

PERCEPTIONS OF INDIAN ADOLESCENTS CONCERNING
THEIR FAMILY RELATIONSHIPS

By

BONNIE DONALENE BUNCH

Bachelor of Science

Oklahoma State University

Stillwater, Oklahoma

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Thesis Approved:

Nick Stinnett

Thesis Adviser

James Gractus

Jacqueline Hoffer

W. W. Durham

Dean of the Graduate College

877164

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CHAPTER I

INTRODUCTION

Statement of Problem

The Indians as a distinct minority group are not, by any means, vanishing or being absorbed. They are becoming an increasingly problematic minority group whose problems will continue to influence both the dominant white society and each new generation of Indians (Sebald, 1968). In fact, the 1968 Senate Subcommittee hearings revealed that the suicide rate among teenagers at Fort Hall, Idaho, may be as much as 100 times the national average (Mills, 1971),

Aggressiveness, personality disorders, and insecurity have been observed among contemporary Indian youth. These psychological problems are often due to the fact that neither the white nor the Indian culture is fully meaningful and acceptable to them (Gentry, 1973). Such problems may also have their roots in the parent-child and family relationships experienced by Indian youth. However, the research concerning parent-child and family relationships among Indians has been limited.

The purpose of this study was to gain greater knowledge of the perceptions of Indian youth concerning their family relationships. It is hoped that such knowledge might provide greater insight into the problems and needs of Indian youth. Also, knowledge of the perceptions of Indian youth concerning their family relationships could be of

practical benefit to educators and governmental agencies in assisting them to more effectively work with, and provide services to, Indian youth and families.

Purpose of the Study

The general purpose of this study was to investigate the perceptions of Indian adolescents concerning various aspects of their family relationships.

Specifically the purposes of this study were to examine each of the following perceptions of family relationships:

1. Type of discipline received as a child.
2. Source of most discipline during childhood.
3. Degree of closeness of relationship with father during childhood.
4. Degree of closeness of relationship with mother during childhood.
5. Degree to which family participated in recreation together during respondent's childhood.
6. Degree to which father found time to do things with respondent as a child.
7. Degree to which mother found time to do things with respondent as a child.
8. Degree to which respondent was complimented for things he did well during childhood.
9. Degree to which parents expressed affection openly toward respondent as a child.
10. Source of most affection during childhood.

11. Degree to which the respondent feels free to talk with parents about personal problems.

12. Person usually consulted when respondent needs someone with whom to talk.

13. Member of family who makes most of the important decisions.

14. Source of greatest general influence in determining the kind of person the respondent is.

15. Source of greatest parental influence in determining the kind of person the respondent is.

16. Person respondent would most like to pattern his life after.

17. Most important value in respondent's life.

18. Degree of childhood happiness.

A secondary purpose of this study was to examine the hypothesis that there is a significant difference between male and female Indian adolescents concerning each of the perceptions mentioned above.

The purpose of this study was also to examine the hypothesis that there is a significant difference between respondents who had lived most of their lives on a reservation and those who had not in regard to each of the perceptions mentioned above.

In order to achieve the purposes mentioned above, a questionnaire, which was composed primarily of fixed alternative type questions, was administered to 256 Indian high school students enrolled in Chilocco Indian School. A detailed description of the questionnaire is included in the appendix.

CHAPTER II

RELATED LITERATURE

The available research is very limited concerning the perceptions of Indian youth with respect to their family relationships. The following review of related literature is concerned with early childhood and later childhood. Those studies included in the Early Childhood section are concerned with Indian parents' relationships to infants and toddlers. Those studies included in the Later Childhood section are concerned with Indian parents' relationships to school age children and adolescents. Much of the literature on family relationships among Indians is quite old,

Early Childhood

Historically, the Oto Indians began a child's identification process at a very early age. A rich father would present the child with horses to give away. These horses were given away at dances or other public ceremonies. Even though the child was too young to realize what he was doing, this was a way he came to identify himself with his father and his father's prestige in the community (Whitman, 1937).

Children among the Oto are never whipped or subjected to harsh discipline. Occasionally parents or grandparents will threaten to throw water over a child if it is thought disciplinary measures are necessary.

The Fox of Iowa also douse their children with cold water when they misbehave (Whiteman, 1937; Linton, 1940).

Whitman (1937) and Linton (1940) stated that an Indian child's attitude toward the parents is one of affectionate respect. The attitude toward the grandparents is one of greater freedom and frequently of greater warmth.

Linton (1940) reported that Ute children are indulged and generously spoiled. They are often breast-fed until age four or five. Children are caressed, fondled, and never punished bodily. The lip kiss, rare among primitive people, was used among the Ute to show public affection to small children many years ago.

Dennis (1940) reported that the Hopi child feels a sense of obedience to the parents and to his uncles. Grandparents are respected, but do not discipline or enforce obedience. A young child is usually in the care of an older child whom he obeys. The Hopi child is free from many demands known to the average white child because the Hopi home does not contain material things which might be damaged. The most common form of Hopi discipline is scolding.

According to Hofsinde (1955) and Tunis (1959) Hopi and Pueblo children are taught to respect the Kachinas dancers who are people of the village dressed as spirits. The whipping Kachinas are responsible for discipline of very bad children. Children are given dolls dressed as the sacred Kachinas to play with.

The Papago child training is done mainly by the grandparents, according to Underhill (1941). The children are taught how to behave primarily by the grandfather talking to them and telling them stories.

Underhill (1945) found that the Indian tribes of Washington and Oregon leave much of the child rearing to the grandparents and older people of the villages. These older people delight in petting the children and singing them songs which gently or jokingly tell the child what he is supposed to do when he grows up. The early years of childhood are all affection because the people feel that a child is not ready to understand much until he is five or six years old.

The Navaho do not discourage a toddler's cruelty to animals because they feel this is a means of turning aggression or irritation from himself to those less strong than himself. Children are taught mainly by encouragement, petting, and letting a child have experience to find out for himself (Leighton and Kluckhorn, 1948; Watson, 1963).

The Navaho incorporate the baby into the family circle very early in life by sitting him up in his cradleboard so his face and eyes are at the same level of the adults around him. He is surrounded by sympathy and kindness (Watson, 1963). The Navaho baby is spoiled by everyone until the next child arrives. The baby then takes a more grown up place in the family. As soon as a child can walk he is given a share of the family work. Livestock is given to a child and he begins caring for it at an early age (Leighton, 1945).

The Sioux begin singing lullabies to the newborn male child concerning wonderful exploits of hunting and war. If the baby is a girl, she is addressed as the mother of a noble race. The Sioux people feel this early communication will direct the future of the child (Hamilton, 1955).

Benedict (1938) states that the Zuni babies are very often fondled by the adult males. They carry them when six and hold them in their

laps in the evenings but never discipline the children. All Zuni discipline is done by the females of the family.

According to Harmsworth (1965) the Shoshoneans of the Fort Hall Reservation in Idaho never let children who lose parents be put into institutions or be adopted by strangers, but rather are taken into the homes of relatives. This large kinship group idea gives children their deep feeling of love, security, companionship and view of mankind. On some reservations there is a saying that there never are any orphans (Daniels, 1957; Mills, 1971). Upon the death of parents there is always a family ready to take the baby and treat it as a real sibling.

Indian tribes of the Northwest Coast feel that as parents they should not deny their children anything and seldom punish them. Lewis (1970) found as the toddlers enter the period of early childhood, the child's conflicts with his parents are mild and few. These people are not easily annoyed and accept a child's behavior as normal.

Driver (1970) asserted that the Eskimo name their children for a deceased ancestor. They think the soul of the ancestor for whom the child is named reincarnates itself in the body of the child. Eskimo parents never slap their children or otherwise abuse them for fear of insulting the soul of the ancestor, which might decide to depart from the body of the baby and take its life away. These people want children and are very indulgent. Infants are nursed when hungry and weaned very gradually. Often a mother nurses two children of different ages at the same time. Children sleep with the mother or both parents. Infants are never left alone. If mother is busy some other person in the household holds and cares for the child.

The Pueblo people treat their infants in a loving, gentle, permissive manner. They are nursed when hungry, picked up whenever they cry, given very gentle toilet training and never slapped or spanked (Driver, 1970).

Later Childhood

Dennis (1940) reported that the Pueblo punish their older children by means of ridicule, teasing, fear, and threats of withholding favors. Corporal punishment is occasionally done by a mother or maternal uncle.

The Papago people feel that youngsters learn through activity and are given no more encouragement than adults and no more blame. The older children are punished through verbal means and by persuasion from an elder of the tribe. There is no difference in the talk given to a child or to an adult. These people feel that there is security in feeling one's self an important member of a group (Underhill, 1942; Fletcher, 1954).

As a rule, the children of the Assiniboines are never whipped or handled roughly. Love and fondness that the parents and grandparents have for their children are shown by the adults talking to the children in hopes they would realize their mistakes and change their ways (Kennedy, 1961).

Some of the Navaho people use teasing as a means of bringing recalcitrant youngsters into line according to Leighton and Kluckhorn (1948). Supernatural agencies are occasionally used to sanction behavior. Physical punishment is rare among the Navaho as is conditional love. The child is encouraged and directed rather than demanding that the child do something (Leighton and Kluckhorn, 1948; Leighton, 1945).

Hamamsy (1957) in her study of the Navaho women found that all members of the extended family participate in the rearing and training of children. As the young grow into adult life, they remain under the social control of the family, since they are dependent on the family for economic survival and social acceptance. Hurst (1968) gives an account of his personal experience with a Navaho girl named Lucy in a boarding school. She was born to a mother who did not want her and at age two the mother beat her causing permanent damage to one hip. The grandparents took the unwanted child. They raised her with warmth and love which is an excellent example of the extended family's feelings for children in the Indian culture.

The Yavapai Indians teach their children to be especially kind to older people. The children admire their parents and pay particular attention to the mother's teachings (Barnett, 1968),

Tunis (1959) reported that children of the Southern Farming Indians are well treated, shown great affection but they are punished when they misbehave. Punishment is done by scratching the legs with a sharp awl deeply enough to draw blood. This is thought to let out the evil that had caused the mischief and also to lessen the child's fear of losing blood.

The Fox of Iowa discipline by making the children fast for a period of time. Their faces are blackened so other people will know they are being punished and not feed them. The older boys are often made to dive through ice in the winter as punishment (Linton, 1940).

The Nes Perce young people are taught to respect all elderly persons, and this training enables grandparents to teach and admonish the children by talking to them. Sweat baths are also used as a means of developing discipline and endurance in children. Physical punishment

is administered by a "whipman" appointed by the village chief. There is a cultural prohibition against parents striking a child because it causes feelings of guilt in the parents if the children disregards the punishment (Ackerman, 1971).

Brink (1971) found that in the Paviotso culture punishment is verbal and the child is allowed to experiment with his world, to test it, and to discover the dangers for himself. When a child wishes to help he is shown what to do. If he does a poor job it is usually accepted as what he is capable of doing. Children are allowed to develop at their own pace and to be responsible for their own behavior. Friesen and Mosason (1971) found that the Crow Indians use public ridicule to discipline their children. They feel that scorn serves as a real social conditioner for both child and family.

In the Mohawk tradition it is the duty of the grandfather to teach the children integrity, a code of morals and respect for human individuality. He further teaches them that lying and stealing bring disgrace to both oneself and one's family (Balling, 1972).

Lewis (1970) reported that the northwest coast Indian children are helped to foster independence all through childhood. They are unpunished, unthwarted, unrestrained, and cherished. According to Carrier (1973), Indian children in general are simply not brought up to be aggressive as white children often are.

Summary

Physical violence as a form of child discipline is virtually unknown among most Indian tribes. This could be due to such action not being considered as congenial to good parent-child relationships.

Children are cherished, loved, treated kindly, and receive much physical contact (Linton, 1940; La Farge, 1956; Daniels, 1957; Dockery, 1966; Driver, 1970; Watson, 1963; Friesen and Moseson, 1971).

Even though the Indian people are very loving and lenient they do have restrictions. One example being that children are allowed to play and run free whenever they please, but never inside a house or tipi (Laubin, Reginald and Gladys Laubin, 1967).

Tefft (1968), in a study of Shoshone Indians on the Fort Hall Reservation in Idaho, found support for the view that in families where parents exercise effective control over children as well as maintain strong, positive relationships with them, the children will tend to be more conformist. Tefft, also, found in families where parents exercise little dominance and give only low support, the children will tend to display minimal conformity to external behavioral prescriptions and minimal conformity to societal values.

Benedict (1961) noted that Indian children generally share adult responsibilities all through life. She feels behavior is not polarized into a general requirement of submission for the child and dominance for the adult. To achieve this type behavior, little stress is laid upon obedience but much stress upon approval and praise.

Sebald (1968) indicated that the Indian adult and child are essentially equals in terms of relationships which never change through their lifetime. In the white society such equality in relationships tend to exist only between age peers.

In many Indian families, a child of five may make up his own mind about whether he wants to begin school. Truancy is usually abetted and seldom frowned upon because it is the child's decision. The absence of

academic or vocational pressure from home is a major contributor to the indifference and lack of ambition shown by Indian students (Comer, 1970; Engleking, 1967). This could also contribute to the findings of Hilderbrand (1972) that one-twelfth of all school age Indian children do not attend school.

Indian motivation is not for personal glory, but rather that what one does is good for the group. The young Indian is taught to be unobtrusive and work with a group (Cahn, 1968).

Havighurst (1970) reported that the family loyalty and family solidarity of many Indians often give the children a sense of security. Zimmer (1970) indicated it is very important for Indian children to learn to accept and understand and accept themselves and become competent in this modern world. La Farge (1966) noted that Indians in general want to progress. They want to remain Indian and at the same time be competent in the modern world.

CHAPTER III

PROCEDURE

Selection of Subjects

The 256 subjects for this study were Indian adolescents enrolled in Chilocco Indian School, Kay County, Oklahoma. The student body at Chilocco Indian School represents 24 states located geographically across the country. Over 96 different Indian tribes are represented by these students. The adolescents must be one-quarter Indian blood to be accepted into this federally operated boarding school.

The results obtained from this sample could not be generalized to all Indian adolescents. However, the results could give a representative view of the perceptions of family relationships among Indian adolescents attending Chilocco Indian School and other Bureau of Indian Affairs operated schools.

The questionnaire used in this study was developed for the purpose of examining the perceptions of adolescent Indians concerning their family relationships. Items were included in the questionnaire to obtain certain background data from the students such as sex, age, tribe, employment of mother, religious preference, primary source of family income, and whether the respondents had lived on or off a reservation for the major part of their life.

A modified form of the McGuire-White Index of Socio-economic Status (1955) was used to assess the socio-economic status of each respondent based on the criteria of the family head's occupation, source of income, and level of educational attainment. Also included in the questionnaire were several questions dealing with the respondent's perceptions of his relationships with his parents. These questions were primarily fixed alternative type questions and dealt with such aspects of parent-child relationships as source and type of discipline, closeness of relationship with each parent, and source and degree of affection received during childhood.

Analysis of the Data

A percentage and frequency count was used to analyze the background characteristics of subjects as age and sex. The percentage and frequency count was also used to examine the perceptions of the Indian adolescents concerning each of the following aspects of their family relationships:

1. Type of discipline received as a child.
2. Source of most discipline during childhood.
3. Degree of closeness of relationship with father during childhood.
4. Degree of closeness of relationship with mother during childhood.
5. Degree to which family participated in recreation together during respondent's childhood.
6. Degree to which father found time to do things with respondent as a child.

7. Degree to which mother found time to do things with respondent as a child.

8. Degree to which respondent was complimented for things he did well during childhood.

9. Degree to which parents expressed affection openly toward respondent as a child.

10. Source of most affection during childhood.

11. Degree to which the respondent feels free to talk with parents about personal problems.

12. Person usually consulted when respondent needs someone to talk with.

13. Member of family who makes most of the important decisions.

14. Source of greatest general influence in determining the kind of person the respondent is.

15. Source of greatest parental influence in determining the kind of person the respondent is.

16. Person whom respondent would most like to pattern his life after.

17. Most important value in respondent's life.

18. Degree of childhood happiness.

The chi-square test was used to examine the hypothesis that there is a significant difference between male and female Indian adolescents concerning each of the perceptions mentioned above.

The chi-square test was also used to examine the hypothesis that there is a significant difference between respondents who had lived most of their lives on a reservation and those who had not in regard to each of the perceptions mentioned above.

CHAPTER IV

RESULTS

Description of the Subjects

A detailed description of the 256 subjects who participated in this study is presented in Table I. The subjects consisted of 40.23 percent males and 59.77 percent females. Their ages ranged from 13 to 23 with the greatest percentage (40.16%) in the age group of 17-18 years of age. The largest percentages of the respondents were Protestant (40.24%) and Catholic (28.69%). Students in the study were categorized as coming from seven geographic areas set up by the Bureau of Indian Affairs. The Anadarko, Oklahoma Area was home for the largest percentage of the students (38.37%). The next largest percentage (17.55%) were from the Billings, Montana Area, and 16.73 percent were from the Muskogee, Oklahoma Area.

A modified form of the McGuire-White Socio-economic Status Scale was used resulting in the largest percentage (59.12%) of students coming from middle socio-economic level families. Only .55 percent rated in the upper socio-economic level. The majority (41.80%) of the students lived with both of their parents when at home. The larger percentage (61.33%) had not lived a major part of their life on a reservation while 38.67 percent had lived a major part of their lives on a reservation. Almost half (48.59%) of the respondents' mothers had not worked

TABLE I
CHARACTERISTICS OF THE SUBJECTS

Variable	Classification	Number	Percent
Sex	Male	103	40.23
	Female	153	59.77
Age	13-14	20	8.03
	15-16	99	39.76
	17-18	100	40.16
	19-23	30	12.05
Religion	Catholic	72	28.69
	Protestant	101	40.24
	Mormon	7	2.79
	None	34	13.55
	Other	37	14.74
Geographic Location by BIA Areas	Portland, Oregon	16	6.53
	Albuquerque, N. Mexico	21	8.57
	Billings, Montana	43	17.55
	Central, Washington, D.C.	14	5.71
	Anadarko, Oklahoma	94	38.37
	Muskogee, Oklahoma	41	16.73
	Other	16	6.53
Socio-Economic Status	Upper	1	.55
	Middle	107	59.12
	Lower	73	40.33
Person With Whom Respondent Lives While at Home	Both Parents	107	41.80
	Mother	73	28.52
	Father	18	7.03
	Grandparents	35	13.67
	Other	23	8.98
Major Part of Life on Reservation	Yes	99	38.67
	No	157	61.33
Mother Employed Outside Home	No	121	48.59
	Yes (Part-Time)	75	30.12
	Yes (Full-Time)	53	21.29
Working Mother Enjoy Work	Yes	56	42.42
	Undecided	70	53.03
	No	6	4.55

outside the home during their childhood. Of the students whose mothers worked, 53.03 percent were undecided as to whether they enjoyed their work or not.

Perceptions of Adolescent Indians Concerning
Their Family Relationships

Percentages and frequency counts were used to examine the perceptions of adolescent Indians regarding various aspects of their family relationships. The results concerning each of these perceptions is now presented.

Perceptions Concerning Type of Discipline

Received as a Child

As Table II illustrates, the majority of the respondents (51.56%) described the type of discipline they received as a child as moderate. The second most frequently mentioned type of discipline was strict (31.11%).

TABLE II

PERCEPTIONS OF INDIAN ADOLESCENTS CONCERNING TYPE OF
DISCIPLINE RECEIVED AS A CHILD

Perceptions	Number	Percent
Permissive	29	11.33
Moderate	132	51.56
Strict	95	37.11

Perceptions of Indian Adolescents Concerning
Source of Most Discipline During Childhood

As Table III indicates the largest percentage (30.59%) of the students stated they received most of their discipline as a child from both of their parents. The next largest percentage (27.84%) stated their discipline was received from their mother. Grandparents were reported as the major source of discipline by 14.51 percent of the respondents.

TABLE III

PERCEPTIONS OF INDIAN ADOLESCENTS CONCERNING SOURCE
OF MOST DISCIPLINE DURING CHILDHOOD

Perceptions	Number	Percent
Mother	71	27.84
Father	40	15.69
Both Parents	78	30.59
Grandparents	37	14.51
Aunt-Uncle	12	4.71
Brother-Sister	13	5.10
Other	4	1.57

Perceptions of Indian Adolescents Concerning
the Closeness of Their Relationship With
Their Father During Childhood

The greatest proportion of respondents (34.77%) stated they were very close to their father during childhood. Table IV indicates 33,98

percent stated that their closeness with their father during childhood was average. It is interesting to note that 17.58 percent of the students reported no contact with their fathers.

TABLE IV

PERCEPTIONS OF INDIAN ADOLESCENTS CONCERNING THE CLOSENESS OF THEIR RELATIONSHIP WITH THEIR FATHER DURING CHILDHOOD

Perceptions	Number	Percent
Very close	89	34.77
Average	87	33.98
Not close	35	13.67
No contact	45	17.58

Perceptions of Indian Adolescents Concerning
The Closeness of Their Relationship With
Their Mother During Childhood

Table V indicates that the greatest percentage of the students (50.39%) considered their relationship with their mother during childhood as being very close. Only 8.98 percent felt their relationship with their mother during childhood was not close.

TABLE V

PERCEPTIONS OF INDIAN ADOLESCENTS CONCERNING THE CLOSENESS OF
THEIR RELATIONSHIP WITH THEIR MOTHER DURING CHILDHOOD

Perceptions	Number	Percent
Very close	129	50.39
Average	81	31.64
Not close	23	8.98
No contact	23	8.98

Perceptions of Indian Adolescents Concerning
the Amount of Recreation Their Family
Participated in Together

As shown in Table VI, the responses of very often (23.83%) and often (23.44%) were most frequently selected by the students as describing the amount of recreation in which their family participated together. However, 20.31 percent of the respondents also reported that their family participated in recreation together very little.

TABLE VI

PERCEPTIONS OF INDIAN ADOLESCENTS CONCERNING THE AMOUNT OF
RECREATION THEIR FAMILY PARTICIPATED IN TOGETHER

Perceptions	Number	Percent
Very little	52	20.31
Little	31	12.11
Moderate	52	20.31
Often	60	23.44
Very Often	61	23.83

Perceptions of Indian Adolescents Concerning
the Time Their Father Found to Spend With
Them During Childhood

Table VII indicates that the highest percentage of the students (32.16%) reported that their father found very little time to spend with them during childhood. The smallest percentages of the respondents indicated that their father moderately (13.73%) or very often (15.69%) spent time with them.

TABLE VII

PERCEPTIONS OF INDIAN ADOLESCENTS CONCERNING THE TIME THEIR
 FATHER FOUND TO SPEND WITH THEM DURING CHILDHOOD

Perceptions	Number	Percent
Very little	82	32.16
Little	42	16.47
Moderate	35	13.73
Often	56	21.96
Very often	40	15.69

Perceptions of Indian Adolescents Concerning
the Time Their Mother Found to Spend With
Them as a Child

In contrast to the perceptions concerning the amount of time the father spent with them during children, the largest percentage of the students (27.45%) reported that their mother often found time to spend

with them as a child. Table VIII indicates the second largest percentage of the students (25.88%) stated their mother very often found time to spend with them as a child.

TABLE VIII

PERCEPTIONS OF INDIAN ADOLESCENTS CONCERNING THE TIME THEIR MOTHER FOUND TO SPEND WITH THEM DURING CHILDHOOD

Perceptions	Number	Percent
Very little	59	23.14
Little	22	8.63
Moderate	38	14.90
Often	70	27.45
Very often	66	25.88

Perceptions of Indian Adolescents Concerning
the Degree to Which They Were Complimented
as a Child for Things They did Well

The largest percentage of students (28.63%) reported that they were often complimented as a child for things they did well. According to Table IX, the smallest percentage of students (12.94%) indicated that they were complimented as a child for things they did well very little.

TABLE IX

PERCEPTIONS OF INDIAN ADOLESCENTS CONCERNING THE AMOUNT THEY
WERE COMPLIMENTED AS A CHILD FOR THINGS THEY DID WELL

Perceptions	Number	Percent
Very little	33	12.94
Little	34	13.33
Moderate	59	23.14
Often	73	28.63
Very often	56	21.96

Perceptions of Indian Adolescents Concerning
the Degree to Which Parents Expressed
Affection Openly to Them as a Child

From Table X it can be seen that the greatest proportion of students (28.52%) reported that their parents openly expressed affection to them as a child very often. The second most frequent response was that their parents expressed affection to them often (21.48%).

TABLE X

PERCEPTIONS OF INDIAN ADOLESCENTS CONCERNING THE AMOUNT OF
AFFECTION THEIR PARENTS EXPRESSED OPENLY
TO THEM AS A CHILD

Perceptions	Number	Percent
Very little	43	16.80
Little	36	14.06
Moderate	49	19.14
Often	55	21.48
Very close	73	28.52

Perceptions of Indian Adolscents Concerning
Source of Most Affection During Childhood

Table XI reflects the three most frequently given responses to the question concerning the source of most affection during childhood: both father and mother (32.14%), mother (25.40%), and grandparents (24.21%). Only 3.57 percent of the students reported brother-sister as a major source of affection.

TABLE XI

PERCEPTIONS OF INDIAN ADOLESCENTS CONCERNING SOURCE OF
 MOST AFFECTION DURING CHILDHOOD

Perceptions	Number	Percent
Mother	64	25.40
Father	24	9.52
Both parents, equally	81	32.14
Grandparents	61	24.21
Aunt-Uncle	12	4.76
Brother-Sister	9	3.57
Other	1	.40

Perceptions of Indian Adolscents Concerning
How Freely They Can Talk With Their Parents
or Guardian Concerning Personal Problems

Results indicate that the responses to this question were evenly distributed among the five response categories. The greatest portion of the students (24.61%) indicated that they very often feel

free to talk with their parents about personal problems. However, the responses of very little (23.05%) and little (19.14%) were also frequently reported according to Table XII.

TABLE XII

PERCEPTIONS OF INDIAN ADOLSCENTS CONCERNING HOW FREELY THEY
CAN TALK WITH THEIR PARENTS OR GUARDIANS
CONCERNING PERSONAL PROBLEMS

Perceptions	Number	Percent
Very little	59	23.05
Little	49	19.14
Moderate	38	14.84
Often	47	18.36
Very often	63	24.61

Perceptions of Indian Adolescents Concerning
Person Usually Consulted When Respondent
Needs Someone With Whom to Talk

Table XIII indicates that the largest percentage of the students (29.80%) reported that they prefer to talk to a brother or sister when they are home and need someone with whom to talk. The second most frequent response was that they would prefer to talk to their mother (26.67%) when they needed someone with whom to talk.

The smallest proportion of students indicated that they would prefer to consult their aunt-uncle (5.10%), grandparents (5.88%), and father (7.45%).

TABLE XIII

PERCEPTIONS OF INDIAN ADOLESCENTS CONCERNING PERSON USUALLY
CONSULTED WHEN RESPONDENT NEEDS SOMEONE
WITH WHOM TO TALK

Perceptions	Number	Percent
Mother	68	26.67
Father	19	7.45
Grandparents	15	5.88
Aunt-Uncle	13	5.10
Brother-Sister	76	29.80
Friend	42	16.47
Other	22	8.63

Perceptions of Indian Adolescents Concerning

Who in Their Family Makes Most of the

Important Decisions

According to Table XIV the mother was reported by the greatest proportion of the respondents (41.90%) as the person who makes most of the important decisions in the family. Grandparents were mentioned by 12.65 percent of the respondents as making most of the important decisions in the family.

Perceptions of Indian Adolescents Concerning

Who Had the Greatest Influence in

Determining the Kind of Person They Are

The greatest proportion of the respondents indicated that their parents (40.39%) had the greatest influence in determining the kind of person they are. As Table XV indicates the second most frequently

given response was brother-sister (18.43%). The least frequently given answer was famous person. Only one student gave this answer.

TABLE XIV

PERCEPTIONS OF INDIAN ADOLESCENTS CONCERNING WHO MAKES
MOST OF THE IMPORTANT DECISIONS IN THE FAMILY

Perceptions	Number	Percent
Mother	106	41.90
Father	97	38.34
Grandparents	32	12.65
Other	18	7.11

TABLE XV

PERCEPTIONS OF INDIAN ADOLESCENTS CONCERNING WHO HAS
THE GREATEST INFLUENCE IN DETERMINING THE
KIND OF PERSON THEY ARE

Perceptions	Number	Percent
Parents	103	40.39
Grandparents	37	14.51
Brother-Sister	47	18.43
Friends	43	16.86
Famous person	1	0.39
Aunt-Uncle	12	4.71
Other	12	4.71

Perceptions of Indian Adolescents Concerning
Which Parent or Guardian Had the Greatest
Influence in Determining the Kind of Person
They Are

As indicated in Table XVI, the greatest percentage of students (33.99%) felt their mother was the greatest parental influence in determining the type of person they are. The second most frequently given response was both parents (27.27%). The least frequent response was father (18.97%)

TABLE XVI

PERCEPTIONS OF INDIAN ADOLESCENTS CONCERNING WHICH PARENT OR
 GUARDIAN HAD THE GREATEST INFLUENCE IN DETERMINING
 THE KIND OF PERSON THEY ARE

Perceptions	Number	Percent
Mother	86	33.99
Father	48	18.97
Both parents	69	27.27
Grandparents	50	19.76

Perceptions of Indian Adolescents Concerning
Whom They Would Most Like to Pattern Their
Life After

As indicated in Table XVII the greatest proportion of the students (34.15%) reported that they would most like to pattern their life after

one or both parents. The least frequent response was grandparents (13.82%).

TABLE XVII

PERCEPTIONS OF INDIAN ADOLESCENTS CONCERNING WHOM THEY
WOULD MOST LIKE TO PATTERN THEIR LIFE AFTER

Perceptions	Number	Percent
One or both parents	84	34.15
Grandparents	34	13.82
Aunt-Uncle	39	15.85
Brother-Sister	47	19.11
Other	42	17.07

Perceptions of Indian Adolescents Concerning
Most Important Value in Their Lives

As indicated in Table XVIII, the greatest proportion of the respondents (27.23%) reported that education was most important to them in life. The second highest proportion (20.79%) indicated that their family was most important to them in life.

Perceptions of Indian Adolescents Concerning
Degree of Childhood Happiness

The greatest proportions of the respondents rated their childhood as very happy (37.50%) and average (35.16%). As Table XIX illustrates, only 1.56 percent of the respondents indicated their childhood was very unhappy.

TABLE XVIII

PERCEPTIONS OF INDIAN ADOLESCENTS CONCERNING THE MOST IMPORTANT
VALUE IN THEIR LIVES

Perceptions	Number	Percent
Education	55	27.23
Boy-Girlfriend	8	3.96
Success	23	11.39
Happiness	11	5.45
Career	15	7.43
Family	42	20.79
Life (enjoyment of living from day to day)	21	10.40
Other	27	13.37

TABLE XIX

PERCEPTIONS OF INDIAN ADOLESCENTS CONCERNING
DEGREE OF CHILDHOOD HAPPINESS

Perceptions	Number	Percent
Very happy	96	37.50
Above average	38	14.84
Average	90	35.16
Below average	28	10.94
Very unhappy	4	1.56

Examination of Hypothesis

The chi-square test was used to examine the following hypothesis.

Hypothesis I. There is a significant difference between male and female Indian adolescents concerning each of the following perceptions.

A. Type of discipline received as a child,

- B. Source of most discipline during childhood.
- C. Degree of closeness of relationship with father during childhood.
- D. Degree of closeness of relationship with mother during childhood.
- E. Degree to which family participated in recreation together during respondent's childhood.
- F. Degree to which father found time to do things together with respondent as a child.
- G. Degree to which mother found time to do things together with respondent as a child.
- H. Degree to which respondent was complimented for things he did well as a child.
- I. Degree to which parents expressed affection openly to respondent as a child.
- J. Source of most affection during childhood.
- K. Degree to which the respondent feels free to talk with parents about personal problems.
- L. Person usually consulted when respondent needs someone with whom to talk.
- M. Member of family who makes most of the important decisions.
- N. Source of greatest general influence in determining the kind of person the respondent is.
- O. Source of greatest parental influence in determining the kind of person the respondent is.
- P. Person whom respondent would most like to pattern his life after.

Q. Most important value in respondent's life,

R. Degree of childhood happiness.

As Tables XX to XXVII illustrate, the results indicated that significant differences did exist between males and females concerning each of the following perceptions:

1. Degree to which family participated in recreation together during respondent's childhood. The difference was significant at the .01 level with approximately twice as many males (17.50%) as females (8.50%) indicating that their family participated in recreation together little. More than twice as many females (30.70%) as males (13.60%) indicated that their family participated in recreation very often together.

2. Degree to which father found time to do things together with respondent as a child. The difference was significant at the .02 level with approximately three times more females (21.10%) than males (7.80%) reporting that they felt their fathers very often found time to spend with them as a child. Twice as many males (19.40%) as females (9.90%) reported that their father found a moderate amount of time to spend with them as a child.

3. The degree to which the respondent was complimented for things he did well as a child. The difference was significant at the .02 level with approximately twice as many males (17.60%) as females (9.80%) indicating they felt they were complimented very little as a child and more than twice as many males (19.60%) as females (9.20%) indicating they felt they were complimented little for things they did well as a child. A larger proportion of females (34.00%) than males (20.60%) reported they were complimented often for things they did well

as a child.

4. The degree to which parents expressed affection openly to the respondent as a child. A significant difference was found at the .05 level with over twice as many males (25.20%) as females (11.10%) stating their parents expressed affection openly to them as a child very little. A larger proportion of females (34.00%) than males (20.40%) reported that their parents expressed affection openly to them as a child very often.

5. Major source of most affection received during childhood. A significant difference was found at the .02 level with approximately seven times more females (14.40%) than males (2.00%) giving father as the person from whom the most affection was received as a child. Approximately twice as many males (12.10%) as females (6.50%) indicated they received most of their childhood affection from a combined category of: aunt, uncle, brother, sister and other.

6. Person usually consulted when respondent needs someone with whom to talk. The difference was significant at the .01 level with almost twice as many females (32.70%) as males (17.60%) stating they preferred to talk to their mother when home and needed someone with whom to talk. Approximately four times as many males (12.70%) as females (3.90%) indicated their father as the person they usually consulted. An aunt or uncle was indicated by a larger proportion of males (6.90%) than females (3.90%) as the person to talk with when personal problems arise, and almost twice as many females (10.50%) as males (5.90%) reported other as their choice of a person with whom to talk.

7. Source of greatest parental influence in determining the kind of person the respondent is. A significant difference was found at the

.02 level with almost twice as many males (27.00%) as females (13.70%) choosing the father as the parent which had the greatest influence in determining the kind of person the respondent is.

8. Most important value in respondent's life. A significant difference was found at the .01 level with three times as many males (17.90%) as females (5.60%) indicating life (enjoyment of living from day to day) as the most important thing in their lives. Almost twice as many males (21.80%) as females (11.30%) indicated the combined category of boyfriend-girlfriend-success and approximately twice as many males (17.90%) as females (33.10%) chose education as the most important thing in their lives.

TABLE XX

CHI-SQUARE VALUE REFLECTING DIFFERENCES IN PERCEPTIONS OF MALE AND FEMALE INDIAN ADOLESCENTS CONCERNING DEGREE TO WHICH FAMILY PARTICIPATED IN RECREATION TOGETHER DURING RESPONDENT'S CHILDHOOD

Perceptions	Male		Female		X ²	Level of Sig.
	No.	%	No.	%		
Very little	25	24.30	27	17.60		
Little	18	17.50	13	8.50		
Moderate	23	22.30	29	19.00	13.44	.01
Often	23	22.30	37	24.20		
Very often	14	13.60	47	30.70		

TABLE XXI

CHI-SQUARE VALUE REFLECTING DIFFERENCES IN PERCEPTIONS OF MALE AND FEMALE INDIAN ADOLESCENTS CONCERNING THE DEGREE TO WHICH FATHER FOUND TIME TO DO THINGS TOGETHER WITH RESPONDENT AS A CHILD

Perceptions	Male		Female		X ²	Level of Sig.
	No.	%	No.	%		
Very little	37	35.90	45	29.60		
Little	17	16.50	25	16.40		
Moderate	20	19.40	15	9.90	11.94	.02
Often	21	20.40	35	23.00		
Very often	8	7.80	32	21.10		

TABLE XXII

CHI-SQUARE VALUE REFLECTING DIFFERENCES IN PERCEPTIONS OF MALE AND FEMALE INDIAN ADOLESCENTS CONCERNING THE DEGREE TO WHICH THE RESPONDENT WAS COMPLIMENTED FOR THINGS HE DID WELL AS A CHILD

Perceptions	Male		Female		X ²	Level of Sig.
	No.	%	No.	%		
Very little	18	17.60	15	9.80		
Little	20	19.60	14	9.20		
Moderate	21	20.60	38	24.80	12.26	.02
Often	21	20.60	52	34.00		
Very often	22	21.60	34	22.20		

TABLE XXIII

CHI-SQUARE VALUE REFLECTING DIFFERENCES IN PERCEPTIONS OF MALE AND FEMALE INDIAN ADOLESCENTS CONCERNING THE DEGREE TO WHICH PARENTS EXPRESSED AFFECTION OPENLY TO THE RESPONDENT AS A CHILD

Perceptions	Male		Female		X ²	Degree of Sig.
	No.	%	No.	%		
Very little	26	26.20	17	11.10		
Little	16	14.60	21	13.70		
Moderate	20	19.40	29	19.00	11.44	.05
Often	21	20.40	34	22.20		
Very often	21	20.40	52	34.00		

TABLE XXIV

CHI-SQUARE VALUE REFLECTING DIFFERENCES IN PERCEPTIONS OF MALE AND FEMALE INDIAN ADOLESCENTS CONCERNING THE MAJOR SOURCE OF AFFECTION RECEIVED DURING CHILDHOOD

Source	Male		Female		X ²	Level of Sig.
	No.	%	No.	%		
Mother	28	28.30	36	23.50		
Father	2	2.00	22	14.40		
Both mother and father	32	32.30	49	32.00	12.40	.02
Grandparent	25	25.30	36	23.50		
Aunt, uncle, brother sister, other ^a	12	12.10	10	6.50		

^aThe categories of aunt-uncle, brother-sister, and other were combined due to an insufficient number of cases in each category.

TABLE XXV

CHI-SQUARE VALUE REFLECTING DIFFERENCES IN PERCEPTIONS OF MALE AND FEMALE INDIAN ADOLESCENTS CONCERNING THE SOURCE USUALLY CONSULTED WHEN RESPONDENT NEEDS SOMEONE WITH WHOM TO TALK

Person	Male		Female		X ²	Level of Sig.
	No.	%	No.	%		
Mother	18	17.60	60	32.70		
Father	13	12.70	6	3.90		
Grandparent	8	7.80	7	4.60		
Aunt-uncle	7	6.90	6	3.90	18.21	.01
Brother-sister	28	27.50	48	31.40		
Friend	22	21.60	20	13.10		
Other	6	5.90	16	10.50		

TABLE XXVI

CHI-SQUARE VALUE REFLECTING DIFFERENCES IN PERCEPTIONS OF MALE AND FEMALE INDIAN ADOLESCENTS CONCERNING THE SOURCE OF GREATEST PARENTAL INFLUENCE IN DETERMINING THE KIND OF PERSON THE RESPONDENT IS

Source	Male		Female		X ²	Level of Sig.
	No.	%	No.	%		
Mother	27	27.00	59	38.60		
Father	27	27.00	21	13.70		
Both mother & father	22	22.00	47	30.70	11.80	.02
Grandparent	24	24.00	26	17.00		

TABLE XXVII

CHI-SQUARE VALUE REFLECTING DIFFERENCES IN PERCEPTIONS OF MALE AND FEMALE INDIAN ADOLESCENTS CONCERNING THE MOST IMPORTANT VALUE IN RESPONDENT'S LIFE

Choice	Male		Female		X ²	Level of Sig.
	No.	%	No.	%		
Education	14	17.90	41	33.10		
Boyfriend-girlfriend, success ^a	17	21.80	14	11.30		
Happiness, career ^b	11	14.10	15	12.10	16.40	.01
Family	12	15.40	30	24.20		
Life (enjoyment of living from day to day)	14	17.90	7	5.60		
Other	10	12.80	17	13.70		

^aThe categories of boyfriend-girlfriend and success were combined due to an insufficient number of cases in each category.

^bThe categories of happiness and career were combined due to an insufficient number of cases in each category.

The chi-square test was used to examine the following hypothesis.

Hypothesis II. There is a significant difference between Indian adolescents who lived the major part of their lives on a reservation and those who did not concerning each of the following perceptions:

- A. Type of discipline received as a child.
- B. Source of most discipline received as a child.
- C. Degree of closeness of relationship with father during childhood.
- D. Degree of closeness of relationship with mother during childhood.

E. Degree to which family participated in recreation together during respondent's childhood.

F. Degree to which father found time to do things together with respondent as a child.

G. Degree to which mother found time to do things together with respondent as a child.

H. Degree to which respondent was complimented for things he did well as a child.

I. Degree to which parents expressed affection openly to respondent as a child.

J. Source of most affection during childhood.

K. Degree to which the respondent feels free to talk with parents about personal problems.

L. Person usually consulted when respondent needs someone with whom to talk.

M. Member of family who makes most of the important decisions.

N. Source of greatest general influence in determining the kind of person the respondent is.

O. Source of greatest parental influence in determining the kind of person respondent is.

P. Person whom respondent would most like to pattern his life after.

Q. Most important value in respondent's life.

R. Degree of childhood happiness.

As Tables XXVIII-XXX illustrate, the results indicated that significant differences did exist between students who had lived a major part of their lives on a reservation and those who had not concerning

each of the following perceptions:

1. Degree of closeness of relationship with mother during childhood. The difference was significant at the .02 level with a much higher proportion of off-reservation students (38.20%) than on-reservation students (21.20%) reporting their relationship with their mother as a child had been average. Almost twice as many students who lived on-reservation (12.10%) as students who lived off-reservation (7.00%) stated their relationship with their mother as a child had been not close.

2. Degree to which parents expressed affection openly to respondent as a child. A significant difference was found at the .05 level with over twice as many on-reservation students (21.20%) as off-reservation students (9.60%) responding that they felt their parents expressed affection to them little as a child. Nearly twice as many off-reservation (20.40%) as on-reservation (11.10%) students stated their parents showed open affection to them very little as a child.

3. Person usually consulted when respondent needs someone with whom to talk. A significant difference was found at the .05 level with over three times more on-reservation respondents (9.10%) than off-reservation respondents (3.80%) choosing either of their grandparents as the person they most often consult when a problem arises. Over twice as many off-reservation students (11.50%) as on-reservation students (4.00%) chose other persons to consult and over twice as many off-reservation young people (9.60%) as on-reservation young people (4.00%) chose their father as the person with whom to talk. Aunt or uncle was chosen as the person to talk with when problems arise by over twice as many on-reservation students (7.10%) as off-reservation

students (3.80%).

TABLE XXVIII

CHI-SQUARE VALUE REFLECTING DIFFERENCES IN PERCEPTIONS OF ON-RESERVATION AND OFF-RESERVATION INDIAN ADOLESCENTS CONCERNING THE DEGREE OF CLOSENESS OF RELATIONSHIP WITH MOTHER DURING CHILDHOOD

Perceptions	<u>On-Reservation</u>		<u>Off-Reservation</u>		X ²	Level of Sig.
	No.	%	No.	%		
Very close	59	59.60	70	44.60	10.69	.02
Average	21	21.20	50	38.20		
Not close	12	12.20	11	7.00		
No contact	7	7.10	16	10.20		

TABLE XXIX

CHI-SQUARE VALUE REFLECTING DIFFERENCES IN PERCEPTIONS OF ON-RESERVATION AND OFF-RESERVATION INDIAN ADOLESCENTS CONCERNING THE DEGREE TO WHICH PARENTS EXPRESSED AFFECTION OPENLY TO RESPONDENT AS A CHILD

Perceptions	<u>On-Reservation</u>		<u>Off-Reservation</u>		X ²	Level of Sig.
	No.	%	No.	%		
Very little	11	11.10	32	20.40	11.49	.05
Little	21	21.20	15	9.60		
Moderate	14	14.10	35	22.30		
Often	23	23.20	32	20.40		
Very often	30	30.30	43	27.40		

TABLE XXX

CHI-SQUARE VALUE REFLECTING DIFFERENCES IN PERCEPTIONS OF ON-RESERVATION AND OFF-RESERVATION INDIAN ADOLESCENTS CONCERNING THE PERSON USUALLY CONSULTED WHEN RESPONDENT NEEDS SOMEONE WITH WHOM TO TALK

Person	<u>On-Reservation</u>		<u>Off-Reservation</u>		X ²	Level of Sig.
	No.	%	No.	%		
Mother	30	30.30	38	24.40		
Father	4	4.00	15	9.60		
Grandparent	9	9.10	6	3.80		
Aunt or uncle	7	7.10	6	3.80	13.88	.05
Brother or sister	33	33.10	43	27.60		
Friend	12	12.10	30	19.20		
Other	4	4.00	18	11.50		

CHAPTER V

SUMMARY

The main purpose of this study was to investigate the perceptions of Indian adolescents concerning various aspects of their family relationships.

The respondents were 256 students enrolled in Chilocco Indian School from 24 states. The students were all one-quarter or more Indian blood, primarily Protestant and predominately between the ages of 15 and 18. The data were collected during the month of January, 1973.

Percentages and frequencies were used to analyze the respondents' perceptions concerning 18 different aspects of their family relationships.

The chi-square test was used to examine each of the hypotheses. The results of this study were as follows:

1. A significant difference at the .01 level was found to exist in the perceptions of male and female Indian adolescents concerning the degree to which their family participated in recreation together during their childhood. The greatest difference was found to exist in the category of little where twice as many males (17.50%) as females (8.50%) reported that their family participated in recreation together little during their childhood.

2. A significant difference was found at the .02 level in the perception of male and female Indian adolescents concerning the degree

to which their father found time to do things together with them as a child. The greatest difference was found to exist in the category of very often with approximately three times more females (21.10%) than males (7.80%) reporting their father very often found time to spend with them as a child.

3. A significant difference at the .02 level was found to exist in the perception of male and female Indian adolescents concerning the degree to which the student was complimented for things he did well as a child. The greatest difference was found to exist in the category of very little where approximately twice as many males (17.60%) as females (9.80%) felt that they were complimented very little for things they did well as a child.

4. A significant difference at the .05 level was found to exist in the perception of male and female Indian adolescents concerning the degree to which parents expressed affection openly to the respondent as a child. The greatest difference was found to exist in the category of very little with over twice as many males (25.20%) as females (11.10%) stating their parents expressed affection openly to them as a child.

5. A significant difference at the .02 level was found to exist in the perception of male and female Indian adolescents concerning the source of most affection during childhood. The greatest difference was found to exist in the category of father with over seven times more females (14.40%) than males (2.00%) reporting their fathers were the source of most affection to them during their childhood.

6. A significant difference at the .01 level was found to exist in the perception of male and female Indian adolescents concerning the

person usually consulted when respondent needs someone with whom to talk. The greatest difference was found to exist in the category of father with approximately four times more males (12.70%) than females (3.90%) stating their father was the person consulted when respondent needs someone with whom to talk.

7. A significant difference at the .02 level was found to exist in the perceptions of male and female Indian adolescents in regard to the source of the greatest parental influence in determining the kind of person the respondent is. The greatest difference was found to exist in the category of father with almost twice as many males (27.00%) as females (13.70%) choosing their father as the parent which had the greatest influence in determining the kind of person the respondent is.

8. A significant difference at the .01 level was found to exist in the perceptions of male and female Indian adolescents concerning the most important value in their lives. The greatest difference was found to exist in the category of life (enjoyment of living from day to day) with three times more males (17.90%) as females (5.60%) choosing life as the most important value in their lives.

9. There was no significant difference found between male and female Indian adolescents concerning each of the following perceptions: (a) type of discipline received as a child, (b) source of most discipline during childhood, (c) degree of closeness of relationship with mother during childhood, (e) degree to which mother found time to do things with respondent as a child, (f) degree to which the respondent feels free to talk with parents about personal problems, (g) member of family who makes most of the important decisions, (h) source of greatest general influence in determining the kind of person the respondent is,

- (i) person whom respondent would most like to pattern his life after,
- (j) degree of childhood happiness.

10. A significant difference at the .02 level was found to exist in the perceptions of Indian adolescents who had lived most of their lives on a reservation and those who had not in regard to the degree of closeness of relationship with their mother during their childhood. The greatest difference was found to exist in the category of average, where a much greater proportion of off-reservation students (38.20%) as on-reservation students (21.20%) reported their relationship with their mother during childhood had been average. Also a higher proportion of on-reservation students (59.60%) than off-reservation students (46.60%) rated the closeness of their relationship with their mother as very close.

11. A significant difference at the .05 level was found to exist in the perceptions of Indian adolescents who had lived most of their lives on a reservation and those who had not in regard to the degree to which their parents had expressed affection openly to them as a child. The greatest difference was found to exist in the category of little, where over twice as many on-reservation students (21.20%) as off-reservation students (9.60%) reported that their parents had expressed little affection openly to them as a child.

12. A significant difference at the .05 level was found to exist in the perception of Indian adolescents who had lived most of their lives on a reservation and those who had not concerning the person usually consulted when respondent needed someone with whom to talk. The greatest difference was found to exist in the category of grandparents where over three times more on-reservation students (9.10%)

as off-reservation students (3.80%) chose grandparents as the person with whom to talk.

13. There was no significant difference between on-reservation students and off-reservation students in regard to the following perceptions: (a) type of discipline received as a child, (b) source of most discipline during childhood, (c) degree of closeness of relationship with father during childhood, (d) degree to which family participated in recreation together during respondent's childhood, (e) degree to which father found time to do things with respondent as a child, (f) degree to which mother found time to do things with respondent as a child, (g) degree to which respondent was complimented for things he did well during childhood, (h) source of most affection during childhood, (i) degree to which the respondent feels free to talk with parents about personal problems, (j) member of family who makes most of the important decisions, (k) source of greatest general influence in determining the kind of person the respondent is, (l) source of greatest parental influence in determining the kind of person the respondent is, (m) person whom respondent would most like to pattern his life after, (n) most important value in respondent's life, (o) degree of childhood happiness.

Conclusions and Discussion

A major conclusion of this study is that the Indian families are basically mother centered. Almost half of the Indian adolescents believed their mother made most of the important decisions for the family, and their mother rated above father in areas of: (a) amount of discipline administered to siblings, (b) time found to spend with children,

(c) amount of affection given to child, (d) person consulted when problems arise, and (e) parental influence in determining type of person respondent is. This conclusion is consistent with other research such as that of Hamamsy (1957) who noted that the Navaho women are head of the household even to the extent of owning the material values such as land and livestock.

Another major conclusion of the study was the lack of closeness the adolescents felt in regard to the relationship with their father. This was illustrated by the findings that: (a) the majority reported their father found little or very little time to spend with them during childhood, (b) less than 10 percent reported the father as a major source of most affection, (c) less than 8 percent listed the father as the person consulted when respondent needed someone with whom to talk, (d) father was least often listed as the parent or guardian who had the greatest influence in determining the type of person the respondent is.

The results of this study indicated that Indian adolescents were very family oriented and that their kinship ties were strong. One illustration of this is the fact that family was the second most frequently selected category concerning the most important value in their life. This conclusion is consistent with the findings of Lind, 1971; and Hano, 1973. Related to this conclusion are the findings of close relationships among siblings. This was illustrated by the fact that brother-sister was most often mentioned as person usually consulted when respondent needed someone with whom to talk. Brother-sister was also the second most frequent response concerning who had the greatest influence in determining the type of person respondent is and also was the second most frequent response concerning whom they would like to pattern

their life after.

The findings that a significantly higher proportion of males than females reported that they were complimented very little and little for things they did well as a child as well as the finding that a higher proportion of males reported that their parents expressed affection to them very little during childhood is consistent with other research findings indicating that girls receive affection, attention, and praise more often than boys (Bronfenbrenner, 1961; Farris, 1972).

The finding that more than seven times as many females as males reported their father as the major source of affection during childhood may reflect a cultural expectation that it is more appropriate for the father to express affection toward female children than toward male children. The findings that a higher proportion of males more often reported they consulted with the father when they needed someone to talk with and reported the father as being the greatest parental influence, coincide with other research reports indicating that a greater proportion of male adolescents indicate the greatest parental influence to be from the father. These findings are consistent with the cultural expectation in both the Indian and white cultures that children will identify with the same sex parent (Farris, 1972).

The finding that more than twice the number of on-reservation students as off-reservation students reported a grandparent as the person usually consulted when respondent needs someone to talk with may be explained by more contact with grandparents on the reservations than off reservations. One major quality of this tribal culture is that older persons, including grandparents, are viewed with great respect and considered as sources of wisdom.

Because there are great differences in values and customs among the different Indian tribes, the results of this study should not be generalized to all Indian adolescents. These results do give a representative view of the perceptions of family relationships among Indian adolescents attending Chilocco Indian School and other Bureau of Indian Affairs operated schools.

It is suggested further study be done to find underlying reasons for the similarities and differences among the perceptions of the white, Black and Indian adolescents concerning various aspects of family relationships. A further recommendation is that more studies be done in all areas of family relationships with Indian people because so little information is available and the need for a better understanding of the Indian people is great.

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APPENDIX

Age:

Sex:

_____ 1. Male _____ 2. Female

With what tribe are you enrolled:

With whom do you live when you are at home?

_____ 1. Both parents _____ 2. Mother _____ 3. Father
 _____ 4. Grandparents _____ 5. Other _____
 Specify

Religious preference:

_____ 1. Catholic _____ 2. Protestant _____ 3. Mormon
 _____ 4. None _____ 5. Other _____
 Specify

For the major part of your life have you lived on a reservation?

_____ 1. Yes _____ 2. No

DO NOT SIGN YOUR NAME TO THIS PAPER. Please, check or fill in answers for each question. Be honest because there is no right or wrong answers. This is not a test. THANKS A LOT FOR YOUR COOPERATION.

1. Was your mother employed outside the home for the biggest part of your childhood?
 _____ 1. No _____ 2. Yes (Part-time) _____ 3. Yes (Full-time)
2. If your mother was employed during your childhood, did she enjoy her work?
 _____ 1. No _____ 2. Undecided _____ 3. No
3. What is the occupation of the main earner of income in your family? (laborer, member of tribal council, secretary, etc.)

9. Which one of the following describes the closeness of your relationship with your mother during childhood?
- _____ 1. We were very close _____ 2. Our closeness was average
 _____ 3. We were not close _____ 4. I had no contact with my mother
10. As a child did your family participate in recreation together? (Such as Pow Wows, vacations, games, etc.)
- _____ 1. Very little _____ 2. Little _____ 3. Moderate
 _____ 4. Often _____ 5. Very often
11. As a child did your father find time to do things together with you?
- _____ 1. Very little _____ 2. Little _____ 3. Moderate
 _____ 4. Often _____ 5. Very often
12. As a child did your mother find time to do things together with you?
- _____ 1. Very little _____ 2. Little _____ 3. Moderate
 _____ 4. Often _____ 5. Very often
13. As a child how much were you complimented for things you did well?
- _____ 1. Very little _____ 2. Little _____ 3. Moderate
 _____ 4. Often _____ 5. Very often
14. Did your parents express affection toward you openly as a child? (Such as hugging, kind words, etc.)
- _____ 1. Very little _____ 2. Little _____ 3. Moderate
 _____ 4. Often _____ 5. Very often
15. From whom did you receive the most affection as a child?
- _____ 1. My mother _____ 2. My father _____ 3. Both father & mother equally
 _____ 4. A grandparent _____ 5. An aunt or uncle
 _____ 6. A brother or sister _____ 7. Other _____ specify

22. What is most important to you in life? _____

23. How happy do you think your childhood was?

_____ 1. Very happy _____ 2. A little above average

_____ 3. Average _____ 4. A little below average

_____ 5. Very unhappy

Thanks, for answering.

VITA 2

Bonnie Donalene Bunch

Candidate for the Degree of

Master of Science

Thesis: PERCEPTIONS OF INDIAN ADOLESCENTS CONCERNING THEIR FAMILY RELATIONSHIPS

Major Field: Family Relations and Child Development

Biographical:

Personal Data: Born in Joplin, Missouri, June 13, 1943, the daughter of Mr. and Mrs. Don Wilson Eads; married May 22, 1965, to Donald K. Bunch in Stillwater, Oklahoma; one son, Dalton, born December 12, 1968.

Education: Graduated from Welch High School, Welch, Oklahoma, in May 1960; received the Bachelor of Science degree in Home Economics Education from Oklahoma State University, Stillwater, Oklahoma, in May 1964; completed requirements for the Master of Science degree at Oklahoma State University in December, 1973.

Professional Experience: Assistant Extension Home Economist, Oklahoma Extension Service, Logan County, June 1964-June 1965, July 1966-July 1967. Social worker, Oklahoma Department of Public Welfare, Payne County, Oklahoma, August 1967-July 1968. Home Economics teacher, Bureau of Indian Affairs, Northern Cheyenne Reservation, Busby, Montana, September 1969-August 1971, transferred to Chilocco Indian School, Chilocco, Oklahoma, in September 1971 to present.

Professional Organizations: Omicron Nu