

A Longitudinal Study of Hope in Native American Children and Adolescents

By

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ABSTRACT

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Native Americans are at greater risk for trauma and negative mental health outcomes than the general population. Several protective factors have been identified within the Native American culture that may aid in decreasing mental health disparities. Some of these protective factors appear to be closely linked to positive psychology, specifically hope theory. To date, no published studies have examined hope within Native American children for any time frame greater than a one-month period. The primary purpose of this study was to examine hope in Native American children over a longer period of time. Participants were 47 Native American adolescents from the Midwest who were assessed at two time periods approximately three years apart. Results indicated that hope remains constant over time. Post hoc analyses suggested that a decrease in levels of hope appears as age increases. This study provides preliminary information about the trajectory of hope in Native American children, and adds to the cultural diversity in positive psychology literature. Results support the incorporation of positive psychology concepts as potential protective factors into mental health treatments for Native American adolescents. Implications and future research directions are discussed.

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A Longitudinal Study of Hope in Native American Children and Adolescents

The literature on mental health disparities and Native American youth is mixed, but suggests that in comparison to other ethnic minority youth, Native Americans are at greater risk for experiencing trauma and developing emotional and behavioral disorders. Specifically, compared to individuals of other minority groups Native American children are exposed to higher rates of domestic violence, are more likely to live in poverty, are more likely to abuse illegal substances, and have higher suicide rates (Brave Heart & DeBruyn, 1998; Nebelkopf & Phillips, 2003; Yates, 1987). According to the U.S. Census Bureau (2005), the poverty rate for Native Americans is 25 percent. The large numbers of Native Americans living in poverty can partially account for the higher rates of emotional and behavioral disorders (Yates, 1987). Dohrenwend (1980) suggests several relationships between SES and mental illness. In a later study, Ritsher, Warner, Johnson, and Dohrenwend (2001) found that low parent education was linked to increased rates of psychological distress in their offspring.

The increased rates of mental health disorders and social pathology in Native Americans are likely related to the chronic trauma, forced assimilation, and loss of cultural identity that Native Americans have experienced since the late 15th century. The history of oppression and discrimination that Native American communities have experienced as well as the incompatibilities between Native American and European American cultures are thought to have impacted the development of and hindered progress in Native American communities (Belcourt-Dittloff & Stewart, 2000;

Weaver & Brave Heart, 1999). Chakraborty and McKenzie (2002) reviewed the literature on discrimination in relation to mental illness and suggested that individuals that experience more life events related to interpersonal racism may have increased rates of mental illness.

Acculturative Stress

Acculturative stress is the term used to explain how individuals may deal with the demands of adapting to life changes associated with living in different cultures and the increased level of stress that it may bring (Yeung & Schwartz, 1986; Zheng & Berry, 1991). Researchers have examined the impact that acculturative stress may have on mental health and suggested that a number of factors impact how an individual views the process of acculturation (Berry & Kim, 1988). Acculturation “refers to the degree to which an individual accepts and adheres to both majority and tribal cultural values” (Choney, Berryhill-Paapke, & Robbins, 1995, p. 76). In contrast, enculturation refers to the degree to which individuals learn and are socialized to their culture of origin (Aponte & Wohl, 2000; Little Soldier, 1985). The nature and number of stressors that are encountered during the process of acculturation/enculturation are likely to impact an individual’s mental health. Specifically related to Native Americans, Organista, Organista, and Kurasaki (2003) posited that, because Native Americans tend to be characterized by disproportionately high levels of marginality, segregation, and socioeconomic problems, they have a higher probability of experiencing high levels of acculturative stress. They further suggested that, because of this high likelihood of acculturative stress, Native

American individuals are more likely to experience social, physical, and mental health problems.

Protective Factors

Fortunately, several protective factors have been identified that may safeguard Native American individuals from the development of negative mental health outcomes. Historically, Native Americans have relied on four basic cultural elements: medicine, harmony, relation, and vision. Native American values tend to focus on individual experiences and strengths and the importance of harmony between individuals as well as within themselves. The values and connections that are important in Native American families and communities play an important role in the development of positive mental health states. For example, Oetting, Beauvais, and Edwards (1989) discovered that Native American youth between the ages of twelve and sixteen were more likely to abuse alcohol if they felt that their families did not care about them, were unsatisfied with school, and had less hope for the future. In other words, these Native American individuals may not have perceived their lives as harmonious which may have put them more at-risk for negative mental health outcomes.

Hope

Garrett and Wilbur (1999) asserted that, overall, Native Americans do not focus on good or bad experiences, because all experiences are of value in offering learning opportunities that aid in the development of harmony. In this respect, Native American individuals spend more time encouraging individuals to refocus their

strengths and less time on pointing out weaknesses in individuals. This approach is strikingly similar to the positive psychology movement. Positive psychology focuses less on mending what is broken and more on building upon existing strengths in individuals. When applied to clinical child psychology, this alternative to the “pathology model” focuses on development and tries to enhance functioning, competence, and overall mental health instead of intervening only when problem behaviors arise (Roberts, Brown, Johnson, & Reinke, 2002). The positive psychology construct of hope, introduced by Snyder (1994), is of particular relevance. Specific to Native Americans, hope seems to be related to core values, specifically harmony and spiritual connectedness. Lopez et al. (2000) discussed hopeful thinking found within Native American cultures and suggested that hopeful thinking is likely fueled by a desire to remain connected to many cultural traditions despite the numerous obstacles that Native Americans have experienced and continue to encounter.

Lopez et al. (2000) further posited that hope is impacted by cultural factors such as the presence of prejudice, stereotyping, socioeconomic and environmental factors. They further discussed how important cultural variables are in the maintenance and development of hope. With regard to Native Americans, Lopez et al. (2000) suggested that those who maintain their cultural integrity and identity, similar to the concept of harmonious thinking and connectedness to the Earth, would most likely develop a hopeful way of thinking. One of the obstacles to investigating positive psychology variables with culturally diverse groups is the tendency to exclude cultural variables and presume psychological principles that have been

developed, applied, and tested using primarily European American samples are universal (Jackson, 2003). Therefore, the applicability and appropriateness of the hope theory as well as the Children's Hope Scale needs to be tested across cultures (Lopez, Prosser et al., 2002).

Snyder (1994) explained his theory of hope as being made up of *agency* and *pathways*. Similar to Native American thought processes of working towards a harmonious life, Snyder theorized that *agency* is a sense of cognitive energy one uses to reach goals and *pathways* are the perceived abilities individuals have that are needed to successfully reach their goals. Higher levels of hope appear to reflect a raised sense of cognitive energy and more numerous pathways for goals. On the other hand, individuals reporting lower levels of hope will likely approach a goal with a "negative emotional state, a sense of ambivalence, and a focus upon failure rather than success" (Snyder, 1995, p. 355). Snyder (1994) posited a parental link to hopeful thinking. Specifically, parents who are more determined in their thinking and are able to find multiple ways to achieve goals tend to have children with higher levels of hope.

Life Events

It has been asserted that Native American parents are more likely to have hopeless attitudes as a result of chaotic life events, devastating impoverishment, and discrimination they have encountered throughout their lives (LaFromboise & Low, 1998). Weaver and Brave Heart (1999), in an investigation of individuals from the Lakota tribe, discovered high rates of physical and sexual abuse as well as negative

views of past historical experiences (e.g., boarding school, relocation), which appeared to have impacted self-reports of Native American identity and self-image. Thus, past historical experiences and modern day stressors that Native Americans endure may influence the development and maintenance of hope over time (Callahan, 2000).

To date, no published studies have examined hope over a significant period of time to assess whether variables such as life events are related to changes in hope. In their validation study of the Hope Scale, Snyder et al. (1997) assessed the temporal stability of the Children's Hope Scale only over a one-month time period. The temporal stability was found to be adequate and mirrored the findings of the Hope Scale for adults. Snyder et al. (1997) suggested that longitudinal studies should investigate children's hope over time. The literature on the development of emotional states from childhood to adolescence may shed some light on the possible trajectory of hope. Larson and Lampman-Petratis (1989) reported a decrease in positive emotional states during the transition into adolescence. Specifically, they found that positive emotional states decrease from childhood to early adolescence, but that the daily range of emotions slows down between early and late adolescence. One possible explanation for the decrease in positive emotional states is the increase in stressful life events in adolescence. Adolescence is often described as a period of stress where normative life events change and can be disruptive to life routines (Gurian, 1996; Petersen, Kennedy, & Sullivan, 1991; Pipher, 1994). Research indicates that the experience of stress may also impact emotional states. For example, an adolescent

who experiences a “pile-up” of stressful life events may be more likely to experience a decrease in positive emotional states versus an adolescent who experiences several stressful life events spaced out over time, which may allow them to cope and adjust to each event with no decrease in positive states (Coleman, 1974). Simmons, Burgeson, Carlton-Ford, and Blyth (1987) reported that adolescents who experienced several stressful life events at one time were more likely to see a decline in grades, decreased self-esteem, and were less likely to participate in outside activities.

Overview to Present Study

The present study is an initial investigation of the trajectory of hope over time in Native American children and adolescents, and factors that may be related to hope in these youth. Farina, Hearsh, and Popovich (1995) have noted that hope is a process that can be impacted by negative and positive emotions which are impacted by unsuccessful and successful goal pursuits. Research has also indicated that Native Americans are likely to experience acculturative stress and are more likely to experience trauma and discrimination than their Euroamerican counterparts (Nebelkopf & Phillips, 2003; Organista, Organista, & Kurasaki, 2003). Additionally, research suggests that there are several protective factors that impact Native Americans’ development because of the cultural strengths and experiences related to strong cultural ties. The literature discussing the development of emotional states indicates that there is an increase in negative emotional states in older adolescence which suggests that hope may decrease as age increases.

This study builds upon the work of Snyder and colleagues by investigating hope over time, and expands on the literature examining Native American children and adolescents in the realm of positive psychology. Because of the suggested impact of acculturative stress, trauma, discrimination, and the indications that positive emotional states decrease over time, regardless of protective factors, it is hypothesized that hope will decrease over time.

Methods

Participants

Participants were 47 Native American children and adolescents (21 (44%) males, 26 (55%) females) from northern and southern Oklahoma and from northern Kansas who were assessed at two time periods approximately three years apart. Ages of participants at Time 1 ranged from 8 to 14 years ($M = 10.54$, $SD = 1.89$). Ages of the participants at the time of the second assessment ranged from 11 to 17 years ($M = 13.49$, $SD = 1.79$). The participants represented a combination of 37 different tribes with primary identification being of Midwestern tribal affiliation (e.g., Osage (33%), Cherokee (15%)). Each child also had one parent participate in the project.

Measures

Child/Adolescent Questionnaires

Children's Hope Scale. The Children's Hope Scale (Snyder et al., 1997) is a 6-item self-report questionnaire and was used to measure the child's level of hope as defined by the hope theory. The measure has two subscales, pathways and agencies; the total level of hope is a sum of both subscales. Each child answered the six

questions on a 6-point scale ranging from *none of the time* to *all of the time*. Total scores can range from 6 to 36 and an average score on the scale is 25 (Snyder et al., 1997), suggesting that the average child has hope *a lot of the time*. A score of 29 or higher indicates high hope (top 15%) and a score of 21 or lower indicates low hope (lower 15%), based on the standardization sample (Snyder et al., 1997). The Children's Hope Scale has demonstrated satisfactory reliability and validity among 8 to 16-year old child populations. Test-retest reliability on the Children's Hope Scale over a one-month period was found to be significant $r(359) = .71, p < .001$ and $r(89) = .73, p < .001$ (Snyder et al., 1997). The Children's Hope Scale validation study reported Cronbach's alphas ranging from .72 to .86, with a median alpha of .77 (Snyder et al., 1997). In the current study, a Cronbach's alpha of .70 was obtained at Time 1 and a Cronbach's alpha of .80 was obtained at Time 2, suggesting acceptable reliability. The Children's Hope scale has been found to significantly associate with overall competence and depression (Snyder et al., 1997). (See Appendix A for a copy of the Children's Hope Scale.)

Modified Native American Acculturation Scale for Children. The Native American Acculturation Scale for Children (NASS; Garrett & Pichette, 2000) is a 20-item self-report questionnaire and was adapted by the investigator for the current study to form the Modified Native American Acculturation Scale for Children. Words were changed in order for them to be easier for children and adolescents to comprehend. For example, "How do you identify yourself?" was changed to "If someone asked you if you were Native American or non-Native American, what

would you say?” Scoring and interpretation of the scale remained the same as for the NASS. The total acculturation score was determined by summing the individual items for a total score and dividing the total score by 20, in order to obtain an average score. The scores range from 1 (high enculturation) to 5 (high acculturation). A total score of 3 or below indicates that the individual culturally identifies him- or herself as Native American; similarly, a mean score of 3.1 or above indicates that the respondent identifies him- or herself more with mainstream American culture. It is assumed that, as the mean score approaches either extreme (1 or 5), the prediction of the person’s identification with their culture of origin or the mainstream American culture is greater (Garrett & Pichette, 2000). In the current study, a Cronbach’s alpha of .74 was obtained at Time 1 and a Cronbach’s alpha of .80 was obtained at Time 2, suggesting acceptable reliability. No validity information was found for the Modified Native American Acculturation Scale for Children. (See Appendix B for a copy of the Modified Native American Acculturation Scale for Children.)

The Life Events Checklist. The Life Events Checklist (LEC; Johnson & McCutcheon, 1980) was used to assess negative and positive life events that have occurred during the past year of the child’s life. The LEC has 46-items and lists possible events that a child may have experienced over the one-year time period. The child specifies which events have occurred and rates the impact of every event on a scale from zero (no impact) to three (greatest impact), and indicates whether the event is viewed as positive or negative. The sum of the scores (0 to 46) is considered the child’s total life stress score. Test-retest reliability on the LEC over a two-week

period has been found to be $r = 0.72$ ($p < .001$), suggesting acceptable reliability (Brand & Johnson, 1982). No validity information was found for the Life Events Checklist. The measure has been modified (Jackson & Frick, 1998) in order to make it more age appropriate for the sample. For example, items reflecting events such as getting an abortion or getting a car were replaced with items about getting new glasses or braces. Additionally, the wording on some of the items was changed in order to be more easily comprehended by the children and adolescents. For example, “Change in parental financial status” was changed to “Has there been a change in how much money your parents have?” This modified scale has been utilized in previous research (Jackson & Frick, 1998; Jackson & Warren, 2000). (See Appendix C for a copy of the Life Events Checklist.)

Societal, Attitudinal, Familial, and Environmental Acculturative Stress Scale for Children- SAFE. The SAFE scale was originally developed by Padilla, Wagatsuma, and Lindholm (1985) and shortened by Mena and Phinney (1987). Sixteen of the items on the SAFE scale describe general social stressors and the remaining 20 questions are unique to stressors that ethnic minority individuals may experience. Each child answered the 36 questions on a 5-point scale ranging from *doesn't apply to extremely stressful*. Higher scores on the SAFE scale indicate higher levels of perceived acculturative stress. The SAFE scale has demonstrated acceptable reliability with a Cronbach's alpha of .86 for Latino and Euramerican youth; however, the appropriateness of the measure for other cultural groups has not been established (Chavez, Moran, Reid, & Lopez, 1997). In the current study, a

Cronbach's alpha of .93 was obtained, suggesting acceptable reliability. No validity information was found for the SAFE-C. (See Appendix D for a copy of the SAFE scale.)

Parent Questionnaires

Hope Scale. The Hope Scale (Snyder et al., 1991) is a 12-item self-report questionnaire intended to measure an adult's level of hope in the context of a goal-setting framework. Two subscales were measured, pathways and agencies, with the total level of hope measured by the sum of both subscales. Each individual answered the twelve questions on a 4-point scale ranging from 1 (definitely false) to 4 (definitely true). The Hope Scale has demonstrated satisfactory reliability and validity among adult populations (Snyder et al., 1991) with reported Cronbach's alphas ranging from .74 to .84 in the validation study. In the current study, a Cronbach's alpha of .76 was obtained at Time 1 and a Cronbach's alpha of .68 was obtained at Time 2, suggesting adequate reliability. The Hope Scale has been found to significantly associate with optimism (Snyder, Harris et al., 1991). (See Appendix E for a copy of the Hope Scale.)

Native American Acculturation Scale (NAAS). The NAAS for adults was created by revising the Acculturation Rating Scale for Mexican Americans (ARSMA) and the Suinn-Lew Asian Self-Identity Acculturation Scale (SL-ASIA) in order to make appropriate references to Native Americans (Garrett & Pichette, 2000). The measure was created using a multidimensional definition of acculturation and incorporated cognitive, behavioral, and attitudinal domains. Both the ARSMA and

the SL-ASIA report high validity and reliability (Cuellar, Harris, & Jasso, 1980; Ponce & Atkinson, 1989; Suinn, Rickard-Figueroa, Lew, & Vigil, 1987; Suinn, Ahuna, & Khoo, 1992). Based on a sample of 139 high school students the NAAS reported an alpha coefficient of .91, suggesting acceptable reliability. Additionally, a panel of expert judges from organizations such as the Indian Health Service and the Native American Research and Training Center established cut off scores for the scale. The panel of experts “represented a variety of tribal affiliations (e.g., Paiute, Chippewa, Comanche, Creek, Eastern Band of Cherokee, Cherokee Nation, Crow, and Lumbee) and professions/disciplines, including medicine, public health, counseling, education, social work, and psychology, among others” (Garrett & Pichette, 2000, p. 10). A total score is acquired by summing answers across all 20 questions. The acculturation score is found by dividing the total score by 20. Scores can range from 1 (high enculturation) to 5 (high acculturation). A score of 3 or below indicates that the person identifies him- or herself as Native American; similarly, a mean score of 3.1 or above indicates that the respondent identifies him- or herself more with mainstream American culture. As the mean score “approaches an extreme (the closer it is to a 1 or 5), the accuracy of the person’s identification is greater” (Garrett & Pichette, 2000, p. 10). In the current study, a Cronbach’s alpha of .86 was obtained at Time 1 and a Cronbach’s alpha of .88 was obtained at Time 2, suggesting acceptable reliability. No validity information was found for the NAAS. (See Appendix F for a copy of the Native American Acculturation Scale.)

Procedure

During the first wave of assessment, participants were recruited from the New Dawn Dance group and the Indian Education Office in Lawrence, Kansas, the Johnson O'Malley Program in Lawrence, Kansas and southern Oklahoma (a federal program for Native American children financed through the Bureau of Indian Affairs to help support Native American children in education), and the Osage Basketball Summer Camp in northern Oklahoma. All participants self-identified themselves as Native American and presented a Certificate of Indian Blood in order to participate in the programs where participants were recruited (except for the New Dawn Dance members who did not provide a Certificate of Indian Blood). The parent or guardian was contacted via telephone, at group meetings, by letter, or flyer. After contact was made, the parent or guardian was informed about the study and then asked if they were interested in participating. Written consent was obtained from the parent and oral assent was obtained from the child before completing the measures. Each measure was read aloud to the children individually. Two participants (2%) out of the ninety-three contacted declined participation before written consent was obtained.

At Time 1, the parent or guardian was asked to complete the Hope Scale and the Native American Acculturation Scale. Completing these forms took approximately 10 minutes. At Time 1, the children were asked to complete the Children's Hope Scale, the Life Events Checklist, and the Modified Native American Acculturation Scale for Children. (The children were also asked to complete three more measures, the Hope Interview, State-Trait Anxiety Inventory for Children, and

Children's Social Desirability Questionnaire, for a separate project.) Data collection took approximately 20 minutes per child. After the first wave of assessment, the parent or guardian was given \$5.00 and the children received a small prize for their time while participating in the study.

Approximately three years after the initial assessment, participants were recontacted to participate in a second wave of assessment. An attempt to contact all 91 parent or guardian participants was made via the telephone. After contact was made, the parent or guardian was informed about the study and then asked if they were interested in participating. Written consent was obtained from the parent and oral assent was obtained from the child before completing the measures for the second assessment. The parent and child returned the signed consent forms and completed measures to the investigator via mail. The parent or guardian was given \$10.00 for his/her time while participating in the second wave. Fifty-five families (60%) consented to participate at Time 2; however, only 47 (51%) packets were returned. One family (1%) declined to participate for unknown reasons and 35 families (38%) were unreachable (e.g., wrong number, disconnected line, no available number). There were no significant group differences between participants who completed Time 1 and those who completed Time 2 on any of the sociodemographic variables or measures, excluding reports of life events. Specifically, the 38 participants who did not participate in the second wave of assessment reported significantly more negative life events ($M = 8.23$, $SD = 4.39$) than the 47 participants who were assessed at Time 2 ($M = 5.04$, $SD = 2.85$). This finding suggests that

individuals that did not participate in the second wave of assessment perceived themselves as being under more stress. Those stresses may have influenced recruitment of them at Time 2 and, thus affected the sample for the second wave of analysis. That is, Time 2 participants experienced fewer negative life events at Time 1 than those who were not participants at Time 2.

At Time 2, the parent or guardian was asked to complete the Hope Scale and the Native American Acculturation Scale. Completing these forms took approximately 10 minutes. At Time 2, the children were asked to complete the Children's Hope Scale, the Life Events Checklist, the Modified Native American Acculturation Scale for Children, and the Societal, Attitudinal, Familial, and Environmental Acculturative Stress Scale for Children. Completing these forms took approximately 20 minutes. All procedures for the first and second assessment waves were approved by the University of Kansas Institutional Review Board.

Results

Data Analysis

The statistical analyses for the current study consisted of four phases: descriptive statistics, correlations, one-way repeated-measures analyses of variance (ANOVA), and post-hoc analyses. Descriptive statistics included means and standard deviations for all collected data. Correlational analyses were conducted among select variables. A one-way repeated-measure ANOVA was conducted to evaluate the hypothesis that hope levels decrease over time. Next, post-hoc analyses consisting of

one-way repeated-measures ANOVAs were conducted to examine the relationship between age and gender and child hope at Time 1 and Time 2.

Descriptive Statistics

Children's Hope Scale scores at Time 1 ($M = 25.63$, $SD = 4.74$) and Time 2 ($M = 25.85$, $SD = 4.32$) suggested that hope is present "a lot of the time" among adolescents in this Native American sample and is similar to the validation sample (Snyder et al., 1997). For adults, the average scores of 25.90 ($SD = 3.06$) at Time 1 and 25.55 ($SD = 2.58$) at Time 2 on the Parent Hope Scale suggested moderately high levels of hope across time periods. Overall, on their respective acculturation measures, the children and parents were neither extremely acculturated nor enculturated. Children at Time 1, reported, on average, an acculturation level of 3.30 ($SD = 0.43$) and at Time 2 an acculturation level of 3.72 ($SD = 0.58$). Parents were similar to their children. They reported, on average, an acculturation level of 3.37 ($SD = 0.61$) at Time 1 and an acculturation level of 3.60 ($SD = 0.55$) at Time 2. At Time 1, participants in this study reported, on average, 13.87 ($SD = 5.12$) total life events, 7.35 ($SD = 4.07$), negative life events, and 6.55 ($SD = 2.30$) positive life events as measured by the Life Events Checklist. At Time 2, they reported, on average, 10.33 ($SD = 6.70$) total life events, 5.04 ($SD = 4.46$) negative life events, and 5.33 ($SD = 3.78$) positive life events. At Time 1 and Time 2, this Native American sample reported substantially more negative, positive, and total life events in comparison to populations of Caucasian children (total life events, $M = 7.43$, $SD = 4.13$; negative life events, $M = 3.78$, $SD = 2.82$; positive life events, $M = 3.65$, $SD = 2.14$; Jackson

2005). Levels of acculturative stress were measured at Time 2 and scores were similar to Euroamerican children in the validation study, suggesting that participants in this sample are reporting low levels of acculturative stress. It should be noted that this study is the first to use the SAFE scale to measure acculturative stress in a Native American sample. Therefore, the Native American participants in the present study may actually be experiencing levels of acculturative stress, but the SAFE measure is not adequately tapping into areas of stress for Native Americans. Descriptive statistics for variables at Time 1 and Time 2 can be found in Table 1.

Table 1

Mean (SD) for Variables at Time 1 and Time 2

Variable	Time 1 (n = 91)	Time 1 (n = 47)	Time 2 (n = 47)
<i>Child</i>			
Age	10.54 (1.89)	10.38 (1.84)	13.55 (1.88)
Children's Hope Scale	25.63 (4.74)	26.00 (3.90)	25.85 (4.32)
Male	24.82 (5.15)	25.48 (4.39)	24.57 (4.03)
Female	25.28 (4.87)	26.08 (4.85)	26.88 (4.34)
Modified NAAS	3.30 (0.43)	3.39 (0.48)	3.72 (0.58)
Life Events Checklist	13.87 (5.12)	11.88 (4.59)	10.33 (6.70)
Negative Life Events	7.35 (4.07)	5.33 (3.13)	5.04 (4.42)
Positive Life Events	6.55 (2.30)	6.79 (3.43)	5.33 (3.78)
SAFE-Acculturative Process			21.58 (10.90)
SAFE-Perceived Discrimination			10.29 (4.37)
SAFE-General Social Stress			30.92 (14.57)
<i>Parent</i>			
Hope Scale	25.90 (3.06)	25.50 (3.82)	25.55 (2.58)
NAAS	3.37 (0.61)	3.41 (0.60)	3.60 (0.55)

Correlational Analyses

Pearson correlation coefficients were computed for child hope scores at Time 1 and Time 2. The correlation between child hope at Time 1 and child hope at Time 2 was statistically significant, $r(45) = .54, p < .01$. This result suggests that, if children reported high levels of hope at Time 1, then they tended to report high levels of hope at Time 2, indicating stability. In regards to acculturation, there was a significant positive correlation between child acculturation at Time 1 and child acculturation at Time 2, $r(45) = .44, p < .01$, further indicating stability in the sample. There was a significant negative correlation, $r(45) = -.35, p < .05$, found at Time 1 between child hope and negative life events, suggesting that as children report more negative life events their hope levels decrease; however, this correlation was found to be insignificant at Time 2. Additionally, there was a significant positive correlation found at Time 2, $r(45) = .83, p < .01$, between Acculturative Process and Perceived Discrimination, suggesting that children who perceive themselves as being discriminated against also experience more acculturative stress. Further, a significant negative correlation between Child Acculturation at Time 2 and Perceived Discrimination at Time 2 was found, $r(45) = -.43, p < .05$, indicating that as children begin to identify more with the mainstream culture they report less discrimination. Inter-correlations among variables can be found in Table 2, Table 3, and Table 4.

Table 2

Inter-Correlations Between Select Variables from Time 1 to Time 2 (N = 47)

	1.	2.	3.	4.	5.	6.	7.	8.
1. Child Hope T1	-							
2. Child Hope T2	.54**	-						
3. Child Acc. T1	.31*	.15	-					
4. Child Acc. T2	-.02	-.14	.44**	-				
5. Child Negative Events T1	-.35*	.02	-.23	-.24	-			
6. Child Negative Events T2	-.07	.14	-.06	-.15	.39	-		
7. Child Positive Events T1	.04	-.15	.04	-.32*	.07	.08	-	
8. Child Positive Events T2	-.05	.32	-.22	-.24	.16	.34	.27	-

Note. Child Acc. = Child Acculturation; T1 = Time 1; T2 = Time 2

* $p < .05$.

** $p < .01$ (2-tailed).

Table 3

Inter-Correlations Between Parent and Child Variables (N = 47)

	1.	2.	3.	4.	5.	6.	7.	8.
1. Child Hope T1	-							
2. Child Hope T2	.54**	-						
3. Parent Hope T1	.28**	.05	-					
4. Parent Hope T2	.38**	.02	.58**	-				
5. Child Acc. T1	.31*	.15	-.23	-.20	-			
6. Child Acc. T2	-.02	-.14	-.14	.14	.44**	-		
7. Parent Acc. T1	.15	-.14	-.06	.25	.50**	.27	-	
8. Parent Acc. T2	-.04	-.27	-.17	.20	.34*	.55**	.77**	-

Note. Child Acc. = Child Acculturation

* $p < .05$.

** $p < .01$ (2-tailed).

Table 4

Inter-Correlations Between Child Hope, Child Acculturation, and SAFE-C (N = 47)

	1.	2.	3.	4.	5.	6.
1. Child Hope T1	-					
2. Child Hope T2	.54**	-				
3. Child Acc. T1	.31*	.15	-			
4. Child Acc. T2	-.02	-.14	.44**	-		
5. SAFE-Acculturative Process	.14	.07	.00	-.39	-	
6. SAFE-Perceived Discrimination	-.01	.16	-.12	-.43*	.83**	-

Note. Child Acc. = Child Acculturation

* $p < .05$.

** $p < .01$ (2-tailed).

One-Way Repeated Measures Analysis of Variance

A one-way within-subjects analysis of variance (ANOVA) was conducted using number of years as the independent variable and the child hope score as the dependent variable. The results of the ANOVA indicated a nonsignificant time effect, Wilks' $\Lambda = 1.00$, $F(1, 46) = .005$, $p = .956$, multivariate $\eta^2 = .000$.

Post-hoc Analyses

Repeated Measures Analysis of Variance. Because the literature on Native Americans and suicide indicates that young Native American males have the highest suicide rate, the impact that gender may have on hope at Time 1 and Time 2 was explored. A repeated measures ANOVA with one within subject factor (time) and one between subject factor (gender) was conducted to evaluate the effect of number of years and gender on child hope scores. The dependent variable was the child hope

score. The within-subject factor was time with two levels and the between subject effect was gender with two levels. The Time by Gender interaction effect was nonsignificant, Wilks' $\Lambda = .96$, $F(1, 45) = 1.88$, $p = .177$, multivariate $\eta^2 = .04$. Existing literature suggested that age may affect the development of emotional states, thus a repeated measures ANOVA with one within subject factor (time) and one between subject factor (age) was conducted to evaluate the effect of number of years and age on child hope scores. The dependent variable was the child hope score. The within-subject factors was time with two levels and the between subject effects was age with seven levels. The Time by Age interaction effect was nonsignificant, Wilks' $\Lambda = .82$, $F(6, 40) = 1.48$, $p = .21$, multivariate $\eta^2 = .18$. Although the Time by Age interaction effect was nonsignificant, the effect size of .18 is large and reflects a lack of power rather than a lack of effect. Figure 1 presents the raw data and suggests that further examination is needed to explore the influence of age on hope.

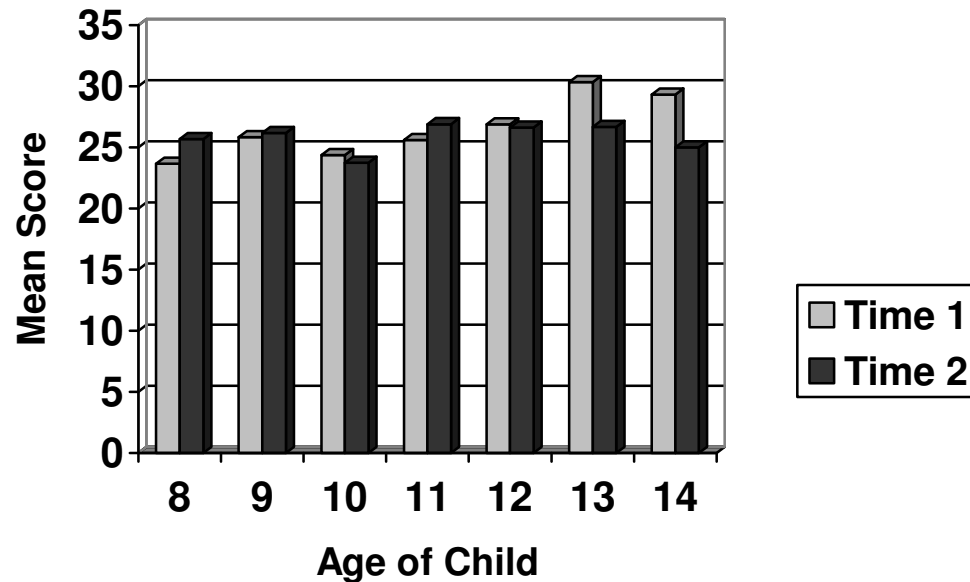


Figure 1. Child Hope Scale Scores by Age

Discussion

The current study evaluated the measure of hope among Native American children and expanded the literature on the trajectory of hope over time. Hope theory is comprised of two components: agency, which is the sense of cognitive energy one uses to reach goals, and pathways, which are the perceived abilities individuals have that are needed to successfully reach their goals. Hope theory is similar to core cultural values of Native American individuals; specifically, harmony and connectedness. Only a few studies have examined hope among minority child populations; thus, this study attempts to advance the positive psychology literature by integrating cultural diversity (e.g., Native American children). Hope among Native American children and adolescents was examined over time as well as other variables

that may influence hope among this group of youth. Overall, findings from this study suggest that hope remains constant for these youth over time. This is consistent with findings from the Children's Hope Scale validation study (Snyder et al., 1997), but goes beyond this prior finding to indicate that hope remained stable over a three year period. Contrary to the hypothesis of this study, hope did not decrease over time.

The present study finding that hope remains constant over time may be seen as encouraging in children's development and suggests that, despite obstacles such as discrimination and prejudices that many Native American children may face on a daily basis, they are able to continue using hopeful ways of thinking. In fact, this finding suggests that protective factors that appear to influence Native American children (e.g., spiritual and cultural factors) may not necessarily increase hope levels in Native Americans, but may be key in preventing hope levels from decreasing; however, more research is needed to identify moderating or mediating variables.

Several observations may be drawn from these findings that might suggest a potential age effect on the development of hope. In this sample, adolescents in the older age group (e.g., age 17 and 18) moved from a category of "high hope" with average scores greater than 29 at Time 1 to an "average" level of hope at Time 2 with average scores slightly above 25. Larson and Lampman-Petratis (1989) reported that, as adolescents progress into early adulthood, they are more likely to report negative emotional states because of increases in stressful life events and the transitional period of adolescence. Although the age variable is not statistically significant, further study is needed to investigate any potential age effect on hope over time.

Larson and Lampman-Petratis (1989) further reported a possible gender difference in terms of emotional states during adolescence; however, the current study did not indicate a gender difference in hope levels for these children emerging from later childhood into early adolescence.

With regard to hope and life events, a significant negative correlation was found between hope level and negative life events, suggesting that individuals who report lower hope levels also report experiencing more negative life events at Time 1; however, this findings was not significant at Time 2. This suggests that hope is less related to life events as age increases. This results at Time 1 are consistent with Snyder (2000) who posited that hope likely continues to develop over time, but stressful life events influence the trajectory of hopeful thinking. Native American children in this sample at Time 1 and Time 2 reported more negative life events than the primarily Caucasian sample from Jackson (2005). This may indicate that Native American children experience more negative life events than Caucasian children. Interestingly, even though the negative correlation was present, children with lower hope scores still have hope in the “average hope” range. This finding suggests that even with a multitude of negative life events, Native American appear have some resources to deal with life struggles and may be able to maintain hopeful ways of thinking over time.

The current study also investigated the relationship of acculturation and acculturative stress and hope. As noted earlier, acculturation has been described as the “degree to which an individual accepts and adheres to both majority and tribal

cultural values” (Choney et al., 1995, p. 76). Acculturative stress is a byproduct of the acculturation process and describes how well or how poorly an individual adapts to changes and experiences when integrating into another cultural group. The findings in this study regarding acculturation and acculturative stress are interesting. Specifically, a significant negative correlation was found between acculturative stress at Time 2 and perceived discrimination at Time 2. This finding suggests that, as adolescents identify more with mainstream society and feel less marginalized their perceptions of discrimination decrease. This result could also suggest that adolescents have the ability to use coping skills to guard against the possible negative effects of discrimination. Further findings suggest that individuals who experience high levels of stress relevant to the process of acculturation are also more likely to report perceptions related to discrimination, indicating that individuals who have more difficulty with adapting or functioning in mainstream society also have more negative perceptions of interactions with individuals outside their culture of origin, which likely continues to impact their ability to function in mainstream society.

LaFromboise and Rowe (1983) support this finding and have posited that Native Americans who are able to maintain a balance between their culture of origin and the dominant culture are more likely to have fewer personal, social, and academic troubles. Additionally, Native Americans who report feeling marginalized or discriminated against are likely to be continually confronted with cultural conflicts (Little Soldier, 1985).

Limitations

It is important to note several limitations of this study. The correlational nature of some of the findings prohibits drawing causal inferences from the results. For example, although an interesting and significant negative correlation was found between adolescent reports of acculturation at Time 2 and reports of perceived discrimination, we cannot infer that an increase in acculturation is the cause of the reduction in perceived discrimination. In addition, the length of time between the two assessment periods likely impacted participant recruitment. Several participants were unable to be contacted for the second wave of assessment; however, no differences were found between Time 1 participants who did not participate in the second wave of assessment and those who did, excluding the area of negative life events. This lack of ability to contact some participants impacted the sample size and distribution of age in the sample for the second wave of assessment. This limitation resulted in a relatively small sample size for T2, which may have influenced statistical significance because of insufficient power. This limitation may be a particular problem with regard to the effect of age on hope level.

As an additional limitation, participants were recruited from a restricted region of the United States, thus limiting the ability to generalize to Native American individuals across the nation. This limitation could influence the range of scores on all dependent measures because of a potential lack of a diverse Native American sample. Specifically, this study did not recruit Native Americans from all areas of the nation (e.g., semi-isolated reservation areas, Native American in small towns, and

Native American communities in the cities); future research on children's hope and acculturative stress would benefit from a multi-site and a comprehensive solicitation to achieve a broad range of Native American characteristics. The diversity among and within different tribal traditions and communities should be investigated further to gain insight into the individual uniqueness of Native American children and adolescents given their specific cultures. It should also be noted that the majority of selected measures for the present study were developed and validated on Euroamerican participants and future study investigating the applicability of the measures is needed. It should also be noted that, excluding acculturation, the constructs investigated in the current study are generally Euroamerican in nature and future research examining construct validity within Native American samples is warranted.

Future Directions

Although this study breaks some new ground in terms of investigating hope over time as well as advancing the literature in terms of Native American youth in the positive psychology realm, this research does not result in definitive findings. Future research should be conducted with similar as well as different samples in order to continue to investigate hope over time and the role that diversity plays in positive psychology phenomena. Follow-up investigations should focus on increasing the sample size and age distribution as well as the diversity of the sample by including Native Americans from remote reservations and urban settings across the United States.

Because of the finding that cultural protective factors likely play a large role in the maintenance of hope over time in this Native American sample, interventions focused on building and maintaining protective factors may be beneficial. Thus, hope interventions piloted by Cheavens, Feldman, Gum, Michael, and Snyder (2006) and developed by Snyder, Rand, and Sigmon (2002) should be investigated for effectiveness within Native American populations. It may be beneficial to incorporate Native American cultural values when developing hope-based treatments because of previous research indicating that this type of modification is well received within Native American communities (Chino & DeBruyn, 2006; De Coteau, Anderson, & Hope, 2006; Duclos, Phillips, & LeMaster, 2004).

Further research investigating the relationship between acculturation and acculturative stress is needed. Findings from the current study suggest a significant relationship between the two variables and thus provide potentially illuminating information on the topic of acculturation. Individuals who report as being highly acculturated seem to report fewer experiences related to discrimination. However, the current sample reported acculturative stress levels similar to their Euroamerican counterparts, thus the applicability and validity of the SAFE-C measure with other Native American populations should be investigated. Exploring possible areas that triggers stress in Native American populations (e.g., unexcused absences from school for cultural ceremonies) is needed. Further, the question needs to be answered whether the complexity of the situation results in these individuals feeling a loss of

cultural identity and results in adverse effects on other psychosocial processes or life experiences.

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Appendix A
The Children's Hope Scale

Directions: The six sentences below describe how children think about themselves and how they do things in general. Read each sentence carefully. For each sentence, please think about how you are in most situations. Place a check inside the circle that describes YOU the best. For example, place a check (✓) in the circle (O) above “None of the time,” if this describes you. Or, if you are this way “All the time,” check this circle. Please answer every question by putting a check in one of the circles. There are no right or wrong answers.

1. I think I am doing pretty well.

<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
None of the time	A little of the time	Some of the time	A lot of the time	Most of the time	All of the time

2. I can think of many ways to get the things in life that are most important to me.

<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
None of the time	A little of the time	Some of the time	A lot of the time	Most of the time	All of the time

3. I am doing just as well as other kids my age.

<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
None of the time	A little of the time	Some of the time	A lot of the time	Most of the time	All of the time

4. When I have a problem, I can come up with lots of ways to solve it.

<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
None of the time	A little of the time	Some of the time	A lot of the time	Most of the time	All of the time

5. I think the things I have done in the past will help me in the future.

<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
None of the time	A little of the time	Some of the time	A lot of the time	Most of the time	All of the time

6. Even when others want to quit, I know that I can find ways to solve the problem.

<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
None of the time	A little of the time	Some of the time	A lot of the time	Most of the time	All of the time

Appendix B

Modified Native American Acculturation Scale for Children

Instructions: This questionnaire will collect information about your background and cultural identity. For each item, choose the *one* answer that best describes YOU by filling in the blank.

- ___ 1. **What language(s) do you speak?**
1. Tribal language only (e.g. Osage, Cherokee, Navajo, etc.)
 2. Mostly tribal language, some English
 3. Tribal language and English about equally well (bilingual)
 4. Mostly English, some tribal language
 5. English only
- ___ 2. **What language(s) do you like to speak the most?**
1. Tribal language only (e.g., Osage, Cherokee, Navajo, etc.)
 2. Mostly tribal language, some English
 3. Tribal language and English about equally well (bilingual)
 4. Mostly English, some tribal language
 5. English only
- ___ 3. **If asked you would tell someone that you are:**
1. Native American
 2. Native American and some non-Native American (e.g., White, African American, Latino, and Asian American)
 3. Native American and non-Native American (bicultural)
 4. Non-Native American and some Native American
 5. Non-Native American (e.g., White, African American, Latino, and Asian American)
- ___ 4. **Your mother is:**
1. Native American
 2. Native American and some non-Native American (e.g., White, African American, Latino, and Asian American)
 3. Native American and non-Native American
 4. Non-Native American and some Native American
 5. Non-Native American (e.g., White, African American, Latino, and Asian American)
- ___ 5. **Your father is:**
1. Native American
 2. Native American and some non-Native American (e.g., White, African American, Latino, and Asian American)
 3. Native American and non-Native American
 4. Non-Native American and some Native American
 5. Non-Native American (e.g., White, African American, Latino, and Asian American)
- ___ 6. **Most of the people you go to school with are:**
1. Only Native Americans
 2. Mostly Native Americans
 3. About equally Native Americans and non-Native Americans
 4. Mostly non-Native Americans (e.g., White, African American, Latino, and Asian American)

5. Only non-Native Americans
- ___ 7. **Most of your friends are:**
 1. Only Native Americans
 2. Mostly Native Americans
 3. About equally Native Americans and non-Native Americans
 4. Mostly non-Native Americans (e.g., White, African American, Latino, and Asian Americans)
 5. Only non-Native Americans
- ___ 8. **The people you live near are:**
 1. Only Native Americans
 2. Mostly Native Americans
 3. About equally Native Americans and non-Native Americans
 4. Mostly non-Native Americans (e.g., White, African American, Latino, and Asian Americans)
 5. Only non-Native Americans
- ___ 9. **What music do you listen to the most?**
 1. Native American music only (e.g., pow-wow music, traditional flute, contemporary, and chant)
 2. Mostly Native American music
 3. Equally Native American music and other music
 4. Mostly other music (e.g., rock, pop, country, and rap)
 5. Other music only
- ___ 10. **What movies do you watch the most?**
 1. Native American movies only
 2. Mostly Native American movies
 3. Equally Native American and other movies
 4. Mostly other movies
 5. Other movies only
- ___ 11. **Where were you born?**
 1. Reservation, Native American community
 2. Rural area, Native American community
 3. Urban area, Native American community
 4. Urban or Rural area, near a Native American community
 5. Urban or Rural area, away from a Native American community
- ___ 12. **Where have you lived for most of your life?**
 1. Reservation, Native American community
 2. Rural area, Native American community
 3. Urban area, Native American community
 4. Urban or Rural area, near a Native American community
 5. Urban or Rural area, away from a Native American community
- ___ 13. **How often have you visited Native American communities?**
 1. Lived for 1 year or more on the reservation or other Native American community
 2. Lived for 1 year or less on the reservation or other Native American community

3. Occasional visits to the reservation or other Native American community
 4. Occasionally talk with people on the reservation or other Native American community
 5. No visiting or talking with people on reservation or other Native American community
- ____ 14. **What foods do you eat the most?**
1. Native American foods only (e.g., meat gravy, corn soup, fry bread, etc)
 2. Mostly Native American foods and some other foods
 3. About equally Native American foods and other foods
 4. Mostly other foods
 5. Other foods only
- ____ 15. **What language do you hear the most at home?**
1. Tribal language only (e.g., Osage, Cherokee, Navajo, etc.)
 2. Mostly tribal language, some English
 3. Tribal language and English about equally well (bilingual)
 4. Mostly English, some tribal language
 5. English only
- ____ 16. **Do you**
1. Read only (Osage, Cherokee, Navajo, etc.)
 2. Read a tribal language better than English
 3. Read both a tribal language and English about equally well
 4. Read English better than a tribal language
 5. Read only English
- ____ 17. **Do you**
1. Write only (Osage, Cherokee, Navajo, etc.)
 2. Write a tribal language better than English
 3. Write both a tribal language and English about equally well
 4. Write English better than a tribal language
 5. Write only English
- ____ 18. **How much pride do you have in Native American culture and heritage?**
1. Extremely proud
 2. Moderately proud
 3. A little proud
 4. No pride, but do not feel negative toward the group
 5. No pride, but do feel negative toward the group
- ____ 19. **How many Native American traditions, ceremonies, occasions, pow-wows and so on do you participate in?**
1. All of them
 2. Most of them
 3. Some of them
 4. A few of them
 5. None at all
- ____ 20. **How many Native American traditions, ceremonies, occasions, pow-wows and so on do your parent(s) participate in?**
1. All of them

2. Most of them
3. Some of them
4. A few of them
5. None at all

Appendix C
Life Events Checklist

Date: _____

Please read this list of things that sometimes happen to people and identify if these things have happened to you. Please circle the number of the event that you have experienced and then try to remember when it happened. Then, rate the event as a *Good* event or a *Bad* event. Finally, rate how *Good* or how *Bad* the event was. Circle the number that tells how good or how bad the event was for you.

0 = None (not good or bad at all) (circle #)	1 = Little (a little bit good or bad) (date mo/yr)	2 = Medium (pretty good or pretty bad) (circle one)	3 = Big (really good or bad) (# times)
1. Have you moved to a new home?	_____	Good Bad	0 1 2 3 _____
2. Do you have a new brother or sister?	_____	Good Bad	0 1 2 3 _____
3. Have you changed to a new school?	_____	Good Bad	0 1 2 3 _____
4. Has any family member been seriously ill or injured?	_____	Good Bad	0 1 2 3 _____
5. Have your parents gotten divorced?	_____	Good Bad	0 1 2 3 _____
6. Have your parents been arguing more?	_____	Good Bad	0 1 2 3 _____
7. Has your mother or father lost his/her job?	_____	Good Bad	0 1 2 3 _____
8. Has a family member died?	_____	Good Bad	0 1 2 3 _____
9. Have your parents separated?	_____	Good Bad	0 1 2 3 _____
10. Has a close friend died?	_____	Good Bad	0 1 2 3 _____
11. Has either parent been away from home more?	_____	Good Bad	0 1 2 3 _____
12. Has a brother or sister left home?	_____	Good Bad	0 1 2 3 _____
13. Has a close friend been seriously ill or injured?	_____	Good Bad	0 1 2 3 _____
14. Has one of your parents gotten into trouble with the law?	_____	Good Bad	0 1 2 3 _____
15. Has one of you parents gotten a new job?	_____	Good Bad	0 1 2 3 _____
16. Do you have a new stepmother or stepfather?	_____	Good Bad	0 1 2 3 _____

0 = None (not good or bad at all) (circle #)	1 = Little (a little bit good or bad)	2 = Medium (pretty good or pretty bad)	3 = Big (really good or bad)	
	(date mo/yr)	(circle one)		(# times)
17. Has one of you parents gone to jail?	_____	Good Bad	0 1 2 3	_____
18. Has there been a change in how much money your parents have?	_____	Good Bad	0 1 2 3	_____
19. Have you had trouble with a brother or sister?	_____	Good Bad	0 1 2 3	_____
20. Have you gotten any awards for good grades?	_____	Good Bad	0 1 2 3	_____
21. Have you joined a new club?	_____	Good Bad	0 1 2 3	_____
22. Have you lost a close friend?	_____	Good Bad	0 1 2 3	_____
23. Have you been arguing less with your parents?	_____	Good Bad	0 1 2 3	_____
24. Have you been in special education classes?(resource room, class for kids with learning or behavior problems)	_____	Good Bad	0 1 2 3	_____
25. Have you had a problem obeying rules?	_____	Good Bad	0 1 2 3	_____
26. Have you gotten new glasses or braces?	_____	Good Bad	0 1 2 3	_____
27. Have you had learning problems in school?	_____	Good Bad	0 1 2 3	_____
28. Have you had a new boyfriend/ girlfriend?	_____	Good Bad	0 1 2 3	_____
29. Have you repeated a grade in school?	_____	Good Bad	0 1 2 3	_____
30. Have you been arguing more with your parents?	_____	Good Bad	0 1 2 3	_____
31. Do you have difficulty saying words, or do other people have a hard time understanding what you say?	_____	Good Bad	0 1 2 3	_____
32. Have you gotten into trouble with the police?	_____	Good Bad	0 1 2 3	_____
33. Have you been seriously ill or injured?	_____	Good Bad	0 1 2 3	_____
34. Have you broken up with a boyfriend/ girlfriend?	_____	Good Bad	0 1 2 3	_____
35. Have you made up with a boyfriend/ girlfriend?	_____	Good Bad	0 1 2 3	_____

0 = None (not good or bad at all) (circle #)	1 = Little (a little bit good or bad)	2 = Medium (pretty good or pretty bad)	3 = Big (really good or bad)	
	(date mo/yr)	(circle one)		(# times)
36. Have you had trouble with a teacher?	_____	Good Bad	0 1 2 3	_____
37. Have you been put in foster home?	_____	Good Bad	0 1 2 3	_____
38. Do you have a hearing problem?	_____	Good Bad	0 1 2 3	_____
39. Have you tried out for a sport but didn't make it?	_____	Good Bad	0 1 2 3	_____
40. Have you been suspended from school?	_____	Good Bad	0 1 2 3	_____
41. Have you made failing grades on your report card?	_____	Good Bad	0 1 2 3	_____
42. Have you tried out for a sports team and made it?	_____	Good Bad	0 1 2 3	_____
43. Have you had any trouble with classmates?	_____	Good Bad	0 1 2 3	_____
44. Have you gotten any awards for playing sports?	_____	Good Bad	0 1 2 3	_____
45. Have you been put in jail?	_____	Good Bad	0 1 2 3	_____
46. Are there any other events that we haven't talked about?	_____	Good Bad	0 1 2 3	_____

Appendix D
SAFE-C Scale

0=Doesn't Apply, 1=Not At All Stressful, 2=Almost Never Stressful, 3=Sometimes Stressful, 4=Often Stressful, 5=Extremely Stressful	1	2	3	4	5
1. I feel bad when others make jokes about people who are Native American.					
2. It's hard for me to talk to new kids.					
3. I have more things that get in my way than most people do.					
4. It bothers me that people in my family who I am close to don't understand the things that I think are important, that are new to them.					
5. People in my family who I am close to have plans for when I grow up that I don't like.					
6. It bothers me when someone in my family is very sad.					
7. It bothers me when my parents argue.					
8. It's hard for me to tell my friends how I really feel.					
9. I don't have any close friends.					
10. It's hard for me to ask questions in class.					
11. I worry about what other kids think about me.					
12. Many people believe certain things about how Native Americans act, think, or are, and they treat me as if those things are true.					
13. I worry about having to take tests in school.					
14. I don't feel at home here in the United States.					
15. People think I am shy, when I really just feel uncomfortable talking to them.					
16. I worry about being sick.					
17. The thought of my family and I moving to a new place bothers me.					
18. I often feel that people purposely try to stop me from getting better at something.					
19. I worry that other kids won't like me.					
20. It bothers me when people force me to be like everyone else.					
21. I worry that other kids are making fun of me.					
22. I often feel like people who are supposed to help are really not paying attention to me.					
23. It bothers me when I am not with my family.					
24. Because I am Native American, I don't get the grades I deserve.					
25. It bothers me when I argue with my brothers/sister.					
26. I worry about getting my report card.					
27. It bothers me that I am Native American.					
28. Its hard to be Native American in the United States.					
29. I think a lot about being Native American and my culture.					
30. It bothers me when different cultures of the world don't get along.					
31. It hard to talk with my teacher.					

0=Doesn't Apply, 1=Not At All Stressful, 2=Almost Never Stressful, 3=Sometimes Stressful, 4=Often Stressful, 5=Extremely Stressful	1	2	3	4	5
32. Because I am Native American, other's don't include me in some of the things they do, games they play, etc.					
33. Its hard for me to "show off" my family.					
34. People think badly of me if I practice Native American customs or I do the "special things" of my culture.					
35. I have a hard time understanding others people who are not Native American.					
36. I worry about having enough money.					

Appendix E
The Hope Scale

Directions: Read each item carefully. Using the scale shown below, please select the number that best describes YOU and put that number in the blank provided.

1= Definitely False 2= Mostly False 3 = Mostly True 4= Definitely True

- ___ 1. I can think of many ways to get out of a jam.
- ___ 2. I energetically pursue my goals.
- ___ 3. I feel tired most of the time.
- ___ 4. There are lots of ways around any problem.
- ___ 5. I am easily downed in an argument.
- ___ 6. I can think of many ways to get the things in life that are most important to me.
- ___ 7. I worry about my health.
- ___ 8. Even when others get discouraged, I know I can find a way to solve the problem.
- ___ 9. My past experiences have prepared me well for my future.
- ___ 10. I've been pretty successful in life.
- ___ 11. I usually find myself worrying about something.
- ___ 12. I meet the goals that I set for myself.

Appendix F

Native American Acculturation Scale-Parent/Adult

Instructions: This questionnaire will collect information about your background and cultural identity. For each item, choose the *one* answer that best describes you by filling in the blank.

- ___ 1. **What language can you speak?**
1. Tribal language only (e.g. Osage, Cherokee, Navajo, etc.)
 2. Mostly tribal language, some English
 3. Tribal language and English about equally well (bilingual)
 4. Mostly English, some tribal language
 5. English only
- ___ 2. **What language do you prefer?**
1. Tribal language only (e.g., Osage, Cherokee, Navajo, etc.)
 2. Mostly tribal language, some English
 3. Tribal language and English about equally well (bilingual)
 4. Mostly English, some tribal language
 5. English only
- ___ 3. **How do you identify yourself?**
1. Native American
 2. Native American and some non-Native American (e.g., White, African American, Latino, and Asian American)
 3. Native American and non-Native American (bicultural)
 4. Non-Native American and some Native American
 5. Non-Native American (e.g., White, African American, Latino, and Asian American)
- ___ 4. **Which identification does (did) your mother use?**
1. Native American
 2. Native American and some non-Native American (e.g., White, African American, Latino, and Asian American)
 3. Native American and non-Native American (bicultural)
 4. Non-Native American and some Native American
 5. Non-Native American (e.g., White, African American, Latino, and Asian American)
- ___ 5. **What identification does (did) your father use?**
1. Native American
 2. Native American and some non-Native American (e.g., White, African American, Latino, and Asian American)
 3. Native American and non-Native American
 4. Non-Native American and some Native American
 5. Non-Native American (e.g., White, African American, Latino, and Asian American)
- ___ 6. **What was the ethnic origin of your friends as a child growing up to age 6?**
1. Only Native Americans
 2. Mostly Native Americans
 3. About equally Native Americans and non-Native Americans
 4. Mostly non-Native Americans (e.g., White, African American, Latino, and Asian American)

5. Only non-Native Americans
- ___ 7. **What was the ethnic origin of friends you had as a child 6 to 18?**
1. Only Native Americans
 2. Mostly Native Americans
 3. About equally Native Americans and non-Native Americans
 4. Mostly non-Native Americans (e.g., White, African American, Latino, and Asian Americans)
 5. Only non-Native Americans
- ___ 8. **Who do you associate with now in your community?**
1. Only Native Americans
 2. Mostly Native Americans
 3. About equally Native Americans and non-Native Americans
 4. Mostly non-Native Americans (e.g., White, African American, Latino, and Asian Americans)
 5. Only non-Native Americans
- ___ 9. **What music do you prefer?**
1. Native American music only (e.g., pow-wow music, traditional flute, contemporary, and chant)
 2. Mostly Native American music
 3. Equally Native American music and other music
 4. Mostly other music (e.g., rock, pop, country, and rap)
 5. Other music only
- ___ 10. **What movies do you prefer?**
1. Native American movies only
 2. Mostly Native American movies
 3. Equally Native American and other movies
 4. Mostly other movies
 5. Other movies only
- ___ 11. **Where were you born?**
1. Reservation, Native American community
 2. Rural area, Native American community
 3. Urban area, Native American community
 4. Urban or Rural area, near Native American community
 5. Urban or Rural area, away from Native American community
- ___ 12. **Where were you raised?**
1. Reservation, Native American community
 2. Rural area, Native American community
 3. Urban area, Native American community
 4. Urban or Rural area, near Native American community
 5. Urban or Rural area, away from Native American community
- ___ 13. **What contact have you had with Native American communities?**
1. Raised for 1 year or more on the reservation or other Native American community
 2. Raised for 1 year or less on the reservation or other Native American community
 3. Occasional visits to the reservation or other Native American community

4. Occasional communications with people on the reservation or other Native American community
 5. No exposure or communications with people on reservation or other Native American community
- ___ 14. **What foods do you prefer?**
1. Native American foods only
 2. Mostly Native American foods and some other foods
 3. About equally Native American foods and other foods
 4. Mostly other foods
 5. Other foods only
- ___ 15. **In what language do you think?**
1. Tribal language only (e.g., Osage, Cherokee, Navajo, etc.)
 2. Mostly tribal language, some English
 3. Tribal language and English about equally well (bilingual)
 4. Mostly English, some tribal language
 5. English only
- ___ 16. **Do you**
1. Read only (Osage, Cherokee, Navajo, etc.)
 2. Read a tribal language better than English
 3. Read both a tribal language and English about equally well
 4. Read English better than a tribal language
 5. Read only English
- ___ 17. **Do you**
1. Write only (Osage, Cherokee, Navajo, etc.)
 2. Write a tribal language better than English
 3. Write both a tribal language and English about equally well
 4. Write English better than a tribal language
 5. Write only English
- ___ 18. **How much pride do you have in**
Native American culture and heritage?
1. Extremely proud
 2. Moderately proud
 3. A little proud
 4. No pride, but do not feel negative toward group
 5. No pride, but do feel negative toward group
- ___ 19. **How would you rate yourself?**
1. Very Native American
 2. Mostly Native American
 3. Bicultural
 4. Mostly non-Native American
 5. Very non-Native American
- ___ 20. **Do you participate in Native American traditions, ceremonies, occasions, and so on?**
1. All of them
 2. Most of them
 3. Some of them

4. A few of them
5. None at all