

THE RELATIONSHIP BETWEEN NATIVE AMERICAN
CULTURAL IDENTITY AND THE HOME
ENVIRONMENT OF SOUTHEAST
OKLAHOMA TEENAGE
PARENTS

By

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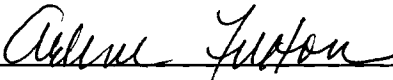
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Chapter I

INTRODUCTION

Background

Some cultural influences of home environment of Native American families may increase the risk for delay in verbal development in their children. Cultural characteristics have been identified which may inhibit verbal responsiveness and the acquisition of materials in the home environment (Ho, 1987). The home environment has a significant impact upon the development of children (Bradley & Caldwell, 1984). This study explored factors relating cultural identity to the home environment of Native American families.

The American Indian communicative tendency is to be attentive, to talk less, to observe more, and to listen actively. Also, direct eye contact is a sign of disrespect (Ho, 1984). Nonverbal communication through body language, sign language, facial expression, use of personal space and silence are culturally respected. Possessions (books, toys, learning materials) are not important. (Ho, 1984). These cultural characteristics are not conducive to verbal language stimulation and have been

identified as having negative consequences for language development (Panzarine, 1988).

Studies of the home environment have shown significant relations between early home environment and later language and cognitive development (Bradley & Caldwell, 1984, Eldorado, Bradley, & Caldwell, 1977, Bradley, Caldwell, & Rock, 1988). Previous studies have indicated that the children of teenage parents (Brooks-Gunn & Furstenburg, 1986) and the children in Native American families (Luftig, 1983) can expect academic difficulties. According to some research, there may be a relationship between verbal responsiveness and academic difficulties in children of teen-age parents (Culp & O'Brien, 1989). The home environment also may impact the verbal development of children (Bradley & Caldwell, 1984) in direct correlation to the amount of verbal stimulation received by the parent (Culp & O'Brien, 1989).

The problem investigated was the impact of cultural characteristics of Native American teen-age parents of Southeast Oklahoma upon their home environment and parenting practices which encourage verbal responsiveness.

Purpose

The children of adolescent Native American parents may be at increased risk for delay in academic readiness, particularly language delay, if, due to cultural characteristics of the parents, the home environment does

not produce adequate verbal stimulation. The literature search did not produce any information specific to the Native American adolescent parent (S. Fish, personal communication , Feb. 12, 1995), but there is evidence to suggest that children of adolescent parents can expect problems. Studies have documented that IQ scores of preschoolers born to adolescent parents as compared to older mothers are lower, and students show lower IQ and achievement scores in grade school. Problems persist even through high school years with drop-out rates, grade retention, and behavior problems being increased, as well as a higher incidence of teen pregnancy among the children born to teenagers (Brooks-Gunn & Furstenberg, 1986). Other researchers feel that these problems are more attributable to the social environment of young parents than their actual parenting behaviors or their age (Geronimus, 1992). However, research has established that the children of adolescent parents are at risk for delay in language development because the home environment provides less verbal stimulation by the parent to the child (Culp, Appelbaum, Osofsky, & Levy, 1988).

Another characteristic inherent to the Native American culture is the deemphasis of ownership of material possessions which may influence the availability of learning materials to stimulate verbal development (Ho, 1987). Reduced opportunities for verbal stimulation and

opportunities for learning may increase the risk for delay in academic readiness.

The purpose of this study was to determine the relationship between the degree of cultural identity and the support of the home environment for conditions that encourage verbal responsiveness for children of Southeast Oklahoma Native American teen-age mothers.

Assumptions

This research study assumed that the subjects would have varying degrees of Chickasaw heritage and that their cultural identity is not dependent upon their degree of Indian blood.

The cultural identity of each subject was to be assessed in relationship to their degree of identity to the Native American culture and the Anglo or white American culture. This study also assumed that the primary caretaker of the child was the mother.

Importance of the Study

The first justification for this research is that the results will add important information to the literature on Native American parenting. Secondly, this information will provide general information to be applied in developing strategies for early intervention.

This thesis is presented in five chapters, the first of which has been the introduction of the problem. The second

chapter consists of a review of the relevant research literature. The third chapter will describe the methods used in the research study. The fourth chapter will present the results and the fifth chapter is a discussion of the results. Finally, conclusions reached as a result of this research are presented.

Objectives

The objectives of this research study are the following:

1. To identify the cultural identity of each participant in the study.
2. To assess the home environment of each participant by means of the HOME scale.
3. To compare the cultural identity of each participant with the assessment of the HOME total score.
4. To compare the cultural identity of each participant with selected subscore and questions.

Scope and Limitations

This study will be limited by the number of participants (24). The age of the children may limit the findings in that there may be significant differences between the parenting practices for a very young infant and that of a toddler. Income and age of the parent and family support impact the ability to purchase learning materials. Findings may also be affected by the fact that all parents

participating had received, or enrolled in, some type of parent education.

Definitions

Adolescent Parents: Parents who gave birth to their first child at age 19 or younger.

Cultural Identification: The degree to which an individual perceives his or her link with a particular culture.

Chapter II

LITERATURE REVIEW

Organization of the Literature

The first section will discuss the theoretical background for this research study. The second section will explore the literature of the Native American culture, with specific cultural characteristics of the Chickasaw population. The third section will address the relationship of the home environment to the research question.

Theoretical Framework

The foundation for this study is found in ecological theory because it is based upon the assumption that the greatest impact upon the developing child is the people and setting closest to them (Bronfenbrenner, 1979). In other words, society and family context work together to influence development.

Ecological theory (Bronfenbrenner, 1979) uses four levels to explain the influences upon the developing child. The first and most important is the microsystem which is created by the family and home setting. Other settings for development such as day care, school and parent employment, constitute the mesosystem and communications between these

two systems interlock to impact family processes. Neighborhood and community structures are examples of the third nest, the exosystem. Influences of the exosystem may not directly participate in development, but do eventually affect development. The final structure impacting development is the macrosystem, which is the culture and belief system of the environment for development. (Bronfenbrenner, 1979).

Bronfenbrenner used Russian nested dolls to illustrate this theory. The inner doll is the immediate setting; the physical environment and the people the child is interacting with now. The next doll is the community as it influences activities and relationships. The third doll represents outside influences on the family and the fourth doll represents the culture of the environment (Bronfenbrenner, 1979).

Environmental influences, such as social interaction with parents as well as interaction with the physical environment, foster cognitive development and continues to interact until biological maturation occurs (Piaget, 1952). Children's cognitive abilities are developed as they construct their own understanding of the world by organizing and adapting the environment around him (Piaget, 1952).

Cultural Characteristics of Native Americans

Specific cultural behaviors of the Native American parents influence the environment in which the child

develops. Native American values and beliefs define appropriate behavior by quietness, reserve, noninterference, and cooperation (Chisholm, 1983). Silence is the customary practice of the American Indian (Ho, 1984). The Native American relies upon indirect communication. Eye contact is avoided as a means of showing respect. Jumping into a conversation is considered offensive (Ho, 1984; Ryan, 1992).

Cultural values teach the Native American to control emotions. The traditional demeanor is one of poise, self-containment, and aloofness. Children are taught to observe rather than to react. Consideration for and attention to other's needs is a valued trait (Ho, 1984,). The key to Native American family relationships is respect (Lewis, 1980) which is displayed by noninterference. The Native American child is taught from infancy that interference of any kind is discourteous and is to be avoided in interpersonal relationships (Wax & Thomas, 1961; Ryan, 1992; Good Tracks, 1973). The Native American response to interference is to withdraw his or her attention. This etiquette is observed even among Native Americans who have adapted to the dominant culture (Good Tracks, 1973).

It is the suggestion of Good Tracks (1973) that Anglo children learn demanding behavior because their parents reinforce this behavior by being attentive in response to the children's demands. The Native American child will demand attention only in an emergency, and then the parent

chooses whether to respond. Children are expected to play in the midst of adults in conversation without interrupting. The child may lean on the parent or relative without speaking or wait a few minutes and then whisper in the adult's ear. To interrupt an adult who is otherwise occupied will bring disapproval (Wax & Thomas, 1961). Even toddlers learning to walk do not make loud attempts to monopolize or attract their parent's attention (Good Tracks, 1973). Adults, in turn, give their children this same respect that they expect for themselves.

The Native American parent teaches by participation and observation rather than by actual instruction. Verbalization of needs, wants, feelings and intentions is not encouraged because the needs of the group are more important than one's own needs (Ho, 1984).

A study of Navajo mother-infant interaction measured consistent differences in comparisons with Anglo mothers. It was found that during the first year of life, Navajo infants vocalized less than Anglo infants, interaction with the mother was shorter and mothers talked to and touched their infants less than Anglo mothers (Chisholm, 1983).

The strength of the American Indian's family is within the strong extended family ties and multiple household system. The extended family includes parents, siblings, uncles, cousins and grandparents. Tradition dictates that grandparents and older family members serve as role models for child-rearing guidelines (Burgess, 1978).

Very little research specific to Southeast Oklahoma tribes is available (S. Fish, personal communication, Feb. 12, 1995). However, the Chickasaw tribal cultural library has published a document which describes the "cultural characteristics" of the Chickasaw individual. The cultural description includes the following: (1) the individual uses nonverbal communication through body language, sign language, facial expression, silence and respects personal space , (2) time is now and ever flowing, there is no need to hurry, (3) respect for elders and other adults (teachers), is shown not by looking into their eyes, but rather, by glancing away, (4) lack of belief in ownership so that resources are to be shared among each other, not kept from those in need (Chickasaw Tribal Cultural Center, 1994, Milligan, 1976).

Gary Whitedeer, cultural director of the Chickasaw tribe, identifies a Cultural Chickasaw as "someone who looks like an Indian." Whitedeer could not verify his opinions with research from the Chickasaw tribe, but gives his views based upon a lifetime of living among Chickasaw people. He says that "Anglo mothers waste words. Indian mothers will speak only when necessary." In the Indian culture (G. Whitedeer, personal communication, October 19, 1994), there is a tendency to identify with the group, rather than the individual. The group's needs come first, the individual's second because the harmony of the group is important. The Chickasaw is not outspoken, assertive, or competitive .

Chickasaw Indians have less emphasis upon acquiring material wealth. (G. Whitedeer, personal communication, October 19, 1994).

The diverse language background and de-emphasis of verbal interaction practiced by Native American Indians may hamper the development of language skills needed to succeed in the public educational system (Ho, 1984).

Research studies show that the educational potential of Native American children and non-Native American children is equal at the school entrance level. Around the eighth grade, Native American children fall behind non-Native American children on achievement scores (Burgess, 1978). Education researchers often attribute this phenomenon to teaching bias which encourages competition and assertiveness (Buef, 1975, Burgess, 1978) and a negative self-concept of Native American children (Luftig, 1982).

This lag in achievement may be partially due to language problems. Familiarity with tribal language or having learned English in an improper context may cause Native American children to use shorter sentences, to omit adjectives and to use the English verb incorrectly (Burgess, 1978).

In a 1969 study done L. P. Ivy at the University of Oklahoma, Cherokee, Choctaw, Creek, and Seminole children and children of other tribes or combination of tribes in an Indian residential school were sampled to determine the influence of language upon reading and speech development.

This study suggested a high correlation between vocabulary development and speech competency and reading ability. The results showed that the students were deficient in vocabulary and reading and that defective speech was the major contributing factor (Ivey, 1969).

One study, involving Navajo Indian children and their mothers, attempted to discover if cultural factors cause student quietness in preschool and day care classrooms. The children were videotaped and the frequency and directionality of their speech was assessed. A questionnaire assessing bilingual and sociolinguistic situations in the home was completed by the parents. They found that the Navajo children speak half as often as Caucasian children in the classroom. The Navajo children, because of their quiet manner, received less attention from the teachers than Caucasian children. They found that the amount of speech and non-verbal observation Navajo children displayed in the classroom appeared to be highly correlated with family membership. The amount of verbal interaction in the home had an impact upon the children's speech in that the Navajo siblings in the study behaved more like one another than other Navajo children with regard to total speech and non-verbal visual performance in the classroom (Guilmet, 1977).

In a study exploring children with limited linguistic competency, teachers, speech pathologists and other adults were asked to assess each child's attributes (intelligence,

social maturity) as well as parental attributes (educational level, SES) by listening to an audio tape. The children to be judged were matched for age, gender, and intelligence but had different language abilities. Systematic biases were revealed toward children with limited communication abilities. The children's perceived aptitude was directly related to their communication abilities (Rice, Hadley & Alexander, 1993).

Home Environment

In research using the Home Observation Measurement of the Environment (HOME) inventory (Elardo, Bradley & Caldwell, 1977), the home environment has been shown to have a significant impact upon the cognitive development of the child. A longitudinal study using the HOME, assessed a group of children when they were 6 and 24 months old. At age 3, they were administered the Illinois test of Psycholinguistic Abilities. There was a direct relationship of the infant home environment to language development at age 3 (Elardo, et al., 1977). Assessment of the home environment has also shown to be a predictor of IQ scores in relation to maternal IQ (Gottfried & Gottfried, 1984).

At age 5, there is a substantial relation between HOME and cognitive development throughout the pre-school period (Bradley & Caldwell, 1984). A ten-year follow-up found a significant correlation between the home environment and SRA

scores as well as classroom behavior (Bradley, Caldwell, & Rock, 1988).

Using the HOME, another study attempted to discover whether adolescent mothers differ from older mothers in the quality of care they provide for their children. The adolescents in the study scored lower on the total environment than older mothers (Luster & Rhoades, 1989).

A search of the literature did not uncover any use of the HOME with Native American families. In correspondence with Bettye M. Caldwell, author of the HOME, she reported that, " there have been a few scattered attempts to use the HOME with Native American populations. However, none of the people who have requested permission to use it in that way have sent us reports of their research" (personal communication, October 12, 1993).

Extensive research has been done to try to determine whether a child's development is affected as a result of having teenage parents. Perhaps the most comprehensive look at the long-term outcomes for children of adolescent parents comes from a study of adolescent mothers in a Baltimore hospital initiated in 1966 (Furstenberg, Brooks-Gunn, & Morgan, 1987). The families were followed through 17 years as the children reached adolescence. At the preschool age, cognitive competence of the children born to adolescents was determined to be lower than that of children born to older mothers. As these children reached high school, they were more likely to have repeated a grade, have behavior and

adjustment problems, be expelled or suspended from school and to become teenage parents themselves. Substance abuse and criminal behaviors were considerable more likely among these teenagers (Furstenberg et al., 1987).

While this study did find that the children of adolescent mothers did not fare as well as children of mothers who postpone parenthood, there was a great diversity of experiences for these families. Many of the families were able to break out of the cycle of poverty and did not experience the problems that would be expected (Furstenberg, et al., 1987). Many researchers feel that these problems are more attributable to the social environment of young parents than to their age or parenting behavior (Geronimus, 1992).

There is a strong indication that the child's emotional and cognitive development are enhanced by actively involved, nurturing, and verbally responsive parenting not seen in most adolescent mothers (Miller and Moore, 1990). Studies of teenage parents and their infants show a link between parenting behaviors such as facial expression and verbal responsiveness and the verbal abilities of toddlers (Carter & Culp, 1990; Culp, Culp & Friese, 1990).

Summary

Native American cultural characteristics may discourage parental behaviors that are needed to develop language competency. Native American cultural tendencies discourage

direct eye contact between children and adults. As infants, vocal interaction is not rewarded by parental attention. Interference is not culturally polite, and this courtesy extends to parent-child interference. Non-verbal interaction is encouraged. A study of Navajo interaction did document less interaction between Navajo mothers and their infants than Anglo mothers. The literature suggests that Native American children do not do as well in school. This may be attributable to teaching method bias and low self-concept. A research study of Navaho children did find that there was less verbal interaction in the home of Navaho students and that verbal interaction was depressed in the classroom. Another study of Oklahoma Native American students showed that defective speech influences vocabulary and reading abilities.

Children who have a limited verbal competency may be perceived as limited in capacity which may hamper the social and academic potential. Other research by Hadley and Rice (1991) additionally discovered that substandard verbal competence may also discourage peer interaction which may further limit opportunities to develop verbal skills.

The research literature has documented the influence of the home environment in cognitive development, language development, and school achievement. Research studies of teenage parents document that facial expressions, the amount of verbal expression and the type of verbalization influence the language development of toddlers.

Cultural differences may influence the verbal responsiveness of Native American parents to their children thus impeding the verbal development of their children.

This study will attempt to determine the relationship between the degree of cultural identity and the support of the home environment for conditions that encourage verbal responsiveness for children of Southeast Oklahoma Native American teenage mothers.

Hypotheses

The following hypotheses were examined in this study:

1. High identity with the Native American culture will relate to less responsivity in the home environment.

2. High identity with the Native American culture will show a positive relationship to less verbal responsivity of the mother.

3. High identity with the Native American culture will show a significant relationship to the provision of learning materials.

4. The number of children in the household will not affect the HOME scores.

5. High identification with the Native American culture will show a negative relationship to the use of physical punishment.

Chapter III

METHODOLOGY

Subjects

The sample consisted of 24 mothers and their children who were participating in parenting education programs through Oklahoma State Cooperative Extension. Twelve of the participants received eight weeks of nutrition education during their prenatal period through an Expanded Food and Nutrition project (EFNEP). Nine of the participants are currently receiving or have received parent education through the Home Visitation/Parent Education program. One participant received EFNEP education and is a current Home Visitation participant. Two of the participants receive Cooperative Extension parenting education through newsletters and from information on loan through the parent library.

The sample consisted of 16 Native American mothers, seven Caucasian mothers and one mother who reported to be of African American and Caucasian heritage. Thirteen of the mothers were Chickasaw, one was Choctaw and two were from other tribal affiliations.

The mothers ranged in age from 14 to 23 with a mean age of 18.38. Six of the mother households had income between \$100 and \$499, six reported income of \$500-\$999, six

reported incomes of \$1000-\$1499, one reported \$1499-\$1999, three reported household income of \$2500-\$2999, and two mothers reported household income exceeding \$4000.

One of the mothers had completed eight years of education, 3 had completed 9 years, 4 had completed 10 years, 6 had completed 11 years, 7 had completed 12 years and 3 had completed 13 years ($\underline{M}=11.04$). Eight were high school graduates, two had attended college, eight had dropped out of high school without continuing their education, five were high school students, and one had received a GED. Nine of the mothers had never been married, three were living with a significant other, 11 were married, and one was divorced. All had given birth to their first child at age 19 or younger.

The children were all less than 3 years of age, ranging from 1 month to 36 months ($\underline{M}=9.83$). Eleven of the children were six months or younger, eight of the children were between 6 and 12 months, four were between one and two years of age, and one was 36 months old. Ten of the children were the only child in the home while eight lived in a home with one additional child, five lived with two additional children, and one lived in a home with three additional children.

Procedures

Subjects were recruited through the Oklahoma Cooperative Extension (OCES) Parent Education programs in

four counties in Southeastern Oklahoma. The four counties have a high concentration of Chickasaw Indian population. The Chickasaw WIC program in the four counties is served by an OCES EFNEP program which offers eight weeks of prenatal nutrition education to its participants. One county also offers a Home Visitation/Parent Education Program which provides weekly in-home parent education to first time teenage mothers beginning in the first trimester and continuing until the child is five years of age.

Participants in those programs were contacted by the paraprofessional who provided the education. An explanation of the project was given and oral consent obtained for the researcher to contact the parent.

The participants who are involved in the county parent newsletter/library programs were contacted by the county Home Economist and voluntary consent was obtained. A referral was then made to the researcher for follow-up.

The researcher contacted each participant by telephone or by home visit to explain the procedures and to make an appointment to last one and one-half hours at a convenient time when the child would be awake and the researcher could observe the parent and child during normal home activities. The mother was advised of the purpose of the interview and what kind of information was needed; how much time to allow for the visit; how important it was that the child be present and awake. Appointments were made during November and December of 1994.

Each parent was asked to sign a consent form at the beginning of the home visit. Subject confidentiality was ensured through a numbering system and maintained throughout the project.

Information for the HOME was obtained by interviews with and by observation of the parent and child. The HOME was administered following the demographic questionnaire.

The interview began by collecting demographic information. The interviewer attempted to put the parent at ease during the visit by eliciting information in a conversational tone. Care was taken not to ask questions in a threatening or judgmental manner as requested in the HOME manual. For example, the parent was asked "What kind of toys will Santa be bringing?" rather than asking, "Do you consciously buy toys to encourage developmental growth?" Asking in a friendly manner led to further discussion of the toys the child currently has available as well as those toys that have been purchased or plan to be purchased for Christmas.

The mother was then given the cultural assessment to complete while the interviewer continued to observe the mother and child. Any items that had not been scored were completed before the interviewer left the home. This gave the interviewer about ten minutes to assure that all items had been covered and to readdress any omissions before the session ended.

Instruments

Home Observation for Measurement of the Environment

The Home Observation for Measurement of the Environment (HOME) is an observation/interview measure of the quality of the social, emotional and cognitive support available to the child in the Home (Bradley & Caldwell, 1984).

The version used is a 45-item measure developed for infants aged 0-3 with each item scored in binary (yes-no) fashion. The 45 items are broken into six subscales: (1) Emotional and Verbal Responsivity of the Mother; (2) Avoidance of Restriction and Punishment; (3) Organization of the Physical and Temporal Environment; (4) Provision of Appropriate Play Materials; (5) Maternal Involvement with the Child; (6) Opportunities for Variety in Daily Stimulation.

Use of this inventory has shown a strong relationship between the home environment to cognitive and language competence through age 5 (Bradley, Caldwell, & Rock, 1988). Internal consistency (KR-20) of the home has been measured from subscales from .44 to .89 with an internal consistency for the total scale at .89 by data from 176 families with identical social-status designations. Interrater reliability of this study was .90 (Elardo et al. 1977). Concurrent validity of the HOME has been measured by correlations of 91 families using seven socio-economic-status variables (welfare status, maternal education, maternal occupation,

paternal presence, paternal education, paternal occupation and crowding in the home). Moderate correlations (.25 -.55) were shown between maternal education and subscales and positive correlations were shown between subscales and welfare status and maternal education (Elardo et al. 1977). Several studies explored criterion related validity and the ability of the HOME has proved to consistently distinguish environments which vary in quality (Elardo et al. 1977).

Orthogonal Model of Cultural Assessment

Each participant's degree of identity with the Native American culture and with the White American or Anglo culture was assessed using the Orthogonal Model of Cultural Assessment Instrument developed by E. R. Oetting and Fred Beauvais (1991) of Colorado State University. Research by Oetting and Beauvais assert that past cultural theories are ethnocentric, prejudiced, and value-laden. Differences from the dominant culture were identified, and movement was directed from the older culture toward the dominant culture.

The Orthogonal identification theory allows for any pattern or combination of cultural identification to exist and allows for the measure of high or low identification with a particular culture or any combination of bicultural identification.

The cultural identity questionnaire comes from an interview conducted by Oetting and Beauvis developed to study the relationship between an adolescent's cultural

identity and substance abuse. The six questions from this assessment instrument which were used to determine the cultural identity of the subjects in their study, comprised the cultural identity questionnaire in this study and were: 1) Some families have special activities or traditions that take place every year at particular times (such as holiday parties, special meals, religious activities, trips, or visits). How many of these special activities or traditions does your family have that are based on...2) When you are an adult and have your own family, will you do special things together or have special traditions that are based on...3) Does your family life by or follow...4) Do you live or follow...5) Is your family a success...6) When you are an adult will you be a success...

Participants responded to each question with their identification to the Anglo or White American culture, the Asian Culture, the Spanish or Mexican American culture, the Black culture, the American Indian Culture and any other culture.

Participants chose a score which described their identification with that culture from 1 (a lot) to 4 (none at all). For the purpose of this study, only those scores relating to the American Indian culture were used. The six scores from each culture were totaled and divided by 6 to obtain a total cultural identity assessment of each culture.

An average score of less than 2 indicates a high identification and a score of more than 3 indicates a low identification with that culture.

Correlations between this cultural identification measure for Native American youth and measures of identity to other cultures show evidence of concurrent validity. Correlations for each cultural identity this study measured were assessed, and data showing the measures for Native American Cultural identification measure a Cronbach Alpha value of .89.

Data Analysis

The SPSS computer analysis program was used to analyze data collected. A Pearson Correlation Coefficient was used to determine relationship in hypothesis #1, #2, and #5. A group comparison was made for hypothesis #3 and #4, using a t-test.

Chapter IV

FINDINGS

Five hypothesis were examined in this study.

HYPOTHESIS #1 High identity with the Native American culture will relate to less responsivity of the home environment.

Three dependent variables were used to test this hypothesis: 1) Responsivity Score, 2) Materials Score, and 3) Total HOME Score. Pearson Correlation Coefficients were calculated for cultural identity composite scores and the scores for subscale 1 (responsivity), cultural identity and subscale 4 (provision of learning materials), and cultural identity and the total HOME score. The results show a significant positive correlation for high Native American cultural identity with each comparison (subscale 1, $r=.52$, $p<.01$; subscale 4, $r=.47$; total HOME, $r=.41$).

HYPOTHESIS #2 High identity with the Native American culture will show a positive relationship to less verbal responsivity of the mother.

To test this hypothesis, two dependent variables were analyzed with cultural identity scores and: 1) Question 1 (Parent spontaneously vocalizes to child at least twice) and 2) Question 2 (Parent responds verbally to child's

vocalizations or verbalizations). Pearson Correlation Coefficients showed a significant positive relationship between high Native American cultural identity and parents who spontaneously vocalized to the child at least twice during the interview ($r = .30$) and a positive relationship for high Native American cultural identity and parents who responded verbally to the child's vocalizations or verbalizations ($r = .24$).

HYPOTHESIS #3 High identity with the Native American culture will show a significant relationship to the provision of learning materials.

To test this hypothesis, two group comparisons were made using a t-test. The first test compared the Native American race to Non-Native American race with scores for subscale 3, Provision of Learning Materials. The scores were almost identical and t results were not significant (refer to Table I).

Comparisons were then made using the t-test, between high cultural identity scores, low cultural identity scores and scores for subscale 3, Provision of Learning Materials. A significant difference was found (refer to Table II).

TABLE I

T-TEST COMPARISON OF RACE TO
SUBSCALE 3: LEARNING MATERIALS

Variable	N	<u>M</u>	<u>SD</u>
Native American	16	4.88	2.6
Non-Native American	8	4.88	1.4

t=0
p=.999

TABLE II

T-TEST C OF CULTURAL IDENTITY
TO SUBSCALE 3: LEARNING MATERIALS

Variable	N	<u>M</u>	<u>SD</u>
High Native American Cultural Identity	11	3.55	1.70
Low Native American Cultural Identity	13	6.00	2.04

t=3.16
p=.004

HYPOTHESIS #4. The number of children in the household will not affect HOME scores.

To test this hypothesis, a t-test was calculated comparing mothers with one child and mothers with more than one child to the total HOME score. No significant differences were found for HOME scores between these groups (refer to Table III).

TABLE III

T-TEST COMPARISON OF TOTAL HOME SCORE BETWEEN MOTHERS WITH ONE CHILD AND MOTHERS WITH MORE THAN ONE CHILD

Variable	N	<u>M</u> Total HOME	<u>SD</u>
MOTHERS W/ 1 CHILD	10	29.00	6.27
MOTHERS W/ MORE THAN ONE CHILD	14	29.07	6.21
	t=.03	p=.88	

HYPOTHESIS #5 High identification with the Native American culture will show a negative relationship to use of physical punishment.

To test this hypothesis, a Pearson Correlation Coefficient was calculated comparing Native American cultural identity scores to Question 15 (no more than one instance of physical punishment during the past week) and Question 17 (parent does not interfere with or restrict child 3 times during visit. There were no significant differences in the findings (q15, $r=.13$, q17, $r=.09$).

Chapter V

DISCUSSION

Summary

The purpose of this study is to investigate the relationship between Native American cultural identity and the home environment of Native American adolescents. The hypotheses for this study were based upon the current literature as well as interviews with Native American professionals.

The results of this study show significant support for Hypothesis #1 which related the total HOME score, emotional and responsivity subscore, and acquisition of learning materials subscore to cultural identity.

It was expected that high identity with the Native American culture would result in lower score in the total HOME as well as subscales for responsivity and acquisition of learning materials, and Hypothesis #1 was supported. These results would indicate that the homes in which mothers identify with Native American culture would provide less support for verbal responsivity and the acquisition of learning materials.

Hypothesis #2 tested the verbal responsivity of the Native American mother. A significant relationship was found for high identification with the Native American

culture and lower verbal responsiveness of the mother. This finding is important because it provides statistical evidence of the anecdotal literature describing cultural characteristics of the Native American.

Hypothesis #3 suggested that parents who highly identified with the Native American culture, rather than by race designation, placed less emphasis upon obtaining learning materials than did parents who did not identify with the Native American culture. The literature has established that ownership of possessions is not encouraged by the Native American culture. A group analysis determined that race did not affect the expectation for parents to provide learning materials but that cultural identity was the determining factor. Scores for parents who highly identified with the Native American culture correlated with lower scores for provision of learning materials.

Hypothesis # 4 tested whether experience would influence the total HOME scores. This hypothesis finds support for the notion that parents with only one child do not score differently on HOME scales from parents with more than one child. The number of children in the home appears not to be a factor.

Hypothesis #5 was made with the expectation that high identification with the Native American culture would show a relationship to discipline practices. It was expected that parents who highly identified with the Native American culture would be less likely to practice restrictive

discipline. The literature review for this study does not reflect discipline practices for Native American families, but does reflect an encouragement for harmony and respect within the family. In discussion with parents, the researcher did observe a trend for Native American parents of toddlers to avoid punishment and for Native American parents of infants to express a desire to avoid punishment as the child reaches toddlerhood. Anglo parents and Native American parents who highly identified with the Anglo culture, tended to express a support for physical punishment. While this study did not find support for the hypothesis, it is possible that the results would have been different if the children in the sample had been older. The questions more appropriately define parental behaviors of an older child rather than an infant. The mean age of the children in this study was 9.83 months.

Conclusions

The purpose of this study was to determine whether identification with the Native American culture related to the home environment and parenting behaviors. Hypotheses for this study were based on current literature available. The literature regarding Native American families was very limited and even fewer current studies were available, making it difficult to describe the Native American family of Southeast Oklahoma. Most of the research conducted with Native American families focuses upon families who are

isolated in reservations. Native American families in Southeastern Oklahoma live in, and are an active part of, the Anglo community and are significantly influenced by the Anglo American culture. This study attempted to uncover cultural influences which affect Native American parent behaviors even as the families evolve.

After analyzing the results of this study, one can conclude that the parents who strongly identified with the Native American culture were less verbally responsive and provided fewer opportunities in their home environment to stimulate verbal responsivity. Identification with the Native American culture was also a strong indication of the likelihood of providing materials that stimulate learning. The research literature has documented that Native American children do not perform as well in school. It could be suggested that these variables may be an important influence in achieving school readiness.

The measure of cultural identity versus race is a significant finding of this study. Cultural identification proved to be a stronger predictor of trends than measures by race. Because the Native American population of Southeastern Oklahoma is not isolated, it can be expected that the Native American family processes will be influenced by the dominant culture. Targeting intervention based upon identification with the culture rather than race may provide more effective teaching strategies.

Recommendations

Because this study is the first currently known by the author to compare cultural identity to the home environment, it is recommended that other studies be done to replicate the findings and provide stronger validity and reliability data. It is also suggested that future data collection and analysis of these measures be conducted across a variety of ages. Data collected from an older group of children (aged 2-3 years) may provide support for the differences noted in parental attitudes regarding discipline practices.

More studies are needed that focus on Native American families, home environment and academic achievement. It is also recommended that additional research should be made using the cultural identity assessment.

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U·A·L·R

CENTER FOR RESEARCH ON
TEACHING AND LEARNING
College of Education

October 12, 1993

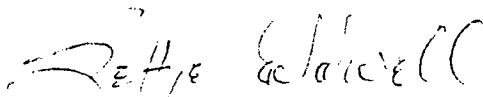
Ms. Ginny McCarthick
Rt. 1, Box 302
Tishomingo, Oklahoma 73460

Dear Ms. McCarthick:

We would be pleased to have you use the HOME Inventory in your master's thesis. It sounds as though you have an interesting project. There have been a few scattered attempts to use the HOME with Native American populations. However, none of the people who have requested permission to use it in that way have sent us reports of their research. Accordingly I cannot tell you much about what it will show. That makes it all the better for your thesis, doesn't it! It is not correct to say that we have a newer version of the scale. We are constantly trying to update it, but if you have one dated 1984, that is still the one that is used.

Please keep in touch with us and let us know something about what you find in your study. It does indeed sound like an interesting one to me.

Sincerely,



Bettye M. Caldwell
Donaghey Professor of Education

lc

APPENDIX B
INSTRUMENTS

CULTURAL QUESTIONNAIRE *

1. Some families have special activities or traditions that take place every year at particular times (such as holiday parties, special meals, religious activities, trips or visits). How many of these special activities or traditions does your family have that are based on....

	a lot	some	a few	none at all	
Anglo or white-American culture	1	2	3	4	___
Asian culture	1	2	3	4	___
Spanish or Mexican-American	1	2	3	4	___
Black culture	1	2	3	4	___
American Indian Culture	1	2	3	4	___
Other culture please specify_____	1	2	3	4	___

2. When you are an adult and have your own family, will you do special things together or have special traditions that are based on...

	a lot	some	a few	none at all	
Black culture	1	2	3	4	___
American Indian culture	1	2	3	4	___
Asian culture	1	2	3	4	___
Spanish or Mexican American culture	1	2	3	4	___
Anglo or White culture	1	2	3	4	___
Other culture please specify_____	1	2	3	4	___

* permission to use this instrument granted by Fred Beauvias, Colorado State University, October 5, 1993

3. Does your family live by or follow:	a lot	some	a few	none at all	_____
The American Indian way of life	1	2	3	4	_____
The White-American Way of Life	1	2	3	4	_____
The Spanish ir Mexican way of life	1	2	3	4	_____
The Black-American way of life	1	2	3	4	_____
The Asian-American way of life	1	2	3	4	_____
Other ethnic group way of life please specify_____	1	2	3	4	_____

4. Do you live or follow....

	a lot	some	a few	none at all	_____
The American Indian way of life	1	2	3	4	_____
The White-American way of life	1	2	3	4	_____
The Spanish or Mexican-American way of life	1	2	3	4	_____
The Black American way of life	1	2	3	4	_____
The Asian-American way of life	1	2	3	4	_____
Other ethnic way of life please specify_____	1	2	3	4	_____

5. Is your family a success.....

	a lot	some	a few	none at all	
In the Spanish or Mexican American way of life	1	2	3	4	___
In the Black-American way of life	1	2	3	4	___
In the White-American way of life	1	2	3	4	___
In the American Indian way of life	1	2	3	4	___
In the Asian-American way of life.	1	2	3	4	___
In another ethnic group's way of life Please specify_____	1	2	3	4	___

6. When you are an adult will you be a success...

	a lot	some	a few	none at all	
In the American Indian way of life	1	2	3	4	___
In the Asian-American way of life	1	2	3	4	___
In the Spanish or Mexican American way of life	1	2	3	4	___
In the Black-American way of life	1	2	3	4	___
In the White-American way of life	1	2	3	4	___
In another ethnic group's way of life Please specify_____	1	2	3	4	___

Infant/Toddler HOME

Place a plus (+) or minus (-) in the box alongside each item if the behavior is observed during the visit or if the parent reports that the conditions or events are characteristic of the home environment. Enter the subtotal and the total on the front side of the Record Sheet.

I. RESPONSIVITY		24. Child has a special place for toys and treasures.	
1. Parent spontaneously vocalizes to child at least at least twice.		25. Child's play environment is safe.	
2. Parent responds verbally to child's vocalizations or verbalizations.		IV. LEARNING MATERIALS	
3. Parent tells child name of object or person during visit.		26. Muscle activity toys or equipment	
4. Parent's speech is distinct, clear and audible.		27. Push or pull toy.	
5. Parent initiates verbal interchanges with Visitor.		28. Stroller or walker, kiddie car, scooter, or tricycle.	
6. Parent converses freely and easily.		29. Parent provides toys for child to play with during visit.	
7. Parent permits child to engage in "messy" play.		30. Cuddly toy or role-playing toys.	
8. Parent spontaneously praises child at least twice.		31. Learning facilitators--mobile, table and chair, high chair, play pen.	
9. Parent's voice conveys positive feelings toward child.		32. Simple eye-hand coordination toys.	
10. Parent caresses or kisses child at least once.		33. Complex eye-hand coordination toys.	
11. Parent responds positively to praise of child offered by Visitor.		34. Toys for literature and music.	
II. ACCEPTANCE		V. INVOLVEMENT	
12. Parent does not shout at child.		35. Parent keeps child in visual range, looks at often.	
13. Parent does not express overt annoyance with or hostility to child.		36. Parent talks to child while doing household work.	
14. Parent neither slaps nor spansks child during visit.		37. Parent consciously encourages developmental advance.	
15. No more than 1 instance of physical punishment during past week.		38. Parent invests maturing toys with value via personal attention.	
16. Parent does not scold or criticize child during visit.		39. Parent structures child's play periods.	
17. Parent does not interfere with or restrict child 3 times during visit.		40. Parent provides toys that challenge child to develop new skills.	
18. At least 10 books are present and visible.		VI. VARIETY	
19. Family has a pet.		41. Father provides some care daily.	
III. ORGANIZATION		42. Parent reads stories to child at least 3 times weekly.	
20. Child care, if used, is provided by one of three regular substitutes.		43. Child eat at least one meal a day with mother and father.	
21. Child is taken to grocery store at least once a week.		44. Family visits relatives or receives visits once month or so.	
22. Child gets out of house at least 4 times a week.		45. Child has 3 or more books of his/her own.	
23. Child is taken regularly to doctor's office or clinic.		I	II
		III	IV
		V	VI
		TOTAL	
TOTALS			

DEMOGRAPHIC INFORMATION

NUMBER _____

TODAY'S DATE _____ AGE OF CHILD _____
YOUR DATE OF BIRTH _____

YOUR RACE _____ African American _____ Native American
_____ Asian (tribe) _____
_____ Hispanic _____ White
_____ Other _____ Multiracial
_____ describe _____ describe _____

How many total years of education have your had? _____

Check off the best description for you.

- I am in high school: currently in the _____ grade
- I am no longer in school and the last grade I was in when I attended was _____.
- I have graduated from high school
- I have received a GED
- I attend Vo-Tech for GED classes
- I attend Vo-Tech and do not have a high school degree or a GED
- I attend Vo-Tech and already have a high school degree
- I have graduated from Vo-Tech and have a high school degree or a GED
- I have graduated from Vo-Tech and do not have a high school degree or GED
- I attend college
- I have attended college but am no longer attending
- I have graduated from college

Ages of children in your family _____ age _____
_____ age _____
_____ age _____

Marital status: _____ married, first time _____ remarried
_____ Single, never married _____ single, divorced
_____ Single, separated _____ single, widowed
_____ Other, specify _____

Check off your current household income per month before taxes:

- | | |
|------------------------------------|------------------------------------|
| <input type="checkbox"/> 0-100 | <input type="checkbox"/> 2000-2499 |
| <input type="checkbox"/> 100-499 | <input type="checkbox"/> 2500-2999 |
| <input type="checkbox"/> 500-999 | <input type="checkbox"/> 3000-3499 |
| <input type="checkbox"/> 1000-1499 | <input type="checkbox"/> 3500-3999 |
| <input type="checkbox"/> 1500-1999 | <input type="checkbox"/> 4000 plus |

What best describes your employment status

- Unemployed, looking for work
- Unemployed, not looking for work
- Employed part time (less than 35 hours per week)
- Employed full time (more than 35 yours per week)
- Other (describe: i.e. maternity leave _____)

Father of your children's race

- | | |
|-------------------------------------------|------------------------------------------|
| <input type="checkbox"/> African American | <input type="checkbox"/> Native American |
| <input type="checkbox"/> Asian | (tribe) _____ |
| <input type="checkbox"/> Hispanic | <input type="checkbox"/> White |
| <input type="checkbox"/> Other | <input type="checkbox"/> Multiracial |
| describe _____ | describe _____ |

Father of your children's age: _____

Check off the sources of help or support you have:

- spouse/boyfriend
- mother
- father
- sister
- brother
- friend, how many? _____
- church
- Health Department
- OSU Cooperative Extension
- agencies _____, _____, _____,
- other _____, _____, _____,

Total number of help and support services.

Thank you.

APPENDIX D
INSITUTIONAL REVIEW BOARD APPROVAL

OKLAHOMA STATE UNIVERSITY
INSTITUTIONAL REVIEW BOARD
HUMAN SUBJECTS REVIEW

Date: 08-10-94

IRB#: HE-95-003

Proposal Title: CHICKASAW NATIVE AMERICAN PARENTS AND MOTHER-CHILD INTERACTION

Principal Investigator(s): Anne McDonald Culp, Ginny McCarthick

Reviewed and Processed as: Exempt

Approval Status Recommended by Reviewer(s): Approved


APPROVAL STATUS SUBJECT TO REVIEW BY FULL INSTITUTIONAL REVIEW BOARD AT NEXT MEETING.

APPROVAL STATUS PERIOD VALID FOR ONE CALENDAR YEAR AFTER WHICH A CONTINUATION OR RENEWAL REQUEST IS REQUIRED TO BE SUBMITTED FOR BOARD APPROVAL.

ANY MODIFICATIONS TO APPROVED PROJECT MUST ALSO BE SUBMITTED FOR APPROVAL.

Comments, Modifications/Conditions for Approval or Reasons for Deferral or Disapproval are as follows:

Signature:


Chair of Institutional Review Board

Date: September 8, 1994

VITA

Virginia McCarthick

Candidate for the Degree of

Master of Science

Thesis: THE RELATIONSHIP BETWEEN NATIVE AMERICAN CULTURAL IDENTITY AND THE HOME ENVIRONMENT OF SOUTHEAST OKLAHOMA TEENAGE PARENTS

Major Field: Family Relations and Child Development

Biographical:

Personal Data: Born in Durant, Oklahoma, on September 17, 1954, the daughter of Jack and Elene Decker. Married to Scotty McCarthick, October 30, 1976. The mother of two sons, Josh, 15 and Drew, 10.

Education: Graduated from Tishomingo High School, Tishomingo, Oklahoma in May, 1972; received Bachelor of Science in Home Economics education from Southeastern Oklahoma State University, Durant, Oklahoma in May, 1976, and Vocational Home Economics Education Certification from East Texas University in Commerce, Texas in July 1976. Completed the requirements for the Master of Science degree with a major in Child Development at Oklahoma State University in May, 1995.

Experience: Employed as a social worker with the Oklahoma Department of Human Services, May, 1977 and promoted to Social Service Supervisor in 1981. Employed by Oklahoma Cooperative Extension as a Home Economist in Johnston County, March 1, 1990 until present.

Professional Membership: Oklahoma Extension Home Economics Association. National Extension Home Economics Association.