A STUDY OF THE CHARACTERISTICS OF AMERICAN INDIAN PROFESSIONAL WOMEN IN OKLAHOMA

DISSERTATION

Presented in Partial Fulfillment of the Requirements for the Degree Doctor of Philosophy in the Graduate School of The Ohio State University

By

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* * * * *

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DEDICATION

It is with love, peace and gratitude that I dedicate this dissertation to my family—David, Vincent, Jonathan, Minnie, Homer and Johnny.
ACKNOWLEDGEMENTS

Though the Ph.D. degree is awarded to an individual, it would be impossible to achieve without the guidance, support and encouragement of many people. Although no list of acknowledgements is exhaustive, the author would like to thank the following for their contribution to this study:

To my committee: Dr. Riccio, Dr. Latack and Dr. Wigtol, without whose patience, advice, suggestions, editing and interest, this study would not have come together.

To Mary Ellen and June: Who were dependable and responsible in getting messages to my committee, no matter how many times a day I called.

To Dr. Helen Wiley: For being an outstanding role model.

To my students and co-workers: Who helped in times of need.

To Dr. Lorraine Carpenter, Mildred and Harold Stemen, Debbie Salser, Carol Greff, and Lois Ferguson: Who were always at the other end of the phone to offer encouragement throughout this program.

To Mae and Emrey Blackmon: For taking such good care of my sons throughout my graduate studies.

To my late brother: Who died before having the opportunity to finish his education.

To my family: Words can not adequately describe their input and faith in my doctoral program. My deepest gratitude goes to my husband, my sons, and my parents. Without their support, care, love, encouragement and unending patience, realizing this degree would have been almost impossible.
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CHAPTER I
INTRODUCTION

"... doctor, lawyer, or Indian chief ...." These women of an increasing ethnic group have been called Mexican, Oriental, Italian, Black or numerous other ethnicities, but rarely, are they ever considered to be American Indian. After all, Indians live on the reservation. Don't they? They are not professional educators, nurses, administrators, doctors, lawyers or Indian chiefs. That was just a saying heard on the school yard.

There is no native person in North America who is not exposed to and affected by the Anglo world. Yet to be "Indian" carries a sense of homeland to one's tribe, reservation or community and a duty to one's people no matter where one is living. Thus, native people often practice to varying degrees, two contrasting ways of life. Native people today grow up with a two-track cultural background and find themselves participating to a greater or lesser extent in the Indian world as defined by their tribal affiliation and the white man's world. The term "white man's world" is not to be taken as a quaint archaic phrase, because the world of the white woman is for the most part considered invisible to the Indians. After all, it is still the "great white father" who determines the quality of life for all Americans, male and female.
Identifying, developing and utilizing human resources has often been a concern of this nation. Although American Indian women have been written about since the time of John Smith, it has just been during the past decade that education, family life, attitudes and values have been dealt with in the literature.

Because American Indian women have been romanticized as the stoic helpmate of her brave male counterpart, few researchers deal realistically with the professional Indian woman as she faces both the Indian and the non-Indian world (Verble, 1981). It is this Native American woman, who appears to be in the middle, confusing outsiders by not being recognized as "an Indian", because of fads and trends.

There are over 1,400,000 American Indians nationwide (Josephy, 1980), with 86,128 women living in Oklahoma (Bureau of Census, 1980). Of this population, approximately 51.5 per cent are currently employed in the work force, with 11 per cent being considered professionals and two per cent considered to be in administrative or management positions (Bureau of Census, 1980).

How have the professional American Indian women in Oklahoma been able to maintain their tribal culture and heritage? Or have they? Do they speak their native language? What do these women have in common with each other in regard to education? Does the professional Indian woman utilize traditional Indian ways in medicine or dress?

Jung wrote (Harding, 1970, preface) "The modern woman stands before a great cultural task which perhaps means the beginning of a new era." American Indian women of today, stand at the forefront of the evolutionary stage in mankind's maturity. Indian women must believe in themselves,
and the need to better themselves as they seek equity. One way to better understand the two-cultural dilemma is to study the characteristics of professional American Indian women in Oklahoma.

Purpose of the Study

The purpose of this study was to identify characteristics of professional Indian women in Oklahoma. The six domains and their definitions used to study the characteristics were:

1. Family Life - The current role of the family in the daily life of the women being studied;
2. Cultural Identity and Stereotyping - The socially acceptable behavior patterns, arts, and beliefs thought characteristic of the sample. Stereotyping - The conventional, and usually oversimplified belief usually lacking any individuality;
3. Upbringing - The rearing and training received in childhood;
4. Counseling - The exchanging of opinions or ideas solicited from knowledgeable persons;
5. Career - A chosen pursuit, profession or occupation;
6. Education - The knowledge or skill obtained or developed by a learning process.

Research on the characteristics of American Indian professional women in Oklahoma is nonexistent. Research in Native American studies have generally been conducted and limited to areas of Indian women in higher education, urban Indian women, and Indian women living on the reservations.
Findings related to the characteristics of professional Indian women in Oklahoma could be used in the following ways: 1) To expand further research efforts; 2) To aid in the building and strengthening of networking programs; and 3) To serve as a guide to other Indian women. It is intended that the findings of this study be used in the counseling of Native American women, as a means for program development for women re-entering the work force or academic programs, or for those attending high school or college. It could also be used to design programs in elementary school for the counseling of Indian girls.

Research Questions

The seven research questions to be answered were:

1. What impact did upbringing play in the group studied?

2. What role did counseling play in the educational process?

3. Have the professional Indian women studied, retained their identity as Native Americans, or have their cultural identities as Indians been mainstreamed, leaving heritage behind? What types of stereotyping have these professional Indian women encountered?

4. What occupational fields have these professional Indian women chosen to occupy?

5. What has been the role of education for the group studied?

6. What role does family life have for the professional Indian women studied?

7. What effect did age have on women 45 years and under and those over 45 in response to the following questions:
a. Is there a significant difference in marriage rates by age?
b. Is there a significant difference in those who were encouraged to excel in math, science and home economics by age?
c. Is there a significant difference in those who lived with both parents at the age of 13 years by age?
d. Is there a significant difference in whether or not counseling was received by age?
e. Is there a significant difference in job satisfaction by age?
f. Is there a significant difference in the possession of graduate degrees by age?

Rationale for the Study

In contrast to other minorities during the twentieth century, the American Indian has primarily been the subject of social science research from an historical perspective, as an heir to a colorful past, rather than in the present status as a member of a minority group. Most of the research has been anthropological and has attempted to reconstruct Native American customs, from accounts as narrated by tribal members or has dealt with the "deculturing" process of individual tribes. An exception to this notion conducted before World War II is Margaret Mead's The Changing Culture of an Indian Tribe (1932), a study of the Omaha Indian Education Research Project. Murray Wax's Indian Americans (1971) and Native American's Today: Sociological Perspectives (Bahr, Chadwick and Day, 1972) have contributed much toward the treatment of American Indians within the present historical context.
In the past 13 years, because of national media, attention has focused on the "Indian problem as a heightened awareness of the social and economic deprivation suffered by the American Indian and the difficulties inherent in their relationship to white society. Unfortunately, when the researchers have focused on the present day American Indian, the interest has been in the reservation Indian, the Indian as a general population, including both males and females, or the deviant Indian, seen as the drunk or the suicidal.

Stedeman's book, *Shadows of the Indian: Stereotypes in American Culture* (1982) points out that the Indian is a reality. Today's problem is once again that the Indian is not behaving in the manner that a white society has historically defined as appropriate Indian behavior. And especially behavior that has been depicted as appropriate for the Indian woman. The legal, governmental, educational and industrial revolution of the last two decades has revealed that although history taught that the Indian problem was temporary, that when the Indian disappeared, so would the problem—this is not the case.

It is hard for non-Indians to identify Indians with native culture, and tribal values, as entrepreneurs, as doctors, as lawyers, as business executives, as computer programmers, and as government officials on all non-Indian school boards and city councils. It is more difficult if the Indian also happens to be female.

Overall, the literature contains many studies of the Navajo, Pueblo, and Iroquoian groups, with forays into California and Ojibwa. But little appears to be written about women of the Southeast, the Northwest Coast,
the Great Plains and the Siouxian people, whose male counterparts fill literature on native people. Choice of topics indicate a preference for the traditional subjects, rather than for those that might offer contradictions or new insight.

Essentially research and publication about American Indian women as a collective group have been ignored. In some cases, research on individuals has been invalidated or has misunderstood the relationship of the woman in her tribe. Medicine (January 1982, pp.28-29) points out that "significant Indian women have not risen to call--that assimilation of American Indian women in predominately Anglo society has contributed to an identity crisis, weakening her role among her own people. Indian women have undergone a secondary socialization process of transforming experiences from one culture to another."

In the world of work, it has been difficult to find research about American Indians. The Bureau of Indian Affairs (BIA) estimates primarily address reservation statistics, while off reservation statistics are considered unreliable.

What is clear and known as fact is that Native Americans find themselves at the bottom of lists that rank levels of employment and education. And when such lists are segregated into male and female classification, Indian women are consistently the lowest paid, lowest ranked and most unemployed segment of the national work force. This is confirmed by the data compiled in the 1980 census. American Indian women have a firm position at the bottom of the income list, as follows: white men,
white women, Filipino women, Japanese women, Black women, Chinese women, Hispanic women and Native American women (Bureau of Census, 1980).

For generations, the education of Indian children was channeled by the Federal Government into its Bureau of Indian Affairs schools, as well as schools set up by church missions. Because of pressure from American Indian parents through the decades, changes have come about in education. It is estimated that 60 per cent of the Indian students nationwide are now in public schools, 31 per cent are in schools operated by the BIA, and six per cent are in mission schools (Department of Labor, 1979). Still, the needs of American Indians as a minority group are not being met.

Higher education has yet to see many successes. Only about 10 per cent of the American Indian women in the United States have completed a year or more of college, while only about three per cent have finished four or more years of college (Department of Labor, 1979). In a 1976 study conducted by Kidwell, it was reported that parents and family members strongly encouraged their daughters to seek a college education. Yet once in the academic world, 49 per cent of the women felt discriminated against because of race, 16 per cent described discrimination against them as women, and 14 per cent reported they had suffered under the double bind of being both Indian and women (Kidwell, 1976).

It is this kind of information that makes it necessary to study the characteristics of American Indian professional women. They present a unique situation and questions need to be answered in regard to family life, upbringing, cultural identity and stereotyping, career, counseling and education.
It becomes equally important to consider the differences between those professional women who are over and those who are under 45 years of age. It is presumed because of the legal changes (Self Determination Act and Title IX) and education changes (Johnson-O'Malley Act and Indian Education Act) and the increased number of women in the work force, that those Indian women under 45 years of age would be less subject to the adversities women experienced prior to the new regulations. It is further supposed that the women under 45 years would have more education, be married at a later age, and would have received more counseling in school, would have been more guided toward math and science programs, would have lived with both parents less, and would be happier in their jobs.

Overall, many questions need to be answered by professional Indian women. Have these women been subject to discrimination because of race or sex on the job? What per cent of professional women have attended or completed college? What are professional women doing to change the image of American Indian women? What do these professional American Indian women consider to be a major problem or concern for American Indian women as a minority group?

Definition of Terms

The following definitions are offered for the terms used throughout this study:

1. American Indian (Native American) --- For the purposes of this study an American Indian, Native American will be identified as being of one-quarter (¼) degree or more of Indian blood (Bureau of Indian Affairs, 1971).
2. **Acculturation** --- The modification of the culture of a group or individual as a result of contact with a different culture *(American Heritage, 1982, p. 73)*

3. **Assimilation** --- The process where a group, as a minority or immigrant group gradually adopts the characteristics of another culture *(American Heritage, 1982, p. 135)*.


5. **Bureau of Indian Affairs (BIA)** --- An agency of the United States Department of Interior that seeks to promote economic self-sufficiency for American Indians, Eskimos and Aleuts through education and economic and community development *(Bureau of Indian Affairs, 1971, p. 2)*.


7. **Characteristics** --- Pertaining to, indicating or constituting a distinctive character, quality or disposition, typical, or a distinguishing feature or attribute *(Dictionary of American Heritage, 1982, p. 298)*.

8. **Commonalities** --- What is generally known or frequently seen or heard *(American Heritage, 1982, p. 298)*.

9. **Indian Preference** --- Under 1978 definition, using BIA certification eligibility, preference appointments for vacancies to all persons of Indian descent who are: 1) members of any recognized tribe under Federal jurisdiction; 2) descendents enrolled prior to June 1, 1934; 3) persons of one-half or more Indian blood; 4) Eskimos and aboriginals of Alaska; and 5) until January 17, 1981 a descendent of at least one-quarter degree Indian ancestry of current federally recognized tribes, whose rolls were closed by act of Congress *(Department of Labor, 1979, p.22)*.

10. **Minority Group** --- The smaller in number of two groups forming a whole; a racial, religious, political, national, or other group regarded as different from the larger group *(American Heritage, 1982, p. 800)*.

11. **Professional** --- One who has acquired a learned skill and conforms to ethical standards of the profession in which she/he practices the skill *(Dictionary of Education, 1974, p. 440)*.

12. **Reservation** --- A tract of land set apart by the federal government for a special purpose, especially one for the use of an American Indian people or tribe *(World Almanac, 1983, p. 441)*.
12. **Tribe** — Originally meant a body of persons bound together by blood who were socially, politically and religiously organized and who lived together occupying a definite territory and having a common dialect. Today it can be a distinct group within an Indian village or community, a large number of communities, several different groups or villages speaking different languages but sharing common government, or a widely scattered number of villages with a common language but no common government (World Almanac, 1983, p. 441).

**Assumptions**

It is assumed that the women in this study consider themselves to be a professional in their career field. Training, education, background and personal experience of the subjects will have an impact on her self perception, her self-esteem, her relations with others, her present position, and her manner of responding to the items on the questionnaire.

**Limitations**

The study has been limited to a non-parametric sample of professional Indian women in Oklahoma. The study is further limited by the willingness of the participants to respond to the research questionnaire openly and honestly. The external validity is limited in that the findings are only generalizable to the professional Indian women responding, those living in Oklahoma, and as it relates to the literature reviewed and can not be universally applied to tribes represented by the study.
Collection of the data by questionnaire can further restrict the study by limiting the quality and quantity of the data collected. Self report data is limited by the accuracy to the degree that self perceptions are accurate and to the degree that the person is willing to self disclose. The limitations reflect the complexity of the study's purpose, as the analysis and study of characteristics of any one group is complex. What comprises the major characteristics of the professional women surveyed can only be conjecture on the part of the researcher, to be determined by the questions and how they are answered.

A problem fundamental to the research, due to the design of the study, can be that additional dimensions related to the characteristics of the professional Indian women may go undetected. Due to the nature of identification and operationalization, the characteristics studied were limited to: family life, cultural identity and stereotyping, upbringing, counseling, career and education, and were subjectively recorded and analyzed.

Organization of the Dissertation

Chapter One included an Introduction, Purpose of the Study, Research Questions, Rationale for the Study, Definition of Terms, Assumptions and Limitations of the Study.

Chapter Two, consists of a Review of the Related Literature and is reported in nine parts. They are: Introduction, Background of Indians in Oklahoma, Family Life, Cultural Identity and Stereotyping, Upbringing, Counseling, Career, Education and Summary.
Chapter Three, describes the Methodology and includes the Research Setting, Sample, Instrument, Data Collection and Data Analysis.

Chapter Four, contains demographic information and the results are presented by the use of measures of central tendency, content analysis, chi square. A presentation of findings by the research questions is also included.

Chapter Five, presents the summary, conclusions, and recommendations for further research.
CHAPTER II
REVIEW OF THE LITERATURE

Introduction

To the typical American, the term "Indian"—referring to the native inhabitants of North America—generally brings to mind a handsome brave, with a feather and riding a painted pony; or an aged medicine man whose deepset eyes hold knowledge of the world's mystic secrets.

The rare person who considers the word Indian to include women, usually pictures a regal Pocahontas or a downtrodden, hunched over burden-bearing person trudging behind her warrior husband.

The truth, be it known, is that there were beautiful and powerful Indian women like Pocahontas, as well as some drudges in tribes where women were treated poorly, but the majority of Native American women fell midway between the two extremes. The women, for the most part, raised the children, gathered food and cooked the meals, built the houses, prayed to their god, and mourned the dead.

The best information of what it was like to be an Indian woman in early America would be that obtained from Native American women themselves. Unfortunatley, early Americans left few written histories. And early accounts of Native Americans were usually written by male missionaries and explorers and generally concentrated on the male roles in Native American society.
Modern anthropologists and sociologists, again mostly male, have continued to consider women's activities as uninteresting and irrelevant in comparison with politics and public life. Even when information was written about American Indian women, it was primarily how the writer interpreted—how they thought—Native American women perceived and felt.

Because American Indian women have been one of the most overlooked people (Gridley, 1974, Introduction), little is actually known about the characteristics of Indian women. And particularly professional Indian women. To review the literature pertinent to the Study of the Characteristics of the Professional Indian Women in Oklahoma, the following must be considered: Background of Indians in Oklahoma, family life, cultural identity and stereotyping, upbringing, counseling, career and education.

**Background of Indians in Oklahoma**

When one thinks of Oklahoma, it is usually in conjunction with cowboys, Indians, oil wells, and the Dust Bowl. But it was just less than 100 years ago that the United States government made Oklahoma "Indian Territory,"—a country to be forever free of the white man.

Oklahoma was acquired by the United States Government as a part of the land package in the 1803 Lousiana Purchase (Harlow, 1934, p. 83). The name Oklahoma comes from the Choctaw language, okla (people) and humma (red) (Brown, 1972, pp. 519, 534). It was coined by Choctaw chief, Allen Wright in 1866 (Dale, 1949). The history of the American Indian in Oklahoma has been in evidence ever since the expeditions of Coronado and DeSoto (Harlow, 1934, p. 27).
The Five Civilized Tribes (Choctaw, Chickasaw, Cherokee, Creek and Seminoles) played an important role in early American history as powerful nations whose favors were sought by the French, English and Spanish government. But once white populations began to overwhelm the Indians in their home land, the situation changed.

The Trail of Tears is still a dark blot in the annals of American history. When army troops rounded up the people, they were totally unprepared. Women left meals cooking, men dropped plows in the field, and children left toys as they were "herded" away (Foreman, 1932). Famine, cold, tuberculosis and pneumonia were prevalent during the journey (Foreman, 1934, p. 282). Only 11,000 of the 15,000 Cherokees that started the walk survived the ordeal (Foreman, 1934, p. 282). Suffice to say that the Five Civilized Tribes, and numerous other Indian nations or portions of, including Cheyenne, Arapaho, Apache, Comanche, Kiowa, Caddo, Delaware, Wichita, Kaw, Otoe, Tonkawa, Pawnee, Peoria, Ponca, Shawnee, Ottawa, Quapaw, Seneca, Wyandotte, Ioway, Sac and Fox, Kickapoo, Pottawatomie, and many others found themselves in a situation that in earlier removal treaties, had promised the Indians should "in no future time without their consent, be included within the territorial limits or jurisdiction of any state or territory," (Federal Indian Law, 1958, p. 988). But with white man's growth and greed, and with negotiations and promises that the land in the Indian Territory would belong to the Indians alone for, "as long as the grass grows and the waters run," (Pierce & Hagstrom, 1983, p.605), the United States Government began the removal of tribes to their new home. After all, Oklahoma Territory was on the western side of the Mississippi, in a place called no-man's land, and the red man would not or could not bother anyone out there.
Most of the tribes removed to Indian Territory were well organized after the move. They maintained their own schools, legislative assemblies, and courts. Rulings and court opinions upheld the power of self government exercised by the Five Civilized Tribes. However, the independent position of the Indian nations was gradually eroded. In the Civil War, the Five Civilized Tribes supported the Confederacy and in 1862, Congress authorized the President to abrogate existing treaties negotiating new treaties in 1866 *(Federal Indian Law, 1958, p. 989)*.

Yet, the Nations found themselves in another altercation. With the westward movement of white settlers, the isolation of the Indian Territory became a thing of the past. Stagecoach lines, railroad lines and the Chisholm Trail criss-crossed Indian land. White settlers began to squat on Indian land. Railroad companies set out parties to kill the buffalo, thereby destroying the livelihood of the Plains Indians. Because Indian courts had no jurisdiction over non-Indian settlers, the Indian Territory became a refuge for outlaws. By an Act of May 2, 1890, a portion of Indian Territory was created into the Territory of Oklahoma. This opened up Indian land—or the Unassigned Lands for white settlement. In 1893, Congress began to destroy the autonomy of the tribes by dissolving tribal governments of the Five Civilized Tribes and allotting their lands into severalty. New courts were established by Congress and tribal courts and laws were abolished *(Federal Indian Law, 1958, pp. 991-993)*.

The instrument by which tribal identity was to be completely destroyed was the Commission to the Five Civilized Tribes, commonly called the Dawes Commission, established by an Act of March 3, 1893 *(27 Statute*
612, 645). When after three years of negotiations the Commission and the Indian tribes were unable to reach agreement an Act was passed on June 10, 1896 (29 Statute, 312, 339-340) to prepare roll of tribal members as a preliminary to allotment. By an Act of June 28, 1898 (30 Statute, 495), known as the Curtis Act, allotment was enacted and Indian law was unenforceable in Federal courts. Because the plan further violated the rights the Indians had been guaranteed when they moved to Oklahoma, the government had to make further concessions (Federal Indian Law, 1958, pp. 1007-1008).

On June 16, 1906, (34 Statute, 267) an Act was passed which made possible the admission into the union both the Territory of Oklahoma and Indian Territory, with the proviso that federal jurisdiction over Indian land be reserved. This stipulation was instrumental in the destruction of tribal government (Federal Indian Law, 1958).

To further promote the termination of tribal government, on April 20, 1906, the president was given the power to remove the Principle Chief of the Five Civilized Tribes, and given the right to fill the vacancy by appointment of a citizen by blood of the tribe. The result of the dissolution of these proud nations has resulted in complex rulings, both judicial and administrative on taxes, allotments, inheritance, restricted tribal funds, leases and tribal membership. Even though the Thomas-Rogers Oklahoma Indian Welfare Act of June 1936 (49 Statute, 1967) gave provision for recreation of tribal organization, Oklahoma's Indians have lost coherence and strength which once characterized them (Federal Indian Law, 1958, pp. 996-997).
The Eisenhower Administration in an Act of August 25, 1959, (73 Statute 420) provided for final termination of the Choctaw tribe over a six year period, extended to 1970. The Indians had been assured by officials of the Bureau of Indian Affairs, that the Bill gave them control over tribal assets and the right to elect a Principal Chief of the Tribe. They were further assured they would not be deprived of Federal education, health and other services from Indian Statutes.

Today, Oklahoma has over 169,000 American Indians living in the state (Bureau of Census, 1980), more than any other state except Arizona (World Almanac, 1983, p. 441). Although this represents only 5.6 per cent of the states' overall population, the Five Civilized Tribes, and many of the other 62 tribes residing in the state have been able to continue with their own council, and have maintained through reconstruction, their culture and heritage in the eastern, southern, northern and western parts of the state.

**Family Life**

Writers have been interested in the Indian family since record keeping began. Unfortunately, this interest has not been extensive, nor has it yielded a great number of studies.

The earliest generally recognized scholarly study of Indian family and kinship was Lowie's 1914 paper, "Social Organization" (pp. 68-97). It was a critique of several anthropological theories of the evolution and functions of kinship forms, including clans, using examples from the Yuroks, Hupas and Kwakuitls. McLeod (1926, pp. 109-117) focused on the nature of marriage, divorce and illegitimacy within a culture stressing
economics in most aspects of social life. Additional studies include Aginsky's (1940) report on the importance of the family life by an elderly Pomo man, in traditional Indian societies, compared with European societies. Fox (1960) analyzes the contemporary functions of the Pueblo clan in his case study. Heinrich (1972) analyzes the functions of the Eskimo kinship system, finding that divorce and remarriage increase social integration by maximizing the number of relationships within Eskimo groups.

The first "discovery" of kinship systems is closely connected with the Iroquois. It was Lafitaw, a French Jesuit Missionary who first described the Iroquois and Huron classifications of consanguineal kindred in 1724 (Price, 1976, p. 249). Then in 1858, Morgan discovered the Ojibwa had a pattern of grouping relatives similar to what had been reported earlier by Lafitaw. It was then that Morgan noted a significance among kinship systems and planned his large-scale comparative study of kinship (Price, 1976, p. 249).

Indian societies tended to be tolerant and accepting of various forms of marriages. Monogamy, polygyny and polyandry were acceptable in some societies. Although polyandry was rare, and usually fraternal, generally it was of an older married brother with the subsequent additional marriage of the younger brother to the older brother's wife.

Matriloclal postmarital residence and matrilineal descent was common among Indian agriculturalists in the Eastern and Southeastern United States where women played a major role in food production. This included such tribes as the Choctaw, Chickasaw, Delaware and Seminole Indians in Oklahoma.
Missionaries, teachers and government agents to the Choctaws were concerned that Indian women worked in the fields, the usual practice in horticultural societies. They failed to understand that the fathers disinclination to provide materially for his own children was in accordance with the matrilineal system of inheritance.

New regulations regarding land were introduced that emphasized the position of the man as head of the family. Marriage was regulated by law, widows were entitled to dower rights and children could inherit their father's estate. The leaders no longer came from the clan, but were elected by the adult male members of the district and the old town rituals were largely replaced by the church and its activities (Eggan, 1966, p. 29).

These changes broke down, and in many cases completely destroyed the clan and kinship structures and emphasized the nuclear family and territorial ties, shifting away from a matrilineal system to a patrilineally bilateral system, especially among the Oklahoma Indian tribes.

In Crickshank's study in 1969, of Indians of the Yukon territory, it was found that because of the traditional division of labor being broken down, women may now do economically better for themselves than their male counterparts. Work for Indian women tends to be steady while work for Indian men appears to be more seasonal. Even so, the results of the study support the traditional research that the women are in the domestic areas of waitressing, clerical and helping services, while the men are in the building and construction trades.
Butterfield (1980, p. 5) wrote that "spiritual beliefs and values were reflected in matrilineal societies among: Iroquois, Delaware, Creek, Choctaw, Chickasaw, Seminole, Pawnee, Otoe, Missouri, Crow, Navajo and Pueblo." In these tribes women could not be deprived of her belongings by her husband. The woman could divorce her husband by placing his belongings outside the door.

In Founding Mothers, Deparre wrote that, "Indian women had greater economic, social, and political status than colonial women. Mothers had the final say when warriors disagreed on captives. Women could stop the war by refusing mocassins and food, and economic security was maintained by male relatives in kinship" (Butterfield, 1980, p. 5). LaFrance wrote "the female is usually the primary force in the creation of the living world, and according to myth and legend is never inferior to male forces" (Butterfield, 1980, p. 5). In contrasting to the Christian picture, Indian women need never struggle with the question of equality within the tribal structure, as responsibility is shared and authority is determined by age, not sex (Hall, 1980, p. 42).

By ignoring the Indian culture, or by treating the Indian as an enigma— a person without culture, family history and the school system has ignored the only psychological way of motivating the Indian student through the system. When all else failed, the unwarranted and unjust government struck at the core of Indian existence, the American Indian family structure.

There is a popular myth in Oklahoma that since there is not an Indian reservation in the state, there is no Indian problem. According to the myth, Indians are assimilated and acculturated into the dominant
white society, and since legally they are eligible for the same services as the non-Indians, there is belief that no problems for Indians exist. The occasional Indian who does make it in the two-cultural world is held up as proof to all others, that they too can make it, if they just try.

In order to understand behavior adequately, the Indian family must be observed to determine the historical forces in the culture and how they have transpired to shape attitudes before birth. These attitudes in turn are passed on by parents and grandparents. As Indian children search textbooks for clues to history and identity and find that they are generally treated as non-persons (Vogel, 1968), this does little to improve self-concept. When mention is made, it is generally in relation to how the savages blocked progress.

The Gospel of the Redman, (Seton, 1953, pp. 33-34) describes Indian women as having votes among their people ages before non-Indian counterparts. When having a voice in national affairs, a woman could rise as high as chief. In most tribes, women were the owner of homes, what was in the home and the children. Men owned the horses, cattle and crops and whatever was produced with their own hands.

Eastman (1911, p. 13) wrote "...it has been said that the position of women is a test for civilization." A Sioux wife did not take her husband's name or enter his clan and the child belonged to the woman's clan as there was a maternal line. Modesty, adornment and religious attitude gave her strength and poise that could not be overcome.
Cultural Identity and Stereotyping

A number of publications reviewed the cultural roles of American Indians, particularly those of women. Opler's (1934) "Women's Social Status and the Forms of Marriage" offers a discussion of the relationship between female sex roles, social status and societies rules governing marital and extramarital affairs. An experimental study of decision influences between husbands and wives from three social groups—Navajos, Mormons and Texas is reported by Strodbeck (1951) in "Husband-Wife Interaction Over Revealed Differences." Three papers focused on how sex roles may change in response to external influences. In "A Resultant of Intercultural Relations" (1947) Aginsky and Aginsky describe the influence of a "white" culture in changing the Pomo from a male-dominated society to one that is female dominated. In "Changing Sex Roles and Protestantism Among Navajo Women in Ramah," Blanchard (1975) analyzes the involvement of Navajo women in the Protestant missions of Rama, New Mexico. Metcalf in "From School Girl to Mother The Effects of Education on Navajo Women" (1976) examines the roles of Navajo women, focusing on the effects of attending federally sponsored boarding schools on self-esteem and maternal attitudes.

Stiffarm wrote, "traditional cultures viewed women's roles as primarily being involved in family and household needs, Yet many tribal groups expected women to play key roles in the political and religious areas of Native life" (Verrill, 1981, p. 13).

Kidwell wrote, with the position of women in European societies, largely derived from Judiac and Christian ideals of womanhood, European
men overlooked the power Indian women could wield in their own societies" (1976). She further wrote that the idea of the role of Indian women in their own societies that emerged from the literature in which women tell their own stories is often contradictory.

The view of American Indian women presented by historians, sociologists, educators and novelists, has given these women a low status because of the nature of the performance of duties. Ewers wrote the following:

The Indian country of the Upper Missouri was a man's world before the whiteman's civilization penetrated that remote portion of the interior of our continent. Indian men were the hunters and warriors. As partisans, they led war parties. As chiefs they deliberated in tribal councils of visions, the makers and manipulators of powerful medicine bundles, and the conductors of prolonged and involved religious rituals. Women on the other hand were the diggers of roots and collectors of berries, the carriers of firewood and the drawers of water, the dressers of hides and makers of tipis and clothing. As homemakers and housekeepers they performed scores of tasks necessary to the welfare of their families. But their role was a humble one. The Indian woman's inferior status . . . (1962, p.62).

Because of the existence of the two extremes of the Indian woman stereotype—the "Squaw" and the "Cherokee princess" many misconceptions about the lives of Indian women are having a destructive influence on contemporary roles and aspirations (Green, 1983). Butterfield wrote, "The familiar image of the Indian woman is a sullen drudge who lives out her days in a powerless and subordinate existence which was fostered by male white historians and missionaries who interpreted what they saw in Indian society from their own framework of male superiority"
Hollywood has had the Indian woman walk three paces behind the man, not for the protective reasons that research dictates could be the reason, but to be construed as a place for those of inferior status (Hirschfelder, 1982). Fairytales rooted in the 19th century literature often presented the Indian woman in a romantic light, although still leading an inferior life, but having certain privileges (Butterfield, 1980, p. 5).

Society is saturated with inappropriate images of Indians. According to Dorris, "The Indian by and large, is a motif embedded in Americana, not perceived as a part of the American present. The confusion comes when it is realized that Indian people too often mistaken for 'the Indian' are still very much around" (Verrill, 1981, p. 46). And the Indian no longer has to be seen as an incompetent and childish figure who must have mistakes forgiven for being an Indian who does not understand (Bataille, 1980, p. 49-50).

The "poor" overworked squaw stereotype is erroneous, for early men and women were regarded as equals. Indian women held positions of authority in religious and civil affairs. They usually decided when camp would move and where it would relocate. As highly skilled builders and architects, they owned their homes and their tools that were used in the duties of food gathering and preservation, soil cultivation, and the dressing of skins. Although their days were filled with numerous tasks, their responsibilities were not greater than those of the men. In most cases, women were highly regarded and protected by the tribe.
The American Indian woman has never occupied a prominent position in song, poetry and prose. But for all their alleged submissiveness they have always had greater equality than non-Indian women, both in war and peace (Meyer, 1971, p. 89).

Verrill wrote, "There is no distinct Indian type as far as physical characteristics or appearance goes" (1927, p. 48). In nearly every characteristic, custom, habit, industry, costume, religion, government, family life and language, American Indian's vary within the tribe.

From earliest time Indian women have been medicine women and herbalists. Women of the Iroquois Confederacy held advocacy roles, not unlike the present day attorney. And the first of a woman tribal chief can be found in the 1540 journals of Hernando DeSoto (Debo, 1970, p. 30).

Overall, research and publications about American Indian women have ignored, invalidated or misunderstood the power of Indian women in the tribal structure. (Weist, 1980, pp. 225-27). Tuchman argues that "when information is relayed to policy makers they respond in terms of what they already know and consequently make policy less to fit the facts than to fit the notions and intentions formed out of the mental baggage that has accumulated in their minds since childhood" (1981, p. 289). This point was further supported by Strickland when he wrote, "that policy is often formed by preconceptions, by long implanted biases" (1982, Foreward).
American Indian women have had to struggle for more than their physical survival (Hirschfielder, 1982, Foreward). Only American Indians can tell non Indians what it is like to be an Indian.

American Indian women have had their "place" established in the tribal structure since the beginning of their existence. They must learn to use the power that comes with the heritage openly in the non-Indian structure and in the activities of the tribal world (Ferguson, 1980, p. 226). Medicine wrote, "American Indian women must 'reclaim their power' -- their heritage -- their place -- by finding their source in the traditional past" (1982, p. 29). To do this, the American Indian women of today, must work to change the image projected throughout most of written history and preserve cultural identity.

Upbringing

Because roles of Native American men and women differed greatly children often divided themselves according to sex. The age at which this separation was enforced varied tribally, but among the Chickasaws it was as early as four years of age (Neithammer, 1977).

Role playing was the most common method of education for young girls and most often they had duplicates of real household equipment. Among the Cheyenne, Omaha, Arapaho and Crow, some daughters had their own skin tents and they were taught to pack and move (Neithammer, 1977).

The transition from playing with dolls to full-time motherhood was gradual, since little girls frequently took care of younger siblings.
Young girls accompanied their mothers and older sisters and gathered food, weeded gardens and went for water.

As a rule Native Americans were gentle with disobedient children, although harshness varied between groups. For example, among the Papagos (Southwest desert) children under ten had very little discipline, because it was believed that children should not be made to suffer (Underhill, 1939).

In societies where harsher discipline was permitted, the parents did not administer the punishment. It was assumed that strong parental dominance bred resentment, so application of forceful punishment was turned over to someone else. Among the Sanpoil (northwest Washington) an old man served as a community disciplinarian (Neithammer, 1977).

Indian children became acquainted with values, morals, ideals and ethics and history of their tribe as they gathered around at night. It was then the young ones heard all of the stories of their people--how they came to be, where the food came from and how the early ancestors learned all they knew. The storytellers, the old ones--women and men, knowledgeable in myth, legend, culture and heritage, passed on history in a way that illustrated a practical point or lesson. The family, both immediate and extended to the tribal community assumed the role of educating the Indian child to prepare them for adulthood.

**Counseling**

A lack of counseling is considered to be a contributing factor to the attainment of educational achievement among Indian women (Bryde, 1971). Verbal and non verbal components of assertiveness modeling by
Indian women, and different ways of conveying culturally appropriate assertiveness, and behavior rehearsal, on the part of counselors and feedback from counselors is an essential part of the counseling techniques necessary when working with Native Americans (Good Tracks, 1973). Counselor disclosure and feedback is important in that it shows respect for the individual (Wax & Thomas, 1961).

Counselor training should be designed to teach communication skills, to enhance Indian self-determination, to decide programs and policies by themselves and control their individual and natural resources. Training should foster oral tradition and appropriateness of assertive behavior within the Indian community and there should be more effective communication between Indian and non-Indian service counselors with multi-cultural orientation (Bryde, 1971). In a study using 50 Indian students and 50 non-Indian students, viewing two video taped counseling sessions, utilizing a directive and experiential communication style, and rating the sessions with the Counselor Effectiveness Rating Scale (CERS), the experiential counselor method was favored by American Indian college students (Dauphinais, 1981).

Difficulties in race relations are frequently related to expectancies of one group that the verbal statements of one group can not be trusted (Rotter, 1967). Trust-distrust is very important in cross cultural interactions. And this issue can be dealt with very nicely with appropriate counselor disclosure (Vontress, 1969). Indians value trust and understanding more than any other counselor attribute (Bryde, 1971; Lewis & Ho, 1979; Trimble, 1976). Indians are more sensitive to untrustworthy
cues due to historical heritage of ambiguous situations. Ethnicity is not vital if cultural awareness is not duly noted.

Social class and culture may impinge on the effectiveness of the counseling session, when the counselor and client are from dissimilar cultures (Ivey and Authier, 1978; Sue, 1981; Sue and Sue, 1977). Evaluation of the counselors is based on the nonverbal cues that preceded social interaction which could preclude verbal disclosure (Stone, 1962; Sue, 1981). Counselor attire can also be perceived to be effective in conveying counseling conditions according to Bryde (1971). The Sioux prefer older counselors, as older people are considered to be more wise.

Today, self-esteem is the variable important to both educational and personal success. At the preschool level, ethnicity and self-esteem differences are very small (Samuels, 1979, p. 33). But the differences appear with exposure to negative feedback (Smith, 1979, p. 306). Women in grades 3-12 are internally controlled and higher in achievement motivation than males (Prawat, 1979, p. 345), but are more self effacing (Ames, 1978, pp. 345), and explain performance as a function of luck (Halperin, 1978, p. 764). Sixth grade females evaluate themselves if they are underachievers as low in social relations although social rejection is not a concern for underachieving males (Banreti-Fuchs, 1978, p. 183). Facts related to external orientation in undergrad students is low expectation for gaining love and affection (Lombardo, 1978, p. 134). Yet women are as capable if not more so, as men of succeeding in business and academic programs and in no areas investigated did men outperform
women; and in many cases "women appeared academically superior to men" according to Thomas (1979, p. 133). In a study conducted by Kaplan (1974), 97 American Indian children and 128 white children were studied and it was found that the white children had a more positive view over the Indian child. Kaplan further reported that among Navaho's, only 15 Indian children in elementary school had Indian teachers or principals and two per cent of the secondary children had Indian teachers and no Indian principals (1974).

The negative economic impact on Indian women, coupled with the psychological impact of reduced independence and self reliance makes the lack of educational attainment a lifetime disability, often reflected by career choice. Through counseling, the American Indian women could become more independent, and increase self esteem, thereby promoting personal growth.

Career

Sociology has a great potential for providing knowledge of modern Indian women, to complement the knowledge of traditional Indian peoples. The balance can increase the American Indian's perceptions of themselves in present day society. But, in almost all of the instances of present day studies, the direction has been to the men or women as a group collective. The woman is rarely the center of the study.

Studies by Price (1968) in Los Angeles, Neog, et.al., (1970), in Chicago, Stanbury (1975) in British Columbia, Dosman (1972) in Saktchewan, and Ablon (1964) in the San Francisco Bay Area have looked at the major problems of Indians as a whole—unemployment and underemployment, education
and job skill training, housing and medical care. Some authors have analyzed contemporary drinking habits (Graves, 1971), problems of tribal units with government policies and legislative proposals (Officer, 1971; McNickle, 1972). Others have followed through the assimilation and relocation movements of certain tribes to the city (Jorgensen, 1971) or studied their problem after the movement to the cities (Garbarino, 1970). But none have been directed toward the study of the professional Indian women in Oklahoma.

According to the 1980 census, 51.5 per cent of the American Indian women in Oklahoma are in the workforce (Bureau of Census, 1980). Only about 11 per cent of the American Indian women working outside the home are in professional work, with only two per cent of this number employed as managers and administrators (Department of Labor, 1979).

What does this mean in terms of dollars and cents? More than 36 per cent of all Indian women have no income at all. As was earlier written, the American Indian women have a firm position at the bottom of the income list (Bureau of Census, 1980).

Vocational choices for Native children have always been very limited--boys doing woodworking, car repair, house painting or farm work; girls doing domestic or secretarial work. In a review of Indian education "it was found that Indian girls could chose from only two fields: general and home service (domestic work) or 'hospital ward attendant' training which girls considered a degrading farce, a euphemism (they say) for more domestic work" (U.B. Department of Labor, 1979, p. 11).
The National Advisory Council on Women's Education Program wrote:

To date there has been no specific Federal recognition of the special educational and training needs of Indian women and girls. As a result, Indian women are often relegated to positions which do not reflect their capacity and potential contribution, not only to tribal governments, but to general society (U.S. Department of Labor, 1979, p.11).

It was the 1980 census that first reported that more than one-half of all United States women work outside the home (U.S. Bureau of Census, 1980). While in 1970, 35 per cent of American Indian women over 16 years of age were in the labor force (U.S. Bureau of Census, 1970), 49.21 per cent of the American Indian women over age 16 were reported to be in the 1980 labor force (U.S. Bureau of Census, 1980).

When one looks at the occupations of Native women in this country today, it should come as no surprise to find American Indian women among the nation's female work ghetto--after all, it was designed that way. If the women were not interested in the domestic chores, they were guided toward home economics and clerical duties, and college bound Indian women were usually guided toward the fields of social work and education, with the federal government as the primary employer.

Education

In reviewing the history of the education of women in the United States, one will not find discussions of the formal education of American Indian women in great detail. Though there is material written about the formal education of white women and black women, Native women appear not to have existed in the more traditional texts.

Historians have generally found significant differences in the patterns for schooling of whites and non-whites. Native Americans as
a group have been subjected to involuntary segregation that can be traced to the early 18th century and was not officially outlawed until 1954, with the Supreme Court's Brown vs Board of Education decision (Franklin, 1974).

In examining the history of Indian education in Oklahoma (Harlow, 1934), it was found that the first schools in Oklahoma were those established among the Five Civilized Tribes. The missionaries that moved west with the Five Civilized Tribes or who came shortly after their removal to the Indian Territory set up schools in connection with the mission stations (Mindel, 1976, p. 219). The schools were attended by all Indian children and perpetuated the advancement of the Indian tribes.

The first mission schools established among the Five Civilized Tribes had tribal support by funds furnished by their governments. All Cherokee schools in the Indian Territory were under the control of a board of education, consisting of three members. The cost of boarding a student was forty-five dollars per year and this paid for tuition, board, lodging, laundry and textbooks. The schools for the remainder of the Five Civilized Tribes did not differ greatly from the Cherokees. And all tribes made arrangements to care for the education of orphan children.

At the time of Oklahoma's admission to the union, the Indian schools were in fairly good condition. But, the conditions of education among the rural districts educating non-Indian children in the Indian Territory were very poor. When the white people began coming into the Indian Territory, Indian governments did not provide for the education of white children. Thus subscription schools were formed.
Once Oklahoma was admitted to the union, the takeover of Indian schools began. The process of education for the Indians became very cruel. The policy from the beginning was to kill as many Indians as conscience and fire power would allow, then whitewash the rest by means of special schools and churches.

Overall, the history of Indian education has been shaped by survival, recognition, land acquisition, control and assimilation. Even though the primary goal of treaties between 1778 and 1871 was land acquisition, many treaties promised to educate Indian children, and it was the combination of these treaties, subsequent executive orders, congressional acts and court decisions that formed the legal basis for the federal recognition and responsibility for Indian education (Prucha, 1962). Form the beginning of the whiteman's involvement from the government level, in Indian education, formal education was seen as the tool used to civilize, christianize and transmit the whiteman's lifestyle to the Indians (McBeth, 1982).

Before one can identify or discuss significant issues, it is imperative that one recognize two issues basic to the understanding of Indian education in Oklahoma. First, because there exists over 65 tribes living in Oklahoma, over 260 nationwide, each with its own language, religion and cultural heritage, to avoid generalities, one must allow for tribal differences. Second, American Indians differ from other minority ethnicities in the United States, legally and culturally. Legally the differences exist because of relationships established through history and treaties are upheld by Executive Order
and Congress. Culturally the differences exist because the American Indian has a deep sense of religious belief tied to the earth and based on a relationship to all living things.

For over 400 years, Indian education has been under criticism. A constant recommendation has been for the implementation of educational policies that permit Indian involvement and control of educational programs. This control has actually come about as a result of the Johnson-O'Malley Act of 1934, The Indian Education Act of 1972, the Self-Determination and Education Assistance Act of 1974, and the Indian Controlled Community College Assistance Act of 1978. Public Law 95-561 or the Educational Amendments of 1978, require that the Bureau of Indian Affairs undergo changes that allow more decision making authority to reside in school boards (U.S. Congress, 1975).

The education of American Indians has become a priority. Of all the academic degrees awarded, Asian, Hispanic and Native American women received a smaller portion than their male counterparts (Wirtenberg, 1981, p. 314). In schools, teachers expect minority women to be less competent and less capable and less likely to achieve academic success and excellence (Borstein, 1979, p. 36). Teachers give more work related constructive criticism to students for whom they have high expectations, while they give more behavior feedback for students for whom they expect low turnout of work achievement (Means, 1979, p. 367).

Research has documented the low educational achievement of minority women, but not because of low ability. Rather because of low teacher, family and community expectations often impacting the female's self-concept leading her to de-emphasize academic excellence. When minority
women were compared to majority females in 1976, Native American were 1.9 times higher in attaining delayed education (U.S. Commission on Civil Rights, 1978, p.6).

Borstein writes, "Our expectations for women and minorities limit these groups to a narrow range of behaviors and opportunities, despite our professional ideal of equality" (1979, p. 36). Low expectations from teachers generate low expectations for self. Teacher attitude and student learning outcome are relative according to Brophy (1975).

Information is sadly lacking regarding the educational status of Indian women. Studies of graduate students conducted by Kidwell (1976) found that Indian women were older and this was attributed to the lack of guidance and motivations in schools attended during the elementary and secondary grades, as well as to the fact that women are instructed to pursue careers in the areas of social service and not excel or be encouraged like their male counterparts.

Education is the key to the level that the world is willing to open itself to Native Americans. Yet in Oklahoma only about three per cent of the Indian population completes four or more years of college (Bureau of Census, 1980). And American Indians as a group average 9.8 years of schooling as compared with non-Indians, who average 12.1 years of schooling (Bureau of Census, 1980).

American Indian women have a unique vision and contribution to bring to the nation, now as in the past. As Rain Parrish wrote, it may be that for Native women:

It is time to ascent to the mountain tops
To begin to chant the music of our visions.
(Verble, 1981, p.20)
Although access to educational opportunities is not yet equal, Indian women have made very significant inroads and achievements. The fact that qualified women are often relegated to low paying jobs, suggests that educational attainment is not the only factor determining advancement and equality. Cultural attitudes must be closely examined and actively altered. It was in 1970 that Costo wrote, "Among us, traditionally the scholars are the servants of the people. The 'People' reign supreme, by virtue of their right to approve or disapprove actions in all areas of life and by reason of their prerogative to protect individual and tribal rights. And so we say ... let people come for help to their own scholars and let scholars spend 'their very lives' and energies to the service of their people" (Lafronbo, 1983, p.45).

Summary

This chapter presents a review of the literature related to the study. First considerations introduced the Indian woman in the historical context. She was pictured either as a regal Indian princess, or a down-trodden burden-bearing squaw.

A review of the background of the Indians in Oklahoma found that they were removed from their homelands and "herded" like cattle to the Indian Territory when the greed of the white-man demanded more land. Even then the Indians were well organized. They maintained schools, legislation and courts. But greed once again caused an opening of the "Unassigned Lands" for white settlement (Harlow, 1934).
Once Oklahoma was admitted to the Union, even though Indian land was reserved, destruction of tribal government began. Even though the Thomas-Rogers Act provided for tribal reorganization in 1936, Oklahoma Indians had lost strength and coherence (Federal Indian Law, 1958).

Today Oklahoma has 169,000 American Indians, second only to Arizona. Sixty-seven tribes are represented by 5.6 per cent of the states' overall population. Many have maintained through reconstruction, their culture and tribal heritage (World Almanac, 1984).

Family life of American Indians have been recorded since record keeping by white missionaries. Unfortunately, it was not always from the Indian's perspective, nor has it yielded a great number of studies or extensive research. In order to better understand Indian family life one must observe the historical forces and how they have shaped attitudes (Vogel, 1968).

Stereotyping of Indian women is still in existence. Through history the "squaw" and "Cherokee princess" have given many misconceptions about the lives of Indian women, and have been destructive on contemporary roles. The "poor" overworked squaw image was erroneous, for early Indian men and women were regarded as equals in many tribes. There is no distinct Indian type as far as physical characteristics go. American Indian women today must learn to use the power associated with their heritage in a way that will meet the needs established by the two-cultural dilemma. They must work together to change the image of American Indian women projected throughout most of written history (Ferguson, 1980).
In upbringing, the roles of men and women were found to differ greatly. Role playing was the most common method of education for young girls (Neithammer, 1977).

Indian children became acquainted with values, morals, ideals, ethics and history of their tribe through stories told by the old ones. The family, both immediate and extended to the tribal community, assumed the role of educating the Indian children to prepare them for adulthood.

Counseling was considered to be a major contributing factor to the attainment of educational achievement among Indian women. Sadly, this important aspect is missing or abused for Indian women according to the literature reviewed. Trust-distrust relationships, communication style, self-esteem and counselor attire were found to be important conditions toward establishing effective cross cultural counseling. It was concluded, that through effective counseling, American Indian women could become more independent and promote self esteem, thereby promoting personal growth (Bryde, 1971).

Career studies among American Indian women professionals in Oklahoma were lacking. It was not until 1970 that the Bureau of Census first provided separate information on Indian statistics—let alone Indian women. Vocational choices have been very limited with boys primarily in the mechanics and woodworking or farm work, and girls in home economics or the domestics. In terms of dollar and cents, American Indian women are at the bottom of the economic ladder. Even those who have professional careers are reported to be in education and social work. (Department of Labor, 1979).
In reviewing the history of education of women in the United States, one will not find discussions of the formal education of American Indian women in great detail. Native Americans as a group have been subjected to involuntary segregation. Yet in early Oklahoma history, the first schools were established by the Five Civilized Tribes. Once Oklahoma was admitted to the Union and the government took over Indian education, the goal became to use education as a tool to civilize, christinize and transmit the white man's lifestyles to the Indians (Dale, 1949).

Indian education has become a priority. Of all academic degrees awarded, American Indian women receive a small number compared to other minorities and their male counterparts. Research has documented low education achievement among minorities and women, but not because of low ability. Cultural attitudes must be examined and altered to prepare sufficient educational programs for the American Indians.

In conclusion, although access to education is not yet equal, Indian women have made inroads and achievements without adequate counseling, and primarily because of strong family life and upbringing. The fact that qualified American Indian women are often relegated to low paying jobs, suggests that educational attainment is not the only factor to determine advancement and equality.
CHAPTER III

METHODOLOGY

Research Setting

A number of decisions were necessary to implement this study. First, came the matter of defining who would be included in the study. Second, was the determination of the geographical area. Finally, a consistency in data collection was needed, so instrumentation was developed.

At the time of this study, there had been no research conducted on the characteristics of professional Indian women in Oklahoma. This geographic location was chosen for the following reasons: (1) Oklahoma's Indian population of approximately 167,000 (World Almanac, 1983, p. 441) is representative of 18 per cent of the Indian tribes residing in the United States; (2) Oklahoma is not a reservation state, even though it ranks second in Indian population in the United States (World Almanac, 1983, p. 441); and (3) professional Indian women from the state expressed great interest in data that could be generated about American Indian women in Oklahoma as a result of this study.

Sample

The sample for this study consisted of 137 professional American Indian women. Those respondents to The Survey of Professional Indian Women, met the following criteria established for the study:
1. of one-quarter ($\frac{1}{4}$) or more degree of Indian blood;
2. current residents of the State of Oklahoma;
3. currently working, or retired within the past two years in their chosen career field.

The one-quarter ($\frac{1}{4}$) degree of Indian blood was chosen as a criterion because women with this quantum of Indian blood were recognized as being "Indian" by the Bureau of Indian Affairs and the Indian Education Office, and generally accepted by most tribes in Oklahoma as being of Indian heritage.

Instrument

The Survey of Professional Indian Women (SPIW) was developed using information obtained from the review of literature, a dissertation by Roux-Baker (1981), a study by Kidwell (1976) and a book by Astin (1966). Using an outline of the areas to be studied (family life, cultural identity and stereotyping, upbringing, career, counseling and education), the researcher met with three professional Indian women in Oklahoma. A list of questions was generated under the heading, "What is the research limited too?" The resulting list of questions was long and difficult to manage. However, to test this observation, the first sample of questions, 251 in all, were pretested on 10 Indian women for comment and feedback. Overall comments ranged from "This is hard to manage." to "This is way too long." The next step was to shorten the questionnaire to 176 items. The items that were repetitive and did not fit into one of the six categories were deleted. The second revision of the SPIW
was administered to 25 Indian women and the were asked to provide comments and feedback. Eighty-eight per cent (23) responded to the second draft. The two participants who did not return their questionnaires were telephoned for feedback. All 25 (100%) commented that "The questionnaire was too long and redundant." Once again, 100 items that did not fit into the six categories, and directly relate to the research questions, were deleted. Because of time constraints, the questionnaire was not pretested a third time. The final draft of the SPIW (See Appendix A) contains 76 items and can be completed in less than 45 minutes.

Collection of Data

The data for this study was collected through the use of the SPIW, a 76-item questionnaire developed for the purpose of answering the research questions pertinent to the study. Each of the 137 participants were mailed first class, a packet containing the following:

1. a cover letter explaining the study and requesting cooperation and participation; (See Appendix B)

2. a copy of the SPIW; (See Appendix A)

3. a stamped, addressed, return envelope.

Every questionnaire was coded for follow-up and analysis purposes. The respondents were assured their responses would be held in strict confidence. Participants were asked to respond within a five day time frame.
A second first class mailing for non-respondents was mailed out 30 days after the first. A letter (See Appendix C) was attached to a duplicate copy of the SPIW. A stamped return envelope was also enclosed. For those not responding within 14 days after the second mailing, a telephone survey was conducted on a random sample of six names drawn.

It was pre-determined that all data must be received three months after the data collection began. It was also pre-determined that there must be a minimum of 60 per cent (82) return of the SPIW with at least 42 per cent (57) of those returned meeting the criteria established to warrant continued study.

The first mailing included 137 questionnaires and was mailed out on August 24 1984. At the end of the first week, 62 (45%) completed questionnaires were received, six (4%) were returned with no forwarding address, and four (2.9%) were returned because the respondent was no longer an Oklahoma resident. After one month, a total of 110 (80%) of the questionnaires had been received. On September 25, 1984, a follow-up letter (See Appendix C) and a second copy of the SPIW, and a stamped return envelope was mailed to 27 (20%) participants who had not responded. After one month, no additional questionnaires were received. In October, 1984, a random sample of six non-respondents were telephoned. Of the six (4%) who were called, none met the blood quantum (¼ degree) established for the study, so no further attempts were made to collect data from these non-respondents. Although 110 (80%) of the questionnaires were returned, 70 (51%) of those responding met the criteria established for
the study. Forty questionnaires that were returned were deleted for the following reasons: (1) 15 respondents were less than the minimum required one-quarter (¼) degree of Indian blood; (2) eight respondents had moved out of state; (3) 10 respondents had been retired for longer than two years; and (4) seven respondents did not consider themselves to be professionals in their career field.

Analysis of the Data

Analysis of the data was achieved through the use of three non-parametric techniques. First, all responses were tabulated to reveal the frequency of each response. On items where measures of central tendency were appropriate the mean, median and mode of the responses was computed. The items for each of the six domains were recorded as follows:

1. Family Life - Item Number: 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 41, 42;

2. Cultural Identity and Stereotyping - Item Number: 21, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 62, 63, 66, 69, 70, 75;

3. Upbringing - Item Number: 23, 24, 25, 26, 27, 28, 61;

4. Counseling - Item Number: 2, 3, 4, 5, 6, 7;

5. Career - Item Number: 40, 43, 44, 45, 46, 48, 49, 57;

6. Education - Item Number: 1, 2, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20.
Second, through the use of content analysis (Patton, 1980), responses for the open-ended questions (Item Number: 64, 65, 71, 72, 73, 74, 76), were recorded and tabulated. Where possible, the responses were clustered and reported by frequency, per cent and cumulative per cent and described by category.

Third, the chi square statistic (Minium, 1982, p. 367) was computed to compare the responses of the participants 45 years of age and under and those over 45 years of age. The two groups were compared on the following items relating to family life, cultural identity and stereotyping, upbringing, career, counseling, and education:

1. Is there a significant difference in marriage rates by age? (Item 30)
2. Is there a significant difference in those who were encouraged to excel in math, science and home economics by age? (Item 18)
3. Is there a significant difference in those who lived with both parents at the age of 13 years by age? (Item 26)
4. Is there a significant difference in whether or not counseling was received by age? (Item 4)
5. Is there a significant difference in job satisfaction by age? (Item 48)
6. Is there a significant difference in possession of graduate degrees by age? (Item 9)

The chi square statistic indicates the degree of divergence between the observed and expected frequencies. For this comparison, the level of probability chosen for significance was five chances in 100 (.05) that the differences could have been due to the age difference.
A final step of this analysis was the discussion of the findings as they related to the following research questions:

1. What impact did upbringing play in the group studied?

2. What role did counseling play in the education process?

3. Have the professional Indian women studied, retained their identity as Native Americans, or have their cultural identities as Indians been mainstreamed, leaving heritage behind? What types of stereotyping have these professional Indian women encountered?

4. What occupational fields have these professional Indian women chosen to occupy?

5. What has been the role of education for the group studied?

6. What role does family life have for the professional Indian women studied?
CHAPTER IV
RESULTS

When American Indian professional women in Oklahoma were told about this study, the most frequent comment was, "It's about time something is written about Indian women here." This chapter contains the demographic information generated by the SPIW and findings are presented by use of measures of central tendency, content analysis, chi square and a discussion of the research questions.

One hundred and thirty-seven (137) professional Indian women in Oklahoma were asked to complete the SPIW. Of the 137 mailed questionnaires, 110 (80%) were returned. Of these, 70 (51.09%) were useable.

Findings of the Sample Reported by Characteristic, Domain, Chi Square and Research Questions

Characteristics of the Sample

For the purposes of the study, 70 professional American Indian women were eligible for participation, since 40 did not meet the established criteria. There were 20 different tribes represented by the sample. Table 1 gives a listing of the tribal groups and indicates that Cherokee subjects with 17 (24.29%) were the most numerous respondents, and Choctaw 16 (22.86%) were the second most frequent respondents.
Table 1

TRIBAL MEMBERSHIP REPORTED BY PROFESSIONAL INDIAN WOMEN IN OKLAHOMA

<table>
<thead>
<tr>
<th>Tribe</th>
<th>Frequency</th>
<th>Per Cent</th>
<th>Cumulative Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arapaho</td>
<td>1</td>
<td>1.43</td>
<td>1.43</td>
</tr>
<tr>
<td>Caddo</td>
<td>5</td>
<td>7.14</td>
<td>8.57</td>
</tr>
<tr>
<td>Cherokee</td>
<td>17</td>
<td>24.29</td>
<td>32.85</td>
</tr>
<tr>
<td>Chickasaw</td>
<td>3</td>
<td>4.29</td>
<td>37.15</td>
</tr>
<tr>
<td>Choctaw</td>
<td>16</td>
<td>22.86</td>
<td>60.00</td>
</tr>
<tr>
<td>Comanche</td>
<td>5</td>
<td>7.14</td>
<td>67.14</td>
</tr>
<tr>
<td>Delaware</td>
<td>2</td>
<td>2.86</td>
<td>70.00</td>
</tr>
<tr>
<td>Hidatsa</td>
<td>1</td>
<td>1.43</td>
<td>71.44</td>
</tr>
<tr>
<td>Kiowa</td>
<td>5</td>
<td>7.14</td>
<td>78.58</td>
</tr>
<tr>
<td>Miami</td>
<td>1</td>
<td>1.43</td>
<td>80.00</td>
</tr>
<tr>
<td>Omaha</td>
<td>1</td>
<td>1.43</td>
<td>81.44</td>
</tr>
<tr>
<td>Osage</td>
<td>2</td>
<td>2.86</td>
<td>84.30</td>
</tr>
<tr>
<td>Peoria</td>
<td>1</td>
<td>1.43</td>
<td>85.73</td>
</tr>
<tr>
<td>Potowatomie</td>
<td>1</td>
<td>1.43</td>
<td>87.16</td>
</tr>
<tr>
<td>Quapaw</td>
<td>1</td>
<td>1.43</td>
<td>88.59</td>
</tr>
<tr>
<td>Sac &amp; Fox</td>
<td>4</td>
<td>5.71</td>
<td>94.30</td>
</tr>
<tr>
<td>Seminole</td>
<td>1</td>
<td>1.43</td>
<td>95.73</td>
</tr>
<tr>
<td>Shawnee</td>
<td>1</td>
<td>1.43</td>
<td>97.16</td>
</tr>
<tr>
<td>Wyandotte</td>
<td>1</td>
<td>1.43</td>
<td>98.59</td>
</tr>
<tr>
<td>Yurok</td>
<td>1</td>
<td>1.43</td>
<td>100.00</td>
</tr>
<tr>
<td>Totals</td>
<td>70</td>
<td>100.00</td>
<td></td>
</tr>
</tbody>
</table>
As reported in Table 2, over 67% (47) of the participants were one-half or more degree Indian blood. Of these, 17 indicated they were full blood, 15 reported being one-half (\(\frac{1}{2}\)) blood, while 14 said they were one-quarter (\(\frac{1}{4}\)) degree Indian.

### Table 2

#### DEGREE OF INDIAN BLOOD REPORTED BY PROFESSIONAL INDIAN WOMEN IN OKLAHOMA

<table>
<thead>
<tr>
<th>Quantum</th>
<th>Frequency</th>
<th>Per Cent</th>
<th>Cumulative Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>4/4</td>
<td>17</td>
<td>24.29</td>
<td>24.29</td>
</tr>
<tr>
<td>31/32</td>
<td>1</td>
<td>1.43</td>
<td>25.71</td>
</tr>
<tr>
<td>15/16</td>
<td>1</td>
<td>1.43</td>
<td>27.14</td>
</tr>
<tr>
<td>7/8</td>
<td>1</td>
<td>1.43</td>
<td>28.57</td>
</tr>
<tr>
<td>13/16</td>
<td>1</td>
<td>1.43</td>
<td>30.00</td>
</tr>
<tr>
<td>3/4</td>
<td>8</td>
<td>11.43</td>
<td>41.43</td>
</tr>
<tr>
<td>21/32</td>
<td>1</td>
<td>1.43</td>
<td>42.86</td>
</tr>
<tr>
<td>5/8</td>
<td>1</td>
<td>1.43</td>
<td>44.29</td>
</tr>
<tr>
<td>33/64</td>
<td>1</td>
<td>1.43</td>
<td>45.72</td>
</tr>
<tr>
<td>1/2</td>
<td>15</td>
<td>21.43</td>
<td>67.15</td>
</tr>
<tr>
<td>15/32</td>
<td>1</td>
<td>1.43</td>
<td>68.68</td>
</tr>
<tr>
<td>7/16</td>
<td>2</td>
<td>2.86</td>
<td>71.43</td>
</tr>
<tr>
<td>3/8</td>
<td>5</td>
<td>7.14</td>
<td>78.57</td>
</tr>
<tr>
<td>5/16</td>
<td>1</td>
<td>1.43</td>
<td>80.00</td>
</tr>
<tr>
<td>1/4</td>
<td>14</td>
<td>20.00</td>
<td>100.00</td>
</tr>
<tr>
<td>Totals</td>
<td>70</td>
<td>100.00</td>
<td></td>
</tr>
</tbody>
</table>
Table 3 shows that the participants ranged in age from 30 to 81 years of age, with the average age for the sample being 46.18 years, the median age being 42.00 years and the modal age reported was 38.00 years. Those respondents 45 years of age and under, averaged 36.88 years and represented 57.14 per cent (40). Those respondents over 45 years of age averaged 58.57 years of age and represented 42.58 per cent of the sample (30).

Table 3

AGE DISTRIBUTION REPORTED
BY
PROFESSIONAL INDIAN WOMEN IN OKLAHOMA

<table>
<thead>
<tr>
<th>Age</th>
<th>Frequency</th>
<th>Per Cent</th>
<th>Cumulative Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>30 - 35</td>
<td>14</td>
<td>20.00</td>
<td>20.00</td>
</tr>
<tr>
<td>36 - 40</td>
<td>18</td>
<td>25.71</td>
<td>45.71</td>
</tr>
<tr>
<td>41 - 45</td>
<td>8</td>
<td>11.43</td>
<td>57.14</td>
</tr>
<tr>
<td>46 - 50</td>
<td>7</td>
<td>10.00</td>
<td>67.14</td>
</tr>
<tr>
<td>51 - 55</td>
<td>8</td>
<td>11.43</td>
<td>78.57</td>
</tr>
<tr>
<td>56 - 60</td>
<td>4</td>
<td>5.71</td>
<td>84.28</td>
</tr>
<tr>
<td>61 - 65</td>
<td>2</td>
<td>2.86</td>
<td>87.14</td>
</tr>
<tr>
<td>66 - 70</td>
<td>4</td>
<td>5.71</td>
<td>92.85</td>
</tr>
<tr>
<td>71 - 75</td>
<td>3</td>
<td>4.29</td>
<td>97.14</td>
</tr>
<tr>
<td>76 - 81</td>
<td>2</td>
<td>2.86</td>
<td>100.00</td>
</tr>
<tr>
<td>Totals</td>
<td>70</td>
<td>100.00</td>
<td></td>
</tr>
</tbody>
</table>
Findings by Domain: Family Life

Marriage Rate. Thirty-seven (52.86%) of the professional women surveyed reported being currently married. Fifty-three (75.71%) said they had been married. Table 4 shows that seven (10%) indicated they were widowed, nine (12.85%) said they were divorced or separated and 17 (24.28%) reported never being married. Fourteen (20%) of the respondents indicated they were head of household, while 4 (5.71%) did not respond, and 46 (55.71%) did not claim this status. The average age that the participants married was reported to be 21.79 years of age.

Table 4

<table>
<thead>
<tr>
<th>Status</th>
<th>Frequency</th>
<th>Per Cent</th>
<th>Cumulative Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single, never married</td>
<td>17</td>
<td>24.28</td>
<td>24.28</td>
</tr>
<tr>
<td>Married</td>
<td>37</td>
<td>52.86</td>
<td>74.14</td>
</tr>
<tr>
<td>Divorced</td>
<td>9</td>
<td>12.86</td>
<td>90.00</td>
</tr>
<tr>
<td>Widowed</td>
<td>6</td>
<td>8.57</td>
<td>98.57</td>
</tr>
<tr>
<td>Separated</td>
<td>1</td>
<td>1.43</td>
<td>100.00</td>
</tr>
<tr>
<td>Totals</td>
<td>70</td>
<td>100.00</td>
<td></td>
</tr>
</tbody>
</table>

Spouse: What kinds of men do professional Indian women marry? Of the sample, twenty-four (53.33%) reported their husbands were professionals. The two most common professions listed for husbands were School Administration (17, 32.07%) and Health Administration (9, 16.98%).
Twenty-six (49.05%) of the spouses were reported as being of Indian heritage, with 12 (22.64%) of those reported being full-blood Indian, while four (7.55%) were said to be less than one-quarter degree Indian. Children. The number of married, professional Indian women who reported having no children was 5 (7.14%). The average number of children reported for the overall group was 2.5. This included natural birth, adopted, and step-children. The most children reported in one family was 12, with six being of natural birth and six being adopted. Three (4.29%) women reported adopting children and four (5.71%) women said they had step-children. The average age was 21.38 years for women when their first child was born and the average self-reported age of the sample for the birth of their last child was denoted as being 25.54 years of age. Seventeen (24.28%) respondents indicated that their children had Indian names. Only one (1.43%) respondent reported a multiple birth of twins.

Cultural Identity and Stereotyping

Stereotyping usually comes about because of lack of information, and often because of preconceived ideas about a particular person, ethnic group, custom or belief. One of the most frequent comments made to American Indian women was reported as, "You don't look like and Indian." The most frequent question asked when a non-Indian learns they are talking to an Indian is, "Do you live on a reservation?"

Twenty-seven (38.57%) Indian women reported that they had claim to Indian land, while 43 (61.42%) said they did not. When the sample was asked if they had an Indian name, 27 (38.57%) indicated they did,
while 42 (60%) did not, and two (2.86%) did not respond to the question. Eight women (11.42%) reported that some finances were controlled by the Bureau of Indian Affairs (BIA). In all instances the control was because of government leases on land or oil rights. Twenty-six (37.14%) women said they used traditional Indian cures on a limited basis, while 44 (62.85%) indicated they did not use any Indian cures at any time. One comment was, "You've got to be kidding—in this day and age." However, of those reporting the use of traditional Indian cures, 25 (96.15%) were one-half or more Indian, while one (3.85%) was one-quarter Indian.

Only 11 (15.71%) women indicated they were not active in tribal affairs. Fifty-nine (84.29%) said they were active and activities included attending meetings, being on committees and being involved in Indian Education. Sixty-three (90%) Indian women reported acknowledge-ment of their heritage in some way. The most frequent way was through the use of Indian dress. Other comments included, "by living it; through Indian dancing; through my art; by speaking at clubs; and by teaching."

Seven (10%) reported they do not go out of their way to acknowledge their cultural heritage. Sixty-three (90%) of the participants said that acquaintances, friends, family, husband and employer knew of their Indian heritage, while five (7.14%) women indicated they do not make others aware of their Indian heritage, and two (2.86%) did not respond to the question. Forty-three (61.43%) reported using Native dress or jewelry to depict Indian heritage, while 27 (38.57%) reported they did not.

Twenty-three (32.86%) said they had been given the same opportunities as male Indians, while 42 (60%) reported they had not. Five (7.14%) did
not respond to the question. Thirty-five (50%) of the women indicated they had been given the same opportunities as female non Indians, while 35 (50%) reported they had not. Fifty-one (72.86%) indicated they had not been given the same opportunities as male non Indians, while 17 (30%) said they had and two (2.86%) did not respond to the question. Yet, 39 (55.17%) reported having received Indian preference while 29 (41.42%) said they had not, and two (10%) did not respond to the question.

Thirty-five (50%) participants reported they had not been discouraged from achieving because they were female. Thirty-three (47.14%) indicated they had been discouraged and two (2.86%) did not respond to the question. Fifty (71.43%) women said they had never been told it was against the "Indian Way" to pursue an education or career. Seventeen (24.28%) women reported they had been discouraged, while three (4.28%) did not respond. Sixty-three (90%) women indicated they do not feel they are going against their own Indian customs by working, four (5.71%) reported they were, and three (4.28%) did not respond. Those who responded they were going against their customs, commented, "they wanted to be home with their children more."

Forty-seven (67.14%) women reported they felt that Indian women were more aggressive than Indian men. Fourteen (20%) said that Indian women were less aggressive than their male counterparts, while nine (12.86%) women did not respond to the question.
Forty-five (64.29%) women indicated they had been discriminated against at some time. Twenty (28.57%) said they had never experienced discrimination, and five (7.14%) did not respond to the question. Those professional Indian women who reported having experienced discrimination, 14 (55%) were reported to be heritage related, 20 (44.44%) indicated sex related, five (11.11%) indicated age related and five (11.11%) reported career related.

Upbringing

A person's family background can be an early determinant of education and occupational aspirations and behaviors. Thus data in Table 5 were collected from the sample about their parents and grandparents educational attainments. Nine (12.86%) of the father's were said to be high school graduates. Two (2.86%) of the father's were reported to graduate from college and continue on through graduate school. Only four (5.71%) grandfather's were indicated to have completed high school, but two (5.71%) grandfather's reportedly graduated from college. Fourteen (20%) of the mother's were said to have graduated from high school and four (5.71%) were indicated to have graduated from college and continue on to graduate school. Twelve (15.71%) of the sample's grandmother's were reported to graduate from high school and two (2.85%) were reported to have graduated from college.
Table 5
EDUCATIONAL ATTAINMENT OF PARENTS AND GRANDPARENTS REPORTED
BY
PROFESSIONAL INDIAN WOMEN IN OKLAHOMA
(N=70)

<table>
<thead>
<tr>
<th>Education Level</th>
<th>Father</th>
<th>Grandfather</th>
<th>Mother</th>
<th>Grandmother</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grammar School</td>
<td>25</td>
<td>10</td>
<td>17</td>
<td>40</td>
</tr>
<tr>
<td>Some High School</td>
<td>7</td>
<td>0</td>
<td>18</td>
<td>10</td>
</tr>
<tr>
<td>High School Graduate</td>
<td>9</td>
<td>4</td>
<td>14</td>
<td>12</td>
</tr>
<tr>
<td>Some College</td>
<td>6</td>
<td>0</td>
<td>9</td>
<td>0</td>
</tr>
<tr>
<td>College Graduate</td>
<td>2</td>
<td>2</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Some Graduate School</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Graduate or Professional</td>
<td>2</td>
<td>0</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>No Response</td>
<td>18</td>
<td>0</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Unknown</td>
<td>0</td>
<td>54</td>
<td>0</td>
<td>6</td>
</tr>
</tbody>
</table>

Forty-nine (70%) of the women surveyed reported living with both parents at 13 years of age. Eleven (15.71%) said they lived with their mother, and three (4.29%) indicated living with their father and four (5.71%) said they lived with other family members, while two (2.86%) reported they were away at school.

Table 6 indicates the occupational level of the parents of the women who responded to the SPIW. Twenty-three (32.85%) of the respondents
indicated that their mother worked outside the home while they were growing up. Thirty-five per cent (25) of the fathers were reported to be unskilled workers.

Table 6

OCCUPATIONS OF PARENTS REPORTED
BY PROFESSIONAL INDIAN WOMEN IN OKLAHOMA

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Mother</th>
<th>Per Cent</th>
<th>Father</th>
<th>Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Housewife</td>
<td>45</td>
<td>64.29</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Unskilled</td>
<td>2</td>
<td>2.86</td>
<td>25</td>
<td>35.71</td>
</tr>
<tr>
<td>Semiskilled</td>
<td>2</td>
<td>2.86</td>
<td>5</td>
<td>7.14</td>
</tr>
<tr>
<td>Skilled</td>
<td>12</td>
<td>17.14</td>
<td>4</td>
<td>5.71</td>
</tr>
<tr>
<td>Professional</td>
<td>5</td>
<td>7.14</td>
<td>2</td>
<td>2.86</td>
</tr>
<tr>
<td>Business or</td>
<td>2</td>
<td>2.86</td>
<td>2</td>
<td>2.86</td>
</tr>
<tr>
<td>Managerial</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not Reported</td>
<td>2</td>
<td>2.86</td>
<td>29</td>
<td>41.43</td>
</tr>
<tr>
<td>Unknown</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>4.29</td>
</tr>
<tr>
<td>Totals</td>
<td>70</td>
<td>100.00</td>
<td>70</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Fifty-seven (81.42%) participants said that they had certificate degrees of Indian birth (CDIB). Of those who responded, some were reportedly granted because of their own degree of Indian blood, others because of blood line descending from parents or grandparents. Fifty-seven (81%) indicated that English was the primary language spoken in their home as a child. Twelve (17.14%) said they spoke their native language as a child, while one (1.43%) did not respond to the question.
Counseling

One hundred per cent (70) of the women participating in the study were high school graduates. Of those participants, 52 (74.28%) indicated they attended public schools, while 10 (14.28%) reported attending private schools and eight (11.42%) said they attended BIA schools. Of those participants, 35 (50%) reported having counselors available in school, while 35 (50%) indicated they did not. Of those who had counselors available, 18 (51.43%) indicated using the services offered by the counselor and 17 (48.47%) reported they did not. Those using the counseling services reported using it for the following reasons: career and academic (6, 33.33%), career only (4, 22.22%), academic only (5, 21.78%) and personal (2, 11.11%). Of those with counselors available, 31 (88.57%) reported that the counselor was not Indian, three (8.50%) said that the counselor was Indian, while one (2.86%) indicated they did not know if the counselor was Indian or not. The three (8.50%) reporting Indian counselors were in attendance at BIA schools, in two instances and one was in attendance at a private school. Twenty-five (71.42%) said that the counselor knew they were Indian. Eight (22.85%) indicated the counselor did not know they were Indian, while two (5.71%) reported they did not know what the counselor knew.

Career

Table 7 indicates that the sample was distributed over seven occupational fields. The fields include the arts, business, communication, education, legal, medical and social work. Nine (12.86%) of the women
in the sample reported being private business owners in the fields of the arts, business, education, legal and medical.

Table 7

OCCUPATIONAL FIELDS REPORTED
BY
PROFESSIONAL INDIAN WOMEN IN OKLAHOMA

<table>
<thead>
<tr>
<th>Field</th>
<th>Frequency</th>
<th>Per Cent</th>
<th>Cumulative Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arts*</td>
<td>5</td>
<td>7.14</td>
<td>7.14</td>
</tr>
<tr>
<td>Business*</td>
<td>15</td>
<td>21.43</td>
<td>28.57</td>
</tr>
<tr>
<td>Communication</td>
<td>1</td>
<td>1.43</td>
<td>30.00</td>
</tr>
<tr>
<td>Education</td>
<td>20</td>
<td>28.57</td>
<td>58.57</td>
</tr>
<tr>
<td>Legal*</td>
<td>5</td>
<td>7.14</td>
<td>65.71</td>
</tr>
<tr>
<td>Medical*</td>
<td>13</td>
<td>18.57</td>
<td>84.43</td>
</tr>
<tr>
<td>Social Work</td>
<td>11</td>
<td>15.71</td>
<td>100.00</td>
</tr>
<tr>
<td>Totals</td>
<td>70</td>
<td>100.00</td>
<td></td>
</tr>
</tbody>
</table>

* Private Business Owners

Education and business were the two most frequent fields reported by 20 (28.57%) and 15 (21.43%) of the sample respectively. The medical and social work field were next reported by 13 (18.57%) and 11 (15.71%) of the sample. The legal and arts field followed having 5 (7.14%) each, while the field of communication ranked lowest having 1 (1.43%) of the sample surveyed.

Work patterns. Respondents were asked to give information about their jobs. All women who responded indicated they were employed full time.
Withdrawal From the Labor Force. Those women with children (48, 68.57%) reported returning to work on an average of 2.5 years after childbirth. The SPIW further determined that "Family Member Child Care" was the most common method of child care reported by working mothers (20, 44.44%). Twenty (44.44%) respondents indicated the use of a "Personal Sitter in Own Home" and five (11.11%) reported the use of "Child Care Centers."

Settings and Work Activities. Another aspect of career pattern is how training is put to use in the work force—in what sectors do the women work and in what kind of activities do they spend their working time? The largest proportion (31.05%) of the women reported they were employed by the federal government, while 28.51 per cent reported having jobs in colleges and universities. On the average, the women reported supervising 7.71 people on the job, with the range being from 60 persons to zero.

The average number of days worked by the participants was reported as 4.78, with a range from three to seven days per week. The respondents reported an average of 2.58 sick leave days used last year, 10 personal days, 1.5 administrative leave days and 1.61 professional leave days. The most important activity reported in relation to the job was people interaction (51, 72.85%) and supervision (19, 27.14%). Although in some cases (10, 14.28%) people interaction and supervision overlapped with teaching.

The average length of time on the job was reported as 8.29 years. The range was from 32 years to one year, with the most frequently reported time being nine years (12, 17.14%). Twenty-seven (38.57%) reported that they
had a mentor during career progression, while 35 (50%) reported they
did not have one. One respondent (1.43%) indicated being in the present
position of mentoring. Seven (10%) women did not respond to the question.

Job Satisfaction. Fifty-three (75.71%) reported they were satisfied with
their present position. Thirteen (18.57%) indicated they were not
satisfied in their present position, however, gave no further comment.
Three (4.28%) did not respond to the question.

Of those eligible for response 36 (83.72%) reported they received
their husbands' support for working outside the home. Seven (16.27%)
reported that their spouse did not support their working outside the
home, but gave no further comment.

Thirty-four (48.57%) of the women indicated they learned about their
present position through a job announcement, while 13 (18.58%) said they
created their present positions, and 12 (17.14%) reported they were
appointed. Four (9%) said they found out about their job from friends,
and seven (10%) did not respond to the question.

Sixty-one participants (87.14%) indicated they had progressed or
advanced in their careers through promotion or job change. Eight (11.42%)
said they had held their own in their present position, but were looking
for possible career moves. Only one (1.43%) respondent felt a backward
movement in her career and indicated this could be discriminatory in
nature. Forty-four (62.86%) reported they felt they were in a competitive
situation with men in their career area. Twenty-two (31.43%) said they
did not feel they were in a competitive area, while four (5.71%) did not
respond. Twenty-nine (41.43%) indicated they experienced that women
performed better than men in their career area, 35 (50%) reported that women performed as well as men in their career area and six (8.57%) did not respond to the question.

Education

All respondents (70, 100%) were high school graduates. Table 8 shows the types of high schools that the participants attended.

Table 8

<table>
<thead>
<tr>
<th>Type of High School</th>
<th>Frequency</th>
<th>Per Cent</th>
<th>Cumulative Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Public School</td>
<td>52</td>
<td>74.29</td>
<td>74.29</td>
</tr>
<tr>
<td>Private School</td>
<td>10</td>
<td>14.29</td>
<td>88.58</td>
</tr>
<tr>
<td>BIA School</td>
<td>8</td>
<td>11.42</td>
<td>100.00</td>
</tr>
<tr>
<td>Totals</td>
<td>70</td>
<td>100.00</td>
<td></td>
</tr>
</tbody>
</table>

Twenty-four (34.28%) reported having Indian teachers in elementary and secondary school, while 45 (64.28%) said they did not have an Indian teacher.

College. Table 9 summarizes college attendance and completion for the sample studied. Sixteen (22.86%) reported having Indian teachers in college, while 48 (68.57%) did not. Six (8.57%) participants did not respond to the question. Forty-one (58.57%) said they had financial assistance in college because of their heritage, 25 (35.71%) did not. Four (5.71%) did not respond to the question.
Table 9
COLLEGE ATTENDANCE AND DEGREES REPORTED
BY
PROFESSIONAL INDIAN WOMEN IN OKLAHOMA

<table>
<thead>
<tr>
<th>Item</th>
<th>Frequency</th>
<th>Per Cent</th>
<th>Cumulative Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>No College</td>
<td>9</td>
<td>12.86</td>
<td>12.86</td>
</tr>
<tr>
<td>A.A. Degree</td>
<td>11</td>
<td>15.71</td>
<td>28.57</td>
</tr>
<tr>
<td>B.A. Degree</td>
<td>15</td>
<td>21.43</td>
<td>50.00</td>
</tr>
<tr>
<td>M.A. Degree</td>
<td>26</td>
<td>37.14</td>
<td>87.14</td>
</tr>
<tr>
<td>M.A. In Progress</td>
<td>1</td>
<td>1.43</td>
<td>88.57</td>
</tr>
<tr>
<td>Ph.D.</td>
<td>4</td>
<td>5.71</td>
<td>94.28</td>
</tr>
<tr>
<td>Ph.D. In Progress</td>
<td>2</td>
<td>2.86</td>
<td>97.14</td>
</tr>
<tr>
<td>M.D.</td>
<td>2</td>
<td>2.86</td>
<td>100.00</td>
</tr>
<tr>
<td>Totals</td>
<td>70</td>
<td>100.00</td>
<td></td>
</tr>
</tbody>
</table>

In the past five years 51 (72.86%) reported having taken courses or programs. The programs were reported to be sponsored by employers for 24 (34.28%), college for 13 (18.57%) and personal for six (8.57%), and both personal and job related for 12 (17.14%) of the women reporting.

Treatment in School: Forty-seven (57.14%) of the professional Indian women reported they were treated differently than non-Indian children in school. However, 29 (41.42%) reported they were not treated differently. Thirty-seven (52.85%) felt they were treated differently than their male counterparts, while 33 (47.14%) reported they were not. The difference in treatment was expressed by statements such as, "Boys were encouraged to excel in sports and girls were not supposed to think." Forty-one
(58.57%) of the sample reported they did not have a role model in school. Of the 27 (38.57%) who did have role models, they were usually family members or teachers. Twenty (28.57%) of the women reported having heroes in school. For 19 (95%) of these women, the heroes were reported as being family members.

Open ended Questions

The following data were compiled through the use of content analysis. The categories were established based on the number of individual responses given by the participants.

The single most important function that 55 (78.57%) of the sample reported for themselves as American Indian women was, to be a role model. This was defined by the sample as being active in tribal affairs, Indian education, teaching, and by setting a good example. Five (7.14%) reported that they felt it was important to help others, and 5 (7.14%) did not respond to the question.

The role that an Indian woman is expected to play in her tribal culture reported by 25 (35.71%) was to be successful, 10 (14.28%) was to set an example, 15 (22.85%) was to get an education, and 10 (14.28%) was to be good parents. Ten (14.28%) did not respond to the question.

The single most significant factor that motivated the sample to chose a career was reported by 37 (52.86%) as self-esteem; by five (7.14%), as parental motivation; by five (7.14%) as liking the field; by six (8.57%) as money; and by 12 (17.14%), as personal reasons. These personal reasons included personal need, divorce and child support. Five (7.14%) did not respond to the question.
For 12 (17.14%) professional Indian women, the most significant people in their life was reported as being both parents, while 12 (17.14%) indicated grandparents. Three (4.28%) said that their spouse was the single most significant person, while 25 (35.71%) reported their mother, five (7.14%) denoted their father, 11 (15.71%) indicated people other than family members and five (7.14%) did not respond to the question.

For leisure activity, 22 (31.43%) reported they read, while 30 (42.86%) said they engage in swimming, tennis, golf, horseback riding, dancing or jogging. Ten (14.28%) women reported enjoying spectator sports, while 31 (44.28%) said they engage in needlework and sewing, four (5.71%) rest, 15 (21.43%) reported gardening and two (2.86%) did not respond to the question. Sixty-one (87.14%) of the participants reportedly engage in a minimum of two leisure activities.

Thirty-two (45.17%) women reported they were serving as role models to help change the image of Indian women. Twenty (28.57%) indicated they were setting examples, two (2.86%) said they were working to educate others, while 16 (22.86%) did not respond to the question.

The major concern or problem for Indian women indicated by the sample, reported by 50 (71.43%) was lack of motivation. This was defined as lack of self-esteem, lack of self confidence and insufficient role models. Twelve (17.14%) indicated that lack of education was a problem; two (2.86%) said that the increase in the number of single parent families was a major concern, two (2.86%) reported that lack of awareness of opportunities available to Indian women was a major concern, and two (2.86%) did not respond to the question.
Chi Square Statistic Comparing Responses of Professional Indian Women by Age

The findings are presented according to the six questions surveyed. The chi square statistic was used to determine the significance of the data.

In all comparisons, the data are based on analysis by age to examine if age makes a difference in the responses among professional Indian women. Presumably, younger women grew up in a time where there was more assimilation into the non-Indian culture, as well as changes in values and attitudes. The two groups consisted of women 45 years of age and under, and those over 45 years of age.

Question One. Is there a significant difference in marriage rates by age?

Comparing marriage rates there is a significant difference found in marriage rate between those 45 years and under and those over 45 years of age. The data for this statistical comparison are provided in Table 10. The chi square value of 12.64, with one degree of freedom is greater than the critical value of 3.84 acceptable at the .05 level of significance. Professional Indian women 45 years and under reported not to marry more than those over 45 years of age.
Table 10

SELF REPORTED MARITAL STATUS ANALYZED BY CHI SQUARE
(Item 30)

<table>
<thead>
<tr>
<th>FREQUENCY EXPECTED</th>
<th>Analysis of Marital Status</th>
</tr>
</thead>
<tbody>
<tr>
<td>CELL CHI 2 PER CENT</td>
<td></td>
</tr>
<tr>
<td>ROW PCT COL PCT</td>
<td>Married</td>
</tr>
<tr>
<td></td>
<td>Never Married</td>
</tr>
<tr>
<td>45 Years of Age</td>
<td>24.00</td>
</tr>
<tr>
<td>and Under</td>
<td>30.40</td>
</tr>
<tr>
<td></td>
<td>1.35</td>
</tr>
<tr>
<td></td>
<td>34.29</td>
</tr>
<tr>
<td></td>
<td>40.00</td>
</tr>
<tr>
<td></td>
<td>45.28</td>
</tr>
<tr>
<td></td>
<td>16.00</td>
</tr>
<tr>
<td></td>
<td>9.60</td>
</tr>
<tr>
<td></td>
<td>1.68</td>
</tr>
<tr>
<td></td>
<td>22.86</td>
</tr>
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<td></td>
<td>40.00</td>
</tr>
<tr>
<td></td>
<td>94.11</td>
</tr>
<tr>
<td>Over 45 Years of Age</td>
<td>29.00</td>
</tr>
<tr>
<td>and Age</td>
<td>22.80</td>
</tr>
<tr>
<td></td>
<td>4.27</td>
</tr>
<tr>
<td></td>
<td>41.43</td>
</tr>
<tr>
<td></td>
<td>96.67</td>
</tr>
<tr>
<td></td>
<td>54.72</td>
</tr>
<tr>
<td></td>
<td>1.00</td>
</tr>
<tr>
<td></td>
<td>7.20</td>
</tr>
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<td></td>
<td>5.34</td>
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<td></td>
<td>1.43</td>
</tr>
<tr>
<td></td>
<td>3.33</td>
</tr>
<tr>
<td></td>
<td>5.88</td>
</tr>
</tbody>
</table>

\[ X^2 = 12.64 \text{ df} = 1 \quad \rightarrow \quad \text{critical value} \ 3.84 \text{ at } \alpha \ .05 \]

In each cell of Table 10, six kinds of information are provided. The first number in each cell represents the frequency (number) of individuals with a particular response for each item. The second number represents the expected frequency for that cell. The third number is the chi square computed for that particular cell. The fourth number is the percentage of all frequencies represented by cell in the table. The fifth number is the percentage of all frequencies in the row of cells represented by that cell frequency. The sixth number is the percentage
of all frequencies in that column of cells represented by that cell frequency. The chi square, degree of freedom, accepted critical value and level of significance are provided below the table. These data will be reported in similar design for each of the six items.

Specifically, Table 10, in the upper left hand corner provides data for women 45 years of age and under who responded they were married. In this cell, 24 professional Indian women responded this way. Statistically, over 30 would have been expected to respond in this manner. This frequency results in a cell chi square of 1.35. The frequency of 24 represents 34.29 per cent of all respondents in this table. It also represents 60 per cent of the respondents in this row (45 years & under) and 45.28 per cent of the respondents in the column (married). The chi square value for the table is 12.64, with one degree of freedom. This value is greater than the critical value of 3.84 acceptable at the .05 level of significance.

**Question Two.** Is there a significant difference in those who were encouraged to excel in math, science and home economics by age?

The chi square value of 1.51, with one degree of freedom is less than the critical value of 3.84 acceptable at the .05 level of significance. There is no significant difference reported by those professional Indian women 45 years and under and those over 45 years of age who were encouraged toward math and science. Data for this comparison are found in Table 11.
Table 11

SELF REPORTED ENCOURAGED TOWARD MATH AND SCIENCE
ANALYZED BY CHI SQUARE
(Item 18)

<table>
<thead>
<tr>
<th>FREQUENCY</th>
<th>Analysis of Math and Science Encouragement</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td>45</td>
<td>13.00</td>
</tr>
<tr>
<td>Years</td>
<td>12.40</td>
</tr>
<tr>
<td>of Age</td>
<td>.03</td>
</tr>
<tr>
<td>and</td>
<td>18.57</td>
</tr>
<tr>
<td>Under</td>
<td>32.50</td>
</tr>
<tr>
<td></td>
<td>59.09</td>
</tr>
<tr>
<td>Over</td>
<td>9.00</td>
</tr>
<tr>
<td>45</td>
<td>9.30</td>
</tr>
<tr>
<td>Years</td>
<td>1.47</td>
</tr>
<tr>
<td>of Age</td>
<td>12.86</td>
</tr>
<tr>
<td>Age</td>
<td>30.30</td>
</tr>
<tr>
<td></td>
<td>40.91</td>
</tr>
</tbody>
</table>

\[ X^2 = 1.51 \quad df = 1 \quad \lessdot \text{critical value} 3.84 \quad @ \quad \lessdot .05 \]

Table 12 shows by comparison that professional Indian women reported almost equally being encouraged toward home economics. The chi square value of .65, with one degree of freedom is less than the critical value of 3.84 acceptable at the .05 level of significance.
Table 12
SELF REPORTED ENCOURAGED TOWARD HOME ECONOMICS
ANALYZED BY CHI SQUARE
(Item 18)

<table>
<thead>
<tr>
<th>FREQUENCY</th>
<th>Analysis of Home Economics Encouragement</th>
</tr>
</thead>
<tbody>
<tr>
<td>EXPECTED</td>
<td></td>
</tr>
<tr>
<td>CELL CHI 2</td>
<td></td>
</tr>
<tr>
<td>PER CENT</td>
<td></td>
</tr>
<tr>
<td>ROW PCT</td>
<td></td>
</tr>
<tr>
<td>COL PCT</td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>28.00</td>
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</tr>
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<td>39.13</td>
<td>50.00</td>
</tr>
</tbody>
</table>

\[ X^2 = .65 \quad df = 1 \quad < \quad \text{critical value 3.84 at } \alpha < .05 \]

Question Three. Is there a significant difference in those who lived with both parents at the age of 13 years by age?

Between the two groups, both those living with both parents and those not living with both parents were reported to be equal. The chi square value of 0.00, with one degree of freedom is less than the critical value of 3.84 acceptable at the .05 level of significance. This indicates there is no significant difference found between the two groups. Data for this comparison is found in Table 13.
Table 13

SELF REPORTED LIVING WITH BOTH PARENTS
ANALYZED BY CHI SQUARE
(Item 26)

<table>
<thead>
<tr>
<th>FREQUENCY</th>
<th>Analysis of Living Arrangements</th>
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<td>EXPECTED</td>
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<td></td>
</tr>
<tr>
<td>COL PCT</td>
<td></td>
</tr>
<tr>
<td></td>
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</tr>
<tr>
<td>31.00</td>
<td>9.00</td>
</tr>
<tr>
<td>45</td>
<td></td>
</tr>
<tr>
<td>Years</td>
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<td>30.80</td>
<td>9.20</td>
</tr>
<tr>
<td>of Age</td>
<td></td>
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</tr>
<tr>
<td>and</td>
<td></td>
</tr>
<tr>
<td>44.29</td>
<td>12.86</td>
</tr>
<tr>
<td>Under</td>
<td></td>
</tr>
<tr>
<td>77.50</td>
<td>22.50</td>
</tr>
<tr>
<td></td>
<td>No</td>
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<tr>
<td>55.36</td>
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</tr>
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<td>Over</td>
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<tr>
<td>23.00</td>
<td>7.00</td>
</tr>
<tr>
<td>Over</td>
<td></td>
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<td>23.10</td>
<td>6.90</td>
</tr>
<tr>
<td>45</td>
<td></td>
</tr>
<tr>
<td>Years</td>
<td></td>
</tr>
<tr>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>of</td>
<td></td>
</tr>
<tr>
<td>32.86</td>
<td>10.00</td>
</tr>
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<td>Age</td>
<td></td>
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<td>76.67</td>
<td>23.33</td>
</tr>
<tr>
<td>41.07</td>
<td>43.75</td>
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</tbody>
</table>

$X^2 = 0.00$  df = 1  $\leq$ critical value 3.84  @ $\alpha .05$

**Question Four.** Is there a significant difference in whether or not counseling was received by age?

Data reported in Table 14, indicates no significant difference was found by age between those who received counseling. The chi square value of 2.50, with one degree of freedom is less than the critical value of 3.84 acceptable at the .05 level of significance.
Table 14

SELF REPORTED WHETHER OR NOT COUNSELING WAS RECEIVED
ANALYZED BY CHI SQUARE
(Item 4)

<table>
<thead>
<tr>
<th>FREQUENCY</th>
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<td>PER CENT</td>
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</tr>
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<td>ROW PCT</td>
<td></td>
</tr>
<tr>
<td>COL PCT</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>11.00</td>
</tr>
<tr>
<td>Years</td>
<td>13.23</td>
</tr>
<tr>
<td>of Age</td>
<td>.37</td>
</tr>
<tr>
<td>and</td>
<td>15.71</td>
</tr>
<tr>
<td>Under</td>
<td>42.31</td>
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<td>64.71</td>
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<td>Over</td>
<td>6.00</td>
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<td>45</td>
<td>3.92</td>
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<tr>
<td>Years</td>
<td>1.10</td>
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<tr>
<td>of Age</td>
<td>8.57</td>
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<tr>
<td>Age</td>
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<td>35.29</td>
</tr>
</tbody>
</table>

\[ x^2 = 2.50 \text{ df } = 1 \quad \text{critical value } 3.84 \at \alpha .05 \]

Question Five. Is there a significant difference in job satisfaction by age?

Of those reporting, no significant difference was found by age.

The data for this comparison is found in Table 15. The chi square value of .02, with one degree of freedom is less than the critical value of 3.84 acceptable at the .05 level of significance. Caution must be used in interpreting results where cells have a frequency of five or less. With this in mind, almost no difference can be found between the two groups.
Table 15
SELF REPORTED JOB SATISFACTION
ANALYZED BY CHI SQUARE
(Item 48)

<table>
<thead>
<tr>
<th>FREQUENCY EXPECTED</th>
<th>Analysis of Job Satisfaction</th>
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</thead>
<tbody>
<tr>
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<td></td>
</tr>
<tr>
<td>45 Years of Age</td>
<td>31.00</td>
</tr>
<tr>
<td>and Under</td>
<td>31.16</td>
</tr>
<tr>
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<td>0.00</td>
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<tr>
<td></td>
<td>44.28</td>
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<td></td>
<td>81.58</td>
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<td></td>
<td>55.35</td>
</tr>
<tr>
<td>Over 45 Years of Age</td>
<td>25.00</td>
</tr>
<tr>
<td></td>
<td>24.60</td>
</tr>
<tr>
<td></td>
<td>0.00</td>
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<tr>
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<td>35.71</td>
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<td>83.33</td>
</tr>
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<td></td>
<td>44.64</td>
</tr>
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</table>

$X^2 = .02$ df = 1 $<$ critical value $3.84 @ \alpha .05$

Question Six. Is there a significant difference in the possession of graduate degrees by age?

A computed chi square of .06 reported in Table 16, with one degree of freedom is less than the critical value of 3.84 acceptable at the .05 level of significance. This indicates there is no significant difference between those respondents 45 and under and those over 45 years of age who reported having graduate degrees. In fact, percentage wise, these two groups were almost equal in the possession of graduate degrees.
Table 16

SELF REPORTED POSSESSION OF GRADUATE DEGREES
ANALYZED BY CHI SQUARE
(Item 9)

<table>
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<tr>
<th>FREQUENCY VARIABLES</th>
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</thead>
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<td></td>
</tr>
<tr>
<td>45 Years of Age and Under</td>
<td>20.00</td>
<td>20.00</td>
</tr>
<tr>
<td></td>
<td>20.40</td>
<td>19.60</td>
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<td><strong>ROW PER CENT</strong></td>
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<tr>
<td>Over</td>
<td>16.00</td>
<td>14.00</td>
</tr>
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<td></td>
<td>15.30</td>
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<td>46.67</td>
</tr>
<tr>
<td></td>
<td>44.44</td>
<td>41.18</td>
</tr>
</tbody>
</table>

\[ X^2 = .06 \quad df = 1 \quad < \text{critical value } 3.84 \quad @ \alpha .05 \]
Discussion of Findings Related to the Research Questions

Question One. What impact did upbringing play in the group studied?

Based on the information disclosed by participants responding to The Survey of Professional Indian Women (SPIW), upbringing played an important role in the life of the professional Indian women studied. Over two-thirds (70%) of the women surveyed reported they lived with both parents at the age of 13 years. Almost one-fourth (24.29%) of the participants indicated their mothers had only a grammar school education, all the participants said they had graduated from high school. Over one-half (57.14%) of the grandmothers were reported to have a grammar school education. Yet one-fourth (25.71%) of the mothers and less than one-fifth of the grandmothers were said to have some high school education. One-fifth (20%) of the mothers were reported to be high school graduates and less than one-quarter (17.14%) of the grandmothers were said to be high school graduates. One-eighth (12.86%) of the mothers had attended some college and four (5.71%) mothers and two (2.86%) grandmothers were said to be college graduates. Four (5.71%) mothers of the participants were reported to have graduated from graduate or professional school.

Over one-third (35.71%) of the fathers and less than one-fifth (14.28%) of the grandfathers were said to have attended grammar school. One-eighth (12.86%) of the fathers and some (5.71%) grandfathers were said to be high school graduates. Less than one-tenth (8.57%) of the fathers were disclosed to have some college, two (2.86%) fathers and grandfathers graduated from college and four (5.71%) fathers were reported to have graduated from professional or graduate school.
Approximately one-third (32.86%) of the participants indicated their mothers were employed outside the home. However, it appears that family influences were an inherent part of the group. Of the over one-third (38.57%) who reported having role models and of the one-quarter (28.57%) who said they had heroes, those heroes and role models were usually (95%) family members.

The most important function that professional Indian women selected for themselves, as American Indian women, was to be a role model, and to encourage continued education among American Indian women. These important functions were reportedly being met by the sample, by being active in tribal affairs, Indian education, teaching and through the strengthening of cultural awareness and by setting a positive example.

Question Two. What role did counseling play in the education process?

Of the sample, one-half (50%) said that counseling was available in the schools. Those who reported using the counseling services indicated using them for career and academic counseling one-third (17.14%) of the time; career counseling less than one-quarter (11.43%) of the time; academic counseling over one-quarter (14.28%) of the time; and for personal counseling about one-fifth (5.74%) of the time. Of those with counselors available, a majority (88.57%) indicated that the counselor was not Indian, and about one-fifth (5.50%) reported having Indian counselors, and one (2.86%) did not know the counselor's race. The three reporting Indian counselors were, attending BIA schools (11.42%) and private school (2.86%). Almost three-quarters (71.42%) said that
the counselor knew they were Indian while less than one-quarter (22.58%) reported the counselor did not know they were Indian and two (5.11%) did not know what the counselor knew.

Although Bryde (1971) considers lack of counseling to be a contributing factor to the attainment of educational achievement, among Indian women, this does not appear to be the case with this sample. Counseling was available to one-half (50%) of the sample, and although it was not used, the professional Indian women continued on in the pursuit of their educational goals.

Good Tracks (1973) wrote that verbal and non verbal components of assertiveness modeling by Indian women is an essential part of the counseling techniques necessary to work with Native Americans. It appears from the findings, that this sample did not receive sufficient counseling. Why did the women who had counseling available not use the services? Findings were that lack of self-esteem was considered a major concern among American Indian professional women. Today, self-esteem is the variable that is considered to be most important in both educational and personal success (Samuels, 1979).

Those women who reported not having counselors available (50%) in the schools did indicate they often received guidance from parents, grandparents, older brothers and sisters and teachers and people in the community. The most common counseling received was reported to be, "get a good education, be proud of themselves, be successful and to help others."
Question Three. Have the professional Indian women studied, retained their identity as Native Americans, or have their cultural identities as Indians been mainstreamed, leaving heritage behind? What types of stereotyping have these women faced?

Findings indicate that the sample has learned to use the best from both the Anglo world and the tribal culture (Ferguson, 1980). Over one-third (38.57%) of the women reported to have claim to Indian land and to have Indian names (38.51%). A few (11.24%) said their finances were controlled by the Bureau of Indian Affairs (BIA). This control was because of land and oil leases held by the government. Over one-third (37.14%) of the professional Indian women denoted the use of traditional Indian medicine and over three-quarters (84.29%) said they were active in tribal affairs. This included attending meetings, being on council and committees, and being actively involved in Indian education. Almost all (90%) of the women said they acknowledge their Indian heritage by, "living it; dancing; art; speaking at club meetings; and by teaching."

As a group, these professional Indian women have not left cultural heritage behind. Nor have they mainstreamed their cultural identities. Over one-half (52.86%) reported having some knowledge of their native language, while some (12.86%) reported full knowledge of their native lore and language.

There still appears to be stereotyping among the American Indian professional women. This is seen by such comments as, "Do you live on a reservation?" or "You don't look like an Indian." — but the sample as a whole reported working to educate both Indians and non-Indians to the
importance of self-esteem and cultural heritage and to the quality of Indian women. Overall, this group has reported that they have adapted their cultural heritage in ways that work for them as they work and live in a two-culture world, yet almost two-thirds (64%) indicated they had at one time or another been discriminated against by sex, race or age.

**Question Four.** What occupational fields have these professional Indian women chosen to occupy?

Havinghurst and Fuchs (1979) wrote that if women were not interested in domestic chores, they were usually guided toward home economics and clerical duties. Thus, college bound women were usually guided toward the fields of education and social work and employed by the federal government.

The findings for the sample studied were distributed over seven occupational fields. The most frequently reported field by over one-quarter (28.57%) was education. Business was the second major field reported by less than one-quarter (21.24%) of the women. Almost one-fifth (18.57%) indicated they worked in the medical field. Eleven (15.70%) reported working in the fourth ranked field of social work. The fifth, sixth and seventh occupational fields indicated were legal (7.14%), arts (7.14%) and communication with the least (1.43%) reporting.

The majority of the sample (31.05%) of the professional Indian women said they were employed by the federal government. Over one-quarter (28.51%) indicated their jobs were in colleges and universities. On
the average the women reported supervising 1.11 people on the job. And over three-quarters (75.71%) of the participants said they were satisfied with their present career position.

The sample reported to be below the national income average. Yet the average annual income for the sample was reported as $26,868.97 for the majority (82.86%) reporting. Even though these women are professional, they still appear to have a position at the bottom of the income list (Census, 1980).

**Question Five.** What has been the role of education for the group studied?

Findings indicated that education has played an important role in the life of the professional American Indian women studied. As a group, a minority (12.86%) did not attend at least two years of college. Of the sample less than one-fifth (15.71%) said they had Associate Arts degrees, over one-fifth (21.43%) indicated they had Bachelor's degrees, over one-third (37.14%) indicated they had Master's degrees, and one-tenth (10%) of the sample reported Medical or Doctorate degrees.

In reviewing the educational history of the sample, it was found that over one-third (35.71%) said they had American Indian teachers during the elementary and secondary grades. Less than one-fourth (22.86%) indicated having Indian teachers or professors in college. Some (22.86%) said they have yet to have an Indian teacher--lecturer and spokesperson--yes, but no Indian formal teachers.

The consensus of the group was that there was a difference in the treatment between themselves and their male counterparts. The sample
said, "men were encouraged to be active in school sports, while women
were not, and women were not supposed to think." This supports Brophy's
(1975) circle of low expectations--whereby the teacher's attitude,
and learning are relative to the impression the student has of herself.
The findings from this group further support Kidwell's (1976) study
that Indian women are not encouraged to excel in math and science, but
are more directed toward home economics. Although no difference by
age could be found almost two-thirds (65%) of the women reported being
encouraged to study home economics and almost three-fourths (68.50%)
were not encouraged toward the study of math and science.

In summary, education seems to be on-going for these professional
Indian women. It appears that these women have made significant inroads
and achievements into education, even though counseling and role models
were minimal. A majority (61.42%) indicated they have taken some kind
of training courses, extension courses or courses for personal growth
during the past five years. It further appears that cultural attitudes
have indeed been examined and altered and "scholars are spending their
energies to the service of their people" (Lafrombo, 1983, p.45).

Question Six. What role does family life have for the professional
Indian women studied?

Family life is reported to be of major importance to this group.
A majority (75.71%) of the women surveyed indicated they had at one time
been married. Only one-half (51.42%) of the sample reported being
presently married. One-tenth (10%) of the sample reported being widowed,
Over one-eighth (12.86%) of the respondents said they were divorced or separated. Considering the age range (30-81) of the sample, it is not an unusually high number (7) of widowed women.

Although it has been written that the number of Indian women as head of household is increasing, a surprisingly low number (20%) of the respondents indicated they were head of household. Of the women who reported being married and having children, they returned to work on an average of 2.5 years after childbirth, with the range being from three weeks to eight years. Early child care was said to generally be provided by another family member, or by a personal sitter in the respondents own home.

Over one-half (50%) of the women reported that their husbands were professionals. Over one-half (51.42%) indicated their spouse favored their working outside the home, while one-tenth (10%) said that their spouse was not in favor of them working outside the home.

Over two-thirds (67.14%) said they do not share the housekeeping chores with family members. However, one-fifth (20%) reported having family help, while one-eighth said they had outside help on a weekly basis with the housekeeping chores.

Family life is extended to the professional Indian woman's relationship to the tribe. The role that an Indian woman is expected to play in the individual tribal culture was reported by over one-third (35.71%) as being successful; by over one-eighth (14.28%) as setting an example; by less than one-quarter (22.85%) as getting an education; and by less than one-fifth (14.28%) as being good parents. Those wanting to be good parents indicated they wanted to spend more time with their children.
For a minority (17.14%) of the sample, the most significant people in their life was said to be both parents, while for some (17.14%) grandparents were indicated. A few (4.28%) reported that their spouse was the single most significant person, while over one-third (35.71%) said it was their mother, and a small number (7.14%) responded it was their father. The reasons indicated that these people were significant included: "patience, giving understanding of my culture and heritage, being a role model, setting an example, giving me encouragement I needed to make choices, giving me a place to come home too, and giving me strength and wisdom."

**Question Seven:** What effect did age have on women 45 years and under and those over 45 in response to the following questions: (a) Is there a significant difference in marriage rates by age? (b) Is there a significant difference in those who were encouraged to excel in math, science and home economics by age? (c) Is there a significant difference in those who lived with both parents at the age of 13 years by age? (d) Is there a significant difference in whether or not counseling was received by age? (e) Is there a significant difference in job satisfaction by age. (f) Is there a significant difference in the possession of graduate degrees by age?

A significant difference was found between those respondents and their self reported marital status. A majority (60%) of those 45 years and under indicated they had never been married.
There was no significant difference found by age in those who were encouraged to excel in math, science and home economics. In fact, the responses for the two groups were almost equal. Over two-thirds (67.50% and 70%) were not encouraged toward math and science but were encouraged toward home economics (70% and 60%).

There was no significant difference found by age in those who lived with both parents at the age of 13 years. Over three-fourths (75% and 76.67%) indicated they lived with both parents.

There was no significant difference found by age and whether or not counseling was received. However, these results may be misleading because of the number of people who responded to the question.

Job satisfaction was positive for a majority (81.58% and 83.33%) of the professional Indian women reporting. No significant difference was found by age.

In possession of graduate degrees, no significant difference by age was found. Once again the two groups were almost equal in their responses (50% and 53.33%).

In summary, the group does not seem to have many significant differences that can be attributed to age. These findings were surprising because of the range of age represented by the sample.
CHAPTER V
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This chapter is organized in the following sections: (1) a brief summary of the intent and purpose of the research; (2) a summary of the findings; (3) conclusions drawn from the results; and (4) recommendations for further research.

Summary

The purpose of this study was to identify characteristics of professional Indian women in Oklahoma. The six domains used to study the characteristics were: family life, cultural identity and stereotyping, upbringing, counseling, career and education.

A review of the related literature indicated that studies had been conducted on American Indian women graduate students and American Indian's as a group. Nothing had been conducted on American Indian professional women in Oklahoma.

The instrument, The Survey of Professional Indian Women (SPIW), was designed to examine demographic and personal characteristics of the sample. The SPIW was mailed to 137 professional American Indian women living in Oklahoma who were one-quarter degree or more Indian, who were working or not retired for more than two years from their chosen career field.

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Of the 110 (80%) returned, 70 (51.09%) of the questionnaires were useable. The 40 deleted did not meet the minimum criteria established for the study. Data were analyzed through the use of measures of central tendency, content analysis and chi square was used to determine significant differences in responses between those participants 45 years of age and under and those over 45 years of age in each of the six domains.

Findings

Characteristics of the Sample

Seventy professional Indian women averaging 46.18 years of age made up the sample. The women, ranging from 30-81 years of age represented 20 American Indian tribes. Over two-thirds (67%) of the participants were one-half (½) or more degree Indian blood. Almost one-half (47.15%) represented the Cherokee and Choctaw tribes, with almost one-fourth (24.29%) indicating they were full blood Indian.

Domain: Family Life

Family life was denoted to be of importance to the group studied. Those reporting they were or had been married (75%) indicated their leisure activities centered around family and children. Over one-half (53.33%) said their spouse was a professional. Family life extended to the professional Indian woman's relationship to the tribe and tribal activities. The average number of children was reported to be 2.5 per family.
Cultural Identity and Stereotyping

Cultural identity is a part of this sample. Over one-third (38.57%) indicated they had claim to Indian land and had an Indian name (38.57%). A majority (84.29%) said they were active in tribal affairs and acknowledged their cultural heritage by the way they dress or just by living it (90%). Over one-third of the participants reported using traditional Indian medicine.

Stereotyping is still reported to be a problem faced by the professional Indian women in Oklahoma. The most common statement made is that "Indians live on reservations." Yet another comment reported was, "You don't look like an Indian." Professional Indian women indicated that they felt it was the historical stereotype of the Indian woman that precedes them. And that it is because of these preceptions, and lack of knowledge about cultural identity and heritage that has led to discrimination among American Indian women. Almost two-thirds (64%) of the participants said they had at one time or another been discriminated against by sex, age or race.

Upbringing

The most significant people in the lives of professional Indian women were reportedly parents or grandparents. Just over one-third (35.71%) of the mothers were reported to work outside the home. Yet respondents indicated in many instances (35.71%) that their mother was the most significant person because of patience, encouragement and the development of positive self esteem.
Counseling

While almost three-fourths (74.28%) of the women indicated they attended public schools, only one-half (50%) reported having counseling available. Of those, just over one-half (51.43%) reported using the counseling services. In a few instances (8.50%) the counselor was said to be Indian. However, the Indian counselor did not work in the public schools. The primary use for counseling services by one-third (33.33%) of the participants was reported for career and academic purposes.

Career

The sample was distributed over seven occupational fields. These included: art, business, communication, education, legal, medical and social work. Education (28.57%) and business (21.43%) were the two most popular fields represented. The federal government was reported as the largest employer (31.05%), while colleges and universities employed over one-fourth (28.15%). The two most important activities related to work was said to be people interaction and supervision. Three-fourths (75%) indicated they were satisfied with their present working position. A majority (87%) said they had progressed or advanced in their career field.

Education

Education is very important to professional Indian women in Oklahoma. All (100%) were high school graduates. A majority (87.14%) of the women reported having a minimum of two years of college. Over one-third (37.14%)
of the sample reported having Masters degrees, and almost one-fourth (21.43%) said they had Bachelors degrees. In the past five years almost three-fourths (72.86%) indicated they had taken courses or programs for personal or professional reasons.

Chi Square Statistical Comparisons Responses of Professional Indian Women By Age

When comparing the respondents by age and analyzing the data through the use of chi square, the following was found: (1) A significant difference was found by age in marital status. More women 45 and under reported not being married; (2) No significant difference was found by age between those who were encouraged toward math, science or home economics; (3) No significant difference was found between the two groups and who lived with both parents at 13 years of age. In fact, the two groups were equal; (4) No significant difference was found by age between those who received counseling; (5) No significant difference was found in job satisfaction by age. Taking into account the frequency of responses, one could consider the two groups to be almost equal; and (6) There was no significant difference found in the possession of graduate degrees by age. Again, the groups appeared to almost be equal. A summary of the findings of the chi square comparisons can be found in Table 17.
Table 17

SUMMARY OF CHI SQUARE COMPARISONS REPORTED BY PROFESSIONAL INDIAN WOMEN IN OKLAHOMA BY AGE

<table>
<thead>
<tr>
<th>Characteristics</th>
<th>Computed Chi Square Value</th>
<th>Findings</th>
<th>Critical Score</th>
<th>Degree of Freedom</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marital Status (Table 10)</td>
<td>12.64</td>
<td>&gt;</td>
<td>3.84</td>
<td>1</td>
<td>Significant</td>
</tr>
<tr>
<td>Encouraged Toward Math &amp; Science</td>
<td>1.51</td>
<td>&lt;</td>
<td>3.84</td>
<td>1</td>
<td>Not Significant</td>
</tr>
<tr>
<td>Encouraged Toward Home Economics</td>
<td>.65</td>
<td>&lt;</td>
<td>3.84</td>
<td>1</td>
<td>Not Significant</td>
</tr>
<tr>
<td>Living with Both Parents (Table 13)</td>
<td>0.00</td>
<td>&lt;</td>
<td>3.84</td>
<td>1</td>
<td>Not Significant</td>
</tr>
<tr>
<td>Receiving Counseling (Table 14)</td>
<td>2.50</td>
<td>&lt;</td>
<td>3.84</td>
<td>1</td>
<td>Not Significant</td>
</tr>
<tr>
<td>Job Satisfaction (Table 15)</td>
<td>.02</td>
<td>&lt;</td>
<td>3.84</td>
<td>1</td>
<td>Not Significant</td>
</tr>
<tr>
<td>Possession of Graduate Degrees</td>
<td>.06</td>
<td>&lt;</td>
<td>3.84</td>
<td>1</td>
<td>Not Significant</td>
</tr>
</tbody>
</table>
Conclusions

The findings from this study are not surprising or profound, considering the sample being surveyed. The professional Indian women responding to The Survey of Professional Indian Women (SPIW) appear to be well integrated into the two culture world, taking the best from each, and making it work for them.

Family Life. Family life was of major importance to the group studied. Three-fourths of the women reported being married at one time or another. And family life extended to tribal activities and councils. The most significant people in the lives of the women surveyed were family members.

Cultural Identity and Stereotyping. Cultural identity has not been lost or mainstreamed. Professional Indian women in Oklahoma indicated they had been able to adapt—taking the best from both worlds. However, a majority of the sample indicated they had been discriminated against primarily by race, then sex and age. This could be indicative to the region in which they are living. After all, Oklahoma does not consider itself to have an Indian problem. The sample as a whole reported that they felt stereotyping and discrimination came about because of a lack of knowledge about cultural heritage. This is possible because of having a preconceived idea of how an Indian is supposed to behave. This sample does not act like one would expect an Indian woman to act.
**Counseling.** Counseling was available to about one-half of the sample. All of those who had counseling services available in the school did not use them. Although no significant difference was found by age, and whether or not counseling was received, as a group, counseling was used on a limited basis, with a primary counselor for the professional Indian woman generally being a family member.

**Career.** The major career field was education. This supports the literature review that a majority of college bound Indian women are guided toward education. Surprisingly almost one-quarter of the sample reported working in the field of business—not social work as the literature indicated. A number of these women owned their own business. What was not available from the research was, were these businesses funded by low-interest loans available through the federal government and the BIA.

Over one-third of the sample was employed by the federal government. This suggests limitations in possible career growth. After all, one cannot become vice-president of the company when working for the federal government. Overall, job satisfaction and progression and advancement was about seventy-five per cent, and no significant difference was found by age.

**Education.** Educational attainment for the sample was very high. A small minority of the women had not attended college (but owned their own business). The possession of graduate degrees was not significant
by age. The professional Indian women surveyed have continued with their education throughout their career progression. This in itself suggests the value Indian women put on education. After all, over two-thirds of the sample have had additional training, courses or have attended workshops for various reasons during the last five years. Education was reported as being the key to both personal and professional growth by American Indian professional women in Oklahoma.

Recommendations

This study was the first of its kind conducted on professional Indian women in Oklahoma. As findings were written, other questions came about that could lend themselves to further research.

In the area of family life, two questions arose. The first was: What kind of early home environment lead to the development of high self-esteem and competence which enabled the professional Indian women surveyed to feel free to make choices and effectively live and work in the two culture world? Second, was a question that could not be answered locally when initial findings were being compiled. Are multiple births related to degree of Indian blood?

Because of the lack of availability about the education of Indian women— an historical study of the education of American Indian women from the time of the first writings through present day is very much
needed. What little information was available on the education of women in the United States, ignored the Indian woman in most instances.

Although education as a whole is increasing among American Indian women, as a group, counseling is not being used to its maximum potential. The following questions need addressed: What counseling is available in schools to American Indian women today? How is it being used? If it is indeed available, what can be done to increase its usage?

Career aspirations and job market for the sample appeared to be limited to working for the federal government. While this supports the philosophy of working with other Indian people, it tends to lock the professional Indian woman into a limited career path. While minority employment as a whole is on the increase, American Indian women remain at the lowest level of any group in the system. Thus, the following questions need addressed: What can be done to remove the effects of discrimination and stereotyping in federal jobs? What can be done to promote equality of life for American Indians through access to federal jobs and programs? What special needs and concerns face American Indian women working in the federal system? How can personnel practices be monitored to insure that Indian preference is being implemented at all levels in agencies and not just at the lowest level? What special provisions for training and upward mobility are available for Indian women?
This study has looked at a special sample of professional Indian women in Oklahoma. As a group they represent the high achievers, those motivated to succeed. It is evident that once the Indian woman decides to invest herself and her time in pursuit of special training, she is very likely to maintain a strong career interest with high commitment. Thus, educational and guidance efforts should be directed toward the encouragement of young Indian women toward the pursuit of advanced training in special fields such as: physical science, math and engineering. Family members and educators should promote and support these young women. Networks of professional Indian women should be formed to guide, support and act as role models. These efforts, if recognized and supported, will increase the talent pool and allow human recources to develop to full potential.
APPENDIX A

SURVEY OF PROFESSIONAL INDIAN WOMEN
The purpose of this questionnaire is to compile information for a research study on the commonalities that exist among professional American Indian Women in Oklahoma. There has been very little research done on the similarities of today's professional Indian women. Your assistance in filling out the questionnaire will be most valuable in contributing to the knowledge of this subject. Please be assured that your responses and identity will remain anonymous as the data will be reported in a statistical format.

Age ____ Degree of Indian Blood ____ Tribe(s) ____________________________

Professional Field Currently Employed In ________________________________

Job Title _______________________________ Head of Household _________

(Please Circle Where Appropriate)
1. What is the highest grade of school you completed? _____________________
2. Was the school Public Private BIA Federal ____________________________
3. Was there a school counselor in your school? Yes No __________________
4. Did you use the services offered by the school counselor? Yes No _______
5. What kind of counseling did you seek? Academic Personal Career _______
6. Was the counselor Indian? Yes No ________________________________
7. Was the counselor aware that you were Indian? Yes No ______________
8. Did you have any Indian teachers during your elementary or secondary education? Yes No _______
9. What is the highest University or College degree you have received? __________
10. Did you have any Indian professors? Yes No _________________________
11. Did you receive financial assistance because of your Indian heritage? _______
12. In the past five years, have you taken any training courses or educational programs of any kind? Yes No Did you have any Indian instructors? Yes No __________
13. Were the programs or courses for personal or job related reasons? _______
14. Who sponsored the program? _________________________________________
15. Did you complete the program? Yes No ________________________________
16. Do you feel that you were treated differently than non-Indian children at school? Yes No If so, how? ________________________________
17. Do you feel you were treated differently in school than your male counterparts? Yes No If so, how? ________________________________
18. In school, were you encouraged to excel in math, science or home economics? ______
19. Did you have a role model when you were in school? Yes No Who? _______
20. Did you have a hero when you were in school? Yes No Who? _______
21. Do you have any claim on Indian land? Yes No _________________________
22. What was your gross salary last year? _________________________________
23. Do you have a CDIB? Yes No Whose roll number is it from? __________
24. Highest grade completed by your parents. Mother ____ Father ____________
25. Did your grandparents complete a high school education? Yes No Who? _______
26. When you were 13 years old, who did you live with?

27. What kind of work did your mother do when you were in school?

28. What kind of work did your father do when you were in school?

29. Are you married? Yes No

30. How old were you when you got married? ______

31. Is your husband Indian? Yes No Tribe? ____ Degree of Indian? ______

32. What kind of work does he do? _____ College graduate? Yes No

33. How many children have been born to you?

34. Do any of your children have Indian names? Yes No

35. What was your age when your first child was born?

36. What was your age when your last child was born?

37. What age was your child when you returned to work?

38. Who takes (took) care of your child (children) while you work and they are (were) not in school? Family Member Child Care Center Non-Relative in Own Home Sitter Other

39. Did you have any multiple births? Yes No

40. How many days a week do you work? ___ Weekends? Yes No Nights? ___

41. Does your husband support you working outside the home?

42. Do you share the housework chores with other family members? Yes No

43. Do you have outside help with your housekeeping chores? Weekly Monthly

44. How many days were you absent from work last year? ______

45. Reason?

46. What are the most important activities associated with your career?

47. How long have you been working in your present position?

48. Did you have a mentor? Yes No

49. Are you satisfied with your present position? Yes No

50. Do you have an Indian name? Yes No What is it? ______

51. Are any of your finances BIA controlled? Yes No

52. Do you ever use traditional Indian medicines or cures? Yes No

53. Are you active in tribal affairs? Yes No How? ____________

54. How do you acknowledge your Indian heritage?

55. Most Acquaintances Friends Family Husband Employer know of your Indian heritage?

56. Do you dress in Native costume or wear jewelry depicting your Indian heritage? Yes No

57. In work, do you feel you have Progressed Moved Backward Held Your Own? Explain.

58. Have you ever been discriminated against because of heritage, sex, age or career? Yes No Which one?

59. Have you been given the same opportunities as male Indians? ______ Female Non-Indians? ______ Male Non-Indians? ______

60. Have you ever been given Indian Preference? Yes No
61. Was English the primary language spoken in your home as a child? Yes No
62. Do you speak any of your Native Indian language? Yes No
63. Have you a knowledge of Native lore? Yes No Do you have any amulets? Yes No
64. What major function would you define for yourself as an American Indian woman?
65. What do you feel is the role that a woman is expected to play in your tribal culture?
66. Have you ever been discouraged from achieving because you are female? Yes No
67. Do you feel you are in a competitive situation with men in your career area? Yes No
68. Is it your experience that women perform More Poorly As Well As Better Than men in your career area? Explain.
69. Have you ever been told that it is not the "Indian Way" to pursue an education or a career? Yes No
70. Do you feel you are going against your own Indian customs by working? Yes No
71. What is the most significant factor that motivated you to choose a career?
72. Who is the most significant person in your life? Why?
73. What do you do for leisure?
74. What are you doing to help change the image of Indian women?
75. Do you feel that Indian women are More Less aggressive than Indian men?
76. What do you consider to be a major concern or problem for Indian women?

COMMENTS:
APPENDIX B

COVER LETTER MAILED WITH QUESTIONNAIRE
Dear Professional:

I need your help. As a professional American Indian woman, you are in a position that requires unique skills, abilities, and education to interact with many people on a daily basis.

The purpose of the enclosed questionnaire is to determine what commonalities exist among professional Indian women in Oklahoma. It is important that you answer each question as honestly and completely as possible.

You may be assured that all questionnaires are strictly confidential. The number on the form and envelope is for follow-up and analysis purposes only. Your personal response will not be divulged under any circumstances. Results will be reported in general statistical form and will not be identifiable with any individual. A return envelope has been enclosed for your convenience.

Your cooperation is imperative for the success of this study. A pilot study was conducted and it was found that the questionnaire could be completed in less than 45 minutes. By setting aside this time to complete the questionnaire and returning it within five (5) days, you would greatly assist me in meeting predetermined deadlines.

Thank you for your cooperation,

HELENA J. SHEEHAN PFERGUSON
Doctoral Candidate
The Ohio State University
(Choctaw)
(Telephone Number)

Enclosures: Questionnaire
Return Envelope
APPENDIX C

NOTE MAILED WITH SECOND MAILING OF QUESTIONNAIRE
(Return Address)
September 24, 1984

Dear Professional:

A few weeks ago you were sent a survey questionnaire on American Indian Professional Women. If you have not had time to complete the original questionnaire, I would appreciate it if you could complete the enclosed questions and return them as soon as possible. These questions are very important to the research effort.

Thank you for your cooperation.

Sincerely,

HELENA J. SHEEHAN FERGUSON
Doctoral Candidate
The Ohio State University
(Choctaw)
(Telephone Number)

Enclosures: Questionnaire
Return Envelope
BIBLIOGRAPHY


