31*	0.002*
126	Under eating or purging is my way to prevent weight gain	0	0	0	12	9.31*	0.002*
127	I prefer eating foods from around the world	0	0	3	10	3.77*	0.05*
128	One should think about the meal's nutritional value	1	1	2	8	11.33*	0.01*

Spirituality – Religion Domain. Questions 2-4 were identified as first generation placements. Question number 9 was noted after analysis as a stronger indicator of a third (.35) or fourth (.50) generation endorsement. Question number 9 appears to be a marker for a shift in beliefs to a contemporary worldview. Questions 14-16 were most closely identified with the fourth generation worldview.

Social – Recreational Domain. The mean generational scores indicate that questions 17, 18, and 23 were first generation items. Item 24 was most closely identified with the second generation. The last few items, 28-31 are most closely identified with fourth generation responses.

Training – Education Domain. Items 34 and 36 are identified with first generation responses while six items (42, 44, 45,46,47, and 48) are identified with the fourth generation. First and Second generation questions capture the desire and effort to learn tribal values, beliefs, conveyed by the tribal languages. The fourth generation association in questions 44-48 indicates a preference for modern ways of learning and gaining an education and that fourth generation people will not know much about their Native American culture.

Family – Self Domain. Significant first generation responses were identified with only one question on this domain, item 49. A third generation response was identified with item 57. Finally, items 61 and 63 were most closely identified with the fourth generation.

Time Domain. Three items, 65, 66, and 70 are identified with first generation responses to this domain. Four items, 74, 77, 78, and 79, are identified with fourth generation responses. The similar rates of endorsement of all four generation rankings on question 80 (I believe, don't sit there; do something.) may reflect respondents' confusion by the wording of the item.

Language Domain. Significant first generation responses were made to items 81, 82, 83, and 84. Item 90 is a third generation item. Six fourth generation items are questions 89, 91, 93, 94, 95, and 96.

Attachment Domain. Strong first generation endorsements were offered for items 97, 98, and 99. Questions 101 and 102 appear to be transitional items, where the strongest endorsement is for the second generation. Eight items are identified by the participants as representing a fourth generation world view; these include items 105, 106, 107, 108, 109, 110, 111, and 112.

Food Domain. Four first generation items begin the domain; these include items 113, 114, 115, and 116. Question 118 represents a second generation concern. Question 124 is one of the few significant third generation items in the instrument. Fourth generation items in this domain include questions 123, 125, 126, 127, and 128.

Predominance of first and fourth generation questions. Table 11 shows all of the first generation items ($n = 24$) which achieved a significant chi square. Table 12 shows all of the second generation items ($n = 4$) which achieved a significant chi square. Table 13 shows all of the third generation items ($n = 2$) which achieved a significant chi square. Finally, Table 14 shows all of the fourth generation items ($n = 40$) which achieved a significant chi square. Questions that have a significant chi square (represent only one generation) tend to have their identity in first generation (Traditional Worldview) or fourth generation (Contemporary Worldview). Items from the second and third generations are significantly under-represented, chi square (3) = 55.5, $p < .01$. It appears that it was difficult to word a question to capture the second and third generation placements. Alternatively, it is difficult

for respondents to recognize the distinction of second and third generation questions by the wording.

Qualitative Results.

The participants' comments fall into two broad categories: those addressing individual item construction and comments regarding the general conceptualization of the instrument. Comments regarding individual items will be addressed first.

Spirituality – Religion Domain. Overall, the comments related to this subsection indicate that participants believe that membership in a Christian or Modern Religion increases the probability that one will endorse a fourth generation worldview. This must be balanced with the knowledge that tribal groups have their own versions of modern beliefs that have been integrated and adapted for the traditional tribal believer. Several respondents asked about the relationship of Christian and traditional tribal belief systems. For example, one wrote, "What about the Native American Church?" This researcher has worked with traditional Native Americans of the Northwest who are members of the Indian Shaker Religion. This belief system is a mixture of traditional beliefs and Christian doctrine taught to Native Americans in the early 1800's.

More specifically, most respondents did not like the wording for question 10, which currently reads "I was inducted into an organized religion." They suggested that the word "inducted" did not reflect common language in either contemporary or traditional Native American communities. Question 10 showed a higher ranking for fourth generation ($M = .59$) than third generation ($M = .41$). Additionally, question 10 had no endorsement for either a first or second generation placement. It is possible that rewording this question will

Table 11

*Questions with Significant Chi Square Results that Represent the First Generation**Worldview*

Item	Question
2	I run traditional spiritual ceremonies
3	I am recognized by my tribe as a spiritual healer/teacher
4	I am authorized to transfer my tribes traditional ways
17	I protect preserve and teach traditional social ways
18	I teach our ancient ways of singing and drumming
23	I have been taught songs/dance of my tribe
34	I know our tribal teaching stories about ancient ways from our oral tribal history
36	I am an instrument for the well being of my tribe in my ... role as an elder
49	I see my entire tribe as close family & everything that has a shadow has a spirit and is honored as a relative
65	Everything is circular and interconnected; past-present-future are coexisting
66	My tribal language is knowledge and is a key to comprehending spiritual power
70	Our Native culture existed before time
81.	Everything is alive; Honor our Mother Earth
82	Language is a way to communicate with spirits and the earth
83	The universe is our teacher and gives us access to spiritual knowledge
84	Everything has a spirit; Ask for help to understand universal power

Table 12 (continued)

*Questions with Significant Chi Square Results that Represent the First Generation**Worldview*

Item	Question
97	Everything is alive and I am connected to all that is
98	I am one with the earth and the earth is part of me
99	Following your heart is a way of life
113	I know rituals that retain the unseen powers of food
114	Spirit helpers allow me a working relationship with earth's abundant medicine
115	Prayer and knowing food's energy is preparing medicine
116	I collect and gather and provide food as medicine

Table 13

*Questions with Significant Chi Square Results that Represent the Second Generation**Worldview*

Item	Question
5	I regularly assist at traditional spiritual ceremonies
24	I do traditional arts & crafts of my tribe
101	I often think that things aren't right with the world
118	Convenience food that is ready made can be lacking medicine power

Table 14

*Questions with Significant Chi Square Results that Represent the Third Generation**Worldview*

Item	Question
57	I see family just as my grandparents, parents, brother, sisters, nieces and nephews
124	If my life wasn't so rushed I would eat more traditional tribal foods.

yield an item that is useful in discriminating traditional (first and second generation) from contemporary (third and fourth generation) worldviews.

Social – Recreational Domain. Question 20 currently states, “I enjoy and engage in activities unique for my tribe (Stick Game, Lacrosse).” Respondents volunteered specific activities that could be included in subsequent studies. For example, “Indian Dice – Osage” and “Hand Games—Midwest and North East” were mentioned.

Training – Education Domain. Questions 49, 50, 52 generated this comment, “I agree [with First Generation].” Respondents did not like the terminology “ancient,” or “ancient ways,” to refer to traditional tribal ways. Instead of using “caretakers” it was suggested the question 47 be rewritten to say “those who raised me.” Also, question 47 was stated in past-tense, “I have lived...” and the suggestion was to change it to “I live in the modern world.”

Table 15

*Questions with Significant Chi Square Results that Represent the Fourth Generation**Worldview*

Item	Question
J	I do not know my tribe I have heard family stories that I am Indian, I'm not enrolled.
N	I am not currently eligible for Native American funds
14	I adhere to the beliefs of a church/organized religion
15	I prefer church to any other spiritual ways
16	I am an active member of an organized religion
28	I am awkward when attending Native gatherings
29	When I have free time I prefer modern activities
30	I prefer to go places and do activities of the contemporary world (e.g., ProTeams)
31	The only Native American activities I attend are at Museums/art galleries/ etc.
42	I barely know about my tribe
44	I prefer to read books to find out about my tribe
45	I have learned about Indians from movies/television
46	I like rapid paced learning
47	I live in the modern world and have no interest in the past
48	I don't accept what Natives teach as relevant to living in the world as we know it today
61	I define family as my self, my spouse and our children
63	Per capita payments to me and my spouse is where the money should go
74	The past it is gone and won't return

Table 16 (continued)	
<i>Questions with Significant Chi Square Results that Represent the Fourth Generation</i>	
<i>Worldview</i>	
Item	Question
77	Superstition and ignorance is Stone Age thinking
78	What's important is what you can see, touch, and measure
79	Work to get ahead and improve personal status
89	The ancient languages and customs won't get me a job or pay bills
91	The Universe can be explained best through scientific investigation
93	I don't speak one any tribal language
94	I think it is mystic when someone speaks an ancient language
95	Material things are more real than spiritual things
96	Consuming goods keeps the economy going
105	I don't believe in an innate connectedness to every thing
106	I live in the modern world of the dominate culture
107	Aspire and achieve more than your father or mother
108	Everyone should be taught how to live in the modern world
109	I use an academic approach to understand the world
110	Ignorance and rituals will not solve the modern situations of the world
111	Confront conflict so it can be resolved
112	Leaders are appointed because they succeed
123	When preparing food the emphasis should be comfort and convenience

Table 17 (continued)	
<i>Questions with Significant Chi Square Results that Represent the Fourth Generation Worldview</i>	
Item	Question
125	I don't believe food has spiritual power
126	Under eating or purging is my way to prevent weight gain
127	I prefer eating foods from around the world
128	One should think about the meals nutritional value

Family – Self Domain. Question 62 which currently states, “I haven’t changed how I live since the tribe has more self determination,” was considered poorly written and caused confusion. Many respondents asked, “what does this mean?” As a result of this study, prior to any further use of the instrument, these questions will be rewritten and several questions will not be included in subsequent studies.

Respondents also pointed out that ‘per capita’ means funds for the individual tribal member. Tribal settlements and income generate discussions and lobbying regarding how the money should be used. These financial issues can be used to reframe question 59 to clarify the intent of the question.

Time Domain. For question number 67, respondents said “keep it simple—take out [the word] comprehending.” They also suggested redefining question 75, so that it can be understood. Another respondent indicated a concern that there were no assignments for Second Generation on the rankings.

Language Domain. A word-order change was suggested for question number 93. It was also suggested that item 82 include the word “prayer.” Word-choice was a concern on item 85, where it was suggested that the word “traditional” replace the word “old” and on item 86 where it was suggested that the word “often” generated a Third Generation outcome. Finally, for item 94, a respondent suggested that the word “mystic” be changed to “mystical” and replace “a tribal” for “an ancient.” Most respondents did not make comments on this domain.

Attachment Domain. Respondents commented that they “strongly agreed [with generation one responses]”. One stated it was “hard to distinguish 3rd from 4th generation thinking on these matters” possibly because of the “strongly agree” preference choice for all 4 generation placements. It was suggested that question number 114 would be a first generation question if the words “spirit helpers” was used.

Food Domain. Participants suggested rewording the traditional worldview questions to clarify the role of the “Creator” as the source of inspiration and guidance. For example, question number 114 currently states, “Spirit helpers allow me a working relationship with earth’s abundant medicine.” One informant suggested that this question be rewritten to state “The Creator allows me...” Prayer and customary ways of gathering food and materials were given high endorsements for questions 113-116.

Global comments on response choices. Several participants noted that asking informants to rank the questions with “strongly agree” may have influenced responses. It was suggested that the wording for endorsement could be changed to a less emphatic response “agree” that would capture more diverse assignment to the second and third generation placement.

Need to randomize items within domains. Participants mentioned that the order of the generation questions within each domain needs to randomize. Interestingly, one non-Native respondent observed, “Despite the difficulty I am having discriminating the 4 generations; it does seem that there is an obvious progression from 1-4 as I go down each page. In terms of scale development, this can present a problem—it lulls respondents into a response pattern where they stop reading the items and start responding in the pattern.”

Appreciation for the four new domains. Respondents who were familiar with the original Brown (1981) Native Self-Actualization model, which include four domains, expressed appreciation for the addition of four more domains. One participant wrote, “I am glad you expanded it. Anytime I refer to your [original model], I have always expanded it and the group would expand it.” The addition of the food domain was noted positively by several participants.

Sensitivity to a fluid self-identity. One respondent noted that strength of the NSA-PA is its sensitivity to change in identity over time. That respondent wrote, “It seems to be a dynamic instrument that would be valuable for measuring change from point A to point B, rather than one that should be given once. You might ask yourself a question, “Do the items in this instrument describe the process of change that a native client should describe as a result of optimal treatment integrating native selfhood, values, beliefs, and practices?” This respondent went on to suggest that the generational changes across the eight domains could provide a framework for treatment planning with Native American clients.

Concerns with the constructs. Many participants misunderstood the use of the term “generation” within the Native Self-Actualization model. For example, one psychometrician wrote, “[Within this instrument] there are broadly generalized assumptions about

generations of Native people and their foundations of culture that then make assumptions about assimilation into the dominant culture. I would argue that these constructs are more likely affected by other factors such as personality, social identification and experience, rather than generational characteristics.” A second said, “The generation constructs do not make sense and I was unable to assign questions to a particular generation.” This seems to reflect a use of the term generation to mean descendants of the same cohort. There were participants who stated the “logic model, the rationale and foundations of your questionnaire are flawed.” This respondent believed the model stood the risk of making “broadly generalized assumptions about generations assimilation into the dominant culture.” The term “generation” was chosen to represent the concept of worldview and avoid judgmental language.

The linear thinkers struggled to comprehend the intent or purpose of the placement assessment to four distinct generation placements. They interpreted the model as an acculturation model and argued that there are many factors that contribute to a Native person’s choices including but not limited to “personality, social identification and experience, rather than generational characteristics.” This informant suggested prior to proceeding “carefully rework the assumptions of the factors assessed.” The informant’s suggestion was meant to prepare “for the adequate defense of the logic model and allow for inferences to be made based on data.” This informant wanted the “generation placements” to be ... “clearly defined with variable anchor points that discriminate between first, second, third and fourth generations.”

Requests for a more complete description. The participants’ comments and email questions pointed out a need to expand the text explaining the rationale for the Native Self

Actualization model. Two factors contributed to their responses: a) the model had been an oral assessment tool that allowed the terms and concepts to be explained orally. The written format did not have the advantage of immediate feedback. And b) the tool has a track-record and has been in use for over twenty five years. New readers, unfamiliar with the model, sought details that were not present in the materials provided. It was suggested that a “third pair of eyes” review the documents before “finalizing” it for the next study as “some of the conceptual points in your article lack sufficient background or clarity or assume that the readers are familiar with them.” Participants were most concerned about the non-Native readers’ understanding and what assumptions could be made if the material wasn’t adequately explained to the novice reader. Because of these comments and questions, the model will be explained in greater detail for those who have no experience with the model and constructs.

Early exchanges revealed confusion yet also illustrated the immediate ability of the participants to relate to the questions as reflective of their personal experiences or the experiences of other Native Americans. One informant said she was helped most by the background materials to understand the constructs. “My answers are based on my perceptions of being raised by a first generation grandmother and influenced by a second generation mother, who was more like a sibling. Thus my responses (would) reflect second and third generation views.”

Expressions of support. Numerous participants expressed their appreciation for this project. One said, “You have undertaken a major effort that will be very significant to our understanding.” Even an informant who questioned the model volunteered “to assist in (this early career researcher’s) future efforts, as needed.” Another informant was initially

confused that there were no references to sampling and piloting the instrument in the future. The last comments received before data collection was completed was from a Native Psychologist, who said “The items elicit two separate responses....1) [me] at 28...saying I was not interested in the Indian thing...superstition and the blowing of smoke in the air and 2) my responses later in life, which reflect growing sense of self and understanding of the value of my tribal beliefs, values and practices.”

Using informants' rankings. Items were retained if they represented only one generation's responses, and if more than 90 percent of responses were for one generation. Thus, 18 of the 128 questions met this criterion and will be treated as a screener form of the NSA-PA. Eleven of the 18 screener items are first-generation items and 7 items are fourth-generation items. The screener questions are shown in Table 15.

Developing a Longer Form in the Future

Some NSA-PA questions received weak rankings for the generation due to poor wording. There were specific questions within each domain and each placement that required rewording to further differentiate the two worldviews and four generations. Questions that were vague or left wiggle room for interpretation created the blurred generation placements. For example, participants did not perceive the intended differences between “I occasionally attend religious services” (item 11) and “I attend and participate in church/organized religion” (item 13). These items might be reworded to better capture the intended worldview differences. Numerous informants volunteered their services to rework some of the questions for their personal tribal group or the language group they serve within the thirteen Indian Health Service regions.

Table 15

The Proposed NSA-PA Screener Listing the Questions and the Generational Worldview they Represent

Item	Question	Gen.
2	I run traditional spiritual ceremonies	1
4	I am authorized to transfer my tribes traditional ways	1
48	I don't accept what Natives teach as relevant to living in the world as we know it today	4
49	I see my entire tribe as close family and everything that has a shadow has a spirit therefore is honored as a relative	1
65	Everything is circular and interconnected; past-present-future are coexisting	1
66	My tribal language is knowledge and is a key to comprehending spiritual power	1
70	Our Native culture existed before time	1
77	Superstition and ignorance is Stone Age thinking	4
82	Language is a way to communicate with spirits and the earth	1
83	The universe is our teacher and gives us access to spiritual knowledge	1
91	The Universe can be explained best through scientific investigation	4
96	Consuming goods keeps the economy going	4
98	I am one with the earth and the earth is part of me	1
111	Confront conflict so it can be resolved	4
Table 15 (continued)		

<i>The Proposed NSA-PA Screener Listing the Questions and the Generational Worldview they Represent</i>		
Item	Question	
114	Spirit helps allow me a working relationship with earth's abundant medicine	1
115	Prayer and knowing food's energy is preparing medicine	1
125	I don't believe food has spiritual power	4
126	Under eating or purging is my way to prevent weight gain	4

Recognizing that the tool discerns two major worldviews and two variations of each worldview it is understandable that the rankings would have overlap and possibly capture two generation placements within a Traditional (first or second) and Contemporary (third and fourth) predominant worldviews.

Chapter 4

Discussion

Testing the Hypothesis

This first step in developing the NSA-PA has involved assessing the content validity of 142 questions intended to represent the four generational placements. It was hypothesized that the NSA-PA questions would be consistently rated as representing only one of the four generational responses. Approximately one third of the questions were able to be consistently identified with one of the four generational placements. The majority of the questions were identified with the first (traditional) or fourth (contemporary) generations while very few items were identified with the second or third generations.

Expert raters, most of whom were Native American psychologists, saw promise in the development of a tool that looks at Native American worldviews. Many, however, were confused by the term "generation." The Native American informants were highly sensitive to the topics of acculturation and assimilation. Many questioned the methods of identifying the generations and distinctions between the generations. They did not want assumptions to be made about those differences or the differences interpreted in a rigid manner. Rigidity was considered the likely flaw of the development of acculturation assessment tool such as the NSA-PA, especially when the questions cannot be assigned to "a particular generation or have nothing to do with worldview." Considering that other researchers have attempted to

create fixed rigid classification, it is understandable that informants would assume that the NSA-PA tool was likely to repeat that approach.

The comments and reflections of both contemporary and traditional respondents and the professional opinions of the informants are invaluable. As one esteemed Indian Psychologist noted, the NSA-PA is a major undertaking, “[an] effort that will be very significant to our understanding ... and have many clinical applications.”

Limitations of the present study and suggestions for Future Research

This first step in developing the NSA-PA has involved assessing the content validity of 142 questions intended to represent the four generational placements. This work has resulted in the development of an 18-item screener. This study was limited in scope to address only issues of content validity. Future studies should involve pilot testing with urban and rural Native Americans to determine reliability and concurrent validity and a factor-analytic structure of the NSA-PA, both in the abbreviated screener form and in its longer form.

Application of the Four Generation Model in Therapy Settings

Individuals who identify more closely with their Indian heritage are likely to express beliefs in accordance with the Traditional worldview of Native People. Furthermore, beliefs are translated into discernable behaviors that are measurable and amenable to further research in specific tribal settings, and treatment plans designed to fit an individual client's level of cultural orientation will be most effective.

When a client expresses orientations that are inconsistent or widely divergent (i.e., very traditional vs. contemporary or “Western European”), the client is assisted in exploring the possibilities that these inconsistencies result in conflicts in his or her life, attitudes, and

manner of approaching and dealing with the world. Essential to the attainment of mental health and well-being is an inner harmony. This is composed, in part, by resolved conflicts in perceiving and dealing with an alien and different world from the one in which the individual was raised. How it is expressed varies, as does the intensity of the conflict. Resolution of and understanding of such cultural conflicts are important tools for any mental health practitioner working cross-culturally. "It is part of our culture to get together, have good times together, and share experiences. You have to take the good from both cultures and mold them together to make a better world," Tom Blackweasel, Glenbow Museum, Calgary Alberta (sign within museum).

Too often professional preparation does not train people to go to the roots of clients' perceptions. By failing to deal with the basic perceptual conflicts derived from a clash of cultural orientations and values, the professional deals only with symptoms and not the source of the conflicts. In the field of chemical dependency, understanding of substance abuse interfaces with conflict management. Thus conflict resolution, done in a culturally-sensitive and appropriate manner, is essential to diagnosis, treatment planning, rehabilitation, and long-term recovery and behavioral health.

As stated earlier, Stone Brown and colleagues found that their Native American clients typically defined themselves within four generational placements (see Rosenthal, 2002, for a description of Brown's work). Those clients most consistently preferring Traditional choices were called first generation. Second generation clients still adhered to traditional values, but had added a dimension of modern values and activities to their lives, staying slightly removed from Traditional activities, values, and standards. Access to these traditions was found among the immediate family and friends of the client. Third generation

Native People were more removed from Traditional Native values and standards, showing a preference for contemporary ways of life. Fourth generation people were totally removed from access to Traditional people. They had been placed, through various circumstances, totally within contemporary values and standards. They often found themselves identified with the Indian community because they were “visibly” and identifiably Native American. Sometimes they were asked, “What are you?”

At times, individuals turn to the Native American community in search of themselves and their heritage. Other times individuals and families decide to maintain minimal contact and involvement with their people and their traditional tribal people. Stone Brown found many clients in this latter, contemporary placement. Sometimes they were adopted at an early age, or had parents or grandparents who had lived in cities due to relocation in the 1950s and 1960 by the Bureau of Indian Affairs (BIA). Others had become fourth generation because they had been institutionalized and had lost contact with Native American people.

These four worldviews have clinical implications. They offer individualized and modified strategies for case conceptualization, treatment planning, and restoration of mental health. Native people have the ability to identify the source of their frustration, make informed choices and integrate tribal wisdom rather than reject themselves and their people. Adapting has caused insecurity for the individual and the group that was not found when Maslow visited the Blackfoot Reserve in 1938. The anecdotal findings of Stone Brown have stood the test of time and continue to be applicable after twenty-five years, offering scholarly understanding of the varying stages of assimilation experienced by indigenous people, with particular significance in acculturated settings. The identification of worldview and

individual identity within a collectivist-individualist dichotomy also contributes to intra-group tensions that can contribute to treatment failure.

Although the ceremonies and rituals varied, Stone Brown (1981) suggested that Native Americans of the four worldviews share many beliefs about the world, their place in the world, and a need to address and resolve intergenerational trauma. “Although it is apparent that American Indians have shown impressive reservoirs of strength and coping mechanisms in the face of ... environmental realities ... they experience high rates of mental disorders related to stress” (LaFromboise, 1988, p. 2). Vine Deloria, Jr. (2006), a Native American scholar, wrote, “...each generation of Indians have moved farther and farther away from the substance of the spiritual energy that once directed our lives” (pp xviii).

Revisiting Theory and Healing the Self and the Community

Rudmin (2003) has identified fourfold theories of acculturation as problematic. He suggests that they tend to be simplistic and don't account for the existing observations well. The Native Self Actualization approach conceptualizes each domain as the arena in which a specific Native Self Actualization process can take place. The domains and the model of worldviews allow the individual to become individuated in the context of the group (tribe, work/school, organizations and families). The implications and possibilities for research speak to the belief that “self actualization” is too vague and cannot be measured. Movement from one worldview “generation” to another is measurable. The process of change is dynamic and can be monitored. The choices and “goals” of the individual can be studied and, through the study of many individuals, the dynamics of the group can be studied. The change, returning to one's original cultural worldview, is already occurring. The NSA model allows research that embraces a Traditional and Contemporary worldview. The

Native Self Actualization Placement Assessment tool allows the researcher to study the dynamics of change within the context of diverse tribal settings.

Walking Backward

Once in a while I walk backward:

It's my way of remembering if I only walked forward,

I could tell you now to forget

(Humbeto Akabal Moller, 2004, p 80)

Returning to the Concept of Generation, a More Personal Reflection

My Siksika elder and teacher, Clement Bear Chief (personal communication, August 9, 2006), taught that model methods do not work for what ails us. "We have holes," he said, "once we live like this." He held his hand together, intertwining his fingers, tightly squeezing his finger together. A flat bridge of lower fingers could be seen as he held his lower finger knuckles together and his thumbs were side by side. "This is what we were like. We lived this way (for thousands of year). Then they came and one by one they took it away." He lifted one right finger at a time. "And now we are left with holes." Clement, pulled his left hand away and held it up. "We have holes." He was spreading his fingers apart on his left hand and we sat quietly looking at the holes. This elder stated, "We had creations stories and these people don't care for them and say they don't believe them. How can these people with dark skin know these things? That's where they are absolutely wrong ... these stories are bits of remnants of what they knew in the past beyond the past. Like the creation story, why are they parallel with the creation stories of the Christians? It's amazing. They are extremely symbolic... Before this earth was created some were up there and the

Creator had two sons. One went down and built a world and came back and told his dad, said look what I have done. The other one his dad asked: What have you done? He said I'm still thinking. (Laughter). He was two busy trying to destroy his brother's creations. That's why we have jealousy and pride."

Clement went on to explain that before the Christians came, the people were one and not divided and when the two (denominations came), Catholics and the Episcopalians, pretty soon people were saying: Are you the west side or east side (division of reserve between the two denominations)? Now there are many kinds of churches and the people are even more divided. "To divide the people is evil," Clement says. He remembers when the people did not see themselves as different from each other and he believes when someone fills the holes and knows who they are and where they come from, they will no longer be sick (insecure) and the people will be united "as the Creator meant the world to be." Clement said that the medicine people never said: Don't go to that one's ceremony. He said each person was honored for their own gifts. No one could do it all; each respected what the other medicine person could doctor. "The sicknesses are often in the mind and each one (medicine) could treat certain problems." Clement commented that modern methods do not fill the holes they left. "Only by knowing seven generations, what happened to each of them, knowing your people and what they went through, will you understand. And when you understand their experiences (people and generations), you will fill the holes." This Native Self Actualization assessment tool is intended to capture the individual Native person in his or her worldview context. From that placement, each can identify his or her unique tribal historical trauma, his or her Soul Wound of internalized oppression (Duran, 2006). Each

person can decide if he or she wants to fill the holes. Each person can learn his or her personal unique story of family members.

It is true that some of the stories are lost. They have not been passed down by their elders. As one group of elders speaking at the Circles of Care gathering in Browning, Montana, voiced in the winter of 2005, “We didn’t want to (traumatize) tell the children what we had been through, so we didn’t say anything about what we saw and what we experienced. We just kept it to ourselves.” Other people have told the stories, or when asked, they will tell their adult children.

This dissertation topic was chosen when I sat at our family table and listened to my father tell our Blackfeet (Blood, Peigan, Blackfoot) Confederacy history. He didn’t tell us all of his personal experiences, but he told what he knew about the forming of the reservation and reserves, starvation winters, massacres, and boarding school experiences and medical historical trauma. I wanted to fill the holes and make sense of what happened to us as a family and as a people. In the beginning, it didn’t make sense. As time went on, I began to see cultural self-hatred. Duran (2006) calls this “internalized oppression.”

People ask me if I speak my language and I say no. Knowing a handful of words does not mean I can comprehend the meanings of those words in the context of our worldview as members of the Blackfeet Confederacy. My father knew the words and the meanings in context, but he wouldn’t teach us. “It’s gone,” he would say, “and it’s not coming back.” He had internalized the oppression.

Yes, it is coming back. The Blackfoot language is being taught in immersion programs for children and adult. It is taught at the Blackfeet Community College. I want to

say to the world, "We aren't gone. We are reclaiming our history, our ways and our language, so we can be strong and became the persons The Creator meant us to be."

This early career scientist has returned "to our beliefs and sought out teachers to fill the holes. I have learned seven generation on my grandmother's side and five on my other grandma's side. I am filling my holes and I will tell my children and grandchildren who we are and where we came from and what happened to us. In time those stories will be the long winters of our lives, a time when the buffalo, like a tipi liner, stood between us and the oppressors to save our lives." Clement Bear Chief said, "They kept us from all being killed. They sacrificed themselves so we could live." Clement explained that the buffalo had made a commitment to be our providers and protectors. "Those who killed them tried to annihilate us, but the buffalo took our place, or none of us would have survived."

Native Self Actualization is the process of reclaiming and restoring ourselves within the context of the group.

If we remain silent, if we don't act, if we don't do something for our people, then in any event, the suffering will continue and other more difficult circumstances will arise.

Guatemalan Poet Santos, CPR-Sierra (2000; cited in Moller, 2004, p. 213)

Abraham Maslow listened to the Blackfoot elders and he later described a phenomenon he called "self actualization." Now the elders speak to this century in their description of how to care for the children, honor each other and assist each person to fulfill their personal responsibility. These elders understood the concept of "actualization." They

want the world to know that no one becomes actualized alone. We all need each other and have a responsibility to help one another. The following visual display is representative of Native Self Actualization as described by the elders. As Maslow formulated his concepts of “self actualization,” the elders described these concepts within their own Traditional worldview. When they spoke to Abraham Maslow, they would not have described a pyramid. The symbolic representations would have been the four directions: the earth elements (wind, water, fire and air), plus the circle (earth mother). The elders always knew the earth was round.

The pyramid as an upside-down tipi belongs to the Blackfoot Confederacy. It represented the relationship to God and the protection of our Creator. We were brought into the tipi from the spirit world. We were protected against unwanted influences and cherished as a gift from Our Maker. Each person fit and belonged and was secure. We learned generosity recognizing that we were here to provide for others. We become individuated, one—yet all. We are all relations with an interconnected purpose.

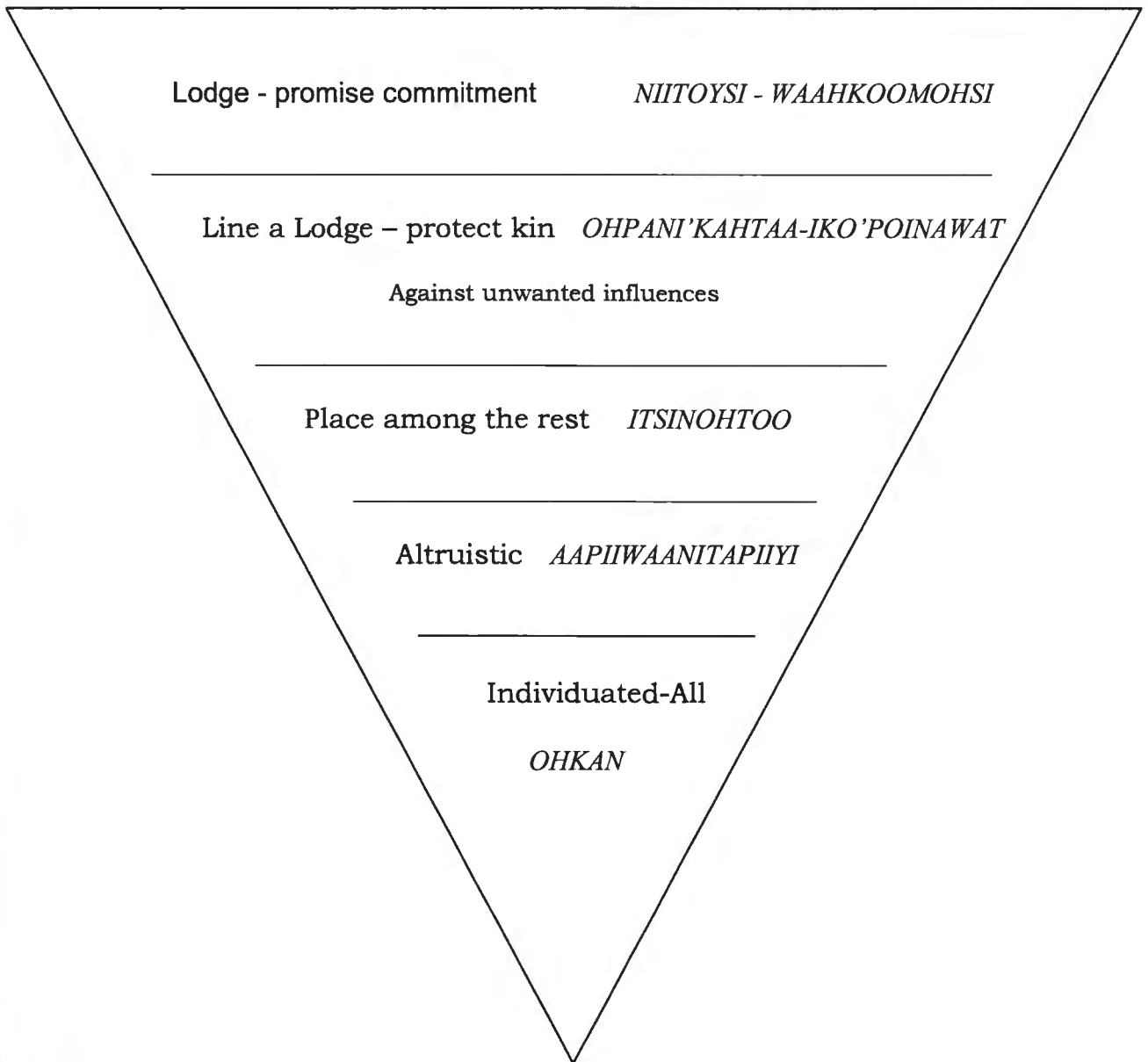


Figure 3. Blackfoot worldview.

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Appendix A

Sample Memo - Indian Psychologist/I H S Regional Representative

Sample Memo - Indian Psychologist/I H S Regional Representative (10)

DATE:

TO:

FROM: Sidney Stone Brown, M.Ed., M.A. (Blackfeet)

RE: Doctorial Research request for regional language

I was given your name by the Indian Health Service Regional Offices and Native American Psychologists. I am contacting you to obtain your professional opinion on descriptive language that would be appropriate to your region that I may use to edit the Native Self Actualization Placement Assessment tool that I am developing.

The Native Self Actualization Placement Assessment tool (NSA-PA) will be piloted in all Indian Health Regions if it proves to be a conceptually valid instrument. The 128 questions included in this tool cover eight different categories of beliefs and behaviors, including: 1) Belief in Power Greater than Self, 2) Pastimes, 3) Learning, 4) Family, 5) Time, 6) Language, 7) Attachment, and 8) Food. Each question is written in a manner to capture common beliefs and behaviors of North American Tribal People. Up until this point, these questions have been part of an oral assessment tool. Four of the eight categories are referenced in Richard Dana's book, *Multi Cultural Assessment Perspective for Professional Psychology* (Dana, 1993).

Prior attempts by colleagues to develop a Native Assessment tool has been hampered by the diversity of Native People and further complicated by the diversity of Native Languages. I am seeking feedback on the NSA-PA questions with regard to the language and examples of behaviors that might best convey the concepts to persons from your region.

I am asking you to complete three steps that will take 1-2 hours to complete; two are reading and the third asks for your written feedback:

- 1) Review the original paper on the Native Self Actualization Theory (the paper is ## pages long),
- 2) Review the theoretical constructs within a Power Point Presentation and
- 3) Read the 128 NSA-PA questions to determine if there is a word or example, unique to your region that you would want in this assessment tool. (For example, one item says: I enjoy and engage in activities unique for my tribe (Stick Game, Lacrosse) Would you want another descriptive word added to this question?

I want to know your professional opinion about specific tribal practices/rituals unique to your Indian Health Service region. And whether those differences require alternative words to express your regions tribal pastimes, relationships, clans, societies and tribal spiritual beliefs.

Your participation will assist me in refining the questions of the NSA-PA in preparation for a pilot testing in 10 Indian Health Service regions. A group of experts in psychometrics is also being asked to review these questions for the formatting of the questions.

If the instrument is valid it will be tested for reliability in a post-doctorial study. The final instrument(s) will likely be formatted to fit the major Native American language groups of North America. Because of your contributions the instrument can be designed with 10 language/cultural formats (Iroquoian, Eskimoan/ Greenland, Muskogian/Muskogee Natchez, Siouan, Coddooan, Shoshonean, Athabascan/ Athapascan, Salishan, Algonquian, and English). Your willingness to provide alternative words for specific questions will improve the descriptive language of each instrument. Your specific feedback on Tribal language groups in your region will assist in modification the NSA-PA for your region.

These are the question: Are you interested in providing feedback on the NSA-PA questions? And Can you commit to responding by insert a date here?

If you are willing to participate in this psychometric review of the NSA-PA, please contact me at the address below and I will send you a packet with the background theory paper, the power point presentation and the NSA-PA questions. If you prefer to receive and send correspondence electronically, please respond to me at sbrown@georgefox.edu

and indicate your interest in participating. Remember, I ask that you commit to having your written feedback to me by insert a date here.

If you can not participate, due to time constraints, do you know another Native American Psychologist in your region that would likely complete the required two hour commitment to this study?

In addition, upon completion of the Phase I study, you will receive a copy of my dissertation abstract and summary. Thereafter you will be invited to participate in the pilot study. If this instrument proves to be valid and reliable you will receive 100 copies of the final instrument designed for your regions language group.

One volunteer upon completion of the instrument said quote "I have taken other tests and completed them, but didn't have one before this that asked me questions that mattered to me." (The volunteer was an adult male and member of a Northwest Tribe.) I look forward to developing an ongoing dialogue and discourse with you concerning the Native Self Actualization Placement Assessment (NSA-PA).

Sidney Stone Brown, M.Ed. M.A.

12211 West 2nd Place,

Building 5-208

Lakewood, CO 80228

(503) 706-3556 cell or (303) 954-0314 home

_____ detach and mail _____

Upon receipt of your commitment a packet will be sent to you. In advance

I thank you for your quick response to my inquiry.

I am providing current information for contact and I can participate:

(circle one) Yes No (If no I recommend you contact see below).

Name: _____ Title _____ Region _____

Discipline: _____ Tribe _____ NA

Street Address: _____

City: _____ State ____ Zip Code _____

Best Phone Contact number: _____ Email: _____

Appendix B

Sample Memo - Psychometricians

Sample Memo - Psychometricians (3)

TO:

FROM: Sidney Stone Brown, M.Ed., M.A. (Blackfeet)

RE: Doctorial Research request for psychometric feedback

The Native Self Actualization Placement Assessment Tool (NSA-PA) will be piloted in all Indian Health Regions if it proves to be a conceptually valid instrument. The 128 questions included in this tool cover eight different categories of beliefs and behaviors, including: 1) Belief in Power Greater than Self, 2) Pastimes, 3) Learning, 4) Family, 5) Time, 6) Language, 7) Attachment, and 8) Food. Each question is written in a manner to capture common beliefs and behaviors of North American Tribal People. Up until this point, these questions have been part of an oral assessment tool. Four of the eight categories are referenced in Richard Dana's book, Multi Cultural Assessment Perspective for Professional Psychology (Dana, 1993).

I am seeking from you the completion of three tasks that will take approximately 1-2 hours, two involve reading and the third asks for your written feedback:

- 1) Review the original paper on the Native Self Actualization Theory (this paper is ## pages long),
- 2) review the theoretical constructs within a Power Point Presentation and
- 3) read the 128 questions from the questionnaire under development and indicate whether the questions are written in a psychometrically skillful way.

I want to know your professional opinion about specific psychometric principles that may have been overlooked in the construction of each question. Are there any questions that you would suggest be written differently to capture the worldview and belief system of the concepts in the Native Self-Actualization theory

Your participation will assist me in refining the questions of the NSA-PA in preparation for a pilot testing in 10 Indian Health Service regions. A group of experts in Native American language and culture is also being asked to review these questions for content and to provide examples from the specific Native Tribal groups they represent.

These are the question: Are you interested in providing feedback on the NSA-PA questions? And Can you commit to responding by insert a date here?

If you are willing to participate in this psychometric review of the NSA-PA, please contact me at the address below and I will send you a packet with the background theory paper, the power point presentation and the NSA-PA questions. If you prefer to receive and send correspondence electronically, please respond to me at sbrown@georgefox.edu and indicate your interest in participating. Remember, I ask that you commit to having your written feedback to me by insert a date here.

If you can not participate, due to time constraints, do you know another Psychometricians who would likely be able to complete the required two hour commitment to this study?

Sidney Stone Brown, M.Ed. M.A.

12211 West 2nd Place,

Building 5-208

Lakewood, CO 80228

(503) 706-3556 cell or (303) 954-0314 home

_____ detach and mail _____

Upon receipt of your commitment, a packet will be sent to you. In advance I thank you for your quick response to my inquiry.

I am providing current information for contact and I can participate:
(circle one) Yes No (If no, I recommend you contact the person I have named below).

Name: _____ Title: _____ Region: _____

Discipline: _____ Tribe _____ NA

Street Address: _____

City: _____ State ____ Zip Code _____

Best Phone Contact number: _____

Email: _____

Appendix C

Participant Informed Consent

Participant Informed Consent

All information is confidential and no personal identifying information will be shared with anyone unless written permission is granted to Sidney Brown, M.Ed., M.A. Your responses will be given a coded number that will protect your identity and region.

Aggregate information will be compiled for the purpose of this study. Regional and language group differences will be reported.

You have the right to withdraw as a participant at any time. If you have questions you can contact me at 503 706-3556 (cell) day time or (303) 954-0314 evenings or my dissertation chair, Kathleen Gathercoal, PhD at George Fox University Newberg Oregon at 503 544-2376.

1. I give permission for use of the following identifiers for analysis and summary

(Circle identifies)	Name	Title	Region
---------------------	------	-------	--------

2. I want my answers to be aggregate and with no personal identifiers	YES	NO	
---	-----	----	--

Phase I

A. I work in Region _____ designate region (1-10) of the Indian Health Service
(Circle one)

B. I am a Native American Psychologist

Tribal Affiliation _____	Yes	No	
--------------------------	-----	----	--

C. I am a Non-Native Psychologist that works for a Indian Health Service Tribal Community	Yes	No	
---	-----	----	--

D. I am a Psychometricians	Yes	No	
----------------------------	-----	----	--

Phase II (proposed NSA-PA instrument validity is established) Post-Doctorial pilot

testing in 10 Indian Health Regions

E. I am interested in participating in Phase II of the NSA-PA study Yes No

This signed consent form gives permission to Sidney Stone Brown, doctoral student researcher to gather information and test the validity of the written Native Self Actualization Placement Assessment for her dissertation at George Fox University.

Print Name _____

Signature _____ Date ___ / ___ / ___

Appendix D

Native Self Actualization Placement Assessment (NSA-PA)

Native Self Actualization Placement Assessment (NSA-PA)

The following assessment tool designed for Native Americans and Indigenous People of the world will help establish your personal worldview as a Native person. You will be asked to respond to 128 questions that ask specific questions that describe various Native world views. This tool will be used to help you identify personal experiences, preferences, ways you spend your time socializing and learning.

NSA-PA Demographics

Last four numbers of my social security number _____

First three letters of my tribe _____

State/Province of my tribe two capital letters _____

My Birth date mm/dd/yyyy ____ / ____ / _____

(Don't know)

NCAI is the letters/acronym for what organization? _____ or dk

I have attended functions of the NCAI (circle one) yes no

NICWA is the letters/acronym for what organization? _____ or dk

I have attended functions of the NICWA (circle one) yes no

NIEA is the letters/acronym for what organization? _____ or dk

I have attended functions of the NIEA (circle one) yes no

Which statement best fits you

1. I am a member of a recognized tribe. (Circle one) Yes No
2. I am a descendant of a recognized tribal members my parent(s) are enrolled.
(Circle one) Yes No
3. I am self identified as an Indian / Native American not enrolled.
(Circle one) Yes No
4. I do not know my tribe. I have heard family stories I am Indian, I'm not enrolled.
(Circle one) Yes No

Which statement best explains your rights

(Circle one)

- | | | |
|---|-----|----|
| 1. I am eligible for tribal funds. | yes | no |
| 2. I am eligible for BIA funds. | yes | no |
| 3. I am eligible for Indian Health Services. | yes | no |
| 4. I am not currently eligible for Native American funds. | yes | no |

Please answer all the questions and do not leave any blank. Tribes use different words to describe life experiences and each is unique to that language group and or region of their ancient land. We have chosen words that have a broad application that will be similar to each tribes world view. There is no right or wrong answers to the questions.

Instructions for Instrument Respondents

Your first response usually describes your worldview and personal life experience.

Generation

Ideal Response scores

Category: Belief in Power Greater than Self Spiritual/Religion

Please indicate the generation you think is represented by a "very much like me" response for each of the questions below. Circle one number to indicate the generation you choose for each item.

First Generation Traditional	1	2	3	4
1. I attend and participate in spiritual ceremonies	1	2	3	4
2. I run traditional spiritual ceremonies	1	2	3	4
3. I am recognized by my tribe as a spiritual healer/teacher	1	2	3	4
4. I am authorized to transfer my tribes traditional ways	1	2	3	4
5. I regularly assist at traditional spiritual ceremonies	1	2	3	4
6. I prefer ceremonies of my tribe to other beliefs	1	2	3	4
7. I am being trained as a traditional spiritual helper	1	2	3	4
8. I prefer guidance and council from Native healers	1	2	3	4
9. I have been raised in an organized religion	1	2	3	4
10. I was inducted into an organized religion	1	2	3	4
11. I occasionally attend religious services	1	2	3	4
12. I participate in services to please family/friends	1	2	3	4

13. I attend and participate in church/organized religion	1	2	3	4
14. I adhere to the beliefs of a church/organized religion	1	2	3	4
15. I prefer church to any other spiritual ways	1	2	3	4
16. I am an active member of an organized religion	1	2	3	4

Category: Pastime Social/Recreation

Please indicate the generation you think is represented by a “more than once a week” response for each of the questions below. Circle one number to indicate the generation you choose for each item.

17. I protect preserve and teach traditional social ways	1	2	3	4
18. I teach our ancient ways of singing and drumming	1	2	3	4
19. I gather collect/prepare natural supplies to make Native objects	1	2	3	4
20. I enjoy and engage in activities unique for my tribe (Stick Game, Lacrosse)	1	2	3	4
21. I prefer to do modern activities with other Natives (All Indian Rodeo/ All Indian Basketball Tournaments)	1	2	3	4
22. I regularly attend ancient pastimes unique to my tribe	1	2	3	4
25. I occasionally attend Native Social events (Pow Wow/Dance and Drum practice)	1	2	3	4

Please indicate the generation you think is represented by a “very much like me” response for each of the questions below. Circle one number to indicate the generation you choose for each item.

23. I have been taught songs/dance of my tribe	1	2	3	4
24. I do traditional arts and crafts of my tribe	1	2	3	4
42. I know about my tribe through non-native language(s)	1	2	3	4
26. I will listen to tribal songs once in a while	1	2	3	4
27. I would like to begin to learn about my culture	1	2	3	4
28. I am awkward when attending Native gatherings	1	2	3	4
29. When I have free time I prefer modern activities	1	2	3	4
30. I prefer to go places and do activities of the contemporary world (Pro Teams/camping)	1	2	3	4
31. The only Native American activities I attend are at Museums/art galleries/conferences	1	2	3	4
32. I know family or friends who participate in Native American past times	1	2	3	4

Category: Learning Training/Education

Please indicate the generation you think is represented by a “very much like me” response for each of the questions below. Circle one number to indicate the generation you choose for each item.

- | | | | | |
|--|---|---|---|---|
| 33. I have been taught my language by traditional elders | 1 | 2 | 3 | 4 |
| 34. I know our tribal teaching stories about ancient ways from our oral tribal history | 1 | 2 | 3 | 4 |
| 35. I model to others to listen respectfully when Elders are teaching | 1 | 2 | 3 | 4 |
| 36. I am an instrument for the well being of my tribe in my traditional role as an elder | 1 | 2 | 3 | 4 |
| 37. I have learned about my culture from my tribal family and extended family who have some knowledge of ancient ways. | 1 | 2 | 3 | 4 |
| 38. My great aunts and great uncles/other older tribal adults have taught me about my tribe | 1 | 2 | 3 | 4 |
| 39. I have chosen to learn about my tribe from my elders rather than the dominate world | 1 | 2 | 3 | 4 |
| 40. I have knowledge of traditional ways but find myself usually choosing to do more modern things | 1 | 2 | 3 | 4 |
| 41. I have learned about my tribe and history from my parent(s)/Native relatives that are my caretakers | 1 | 2 | 3 | 4 |
| 42. I barely know about my tribe | 1 | 2 | 3 | 4 |
| 43. I would go to a tribal member to learn but don't know how to approach the elders/teachers | 1 | 2 | 3 | 4 |
| 44. I prefer to read books to find out about my tribe | 1 | 2 | 3 | 4 |
| 45. I have learned about Indians from movies/television | 1 | 2 | 3 | 4 |
| 46. I like rapid paced learning | 1 | 2 | 3 | 4 |
| 47. I have live in the modern world and have no interest in the past | 1 | 2 | 3 | 4 |
| 48. I don't accept what Natives teach as relevant to living in the world as we know it today | 1 | 2 | 3 | 4 |

Please go on to the next page...

Category: Family Tribe/Self

Please indicate the generation you think is represented by a "strongly agree" response for each of the questions below. Circle one number to indicate the generation you choose for each item.

- | | | | | |
|--|---|---|---|---|
| 49. I see my entire tribe as close family and everything that has a shadow has a spirit therefore is honored as a relative | 1 | 2 | 3 | 4 |
| 50. I consider nature as a way to honor and live natural ways and more important than money | 1 | 2 | 3 | 4 |
| 51. I help others spiritually rather than myself; | | | | |
| 52. I must go to others for doctoring | 1 | 2 | 3 | 4 |
| 53a I have spent my time working for spiritual health and and well being of my people | 1 | 2 | 3 | 4 |
| 53b. I see family as blood relations | 1 | 2 | 3 | 4 |
| 54. Degree of blood is the way to prove you are Native eligible for enrollment | 1 | 2 | 3 | 4 |
| 55. Spend money on the tribe and families | 1 | 2 | 3 | 4 |
| 56. I would see my family employed first before others | 1 | 2 | 3 | 4 |
| 57. I see family just as my grandparents, parents, brother, sisters, nieces and nephews | 1 | 2 | 3 | 4 |
| 58. Tribal ways have not improved my life | 1 | 2 | 3 | 4 |
| 59. Percapita payments should belong to families not the tribe | 1 | 2 | 3 | 4 |
| 60. I will find a job outside my tribe that has good pay | 1 | 2 | 3 | 4 |
| 61. I define family as my self, my spouse and our children | 1 | 2 | 3 | 4 |
| 62. I haven't changed how I live since the tribe functioned has more self determination | 1 | 2 | 3 | 4 |
| 63. Percapita payments to me and my spouse is where the money should go | 1 | 2 | 3 | 4 |
| 64. I spend money and time on my spouse/children first, what is left over is for our retirement | 1 | 2 | 3 | 4 |

Please go on to the next page...

Category: Time Circular /Linear

Please indicate the generation you think is represented by a “strongly agree” response for each of the questions below. Circle one number to indicate the generation you choose for each item.

- | | | | | |
|--|---|---|---|---|
| 65. Everything is circular and interconnected;
past-present-future are coexisting | 1 | 2 | 3 | 4 |
| 66. My tribal language is knowledge and is a key to
comprehending spiritual power | 1 | 2 | 3 | 4 |
| 67. There is always plenty of time. | 1 | 2 | 3 | 4 |
| 68. I use patience in dealing with situations that arise. | 1 | 2 | 3 | 4 |
| 69. The concepts for time in English are judgmental | 1 | 2 | 3 | 4 |
| 70. Our Native culture existed before time | 1 | 2 | 3 | 4 |
| 71. Time is not a commodity | 1 | 2 | 3 | 4 |
| 72. I live for the present moment and future of my tribe | 1 | 2 | 3 | 4 |
| 73. Native People once lived proudly | 1 | 2 | 3 | 4 |
| 74. The past it is gone and won't return | 1 | 2 | 3 | 4 |
| 75. Decisions should anticipate the future. | 1 | 2 | 3 | 4 |
| 76. Time is precious and one can learn to use it wisely. | 1 | 2 | 3 | 4 |
| 77. Superstition and ignorance is Stone Age thinking. | 1 | 2 | 3 | 4 |
| 78. What's important is what you can see, touch, and
measure | 1 | 2 | 3 | 4 |
| 79. Work to get ahead and improve personal status. | 1 | 2 | 3 | 4 |
| 80. I believe, “don't just sit there do something”. | 1 | 2 | 3 | 4 |

Please go on to the next page....

Category: Language Original/Modern

Please indicate the generation you think is represented by a “strongly agree” response for each of the questions below. Circle one number to indicate the generation you choose for each item.

81. Everything is alive; Honor our Mother Earth	1	2	3	4
82. Language is a way to communicate with spirits and the earth.	1	2	3	4
83. The universe is our teacher and gives us access to spiritual knowledge	1	2	3	4
84. Everything has a spirit; Ask for help to gain access to understand universal power	1	2	3	4
85. My decisions should anticipate the future and I need to maintain the old ways.	1	2	3	4
86. I am often conflicted by the differences between the old and modern ways.	1	2	3	4
87. Use the land carefully for our future	1	2	3	4
88. Interference means telling others what to do.	1	2	3	4
89. The ancient languages and customs won't get me a job or pay bills.	1	2	3	4
90. People ask me to explain things I don't understand.	1	2	3	4
91. The Universe can be explained best through scientific investigation	1	2	3	4
92. People should learn to exist in harmony with nature.	1	2	3	4
93. I don't speak one any tribal language.	1	2	3	4
94. I think it is mystic when someone speaks an ancient language	1	2	3	4
95. Material things are more real than spiritual things.	1	2	3	4
96. Consuming goods keeps the economy going.	1	2	3	4

Please go on to the next page...

Category: Web of Life Attachment/Disconnected

Please indicate the generation you think is represented by a “strongly agree” response for each of the questions below. Circle one number to indicate the generation you choose for each item.

- | | | | | |
|---|---|---|---|---|
| 97. Everything is alive and I am connected to all that is | 1 | 2 | 3 | 4 |
| 98. I am one with the earth and the earth is part of me. | 1 | 2 | 3 | 4 |
| 99. Following your heart is a way of life. | 1 | 2 | 3 | 4 |
| 100. Arrive to serve means being called and accepting | 1 | 2 | 3 | 4 |
| 101. I often think that things aren't right with the world. | 1 | 2 | 3 | 4 |
| 102. Modern ideas and logic clouds perceptions. | 1 | 2 | 3 | 4 |
| 103. Follow the ways of the Elders. | 1 | 2 | 3 | 4 |
| 104. I exhibit loyalty to my tribal group. | 1 | 2 | 3 | 4 |
| 105. I don't believe in an innate connectedness to every thing. | 1 | 2 | 3 | 4 |
| 106. I live in the modern world of the dominate culture. | 1 | 2 | 3 | 4 |
| 107. Aspire and achieve more than your father or mother. | 1 | 2 | 3 | 4 |
| 108. Everyone should be taught how to live in the modern world. | 1 | 2 | 3 | 4 |
| 109. I use an academic approach to understand the world. | 1 | 2 | 3 | 4 |
| 110. Ignorance and rituals will not solve the modern situations of the world. | 1 | 2 | 3 | 4 |
| 111. Confront conflict so it can be resolved. | 1 | 2 | 3 | 4 |
| 112. Leaders are appointed because they succeed | 1 | 2 | 3 | 4 |

Please go on to the next page...

Category: Food / Medicine / Nutrition

Please indicate the generation you think is represented by a "strongly agree" response for each of the questions below. Circle one number to indicate the generation you choose for each item.

- | | | | | |
|---|---|---|---|---|
| 113. I know rituals that retain the unseen powers of food. | 1 | 2 | 3 | 4 |
| 114. Spirit helpers allow me a working relationship with earth's abundant medicine. | 1 | 2 | 3 | 4 |
| 115. Prayer and knowing food's energy is preparing medicine | 1 | 2 | 3 | 4 |
| 116. I collect and gather and provide food as medicine. | 1 | 2 | 3 | 4 |
| 117. Traditional tribal food is a reminder of the past | 1 | 2 | 3 | 4 |
| 118. Convenience food that is ready made can be lacking medicine power. | 1 | 2 | 3 | 4 |
| 119. Commodity foods are traditional in our household. | 1 | 2 | 3 | 4 |
| 120. Elders say eating junk food that puts me out of harmony. | 1 | 2 | 3 | 4 |
| 121. I don't know the significance my tribal foods. | 1 | 2 | 3 | 4 |
| 122. I routinely eat processed foods | 1 | 2 | 3 | 4 |
| 123. When preparing food the emphasis should be comfort and convenience. | 1 | 2 | 3 | 4 |
| 124. If my life wasn't so rushed I would eat more traditional tribal foods. | 1 | 2 | 3 | 4 |
| 125. I don't believe food has spiritual power. | 1 | 2 | 3 | 4 |
| 126. Under eating or purging is my way to prevent weight gain. | 1 | 2 | 3 | 4 |
| 127. I prefer eating foods from around the world. | 1 | 2 | 3 | 4 |
| 128. One should think about the meals nutritional value. | 1 | 2 | 3 | 4 |

Appendix E
Demographic Questionnaire

Demographic Questionnaire

Last four numbers of my social security number _____

First three letters of my tribe _____

State/Province of my tribe two capital letters _____

Birth date mm/dd/yyyy ____ / ____ / _____

NCAI is the acronym for what organization _____ dk

I have attended functions of the NCAI yes no

NICWA is the acronym for what organization _____ dk

I have attended functions of the NICWA yes no

NIEA is the acronym for what organization _____ dk

I have attended functions of the NIEA yes no

Which statement best fits you? (circle one)

1. I am a member of a recognized tribe.
2. I am a descendant of a recognized tribe (not enrolled).
3. I am self identified as an Indian / Native American.
4. I do not know my tribe. I heard family stories I am Indian.

Which statement best explains your rights? (circle one)

1. I am eligible for tribal funds
2. I am eligible for BIA funds
3. I am eligible for Indian Health Services
4. I am not eligible for Native American funds

Which statement best describes your tribal identity? (circle one)

1. We are all relatives and tribal people.
2. You have to be enrolled to be considered a member of a tribe.
3. I always knew I was Native and have lived on tribal land.
4. I learned I was Native later than most tribal people.