

Eastern Illinois University

The Keep

Undergraduate Honors Theses

Honors College

2013

How Does Culture Influence Housing Choices and Behaviors of Residents of the Pine Ridge Reservation? Preliminary Results

Dana Denise Tell

Follow this and additional works at: https://thekeep.eiu.edu/honors_theses



Part of the [Indigenous Studies Commons](#)

How Does Culture Influence Housing Choices and Behaviors of Residents of the Pine Ridge Reservation? Preliminary Results

(TITLE)

BY

Dana Denise Tell

UNDERGRADUATE THESIS

Submitted in partial fulfillment of the requirement for obtaining

UNDERGRADUATE DEPARTMENTAL HONORS

Department of Family and Consumer Sciences along with the Honors College at
EASTERN ILLINOIS UNIVERSITY
Charleston, Illinois

2013
YEAR

I hereby recommend this thesis to be accepted as fulfilling the thesis requirement for
obtaining Undergraduate Departmental Honors

10/8/13
Date

THESIS ADVISOR

10/8/2013
Date

HONORS COORDINATOR

10/8/2013
Date

DEPARTMENT CHAIR

How Does Culture Influence Housing Choices and Behaviors of Residents of the Pine Ridge
Reservation? Preliminary Results

By

Dana Denise Tell

A research paper submitted to the undergraduate faculty in partial

Fulfillment of the requirements for the degree of

Bachelor of Science with Honors

Major: Family and Consumer Sciences

Family Services Option

Program of Study Instructors:

Dr. Lisa Moyer and Dr. Axton Betz

Eastern Illinois University

Charleston, Illinois

2013

Copyright © 2013 Dana Tell, All Rights Reserved

Abstract

The current study used a case study research design to investigate how the culture on the Pine Ridge Reservation in South Dakota affects housing choices and behaviors. After a visit to the Pine Ridge Reservation, the principle investigator observed the housing situation and became inspired to examine the relationship between the culture and the housing conditions. An interview was set up with a resident on the reservation using a structured interview protocol with probes. The interview protocol was developed after a careful review of the existing literature on culture and housing. The findings revealed three important themes: 1) family cohesion, 2) the importance of the Native American Church (NAC) and rituals, and 3) overcrowding.

This study provides an important beginning point in understanding how culture affects housing situations among ethnic minority groups. The findings can help practitioners, educators, policymakers, and other administrators in making decisions about and designing housing for ethnic minority groups, like American Indians.

Acknowledgements

I would like to take this time to recognize all of the people that have helped make my experience in the departmental honors program possible. My thanks goes to Dr. Axton Betz-Hamilton who advised me through the independent study classes and helped me to develop my thesis. I would also like to thank Dr. Linda Simpson for allowing me to take her graduate level class: Current issues and trends so that I could meet the requirements of the honors program. I would like to thank Dr. Katherine Shaw for informing me of the honors program and coordinating the honors program for our department. I would like to thank Dr. Moyer for helping me work through my thesis and the encouragement to continue on my selected path. I would like to thank Mary Hennig for going through my transcript and informing me of all of the choices I had to earn an extra credit hour.

My thanks goes to my husband, Dwight and my mother, Myra who made it possible for me to go to school. My thanks also goes to my Aunt Gloria who watched my children while I was collecting data in South Dakota.

I am thankful for the Honors College and the College of Business and Applied Sciences for the opportunity to do research as an undergrad. I have enjoyed learning so much about the people living on the Pine Ridge Indian Reservation.

TABLE OF CONTENTS

Abstract.....	ii
Acknowledgements.....	iii
I. Introduction.....	1
II. Literature Review.....	3
Housing Behaviors and Choices.....	3
Causes of Inadequate Housing.....	4
Culture and Cultural Aspects of the Lakota.....	6
Overcrowding and Culture.....	9
Other Minorities and Housing.....	12
III. Methods.....	14
Researcher as Instrument.....	14
Data Collection Strategy.....	15
Ethics.....	18
IV. Results.....	19
Participant Background.....	19
First Theme: Family Cohesion.....	20
Second Theme: The Importance of the Native American	
Church and Rituals.....	21
Third Theme: Overcrowding.....	21
V. Discussion and Conclusions.....	22
Implications.....	24

Limitations.....	25
Future Directions	25
References.....	27
Appendices	
A: Interview Questions.....	31
B: Consent to Participate.....	32
C: Approval from IRB.....	35

CHAPTER 1: INTRODUCTION

Overview

The Pine Ridge Reservation is located on the western side of South Dakota and just above the Nebraska state line. It covers 1.7 million acres located in Shannon County, which is ranked the second poorest county in the United States (Administration for Native Americans, 2007). The majority of the Lakota live below the poverty threshold (Schwartz, 2006) and like many economically challenged areas, affordable, safe, and adequate housing is an issue. Overcrowding, unemployment, federal policies about home ownership on reservations, access to clean water, and housing that allows for the observance of important cultural traditions are some of the problems faced by the Lakota when it comes to housing. After learning about the housing challenges facing the residents on the Pine Ridge Reservation, I wanted to focus my thesis on this important topic.

I first became aware of the Lakota Sioux people on the Pine Ridge Reservation when a friend of mine participated in a motorcycle challenge called the Hoka Hey Motorcycle Challenge. The Hoka Hey Motorcycle Challenge started in 2010 with a charge to ride a motorcycle over 7,000 miles from Key West, Florida to Homer, Alaska in a race with many check-in locations. One of these check points was the home of Chief Oliver Red Cloud, the path traveled through Wounded Knee, South Dakota. The challenge was organized in part to bring awareness to the living conditions on The Pine Ridge Indian Reservation.

The Pine Ridge Indian Reservation is located in an area with strong winds that cause frequent destruction on buildings and homes. In addition to natural causes of destruction, people can cause destruction to the home. For example, when families invite extended family over to their homes to entertain on a regular basis and the home is not large enough to accommodate the

numbers, it can damage the infrastructure and harm the foundation. Doors in the home and plumbing in the kitchen and bathroom(s) are placed under more stress when there are more people than the house can accommodate and overcrowding can even cause emotional stress for the residents. (Evens, Gonnella, Marcynyszyn, Gentile, Salpekar, 2005; Housing Education and Research Association, 2006). The Lakota people's culture requires them to entertain a great deal, so these issues are important.

According to the American Association of Family and Consumer Sciences, a healthy home environment is critical to the health and well-being of the entire family (Baugher, Anderson, Green, Shane, Jolly, Miles, & Nickols, n.d.). In addition, keeping a home in good repair is essential to maintaining residents' health (Evens et al., 2005; Housing Education and Research Association, 2006). Thus, the housing behaviors of the Lakota are important components to consider in the housing situation on the reservation. The current study sought to examine how culture influences housing and behavior among the residents of the Pine Ridge Reservation by interviewing a resident. In the next section, literature regarding housing and the Lakota will be reviewed.

Chapter 2

Literature Review

The purpose of the current study is to explore how cultural influences housing choices and behaviors among the residents of the Pine Ridge Reservation. Thus, this section will review academic literature, news articles, and census information that is relevant to the current study. First, literature regarding the housing behaviors and choices of the Lakota will be explored, followed by the causes of inadequate housing. Then the culture of the Lakota, and how it relates to housing will be reviewed. Overcrowding and how housing affects other minority cultures in the United States make up the final part of chapter 2.

Housing Behaviors and Choices

The Pine Ridge Reservation is rife with poverty, which certainly affects the type of housing choices available to the residents (Schwartz, 2006). However, cultural aspects also play into housing behaviors among the Lakota. According to Press (2011), “There is an estimated average of 17 people living in each family home” on the reservation (p. 104). The houses on the reservation may have two or three bedrooms, some of the larger homes that are built for six or eight people may have up to 30 people living in them (Schwartz, 2006). Lack of houses on the reservation may be a reason that so many people live together. According to Press, (2011) the Pine Ridge Reservation Tribal Council estimated that at least 4,000 new homes are needed.

Tenants are able to afford rent through the assistance of housing programs like HUD (Department of Housing and Urban Development). “The Oglala Sioux Housing Authority manages housing units in the communities and in scattered rural sites through HUD Low Rent and Mutual Help home ownership housing programs” (AAA Native Arts Gallery, 2005). Most of the Tribal Housing Authority homes were built by the Bureau of Indian Affairs from 1970 to

1979 (Press, 2011). During that time period, there was a “housing boom funded by HUD and the Bureau of Indian Affairs resulted in the construction of tens of thousands of single-family homes modeled on post-war tract housing” (Seltenrich, 2012, p. 463). The houses built with HUD funds and the Bureau of Indian Affairs were built under federal codes and can be found on reservations regardless of the climate. The houses were built without regard to tribal customs, living arrangements, food-preparation practices, and heating preferences (Seltenrich, 2012). According to the research, most of the residents on the Pine Ridge Reservation are living under poor conditions and 59% of the homes are classified as “substandard” (Press, 2011).

Many of the residents on the reservation live in mobile homes. In 2011, mobile homes made up 26% of the housing units on the Pine Ridge Reservation (Press, 2011). Mobile homes are “often purchased or obtained through donations as used, low-value units with negative-value equity” (Press, 2011, p.104). Since the mobile homes are of low value and typically have negative value equity, they may not hold up to the demands that are expected of a home among the Lakota people, particularly when considering Lakota customs and rituals.

Causes of Inadequate Housing

It takes money to be able to provide the upkeep on a home. The average income for the Lakota residents on the Pine Ridge Reservation is around \$2,600 to \$3,500 per year (Pickering, 2000). Unemployment is approximately 83%-85% and can be higher during the winter months when travel is difficult or impossible (Schwartz, 2006). Working for an hourly wage or salary is pretty common in the United States but many people living on the Pine Ridge Indian Reservation participate in various other legitimate economic activities to sustain their lifestyle. These activities may include having a home-based business, substance production, and socially based exchanges of goods and services. Some families have left the reservation to work in agricultural

industry. Such families may spend years off of the reservation and then return when agriculture runs out (Pickering, 2000). Basically, employment and wages are major issues that directly affect housing choices. Other issues that affect housing include health problems.

Alcoholism is a problem that affects eight out of ten families on the Pine Ridge reservation (Schwartz, 2006). It is estimated that the sale of beer in White Clay, Nebraska has cost the tribe \$500 million in health care, social services, and child rehabilitation (Schulte, 2012). White Clay is located about 400 yards away from Pine Ridge with about 14 residents (Schwartz, 2006). It has four liquor stores that had combined sales of over five million cans of beer in 2010 (Schulte, 2012). Alcohol consumption can interfere with insulin and contribute to the negative effects of diabetes, which is a major health concern for this population (Nazario, 2011).

Diabetes on the reservation is 800% higher than the U.S. national average rate; almost 50% of the adults over age 40 living on the reservation have the disease (Schwartz, 2006). Diabetes can cause several health complications such as glaucoma, cataracts, neuropathy, kidney problems, and nephropathy (American Diabetes Association, 2013). In a study on organ and tissue donation decisions, Fahrenwald and Stabnow (2005) interviewed 21 participants living on the Pine Ridge Reservation and found that they all knew someone who needed a kidney transplant due to the diabetes crisis or end-stage renal failure. Fahrenwald and Stabnow (2005) also found that traditional beliefs may interfere with beliefs about health and organ/tissue donation. The belief of the body staying intact to enter the spirit world and the traditional belief of gift giving can conflict with one another when it comes to organ donation (2005). The conflicting views of their beliefs are revealed when the topic turns to organ donation. Unfortunately, the cultural views of the Lakota can negatively affect the ability to live a healthy life.

The ability to stay healthy is also dependent on the availability of resources. The Lakota people typically lack in vital resources that are considered necessities in many cultures. For example, over 20% of the residents on the Pine Ridge Reservation live without a motor vehicle and close to 59% are without a telephone in their home. Many of the residents on the reservation rely on wood burning stoves to heat their homes (U.S. Department of Commerce, 1995). When money is tight, those with wood burning stoves sometimes turn to burning painted scrap wood that can fill the home with creosote and is most likely poisonous (Wockner, 2005). Using wood as the primary heating source can contribute to health problems for the family members living in the home, and even put others in the community at risk.

Water is another resource that is not readily available to the Lakota on the reservation. Water is a critical resource that people need for drinking, cleaning, and personal hygiene. Unfortunately, the ground water under the Pine Ridge Reservation has been contaminated by uranium (Kent, 2013). Thus, the residents living on the reservation do not have access to clean, safe water from their faucets. Clearly, the resources on the reservation are limited, which affects the quality of life for the Lakota people.

Culture and Cultural Aspects of the Lakota

Housing behaviors can be described as behaviors that families engage in, at, or near their home. An important example of housing behaviors among the Lakota include the Seven Sacred Rites, rituals and sacred rites that can affect housing. For example, the “Making of Relatives” ritual includes taking other family members into the home. This adds to the amount of people that are considered members in the family. Family members who live in other parts of the country might come back to the reservation to participate in such events. This is just one

example of how housing is affected by the cultural sacred rites of the Lakota on the Pine Ridge Reservation.

The seven sacred rites of the Lakota include: Chanunpa (the pipe), Rite of Purification, Making of Relatives, The Keeping and Releasing of a Soul, Throwing of the Ball, Crying for a Vision, and Sundance (Durham & Thomas, 1996). When special events happen and all family members are invited, there are more people who show up to participate in the activities. Other rites such as the “Throwing of the Ball” and the “Sun Dance” are celebrations that draw families together.

The Chanunpa is the sacred pipe. “The word *cha* means wood or tree and *numpa* means two” (p. 34). The Chununpa is made up of two parts, the stem and the bowl. When stored, the pieces are to be separated and properly kept in a special pipe bag. During the pipe ceremony everyone participating in the ceremony sing sacred songs. “The Pipe is the breath you breathe on Tunkashila” (p. 32). Tunkashila is the “spirit of the grandfathers” who have passed on before and it includes “the knowledge that came before us” (p. 32). The Pipe is very sacred and must be respected. A person with a Chununpa must have discernment when praying and must not pray for things like money or a job. A person with a Chununpa may pray for himself or his family. When he has learned how to use it without hurting anyone he may be given permission by a Holy Man to use it to help people outside his family. The Chanunpa is very sacred and is handled with extreme care.

The Rite of Purification is often referred to as Sweat Lodge Purification Ritual since it takes place in a sweat lodge. The Lakota participate in sweat lodge purification rituals (Administration for Native Americans, 2007). One of the sweat lodge rituals consist of a boy going into a sweat lodge to become purified and then staying away from people without food and

water to pray until he has a vision. A vision is a message from something that is either living or not living. The steam in the sweat lodge cleans the body and soul (Bial, 1999). Sweat lodge purification rituals are also included in the therapy methods of the Cangleska program on the Pine Ridge Reservation. The Cangleska program is a not-for-profit entity that has a goal of healing relationships of Lakota women and offers mental health treatments that are culturally based. The sweat lodge ritual is very important in the Lakota culture because it is a way to cleanse the body and soul.

Making of Relatives or Hunkapi involves the “taking of someone as your brother, or father or child” (Durham & Thomas, 1997, p. 78). The relationship that results is treated exactly as if the new relative was related by blood. It is a huge honor for one to be taken on as kin in this ritual.

The Keeping and Releasing of a Soul is a rite that happens when someone dies. A man who is a good person and is “willing to separate themselves from the demands of daily life for that period” can walk with the soul from four days and up to a year. During that time, the person walking with the spirit must remain in a peaceful state and cannot use a knife. During such a loss, a person may choose to keep the spirit of a loved one to feel the closeness of the one who has died. While this spirit is still around, the family is helped by the spirit. There is a ceremony to release the spirit to go on to the Spirit Trail.

Throwing of the Ball is also referred to as Tapa Wanka Yap. This usually happens at the Sundance. The Throwing of the Ball represents life. A girl under the age of 12 throws a ball that has been made and crafted by her family. The ball represents all the possibilities in her life. She throws it systematically a few times and then up and the orphan or elder who catches it receives a blessing. The blessing is accepted on behalf of everyone there. This rite is related to the

“Making a Woman” ritual where a girl becomes a woman. This is a time that is celebrated. This ritual blesses everyone with understanding and health.

Hanbleceya, or Crying for a Vision, consists of the member of the tribe praying upon the mountain for four days in the wilderness and separated from other people in the hopes of receiving a vision. Lycanthropy, or dreamer’s fast occurs when one doesn’t eat or drink for four days and spends the time in prayer. While in prayer, the member strives to receive a vision that identifies an animal and becomes that animal. These experiences take strong belief and dedication.

Sundance or Wiwaynyag Wachipi happens once a year and includes many of the sacred rites. A lot of preparation goes into preparing the grounds for this four day event. Burning last year’s tree and performing the rituals for the Sundance tree for the current year. There is drumming, dancing and praying. During the ceremony there are four men hooked by their piercings to the Sundance Tree in order to thank Tunkashila or the Creator for life and pray for special help in life. After explaining that flesh and blood is the only thing that the Lakota really own, “In the Lakota Way, we give them back to the Creator” (Durham & Thomas, 1997, p.156). People go to the Sundance for a variety of individual reasons. The Sundance is a time of reflection and celebration.

All seven of the sacred rites are etched onto the skeleton of the Sacred Buffalo. The etchings depict stories of the sacred rites. Each of the sacred rites have a suffering element, a blessing, and an extension to family. The seven sacred rites bless the Lakota people, emphasizing the importance of the rites to their culture. However, some, if not all, of the sacred rites affect housing on the reservation in sometimes negative ways.

Overcrowding and Culture

The cultural beliefs and traditions of the Lakota represent an important part of family life. However, some of the cultural traditions can be challenging for the home and its occupants. Gathering extended family together in one place is a common theme among the various cultural traditions common to the Lakota. However, many of the homes are not built to hold 50+ individuals and the stress of the overcrowding can result in damage to the infrastructure and foundation of the house (Optis, Shaw, Stephenson, & Wild, 2012). Examples of such damage include crumbling foundations, overuse of doors and plumbing, ventilation problems, and moisture control.

Approximately one-third of American Indian homes are considered overcrowded, “with large extended families often sharing one and two bedroom homes” which contributes to higher indoor moisture levels as the occupants cook, bathe, and breathe (Seltenrich, 2012, p. 464). The increase in moisture levels in the home can breed mold growth which has been linked to asthma, respiratory illnesses, and hyposensitivity pneumonitis (Optis, et al., 2012). Mold growth can happen in any homes, but appears to a major problem on Indian Reservations (Optis, et al., 2012). In a study conducted by the First Nations Centre in 2002-2003, 10,616 individuals that identified as First Nations were surveyed about their homes and 44% revealed that they had mold growth in their homes. Additional studies conducted in Canada regarding mold growth in First Nation homes have shown that from 21% to 69% of homes report mold growth (Berghout, 2005; Drews, 2008; Mactavish, 2012). One of the reasons cited for the overgrowth of mold on First Nation reservations has been attributed to overcrowding. Rapid population growth and cultural factors contribute to the overcrowding, in addition to inadequate housing choices.

The mobile homes on the Pine Ridge Reservation are not efficient. Wood and Clevenger (2012) conducted a study on the experiences of individuals involved with community-based

housing efforts on the Pine Ridge Indian Reservation so that others could learn from their mistakes and successes. The study included 15 participants that had either been directly involved or had knowledge of being involved. One of the participants stated that “We all live in 1970s mobile homes and everything’s paper-thin and you’re freezing. Two-thirds of your income goes on heating alone” (Wood & Clevenger, 2012, p.11). The lack of efficient housing costs the residents money that they could be spent on other resources. Finding a solution to better insulation and better choices in housing may help with heating.

The participants in the Wood and Clevenger (2012) study indicated that there were many benefits to owning a home. These ranged from being able to have a garden, more space for children to play safely outdoors, not having to pay rent and being able to live away from the cluster housing situation. Homeownership may have its positives but it also has its negatives.

One of the disadvantages of owning a home on the reservation is attributed to the way land is transferred or passed to the next generation as it can be hard to have a clear deed to the land. The home owner has a certificate for the property but if they want to do anything to the property they need permission from the federal government. This “lack of full ownership and loss of power over land use can lead to decreased pride of home ownership and are disincentives to maintain the home” (Optis, Shaw, Stephenson, & Wild, 2012). When property is passed to heirs, the land is not divided among the heirs in a way that each person would have their own deed. All of the heirs receive a percent of the undivided land (Wood & Clever, 2012). This can create problems with the building of a home, and also leaves siblings unprotected from another sibling trying to lay claim to a piece of land. Whenever homeowners want to make improvements to the home, it can be a lengthy process due to land ownership issues.

Research regarding how the culture on the Pine Ridge Indian Reservation influences housing choices or housing behavior is limited. However, the literature reviewed in this section indicate that income, unemployment, weather, access to resources, and federal policies make it difficult for the Lakota to access safe and affordable housing. This does not leave much room for concerns about how culture and housing intermingle, but previous research examining culture and housing among other minority groups has indicated that cultural differences are not the number one concern in the U.S. This is not an issue that is limited to the Lakota people; other minority populations have had to contend with the disconnect between housing options and behavior.

Other Minorities and Housing

According to research conducted by Hadjiyanni (2009), the Hmong and Somali refugees living in Minnesota were living in homes that made their way of life more difficult. The Hmong are Shamanists who participate in religious ceremonies where a Shaman visits the home and performs a “spirit calling” around a wooden bench. The ceremony concludes with an elaborate feast for up to 200 guests. The stronger the community support, the easier it is for the Shaman to reach the ancestral spirits. The Hmong in the study did not have the space needed to perform important ceremonies such as the spirit calling, which is a critical component of their culture.

The Somali residents in the Hadjiyanni study (2009) consisted mostly of Muslims. Muslim women wear a hijah (e.g., veil), to cover themselves when they are in the presence of men who are not their husbands. When the women in the study cooked they needed to stay in their religious covering since the open floor plans in the design of most homes in the U.S. allow them to stay in view. Cooking is a tedious process when one has to contend with the hijah as it is a burn risk and difficult to negotiate around a hot stove. Homes that do not have the open floor

plan typical of most U.S. homes would be easier for Muslim women to respect and to follow their culture and reduce a significant fire risk.

The religious and cultural practices of the Hmong and Somali were not easily performed in houses that were not designed for their culture in the studies cited above. This caused a great deal of stress among the participants in the study and put the families at a higher risk for accidents in the home (Hadjiyanni, 2009). This is not the exact situation that faces the Lakota people, but the fact that cultural and religious practices are not typically taken under consideration in homes in the U.S. is a problem that is not limited to just the Lakota.

This section reviewed literature relevant to the current research. In addition, it revealed that economics, weather conditions in the Midwest, alcoholism, access to affordable housing and other resources, overcrowding, and federal policies affect the Lakota's people's housing situation in a negative manner. This study seeks to explore how culture influences housing choices and behaviors among the residents of the Pine Ridge Reservation by interviewing a resident on the reservation. The case study phenomenological qualitative design allows for an in-depth look at a resident's housing situation and adds to the existing literature on this topic.

Chapter 3

Method

The purpose of the current study was to examine the role that culture plays in housing choices and behaviors among the residents of the Pine Ridge Reservation. The main research question in the current study was “How does culture influence housing choices and behaviors of residents of the Pine Ridge Reservation?” More specifically, the research plan for this study was to investigate the cultural factors that contribute to the decisions made in housing among the Lakota people. This study employed a qualitative research design with case study phenomenological methodology.

Researcher as Instrument

I have been to the Pine Ridge reservation on a short visit. The mission of that visit was to deliver blankets that had been donated to the American Indians of the Sioux Tribe. I traveled with a friend. When we arrived, the Tribal Council was having their annual meeting in a large conference room. While I was there they offered my travel companion and I lunch. When we left, we traveled through the reservation and through White Clay, Nebraska. During that travel, I saw dilapidated single-family detached homes and mobile homes with siding ripped off and insulation exposed. While in White Clay, I also witnessed individuals who appeared to be intoxicated and lacked proper personal hygiene standing outside the establishments.

After I left the reservation, I felt that there was so much I had not seen, in spite of all I had observed. I left wanting to know more about the Lakota people and why the houses looked run down. My lack of experience with this culture most likely affected my thoughts as I had limited interactions with people on American Indian reservations and I wanted to know more about the Lakota culture; particularly how culture interacted with housing. I included my

observations here as they are an important component to the phenomenological methodology of this thesis. I acknowledge that my observations are biased by my lack of knowledge and experience with the Lakota culture. One of the major assumptions of feminism theory (feminist theory places a high importance on qualitative research) is that it is not possible to have an unbiased objective view of humans. Thus, I wanted to acknowledge my observations so that the data can be viewed in light of my biases.

Data Collection Strategy

Reliability and validity. In qualitative research it is important that researchers do not use their own standards to judge other cultures. This is particularly true when using a phenomenological design. The researcher must be aware of their personal biases and beliefs regarding the research that they are conducting. An important part of the data collection strategy is to record and include all observations in a journal and then reflect on those observations at least 24 hours after the data was collected. The time period allows the researcher to step away from the data and come back to the analysis with a fresh set of eyes. This helps support the validity of the data (Yin, 2009). Finally, two additional people (a graduate student and a professor, both from the School of Family and Consumer Sciences) were recruited by the researcher to analyze the interview data separately from the principle investigator. Their individual analysis of the data adds to the reliability of the findings.

Different strategies have been used to maintain rigor, reliability and validity in qualitative research. These strategies include reviewing existing literature, keeping accurate field notes, developing a reflective journal, triangulation in data collection, recruiting additional researchers to analyze the data, and clarifying that the researcher was used as an instrument in the study

(Glesne, 2006). The researcher made sure to follow these strategies in the current study (Glesne, 2006).

Sampling. A member of the Lakota Sioux American Indian Tribe that lived on the Pine Ridge Reservation at the time the data was collected was invited to participate in the case study. The participant was selected using criterion sampling, meeting specific criteria established by the researcher prior to the study (Bloomberg and Volpe, 2008). The specific characteristics needed in the current study included: being at least 18 years of age, able to speak English, a member of the Pine Ridge Reservation, and living on the reservation.

The interview was conducted face-to-face in the participant's home and lasted approximately one hour. The interview used structured questions with probes (see Appendix A). The participant was encouraged to add more to the questions as needed to respond.

Instrument. Interview questions were developed after learning more about the Lakota culture in general from existing literature and thinking about how to answer the primary research question. Interview questions and their probes were designed to gather data regarding culture and housing behaviors (see Appendix A). Probes to the questions allowed the researcher to ask more questions as the topic came up in the answer to the original question. The interview lasted about an hour and the researcher tried to conduct the interview in a conversational manner while following the case study protocol (Yin, 2009).

Observations. During the interview, observations were made of the participant's body language and the participant's home. The observations were collected as part of the data for this thesis and analyzed along with the interview transcript.

Data analysis. Yin's (2009) analytic technique of explanation building was used to analyze the data that was collected. More specifically, the analytic method was used to explain

how culture influenced housing choices and behaviors on the Pine Ridge Reservation for one participant.

Yin (2009) described the analytic technique as the result of several specific iterations.

The iterations include:

(1) making an initial theoretical statement or an initial proposition about policy or social behavior, (2) comparing the findings of an initial case against such a statement or proposition, (3) revising the statement or proposition, (4) comparing other details of the case against the revision, (5) comparing the revision to the facts of a second, third, or more cases, (6) repeating this process as many times as is needed. (p.143)

Given that the current study used a single-case study; steps (5) and (6) were not be utilized.

After interviewing and observing the participant, the principle investigator made field notes regarding key points of the interview, key points of the setting, and any other salient points that arose during this process (Glesne, 2006). After 24 hours, the researcher reflected on the information that was collected. The method of direct interpretations was used to look at single instances and draw meaning from them without looking at other instances (Creswell, 2007).

The principle investigator typed field notes in the form of a journal and digitally recorded the interview. Later the researcher transcribed the interview data using a digital program that only transcribed a word or two accurately so transcribing the interview manually was necessary. The electronic documents were kept in a password protected laptop.

Once the data was examined, themes were developed by the principle investigator to exemplify what the participant reported in their interview. After this process, two additional researchers were asked to examine the data independent of one another and develop their own

themes. Their findings were compared and combined with the principle investigators. Only themes that were confirmed by all three researchers were included in the results.

Ethics

Informed consent. The participant was given information regarding the study and any potential risks of participating. The informed consent was reviewed and approved by the EIU IRB (see Appendix B). The participant was informed that their responses were completely voluntary and that their identity would be kept confidential. Both the researcher and the participant reviewed the document received a copy of the informed consent.

Right to privacy and confidentiality. American Indians have felt marginalized in the past by the United States government as well as by Caucasians. To participate in the interview, the respondent had to learn to trust the principle investigator. This was accomplished in part through the recruitment process. The participant was recruited through a mutual friend, which helped to increase the trust that the participant had for the researcher. In addition, the researcher worked hard to establish a rapport with the participant, by using active listening skills and validating what the participant reported. The name of the participant and any family members' names mentioned were changed so that no one would be able to identify the participant. The location of the participant's home was also kept confidential.

Chapter 4

Results

The purpose of the current study was to explore how culture influences housing on the Pine Ridge American Indian Reservation. A case study phenomenological research methodology was used to investigate the main research question, which asked “How does culture influence housing choices and behaviors of residents of the Pine Ridge Reservation?” Results of the case study analysis are reported below.

Participant Background

“Nicole”¹ is 28 years old and has lived on Pine Ridge her entire life. She has five sisters and four brothers. She has a son who lives with his father. She lives in a three bedroom trailer with her youngest sister, her sister’s two kids and a brother, who is a year younger than Nicole, and his wife and their two children. Therefore, a total of eight people were living in a three bedroom trailer. “Trailer” in this case refers to what the Housing Education and Research Association (2006) describes as a mobile home. Mobile homes are a form of factory-built housing that can be moved from place to place. Nicole’s mother lived in the trailer as well, but moved prior to the time of the interview.

Nicole attends ceremonies of the Native American Church. This is for the whole family where they worship God in the Native American way. She stated that “They go into a big tipi” in which “we have our own tipi for the family.” Ceremonies that take place in the tipi include birthdays, baptisms, weddings, anniversaries, and holidays. Nicole stated, “We gather for birthday or maybe people get baptized, or weddings, anniversaries, stuff like that, holidays.” She explained that the tipi is set up outside her grandmother’s house in the middle of a cement circle.

¹ Participant’s name was changed to protect her identity

Case Study Analysis

The interview that was conducted with the participant was transcribed word-for-word so that the responses could be analyzed by the researcher and two additional research coders (i.e., a professor and a graduate student in the School of Family and Consumer Sciences) to identify themes among the participant's responses. The principle investigator's observation notes were included in the data analysis, too. The results are reported according to the themes that were identified by all three research coders.

First Theme: Family Cohesion

One theme that became apparent during the interview was the family cohesion among Nicole's family. During the interview, when she was asked to describe herself, she described herself within the context of her family. She stated "Um...well I am 28 years old. I've been here all my life. I've never moved away. I have 6 sisters or I have 5 sisters and 4 brothers. And I have a little boy but he lives in Gauter with his dad. He's 7 years old. He's gonna be 8 next year. I have two nephews that are going to be graduating elementary school." Nicole also mentioned that her mother gives her a ride to work every morning and that, before bed, "I usually go visit my sisters and their kids at my auntie's." Family cohesion was further illustrated in her story about going into labor with her son. Nicole stated, "me and my boyfriend were staying up there [Rapid City] with my niece and her husband."

Nicole's living situation implies the importance of family cohesion; Nicole lives with her brother and his wife and their two children as well as with her youngest sister and her two children. Family cohesion was evident at family meals, as well. Nicole reported that "all the

women are inside cooking and stuff and the men are outside with the kids” and “the women that can't do anything or not busy that much, they watch the kids.”

Second Theme: The Importance of the Native American Church and Rituals

When asked about rituals common to the members of the Lakota, Nicole alluded to the Native American Church. She said, “That (the Native American Church) is for the whole family. That is the Native American Church, where they drink peyote and stuff like that.” (Peyote is referred to in Lakota as pejuta. Pejuta is a Lakota word that refers to a natural plant that can be used for medicinal purposes) (Steinmetz, 1990). To celebrate various rituals, “They go into a big tipi, we have our own tipi for the family.” Native American church meetings take place in a tipi and are activities that are influenced by the family’s dwelling when the location is near the home.

According to Nicole, the Native American church is a large part of the Lakota life. It seems that the Native American Church ceremonies are intertwined with the Lakota culture, belief system and history, but did not necessarily directly influence housing choices and behaviors. However, the tipi is typically located near one of the family member’s home; in the current study the tipi was located at Nicole’s grandmother’s house. The implication is that there needs to be space on the housing plot for a tipi that can fit the entire family.

Third Theme: Overcrowding

The trailer that Nicole lives in has three bedrooms and one bathroom. At the time of the interview, eight people were living in the trailer. When Nicole was asked about who lived with her, she indicated that “right now it’s me, and my youngest sister, and she has her two kids with her and then my brother. He is a year younger than me and he lives with his wife and two kids with us.” The trailer that they lived in had three bedrooms, so there were many family members sharing bedrooms. Based upon Nicole’s body language and reaction to the question, the housing

situation did not seem to be unusual to her. However, when asked if she felt that there were enough rooms in her house, Nicole responded “Um no not really...”

Chapter 5

Discussion and Conclusions

The purpose of the current study was to look at how culture influenced housing choices and behaviors among the Lakota on the Pine Ridge Reservation. The interest in this topic was initiated by a visit to the Pine Ridge Reservation. During the visit, the principle investigator saw homes that were falling apart. After conducting some initial research about the Lakota people, the principle investigator wanted to know more and decided to make this the focus of her Honor's thesis. The current study used a case study phenomenological research design to examine the role of culture in housing. The findings confirmed that overcrowding did exist for the participant, but that the Native American Church, family rituals, and family cohesion were also important aspects to housing.

The existing literature regarding the Pine Ridge Indian Reservation pointed out that overcrowding is common among the people living on the Pine Ridge Indian Reservation. This was true of Nicole's housing situation. She indicated that she lived in a trailer with seven additional family members. The interview questions did not ask why the participant lived with other family members, so the principle investigator is unable to make assumptions about how Nicole came to live with her two siblings and their children. Reasons for overcrowding may be due to the limited number of houses that have good quality water from the tap and soil surrounding the home that is not contaminated. The first 50 homes built in 1962 were culturally inappropriate. The fact that these homes were faced with topographic and climate factors that raised the cost of building and raised the rate of repairs also limits who can reside in them (Wood, 2012). Due to the practice of having heir property, people have rights to the land but not a clear deed or a distinct piece of land. Instead of building and living in the new home, they stay

in the home that is already on the land. “If the builder does not first secure written permission of a sufficient number of his or her fellow heirs” (Wood, 2012 p. 19).

During the course of the interview, the participant’s responses to the questions pointed out the importance of the Native American Church (NAC) to the Lakota culture. Nicole described how rituals were conducted at her grandmother’s home, where the family tipi was located. She also emphasized how important the NAC was to the culture and how it intermingled with the Lakota rituals and family celebrations. It is interesting that Nicole did not provide a great deal of information about Lakota rituals. In fact, when asked, she indicated that she could not disclose anything about the “coming of age” rituals common to her culture.

Since the research question asked specifically about *religious ceremonies*, it is possible that the participant felt that she was supposed to talk specifically about religion and the NAC, as opposed to cultural rituals. Nicole answered “Religious ceremonies...there's no religious ceremonies the only ceremonies we have are the NAC” when asked about religious ceremonies, hence the researcher’s belief that she may have misinterpreted the question or that it was not worded adequately to tap into specific cultural rituals and traditions.

Probably the most important theme that emerged from the interview was the theme of family cohesion. The Family Environment Scale “defines cohesion as the degree of commitment, help and support family members provide for one another” (Teufel-Shone, Staten, Irwin, Rawiel, Bravo & Waykayuta, 2005 p. 414). Interview questions that asked specifically about family cohesion were not included in the interview, but almost all of her responses illustrated how close she was to her family members. Not only did Nicole live with her siblings and their children, but she seemed to be accepting of this living situation and indicated how much time she spent with her family members, even outside of the home. Her mother drives her

to work every day and family members were supportive and involved when Nicole went into labor with her son. When asked if her morning routine was influenced by housing, Nicole stated that “um yeah, everyone all we all encourage everyone everything to like each other to help out other people and stuff.”

Meal times and special occasions seemed to be of particular importance to Nicole and her family. For example, she explained the roles of men and women in the family when it came to meal preparation. Women participated in the cooking as well as watching the children while the men set up, watch the children, and pick up after the meal. It seemed as though the family members ate together on a regular basis.

It could be the case that living with family members in such close proximity on the reservation has solidified the cohesion evidenced in Nicole’s responses. However, this assumption cannot be qualified as the interview did not include specific questions about cohesion.

Implications

This research is beneficial to Family and Consumer Science educators, professionals, private organizations and contractors, and others that work in the housing field. The United States is a diverse country with many cultures and it is likely that other cultures need to have housing developed around the various beliefs, rituals, and traditions unique to their culture. When a home is designed around the culture of the future residents, the value of the home goes up and may benefit the organization, contractors, as well as the residents.

The information gained from the current study is also useful to individuals that work directly with families from different cultures. It is of critical importance that cultural differences are understood and respected. In the current study, the research questions were not designed by

someone within the Lakota culture; thus, they did not always ask the right kind of questions to reveal how culture affects housing on the reservation. This emphasizes the importance of conducting focus groups with the culture that a researcher is interested in studying. Focus groups can help researchers identify important terminology and cultural aspects that someone outside of the culture may not understand.

Limitations

The current study had several limitations, including a small non-random sample, the limited data content, the generalizability of the findings, and the qualitative research design. Although the sample size was small and the findings are not generalizable to all American Indians, the information gathered from the current study does provide an important foundation for future research. The data that was collected was limited by the research questions that were developed prior to interacting directly with anyone from the Lakota culture. It would have been helpful if the researcher had held a focus group or conducted a pilot study to see what types of questions should have been included.

Another potential limitation in the current study concerns the language barrier between the researcher and the potential participants. The interviews were conducted in English, since the researcher is English speaking. However, not all of the Lakota people speak English, so this placed a limitation on the potential participants.

Future Directions for Researchers

Future research should include a focus group or pilot study in order to gather feedback about the terminology common to the Lakota people and the types of questions that should be asked in order to investigate how culture affects housing. A larger pool of participants would also be an important step for future research. While a case study analysis allows for a rich data

collection, having more than one participant would allow the researcher to compare commonalities among participants' responses and develop themes that are based on more than one subject's interview.

Finally, future research should include more research questions that focus specifically on family cohesion as this was an important theme that came out of the current research. How family cohesion contributes to and is affected by housing among the Lakota is something that needs more in-depth exploration.

Conclusions

The mission of the Family and Consumer Sciences discipline is to improve the lives of individuals, families, and communities. The current study was designed with this mission in mind. The principle investigator wanted to know more about culture and housing among the Lakota so that the research could help benefit Lakota families, as well as families from other cultural minorities in the United States.

The findings from the current study revealed that family cohesion, overcrowding, and the Native American Church are main features of the Lakota culture when it comes to housing. This provides an essential foundation for future research looking at housing and culture among the Lakota. This information can help policymakers, educators, and other professionals improve the lives of ethnic minority populations that have specific cultural housing challenges, like the Lakota.

References

- AAA Native Arts Gallery. (2005). *Overview of the Pine Ridge Reservation*. Retrieved from:
http://www.aaanativearts.com/pine_ridge_reservation.htm
- Administration for Native Americans. (2007). *Cangleska, Inc.*, Retrieved from
http://www.acf.hhs.gov/programs/ana/archive/congressional_reports/2007/South_Dakota.pdf
- American Diabetes Association. (2013). Living with Diabetes. Retrieved May 8, 2013, from
<http://www.diabetes.org/living-with-diabetes/complications/>
- Baughner, S.L., Anderson, C.L., Green, K.B., Shane, J., Jolly, L., Miles, J., & Nickols, S.Y. (n.d.).
“Body of knowledge” for Family and Consumer Sciences. American Association of
Family and Consumer Sciences. Retrieved from
<http://www.aafcs.org/AboutUs/knowledge.asp>
- Bergout, J., Miller, J.D., Mazerolle, R., O’Neil, L., Wakelin, C., MacKinnon, B. et al. (2005).
Indoor environmental quality in homes of asthmatic children on the Elsipogtog Reserve
(NB) Canada. *International Journal of Circumpolar Health*, 64, 77-85.
- Bial, R., (1999). *The Sioux*. Marshall Cavendish, New York: Benchmark Books.
- Bloomberg, L.D. & Volpe, M. (2008). *Completing your qualitative dissertation: A roadmap
from beginning to end*. Thousand Oaks, CA: Sage.
- Chapman C., Conti K., Frank D., & Gansen A. (2003). Pine Ridge Indian Reservation South
Dakota. Community Mini-plan Fall 2003. South Dakota State University Dr. Meredith
Redlin.
- Clark, L.D. (n.d.). *Teaching with documents: Sioux Treaty of 1868*. Retrieved April 23, 2013
from <http://www.archives.gov/education/lessons/sioux-treaty/>

- Creswell, J. W. (2007). *Qualitative inquiry & research design: Choosing among five approaches* (2nd ed.). Thousand Oaks, CA: Sage Publications.
- Drews, K. (2008, July 25). Where the mould grows. *The Globe and Mail*. Retrieved from <http://www.numberswatchdog.com/numbers%20docs/Where%20the%20mould%20grow%20s.pdf>
- Durham, J.G., & Thomas, V. (1996). *Sacred Buffalo: The Lakota Way for a New Beginning*. Boulder, Colorado: Sycamore Island Books.
- Evens, G.W., Gonnella, C., Marcynyszyn, L.A., Gentile, L., Salpekar, N. (2005). The role of chaos in poverty and children's socioemotional adjustment. *Psychological Science, 16*, 560-565.
- Fahrenwald, N.L., & Stabnow, W. (2005). Sociocultural perspective on organ and tissue donation among reservation-dwelling American Indian adults. *Ethnicity and Health 10*, 341-354.
- Glesne, C. (2006). *Becoming qualitative researchers: An introduction*. (2nd ed.). Boston: Pearson Education.
- Goldfarb, N.M, (2007). Subject recruitment and retention biases. *Journal of Clinical Research Best Practices. 3*(11). Retrieved from <http://www.stcharlesresearch.org/images/CT%20Recruitment%20Retention%20Bias.pdf>
- Hadjiyanni, T. (2009). Sacred places: culturally sensitive housing designs for Hmong and Somali refugees. *Journal of Family & Consumer Sciences. 101*(1), 30-35
- Housing Education and Research Association. (2006). *Introduction to housing*. Upper Saddle River, NJ: Pearson.

- Kent, J. (2013, February 28). "Kent: Home of pending environmental disasters." *Rapid City Journal*.
- MacTavish, T., Marceau, M.O., Optis, M., Shaw, K., Stephenson, P., & Wild, P. (2012). A participatory process for the design of housing for a First Nations community. *Journal of Housing and the Built Environment*, 27, 207-224.
- Morris, E.W. & Winter, M. (1978). *Housing, family, and society*. New York: John Wiley & Sons.
- Narzario, B. (2011). *Diabetes and alcohol*. Retrieved April 30, 2013, from <http://diabetes.webmd.com/drinking-alcohol>
- Pickering, K. (2000). Alternative economic strategies in low-income rural communities: TANF, labor migrations, and the case of the Pine Ridge Indian Reservation. *Rural Sociology*, 65(1), 148-167.
- Optis, M., Shaw, K., Stephenson, P., & Wild, P. (2012). Mold growth in on-reserve homes in Canada: The need for research, education, policy, and funding. *Journal of Environmental Health*, 74, 14-21.
- Press, J. (2011). *Pine Ridge*. Indiana: Xlibris Corporation.
- Seltenrich, N. (2012). Healthier Tribal Housing: Combining the best of the old and new. *Environmental Health Perspectives*, 120 (12), 460-469.
- Schwartz, S. M. (2006). *Life and conditions on the Pine Ridge Oglala Lakota (Sioux) Reservation of the South Dakota*. Retrieved from <http://www.linkcenterfoundation.org/id24.html>
- Schulte, G. (2012, February 9). Oglala Sioux Tribe files \$500 million suit against breweries, beer stores. *Siouxcityjournal.com* Retrieved from

http://siouxcityjournal.com/news/local/crime-and-courts/sioux-brew-oglala-sioux-tribe-files-million-suit-against-breweries/article_ba71ad34-c513-55fc-ac16-84a4928b1955.html

Steinmetz, S.J. (1990). *Pipe, Bible, and Peyote: Among the Oglala Lakota*. Knoxville, TN: The University of Tennessee Press.

Teufel-Shone, N.I., Staten, L.K., Irwin, S., Rawiel, U., Bravo, A.B., Waykayuta, S. (2005). Family cohesion and conflict in an American Indian Community. *American Journal of Health Behavior*. 29 (5). 413-422.

U.S Census Bureau. (1995). *Housing of American Indians on reservations: Equipment and fuels*. Retrieved from http://www.census.gov/aprd/www/statbrief/sb95_11.pdf

Wockner, G. (2005). Solar Power, Lakota Empowerment. *World Watch*, 18 (4). 12-17.

Wood, C.L., & Clevenger, C.M. (2012). A sampling of community-based housing efforts at Pine Ridge Indian Reservation. *American Indian Culture and Research Journal*, 36 (4). 3-27.

Yin, R. (2009). *Case study research: Design and methods* (4th ed.) Los Angeles, CA: Sage Publications.

Appendix A: Interview Questions

- 1.) Tell me about yourself.
- 2.) Tell me about your home. Probe: Who lives in the home? Probe: Describe the layout of the home. Probe: Describe the structure of the home.
- 3.) Please describe any religious ceremonies that happen in the home. Probe: Does this affect the layout of your home?
- 4.) Please describe activities that happen around meal time. Probe: Are these activities influenced by your home? If so, how?
- 5.) What is the morning routine? Probe: Are these activities influenced by your home? If so, how?
- 6.) What is your bedtime routine? Probe: Are there any parts that are done at home? Probe: Which parts? Probe: Why?
- 7.) Can you explain to me the coming of age rituals? Probe: Are there any parts that are done at home? Probe: Which parts? Probe: Why?
- 8.) Can you explain to me the routine of child birth? Probe-Does this happen in your home? Probe: Why?
- 9.) Do you feel you have enough rooms in your home to do all the rituals done by your culture? Probe: Why or why not?
- 10.) Are there rituals that were done at home but are now done somewhere else? Probe: Can you tell me more about them?

Appendix B: Consent to Participate

CONSENT TO PARTICIPATE IN RESEARCH

How Does Culture Influence Housing Choices and Behaviors of Residents of the Pine Ridge Reservation

You are invited to participate in a research study conducted by Dana Tell and Dr. Axton Betz, from the Family and Consumer Sciences department at Eastern Illinois University.

Your participation in this study is entirely voluntary. Please ask questions about anything you do not understand, before deciding whether or not to participate.

• PURPOSE OF THE STUDY

This study is for exploring how culture influences housing choices and behaviors of residents of the Pine Ridge Reservation in South Dakota. I would like to know “How does culture influence housing choices and behaviors of residents of the Pine Ridge Reservation?” My goal is to be able to discover elements in your culture that would benefit from a change in the house you live in.

• PROCEDURES

If you volunteer to participate in this study, you will be asked to:

You will be interviewed and observed in your home. The interview will be audio recorded. After the interview you will have the opportunity to review and make amendments to what you have stated. The information collected could be used in a paper but your name will be changed or omitted. Photographs will also be collected of items that may help in explaining items or circumstances.

The interview should last about an hour. This is to be a onetime visit with a follow up that is the check of the transcript.

The interview will be audiotaped to help the flow of discussion and record your answers. This will also aid in the transcript that will be returned to you to check for accuracy of your message. The audiotape will be kept for a minimum of three years in a locked box and then destroyed. The researchers mentioned above are the only ones that will have access to the records.

• POTENTIAL RISKS AND DISCOMFORTS

There does not seem to be any foreseeable risk, including psychological, social, legal, financial or physical inconveniences. There may be discomfort in answering the question, please let the researchers know.

• POTENTIAL BENEFITS TO SUBJECTS AND/OR TO SOCIETY

You will not benefit directly from participation.

The benefit of society will be a better understanding of the Lakota Sioux culture and this research may benefit the people of the Lakota Sioux Tribe develop housing better fit to their culture.

- **CONFIDENTIALITY**

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law. Confidentiality will be maintained by means of changing or omitting the participant's name and other personally identifiable information before presenting or publishing the results of this research. All the raw data will be kept locked up for a time no shorter than three years. The only ones who have access to it will be the researchers. After three years, all raw data will be destroyed.

- **PARTICIPATION AND WITHDRAWAL**

Participation in this research study is voluntary and not a requirement or a condition for being the recipient of benefits or services from Eastern Illinois University or any other organization sponsoring the research project. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind or loss of benefits or services to which you are otherwise entitled.

There is no penalty if you withdraw from the study and you will not lose any benefits to which you are otherwise entitled.

You may also refuse to answer any questions you do not want to answer.

The researchers may terminate the research if the information is not significant, or a life event happens not allowing them to finish the study before May of 2013

- **IDENTIFICATION OF INVESTIGATORS**

If you have any questions or concerns about this research, please contact:

*Dana Tell, Principal Investigator
Axton Betz, Faculty Sponsor (217)581-2164*

*Eastern Illinois University Phone Number (217)581-5000
dtell@eiu.edu
aebetz@eiu.edu*

- **RIGHTS OF RESEARCH SUBJECTS**

If you have any questions or concerns about the treatment of human participants in this study, you may call or write:

Institutional Review Board
Eastern Illinois University
600 Lincoln Ave.
Charleston, IL 61920
Telephone: (217) 581-8576
E-mail: eiuirb@www.eiu.edu

You will be given the opportunity to discuss any questions about your rights as a research subject with a member of the IRB. The IRB is an independent committee composed of members of the University community, as well as lay members of the community not connected with EIU. The IRB has reviewed and approved this study.

I voluntarily agree to participate in this study. I understand that I am free to withdraw my consent and discontinue my participation at any time. I have been given a copy of this form.

Printed Name of Participant

Signature of Participant

Date

I, the undersigned, have defined and fully explained the investigation to the above subject.

Signature of Investigator

Date

Appendix C: Approval from Internal Review Board

January 31, 2013

Dana Tell
Family & Consumer Sciences

Thank you for submitting the research protocol titled, "How Does Culture Influence Housing Choices and Behaviors of Residents of the Pine Ridge Reservations?" for review by the Eastern Illinois University Institutional Review Board (IRB). The IRB has approved this research protocol following an expedited review procedure. IRB review has determined that the protocol involves no more than minimal risk to subjects and satisfies all of the criteria for approval of research.

This protocol has been given the IRB number 12-148. You may proceed with this study from 1/30/2013 to 1/29/2014. You must submit Form E, Continuation Request, to the IRB by 12/29/2013 if you wish to continue the project beyond the approval expiration date.

This approval is valid only for the research activities, timeline, and subjects described in the above named protocol. IRB policy requires that any changes to this protocol be reported to, and approved by, the IRB before being implemented. You are also required to inform the IRB immediately of any problems encountered that could adversely affect the health or welfare of the subjects in this study. Please contact me, or the Compliance Coordinator at 581-8576, in the event of an emergency. All correspondence should be sent to:

Institutional Review Board
c/o Office of Research and Sponsored Programs
Telephone: 581-8576
Fax: 217-581-7181
Email: eiuirb@www.eiu.edu

Upon completion of your research project, please submit Form G, Completion of Research Activities, to the IRB, c/o the Office of Research and Sponsored Programs.

Thank you for your assistance, and the best of success with your research.

Richard Cavanaugh, Chairperson
Institutional Review Board
Telephone: 581-6205
Email: recavanaugh@eiu.edu