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The Impact Of Biculturalism On Psychopathic Personality Inventory Scores

Cynthia Stephanie Guartos

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THE IMPACT OF BICULTURALISM ON PSYCHOPATHIC PERSONALITY
INVENTORY SCORES

by

Cynthia Stephanie Guartos
Bachelor of Science, University of Florida—Gainesville, 2013

A Thesis

Submitted to the Graduate Faculty

of the

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in partial fulfillment of the requirements

for the degree of

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Grand Forks, North Dakota
December
2016

This thesis, submitted by Cynthia Guartos in partial fulfillment of the requirements for the Degree of Master of Science from the University of North Dakota, has been read by the Faculty Advisory Committee under whom the work has been done and is hereby approved.



Dr. Justin D. McDonald, Chairperson

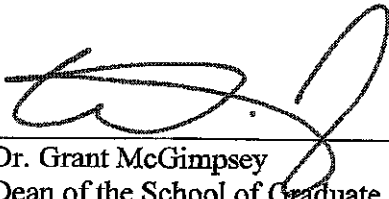


Dr. Thomas Petros, Committee Member



Dr. April Bradley, Committee Member

This thesis is being submitted by the appointed advisory committee as having met all of the requirements of the School of Graduate Studies at the University of North Dakota and is hereby approved.



Dr. Grant McGimpsey
Dean of the School of Graduate Studies

December 1, 2016

Date

PERMISSION

Title The Impact of Biculturalism on Psychopathic Personality
Inventory Scores

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Cynthia Stephanie Guartos
9/29/2016

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Mami, Tia, y Abuelita
Gracias por ser buenos ejemplos.

ABSTRACT

Despite the growing interest in investigating how psychopathic traits differ in Majority Culture non-criminal samples, relatively less attention has focused on how ethnic minorities differ in these psychopathic traits. The Psychopathic Personality Inventory- Revised (PPI-R) measures psychopathic personality traits. The PPI-R allows for easier data-gathering while increasing our understanding of common psychopathic personality tendencies.

The American Indian Bicultural Inventory - Northern Plains (AIBI-NP) is a 23 item, Likert scaled questionnaire yielding two subscale measures for cultural identification in two distinct, theoretically unrelated cultures. The AIBI-NP was normed on Northern Plains American Indians, who were represented in this study. The primary purpose of this study aims to expand the general knowledge of the eight PPI-R subscales, while also investigating the degree to which cultural identification might impact PPI-R scores. PPI-R scores were collected from 72 American Indian participants using different means to recruiting participants such as the University of North Dakota (UND) SONA Research Participation system, a tribal college in North Dakota, through flyers and word of mouth at the UND American Indian Student Services (AISS) and the annual Pow-Wow dance and ceremonies. Overall the results showed that cultural identification did not impact PPI-R subscale scores when the four groups scores were compared in the sample.

CHAPTER I

INTRODUCTION

Now more than ever the United States contains a very diverse population. With a growing number of immigrants coming to the U.S. The likelihood of biculturalism identification is increasing. Second culture acquisition is not always linear and understanding the different ways individuals experience a second culture is essential to further understand risk and protective factors of these individuals when it comes to mental health. Also, exploring how second culture acquisition occurs may explain why some individuals whom are experiencing second culture acquisition display psychological distress and/or abnormal behavior; while, others do not.

In addition, understanding the history of a specific minority group is critical to a holistic picture of the individual and to fully comprehend how these individuals experienced their second culture acquisition. In the current project the minority group to be studied are American Indians from the Northern Plains area.

The American Indian history is complex when looking at all the offenses the dominant culture committed. Not only was their home invaded, but taken away. "Today a considerable number of American Indians live on reservations, separated from the rest of the U.S. population by different systems of law and

government, and by their own sense of identity” (Frantz, 1999, p. 10). Even if the dominant culture did not predict the horrific outcomes of the boarding school era, it still impacted many of the American Indians at the time and the next generations as well. Many American Indians died during the boarding school era and the ones that survived did not do so without substantial psychological damage. To be aware of this history and the oppression the American Indians went through explains partially why early experiments were showing a psychological “deficit”. Many of the American Indians had just experienced a very traumatic event. Also, acculturation stress was very high, but it is also important to consider resiliency and the effect of psychological damage on future generations.

Second Culture Acquisition Theories

An early theory explaining a second culture acquisition is the assimilation theory. The assimilation theory explains how an individual is going through a process of absorption into the target culture or the most dominant culture (LaFromboise, Coleman & Gerton, 1993). The assumption in the assimilation model is that the individual will eventually lose their previous culture identification and acquire the new culture identification (LaFromboise, Coleman & Gerton, 1993). Volumes of research have been done with assimilation and the psychological outcomes of this process because many individuals that assimilate suffer from the conflict of losing their first culture and struggling to be accepted into a new culture. The individual assimilating will lose social support from the original culture and have problems

finding that social support from the dominant culture. Typically, these individuals will feel alienated and more stress or anxious.

Another theory explaining second culture acquisition is the acculturation theory that is similar to the assimilation theory; but, differs in that it states that the individual will always be identified as a member of the minority culture as they are acquiring competency in the new culture (LaFromboise, Coleman & Gerton, 1993). According to LaFromboise, Coleman & Gerton (1993), acculturation is involuntary in nature because an individual must adapt to the new culture to be able to survive economically. For example, an international student who comes to study to an American university must adapt to the rules of writing and turning in assignments to succeed in their career. The idea behind this theory is that individuals will learn how to behave in order to survive in the new culture (LaFromboise, Coleman & Gerton, 1993). Again, even how individuals acculturate can vary because it is highly dependent on perception and how that individual feels about the two cultures. Acculturation stress plays a big role when it comes to understanding some psychological outcomes of this theory because everyone will have different levels of acculturation stress depending on their circumstances. For example, an older European adult that is force to move to the United States with his family might cope differently that a young child because they have different culture identification levels with their original culture. In addition, the young child might be able to learn the new culture's language quicker and easier than an adult. There are many factors to consider when thinking about acculturation stress.

Lastly, there are two similar theories, namely, the alternation theory and the orthogonal theory. The assumption in the alternation theory is that the individual is able to have two distinct cultures and behave a certain way according to the situation or context the individual is in. For example, a person who is bilingual speaks a certain language at home (i.e., minority group language) and at school might speak the majority culture's language. The idea here is that the individual does not necessarily have to give up their original culture and can identify with two cultures. The orthogonal theory explains the different ways the individual can identify with both cultures. According to Oetting and Beauvais (1990-1991), there are four categories of cultural identification: 1) high bicultural identification, 2) high identification with one culture and medium identification with another, 3) low identification with either culture, and 4) monocultural identification. From previous studies, the category that causes the most psychological distress would be low identification with either culture because the person feels alienated.

Much of the research that has been done looking at biculturalism and second culture acquisition has dealt more with looking at the psychological deficiencies due to the acquisition of a new culture. The orthogonal theory has shifted the research projects to show the benefits of being bicultural.

Psychopathic Personality Traits Research

Another field that is fairly new is studying psychopathy in noncriminal samples. Psychopathy has been an area of interest in the last decade. As such, it has been seen as a personality disorder because the individual lacks empathy and behaves

very impulsively. Most of the psychopaths meet the criteria for Antisocial Personality Disorder and most of the research that has been done deals with criminal offenders.

Measuring Psychopathy was first done where scientist had easy access to the population (e.g., prison and correction centers) whom displayed psychopathic tendencies. The Psychopathy Checklist (PCL), a validated measure of psychopathy is the most used tool (Patrick et al., 2006). To be able to get the total score of the PCL data collection is gathered from a structure interview and file data (e.g., criminal record) (Patrick et el 2006).The PCL is a useful tool; but, when it comes to assessing individuals who have not committed a crime it might be difficult because they will not have file data to come up with the final PCL score.

The development of self-reports emerged in an effort to gather more data in a noncriminal population as well as making it easier to gather the data. The PCL requires training and outside data to come up with a final PCL score; whereas the Psychopathic Personality Inventory is composed of a set of questions that can be completed in thirty minutes. Since the development of self-reports measures to index psychopathy much of the research has been moving away from prison settings and looking at psychopathic tendencies in different contexts.

PPI-R scores in noncriminal samples

Psychopathic Personality Inventory-Revised (PPI-R; Lilienfeld & Widows, 2005) strives to measure psychopathic personality traits; while, excluding criminal behaviors, making it easier to gather the data and understand psychopathic

personality tendencies. Psychopathic Personality Inventory was developed using a college noncriminal sample and most of the initial research was to validate if the inventory was measuring the psychopathic tendencies. During the development of this measure eight factors were constructed and defined. Items were retained if they loaded .30 or higher on any factor. Internal consistency was examined for each of the scales and factors. Internal consistency for all factors and scales were satisfactory ($>.80$) (Lilienfeld & Andrews, 1996).

Once the PPI-R was validated, the search for “successful” psychopaths began. Some psychopathic traits can enhance survival and can be beneficial; therefore, not all psychopathic tendencies are necessarily negative or maladaptive. The idea of doing research with noncriminal samples is to expand the knowledge of psychopaths that are not in jail, and to compare maybe some behavioral differences that can be beneficial for future prevention and intervention. The PPI total score is positively related to antisocial behavior (Eden, Poythress, Lilienfeld, & Patrickm 2008), substance abuse, and fearfulness (Lilienfeld & Andrews, 1996).

Furthermore, previous studies have shown that two distinct facets of psychopathy are merging from the PPI-R. Benning et al. (2003) found that PPI-I and PPI-II were differentially associated with a variety of criterion measures of theoretical import. The first facet was somewhat positively associated with indices of academic performance, socioeconomic status, and verbal intelligence, whereas second facet was negatively correlated with these variables. This line of research is showing psychopathic tendencies as adaptive and maladaptive. The

first facet being adaptive and the second facet being the maladaptive stereotypical tendencies that come to mind when people hear psychopath.

PPI-R scores in minority groups. Previous research that has looked at minority groups including Asians, African Americans and Females. The findings looking at gender fit the idea that males are more aggressive and have more psychopathic tendencies. Most of the early research in this area looked at the total PPI-R scores and not many differences were found. Interesting results can be seen when looking at the two factors of the PPI-R because that is when differences started to arise. When comparing Asians and White groups differences were found in the PPI-R-I and PPI-R-II where the White group scored higher in the PPI-R-I compared to the Asians (“The Psychopathic Personality Inventory-Revised: Short Form: Evaluating Factor Structure Across Gender and Ethnicity,” 2012). Also, the Asian group scored higher in the PPI-R-II compared to the White group (“The Psychopathic Personality Inventory-Revised: Short Form: Evaluating Factor Structure Across Gender and Ethnicity,” 2012). The idea that the minority group scored higher in the maladaptive features of psychopathy is interesting; but, requires further research to understand why there are group differences between the majority group (i.e., White) and minority group (i.e., Asians) scores. The study that looked at the two groups did not administer any sort of acculturation or biculturalism measure that could have explained some of the variance between the two groups. The research with minority groups is not as robust and must be expanded.

Terminology

Throughout the paper several terms will be used and require a definition. To begin with, “American Indian”, according to McDonald, Morton and Stewart (1995), refers to “(a) any group or individual who can demonstrate blood quantum or ancestral lineage to any federal, state, or locally recognized tribe and/or (b) any person who becomes a member of such tribe through ceremonial adoption and strives to live in traditional Indian fashion” (p. 438).

Another important term that requires a definition is “biculturalism” defined by Oetting and Beauvais (1990), as being involved with one culture while acquainting with another, thus becoming identified with both cultures without losing the identity of either. In addition, Oetting and Beauvais (1990) suggest that “it is not essential to lose contact with one culture while adapting to another; an individual can have a high level of involvement in both cultures” (p.661).

The term “traditional” according to Garret and Pichette (2000), refers to American Indian who speaks and thinks in their native language and practices only traditional tribal customs and methods of worship; however, they may or may not speak English. Basically the “traditional” American Indian has a high degree of his or her cultural knowledge and low level of the majority cultural knowledge (Dana, 1993). “Assimilated” American Indians are less familiar with tribal language, history, and customs and are very familiar with majority-culture values and behaviors” (McDonald, Morton & Stewart, 1995). According to Garret and Pichette (2000), the “marginal” individual may speak both languages; however, has lost touch with Native cultural ways and does not fully identify with the mainstream cultural society.

These four levels represent a continuum along which any given American Indian individual may fall in; regardless of blood quantum and more from their life experiences that has led them to fall into one of the previously mentioned levels of cultural identification.

Current Study

One of the goals of this study was to expand the knowledge of PPI-R subscale scores of other minority groups that have not been investigated in a noncriminal sample, specifically, American Indians. Moreover, the goal was to investigate how second culture acquisition may impact the PPI-R subscale scores. Because the one study that looked at minority groups PPI-R two factor scores showed that minority groups score higher in the maladaptive subscales, and it was hypothesized that marginalized American Indians would score higher in the maladaptive subscales compared to the other three groups.

Research assessing minority's cultural identifications and PPI-R scores have not been done. Another goal of this study was to measure any differences between the four different groups (Bicultural, Assimilated, Marginalized, and Traditional American Indians) in the subscales being assessed in the PPI-R. It was hypothesized there will be significant differences between the Bicultural Identification group and the Marginalized groups where the individuals who score high in the AIBI subscales would score higher in the adaptive PPI-R subscales and those scoring low in the AIBI subscales (i.e., Marginalized) would score lower in the adaptive PPI-R subscales compared to the biculturalism group. In the maladaptive PPI-R subscales people scoring low in the AIBI subscales would

score higher in the maladaptive PPI-R subscales The opposite is true for the biculturalism group where they will score lower in the maladaptive PPI-R subscales compared to the Marginalized group.

CHAPTER II

METHOD

Participants

A total of 72 male participants were included in analyses. Participants ranged in age from 18-54 years ($M = 29.01$, $SD = 9.15$). Ethnicity was primarily American Indian/Alaska Native ($n = 68$), with other categories including White/Caucasian ($n = 2$), “other” ($n = 2$). All participants were students ($n = 72$). The majority of participants were recruited from undergraduate psychology courses, who participated in exchange for course credit, or compensated with a \$5 gift card or entered a raffle for a chance to win a \$50 gift card for participating.

Materials

Informed Consent. Participants received an informed consent form (see Appendix A). This form required the participant’s signature, indicating the individual’s voluntary consent to participate in this study. Participants were verbally notified that their participation in the study was voluntary and they were free to terminate their participation at any time. All participants’ information remained anonymous and confidential. All participant questionnaires were coded and maintained in a separate location from informed consent forms for the purpose of preventing any participant’s association with the study. The informed consent forms were developed according to the guidelines of the University of

North Dakota Institutional Review Board (IRB).

Questionnaires and Measures

Psychopathic Personality Inventory-Revised. Two measures were included in this study. The Psychopathic Personality Inventory-Revised (PPI-R; Lilienfeld & Widows, 2005) is a 154 item self-report measure of psychopathic personality traits. The items are answered using a four point Likert scale (*1=false, 2=mostly false, 3=mostly true, 4= true*). There are eight subscales seven of which are mapped out into a two-factor higher order structure based on previous research that has been done with the PPI-R. The Fearless Dominance Factor (PPI-R-I), including the subscales of Social Influence, Fearlessness and Stress Immunity. The second factor is the Self-Centered Impulsivity Factor (PPI-R-II), including the subscales of Machiavellian Egocentricity, Rebellious Nonconformity, Blame Externalization, and Carefree Nonplanfulness. The last factor that emerged, the Coldheartness Factor (PPI-R-III) consists on the only subscale that did not load to the other two factors.

American Indian Biculturalism Inventory -Northern Plains. The last measure that was included was the American Indian Biculturalism Inventory-Northern Plains (AIBI-NP; McDonald, Ross, & Rose, 2014) which is a 27 item self-report measure assessing social behaviors related to cultural practices, worldviews, beliefs, and acculturation. The items are answered using a four point Likert scale. The AIBI-NP is of orthogonal design and measures four levels of cultural orientation: traditional, assimilated, bicultural, and marginalized. At the end of the AIBI-NP a couple demographic questions were added that asked if the

participants parents or other members of their family ever attended a boarding school.

Procedure

There were four different ways in which recruitment of participants for this study were done. First, data was collected at United Tribes Technical College (UTTC). Permission from UTTC Institutional Review Board (IRB) committee was obtained before submitting the UND Institutional Review Board paperwork. Recruitment at UTTC was done by going to each class and asking for volunteers who were interested in participating in the study. The informed consent form was explained and asked to be signed by the participant. After, the participant proceeded to fill out the American Indian Biculturalism Inventory- Northern Plains (AIBI-NP McDonald, Ross & Rose 2014). The last inventory the participant completed was be the 154- item Psychopathic Personality Inventory- Revised (PPI-R Lilienfeld & Widows, 2005). Participants were given the option to receive a five-dollar gift card or to be entered into a raffle to win a \$50 gift card.

Second way the participant was recruited to complete the study was by signing up through UND SONA Research Participation system to come into the Northern Plains Center for Behavioral Research room 280. The participant was able to sign up for a time slot through SONA at their convenience. When the participant arrived to the lab, the informed consent form was explained and asked to be signed by the participant. After, the participant proceeded to fill out the AIBI-NP. The last inventory the participant will have to complete will be the 154- item PPI-R. Credit was granted once the participant completed the study.

Also, participants were recruited through flyers and word of mouth at the American Indian Student Services (AISS). Once participant agreed to partake in the study, informed consent form was explained and asked to be signed by the participant. Then, the participant was taken into a private room where the participant can complete the AIBI-NP. The last inventory the participant completed was the PPI-R. Participants were given the option to receive a five-dollar gift card or to be entered into a raffle to win a \$50 gift card.

Lastly, participants were recruited in the 46th Annual Wacipi at the University of North Dakota. A table was set up in the second floor where participants were able to sit down to fill out the inventories. Informed consent form was explained and asked to be signed by the participant. Once the consent form had been signed the participant was able to proceed to the AIBI-NP. The last inventory the participant completed was the PPI-R. Participants were given the option to receive five-dollar gift card or to be entered into a raffle to win a \$50 gift card.

CHAPTER III

RESULTS

Machiavellian Egocentricity(ME) Scores

A one-way analysis of variance (ANOVA) was conducted to investigate ME score differences in the four cultural identification groups. ANOVA results show there is no significant effect of cultural identification, $F(3,68) = .283, p = .838, \eta^2 = .012$. The calculated effect size indicates a small proportion of ME score variance is account for by cultural identification. (See Table 1.)

Rebellious Nonconformity (RN) Scores

A one-way analysis of variance (ANOVA) was conducted to investigate RN score differences in the four cultural identification groups. There is no significant effect of cultural identification, $F(3,68) = .277, p = .841, \eta^2 = .012$. The calculated effect size indicates a small proportion of RN score variance is account for by cultural identification. (See Table 1.)

Blame Externalization (BE) Scores

A one-way analysis of variance (ANOVA) was conducted to investigate BE score differences in the four cultural identification groups. ANOVA results show there is no significant effect for cultural identification, $F(3,68) = .698, p = .556, \eta^2 = .030$. The calculated effect size indicates a small proportion of BE score variance is account for by cultural identification. (See Table 1)

Carefree Nonplanfulness (CN) Scores

A one-way analysis of variance (ANOVA) was conducted to investigate CN score differences in the four cultural identification groups. The homogeneity of variance assumption was violated; therefore, an alternative Welch F Test was conducted. ANOVA results show there is no significant effect for cultural identification, $F(3,25.526)=.077$, $p = .972$, $\eta^2 = .003$. The calculated effect size indicates a small proportion of CN score variance is account for by cultural identification. (See Table 1.)

Social Influence (SOI) Scores

A one-way analysis of variance (ANOVA) was conducted to investigate SOI score differences in the four cultural identification groups. ANOVA results show there is no significant effect for cultural identification, $F(3,68)=1.785$, $p = .158$, $\eta^2 = .073$. The calculated effect size indicates a small proportion of SOI score variance is account for by cultural identification. (See Table 1.)

Fearlessness (F) Scores

A one-way analysis of variance (ANOVA) was conducted to investigate Fearlessness score differences in the four cultural identification groups. ANOVA results show there is no significant effect for cultural identification, $F(3,68)=.972$, $p = .411$, $\eta^2 = .041$. The calculated effect size indicates a small proportion of Fearlessness score variance is account for by cultural identification. (See Table 1.)

Stress Immunity (STI) Scores

A one-way analysis of variance (ANOVA) was conducted to investigate STI score differences in the four cultural identification groups. ANOVA results

show there is no significant effect for cultural identification, $F(3,68)=.768, p = .516, \eta^2 = .033$. The calculated effect size indicates a small proportion of STI score variance is account for by cultural identification. (See Table 1.)

Coldheartedness (C) Scores

A one-way analysis of variance (ANOVA) was conducted to investigate Coldheartedness score differences in the four cultural identification groups. ANOVA results show there is no significant effect of cultural identification, $F(3,68)=.704, p = .553, \eta^2 = .030$. The calculated effect size indicates a small proportion of Coldheartedness score variance is account for by cultural identification. (See Table 1.)

CHAPTER IV

DISCUSSION

The purpose of this study was investigate the relationship between subscales of PPI-R and cultural identification. This was the first study to investigate cultural identification of American Indians and look at how that affects the scores on the PPI-R subscales. Inconsistent with the predictions, cultural identification did not impact the PPI-R subscale scores of the participants in this study. The reason for these results could be due to the fact that the majority of the participants were in the monocultural groups (e.g., Traditional AI and Assimilated AI). Another reason for these results could be how second culture was defined and measured.

Second culture acquisition research has relied on multiple acculturation scales that use different methods to classify their groups, and no consistency on the experimental design of these studies has been established. In addition, the cultural identity scales that have been developed focused primarily assessed the behavioral domain that focus on language use, music and food preferences, and participation in cultural and religious activities (Gonzalez & Bennett, 2011).

Trimble (2000) has proposed a four-part ethnic identity measurement model that includes the following domains: subjective, behavioral, natal, and situational. The domains have been defined as:

Subjective measures can include self-identification, acculturation status, ego-involvement in group, and attitudes towards out-groups. Behavioral measures can include language use, music and food preferences, and participation in cultural and religious activities. Natal measures include birthplace and ethnic origins of self and family members. Finally, situational-context measures can include home-family, work, or school settings” (Gonzalez & Bennett, 2011, p. 23)

Constructs and models of second culture acquisition

Early measurements that were developed measured acculturation stress using mental health screenings that lead to confounding the dependent and independent variables. The presumption of acculturation was intertwined with mental health improving or being damaged depending on acculturation (Rudmin, 2009). The reason for this presumption is historical in nature because immigrants and aboriginal peoples were and still are stereotyped as criminals, ignorant, uneducated, savages, and unhygienic. The goal historically for these individuals have been to assimilate to the Anglo-Saxon way of life to be “fixed” and be rid of mental health problems (Escobar, Nervi, & Gara, 2000).

The research on this hypothesis has been inconsistent, which lead this area of research to move in the opposite direction. The idea that assimilation lead to personality disintegration that caused mental disorder. A new term was developed in the 1920s by Park (1928) that further explained second culture acquisition which was “marginality”.

Acculturation theory was intertwined with stress. The idea was that assimilating or acculturating to the majority culture would be mentally beneficial for the individual. Moreover, the presumption of second culture acquisition has been that a strangeness of a new culture causes stress and that would motivate an individual to do one of the following: assimilate to the new culture, separate from the new culture, endure the stress of marginalization or be integrated to both cultures (Rudmin, 2009). This presumption is still held at the core because many of the terms that are used in second culture research come from the presumption mentioned above.

The measures that have been developed to measure second culture acquisition are very different and because of that the findings that come from this area of research are inconsistent. Moving forward Rudmin (2009) recommended that acculturation be defined as second-culture acquisition and to study acculturative motivations and learning independently of health issues. In addition, the author recommended that Socioeconomic status(SES) and discrimination be measure and controlled by covariate methods (Rudmin, 2009). In this study SES nor discrimination was controlled for and these variables may impact how individuals answer on the PPI-R.

Limitations and Future Research

One limitation of this study was the small sample size. The criteria to participate in the study was very stringent. Only male American Indian adults were able to participate. In addition, participants were classified under the four groups based on their AIBI-NP scores and in general the groups are not evenly distributed

within samples that are collected in North Dakota. In addition, the group that was of main interest (i.e., Bicultural) was the group with the lowest sample size.

Another limitation is that the target sample is primarily undergraduate students. To cover these limitations, a cross-cultural survey using American Indians from different tribe samples including various classes of age, gender, and so on should be conducted in the future. Research of cross-cultural comparisons would open up extensive opportunities for investigating the universal nature basis of psychopath.

Future research should focus on recruiting more individuals who identify as Biculturals to fully understand how second culture acquisition might differ between monocultural and bicultural individuals. In addition, measuring SES and discrimination to use as covariates would be the best method to fully understand second culture acquisition.

CHAPTER V

CONCLUSION

Even amidst these limitations, these results are still of value. This research is the first to examine American Indian individuals PPI-R scores. Overall, a persons' second culture identification did not have an effect on PPI-R subscale scores. Moreover, this study lends additional support to increase research projects that investigate minority groups PPI-R scores. Future research may wish to continue to explore the impact of second culture acquisition on PPI-R subscale scores.

APPENDICES

Appendix A: Informed Consent

UNIVERSITY OF NORTH DAKOTA
CONSENT TO PARTICIPATE IN A RESEARCH STUDY
Title of study: Impact of Biculturalism on Personality Inventory
Principle Investigator: Cynthia Guartos (786) 546-8773
Dr. J. Douglas McDonald (701) 777-4495

Purpose

You are invited to participate in a voluntary research project that is attempting to examine cultural identification impact on a personality inventory.

Duration of Study

The duration of this study is approximately 20-35 minutes.

Subjects

You have been selected to participate in this study because you identify as a American Indian. You will be asked to complete a questionnaire pertaining to your cultural competence and a personality inventory.

Procedures

Participation in this study is confidential. All names and identifying information will be removed from the data, to ensure your information remains anonymous. After signing the Consent to Participate form, you will be provided a list of mental health resources. You will then be given a questionnaire to determine your eligibility to participate in the study. If you are eligible, you will be given an additional questionnaire to complete. Once you have completed all the questionnaires, you will be offered \$5.00 as compensation for your time.

Risks

There are a few potential risks of this study. We will be asking personal questions which may be uncomfortable to answer. If for any reason you feel uncomfortable and wish to discontinue your participation, you are encouraged to inform the experimenter. You are free to discontinue participation at any time without penalty. A list of mental health resources will be provided to all participants.

Compensation/cost

If you meet eligibility requirements, you will be compensated in the amount of \$5.00. There is no cost to participate in this study.

Confidentiality

Information gathered from the questionnaires will be coded with an identification number and your name will not be associated with the data. Consent forms will be kept separately from the data. All materials gathered during this study will be kept securely in a locked file cabinet in the Indians into Psychology Doctoral Education office at the University of North Dakota. Information will be kept for a period of five years, after which the information will be destroyed (documents shredded). The study experimenters and people who audit IRB procedures will have access to the data during this five-year period. You will not be personally identified in any reports or publications that may result from this study.

Right to Refuse or Withdraw

You may refuse to participate or withdraw from this study at any time without penalty. If you decide to withdraw from the study, please tell the experimenter.

Questions

If you have any questions about this research, please feel free to ask the experimenter. If you have additional questions later, contact Cynthia Guartos or Dr. J. Douglas McDonald at the UND Psychology Department. The phone number for Dr. McDonald is (701) 777-4495. The phone number for Cynthia Guartos is (786) 546-8773. If you have any other questions or concerns, please call the Office of Research Development and Compliance at (701) 777-4279.

You may report (anonymously, if you so choose) any complaints or comments regarding the manner in which this study is being conducted to the University of North Dakota Social Behavioral Institutional Review Board at (701) 777-4279 or by addressing a letter to the IRB at UND, P.O. Box 7134, Grand Forks, ND 58202-7134

MY SIGNATURE BELOW INDICATES I HAVE DECIDED TO VOLUNTEER AS A RESEARCH SUBJECT AND I HAVE READ, UNDERSTAND, AND RECEIVED A COPY OF THIS CONSENT FORM.

Date

Signature of Participant

MY SIGNATURE BELOW INDICATES I HAVE EXPLAINED THE PROCEDURES, RISKS, AND BENEFITS OF THIS STUDY TO THE PARTICIPANT.

Date

Signature of Investigator

Appendix B:

AIBI-NP (American Indian Biculturalism Inventory – Northern Plains)
(2014, McDonald, J. D., Ross, R. J., Rose, W. J.)

These questions ask you to describe your attitudes, feelings, and participation in Indian and White cultures. Items may apply completely, some, or not at all, so please read each question carefully and answer as accurately as you can. Then mark the number above the answer that best fits how you feel or what you do, as in the example below.

Example: What is your degree of comfort with paper and pencil questionnaires?

1. ___	2. ___	3. ___	4. <u>X</u>
No			Great
comfort			comfort

In this example, the person felt moderate but not complete comfort with paper and pencil questionnaires, so filled in 4.

In the case of attitudes and feelings, your first impression is usually correct. We are interested in how much your daily thoughts, feelings and actions are influenced by Indian and White cultures, keeping in mind that no two people have the same background.

1. In general, how comfortable are you around White people?

1. ___	2. ___	3. ___	4. ___
No			Complete
comfort			comfort

2. How comfortable are you in encouraging your children to learn and practice American Indian ways?

1. ___	2. ___	3. ___	4. ___
No			Complete
comfort			comfort

3. How strongly do you identify with American Indian culture?

1. ___	2. ___	3. ___	4. ___
No			Greatly
Identification			Identify

4. How strongly do you identify with White culture?
 1. ____ 2. ____ 3. ____ 4. ____
 No Identification Greatly Identify
5. How often do you think in an American Indian language?
 1. ____ 2. ____ 3. ____ 4. ____
 I rarely or never think in an Indian language Very often or always think in an Indian language
6. How confident are you in White/Western (doctors in hospitals) medicine?
 1. ____ 2. ____ 3. ____ 4. ____
 I do not use White medical doctors Have complete faith in White medical doctors
7. How confident are you in traditional Native/American Indian medicine and ceremonies?
 1. ____ 2. ____ 3. ____ 4. ____
 No confidence In Native medicine Have very strong faith in Native medicine
8. How much is your way of thinking of "Family" American Indian (cousins same as brothers and sisters, aunts/uncles as parents, everyone is related)?
 1. ____ 2. ____ 3. ____ 4. ____
 My idea of "Family" is mostly "White", relatives/friends are what they are My idea of "Family" is very strongly Indian we are all relatives
9. How often do you attend traditional American Indian ceremonies (i.e. Sweat lodge, Pipe Ceremonies, Sundance, Shaky Tent, Vision Quest)?
 1. ____ 2. ____ 3. ____ 4. ____
 I never attend Indian ceremonies Rarely Sometimes I attend Indian ceremonies frequently

10. How often do you attend more White, Christian religious ceremonies (Christenings, Baptisms, Church services)?
- | | | | |
|---|---------|---------|--|
| 1. ____ | 2. ____ | 3. ____ | 4. ____ |
| I never attend
Christian
ceremonies | | | I attend
Christian
ceremonies frequently |
11. How often do you participate in Indian dancing (Grass, Fancy, Jingle-Dress, Round, etc.)?
- | | | | |
|--|---------|---------|---|
| 1. ____ | 2. ____ | 3. ____ | 4. ____ |
| I never
participate in
Indian dances | | | I participate in
Indian dances
frequently |
12. To how many social organizations do you belong where most of the members are Indian?
- | | | | |
|---|---------|---------|--|
| 1. ____ | 2. ____ | 3. ____ | 4. ____ |
| I belong to
no Indian
organizations | | | Most of the
organizations I belong
to are Indian organizations |
13. How often do you attend White celebrations (i.e. White ethnic festivals, parades, etc)?
- | | | | |
|---|---------|---------|--|
| 1. ____ | 2. ____ | 3. ____ | 4. ____ |
| I never attend
White
celebrations | | | I attend
White celebrations
frequently |
14. How often do you attend Indian celebrations (i.e. Pow-Wows, Wacipis, Hand-games)?
- | | | | |
|--|---------|---------|---|
| 1. ____ | 2. ____ | 3. ____ | 4. ____ |
| I never attend
Indian
celebrations | | | I attend
Indian celebrations
frequently |
15. How many of your family speak an American Indian language?
- | | | | |
|--------------------------------------|---------|---------|--------------------------------------|
| 1. ____ | 2. ____ | 3. ____ | 4. ____ |
| None of my
family
speak Indian | | | Most of my
family
speak Indian |

16. How much do you speak an American Indian language?
 1. ____ 2. ____ 3. ____ 4. ____
 I rarely I often
 or never or always
 speak Indian speak Indian
17. To what extent do members of your family have Indian first or last names
 (like "Wambli" or "Kills-in-Water")?
 1. ____ 2. ____ 3. ____ 4. ____
 None have All have
 Indian last names Indian last names
18. How often do you talk about White news and culture in your daily
 conversation?
 1. ____ 2. ____ 3. ____ 4. ____
 I never engage I engage in
 in topics of topics of
 conversation conversation about
 about Whites and Whites and their
 their culture culture frequently
19. How often do you talk about Indian topics, news and culture in your daily
 conversations?
 1. ____ 2. ____ 3. ____ 4. ____
 I never discuss Indian I discuss Indian news or
 news or cultural issues cultural issues daily
20. How much do you believe in any Indian Creation Stories (how
 Earth/People/Animals were made?)
 1. ____ 2. ____ 3. ____ 4. ____
 I don't believe I very strongly
 in any of those stories believe in those stories
21. How much do you believe in any non-Indian Creation Stories (Adam/Eve,
 Garden of Eden, etc?)
 1. ____ 2. ____ 3. ____ 4. ____
 I don't believe I very strongly
 In any of those stories believe in those stories

22. In general, how much do you believe “*Success*” best means when an **individual** wins or achieves something?

1. ____ 2. ____ 3. ____ 4. ____
I totally believe success is best achieved by individuals (i.e. families) I totally believe success is best achieved by groups (teams, tribes, etc.)

23. How important is your European or White American heritage and history to you?

1. ____ 2. ____ 3. ____ 4. ____
Not at all Important Very important

24. My AGE is _____

25. My highest education level achieved is (# of years): _____

26. My PRIMARY Cultural/Ethnic Identification is (circle one only)

a. White/Caucasian ethnicity (ethnic group [i.e. “Swedish”, “American”] _____)

b. American Indian/Alaska Native

(tribe: _____)

c. Asian (affiliation [i.e. “Chinese”] _____)

d. Latino/a (affiliation [i.e.

“Mexican” _____)

e. Other (please

list _____)

27. Did your primary caregiver attend boarding school?

28. Did anyone from your family attend boarding school?

Table 1

PPI-R Subscales and Cultural Identification

PPI-R Subscales	Cultural Identification			
	<u>Bicultural</u> <i>M (SD)</i>	<u>Traditional</u> <i>M (SD)</i>	<u>Assimilated</u> <i>M (SD)</i>	<u>Marginalized</u> <i>M (SD)</i>
Machiavellian Egocentricity(ME)	40.00(9.84)	40.76(9.89)	42.75(12.43)	43.00(10.20)
Rebellious Nonconformity (RN)	35.38(8.73)	35.78(7.71)	35.40(7.52)	33.59(8.77)
Blame Externalization (BE)	34.13(11.21)	34.72(8.36)	35.30(7.09)	37.94(6.49)
Carefree Nonplanfulness (CN)	33.25(7.57)	34.35(6.58)	34.30(9.98)	34.76(6.34)
Social Influence (SOI)	51.69(9.38)	44.11(10.59)	49.43(11.51)	44.82(9.40)
Fearlessness (F)	34.63(8.03)	36.07(7.31)	37.15(8.69)	32.58(10.27)
Stress Immunity (STI)	37.88(7.66)	34.85(6.41)	33.65(8.68)	33.47(7.21)
Coldheartedness (C)	30.00(5.88)	32.35(6.03)	33.70(7.48)	31.47(6.84)

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