

SAMHSA's Center for the Application of Prevention Technologies



CULTURAL APPROACHES TO PREVENTION

Measuring Cultural Factors Associated with Substance Misuse and Mental Health in American Indian and Alaska Native Populations

MARCH 2018

RESOURCE OVERVIEW

Measuring Cultural Factors Associated with Substance Misuse and Mental Health in American Indian and Alaska Native Populations provides information on measures that prevention practitioners and evaluators can use when evaluating substance misuse prevention programs that include cultural elements. The measures are divided into two main sections: (1) those that can be used for research purposes without further permission from the author; and (2) those that will require you to contact the measure developer for permission to use the questionnaire and to access the complete scale items. Within each section, measures are organized by overarching conceptual themes. Key takeaways include:

- We identified 33 measures, with 20 publically available for research and evaluation purposes.
- Measures capture seven major concepts: acculturation or enculturation, attachment and connectedness, communal mastery, ethnic identity, historical loss, participation in cultural or traditional activities, and religiosity and spirituality.
- Some measures assess cultural traditions or factors specific to a given tribe, whereas other measures seem to assess more pan-ethnic traditions.
- Before using a measure, determine if it adequately reflects the cultural concept you wish to assess.

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INTRODUCTION

This resource provides a review of measures that prevention practitioners and evaluators can use when evaluating substance misuse prevention programs that include cultural elements. These measures, which have been developed with and for use by American Indian populations, can assist practitioners and evaluators in identifying standard ways of assessing a given program's influence on cultural factors anticipated to change. Assessing these cultural factors helps us determine the extent to which substance misuse prevention programs promote the protective characteristics of cultural practices, beliefs, and internalized values.

This tool is part of a suite of tools developed by SAMHSA's Center for the Application of Prevention Technologies (CAPT) to focus attention on the role that cultural traditions, practices, and values can play in providing protection against substance misuse for American Indian and Alaska Native populations. Other tools in this suite include:

- ***Cultural Factors that Protect against Substance Misuse and Promote Mental Health in American Indian and Alaska Native Populations.*** This tool provides a summary of research findings on cultural factors associated with substance misuse prevention and mental health promotion among American Indian and Alaska Native (AI/AN) populations
- ***Culturally-Informed Programs to Reduce Substance Misuse and Promote Mental Health in American Indian and Alaska Native Populations.*** This tool is designed to inform strategic prevention planning by helping tribal communities identify and select culturally-informed programs that have been shown or have the potential to reduce substance misuse and promote well-being.

The measures included in this resource were identified through a comprehensive literature search focused on identifying measures used in substance misuse prevention programs and efforts in Native American communities to assess cultural traditions, practices, and values. Databases such as ERIC, PsycARTICLES, Psychology and Behavioral Science Collection, PsycINFO, MEDLINE with Full Text, and SocINDEX were systematically searched using key search terms such as "cultural practices," "traditional practices," "substance use," "American Indian," "Native American," "Indigenous," and "tribal" to identify peer-reviewed studies published between 2005 and 2016 that focused on American Indian (US) and First Nation (Canada) populations.

Please note that measures included in this tool are among those we found referenced in research literature. There may be other measures and surveys not included among those described here. In addition, each tribe has unique cultural traditions whose underlying cultural concepts may be expressed in varying ways. Therefore, before using a measure, determine if it adequately reflects the cultural concept you wish to assess.

HOW THESE MEASURES ARE ORGANIZED

The measures included in this resource are divided into two main sections: (1) those that can be used for research purposes without further permission from the author; and (2) those that will require you to contact the measure developer for permission to use the questionnaire and to access the complete scale items. Within each section, measures are organized by overarching conceptual themes, such as acculturation/enculturation,¹ attachment and connectedness, and ethnic identity.

For the first set of measures, we describe the number of items and size of sample with which the measure was tested. We also describe the internal consistency of the items (if appropriate) as measured by Cronbach's alpha (α).² We provide specific scale items, the population with whom the measure has been used, and the original source of that measure.

For the second set of measures, we provide a brief description of each measure, the population with which it was tested, the source of the measure and whom to contact for permission to obtain and use that measure.

HOW TO USE THIS TOOL

Prevention practitioners and evaluators in tribal communities can include the measures described here in assessment tools to help document the presence or absence of specific cultural factors and their associations with specific substance misuse or mental health outcomes. Such assessments can help identify prevention programs that address those cultural constructs associated with substance misuse and overall mental and behavioral health in their communities. For example, let's say that connection to cultural traditions is found to be a protective factor for youth in a specific tribal community. This community would then select or develop a program designed to promote participation in cultural traditions among youth. Examples of programs that include traditional cultural activities developed and implemented with tribal youth are described in the accompanying decision-support tool, [*Culturally-Informed Programs to Reduce Substance Misuse and Promote Mental Health in American Indian and Alaska Native Populations*](#).

¹ According to Kim and Abreu (2001), **enculturation** is the process of (re)learning and maintaining the norms of the indigenous culture; and **acculturation** is the process of adapting to the norms of the dominant culture.

² Chronbach's alpha tells us whether the items in the scale are inter-related and measure the same thing. An alpha approaching 1 means high internal consistency of items, whereas an alpha closer to 0 means low internal consistency.

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Tribal communities also can use measures described in this tool to assess change associated with the implementation of programs designed to promote cultural factors that protect against substance misuse. Let’s say, for example, that a tribal community decides to implement two programs that have not yet been evaluated—*Sons of Tradition* and *Daughters of Tradition*. Developed by White Bison, these prevention education programs provide adults who work with teens and pre-teens with the traditional knowledge to prepare American Indian teens to make healthy choices. The program is based on the premise that youth who develop a strong sense of cultural pride for their heritage will be motivated to make healthy choices. Therefore, evaluation might focus on the extent to which the program promotes cultural pride or cultural identity using measures featured in this decision-support tool that come close to capturing such concepts.

SECTION 1. MEASURES OF CULTURAL FACTORS

The following measures may be used for research purposes without further permission from the authors.

ACCULTURATION/ENCULTURATION MEASURES

The Alaska Native Cultural Identification Scale	
Description	An 8-item scale (N=284) adapted from Oetting & Beauvais’s Orthogonal Cultural Identification Scale (1991) by the Center for Alaska Native Health Researchers. It is composed of Alaska Native Cultural Identification ($\alpha = .77$) and White American Cultural Identification ($\alpha = .63$) subscales that compute the level of one’s identification with Alaska Native and White American (mainstream) cultures when in the home and school settings.
Population	Rural-dwelling Alaska Native youth ages 12 to 18 years old, predominately identifying as members of the Yup’ik cultural linguistic group. Other groups represented were Iñupiat, Athabaskan, Aleut/Alutiiq, and Tlingit/Haida.
Items	<p><u>Alaska Native Identification (ANI)</u></p> <p>When you are at home...</p> <ul style="list-style-type: none"> • How much do you live by or follow the Native American way of life? • How much do you speak Native language? <p>When you are at school...</p> <ul style="list-style-type: none"> • How much do you live by or follow the Native American way of life? • How much do you speak Native language?

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The Alaska Native Cultural Identification Scale	
Items (cont.)	<p><u>White American Identification (WAI)</u></p> <p>When you are at home...</p> <ul style="list-style-type: none"> • How much do you live by or follow the White American way of life? • How much do you speak English? <p>When you are at school...</p> <ul style="list-style-type: none"> • How much do you live by or follow the White American way of life? • How much do you speak English? <p>Response scale: Slider analog scale with 20 units of equal length.</p>
Citations	<p>Allen, J., Fok, C. C. T., Henry, D., Skewes, M. & People Awakening Team. (2012). Umyuancaryaraq "Reflecting": Multidimensional assessment of reflective processes on the consequences of alcohol use among rural Yup'ik Alaska Native Youth. <i>The American Journal of Drug and Alcohol Abuse</i>, 38(5), 468–475.</p> <p>Mohatt, N. V., Fok, C. C. T., Burket, R., Henry, D., & Allen, J. (2011). Assessment of awareness of connectedness as a culturally-based protective factor for Alaska Native Youth. <i>Cultural Diversity and Ethnic Minority Psychology</i>, 17(4), 444–455.</p>

Biculturalism	
Description	A 2-part measure (N=415) that was adapted from the works of Oetting and Beauvais (1991) and Moran et al. (1999). It assesses the degree to which one abides by the traditional Native American ($\alpha = .74$) or White American way of life ($\alpha = .80$) using two 3-item subscales.
Population	Native Americans ages 18 years and older sampled from tribes including: Cherokee, Iroquois, Navajo Chippewa, Sioux and Lumbee
Items	<p>Some Native Americans talk about living life in traditional Native American ways. Some Native Americans talk about living life in White-American ways.</p> <ul style="list-style-type: none"> • Do you live by or follow the Native American or tribal way of life...? • Do you live by or follow the White-American way of life...? • Does your immediate family live by or follow the Native American or tribal way of life...? • Does your immediate family live by or follow the White-American way of life...? • Do your close friends live by or follow the Native American or tribal way of life...?

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Biculturalism	
Items (cont.)	<ul style="list-style-type: none"> Do your close friends live by or follow the White-American way of life...? <p>Response scale: The 4-point scale options were “Not at all,” “A little,” “Some,” or “A lot.”</p>
Citations	<p>Moran, J. R., Fleming, C. M., Somervell, P., & Manson, S. M. (1999). Measuring bicultural ethnic identity among American Indian adolescents: A factor analytic study. <i>Journal of Adolescent Research, 14</i>, 405–426.</p> <p>Oetting, E. R., & Beauvais, F. (1991). Orthogonal cultural identification theory: The cultural identification of minority adolescents. <i>The International Journal of the Addictions, 25</i>(5a & 6a), 655–685.</p> <p>Patterson-Silver Wolf (Adelv unegv Waya), D. A., Welte, J. W., Barnes, G. M., Tidwell, M. O., Spicer, P. (2015). Sociocultural influences on gambling and alcohol use among Native Americans in the United States. <i>Journal of Gambling Studies, 31</i>(4), 1387–1404.</p>

Enculturation	
Description	A standardized measure (N=865, $\alpha = .79$) with 5 subscales that assess one's levels of enculturation based on one's identification with and engagement in traditional practices. Scale elements include participation in traditional activities, level of identification with American Indian culture, and traditional spirituality.
Population	American Indian parents and caretakers of children enrolled in their respective tribal reservation in the Northern Midwest region
Items	<p><u>Cultural Identity</u></p> <p>Next, I have a few questions about (Indigenous cultural group) and Non- (Indigenous cultural group) (White) culture. Some families have special activities or traditions that take place every year.</p> <ul style="list-style-type: none"> How many of these special activities are based on (CULTURE) in your family? Would you say... How much does your family do special things together that are based on (CULTURE)? Would you say... How much does your family live by or follow (CULTURE)? Would you say... How much do you live by or follow (CULTURE)? Would you say... <p>Response scale: (1) = A Lot, (2) = Some, (3) = Not Much, (4) = None, (9) = Don't Know</p>

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Enculturation	
Items (cont.)	<p><u>Pow-Wow Involvement</u></p> <ul style="list-style-type: none">• Have you been to a pow-wow in the past 12 months?<ul style="list-style-type: none">○ How many pow-wows have you been to in the past 12 months?• Have you danced at any of these pow-wows?• Have you sang or participated in a drum group at any of these pow-wows?• Have you been to a ceremonial dance in the past 12 months?<ul style="list-style-type: none">○ How many ceremonial dances have you been to in the past 12 months?• Have you danced at any of these ceremonial dances?• Have you sang or participated in a ceremonial drum group at a ceremonial dance?• Do you belong to a ceremonial drum group? <p><u>Traditional Activities</u></p> <p>Now, I am going to read you a list of traditional (Indigenous cultural group) activities. For each one please tell if you have participated and how recently.</p> <ul style="list-style-type: none">• Done any beading• Gone ricing• Gone spear fishing• Made pow-wow regalia• Collected maple sugar or maple syrup• Picked berries• Gone hunting• Played (Indigenous cultural group) games• Made blankets• Gathered birch bark• Gathered Ka-nik-a-nik• Cured or tanned hides• Gone net fishing• Listened to Elders tell stories• Snared rabbits• Trapped• Collected herbs or medicine• Helped build a birch bark canoe• Made ricing knocking sticks/poles <p>Response scale: (1) = Yes in Past Year, (2) = Yes but NOT in Past Year, (3) = No, (9) = Don't Know</p>

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Enculturation	
Items (cont.)	<p><u>Spiritual Activities</u></p> <ul style="list-style-type: none"> • Do you participate in any traditional spiritual activities? Yes/No • How often do you participate in traditional spiritual activities? Would you say ... <p>Response scale: (1) = Every day, (2) = Two or more times a week, (3) = Once a week, (4) = Two or three times a month, (5) = Once a month, (6) = Less than once a month, (7) = Never</p> <ul style="list-style-type: none"> • How important are traditional spiritual values to the way you lead your life? Would you say... <p>Response scale: (1) = Very important, (2) = Somewhat important, (3) = Not too important, (4) = Not at all important</p> <p><u>Traditional Spiritual Activities</u></p> <p>Now I am going to read you a list of traditional spiritual activities. For each one I would like to know if you have participated and how recently.</p> <ul style="list-style-type: none"> • Offered tobacco • Participated in a sweat • Gone to ceremonial feasts • Participated in a ceremonial dance • Gone to a traditional healer • Sought advice from a spiritual advisor • Used traditional medicine • Smudged or saged • Attended a ceremonial funeral • Attended Native American Church • Participated in a Sundance Ceremony • Participated or sang in a drum group • Been taught ceremonial songs • Experienced a puberty fast or feast • Gone to (culturally-specific ceremony name) Ceremonies • OTHER ACTIVITIES? SPECIFY. <p>Response scale: (1) = Yes in Past Year, (2) = Yes but NOT in Past Year, (3) = No, (9) = Don't Know</p>

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Enculturation	
Citations	Whitbeck, L. B., Chen, X., Hoyt, D., & Adams, G. W. (2004). Discrimination, historical loss and enculturation: Culturally specific risk and resiliency factors for alcohol abuse among American Indians. <i>Journal of Studies on Alcohol</i> , 65, 409–418.

Orthogonal Cultural Identification	
Description	A measure (N=217, subscale reliabilities ranging from $\alpha = 0.76$ to 0.91) that quantifies the strength of one’s identification with each cultural way of life: American Indian identity, White identity, and other identity.
Population	American Indian and Alaska Native adults in urban Montana
Items	<ul style="list-style-type: none"> • Some families have special activities or traditions that take place every year at particular times (such as holiday parties, special meals, religious activities, trips, or visits). How many of these special activities did your family have when you were growing up that were based on _____ culture? • In the future, with your own family, will you do special things together or have special traditions that are based on _____ culture? • Does your family live by or follow the _____ way of life? • Do you live by or follow the _____ way of life? • Is your family a success in the _____ way of life? • Are you a success in the _____ way of life? <p>Response scale: Response choices ranged from 1 - 4, specifically “None at all,” “Not Much,” “Some,” and “A Lot,” respectively.</p>
Citations	<p>Angstman, S., Harris, K. J., Golbeck, A., & Swaney, G. (2009). Cultural identification and smoking among American Indian adults in an urban setting. <i>Ethnicity & Health</i>, 14(3), 289–302.</p> <p>Oetting, E. R., & Beauvais, F. (1991). Orthogonal cultural identification theory: The cultural identification of minority adolescents. <i>The International Journal of the Addictions</i>, 25(5a & 6a), 655–685.</p> <p>Venner, K. L., Wall, T. L., Lau, P., & Ehlers, C. L. (2006). Testing of an orthogonal measure of cultural identification with adult Mission Indians. <i>Cultural Diversity and Ethnic Minority Psychology</i>, 12(4), 632.</p>

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Orthogonal Cultural Identification (American Indian and White Identity)	
Description	A measure (N=221) that quantifies the strength of one's identification with each cultural way of life—American Indian identity ($\alpha = 0.94$) and White identity ($\alpha = 0.90$).
Population	American Indian high school students between ages 15 and 24 years old
Items	<ul style="list-style-type: none"> • Does your family live by or follow... the American Indian way of life/the white/Anglo way of life? • Do you live by or follow... the American Indian/the white/Anglo way of life? • In your family, how many activities or traditions are based on... American Indian culture/white/Anglo culture? • When you are an adult, how involved do you think you will be in... American Indian traditions and beliefs/white/Anglo traditions and beliefs? • When you are an adult, will you be a success in ... American Indian way of life/white/Anglo way of life? • Is your family a success in... American Indian way of life/white/Anglo way of life? <p>Response scale: (1) = Not at all, (2) = A little, (3) = Some, (4) = A lot</p>
Citations	Baldwin, J. A., Brown, B. G., Wayment, H. A., Nez, R. A. & Brelsford, K. M. (2011). Culture and context: Buffering the relationship between stressful life events and risky behaviors in American Indian youth. <i>Substance Use & Misuse</i> , 46(11), 1380–1394.

Vancouver Index	
Description	A 20-item measure (N=728) that assesses one's level of identification with their heritage ($\alpha = 0.86$) and mainstream ($\alpha = 0.80$) cultures, namely enculturation and acculturation. Available at: http://www.midss.org/sites/default/files/via.american.pdf
Population	Adults self-identifying as Aboriginal, Métis, or Inuit living in an urban Canadian area
Items	<ul style="list-style-type: none"> • I often participate in my heritage cultural traditions. • I often participate in mainstream American cultural traditions. • I would be willing to marry a person from my heritage culture. • I would be willing to marry a white American person. • I enjoy social activities with people from the same heritage culture as myself. • I enjoy social activities with typical American people.

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Vancouver Index	
Items (cont.)	<ul style="list-style-type: none"> • I am comfortable interacting with people of the same heritage culture as myself. • I am comfortable interacting with typical American people. • I enjoy entertainment (e.g. movies, music) from my heritage culture. • I enjoy American entertainment (e.g. movies, music). • I often behave in ways that are typical of my heritage culture. • I often behave in ways that are typically American. • It is important for me to maintain or develop the practices of my heritage culture. • It is important for me to maintain or develop American cultural practices. • I believe in the values of my heritage culture. • I believe in mainstream American values. • I enjoy the jokes and humor of my heritage culture. • I enjoy white American jokes and humor. • I am interested in having friends from my heritage culture. • I am interested in having white American friends. <p>Response scale: Participants rate their responses on a scale of 1 to 9 with lower scores indicating disagreement and higher scores indicating agreement.</p>
Citations	<p>Currie, C. L., Wild, T. C., Schopflocher, D. P., Laing, L., & Veugelers, P. (2013). Illicit and prescription drug problems among urban aboriginal adults in Canada: The role of traditional culture in protection and resilience. <i>Social Science & Medicine</i>, 88, 1–9.</p> <p>Ryder, A.G., Alden, L., & Paulhus, D.L. (2000). Is acculturation unidimensional or bidimensional?: A head-to-head comparison in the prediction of demographics, personality, self-identity, and adjustment. <i>Journal of Personality and Social Psychology</i>, 79, 49–65.</p>

Who Am I?	
Description	A 5-item cultural identification scale (N=846, $\alpha = .73$, and N=866, $\alpha = 0.79$ in waves 1 and 2 respectively) that measures one’s identification with, perceived value of, and pride in one’s culture. Although not used in a substance use-specific program, this scale was used in a program evaluating behavioral health.
Population	American Indian middle school students residing in a reservation community
Items	<ul style="list-style-type: none"> • Being a part of my tribe or cultural group is important to me. • I have a lot of pride in my tribe or cultural group. • I speak or am learning to speak my tribal or cultural language.

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Who Am I?	
Items (cont.)	<ul style="list-style-type: none"> • I listen, sing, or dance to traditional music. • I feel good about my cultural and tribal background. <p>Response Scale: (1) = Strongly Disagree, (2) = Somewhat Disagree, (3) = Somewhat Agree, (4) = Strongly Agree</p>
Citations	<p>Kaufman, C. E., Mitchell, C. M., Beals, J., Desserich, J. A., Wheeler, C., Keane, E. M., ... & Sedey, C. (2010). Circle of life: Rationale, design, and baseline results of an HIV prevention intervention among young American Indian adolescents of the Northern Plains. <i>Prevention Science</i>, 11(1), 101–112.</p> <p>Whitesell, N., Asdigian, N., Kaufman, C., Big Crow, C., Shangreau, C., Keane, E., ... Mitchell, C. (2014). Trajectories of substance use among young American Indian adolescents: Patterns and predictors. <i>Journal of Youth and Adolescence</i>, 43(3), 437–453.</p>

ATTACHMENT AND CONNECTEDNESS MEASURES

Awareness of Connectedness	
Description	A 12-item scale (N=284) developed through a research partnership with local university students, Center for Alaska Native Health Research (CANHR), and the Yup'ik Regional Coordinating Council (YRCC). It measures perceptions of the quality of the connections between oneself, family, community, and nature and its protective properties from substance abuse.
Population	Rural-dwelling Alaska Native youth ages 12 to 18 years old predominately identifying as members of the Yup'ik cultural linguistic group. Other groups represented were Iñupiat, Athabaskan, Aleut/Alutiiq, and Tlingit/Haida.
Items	<p><u>Awareness-Individual</u></p> <ul style="list-style-type: none"> • I believe that if I give I will receive abundantly. • I give without expecting anything in return. <p><u>Awareness-Family</u></p> <ul style="list-style-type: none"> • When I am hurting, my family hurts with me. • My family's happiness is part of my happiness. <p><u>Awareness-Community</u></p> <ul style="list-style-type: none"> • My community believes I am important. • My community's happiness is part of my happiness.

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Awareness of Connectedness	
Items (cont.)	<ul style="list-style-type: none"> • The energy I put into the community comes back to me. • I believe I have a lot to give my community. <p><u>Awareness-Natural Environment</u></p> <ul style="list-style-type: none"> • I feel connected to nature. • I treat nature with respect like a family member. • Mistreating nature is the same as mistreating myself. • We come from the land and will return to the land. <p>Response scale: The three points on the response scale used for this measure were: “Not at all,” “Somewhat,” and “A lot.”</p>
Citations	<p>Allen, J., Fok, C. C. T., Henry, D., Skewes, M. & People Awakening Team. (2012). Umyuangcaryaraq “Reflecting”: Multidimensional assessment of reflective processes on the consequences of alcohol use among rural Yup'ik Alaska Native Youth. <i>The American Journal of Drug and Alcohol Abuse</i>, 38(5), 468–475.</p> <p>Mohatt, N. V., Fok, C. C. T., Burket, R., Henry, D., & Allen, J. (2011). Assessment of awareness of connectedness as a culturally-based protective factor for Alaska Native Youth. <i>Cultural Diversity and Ethnic Minority Psychology</i>, 17(4), 444–455.</p>

COMMUNAL MASTERY MEASURES

Communal Mastery	
Description	An 8-item scale (N=284, $\alpha = .76$) developed with self-identifying Alaska Native youth that uses the Mastery-Family and Mastery-Friends subscales of the Multicultural Mastery Scale (Fok et al., 2012) to identify and assess one's use of problem-solving and self-efficacy techniques that are culturally mediated.
Population	Rural-dwelling Alaska Native youth ages 12 to 18 years old, predominately identifying as members of the Yup'ik cultural linguistic group. Other groups represented were Iñupiat, Athabaskan, Aleut/Alutiiq, and Tlingit/Haida.
Items	<ul style="list-style-type: none"> • Working together with friends, I can solve many of my problems. • Working together with family I can solve many of my problems. • I can change many of the important things in my life with the help of my friends. • I can change many of the important things in my life with the help of my family. • I can do what I set my mind to do because I have the support of my friends. • I can do what I set my mind to do because I have the support of my family.

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Communal Mastery	
Items (cont.)	<ul style="list-style-type: none"> • What happens to me in the future mostly depends on my being supported by friends. • What happens to me in the future mostly depends on my being supported by family. <p>Response scale: Uses a slider response scale ranging from “Not at all,” to “Somewhat,” to “A lot.”</p>
Citations	<p>Allen, J., Fok, C. C. T., Henry, D., Skewes, M. & People Awakening Team. (2012). Umyuangcaryaraq “Reflecting”: Multidimensional assessment of reflective processes on the consequences of alcohol use among rural Yup'ik Alaska Native Youth. <i>The American Journal of Drug and Alcohol Abuse</i>, 38(5), 468–475.</p> <p>Fok C.C.T., Allen J., Henry D., Mohatt G.V., & People’s Awakening Team. (2012). Multicultural Mastery Scale for Youth: Multidimensional assessment of culturally mediated coping strategies. <i>Psychological Assessment</i>, 24(2), 313–327.</p>

ETHNIC IDENTITY MEASURES

Cultural Identity Scale	
Description	A 3-item scale (N=381, $\alpha = .75$) that determines one’s level of cultural identity by assessing internalized ethnic pride and tribal background. This scale is not yet validated.
Population	American Indian middle school students residing on Northern Plains reservation
Items	<ul style="list-style-type: none"> • Being a part of my tribe or cultural group is important to me. • I have a lot of pride in my tribe or cultural group. • I feel good about my cultural and tribal background. <p>Response Scale: Uses a 4-point response scale (ranging from (1) = Strongly Disagree to (4) = Strongly Agree)</p>
Citations	Whitesell, N., Asdigian, N., Kaufman, C., Big Crow, C., Shangreau, C., Keane, E., ... Mitchell, C. (2014). Trajectories of substance use among young American Indian adolescents: Patterns and predictors. <i>Journal of Youth and Adolescence</i> , 43(3), 437–453.

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Ethnic Identity/Cultural Identification	
Description	A 10-item scale (N=908, $\alpha = .87$) that is an adaptation of the work of Oetting and Beauvais. It measures one's individual and familial level of identification with American Indian/Alaska Native values, degree of participation in traditional activities, and overall way of life. This scale excludes the affirmation subscale.
Population	American Indian adults in the upper Midwest region
Items	<ul style="list-style-type: none"> • I am clear about what being Anishinabe means to me. • I have attended events that have helped me learn more about being Anishinabe. • I have read books, magazines, newspapers or other materials that have taught me about being Anishinabe. • I have participated in activities that have taught me about being Anishinabe. • I have learned about being Anishinabe by doing things such as reading, searching the internet, or keeping up with current events. • I understand how I feel about being Anishinabe. • I have a clear sense of what being Anishinabe means to me. • My family does things that are based on Anishinabe values, beliefs, and traditions. • Our home is decorated with things that reflect our Anishinabe heritage. • My family feels a strong sense of connection to being Anishinabe. <p>Response scale: (1) = Strongly Disagree, (2) = Disagree, (3) = Agree, (4) = Strongly Agree</p>
Citations	<p>Oetting, E. R., & Beauvais, F. (1991). Orthogonal cultural identification theory: The cultural identification of minority adolescents. <i>The International Journal of the Addictions</i>, 25(5a & 6a), 655–685.</p> <p>Torres Stone, R. A., Whitbeck, L. B., Chen, X., Johnson, K., & Olson, D. M. (2005). Traditional practices, traditional spirituality, and alcohol cessation among American Indians. <i>Journal of Studies on Alcohol</i>, 67(2), 236–244.</p> <p>Umaña-Taylor, A. J., Yazedjian, A., & Bámaca-Gómez, M. (2004). Developing the ethnic identity scale using Eriksonian and social identity perspectives. <i>Identity: An International Journal of Theory and Research</i>, 4(1), 9–38.</p>

Multigroup Ethnic Identity Measure	
Description	A 12-item measure (N=969, $\alpha = .93$) that assesses the level of positive sentiments towards (and a sense of belonging to) one's ethnic group as well as the degree of

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Multigroup Ethnic Identity Measure	
Description (cont.)	ethnicity identification. This scale also measures one's exploration and resolution of identity issues. Available at: http://www.ksbe.edu/assets/spi/pdfs/survey_toolkit/other_samples/phinney.pdf
Population	American Indian youth ages 13 to 19 years old living in California
Items	<ul style="list-style-type: none"> • I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs. • I am active in organizations or social groups that include mostly members of my own ethnic group. • I have a clear sense of my ethnic background and what it means for me. • I think a lot about how my life will be affected by my ethnic group membership. • I am happy that I am a member of the group I belong to. • I have a strong sense of belonging to my own ethnic group. • I understand pretty well what my ethnic group membership means to me. • In order to learn more about my ethnic background, I have often talked to other people about my ethnic group. • I have a lot of pride in my ethnic group. • I participate in cultural practices of my own group, such as special food, music, or customs. • I feel a strong attachment towards my own ethnic group. <p>Response Scale: Uses a 4-point response scale (ranging from (1) = Strongly Disagree to (4) = Strongly Agree)</p>
Citations	<p>Phinney, J. S. (1992). The multigroup ethnic identity measure: A new scale for use with diverse groups. <i>Journal of Adolescent Research</i>, 7(2), 156–176.</p> <p>Soto, C., Baezconde-Garbanati, L., Schwartzb, S. J., & Ungera, J. B. (2015). Stressful life events, ethnic identity, historical trauma, and participation in cultural activities: Associations with smoking behaviors among American Indian adolescents in California. <i>Addictive Behaviors</i>, 50, 64–69.</p>

Native American Identity	
Description	A 12-item scale (N=415, $\alpha = .87$) that assesses the degree of one's engagement with and sentiments towards traditional Native American customs and connectedness.

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Native American Identity	
Population	Native Americans sampled from across the US ages 18 years and older representing tribes including Cherokee, Iroquois, Navajo Chippewa, Sioux and Lumbee
Items	<p>The next set of questions is about how being Native American affects your feelings and behaviors. Please let me know whether you “Strongly Agree,” “Somewhat Agree,” “Somewhat Disagree” or “Strongly Disagree” with the following statements.</p> <ul style="list-style-type: none"> • I have spent time trying to find out more about being Native American, such as Native American history, traditions, and customs. • I am active in organizations or social groups that include mostly Native American members. • I have a clear sense of my Native American background and what it means for me. • I think a lot about how my life will be affected by being a Native American. • I am happy that I am a Native American. • I have a strong sense of belonging to my Native American community. • I understand what my Native American membership means to me, in terms of how to relate to my own group and other groups. • In order to learn more about my Native American background, I have often talked to other people about being Native American. • I have a lot of pride in my Native American community and its accomplishments. • I participate in Native American cultural practices, such as special food, music, or customs. • I feel a strong attachment toward my Native American community. • I feel good about my Native American background.
Citations	Patterson-Silver Wolf (Adelw unegv Waya), D. A., Welte, J. W., Barnes, G. M., Tidwell, M. O., Spicer, P. (2015). Sociocultural influences on gambling and alcohol use among Native Americans in the United States. <i>Journal of Gambling Studies</i> , 31(4), 1387–1404.

MEASURES OF HISTORICAL LOSS

Historical Loss Scale	
Description	A 12-item scale (N=865) developed to quantify the loss of tangible and intangible possessions (ranging from land to language and culture) that were identified by

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Historical Loss Scale	
Description (cont.)	focus groups of American Indian elders, service providers, and advisory board members from three reservations.
Population	American-Indian parents and caretakers of children ages 10 to 12 years old
Items	<p>On the first scale, people indicate how often they think about each of 12 types of loss:</p> <ul style="list-style-type: none"> • The loss of our land • The loss of our language • Losing our traditional spiritual ways • The loss of our family ties because of boarding/residential schools • The loss of families from the reservation to government relocation • The loss of self-respect from poor treatment by government officials • The loss of trust in whites from broken treaties • Losing our culture • The losses from the effects of alcoholism on our people • Loss of respect by our children and grandchildren for elders • Loss of our people through early death • Loss of respect by our children for traditional ways <p>Response Scale: (1) = several times a day, (2) = daily, (3) = weekly, (4) = monthly, (5) = yearly or at special times, (6) = never</p> <p>On the second scale, respondents indicate how often they experience 12 different emotional states because of their consciousness of these losses. The states include sadness, anger, anxiety, shame, rage, fear, mistrust, isolation, avoidance, loss of concentration, loss of sleep, discomfort around White people, and the feeling that past losses are happening all over again.</p>
Citations	<p>Whitbeck, L. B., Adams, G. W., Hoyt, D. R., & Chen, X. (2004). Conceptualizing and measuring historical trauma among American Indian people. <i>American journal of community psychology</i>, 33(3-4), 119–130.</p> <p>Whitbeck, L. B., Chen, X., Hoyt, D., & Adams, G. W. (2004). Discrimination, historical loss and enculturation: Culturally specific risk and resiliency factors for alcohol abuse among American Indians. <i>Journal of Studies on Alcohol</i>, 65, 409–418.</p>

MEASURES OF PARTICIPATION IN CULTURAL OR TRADITIONAL ACTIVITIES

Native American Activities in the Past 12 Months	
Description	An adapted 16-item list (N=415) that is used to quantify the frequency of participation in traditional Native American activities during the year.
Population	Native Americans sampled from across the US ages 18 years and older representing tribes including Cherokee, Iroquois, Navajo Chippewa, Sioux and Lumbee
Items	<p>The frequency of participating in the following activities during the past 12 months:</p> <ul style="list-style-type: none"> • Native American dancing. • Native American singing. • Native American drum group. • Native American games and sports. • Native American storytelling or cultural teachings. • Native American beading or jewelry-making. • Making Native American moccasins or clothing. • Tanning animal hides using Native American methods. • Ghost suppers. • Sweat Lodges. • Seasonal feasts. • Naming ceremonies. • Healing ceremonies. • Fasting ceremonies. • Giveaways. • Pow-wows.
Citations	Patterson-Silver Wolf (Adelv unegv Waya), D. A., Welte, J. W., Barnes, G. M., Tidwell, M. O., Spicer, P. (2015). Sociocultural influences on gambling and alcohol use among Native Americans in the United States. <i>Journal of Gambling Studies</i> , 31(4), 1387–1404.

Traditional Activities Scale	
Description	A scale ($\alpha = .77$) that was developed in consultation with American Indian elders to assess one's traditional participation using three indicators: participation in traditional pow-wow activities, knowledge and use of the tribal language, and involvement in 19 types of traditional activities.

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Traditional Activities Scale	
Population	American Indian adults in the upper Midwest region
Items	<p>Now I'm going to read you a list of traditional spiritual activities. For each one I would like to know if you participated in the <u>past 12 months</u>.</p> <ul style="list-style-type: none"> • Offered tobacco • Participated in ceremonial songs • Smudged or saged • Participated in a ceremonial dance • Gone to a traditional healer • Sought advice from a spiritual advisor • Participated or sang in a drum group <p>Response scale: (1) = Yes, (2) = No, (3) = Don't Know</p>
Citations	<p>Torres Stone, R. A., Whitbeck, L. B., Chen, X., Johnson, K., & Olson, D. M. (2005). Traditional practices, traditional spirituality, and alcohol cessation among American Indians. <i>Journal of Studies on Alcohol</i>, 67(2), 236–244.</p> <p>Whitbeck, L. B., Adams, G. W., Hoyt, D. R., & Chen, X. (2004). Conceptualizing and measuring historical trauma among American Indian people. <i>American journal of community psychology</i>, 33(3–4), 119–130.</p> <p>Whitbeck, L. B., Chen, X., Hoyt, D., & Adams, G. W. (2004). Discrimination, historical loss and enculturation: Culturally specific risk and resiliency factors for alcohol abuse among American Indians. <i>Journal of Studies on Alcohol</i>, 65, 409–418.</p>

RELIGIOSITY AND SPIRITUALITY MEASURES

Cultural Pride/Spirituality	
Description	A 3-item measure (N=401, $\alpha = .73$) that measures the importance of spirituality and culture to an individual and their degree of engagement in traditional Native American family activities and customs, and cultural identity.
Population	American Indian youth between ages 13 and 19 years old
Items	<ul style="list-style-type: none"> • How proud are you of your American Indian ancestry? • How important is being spiritual to you? • Do you feel spiritual values are a part of your life?

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Cultural Pride/Spirituality	
Citations	Yu, M., & Stiffman, A.R. (2007). Culture and environment as predictors of alcohol abuse/dependence symptoms in American Indian Youths. <i>Addictive Behaviors</i> , 32, 2253–2259.

Involvement in Spiritual Practices Scale	
Description	An 11-item scale (N=123, $\alpha = .89$) that calculates the level of one’s participation in traditional American Indian spiritual practices.
Population	American Indian middle school students in an urban southwestern community
Items	<ul style="list-style-type: none"> • Memorials/feasts • Powwows/dances • Giveaways • Healing ceremonies • Sweats • Religious events • Naming ceremonies • Talking circles • Spiritual running • Drumming groups • Putting out tobacco <p>Response Scale: Response choices range from 1 to 4 and include options such as “a little” and “some”</p>
Citations	Kulis, S., Hodge, D. R., Ayers, S. L., Brown, E. F., & Marsiglia, F. F. (2012). Spirituality and religion: Intertwined protective factors for substance use among urban American Indian Youth. <i>The American Journal of Drug and Alcohol Abuse</i> , 38(5), 444–449.

Spiritual and Religious Beliefs Scale	
Description	A 2-item scale (N=123) that measures the observance to Christian and traditional American Indian spiritual beliefs.
Population	American Indian middle school students in an urban southwestern community

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Spiritual and Religious Beliefs Scale	
Items	<ul style="list-style-type: none"> • How important is it for you to follow traditional Indian beliefs? • How important is it for you to follow Christian beliefs? <p>Response Scale: Response choices range from 1 to 4 and include options such as “somewhat” and “very important”</p>
Citations	Kulis, S., Hodge, D. R., Ayers, S. L., Brown, E. F., & Marsiglia, F. F. (2012). Spirituality and religion: Intertwined protective factors for substance use among urban American Indian Youth. <i>The American Journal of Drug and Alcohol Abuse</i> , 38(5), 444–449.

Spirituality Scale	
Description	A 2-item scale (N=123, $\alpha = .79^*$) that assesses one’s degree of spirituality. * $\alpha = .77$ & $.82$ for pre- and post-tests, respectively, in (Kulis et al., 2015)
Population	American Indian middle school students in an urban southwestern community
Items	<ul style="list-style-type: none"> • How important is being spiritual to you? • Are spiritual values a part of your life? <p>Response Scale: Response choices range from 1 to 4 and include options such as “somewhat” and “very important”</p>
Citations	<p>Kulis, S., Ayers, S. L., & Baker, T. (2015). Parenting in 2 Worlds: Pilot results from a culturally adapted parenting program for urban American Indians. <i>The Journal of Primary Prevention</i>, 36(1), 65–70.</p> <p>Kulis, S., Hodge, D. R., Ayers, S. L., Brown, E. F., & Marsiglia, F. F. (2012). Spirituality and religion: Intertwined protective factors for substance use among urban American Indian Youth. <i>The American Journal of Drug and Alcohol Abuse</i>, 38(5), 444–449.</p>

SECTION 2. ADDITIONAL MEASURES OF CULTURAL FACTORS

The following tables include additional measures of cultural factors that you may want to incorporate into evaluation instruments. Please contact the measure developer as listed for permission to use the questionnaire and to access the complete scale items.

ACCULTURATION/ENCULTURATION MEASURES

American Indian Cultural Involvement Index	
Description	An index that yields a composite score based on two measures: the level to which one identifies with their ethnic culture (N=57, $\alpha = .97$)—such as time spent studying one’s culture, traditions, and pertinent activities—and the number of traditional values to which one adheres ($\alpha = .79$).
Population	American Indian youth between ages 12 and 18 years old from 28 distinct tribes with a diagnosed substance use disorder living in the western US region
Citations	Boyd-Ball, A. J., Dishion, T. J., Myers, M. W., & Light, J. (2011). Predicting American Indian adolescent substance use trajectories following inpatient treatment. <i>Journal of Ethnicity in Substance Abuse</i> , 10(3), 181–201.
Contacts	Alison Boyd-Ball, PhD Health and Human Services Director of the Colville Confederated Tribes Colville Confederated Tribes PO Box 150 Nespelem, WA 99155 Email: alison.ball@colvilletribes.com

American Indian Culture Scale	
Description	A 12-item measure (N=2390, $\alpha = .89$) that assesses one's internalized perspective and external practices of American Indian culture.
Population	American Indian high school students between ages 13 and 20 years old living in the South Central, Northern Plains, Northwest, and Southwest regions
Citations	LeMaster, P. L., Connell, C. M., Mitchell, C. M., & Manson, S. M. (2002). Tobacco use among American Indian adolescents: Protective and risk factors. <i>Journal of Adolescent Health</i> , 30, 426–432.

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American Indian Culture Scale	
Contacts	Pamela L LeMaster R.N., Ph.D. University of Colorado Health Sciences Center Campus Box A011-13 4455 East Twelfth Avenue, Denver, Colorado 80220, USA Email: pam.lemaster@uchsc.edu

Cherokee Self-Reliance Questionnaire	
Description	A 24-item instrument (N=179, $\alpha = .84$) that measures the presence of one's Cherokee self-reliance as well as the cultural behaviors, beliefs, and values one holds. It assesses the role of culture in one's decision-making process.
Population	Keetoowah-Cherokee Indian high school students ages 13 to 18 years old
Citations	Lowe, J. (2006). Teen Intervention Project-Cherokee (TIP-C). <i>Pediatric Nursing</i> , 32(5), 495. Lowe, J., Liang, H., Riggs, C., Henson, J., & Tribal Elder. (2012). Community partnership to affect substance abuse among Native American adolescents. <i>American Journal of Drug and Alcohol Abuse</i> , 38(5), 450–455. Lowe, J., Riggs, C., Henson, J., & Liehr, P. (2009). Cherokee self-reliance and word-use in stories of stress. <i>Journal of Cultural Diversity</i> , 16(1), 5–9.
Contacts	John Lowe, RN, PhD, FAAN Center for Indigenous Nursing Research for Health Equity (INRHE) Florida State University 600 W. College Avenue Tallahassee, FL 32306 Phone: 850-644-5635 Email: jrlowe@fsu.edu

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Cultural Identification Scale	
Description	A 9-item scale (N=8) that was developed collaboratively by the Suquamish Tribe, the Port Gamble S’Klallam Tribe, and the University of Washington Alcohol and Drug Abuse Institute to measure one’s American Indian/Alaska Native identity.
Population	Native Suquamish high school students
Citations	Donovan, D. M., Thomas, L. R., Sigo, R. L. W., Price, L., Lonczak, H., Lawrence, N., ... Bagley, L. (2015). Healing of the Canoe: Preliminary results of a culturally grounded intervention to prevent substance abuse and promote tribal identity for native youth in two Pacific Northwest tribe. <i>American Indian and Alaska Native Mental Health Research (Online)</i> , 22(1), 42–76.
Contacts	Dennis Donovan, PhD University of Washington School of Medicine 1107 NE 45th Street, Suite 120 Seattle, WA 98105 Phone: 206-543-0937 Fax: 206-543-5473 Email: ddonovan@uw.edu

Native American Enculturation	
Description	A scale (N=34, $\alpha = .59$) that measures cultural affinity, engagement in traditional Native American family activities and customs, and cultural identity.
Population	American Indian youth ages 7–17 years old
Citations	Goodkind, J., LaNoue, M., Lee, C., Freeland, L., & Freund, R. (2012). Feasibility, acceptability, and initial findings from a community-based cultural mental health intervention for American Indian youth and their families. <i>Journal of Community Psychology</i> , 40(4), 381–405. Zimmerman, M. A., Ramirez-Valles, J., Washienko, K. M., Walter, B., & Dyer, S. (1996). The development of a measure of enculturation for Native American youth. <i>American Journal of Community Psychology</i> , 24(2), 295–310.
Contacts	Marc Zimmerman, PhD Center for Human Growth and Development 3702 SPH I

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Native American Enculturation	
Contacts (cont.)	1415 Washington Heights Ann Arbor, Michigan 48109-2029 Phone: 734-647-0224 Fax: 734-763-7379 Email: marcz@umich.edu

White Culture	
Description	A 7-item scale (N=2390, $\alpha = .90$) that is based on Oetting and Beauvais' <i>Orthogonal Cultural Identification</i> measure (1991) and assesses one's internalized perspectives, values, and beliefs and practices of white American culture.
Population	American Indian high school students between ages 13 and 20 years old living in the Western region
Citations	LeMaster, P. L., Connell, C. M., Mitchell, C. M., & Manson, S. M. (2002). Tobacco use among American Indian adolescents: Protective and risk factors. <i>Journal of Adolescent Health, 30</i> , 426–432.
Contacts	Pamela L LeMaster R.N., Ph.D. University of Colorado Health Sciences Center Campus Box A011-13 4455 East Twelfth Avenue Denver, Colorado 80220, USA Email: pam.lemaster@uchsc.edu

ATTACHMENT AND CONNECTEDNESS MEASURES

Ethnic Identity Commitment and Attachment	
Description	A measure (N=75, $\alpha = .86$ & $.80$ for pre- and post-tests respectively) that assesses the degree to which an individual feels a sense of attachment and belonging to an American Indian community. It is adapted from Phinney's <i>Multigroup Ethnic Identity Measure</i> (N=553)—a measure developed and tested among a diverse sample.
Population	Self-identified American Indian parents of youth between ages 10–17 who participated in the Parenting in 2 Worlds study living in urban Arizona communities

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Ethnic Identity Commitment and Attachment	
Citations	<p>Kulis, S., Ayers, S. L., & Baker, T. (2015). Parenting in 2 Worlds: Pilot results from a culturally adapted parenting program for urban American Indians. <i>The Journal of Primary Prevention</i>, 36(1), 65–70.</p> <p>Phinney, J. S. (1992). The multigroup ethnic identity measure: A new scale for use with diverse groups. <i>Journal of Adolescent Research</i>, 7(2), 156–176.</p>
Contacts	<p>Jean S. Phinney, Ph.D. Department of Psychology California State University, Los Angeles Los Angeles, CA 90032-8227 Phone: 323-343-2261 Fax: 323-343-2281 Email: jphinne@calstatela.edu</p>

ETHNIC IDENTITY MEASURES

Ethnic Identity Scale	
Description	<p>A scale (N=2825) that consists of binary (yes/no) items that assess the identification with one’s ethnic culture—either American Indian culture ($\alpha = .73$) or white culture ($\alpha = .70$).</p>
Population	<p>American Indian adults ages 18 to 57 years old living on or near (within 20 miles) of their reservation in the Northern Plains or Southwest regions</p>
Citations	<p>Beals, J., Novins, D. K., Spicer, P., Whitesell, N. R., Mitchell, C M., & Manson, S. M. (2006). Help seeking for substance use problems in two American Indian reservation populations. <i>Psychiatric Services</i>, 57(4), 512–520.</p>
Contacts	<p>Spero Manson, PhD Community & Behavioral Health Anschutz Medical Campus Aurora, CO 80045 Phone: 303-724-1444 Email: Spero.Manson@ucdenver.edu</p>

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American Indian Way of Life	
Description	A measure (N=75, $\alpha = .86$ & $.87$ for pre- and post-tests, respectively) that assesses the degree to which an individual lives by or follows American Indian traditions and ways of living.
Population	Self-identified American Indian parents of youth between ages 10–17 who live in urban Arizona communities
Citations	Kulis, S., Ayers, S. L., & Baker, T. (2015). Parenting in 2 Worlds: Pilot results from a culturally adapted parenting program for urban American Indians. <i>The Journal of Primary Prevention</i> , 36(1), 65–70.
Contacts	Spero Manson, PhD Community & Behavioral Health Anschutz Medical Campus Aurora, CO 80045 Phone: 303-724-1444 Email: Spero.Manson@ucdenver.edu

Participation in Cultural Activities Scale	
Description	A scale (N=8) collaboratively developed by the Suquamish Tribe, the Port Gamble S’Klallam Tribe, and the University of Washington’s Alcohol and Drug Abuse Institute to quantify one’s level of participation in traditional Native cultural activities such as drumming, dancing, and canoe pulling.
Population	Native Suquamish high school students
Citations	Donovan, D. M., Thomas, L. R., Sigo, R. L. W., Price, L., Lonczak, H., Lawrence, N., ... Bagley, L. (2015). Healing of the Canoe: Preliminary results of a culturally grounded intervention to prevent substance abuse and promote tribal identity for native youth in two Pacific Northwest tribe. <i>American Indian and Alaska Native Mental Health Research (Online)</i> , 22(1), 42–76.
Contacts	Dennis Donovan, PhD University of Washington School of Medicine 1107 NE 45th Street, Suite 120 Seattle, WA 98105

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Participation in Cultural Activities Scale	
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RELIGIOSITY AND SPIRITUALITY MEASURES

Gender Spirituality Scale	
Description	A scale consisting of 3 binary (yes/no) items (N=2825, $\alpha = .80$) that assess the level of importance of one's spirituality in daily living.
Population	American Indian adults ages 18 to 57 years old living on or near (within 20 miles) of their reservation in the Northern Plains or Southwest regions
Citations	Beals, J., Novins, D. K., Spicer, P., Whitesell, N. R., Mitchell, C M., & Manson, S. M. (2006). Help seeking for substance use problems in two American Indian reservation populations. <i>Psychiatric Services</i> , 57(4), 512–520.
Contacts	Spero Manson, PhD Community & Behavioral Health Anschutz Medical Campus Aurora, CO 80045 Phone: 303-724-1444 Email: Spero.Manson@ucdenver.edu

Involvement in Spiritual Practices Scale	
Description	An 11-item scale (N=123, $\alpha = .89$) that calculates the level of one's participation in traditional American Indian spiritual practices.
Population	American Indian middle school students in an urban southwestern community
Citations	Kulis, S., Hodge, D. R., Ayers, S. L., Brown, E. F., & Marsiglia, F. F. (2012). Spirituality and religion: Intertwined protective factors for substance use among urban American Indian Youth. <i>The American Journal of Drug and Alcohol Abuse</i> , 38(5), 444–449.
Contacts	Stephen Kulis, PhD

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Involvement in Spiritual Practices Scale	
Contacts (cont.)	Arizona State University School of Social and Family Dynamics 411 N. Central Ave., Ste. 720 Phoenix, AZ 85004-0693 Phone: 602-496-0700 Email: KULIS@asu.edu

Religious Services Scale	
Description	Two variables in this scale quantify the level of one's involvement in religious services.
Population	American Indian middle school students in an urban southwestern community
Citations	Kulis, S., Hodge, D. R., Ayers, S. L., Brown, E. F., & Marsiglia, F. F. (2012). Spirituality and religion: Intertwined protective factors for substance use among urban American Indian Youth. <i>The American Journal of Drug and Alcohol Abuse</i> , 38(5), 444–449.
Contacts	Stephen Kulis, PhD Arizona State University School of Social and Family Dynamics 411 N. Central Ave., Ste. 720 Phoenix, AZ 85004-0693 Phone: 602-496-0700 Email: KULIS@asu.edu

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- Yu, M. & Stiffman, A. R. (2010). Positive family relationships and religious affiliation as mediators between negative environment and illicit drug symptoms in American Indian adolescents. *Addictive Behaviors*, 35, 694-699.