AN ABSTRACT OF THE THESIS OF

___Andrea Denice Dudley___ for the _____Master of Science_____

in _____Art Therapy_____ presented on _____May 14, 1999_____

Title: _____Cultural Identification in Native Americans_____

Abstract approved: _Renuka Kashuraman_

This study explored the use of the Draw-A-Person projective drawing

technique as an indicator of cultural identity with Native Americans and the

Multi-group Ethnic Identity Measure to determine if Native Americans had higher

cultural identity than non-Native Americans.  Results of this study did not support

the use of the Draw-A-Person technique to determine cultural identity among

Native Americans.  However, results did indicate that Native Americans had

higher cultural identification as shown by the Multi-group Ethnic Identity Measure

in the total score, $t(48) = 3.48$, $p < .05$, and the subscales of affirmation and

belonging and ethnic behaviors.  Although the results of the Draw-A-Person did

not indicate a difference between Native American and non-Native Americans,

previous research provided a strong base for further exploration of drawing

techniques in this manner.  The positive results of the Multigroup Ethnic Identity

Measure suggest the value, potential and need for more related work.

CULTURAL IDENTIFICATION IN NATIVE AMERICANS

A Thesis

Presented to

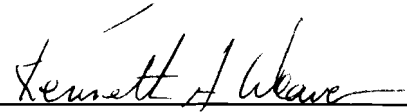the Division of Psychology and Special Education

EMPORIA STATE UNIVERSITY

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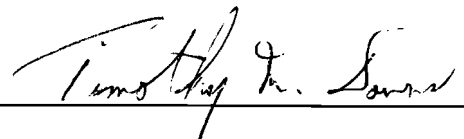
of the Requirements for the Degree

Master of Science

by

Andrea Denice Dudley

December 1999

Thesis
1999
D

_Kennett A. Weaver_
Approved for the Division of
Psychology and Special Education

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CHAPTER 1

INTRODUCTION

Native Americans have historically incorporated art into their culture in ritualistic, religious, or symbolic processes. They have painted their bodies, decorated symbolic items (e.g., totem poles), written songs, choreographed dances, and made vessels of clay (Farris-Dufrene & Garret, 1998). Art is intrinsic to Native Americans; however, this intrinsicness and other multicultural issues are seldom given appropriate focus in the therapeutic or research process (Coosewoon, 1989; Essandoh, 1996). For example, the majority of researchers and research participants involved in the development of treatment models have been White (Duran & Duran, 1995).

The purpose of this thesis was to assess cultural identity by providing a modification of the Draw-A-Person projective technique and to assess the level of cultural identification using the Multigroup Ethnic Identity Measure. By utilizing the Draw-A-Person, the researcher gained greater insight into the lives of Native Americans. Within this context, the following areas were explored: cultural identification, use of art by Native Americans, art therapy with Native Americans, and projective techniques were explored.

Literature Review

In recent years, cultural awareness about spirituality and the importance of rituals in the treatment setting have increased, catalyzing a growing need to develop specific techniques that address cultural identification (Duran & Duran, 1995). Cultural identity represents elements of racial or ethnic ancestry a person chooses to acknowledge, accept as true, and internalize. This identity is also achieved by openly identifying oneself with a particular culture and participating in the cultural activities specific to that group (Phinney, 1992).

Minority people in the United States are gradually increasing their population in proportion to what is now the majority. In time, minority populations will represent a collective majority of the US population. Due to the important role culture plays for many minority people, cultural identity may become more important to the population as a whole (Phinney, 1992). Consequentially, to promote mental health, therapists need to become more aware of the client's cultural background to establish trust and rapport. By assessing the level of cultural identification, therapists can learn important aspects of their clients' culture (Duran & Duran, 1995) and adjust their responses to the role that cultural issues play in therapy.

Theoretical Emphasis

The framework for this study revolves around a transpersonal or holistic perspective. Transpersonal psychology represents the study and cultivation of optimal mental health and includes spirituality in psychology as the foundation for full human development (Davis, 1998).

> In short, transpersonal psychology stands for the re-enchantment of
> psychology and life. It advocates freedom and full self-realization
> for all beings. It stresses the meaning and value of all things and the
> sacredness of the life journey. It finds delight, comfort, and a sense of
> home in the primal and profound interconnection of all existence. (Davis,
> 1998, p. 1)

A spiritual value of Native Americans is being connected to all living things. Transpersonal psychology is suitable for Native Americans because it incorporates values (e.g., spirituality, holistic worldview) which are innate to Native Americans (Farris-Dufrene & Garrett, 1998).

Cultural Identity

Current theories have not addressed adequately the impact of cultural issues in the therapeutic process (Essandoh, 1996). Relatively little work has been done in the area of Native American culture, the experiences that have shaped and continue to shape their reality and their identity. "Wars and genocide, reservations, broken treaties, forced relocation, boarding schools, and a basic White indifference to Indian values; these are just a few of the issues and events that have triggered much anger throughout Indian history" (LaFromboise, 1991, p. 3). This history has created the contemporary Indian identity. There are many aspects of Native American culture, such as a knowledge of spirituality, ritual, and artistic expression, that would help a therapist or researcher work with them successfully. If the therapist does not have knowledge of this background experience, their effectiveness would improve with understanding.

Despite their importance, cultural issues are still relegated to a secondary position within therapy (Essandoh, 1996). "The minority realm encompasses the various attitudes and adaptive strategies developed to cope with European-American domination" (Jagers, 1996, p. 373). Since the majority of therapists and orientations avoid cultural issues, Native Americans have been forced to try to accept mental health interventions based on research using members of the White culture (Essandoh, 1996).

Cultural self-identification differs from race or ethnicity. Self-identification is the ethnic group a person chooses to identify with, whereas race and ethnicity are largely political terms referring to the ethnic heritage of one's parent(s). Although the terms cultural identity and ethnicity are used interchangeably, they are indeed different. "Self-identification as a member of an ethnic group is a

necessary precondition for ethnic identity and should be explicitly assessed in order to avoid confounding ethnic (*cultural*) identity with ethnicity" (Phinney, 1992, p. 158). Native Americans that are self-identified may also identify with other groups to which they may belong (such as Hispanic or African American). Oetting and Beauvais' (1991) Orthogonal Cultural Identification Theory outlines that "instead of cultures being placed at opposite ends of a continuum, cultural identification dimensions are independent of each other, and increasing identification with one culture does not require decreasing identification with another" (p. 655). Therefore, Native Americans are striving to maintain their traditional culture, while trying to fit into the majority culture, or within another culture with which they also self-identify.

Art and Native Americans

Before the advent of psychotherapy or art therapy, Native Americans used art in the therapeutic process (Cochran, 1997). In fact, artistic expression is an important element that has permeated Native American cultures since the first crude images were scratched onto dwelling walls.

Native Americans regard art as an element of life, not as a separate aesthetic ideal. In native societies the arts are aspects of public life which bring together dance, poetry, plastic and graphic arts into a single function: ritual that is the all-embracing expression. Art is indispensable to ritual and ritual is the Native American concept of the whole life process. (Farris-Dufrene & Garrett, 1998, p. 243)

Due to an increase in cultural awareness and pride, traditional Native American methods are more prevalent in the therapeutic process within the Native American community. However, this new popularity of traditional

methods has not spread to those outside the Native American community (Coosewoon, 1989).

## Art Therapy with Native Americans

Art therapy is defined as the use of artistic expression to facilitate the therapeutic process with any group or individual (American Art Therapy Association, 1998). There is limited literature on art therapy with Native Americans. Ferrara (1991) used art therapy with the Cree Indian population in Canada. Ferrara found art to be useful as a "life review," a process in which the clients explored their past, present, and future lives.

Native Americans account for only 1% of the total population in the United States, but cluster into over 200 federally recognized tribes, creating much diversity. For example, the use of symbols and beliefs such as the medicine wheel and associated spiritual beliefs vary considerably across tribes (Farris-Dufrene & Garrett, 1998). For many Native Americans art is spiritual, and therefore, art therapy could be viewed as a spiritual undertaking. For example, some Native American clients may want to begin or end a session in prayer (Farris-Dufrene & Garrett, 1998). Art therapy encourages the expression of spirituality and the consequential strengthening of self-worth that may develop from this expression (Moody, 1995).

## Self-Disclosure

Art therapy serves as a tool to use with populations who are non-verbal or have problems verbally expressing themselves due to language differences, speech impediments, resistance, or any other communication barriers (Naumburg, 1973). "Gaining an accurate view... requires 'sidestepping' the unconscious defenses and conscious resistance. By using an indirect approach,

such as drawings, symbols may arise that depict important themes, dynamics, and attitudes" (Halupnick, 1998, p. 9).

An element that appears to transcend these issues and facilitate the therapeutic process is emotional self-disclosure. Kelley, Lumley, and Leisen (1997) tape recorded rheumatoid arthritis Patients disclosing information at home, either alone or with a partner, indicated that avoiding or inhibiting memories may prevent resolution of the traumatic event. They reported that self-disclosure was an effective tool for positively effecting the client's health.

Projective Techniques

Projective drawing tests measure cognitive abilities. However, little research has addressed using projective techniques to assess cultural identity (Pfeffer, 1984). No specific research was found applying the Draw-A-Person projective drawing test to measure cultural identity in the Native American population. One study (Skillman et al., 1992) addressed the fact that "most of its (DAP) validation has been conducted with White subjects despite the fact that the test is used commonly with non-White clients" ( p. 561). One possible reason the DAP could be used successfully with Native people is that many Native cultures incorporate artistic expression such as songs or dances into their rituals (Money & Nurcombe, 1974).

Schofield (1978) explored the validity and reliability of the Draw-A-Person as an indicator of cultural identity. When rated by judges blind to the participants race they revealed that, "blacks tend to draw blacker figures than whites" (Schofield, 1978). This result supported the validity of the Draw-A-Person (DAP) as a potential measure of cultural identity ( or race). The test, re-test reliability of the DAP in this study was .53, after a five week interval. The race of the figure drawn with the DAP correlated moderately with the picture

choice task ($r$ =.39, $p$ < .05), further supporting the DAP as a measure of cultural identity.

Schofield (1978) and Pfeffer (1984) supported the use of the DAP as a measure of cultural (racial) identity. Pfeffer (1984) stated that although the test is simple to administer and has many advantages, it is seldom used as a measure of cultural identity. Pfeffer (1984) cited a major advantage of the DAP as a measure of cultural identity, "this method is less reactive (*less likely to elicit a negative response*) than other methods" (p. 835). Results of these studies supported the modified instructions.

Pfeffer (1987) validated more specific instructions for the DAP when used as a cultural indicator. It is possible that the more specific instructions, such as "draw yourself", could result in a more realistic self-portrait. Pfeffer attempted to compensate for social issues such as ambivalence about ethnicity or lack of cultural pride by further modifying the instructions of the DAP from "draw a person" to "draw a picture of yourself". The results of this study reported an increase in ethnic identity scores from a median of 3, to 6 and modes of 3 and 4, to 6.

## Hypotheses

Hypothesis 1: Utilizing the Draw-A-Person projective technique, Native Americans would show more indicators of cultural identity by using black, brown and red to shade skin, and black or brown to indicate eye and hair color than the non-Native American group.

Hypothesis 2: Native Americans would have higher cultural identification than the non-Native American group as indicated by the Multi-group Ethnic Identity Measure (Phinney, 1992), including sub-scales measuring affirmation and belonging, ethnic identity achievement, and ethnic behaviors.

CHAPTER 2

METHODOLOGY

Participants

The participants for this study consisted of an experimental group of 25 Native Americans, 18 women and 7 men, who were attending a Midwestern university or who were clients of a Native American mental health facility. Native American tribes represented included Cherokee, Chickasaw, Chippawa, Choctaw, Creek, Haskell, Kickapoo, Kiowa, Seminole, and Sioux. The comparison group consisted of 25 non-Native American students, 18 women and 7 men, attending a Midwestern university. The ages ranged from 18 to 40 years.

Design

Cultural identification was the independent variable for both hypotheses with Native American and non-Native American groups. Total color reported was the dependent variable on Hypothesis 1. Total score and all subscales of the MEIM were the dependent variables on Hypothesis 2.

Instrumentation

The participants completed an informed consent document (Appendix A) and a demographic questionnaire for each group (Appendices B & C). The measures contained in the instrumentation include: a modified Draw-A-Person (DAP) projective drawing technique that was designed for this study, and the Multi-group Ethnic Identity Measure (MEIM, Appendix D).

Human drawings are used for assessment. The DAP is a modification of the first formal drawing technique developed by Goodenough (1926), the Draw-A-Man test (DAM). It was originally utilized as a measure of children's cognitive abilities. Machover (1949) adapted the DAM into a personality test, the Draw-A-Person test. For the original DAM technique, the client drew two

pictures with a lead pencil. The first drawing was a person; the second drawing was a person of the opposite sex (Groth-Marnat, 1997).

Validity and reliability are difficult to determine for projective tests due to the subjective nature of drawings. "Test-retest reliability based on global quantitative ratings using the Naglieri (1988) and other similar DAP guidelines have found moderate to good reliability ranging between .60 and .89, with a mean of .74" (Groth-Marnat, 1987, p. 503). Validity has been harder to determine for the DAP. The DAP has correlated with intelligence tests from .22 to .63 (Groth-Marnat, 1987).

The present study modified the DAP based on Schofield's (1978) and Pfeffer's (1987) suggestions to use colored pencils, only one drawing and the directions, "draw a picture of yourself." Scores were determined by calculating the total use of the colors black, red, and brown by each participant in each group.

Phinney's (1992) Multigroup Ethnic Identity Measure (MEIM), is a 23-item questionnaire that explores cultural identity both in the context of the participant's self-identification and the parents' ethnic heritage. The questionnaire utilizes both open and closed-ended items such as, "I am happy that I am a member of the group I belong to," and "I feel a strong attachment towards my own ethnic group." The participants indicated their answers to the questions with a rating from 1 (strongly agree) to 4 (strongly disagree).

MEIM measures five subscales, three of which were administered in this study. The MEIM is scored by reversing the negative questions and then calculating the score for each subscale. Chronbach's alpha was used to determine a reliability coefficient of .81 on the total score, when the MEIM was used with a college sample (Phinney, 1992). Validity has not been determined.

Procedures

The informed consent document (Appendix A) included an abstract and expectations of the study. The demographics sheet was administered to collect data on the gender, age, income level, academic major, and for the Native American group, tribal affiliation.

For the non-Native American group, an overview of the study without results was presented in psychology classes and participation was requested. The students received credit in their respective psychology classes for participating in the study.

Testing was conducted in groups. The test administrator, a 30 year old Native American woman, was present in the room at the time of testing. The participants were given the consent form and were requested to read and sign it. Participants' questions were answered at that time. If they did not want to participate, they were asked to leave, however, no one left. They were then administered the demographics questionnaire.

A sheet of 8 1/2" x 11" white paper was placed horizontally on the table, and 8 colored pencils (red, blue, green, yellow, violet, orange, brown, and black). The Draw-A-Person projective technique was then administered to each participant with the instructions to "draw a picture of yourself." Any questions that the participants asked were answered with "it is your choice" to avoid leading the participant. There was no time limit for completing the drawing. When all participants finished their Draw-A-Person drawing, the Multigroup Ethnic Identity Measure was administered. The survey was passed out along with a #2 pencil, and participants were instructed to start the survey. There was no time limit for finishing the MEIM.

CHAPTER 3

RESULTS

Drawings were arranged in a random order before scoring. The drawings were then scored by two raters blind to the purpose of the study. The drawings were scored by indicating whether color was present or not for the skin, hair and eyes. The Multigroup Ethnic Identity Measure (MEIM) was scored by the researcher using the standardized scoring procedure to gather results on total color usage and three subscales. The first subscale contains five items and measures the degree of affirmation and belonging associated with the specific ethnic group with whom the participant self-identifies. There are 5 items in this subscale. Scores for Native Americans ranged from 15 to 20 and scores for non-Native American ranged from 9 to 20. The second subscale addressed was degree of ethnic identity achieved. There are 7 items in this subscale. Scores for Native Americans ranged from 17 to 26 and scores for non-Naive Americans ranged from 13 to 24. The last subscale was ethnic behaviors. This subscale contains 2 items. The scores for Native Americans and non-Native Americans ranged from 2 to 8. MEIM total scores ranged from 47 to 70 for Native Americans and 36 to 67 for non-Native Americans.

Data Analysis

After all scoring was complete, descriptive statistics were computed. A Pearson correlation was used to determine interrater reliability for the drawings of the Draw-A-Person. Three t tests were performed on the data to test Hypotheses 1 and 2, and analyze the subscales of the Multigroup Ethnic Identity Measure. An alpha level of .05 was used for all statistical tests.

Descriptive statistics reported information on gender, age, academic major and income. Interrater reliability for the drawings was high, $r = .98$.

There was not a significant difference between Native American and non-Native Americans on the use of color, $t(48) = 1.7$, $p > .05$ (Table 1). Native Americans and non-Native Americans significantly differed on the total score of the MEIM, $t(48) = 3.48$, $p < .05$ (Table 2). Using a t test, the sub-scales of affirmation and belonging, $t(48) = 2.24$, $p < .05$, and ethnic behaviors, $t(48) = 4.19$, $p < .05$, also showed a significant difference between Native Americans and non-Native Americans (see Table 3).

Table 1

Descriptive Statistics for the Present Study

|  | Native American | Non-Native American |
|---|---|---|
| Gender |  |  |
| Women | 18 | 18 |
| Men | 7 | 7 |
| Age |  |  |
| 18 - 25 years | 7 | 23 |
| 26 - 33 years | 6 | 1 |
| 34 - 40 years | 12 | 1 |
| Academic Major |  |  |
| Business | 4 | 1 |
| Education | 5 | 21 |
| Psychology/Soc. | 11 | 1 |
| Sciences | 4 | 2 |
| Other | 1 | 0 |
| Income |  |  |
| Under $10,000 | 9 | 13 |
| $10,000 - $20,000 | 10 | 2 |
| $20,000 up | 6 | 10 |

Table 2

t test for Significance of the Total Color Usage of the Draw-A-Person Projective
Technique

| Group | df | M | SD | t |
|---|---|---|---|---|
| Native American | 48 | 2.92 | 4.14 | 1.70 |
| Non-Native American | 48 | 1.46 | .83 | |

*p < .05

Table 3

<u>t tests for the Significance of the Multigroup Ethnic Identity Measure Total Score</u>

| Group | <u>df</u> | <u>M</u> | <u>SD</u> | <u>t</u> |
|---|---|---|---|---|
| Native American | 48 | 45.36 | 4.36 | 3.48* |
| Non-Native American | 48 | 40.00 | 6.36 | |

\* <u>p</u> < .01

Table 4

t tests for the Significance of the Subscales of the Multi-group Ethnic Identity
Measure

| Source | df | M | SD | t |
|---|---|---|---|---|
| Ethnic Identity Achievement | | | | |
| Native American | 48 | 5.68 | 1.46 | 0.82 |
| Non-Native American | 48 | 5.36 | 1.29 | |
| Affirmation and Belonging | | | | |
| Native American | 48 | 17.92 | 1.80 | 2.24* |
| Non-Native American | 48 | 16.32 | 3.08 | |
| Ethnic Behaviors | | | | |
| Native American | 48 | 21.76 | 2.50 | 4.19** |
| Non-Native American | 48 | 18.32 | 3.25 | |

*p < .05

**p < .01

CHAPTER 4

DISCUSSION

Although the Draw-A-Person (DAP) was originally designed as a measure of cognitive ability and later modified to assess personality characteristics, the present study explored the usefulness of the DAP as a measure of cultural identity with Native Americans. Results did not support Hypothesis 1. However, results did support Hypothesis 2, that the Multigroup Ethnic Identity Measure is an indicator of higher cultural identification in Native Americans.

As the United States struggles to embrace its ethnic diversity and uphold the tradition of the "melting pot" ideal, people have a renewed interest in their culture. Culture has permeated all aspects of the lives of minority people, including therapy. Due to the increasing importance of multicultural issues in therapy, the Multigroup Ethnic Identity Measure (MEIM) may be an effective tool for therapists, who can use the MEIM to understand the role that culture plays in their clients' lives. This greater understanding will improve rapport and help build trust (Duran & Duran, 1995). Another benefit of the MEIM is that it will indicate other cultural awareness issues such as how well the client gets along with, or how they feel about, people from other ethnic groups. This information indicates tolerance and gives insight to selecting the best treatment intervention.

Although the results did not support Hypothesis 1, the previous research made a compelling argument for using art therapy with Native Americans. The modifications of the original DAP test implemented in this study included substituting colored pencils for regular pencils and changing the instructions to "draw a picture of yourself" instead of "draw a person." These more explicit directions were designed to make the picture drawn more indicative of the person doing the drawing (Pfeffer, 1987). The lack of significant results in this

study did not support the use of these modified instructions. However, specific cultural ideograms could benefit from customized attention that generalizes to a smaller population. This could improve the validity of the research and improve the integrity of the study.

This research was hampered by difficulties gathering the data, and limitations were encountered. Almost twice as many women (18 in both groups) participated than men (7 in both groups). One possible reason for this could be that men may feel uncomfortable with the drawing process, even though modifications were made to try to alleviate such feelings. Future researchers could provide an explanation to the participants that would make them feel more comfortable, possibly including a statement that drawing ability has no relevance for the procedure. They could also gather their data from a field of study that traditionally has more men.

The participants came predominantly from only two fields, education and psychology/sociology, and income level was not comparable. One way to alleviate these problems would be to make specific academic or income level requirements for participation. This could, however, harm the generalizability of the study. Future researchers should strive for a more comparable sample to increase the validity of the research.

Another limitation of the present study was that much of the Native American data had to be discarded due to incomplete surveys. Another area of concern was distrust of the Native American participants toward the research, researcher, or both. Several Native American people refused to participate due to their negative view of psychological research. A suggestion that could alleviate this problem would be to utilize a younger group of participants that could be less reactive to research. Since this group could have less of a sense

of their cultural identity, the Multigroup Ethnic Identity Measure could be used as a qualifier to ensure an appropriate level of cultural identity for the research project. Sensitivity gained by understanding the level of cultural identity could increase the reliability of future findings.

One recommendation for further research that could increase the usefulness of the DAP as an indicator of cultural identity would be to focus on increasing the validity of the criteria required for positive results, such as to experiment with colors typically used by Native Americans. Another area of interest would be the use of colors more indicative of human features such as flesh tones. These areas would be advantageous to the Native American culture, and may also be utilized with other non-Caucasian groups such as Asian-American, African-American or Hispanic cultures. Cultural indicators specific to a particular culture, such as feathers or head-dresses with the Native American culture, hair style, clothing or symbols added to the drawings could also be considered as criterian. Not only could general cultural indicators be used for study of Native Americans, but the research could become even more specific and utilize elements that are unique to different Native American tribes.

Further research in this area could include counterbalancing or reversing the order that the measures are given. If the Multigroup Ethnic Identity Measure (MEIM) was given first, and then the DAP for half the participants, the MEIM could influence the drawings to be more significant because it would generate thought related to cultural identity. Another potential research project could be to administer the MEIM as a pre-test, administer cultural awareness training and then administering the MEIM once again to see if the training had any effect upon the perception of cultural identity.

In summary, this study explored the cultural identification level and indicators utilizing the Draw-A-Person projective drawing technique and the Multigroup Ethnic Identity Measure. Although the results of the DAP were not significant as an indicator of cultural identity in Native Americans, the previous research provided a strong base for further exploration of drawing techniques in this manner. The positive results of the MEIM suggest the value, potential and need of more related work.

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APPENDICES

Appendix A
INFORMED CONSENT DOCUMENT

The Division of Psychology and Special Education at Emporia State University supports the practice of protection for human subjects participating in research and related activities. The following information is provided so that you can decide whether you wish to participate in the present study. However, even if you agree to participate, you may withdraw at any time, without reprimand or any other form of reproach.

This research project will consist of a demographics data sheet, the Draw-A-Person projective technique and the Multi-group Ethnic Identity Measure. Both measures will be used to determine the validity of using art therapy with Native Americans and also to assess cultural identification.

*"I have read the above statement and have been fully advised of the procedures to be used in this project. I have been given sufficient opportunity to ask any questions I have concerning the procedures and any possible risks involved. I understand the potential risks involved and I assume them voluntarily. I likewise understand that I can withdraw from the study at any time without being subjected to reproach."*

_____          _____
**Participant**                                                                      **Date**


_____          _____
**Primary Investigator**                                                        **Date**

Appendix B
Demographic Data
Non-Native American Participants

Pseudonym (a made up name to keep your responses confidential)

_____

Please circle the most correct response.

**Gender**  Male  Female

**Age**  18-25 yrs.  26-33 yrs.  34-40 yrs.

**Academic Major** Business  Education  Psychology/Sociology  Sciences  Other

**Approximate yearly income?**  under $10,999  $11,000-$20,000  $20,999& up

Appendix C
Demographic Data
Native American Participants

Pseudonym (a made up name to keep your responses confidential)

_____

Please circle the most appropriate answer.

**Gender**  Male    Female

**Age**  18-25 yrs.    26-33 yrs.    34-40 yrs.

**Academic Major** Business  Education  Psychology/Sociology  Sciences  Other

**Approximate yearly income?** under $10,999  $11,000-$20,000 $20,999 and up

**Do you have a tribal affiliation?  If yes, please identify.**

_____

## Appendix D
## Multi-group Ethnic Identity Measure

In this country, people come from a lot of different cultures and there are many different words to describe the different backgrounds or *ethnic groups* that people come from. Some examples of the names of ethnic groups are Mexican-American, Hispanic, Black, Asian-American, American Indian, Anglo-American, and White. Every person is born into an ethnic group, or sometimes two groups, but people differ on how important their *ethnicity* is to them, how they feel about it, and how much their behavior is affected by it. These questions are about your ethnicity or your ethnic group and how you feel about it or react to it.

**Please fill in:**
In terms of ethnic group, I consider myself to be

_____.

**Use the numbers given below to indicate how much you agree or disagree with each statement.**
 **4: Strongly agree  3: Somewhat agree  2: Somewhat disagree  1: Strongly disagree**

1.  I have spent time trying to find out more about my own ethnic group, such as its history, traditions, and customs.

_____

2.  I am active in organizations or social groups that include mostly members of my own ethnic group.

_____

3.  I have a clear sense of my ethnic background and what it means for me.

_____

4.  I like meeting and getting to know people from ethnic groups other than my own.

_____

5.  I think a lot about how my life will be affected by my ethnic group membership.

_____

6.  I am happy that I am a member of the group I belong to.

_____

**4: Strongly agree   3: Somewhat agree   2: Somewhat disagree   1: Strongly disagree**

7.  I sometimes feel it would be better if different ethnic groups didn't try to mix together.

_____

8.  I am not very clear about the role of my ethnicity in my life.

_____

9.  I often spend time with people from ethnic groups other than my own.

_____

10.  I really have not spent much time with people from ethnic groups other than my own.

_____

11.  I have a strong sense of belonging to my own ethnic group.

_____

12.  I understand pretty well what my ethnic group membership means to me, in terms of how to relate to my own group and other groups.

_____

13.  In order to learn more about my ethnic background, I have often talked to other people about my ethnic group.

_____

14.  I have a lot of pride in my ethnic group and its accomplishments.

_____

15.  I don't try to become friends with people from other ethnic groups.

_____

16.  I participate in cultural practices of my own group, such as special food, music , or customs.

_____

17.  I am involved in activities with people from other ethnic groups.

_____

18.  I feel a strong attachment towards my own ethnic group.

_____

**4: Strongly agree   3: Somewhat agree   2: Somewhat disagree   1: Strongly disagree**

19.  I enjoy being around people from ethnic groups other than my own.

_____

20.  I feel good about my cultural or ethnic background.

_____
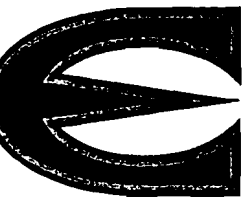
21.  My ethnicity is
    (1)  Asian, Asian American, or Oriental
    (2)  Black or African American
    (3)  Hispanic or Latino
    (4)  White, Caucasian, European, not Hispanic
    (5)  American Indian
    (6)  Mixed: parents are from two different groups
    (7)  Other (write in): _____

22.  My father's ethnicity is (use numbers above)        _____

23.  My mother's ethnicity is (use numbers above)        _____

APPENDIX E
Human Subjects Approval

# EMPORIA STATE UNIVERSITY

| 1200 Commercial | 316-341-5351 | GRADUATE STUDIES AND RESEARCH |
| Emporia, Kansas | 316-341-5909 fax | RESEARCH AND GRANTS CENTER |
| 66801-5087 | www.emporia.edu | Campus Box 4003 |

April 5, 1999

Andrea Dudley
1201 Triplett Dr. Apt. #E-53
Emporia, KS 66801

Dear Ms. Dudley:

   The Institutional Review Board for Treatment of Human Subjects has evaluated your application for approval of human subject research entitled, "Using the Draw a Person Technique to indicate cultural identity with Native Americans." The review board approved your application which will allow you to begin your research with subjects as outlined in your application materials.

   Best of luck in your proposed research project. If the review board can help you in any other way, don't hesitate to contact us.

Sincerely,

Timothy M. Downs, Ph.D.
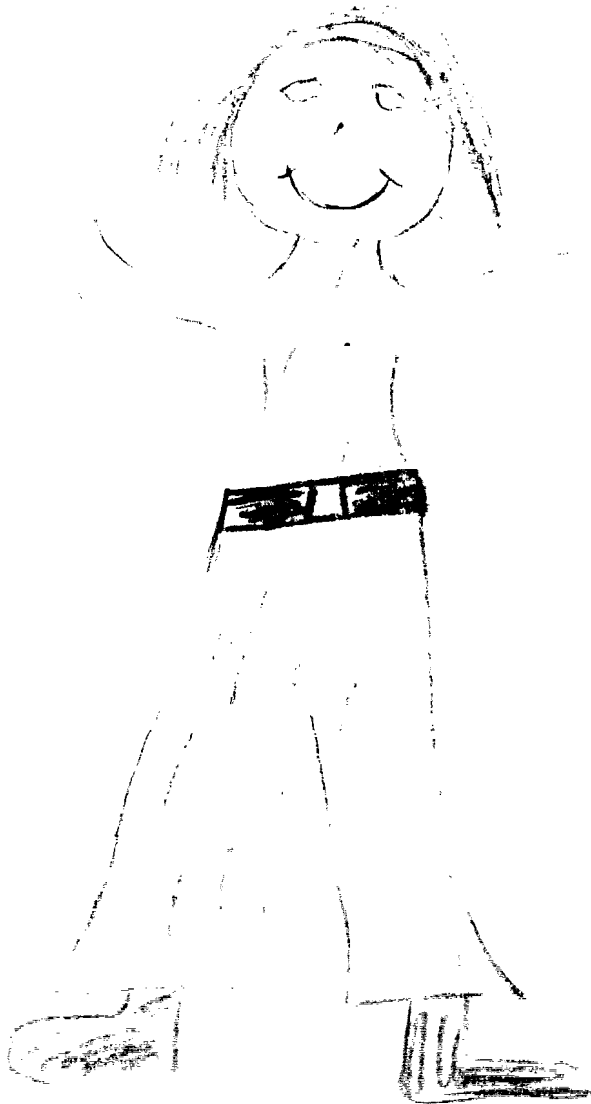Dean, Graduate Studies and Research


pf

cc: Dr. Renuka Sundaram

APPENDIX F
Figures 1 through10, Examples of Draw-A-Person
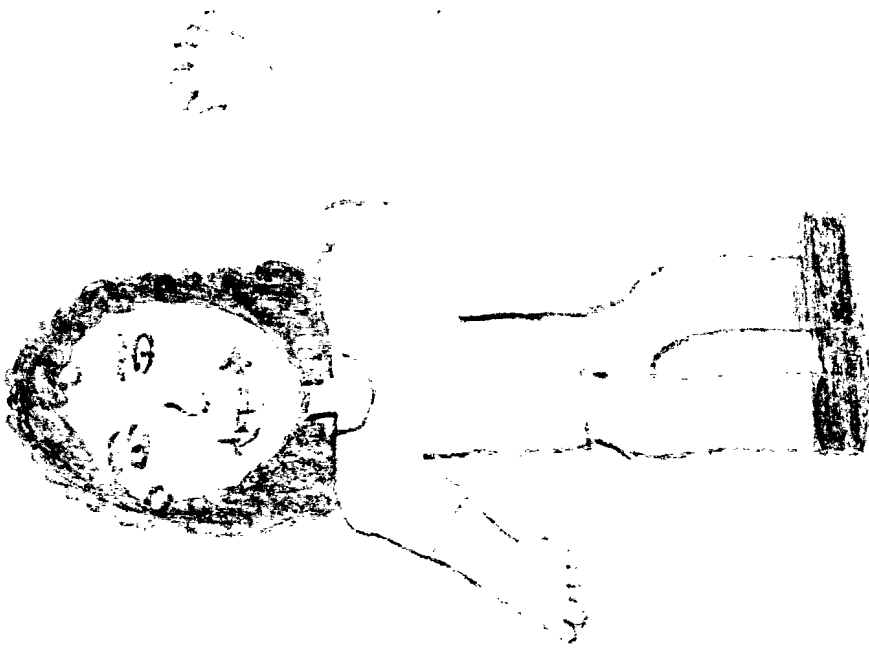1 through 5, Non-Native American
5 through10, Native American

#1

Kidnaped
Society

↓
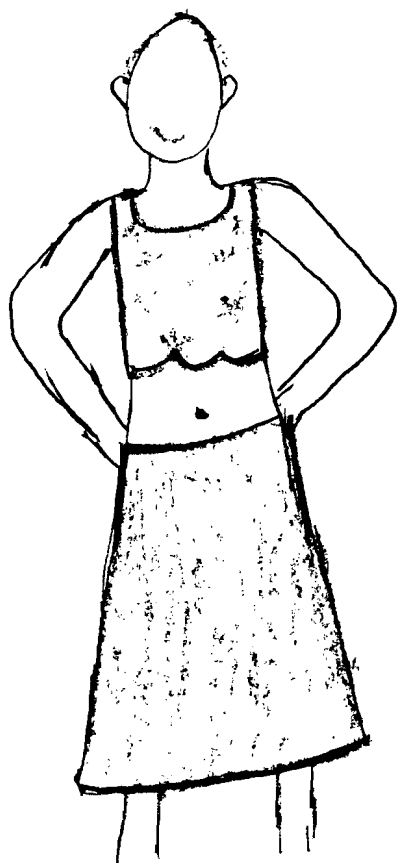
life
self being
faith
trust
family
tradition
Leadership
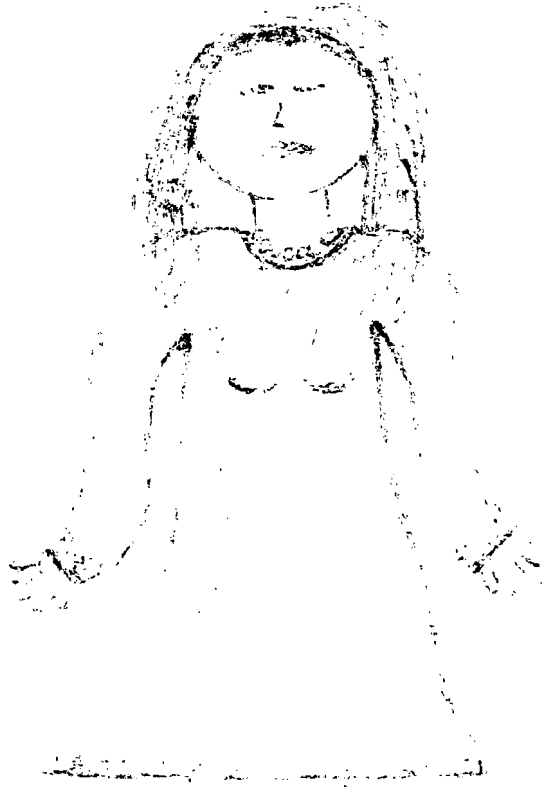Respect

#2
Mainstream (American)
society

↓ wants
money
survival
region
freedom

#3
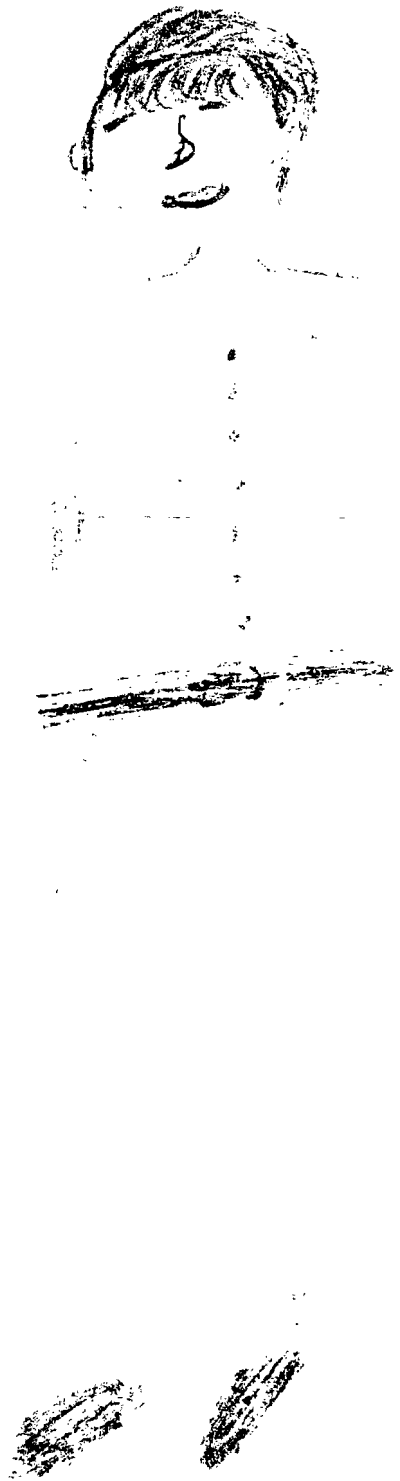Mexican Spanish
society

↓
represents
respect
mutual
Respect
Leadership

I, Andrea D. Dudley, hereby submit this thesis/report to Emporia State University as partial fulfillment of the requirements for an advanced degree. I agree that the Library of the University may make it available to use in accordance with its regulations governing materials of this type. I further agree that quoting, photocopying, or other reproduction of this document is allowed for private study, scholarship (including teaching) and research purposes of a nonprofit nature. No copying which involves potential financial gain will be allowed without written permission of the author.

_Andrea Denice Dudley_
Signature of Author

_January 11, 2000_
Date

_Cultural Identification in Native America_
Title of Thesis/Research Project

_Mary Cooper_
Signature of Graduate Office Staff

_1-27-2000_
Date Received