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## Value Comparison Among Native American Indians and Non-Native American Counseling Students

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VALUE COMPARISON AMONG NATIVE AMERICAN INDIANS  
AND NON-NATIVE AMERICAN GRADUATE COUNSELING STUDENTS

MARION HARDIN, BFA.



An Abstract Presented to the Faculty of the Graduate  
School of Lindenwood College in Partial  
Fulfillment of the Requirements for the  
Degree of Master of Arts

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#### ABSTRACT

This study examines the value differences and similarities between Native American Indians and non-Native American graduate students who have had multicultural training. The Rokeach Value Survey, which ranks 18 Terminal values and 18 Instrumental values, was administered to 22 non-Native American students enrolled in a counseling program at Lindenwood College in St. Louis, Mo. and 21 Native American Indians who are studying at Haskell College for Indians in Lawrence, Kansas. For this study, Kendall's coefficient of concordance was used to rank values and determine agreement between values and Chi Square analysis was performed to more accurately determine results. The results indicated that there was a significant relationship between the ranking of values and cultural background.

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Graduate School of Lindenwood College in Partial  
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## DEDICATION

I dedicate this thesis to All My Relations,  
(Mitakuye Oyasin), Native Americans everywhere, who are  
still struggling for freedom.

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## CHAPTER 1

### INTRODUCTION

Contact between different cultures and Professional Counselors is increasing. According to the 1990 census, within every state, there resides a Native American population. This ranges from 1,466 Indians in Washington D.C. to 252,420 Indians in Oklahoma. Over 2.3 million Native Americans account for only 1% of the total population of the United States. yet they have been described as representing 50% of the diversity that exists in this country (Hodgkinson, 1990). The diversity does not end with 252 tribal languages and 505 Federally recognized tribes (Herring, (1990), but is evident in religious practices, family and personal values, and differences occurring in a culturally diverse community. Through value consensus, traditional Native American Indians have consistently resisted acculturation into mainstream society, possibly more than other ethnic groups (Herring, 1990).

In general, traditional Native American Indian values consist of sharing, cooperation, being, emphasis on the group and extended family, privacy and noninterference. Harmony with nature, a present time orientation, reverence for spiritual and natural

phenomena, and respect for elders are also traditional values ( Dubray, 1985). By contrast, the cultural expectations and values of mainstream Anglo Americans emphasize saving, domination, competition, aggression, doing, individualism, nuclear family, mastery over nature, time orientation towards the future, winning, and reverence of youth (Dubray, 1985). There are cultural differences which appear between Native Americans and mainstream America which appear to be diametrically opposed.

Many of the problems facing Indians today are a result of a cultural conflict between traditional Indian values and mainstream American culture. Indians experience conflict when they try to internalize unfamiliar values of the mainstream society and still practice a traditional life style for preservation of tribal values and practices (Garrett & Garrett, 1994).

#### Statement of Purpose

This study set out to examine the ranking of values among Native Americans and Non-Native Americans. The null hypotheses for this study are: 1. The ranking of Terminal values is independent of cultural background; 2. The ranking of Instrumental values is independent of cultural background. This researcher will ascertain whether exposure to multi-cultural

coursework is an influential factor.

## CHAPTER II

## REVIEW OF LITERATURE

Because of a steadily large and growing population of Native Americans in the United States (over 2.3 million population in 1991), (Thomason, 1991), there is a sizable amount of Native American residents who live in urban areas as well as on reservations.

Approximately 10,000 Indians live in larger cities in the United States (Thomason, 1991). With the steady growth in the Native American population comes the realization that counselors and therapists will be faced with clients who pose cultural challenges. For Native Americans these include a high rate of unemployment, excess high school drop out rate, the rate of alcoholism double that of the general population, and traditions that may be different from the main stream culture. (Garrett & Meyers, 1996).

This is evident in Flores' 1986 study on Alcoholism Treatment and Native American Cultural Values, which indicates that Native American values are measurable and distinctly different from main stream American values. According to Thomason (1991) most school and mental health counselors will, at some time, have the opportunity to provide counseling services to Native Americans and Counselors who live

near a reservation may see many Native American clients. With this in mind, it is clear that if counselors are to be effective in working with Native American clients there is a need for understanding of traditional values, universal truths and understanding of Native Americans' worldview (Garrett & Meyers, 1996).

Major Indian civilizations existed centuries before White Man's arrival, yet Native Americans were not recognized by Europeans as being highly civilized or possessing an evolved culture. Because of this fact, there are questions as to whether the dominant culture in America has ignored basic values of Indian culture (Russell, 1993). In the opinion of Russell (1993), negative stereotyping is still prevalent today. In addition he believes Indian polarization between tradition and adaptation to progress of mainstream America is a fundamental problem. Native Americans must in some ways depend on mainstream America for the provision of life's necessities while often feeling in conflict with the values and successful models of that culture. (Heinrich, Corbine, & Thomas, 1990).

#### Value Concept

In the recent past, values were thought to be based on "irrational feelings and inaccessible on the

part of the therapist, because of the belief that his values did not enter the therapeutic relationship" (Ehrlich & Wiener, 1961, p.365). Today counselors and therapists are aware of the importance of personal values and the role they play in therapy (Kelly, 1990).

Milton Rokeach was one of the first to clarify the definition and measurement of values and distinguish values from attitudes and interests (Kelly, 1990). The definition of values and values systems according to Rokeach (1973, p.5) is as follows.

A value is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence. A value-system is an enduring organization of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of relative importance.

Rokeach (1968) is stating that a value may be seen as a type of belief within one's total belief system about how one ought to behave. Values are abstract ideals representing a person's beliefs about ideal modes of conduct and goals and ideal terminal goals. According to Rokeach (1968), ideal modes of conduct include truth, cleanliness, justice, reason, compassion, respect, honor and loyalty. Terminal goals (goals that

one strives for) would include security, happiness, freedom, fame, power and spirituality. Rokeach (1968) believes that an adult has thousands of beliefs and attitudes but only a dozen or so values.

### Values in Psychotherapy Today

There is a perspective today in therapy that everyone is part of two systems stemming from a dominate society and a more personal social environment system (Hanson & Eisenbise 1981). This consists of perceiving, understanding, and comparing values, attitudes and behaviors of a larger societal system with those of immediate family and community systems (Hanson & Eisenbise 1981). Good and Good (1986) state that it is imperative that clinicians understand cultural and personal meanings of clients' values and that to be effective, therapists must be able to identify crucial values of a client's culture with regard to health and illness, symptoms and feelings, and dysfunction.

### Convergence

Today therapists have strong feelings against allowing their attitudes and values to influence the client. However, According to Beutler and Bergan, (1991) it is important to understand the relationship between

clients' and counselors' values in enhancing the counseling process and psychotherapeutic interventions. Moreover, counselor influence might not be avoidable and might be a variable to produce therapeutic improvement, Kelly (1990) says there is an increasing similarity of patients' values with therapists' values, known as convergence, and is an important mechanism of patient improvement. Beutler and Bergan (1991) suggest that in the process of convergence clients seem to adopt personal beliefs of their therapists during treatment, and that similar values and dissimilar values adopted, enhance compatibility between client and therapist.

#### Awareness of Personal Values

Because thoughts and feelings of counselors influence how they interact with their clients, it is important to have full knowledge of themselves (Peterson & Nisenholtz, 1991). Therefore the traditional viewpoint has been that counselors and therapists be aware of personal values in order to prevent their beliefs from influencing treatment (Beutler & Bergan, 1991).

Peterson and Nisenholtz (1991) offer a three step process to gain self knowledge. The first step is to acknowledge that the universe is an infinite place and



beliefs held concerning reality are subject to question. The mind has no limits and nothing is impossible. The second step is to be open to experience, to take risks and express oneself in spite of fears. The third step to self knowledge is to self disclose, to be free to say thoughts, judgments, and values, which lead to self understanding and clarification of beliefs and values.

When defining values that are most relevant to the therapeutic process, mental health practitioners assessed ten values that elicited emotional well being (Jensen & Bergin, 1988). They found that the ten values which captured most of the concepts used by therapists and counselors to define mental health, were values based on feeling expression, autonomy, coping and work, personal knowledge and growth, interpersonal commitment, self-maintenance, maturity, forgiveness, regulated sexual fulfillment, and spirituality. (Kelly, 1991). It is difficult to define the concept of values within the therapeutic process because values represent good and bad judgements regarding attitudes, however attitudes and values affect counseling processes and affect outcomes even if it is not intended by the therapist (Kelly, 1991).

### Native American Values

Indians are a durable and resourceful people. They have survived 400 years of genocide and 100 years of Bureau of Indian Affairs (BIA) and government control. They have a strong spiritual nature closely tied to the land and their religion reflects a respect for the mysterious powers of nature (Russell, 1992). There is strong cultural survival, because of the strength of the people who have endured, despite battles, incarceration, isolation, and discrimination (Mail and Johnson 1993). The values of the traditional Native American culture arose primarily within the context of a nomadic, hunting and gathering type of economy that has been completely destroyed (Heinrich, Joseph, Corbine & Thomas, 1990). From the literature, there is evidence to suggest that the problems facing Indians today is a direct result from contact and conflict between traditional Native American values and dominate mainstream values. A comparison of values can be seen in Table 1

TABLE 1  
Comparison of Value Orientations

Contemporary Anglo-American Values	Traditional Native-American Values
Subjugation of nature	Harmony with nature
Future, progress, change	Present, following the old ways
Competition (each person maximizing own welfare will maximize the general welfare)	Cooperation, conscious submission of self to the welfare of the tribe
Private property, acquisition of wealth	Sharing freely, working only for present needs
Recognition	Anonymity, humility
Reliance on experts	Reliance on extended family
Verbal expression	Keeping to oneself
Analytic	Holistic

Data used in this table are from *Counseling the Culturally Different*, (pp. 225-227), by D.W. Sue (Ed.), 1981, New York: John Wiley & Sons.

#### Harmony With Nature

An unknown Chippewa Indian comments on his view of the world:

We view this place of North America as being given to us by the creator to take care of and to pass onto our future generations. We believe all other people are visitors and when they leave, we'll still be here to pick up the pieces, no matter what the shape it's in" (Heinrich, et al., 1990,

p. 130).

All creation has structure and is seen as a living whole. Nature is not understandable to man, who follows rules of cause and effect (Timble, 1981). Harmony with nature also means following the traditions of the tribe. Breaking a taboo or tradition can result in disharmony, causing disability and disease (Dinges, Trimble, Manson & Pasquale, 1981).

A thirty year old female Indian was admitted to Park Memorial Hospital in Dallas with alcohol dependency and liver disease. The patient revealed to the staff that she saw her liver disease as punishment from an Indian spiritual being in retribution for her alcohol dependency which was contrary to the "Redway", or the proper way for an Indian to behave (Johnson, Fenton, Kracht, Weiner & Guggenheim, 1988).

Harmony also includes, according to the Northwest Plains Indians, the necessity of acceptance of all natural events, including death (Long, 1986). According to most Native Americans, death is merely considered a continuum on the medicine wheel and encompasses all events in life.

Some Native Americans use the Medicine Wheel to symbolize balance and the way of things as represented in the Four Directions, each direction standing for one aspect of life. East is for spirituality, South is for

natural, West stands for physical, and North is for mental. In seeking balance, Indians look for balance between the four directions and the universe (Garrett & Garrett, 1994). Oneness with the universe, preservation of all living species, plant and animal is paramount (Reifel, 1992).

#### Present, Following The Old Ways

Traditional Native Americans live in the here and now and are not interested in setting long term goals such as furthering education or extending a career. This kind of behavior might be viewed as egotistical or self centered to other members of the tribe (Reifel, 1992).

According to Laframboise (1981), it is important that therapists acknowledge Native American belief systems in their work. Practices like the Sweat Lodge and Vision Quest differ from Western therapy but are integral traditions associated with Native American way of life.

For some Indian tribes, the "old ways" historically would include the Vision Quest, which is considered a rite of passage for young boys and a rite of religious renewal for adult men. The young boys and men are taken to a remote and isolated area which is set aside for this purpose and will be left alone for four days and nights. At this time, young males will

sit without food and water and will pray and search for a vision (Heinrich et al., 1990). The rite of passage is the traditional cultural answer to a personal crisis of meaning (Foster & Little, 1987). This includes three transitional phases:

Severance--Separation from the context of everyday life;

Threshold--entering the unknown and receiving knowledge and power;

Reincorporation--return to everyday world with community support (VanGennep, 1960).

The circular shape of the Sweat Lodge (Inipi) represents the universe and the pit in the center is the navel of the universe. The rocks represent the Earth and the water sprinkled on the rocks represents the life giving spirit of the Gods. The steam symbolizes the breath of the universe and the visible prayers of the people (Heinrich, et al., 1990).

The Indian Health Service hospital in Gallup, New Mexico pays medicine men to come and bless new additions to the hospital. The IHS (Indian Health Service) facility at Chinle, Arizona has a hogan inside (a traditional Dineh or Navajo home) for indian Patients to be used at their convenience.

(Ambler, 1994). Dullknife Memorial College relies upon a botanist and a tribal Elder to team teach its course

in ethnobotany which includes preparing special foods and learning about herbs used in preparing medicines (Ambler, 1994).

Smudging with smoke and cedar or sage to induce good thoughts and serenity is just one of the traditional Dineh healing ways used at the four Indian Health Service hospitals across the reservation (Hardeen, 1994). A traditional Dineh diagnosticia, known by what he does either as a hand trembler, crystal gazer, or wind listener, might be consulted by a patient and asked what the source of their problem is and what kind of ceremony they may need (Hardeen, 1994). One of the important processes that is included as part of the Medicine Man's ceremony ( as part of the healing process) is a support system for the family and a special ceremony that restores the person to balance and harmony (Garrett & Garrett, 1994). There are other ceremonies utilized by the Salishan Indian people of British Columbia that include the Spirit Dancing which help to increase group identity and pride. The dances follow the Indian Way which helps the patient to be involved in growth, power, and control, ultimately creating peace, harmony and sobriety (Anderson, 1992).

Cooperation, Conscious Submission Of The Self To The Welfare Of The Tribe

Reifel (1992) states that Indians place high value on behavior that is harmonious to all and on behavior that does not call attention to the individual, or that is considered egotistical. Individuals are considered relatively insignificant compared to the whole or the tribe and an individual's problems are considered a problem of the group (Thomason, 1991). Laframboise (1981) supports this view that the emphasis is on the community rather than the individual.

Within the Nuu-chah-nulth Indians of British Columbia, acquisition of wealth is valued, but the goal of getting the wealth is to gain community standing by giving the wealth away (Anderson, 1992). The extended family and tribal group take precedent over everything. The tribe is an inter-dependent system of people who see themselves as parts of a greater whole rather than as a whole consisting of individual parts (Garrett & Garrett, 1994).

#### Sharing Freely, Working Only For Present Needs

According to Garrett & Garrett (1994), Indian people frequently share or give their possessions away. This is evident in the Potlach and Giveaway Ceremonies that exist in some Indians tribes. Giveaways symbolize one of the basic values to Native Americans. This means sharing and community responsibility towards



individuals and kin members. Giveaways mean sharing wealth, acknowledging dependency on each other and the tribe, and a demonstration of wealth for those who give away possessions. (Beck, Walters & Francisco, 1992).

With regard to the concept of time, Native Americans value being in the present time and rushing them is viewed as a lack of respect (Sue & Sue, 1990). It is also suggested that Native American that experience present-time orientation can expect more immediate concrete solutions to problems as opposed to the more Anglo-future orientated abstract goals (Sue & Sue, 1990). There is little support among Native Americans for planning for the future since that implies that the individual is trying to better himself at the expense of the tribe.

#### Anonymity, Humility

Peaceful and nonaggressive behavior is valued by Native Americans and shy, unassertive and passive behavior is normal (Dillard, 1983) It is typical for humble people to shake hands softly (Richardson, 1981), and it is customary for Native Americans to speak softly and reflect before responding to questions (Garrett & Garrett, 1994).

Duane Hollow Horn Bear, a Lakota Sioux and a teacher at Sinte Gleska College in South Dakota, speaks

of the teachings of Medicine Man Joe Eagle Elk regarding humility. "We need to remain humble. Humility is explained by the phrase Mitaku Oyasin, (all my relations, or relatives), which reminds us that we are equal to everything to everyone. Do not condemn, do not criticize, and do not answer to criticism" (Arcoren, 1993, p.23).

#### Reliance On Extended Family And Elders

Traditional Indians place high value on the opinions of tribal brothers and sisters and are sensitive to opinions of peers. They have great respect for Elders who are viewed as respectful teachers (Reifel, 1992). Ken Ryan, (or His Black Horse), an Assiniboine Indian and Chairman of the Department of Native Studies at Fort Peck Community College in Washington, reveals that tribal structure has survived for 500 years. There is more than one Mom and Dad and it is the community that raises the children. Tribal members have a place when there is nowhere else to go and they depend on each other to survive (Shanley, 1993). Indians judge themselves according to whether or not they are benefiting the tribe and harmonious functioning. There is a sacred sense of connection to one's ancestry and personal history, state Garrett and Garrett (1994). Elders are

honored and respected because of the wisdom they have acquired and play a vital role in the community. Relation is something extended beyond a biological connection to one of a more spiritual nature (Garrett & Garrett, 1994).

#### Keeping To Oneself

Native Americans historically have had many reasons to distrust the United States government and its people and this distrust continues today. Most Native Americans simply want to be left alone, to live their way of life without interference (Reifel, 1992). Deloria (1973) states that what is needed is a cultural leave-us-alone agreement in spirit and in fact.

#### Holistic

Regarding holistic thought, Garrett and Garrett (1994) state that Native Americans believe they have a sacred relationship with the Universe that is to be honored and that all things have life and all things are worthy of respect and reverence. The key concept of Indian philosophy is holism and one of the most important symbols is the circle or hoop of life (Heinrich et al., 1990). The Lakota Sioux Holy Man, Black Elk, remarked,

"You have noticed that everything an Indian does is in a circle and that is because the power of the world always works in circles and everything tries to be round. In the old days when we were a strong and happy people, all our power came to us from the sacred hoop of the nation and so long as the hoop was unbroken, the people flourished" (Brown, 1964, p.13-14).

At the Salish Kootenai College, the training of nurses emphasize holistic views rather than looking at just physical symptoms. Jacque Dolberry, the director of nursing states that patient assessments look at the whole person physically, emotionally, and spiritually (Ambler, 1994). Jewell Praying Wolf James of the Lummi Nation on the coast of Washington, simply says that his people's belief system " revolves around being intimately involved with the forest and waters that surround them" (Casey, 1993. p.17).

In the American culture, as well as in many others, core values are conflicting. Americans have vastly different culturally established views of how lives are conducted.

### Mainstream Non-Native American Values in the United States

#### Subjugation Of Nature

Anglos made nature a servant to be used for man's purposes (Reifel, 1990). It was estimated that when Columbus arrived to the Americas there were roughly 1 million Indians living on the land. By 1850, the Indian population had been reduced to approximately 250,000 individuals (Reifel, 1990). Today, the Northwest Power Bill encourages small scale hydroelectric projects on streams and a decade ago 70% of the old growth cedar in Mt. Baker Snaqualmie National Forest was scheduled to be cut within 10 years (Casey, 1993).

Hunters killed most of the large heads of buffalo between 1800 and 1860 in the United States. Destroying the hunting and gathering economy of the Indians that existed on this continent before European encroachment and selling large tracts of Native American land by the Federal Government, created a saying at that time: "Kill the Indian, but save the person" (Heinrich et al., 1990, p. 129). According to the literature commenting on United States' core values, the world exists for human use and resources are there to be exploited. Technological mastery over nature enables scientists to find substitutes for depleted resources and pollution. People in the United States are reluctant to inconvenience themselves by using less gasoline and disposable products (Tongren, Hecht &

Kovach, 1995).

#### Future, Progress, Change

People in mainstream society live by the clock (Garrett & Garrett 1994). A chronological, linear sense of time is a widely shared characteristic of dominant culture and is a fairly recent innovation of western civilization. This sense of time is necessary only in a culture that values change like the American Anglo culture (Reifel, 1992). Progress is an underlying value in American life that has created the highest standard of living in the world. Americans appreciate new development in technology, medicine, space exploration, and products that are new (Tongren et al., 1995).

#### Competition

It is reported in the literature on family values that mainstream American culture generally values independence more than most other countries. Children are encouraged to leave home earlier than most other cultures and to pursue personal fulfillment (Tongren et al., 1995). Individualism is reflected in entrepreneurship and capitalistic values. Experts state that individuals differentiating from family values and relying on themselves may contribute to

materialism, weak relationship networks, and damage to ecology (Sprenkle & Bischof, 1994). American culture places high value on personal accomplishment and motivation. Economic success and technical development can be attributed to achievement motives. Work is viewed as a means of attaining success and success is measured by the level of job prestige attained (Tongren et al., 1995).

#### Private Property, Acquisition Of Wealth

Embree (1978) states that most everyone in the dominate society is eager to make money and want to store up financial security for themselves and family. Making money is one of the greatest drives in American life. Private ownership of land is revered. Material comfort and acquisition of material objects are bywords of American culture. Accumulation of artifacts and demand for products which make life easier, provide pleasure, and are visible to others is important to mainstream America (Tongren et al., 1995).

#### Recognition

Tongren et al., (1995) state that mainstream America is concerned with personal growth, furthering education, acquiring new skills, and expanding horizons through travel. This is evident, states Tongren, in

the images presented of success, like rushing to meetings and using car telephones which are prevalent in advertising, epitomizing American daily life.

### Reliance On Experts

There is a reliance on others and professionals instead of family to maintain a life style in the dominate culture. This is evident in the way Americans maintain youth and health with the assistance of health clubs, plastic surgeons, and physicians, says Tongren et al., (1995). With the use of experts, there comes the belief in human perfection and that anything can be accomplished if there is enough money spent (Tongren et al., 1995).

### Verbal Expression

When speaking of expectations in therapy, Sue and Sue (1990) say that Anglos expect their clients to establish eye contact, to discuss inner feelings and verbalize concerns. Mainstream America believes in freedom of expression, yet sometimes refuses others the right to speak if they disagree with their values (Tongren et al., 1995).



### Summary

Upon examination of both groups of cultural values (Native American and Non-Native American), there begins to emerge a distinction between the ways in which Native Americans and Non-Native Americans prioritize values. As researchers cited in this study have mentioned, the time has come to determine if there exists a need to reevaluate education goals in regards to counseling of Native Americans.

## CHAPTER III

### METHODS

#### Subjects

Two groups of subjects were selected which consisted of 22 (51%) graduate counseling students enrolled at Lindenwood College and 21 (49%) Native American college students enrolled at Haskell College for Native Americans in Lawrence, Kansas. The 22 graduate students were selected from students who had taken a multi-cultural and Haskell College students were selected from the Social Services Department, taking a course called Vision Quest. There were various tribal affiliations represented: (Refer to Table 2).

Table 2

<u>Sample Descriptives</u>	N=43
	<u>Number (%)</u>
<u>SCHOOL</u>	
Lindenwood College	22 (51%)
Haskell College	21 (49%)
<u>GENDER</u>	
Male	16 (37%)
Female	27 (63%)
<u>AGE RANGE</u>	
Native Americans	18-27
Non-Native Americans	22-47
<u>MEAN AGE</u>	
Native Americans	20.76
Non-Native Americans	31.05
<u>RACE</u>	
Caucasian	20 (46%)
African American	2 ( 5%)
Native American	21 (49%)
-----	
	43 (100%)
<u>TRIBAL AFFILIATION</u>	
Apache	1 (5%)
Cherokee	2 (9.0%)
Cheyenne	1 (5%)
Choctau	2 (9.0%)
Creek	1 (5%)
Hualapai	1 (5%)
Kiowa	1 (5%)
Muscogee	1 (5%)
Dineh (Navaho)	4 (18.5%)
Quechan	1 (5%)
Shawnee	1 (5%)
Winnibago	1 (5%)
Yakima	1 (5%)
Undisclosed	3 (13.5%)
-----	
	21 (100%)

### Materials

The Rokeach Value Survey (RVS) is based on Milton Rokeach's (1975) theoretical work where values can be assessed and can influence a person's attitude and behavior. It is used for value therapy, value clarification, and to identify socially undesirable value structures. The survey lists 18 terminal values concerned with end-states of existence and 18 instrumental values concerned with modes of conduct. Each item is presented as a word or brief explanation and the respondent is asked to rank the values in each of the two lists in order of personal importance with 1 being most important and 18 being the least important. The average adult requires about 15-20 minutes to complete the rankings.

Test-retest reliabilities for each of the 18 terminal values considered separately ranged from .51 for a Sense of Accomplishment to .88 for Salvation to .45 for Responsible to .70 for Ambitious (Rokeach, 1979). In previous research, subsets of the 18 terminal and instrument values have been found to distinguish significantly between men and women, rich and poor, educated and uneducated, and among persons varying in age, occupation and life style (Rokeach, 1973). Approximately 1/3 of the 36 values have been

found to distinguish at statistically significant levels like among persons varying in attitude and among persons varying in behavior (Rokeach, 1979).

There is some controversy concerning the survey. In a study by Gibbins and Walker (1993), it was suggested that terms that represented values in the Rokeach Survey might not mean the same thing to every person who ranks them. This suggests, says Gibbins and Walker (1993), that a multiplicity of meanings can be attributed to each value, thus raising doubts about the validity of the survey. However, this might mean that there are more fundamental values underlying the instrument.

### Procedure

Respondents completed the Rokeach Value Survey during the winter semester at Lindenwood and at Haskell College for Native Americans in Lawrence, Kansas. The author distributed the surveys to two multi-cultural classes upon the approval of the instructor and these were returned within 15-20 minutes after students ranked numerically the 36 values. The surveys at Haskell College were distributed by the instructor to "Vision Quest" classes then returned to the author by mail. Instructions for all classes (Vision Quest and multi-cultural) were similarly stressed. The subjects

were asked to rank values that were important to them and were considered guiding principles in their lives.

#### Data Analysis

Kendall's Coefficient of Concordance (W) will be used to show the degree to which the Native Americans and Non-Native Americans agree, by ranking values in order of desirability. Since, according to Howell, (1991) it is difficult to attach much practical meaning to W, Chi Square was used for further data analysis.

## CHAPTER IV

## RESULTS

Kendall's coefficient of concordance (W) was used to determine if there was a significant agreement between Native Americans and non-Native Americans regarding values. The variables considered for this study were terminal and instrumental values and cultural populations. The level of measurement for the values variable (terminal and instrumental) as shown by the RVS was ordinal because each value can be ranked differently and the level of measurement for cultural population is nominal because the subjects for the survey were Native American and non-Native American.

In reference to the data presented in this survey, each column shows some high ranks and low ranks assigned to it which shows variability of the column totals and disagreement among populations. The variability of the column totals derive the statistics and the ratio of the variability among the columns is the maximum possible variability. According to Howell (1991), no intuitive meaning attaches to W itself; it is difficult to attach much practical meaning to the statement that the variance of column totals is .16 and .14 respectively. Howell (1991) does, however, make known that null hypothesis can be tested when number

of participants is greater than 7. Since the number of participants (students) is greater than 7, it becomes advisable to use Chi Square for a more accurate interpretation (refer to Table 8). It was determined for the this study the alpha level was .05.

The data for Native Americans and non-Native American rankings is as follows:



Table 3

## Native Americans

Terminal Values	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	Total
Comfortable life	1	8	11	14	5	2	1	15	11	7	11	7	17	5	14	5	15	13	6	14	11	193
Equality	9	12	15	8	13	5	13	5	10	12	16	17	12	13	9	7	6	12	7	6	10	217
Exciting life	16	13	12	18	9	14	16	1	14	11	15	8	11	4	16	6	7	16	18	15	16	256
Family Security	5	1	13	7	2	3	1	9	5	2	14	4	4	1	1	9	18	5	4	1	5	114
Freedom	14	14	2	10	3	13	2	8	6	13	12	16	16	12	12	2	16	7	15	2	7	202
Health	13	2	1	4	4	2	1	10	4	8	13	3	7	2	2	3	17	2	5	10	2	115
Inner Harmony	7	9	7	3	8	12	10	18	15	3	10	11	6	11	5	4	5	3	17	3	4	171
Mature Love	6	5	3	6	11	11	5	2	7	16	6	13	5	6	18	14	14	9	16	13	6	192
National security	12	16	18	15	7	10	9	17	12	9	9	15	13	18	17	11	4	11	8	5	9	245
Pleasure	8	11	14	17	12	8	8	11	8	15	2	10	18	8	15	8	9	15	4	17	17	235
Salvation	3	15	5	1	18	7	12	16	18	18	8	9	1	17	4	13	1	6	1	9	--	182
Self Respect	2	3	4	11	1	1	3	3	1	1	4	1	8	9	6	1	12	1	2	4	1	79
Accomplishment	18	6	8	9	10	9	7	6	13	10	1	2	10	10	8	12	11	10	3	16	8	187
Recognition	4	7	9	13	14	15	13	13	9	17	18	12	9	14	7	10	13	14	13	18	13	255
Friendship	11	4	10	5	6	4	4	4	2	14	3	5	3	3	3	15	8	8	12	11	12	147
Wisdom	10	10	6	2	15	5	6	12	3	4	5	6	2	7	10	16	10	4	10	12	3	158
World at Peace	17	18	17	12	16	6	11	7	17	5	7	18	14	15	11	18	3	17	9	8	14	250
World of Beauty	15	17	16	16	17	7	15	14	16	6	17	14	15	16	13	17	2	18	11	7	15	284
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Instrumental Values																						
Ambitious	8	5	14	10	11	18	13	5	10	4	4	5	13	1	18	13	16	3	6	10	4	191
Broad minded	13	1	17	18	5	8	11	1	9	8	13	2	18	4	7	12	17	6	7	15	5	197
Capable	18	8	18	11	8	1	3	9	14	7	17	17	8	6	15	17	12	15	2	18	12	236
Clean	5	2	10	14	7	17	7	15	8	18	18	4	11	13	8	18	11	12	15	8	6	227
Courageous	9	13	5	13	6	15	10	13	16	9	16	16	6	12	6	1	9	7	9	9	11	211
Forgiving	14	14	4	2	13	16	12	2	5	12	9	1	3	15	5	3	10	8	8	14	16	186
Helpful	10	12	3	9	14	5	5	18	12	6	11	9	2	14	4	2	7	9	14	17	15	198
Honest	7	16	2	3	4	2	2	3	11	13	7	15	4	7	1	4	8	5	16	5	18	136
Imaginative	15	18	11	16	6	14	8	17	1	17	17	10	16	16	3	16	1	16	10	16	13	274
Independent	11	4	16	17	1	7	9	10	15	14	10	3	17	5	9	10	13	11	1	1	2	186
Intellectual	1	3	6	12	3	13	6	4	6	15	1	8	14	2	16	9	6	10	3	13	7	158
Logical	17	11	7	15	17	12	10	17	17	16	6	11	15	8	17	15	4	18	17	2	10	262
Loving	6	15	1	1	12	6	5	6	18	10	5	13	1	10	14	14	5	4	13	12	17	188
Loyal	4	17	8	6	15	9	14	12	4	11	8	7	5	11	2	11	3	17	11	3	18	196
Obedient	12	6	15	5	18	11	15	16	13	5	3	12	12	18	13	7	15	13	18	4	14	253
Polite	3	7	9	4	10	10	9	7	3	1	14	2	9	17	10	5	14	14	12	11	8	175
Responsible	16	9	12	8	9	4	4	14	7	2	2	6	10	3	12	6	2	2	4	7	3	142
Self Controlled	2	10	13	7	2	3	1	8	2	3	12	14	7	9	11	8	18	1	5	6	9	151
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Total 7049

**Table 4** Non-Native Americans

Terminal Values	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	Total
Comfortable Life	10	17	1	15	14	7	16	5	2	5	11	14	14	17	8	6	3	5	7	16	18	7	218
Equality	9	7	16	16	10	5	10	9	3	12	12	6	6	2	12	5	7	7	8	6	9	8	185
Exciting life	18	16	7	13	13	13	15	16	11	4	13	16	16	6	7	15	12	14	15	17	10	18	285
Family Security	3	11	15	8	6	3	2	1	7	10	14	15	3	11	4	9	2	6	9	1	6	5	151
Freedom	4	8	14	9	9	6	3	15	16	11	4	5	9	1	9	2	6	13	2	5	5	11	167
Health	5	10	9	4	7	2	1	2	4	6	3	3	8	3	6	3	4	8	3	7	8	6	112
Inner Harmony	6	5	5	2	3	4	4	10	5	3	1	11	2	10	3	8	11	9	10	8	2	9	131
Mature Love	2	6	4	3	4	11	9	7	6	2	6	4	15	5	10	14	5	10	11	11	4	3	152
National Security	13	13	18	12	15	12	11	13	18	17	16	10	4	14	13	4	13	12	14	12	14	16	284
Pleasure	17	12	6	11	18	16	12	11	10	7	15	18	13	7	11	16	18	11	12	13	7	13	274
Salvation	14	2	11	18	1	10	7	17	1	18	17	1	5	--	5	17	1	18	13	3	17	2	198
Self Respect	1	1	3	5	5	8	6	6	9	8	5	9	7	4	1	10	16	1	1	4	1	1	112
Accomplishment	11	14	2	6	12	14	13	3	13	9	7	13	12	8	14	12	8	3	4	14	16	1	218
Recognition	15	15	12	17	17	18	18	18	14	14	18	17	17	16	18	13	17	15	16	18	13	12	330
Friendship	8	9	1	12	9	8	8	12	1	12	1	12	11	9	15	7	14	4	5	2	3	4	170
Wisdom	7	3	10	10	2	15	17	4	8	13	2	7	10	12	2	11	9	2	17	9	15	14	199
World at Peace	12	4	13	14	11	1	5	12	15	15	9	2	1	13	16	1	10	16	6	10	11	15	212
World of Beauty	16	18	17	7	16	17	14	14	17	16	10	8	18	15	17	18	15	17	18	15	12	7	332
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Instrumental Values																							
Ambitious	14	5	2	8	17	13	13	7	13	10	9	1	10	12	16	10	1	2	15	14	13	15	230
Broadminded	11	4	7	7	6	6	1	8	16	1	8	10	6	1	9	5	13	3	4	10	11	14	161
Capable	13	11	13	11	15	15	14	3	14	9	2	9	11	9	15	9	14	4	14	13	12	6	236
Clean	17	18	14	17	14	8	15	17	9	8	17	17	15	17	17	11	17	18	16	12	17	13	324
Courageous	3	10	4	9	13	9	17	13	18	2	12	5	5	8	8	12	5	11	13	9	9	16	211
Forgiving	6	9	5	6	2	7	2	5	6	11	16	4	4	2	5	6	4	12	3	4	16	9	154
Helpful	12	3	16	13	1	1	3	10	12	6	5	7	7	7	4	17	18	13	12	3	7	10	187
Honest	2	1	8	2	3	12	4	1	5	3	4	6	9	4	1	3	3	5	2	1	14	3	96
Imaginative	8	13	9	3	11	18	8	16	8	12	10	8	14	6	14	16	11	17	11	11	18	17	259
Independent	5	7	10	10	9	10	9	4	17	7	11	16	1	5	2	2	12	6	17	6	6	5	177
Intellectual	9	6	17	12	7	16	12	12	7	13	13	3	16	13	11	1	2	7	10	16	10	7	220
Logical	16	14	18	14	8	11	16	15	4	14	14	13	17	16	10	15	16	14	9	7	1	12	271
Loving	1	2	3	1	5	3	5	11	3	4	6	1	3	3	3	7	7	15	1	2	5	4	95
Loyal	4	17	12	5	4	2	6	6	10	15	7	12	2	10	6	8	6	8	8	5	2	1	156
Obedient	18	12	11	18	16	17	18	18	1	16	18	15	18	18	18	18	9	16	18	15	15	18	341
Polite	15	15	5	15	18	14	7	14	15	5	15	18	12	14	7	13	10	9	7	18	8	11	265
Responsible	7	8	6	4	10	4	10	2	2	17	13	2	8	11	12	4	8	1	5	8	3	2	147
Self Controlled	10	16	1	16	12	5	11	9	11	18	1	14	13	15	13	14	15	10	6	17	4	8	239

As indicated, Table 3 and Table 4 show differences in ranking values between Native Americans and Non-Native Americans.

Table 5 and Table 6 show total ranking scores for each value and numerical order of each value ranked by Native Americans and Non-Native Americans.

Table 5 VALUE RANKING -NATIVE AMERICAN

VALUE	TOTAL	RANK
Self Respect	79	1
Family Security	114	2
Health	115	3
Honest	136	4
Responsible	142	5
Friendship	147	6
Self Controlled	151	7
Wisdom	158	8
Intellectual	158	8
Inner Harmony	171	9
Polite	175	10
Salvation	182	11
Forgiving	186	12
Independent	186	12
Accomplishment	187	13
Loving	188	14
Ambitious	191	15
Mature Love	192	16
Comfortable Life	193	17
Loyal	196	18
Broadminded	197	19
Helpful	198	20
Freedom	202	21
Courageous	211	22
Equality	217	23
Clean	227	24
Pleasure	235	25
Capable	236	26
National Security	245	27
World of Peace	250	28
Obedient	253	29
Recognition	255	30
Exciting Life	256	31
Logical	262	32
Imaginative	274	33
World of Beauty	284	34

**Table 6** VALUE RANKING (NON-NATIVE AMERICANS)

VALUE	TOTAL	RANK
Loving	95	1
Honest	96	2
Health	112	3
Self Respect	112	3
Inner Harmony	131	4
Responsible	147	5
Family Security	151	6
Mature Love	152	7
Forgiving	154	8
Loyal	156	9
Broadminded	161	10
Freedom	167	11
Friendship	170	12
Independent	177	13
Equality	185	14
Helpful	187	15
Salvation	198	16
Wisdom	199	17
Courageous	211	18
World at Peace	212	19
Comfortable Life	218	20
Accomplishment	218	20
Intellectual	220	21
Ambitious	230	22
Capable	236	23
Self Controlled	239	24
Imaginative	259	25
Polite	265	26
Logical	271	27
Pleasure	274	28
National Security	284	29
Exciting Life	285	30
Clean	324	31
Recognition	330	32
World of Beauty	332	33
Obedient	341	34

A graph showing the results of Kendall's Coefficient of Concordance (W) was performed to decide if there was a relationship between the Terminal and Instrumental values of Native Americans and Non-Native Americans according to the Rokeach Value Survey (Refer to Table 7).

**Table 7**

**Kendall's Coefficient of Concordance (W)**

W	Students
Terminal	.16
Instrumental	.14

The Kendall's Coefficient of Concordance indicates that Native American value scores were lower than Non-Native American scores, thereby showing a significant variability among column totals. That is to say that Native Americans and Non-Native Americans place importance on different values.

In order to arrive at a more precise interpretation of the Kendall Coefficients, a Chi Square Analysis was performed and the results are shown as follows:

Table 8

## Chi Square/N-1 df

Chi Square/df	Students
Terminal	117/42
Instrumental	102/42

With the Chi Square data shown above, it becomes possible to compare figures to a Chi Square distribution table. In doing so, it can be seen that the upper percentage points (critical values) for this study at 42 degrees of freedom for each are 55.75 at a 95% level of confidence (.05 alpha level).

The first hypothesis stated that the ranking of Terminal Values is independent of cultural background. Since the Chi Square value of 117 is greater than the critical value of 55.75, it can be reasonably concluded at the 95% level of confidence that a relationship does exist between the two variables. Therefore, the null hypothesis was rejected.

The second hypothesis stated that the ranking of Instrumental Values is independent of cultural background. Since the Chi Square value of 102 is greater than the critical value of 55.75, it can be reasonably concluded at the 95% level of confidence that a relationship does exist between the two variables. Therefore, the null hypothesis was rejected.

## CHAPTER V

## DISCUSSION

The findings of this study indicated that there was a significant relationship between rankings of both Terminal and Instrumental Values and cultural background. Native Americans and Non-Native Americans displayed a considerable difference in the way they prioritized values. As a result, the null hypotheses were rejected.

Present Study

The goal of this study was to identify value differences between Native Americans and Non-Native Americans. The study indicates that Native American values are measurable and different than Non-Native American values. For example, Native Americans ranked Self Respect and Family Security as more important values and Imaginative and World of Beauty as less important values whereas Non-Native Americans ranked Loving and Honest as significant and World of Beauty and Obedient as less significant. However, in this study, the data did not support the theory that exposure to a multi-cultural class by the graduate students was beneficial in deciding their ultimate value choice.



### Limitations

Limitations of this study would include an increased sample size of the population surveyed. As the population size was only 43 students, a larger population surveyed would add increased validity to the study. Also, whereas the Non-Native American population was fairly homogeneous in character, the Native Americans surveyed were distributed among several tribes which might indicate less agreement and ultimately less defined results.

There were geographical limitations imposed on the survey. One survey was administered in Missouri by the author and another survey was administered in Kansas by the college instructor that agreed to participate in this study. In addition, even though both surveys were administered with the same instructions, there were differences such as age of students, time allotted for survey and general tenure of the class which might limit the effectiveness of responses.

### Recommendations

More and more, as cultures become integrated, counselors will have contact with Native Americans. Learning about their traditions and values will be important to maintain effective counseling. Sue & Sue (1990) state that it is important to be aware of one's

own cultural biases and to know what influences us.

It is also preferable that counseling be conducted by a Native American counselor, because they understand the traditions, issues, and problems that are involved with Native Americans today (Garrett & Garrett, 1994). Sue & Sue (1990) recommend the following to counselors that might be working with Native Americans: Minimize authority roles and be cautious about giving advice since no one has the power over others. Richardson (1981) encourages counselors to be respectful by admitting ignorance, speaking softly, and lessening analysis of actions.

Areas that are recommended for future research are examination of Native Americans' belief systems as noted by Manson and Trimble (1982). They say that Native American clients hold different beliefs about the etiology of their problems and the way change can be accomplished. Since Native American healing systems are largely based on metaphors and symbols to define health and illnesses (Garrett & Garrett, 1994), it would be beneficial to look at symbolic images like the Circle of Life (Medicine Wheel, Earth, Seasons, balance) and Rule of Opposites (for every choice there is a non-choice or alternative that was decided against) (Garrett & Meyers, 1996).

A further focus for research using the Rokeach

Value Survey would be to examine a more homogeneous group. Focusing on one particular tribe of Native Americans instead of several tribes might create a different level of ranking scores and awareness.

As counselors helping Native Americans to resolve conflicts and discord in their lives, a goal becomes one of seeking awareness of universal and personal truths and making choices that create balance and harmony within the Circle of Life (Garrett & Meyers, 1996). If there are value differences between mainstream culture and Native American culture then counseling with Native Americans must respect spiritual, symbolic, and artistic dimensions of Native American culture (Garrett & Garrett).

## APPENDIX A

## ROKEACH VALUES SURVEY

Age: \_\_\_\_\_ Sex: Male \_\_\_\_\_ Female \_\_\_\_\_  
 Race: Asian \_\_\_\_\_ Black \_\_\_\_\_ White \_\_\_\_\_  
 Native American \_\_\_\_\_ Tribal Affiliation \_\_\_\_\_  
 Profession: \_\_\_\_\_ Student \_\_\_\_\_

Study how each value may act as a guiding principle in your life. Then rank each value in its order of importance to you from 1-18.

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- \_\_\_\_\_ A comfortable life (a prosperous life)
- \_\_\_\_\_ Equality (brotherhood and equal opportunity for all)
- \_\_\_\_\_ An exciting life (a stimulating active life)
- \_\_\_\_\_ Family security (taking care of loved ones)
- \_\_\_\_\_ Freedom (independent and free choice)
- \_\_\_\_\_ Health (physical and mental well-being)
- \_\_\_\_\_ Inner harmony (freedom from inner conflict)
- \_\_\_\_\_ Mature love (sexual and spiritual intimacy)
- \_\_\_\_\_ National security (protection from attack)
- \_\_\_\_\_ Pleasure (an enjoyable, leisurely life)
- \_\_\_\_\_ Salvation (saved; eternal life)
- \_\_\_\_\_ Self-respect (self-esteem)
- \_\_\_\_\_ A sense of accomplishment (a lasting contribution)
- \_\_\_\_\_ Social recognition (respect and admiration)
- \_\_\_\_\_ True friendship (close companionship)
- \_\_\_\_\_ Wisdom (a mature understanding of life)

## APPENDIX A (Continued)

- \_\_\_\_\_ A world at peace (a world free of war and  
conflict)
- \_\_\_\_\_ A world of beauty (of nature and the arts)

Now rank these 18 values the same way.

- \_\_\_\_\_ Ambitious (hardworking and aspiring)
- \_\_\_\_\_ Broad-minded (open-minded)
- \_\_\_\_\_ Capable (competent; effective)
- \_\_\_\_\_ Clean (neat and tidy)
- \_\_\_\_\_ Courageous (standing up for your beliefs)
- \_\_\_\_\_ Forgiving (willing to pardon others)
- \_\_\_\_\_ Helpful (working for the welfare of others)
- \_\_\_\_\_ Honest (sincere and truthful)
- \_\_\_\_\_ Imaginative (daring and creative)
- \_\_\_\_\_ Independent (self-reliant; self-sufficient)
- \_\_\_\_\_ Intellectual (intelligent and reflective)
- \_\_\_\_\_ Logical (consistent; rational)
- \_\_\_\_\_ Loving (affectionate and tender)
- \_\_\_\_\_ Loyal (faithful to friends or the group)
- \_\_\_\_\_ Obedient (dutiful; respectful)
- \_\_\_\_\_ Polite (courteous and well-mannered)
- \_\_\_\_\_ Responsible (dependable and reliable)
- \_\_\_\_\_ Self-controlled (restrained; self-disciplined)

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