# THE WORK VALUES OF AMERICAN INDIAN COLLEGE STUDENTS

By

JAKE ROBERTS

Bachelor of Science in Psychology

Oklahoma State University

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THE WORK VALUES OF AMERICAN INDIAN

COLLEGE STUDENTS

Thesis Approved:

Carrie Winterowd, Ph.D.

Thesis Adviser

Julie Dorton-Clark, Ph.D.

Mark Gavin, Ph.D.

Dr. Sheryl A. Tucker

Dean of the Graduate College

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# CHAPTER I

## Introduction

American Indian/Native American (AI/NA) people represent approximately 4.3 million people, making up approximately 0.9% of the total U.S. population according to the 2010 Census (U.S. Census Bureau, 2010). There are 565 federally recognized tribes in the U.S. along with many tribes who are not federally recognized (Bureau of Indian Affairs, 2011). Although the AI/NA population represents a relatively small portion of the U.S. population, the AI/NA people remain highly underrepresented in the career domain (Fryberg & Stevens, 2010). Fryberg and Stevens (2010) refer to the underrepresentation of AI/NA people in contemporary life domains (i.e. career, media, and school) as psychological invisibility. This lack of self-relevant social representation limits how the members of these groups understand who they are and what they see as possible for themselves.

American Indians like other minority status groups have experienced limited access to the educational and occupational opportunities available to the dominant culture (Juntenen, Barraclough, Broneck, Seibel, Winrow, & Morin, 2001). Furthermore, few vocational research studies have included American Indians as participants which contribute to the lack of understanding of the vocational development, interests, and related concepts of AI/NA (Juntenen et al., 2001). Additionally, biases in career

interests' measurements have demonstrated that American Indians tend to differ from the established norms on the Self-Directed Search (Gade, Fuqua, & Hurlburt, 1984; Krebs, Hurlburt, & Schwartz, 1988), and the Kuder-E assessments (Epperson & Hammond, 1981). Vocational research on Native Americans tend to fall into three categories which include the structure of vocational interests, the range of those interests, and the self-estimates of Native American adolescents to reach those goals (Turner & Lapan, 2003).

The history of AI/NA people are as diverse as the tribes from which they come, yet Garrett (1999) identified common core values that characterize Native American culture including community contribution, sharing, cooperation, being, noninterference, community and extended family, harmony with nature, time orientation toward living in the present, preference for explanation of natural phenomena, aversion of eye contact, and a deep respect for elders (Garrett, 1999).

Cultural values have been recognized to have an impact on work values (Hofstede, 1980; Meglino & Ravlin, 1998; Schwartz & Bilsky, 1987, 1990; Aygun, Arsla, & Guney, 2007; Peeters & Oerlemans, 2009; Sharabi, 2010; Xie, Schaubroeck, & Lam, 2008). However, no researchers have explored the cultural factors that may be related to work values for AI/NA people.

Several factors contribute to the complexity of understanding the identity of American Indians as a cultural group. These factors include within-group diversity, indigenous minority group status, commercialization of American Indian identity, self-identity in a cultural context, acculturation, and geographic setting (Juntunen & Cline, 2010). Juntunen and Cline (2010) suggest that career counselors are obligated to provide culturally competent and culturally informed services to career clients. Likewise, the

limited information available about career assessments and interventions appropriate for the American Indian population are challenges that must be addressed.

Cultural values are expressed in all areas of life, yet few researchers have explored the impact of cultural values and ethnic identity on vocational development with AI/NA people. These cultural values or factors should be considered in relationship for the need of greater career opportunities for AI/AN people (Juntunen et al., 2001). Given that no researchers to date have explored the cultural values of AI/NA people and their work values, enculturation and ethnic identity will be explored in relation to the work values of AI/NA college students in the current study.

**Enculturation**

Enculturation is the extent to which an individual identifies with their ethnic culture, feels pride in their cultural heritage, and participates in traditional cultural practices (Zimmerman, Washienko, Ramirez-Valles, Walter, & Dyer, 1996). Enculturation is important for AI/NA people since many efforts have been made to systematically and forcibly assimilate them into the majority culture (Zimmerman et al., 1996). Enculturation is the connection to tribal culture in terms of identity, participation, and experience (Winterowd, Montgomery, Stumblingbear, Harless, & Hicks, 2008) and has been shown to be a resilient factor in AI/NA people's lives (StumblingBear, 2011; Whitbeck, Chen, Hoyt, & Adams, 2004; Winterowd, Montgomery, Stumblingbear, & Harless, 2012). Focusing on traditional ways of knowing and being as opposed to acculturation, which assesses identification with the majority culture or more assimilated ways of experience, can be useful in understanding the AI/NA experience and how these ways promote resilience (Winterowd et al., 2008). Cultural values or factors should be

considered in relationship for the need of greater career opportunities for AI/AN people (Juntenen et al., 2001).

Brown partially addressed this need when he proposed his Values-Based, Holistic Model of Career and Life-Role Choices and Satisfaction (1996, 2002) for ethnic and cultural minorities. Brown's model addresses the importance of values and the role of culture in his career development theory. It is essential that we understand the impact of culture when working with clients since what we value in our culture influences all aspects of our functioning (Niles & Harris-Bowlsbey, 2009).

**Ethnic Identity**

While enculturation refers the connection to tribal culture in terms of participation and experience (Winterowd et al, 2008), ethnic identity refers to on one's sense of identification with, or belonging to, one's own group (Phinney, 1992). Tajfel (1981) defined ethnic identity as part of an individual's self-concept that comes from his or her knowledge of membership in a social group together with the value and emotional significance attached to that membership. Ethnic identity, as a psychological construct, has been studied by researchers in a variety of disciplines and defined in several ways including self-identification, language, social networks, religious affiliation, endogamy (i.e., positive attitudes), and many varied cultural traditions and practices (Phinney, 1992). While there is some conceptual overlap between enculturation and ethnic identity in terms of ethnic behaviors and practices, both ethnic identity and enculturation will be studied in relation to work values. The relationship between ethnic identity and enculturation will also be explored. For the purpose of the present study, the American Indian Enculturation Scale (AIES; Winterowd et al., 2008) will be used to assess the

connection to cultural ways in terms of identity, participation, and experience (enculturation) and the Multi-Group Ethnic Identity Measure (MEIM; Phinney, 1992) will be used to assess ethnic identity.

**Work Values**

While there is theoretical knowledge regarding the cultural values of American Indian people, the work values of AI/NA people are relatively unknown. Work values refer to the values that individuals believe should be satisfied as a result of their participation in the work role (Brown, 2002), including their work goals (Super, 1973). Work values are regarded as one of the most important influences on career development, choice, and satisfaction, yet are largely an understudied field within vocational psychology compared to vocational interests (Brown, 1996; Dawis & Lofquist, 1984; Super, 1990). Of interest, theorists and researchers have distinguished different sets of work values, so there is no established single classification (Hirschi, 2010), which may influence the extent to which work values are researched.

Super (1953) theorized that people's values change with time and experience, thus vocational development and the resulting values are being continuously developed. Super (1957) conceptualized work values as aspects of work that relate to job satisfaction. Super developed a measure to assess work values called the Work Values Inventory. Super's original Work Values Inventory was based off of interviews and essays of ninth grade boys that resulted in 15 work values including *altruism, esthetics, creativity, intellectual stimulation, independence, achievement, prestige, management, economic returns, security, surroundings, supervisory relations, associates, variety, and way of life* (1970). The Work Values Inventory has been revised to assess 12 work

values: *achievement, co-workers, creativity, income, independence, lifestyle, challenge, prestige, security, supervision, variety, and workplace* (Zytowski, 2006). The *achievement* value refers to having a job where a worker can see or know that they have accomplished something. The *co-workers* value means having co-workers that are helpful, trustworthy, and enjoyable to work with. The *creativity* value refers to having a job in which the worker can be resourceful and inventive in their work. The *income* value refers to having a job that will pay the worker top wage and allow the worker to live the way they want. The *independence* value means that workers on the job prefer to do their work on their own. The *lifestyle* value refers to having a job that allows the worker to have time for family or friends and provides enough time off for leisure activities. The *challenge* value involves a job that tests what a worker already knows and keeps the worker learning. The *prestige* value means a job that is important and people respect the worker. The *security* value refers to working for a company that is stable. The *supervision* value involves a job where the supervisor is fair and recognizes the value of the worker. The *variety* value refers to a job that is not routine. The *workplace* value involves being able to have a job where safety is not a concern (Zytowski, 2006). The Work Values Inventory-revised (Zytowski, 2006) was used in the present study to assess work values of AI/NA college students.

**Work Values in College Students**

College is a time in life when students are clarifying not only what they value in their lives, but also what they value in work. A few researchers have explored the work values of college students. Duffy and Sedlacek (2007a) found that college students most important work values in their long term career choice were intrinsic interests (i.e. job

itself, autonomy), high anticipated earnings, contributions to society, and prestige. In addition, college men were more likely to support extrinsic work values (i.e., high anticipated earnings, availability of job openings) whereas college women were more likely to support social values (i.e., contributions to society, working with people). African Americans and Asian Americans included in the study were more likely to express extrinsic values, whereas Whites were more likely to express intrinsic values.

Duffy and Sedlacek (2007b) also summarized a 10 year study from 1994-2004 that examined the work values of first year college students. The findings of this study were the same as the previous study (2007a) in that men reported significantly more extrinsic work values than women while women reported significantly more social work values. Also, Caucasians were more likely to express intrinsic values than culturally diverse/ethnic minority groups (African Americans and Hispanics).

Bennett, Stadt, and Karmos (1997) conducted a study that examined gender differences in work values preferences among nontraditional college students between 1982 and 1992. Work values were measured by the Values Scale (Super & Neville, 1986). Men in the 1992 group rated aesthetics significantly lower than the 1982 group. Four notable differences were found among the female group in that the 1992 female group ranked altruism and variety higher and achievement and autonomy lower than the 1982 female group.

Hammond, Betz, Multon, and Irvin (2010) conducted a study on the work values of 213 African American college students using Super's Work Values Inventory-Revised. Hammond et al. found that the most important work values for African Americans were workplace, security, supervision, achievement, and lifestyle. Although each of these

studies found differences in work values of college students, very few AI/NA college students were included in these studies.

While there is emerging evidence regarding the work values of college students, the research is this field of study is limited and no research to date has been conducted to explore the work values of AI/NA college students. Given the unique cultural values and perspectives of AI/NA people mentioned earlier, it is important to know what AI/NA college students value in their work and how these work values related to their ties to AI/NA culture, known as enculturation and ethnic identity. Having a better understanding of what AI/NA college students' value in their work is important and may lead to happier, healthier lives. It is also important to understand how culture (i.e., enculturation and ethnic identity) relates to work values and experiences given that interactions between employees from different cultural backgrounds are common and conflict can arise from the different values each individual possesses (Peeters & Oerlemans, 2009).

In summary, while there is some evidence of the vocational interests of AI/NA people, little is known about the work values of AI/NA people and how these work values relate to the cultural experience of being AI/NA. A way to understand these cultural values is through enculturation which is the extent to which an individual identifies with their ethnic culture, feels pride in their cultural heritage, and participates in traditional cultural practices (Zimmerman et al., 1996) as well as through ethnic identity.

*Purpose of the Study*

The purpose of this study is to explore the specific work values of AI/NA college students and how work values are related to the cultural experience of being AI/NA,

otherwise known as enculturation as well as how work values are related to AI/NA ethnic identity.

The main research questions are:

1) What are the top five work values of AI/NA college students as measured by Super's Work Values Inventory-Revised?
2) What are top five work values for AI/NA college men and women?
3) Are there gender differences in the work values of AI/NA college students?
4) What is the relationship between enculturation and work values among AI/NA college students?
5) What is the relationship between ethnic identity and work values among AI/NA college students?
6) What is the relationship between other-group orientation and work values?
7) What is the relationship between ethnic identity and enculturation?

# CHAPTER II

# REVIEW OF LITERATURE

American Indian/Native American (AI/NA) people represent approximately 4.3 million people, making up approximately 0.9% of the total U.S. population according to the 2010 Census (U.S. Census Bureau, 2010). There are 565 federally recognized tribes in the U.S. along with many tribes who are not federally recognized (Bureau of Indian Affairs, 2011). To understand the AI/NA experience, it is important to know AI/NA people have varying levels of acculturation, come from different tribal groups with different customs, beliefs, and traditions, and live in a variety of settings which include rural, urban, or reservation (Garrett & Garrett, 1994). Although AI/NA tribes represent a complex group, there tends to be a certain level of psychological homogeneity and degree of cultural meanings based on common core cultural values (Dubray, 1985; Heinrich, Corbine, & Thomas, 1990, Honigman, 1961; Oswalt, 1988; Peregoy, 1993; Sue & Sue, 1990).

In a broad sense, several researchers have identified these common core cultural values which emphasize the importance of community contribution, sharing, cooperation, being, noninterference, community and extended family, harmony with nature, a time

orientation toward living in the present, preference for explanation of natural phenomena according to the spiritual, and a deep respect for elders (Charleston, 1994; Dubray, 1985, Dudley, 1992; Dufrene, 1990; Dufrene & Coleman, 1994; Duryea & Ports, 1993; Garrett & Garrett, 1994; Garrett, 1996; Garrett, 1999; Good Tracks, 1973; Heinrich et al., 1990; Herring, 1990; Lake, 1991; Lewis & Gingerich, 1980; Little Soldier, 1992; Locust, 1988; McWhirter & Ryan, 1991; Oswalt, 1988; Peregoy, 1993; Plank, 1994; Romero, 1994; Sanders, 1987; Thomason, 1991; Trimble, 1976). These core cultural values are expressed in all domains of life, yet few researchers have explored the impact of cultural values on vocational development with AI/NA people. These cultural values or factors need to be considered for the development of the AI/NA career (Juntenen et al., 2001).

Work values, which can have a major influence on career development, choice, and satisfaction, are largely an understudied field within vocational psychology compared to vocational interests (Brown, 1996; Dawis & Lofquist, 1984; Super, 1990). While cultural values of AI/NA people have been theorized and researched to some extent, the vocational development of AI/NA people and the relationship of cultural and work values among AI/NA people have been virtually non-existent in the literature (Juntunen & Cline, 2010). One of the purposes of the present study is to explore the work values of AI/NA male and female college students and how enculturation (i.e., identification and participation in traditional ways) and ethnic identity (i.e., sense of belonging to an ethnic group) relate to work values among AI/NA college students.

*Work Values*

While there is theoretical knowledge regarding the cultural values of American Indian people, the work values of AI/NA people are relatively unknown. Work values

have been defined in several ways and often have been classified as either intrinsic or extrinsic (Elizur, 1984). Work values are the values that individuals believe should be satisfied as a result of their participation in the work role (Brown, 2002), including their work goals (Super, 1973). Work values are regarded as one of the most important influences on career development, choice, and satisfaction, yet are largely an understudied field within vocational psychology compared to vocational interests (Brown, 1996; Dawis & Lofquist, 1984; Super, 1990). Of interest, theorists and researchers have distinguished different sets of work values, so there is no established single classification (Hirschi, 2010), which may influence the extent to which work values are researched.

Sagie, Elizur, and Koslowksy (1996) conducted an extensive review of the research on work values and concluded that work values research can be divided into three main streams including structure, correlates, and cultural differences. The structural approach to work values research involves identifying the basic components of a specific construct, defining the framework of its domain, and then testing the definition empirically (Sagie et. al, 1996). The correlational approach to work values research looks to find correlations of work values in relation to other personal, social, and organizational variables. Lastly, the cultural approach to work values research looks at national cultures and their impact on the pattern and level of work values.

Sagie et. al. (1996) suggested that any theory of work values needs to adopt a comprehensive view of their effects on vocational behavior. This includes antecedents, consequences, moderators, and mediators. Antecedents refer to demographic data such as culture, religion, socioeconomic status, and organizational membership.

Consequences refer to job behaviors such as performance, attendance, and withdrawal. Moderators refer to variables that affect the correlation between work values and other factors, thus changing the association between antecedents and consequences. Lastly, the mediators are thought to explain the relationship between antecedents and consequences. For example, work values mediate the effects of environmental and background variables on vocational behavior (Sagie et. al, 1996).

In Meglino's and Ravlin's (1998) extensive review of literature on work values, they found that investigations in understanding the value process in the workplace has not made significant progress because researchers have been studying work values as they relate to another phenomenon of interest. This is one of the reasons why there are many definitions, measurement instruments, and specific work values used.

Elizur (1984) attempted to define the work values domains systematically and not just in terms of extrinsic and intrinsic. She identified two facets: the modality of outcome and the relationship to task performance. The modality of outcome encompasses instrumental-material, affective-social, or cognitive-psychological aspects of work and work values. The relationship to task performance distinguishes between work outcomes that come with the job as resources or the organizational environment and those that are dependent on the person's performance (Elizur, 1984).

Borg (1986) attempted to examine Elizur's facets of work values with German participants to determine if Elizur's findings were generalizable across cultures. Borg (1986) confirmed what Elizur had found but also found differences in the importance of various work outcomes between his sample of German participants and Elizur's sample of Israeli participants.

Work values are not thought to be directly observable. Rather, work values are a construct operationally defined as goals or objectives sought through engagement in work (Super, 1973). Super believed that as a person matures in life, their values in the workplace will tend to change as well.

Super (1953) developed a theory of vocational development that encompasses 12 elements which are individual differences, multipotentiality, occupational ability patterns, identification and the role of models, continuity of adjustment, life stages, career patterns, development can be guided, development is the result of interaction, the dynamics of career patterns, job satisfaction, and work as a way of life. These 12 elements can be further categorized into 10 propositions which are: 1) People have different abilities, interests, and personalities; 2) People's characteristics qualify them for a number of occupations; 3) These occupations contain attributes that allow for both a variety of occupations for each individual and some variety of individuals in each occupation; 4) A persons' self-concept and work changes with time and experience thus making development a continuous process; 5) A person has five life stages which are growth, exploration, establishment, maintenance, and decline; 6) The nature of the career pattern is determined by an individual's parental characteristics such as social-economical level and opportunities to which the individual has been exposed; 7) Development through the life stages can be guided by the maturation of one's abilities and through the development of the self-concept; 8) Vocational development is the process of developing and implementing a self-concept; 9) Self-concept and reality are moderated by the roles which we take on such as classes, clubs, and part-time work; and 10) Work and life

satisfaction is dependent upon the extent to which an individual finds an adequate way to express his abilities, interests, personality, and values.

Super's original Work Values Inventory was based off of interviews and essays of ninth grade boys that resulted in 15 work values including *altruism, esthetics, creativity, intellectual stimulation, independence, achievement, prestige, management, economic returns, security, surroundings, supervisory relations, associates, variety, and way of life* (1970). The Work Values Inventory has been revised to assess 12 work values: *achievement, co-workers, creativity, income, independence, lifestyle, challenge, prestige, security, supervision, variety, and workplace* (Zytowski, 2006). The *achievement* value refers to having a job where a worker can see or know that they have accomplished something. The *co-workers* value means having co-workers that are helpful, trustworthy, and enjoyable to work with. The *creativity* value refers to having a job in which the worker can be resourceful and inventive in their work. The *income* value refers to having a job that will pay the worker top wage and allow the worker to live the way they want. The *independence* value refers to having a job wherein workers on the job doing their work on their own. The *lifestyle* value refers to having a job that allows the worker to have time for family or friends and provides enough time off for leisure activities. The *challenge* value involves a job that tests what a worker already knows and keeps the worker learning. The *prestige* value means having a job that is important and people respect the worker. The *security* value refers to working for a company that is stable. The *supervision* value involves having a job where the supervisor is fair and recognizes the value of the worker. The *variety* value refers to having a job that is not routine. The *workplace* value involves being able to have a job where safety is not a concern

(Zytowski, 2006). The Work Values Inventory-revised (Zytowski, 2006) was used in the present study to assess work values of AI/NA college students.

*Work Values of College Students*

College is a time in life when students are clarifying not only what they value in their lives, but also what they value in their work. Work values have also been explored among college students. Duffy and Sedlacek (2007a) explored the work values of college students in relation to gender, race, parental income, and educational aspirations. Work values that were measured included *intrinsic interest, high anticipated earnings, contributions to society, prestige, working with people, rapid career advancement, independence, availability of job openings, working with ideas, ability to avoid pressure.* These work values were based on the outcomes of studies conducted by Elizur (1984) and Ros, Schwartz, & Surkiss (1999). These values were then grouped into four categories consisting of extrinsic, intrinsic, social, and prestige work values. Intrinsic values referred to the importance placed on autonomy and interest. Extrinsic values referred to the importance of making money and having job security. Social values referred to the importance of working with people and making contributions to society. Lastly, prestige values referred to the importance of having a prestigious and respected occupation. The highest value was intrinsic interest followed by high anticipated earnings. Men were more likely to support extrinsic values whereas women were more likely to support social values. African Americans and Asian Americans in this study tended to endorse extrinsic values whereas Whites tended to endorse intrinsic values.

Duffy and Sedlacek (2007b) summarized a 10 year study from 1994-2004 that examined the work values of first year college students as well as exploring differences

by gender and race/culture. Duffy and Sedlacek (2007) also examined the work values differences among the groups of students through the years. The 10 year longitudinal sample consisted of 31, 731 first year students; 68% were White, 10% were Asian American, 9% were African American, 4% were Latino, 4% were Biracial, and less than 1% were Native American; 4% did not indicate their race/culture. Work values that were measured included *intrinsic interest, high anticipated earnings, contributions to society, prestige, working with people, rapid career advancement, independence, availability of job openings, working with ideas, ability to avoid pressure.* These values were then grouped into 4 categories: Intrinsic (intrinsic interest and independence), Extrinsic (high anticipated earnings and availability of job openings), Social (contributions to society and working with people), and Prestige (prestige and rapid career advancement). Men reported significantly more extrinsic work values than women while women reported significantly more social work values than men. White students reported significantly greater intrinsic work values than students from ethnic minority groups. Based on these differences, Duffy and Sedlacek (2007b) suggested that group membership may influence what students' value in making their career decisions. Another interesting finding from this study was that over the 10 year period, students as a whole reported more intrinsic work values and less extrinsic values, suggesting that work values change over time.

Bennett et al., (1997) conducted a study that examined work values preferences by gender among nontraditional college students between 1982 and 1992. The scale that was used to measure values in this study was the Values Scale developed by Super and Neville (1986). The Values Scale consists of 105 items measuring 21 different values which are 1) Ability Utilization, 2) Achievement, 3) Advancement, 4) Aesthetics, 5)

Altruism, 6) Authority, 7) Autonomy, 8) Creativity, 9) Economic Rewards, 10) Life Style, 11) Personal Development, 12) Physical Activity, 13) Prestige, 14) Risk, 15) Social Interaction, 16) Social Relations, 17) Variety, 18) Working Conditions, 19) Cultural Identity, 20) Physical Prowess, and 21) Economic Security. The preferences among male students were virtually the same with the one notable exception being that the 1992 male group ranked aesthetics lower than the 1982 group. Four notable differences were found among the female group in that the 1992 female group ranked altruism and variety higher and achievement and autonomy lower than the 1982 female group.

Hammon et al. (2010) conducted a study on the work values of 213 African American college students from a historically Black, land grant university. To measure work values, the researchers used the Work Values-Inventory Revised (WVI-r; Zytowski, 2006). Hammond et al. (2010) also included the Multigroup Ethnic Identity Measure (MEIM; Phinney, 1992), My Vocational Situation (MVS; Holland, Daiger, & Power, 1980), and the Hope Scale (Snyder, 2002). The MEIM is a measure of ethnic identity achievement, which has been shown to be correlated with self-esteem among minority and high school and college students (Phinney, 1992). Ethnic identity achievement is a subscale of the MEIM which measures ethnic identity (Phinney, 1992). Ethnic identity achievement was used as a measure of ethnic identity development in this study. The MVS is a measure of vocational identity that measures one's goals, skills, and interests. The Hope Scale was used to measure cognitive dispositional attributes. These researchers explored the relationship between work values and aspects of hope, vocational identity, and ethnic identity. The African American students reported that

their most important values were *workplace, security, supervision, achievement, and lifestyle*. Ethnic identity achievement was significantly correlated with 11 of the 12 work values which included *achievement, creativity, income, independence, lifestyle, challenge, prestige, security, supervision, work environment, and variety*.

While there is emerging evidence regarding the work values of college students, no researchers have explored the work values of AI/NA college students. Given the unique cultural values and perspectives of AI/NA people mentioned earlier, it is important to know what AI/NA college students value in their work and how these work values related to their ties to AI/NA culture, known as enculturation. Having a better understanding of what AI/NA college students' value in their work is important and may lead to happier, healthier lives. It is also important to understand how culture relates to work values and experiences given that interactions between employees from different cultural backgrounds are common and conflict can arise from the different values each individual possesses (Peeters & Oerlemans, 2009).

*AI/NA Vocational Development*

The vocational development and related concepts for AI/NA have been largely unexamined in the research literature. The vocational research on Native Americans tend to fall into three categories: the structure of vocational interests of Native Americans (Gade et al., 1984), the range of those interests, and the self-estimates of Native American adolescents to reach those goals (Turner & Lapan, 2003). Furthermore, career relevant information tends to be focused on career counseling with Native Americans (Juntunen et al., 2001). Given the few studies in the area of vocational development for

AI/NA people, these studies will be summarized below even though they may not be directly relevant to the work values of AI/NA people.

Gade et al (1984) examined whether the Self-Directed Search (SDS; Holland, 1979) is appropriate with Native American high school students. The SDS is a self-administered, self-scored, self-interpreted inventory that yields a summary code of six personality types for vocational interests related to activities, competencies, self-estimates, and occupations. The six personality types include Realistic, Investigative, Artistic, Social, Enterprising, and Conventional. The SDS was administered to two groups of AI/NA students which include Swampy Cree boarding students in an all-White community district and the Peguis Indian students attending a school on the reservation where ethnic identity was promoted. Researchers compared the vocational interests (RIASEC) of these two groups of AI/NA students. Results showed that the Peguis boys scored significantly higher on the Social and Conventional interest scales whereas the Swampy Cree boys scored significantly higher on the Realistic interest scale. Swampy Cree girls scored significantly higher on the Investigative scale than Peguis girls. When compared to a normative sample, there were six significant differences between the Native American samples. Next, the researchers compared the vocational interests (RIASEC) of the Peguis boys and girls and the Swampy Cree boys and girls to the normative sample of boys and girls. The Peguis boys scored significantly higher on the Social and Conventional interest scales, the Swampy Cree boys scored significantly higher on the Realistic interest scale, the Swampy Cree girls scored significantly higher on the Realistic and Conventional interest scales, and the Peguis girls scored significantly higher on the Realistic interest scale. Gade et al. (1984) suggested that the substantial

differences in vocational interests found between the AI/NA samples and the normative samples may be related to long-term cultural and socialization experiences. Gade et al. also suggested that the SDS with Native Americans should be used with local norms to broaden career exploration and avoiding stereotyping.

Models of career counseling have recently emerged to help the entering workforce take advantage of career opportunities that are becoming readily available. One such model is the Integrative Contextual Model of Career Development (ICM; Lapan, 2004). The ICM states that youth develop a more adaptive, resilient, and proactive approach to their present situations and possible career futures if they can achieve six separate, but interrelated vocational outcomes which are a) academic achievement, b) positive self-efficacy outcomes, c) positive self-attribution styles, d) vocational identity, e) the crystallization of personally valued vocational interests, and f) the proactive pursuit of one's life goals and ambitions. Furthermore, the ICM outcomes are supported by six vocational skills which are a) career exploration skills, b) person-environment fit skills, c) goal-setting skills, d) social, prosocial, and work readiness skills, e) self-regulated learning skills, and f) the consistent utilization of social support (Turner et al., 2006). Turner et al. (2006) sought to explore how the (ICM) fits with AI/NA adolescents. Results suggested that the six ICM skills are important individually and collectively in developing Native American adolescents' educational and vocational self-efficacy, identity, and interests as well as in their positive attributions and proactivity. Turner et al. (2006) imply that career counselors who work with Native American youth should specifically attend to teaching them each of the skills identified in the ICM.

Juntunen et al. (2001) set out to provide data on the meaning of career and related concepts for adult American Indians. This study also sought out to find how issues arisen in the multicultural literature, cultural identity, acculturation, and family and community relationships related to the career development of American Indians.

This study was exploratory and qualitative in nature. The data that was collected came from interviews of 18 Northern Plains American Indians. Of the 18 participants, the tribes that were represented were Sioux, Nez Perce, Chippewa, Three affiliated Tribes (Mandan, Hidatsa, & Arikara), and Crow. An initial pilot interview procedure was developed to ascertain the meaning of career, career knowledge, and the importance of homeland. The pilot test resulted in changes to the interview structure and the final interview procedure consisted of three questions that related to career meaning, success, and living in two worlds.

Results showed that the American Indian adults in this study viewed career as a valuable concept and that careers are usually long-term, require planning for the future, related to the goals of the family and self, and contribute to one's identity. Results also showed that success can be defined collectively in that success is measured by the contribution made to the community and not for the material value. Lastly, there were some differences between participants who had postsecondary education and those that only had secondary education on the question about living in two worlds. The differences were that participants who had only secondary education tended to view living in two worlds as negative and tended to minimize or avoid contact with people from the White culture. Yet, the participants who had postsecondary education viewed the two cultures more positively and tended to integrate the two cultures.

The implications of this study indicate that, when working with AI/NA people, career counselors should consider the interaction with the majority culture, community and family influences, and opportunities that exist in the community as well as the costs of leaving the community for work. Likewise, a culturally appropriate model for career counseling with AI/NA people should incorporate the role of the individual in the context of the community. An interesting side note of this study is that, during the interviews, none of the participants mentioned anything about career interests or skills.

The research literature on vocational development, work values, and interests of AI/NA people has been largely overlooked. The current study was exploratory in nature and its purpose is determine what work values are important to AI/NA college students at a large university and how work values are related to ethnic identity and levels of enculturation, which is a measure of cultural ways and traditions of AI/NA people. Only a few researchers have examined the role of culture in the workplace which will be summarized below. None of these studies included AI/NA people.

*The Role of Culture in the Workplace*

The relationships between culture and work values are relatively new areas of research. Schwartz (1999) made a brief application of his universally distinct motivational value types in relation to work centrality, societal norms about working, and work values. He suggested that utilizing what is known about national differences in culture values can be applied to national differences in work related variables. Furthermore, these differences can be interpreted and predictions can be made about certain work variables and the involvement of work in other areas of life (1999).

Schwartz's brief application of cultural values influence on work values helped lay the foundation for studying how culture values relate to work values.

Brown (2002) stated that theories regarding the career development of ethnic minorities have been virtually non-existent. Brown proposed to combat this issue and developed a theory of occupational choice, success, and satisfaction that can be applicable to ethnic minorities as well as White European Americans. Brown stated eight propositions that examined the impact of cultural and work values in occupational choice and the outcomes of these choices. Brown's eight propositions state 1) highly prioritized work values are the most important determinants of career choice for people with an individualism social value, 2) individuals who hold collective social values and come from families with the same collective social values will be heavily influenced by the family when it comes to the career decision making process, 3) cultural values regarding activity (doing, being, being-in-becoming) will not constrain the occupational decision making process, 4) men and women from different cultural groups will enter the workforce at varying rates, 5) success in the workforce will be related to skills, education, SES, and the extent of discrimination regardless of the social relationship value held, 7) co-worker and supervisory relations will partially affect job tenure, and 8) the primary basis for job satisfaction for people with an individualism social value in order of importance will be congruence in work values and life values, conflict between career and life roles, and the approval of work by significant others. Likewise, the primary basis for job satisfaction for people with a collectivist social value in order of importance will be the approval of work by significant others, conflicts between career and life roles, and congruence in work values and life values. Brown (2002) found that gender,

socioeconomic status, history of discrimination, educational level, self-efficacy, and other variables were found to be salient variables in his theory. Since Brown's theoretical development, there have been several researchers that examined the relationship of cultural values and work values (Aygun et. al, 2007 Peeters & Oerlemans, 2009; Sharabi, 2010; Xie, Shaubroeck, & Lam, 2008). While none of these researchers focused on AI/NA experience, their studies will be summarized below given that they are the only studies on culture and work values.

Aygun et al. study explored the Protestant work ethic (PWE) and how it relates to more contemporary values such as feminine, masculine, and entrepreneurship among Turkish college students and American students. PWE usually refers to an orientation toward hard work, need for achievement, and a sense of duty (Aygun et al., 2007). This study showed that Turkish students reported higher PWE scores than did the American students. This study found no gender differences between the Turkish students and American students, however, there was a gender difference found between American students. In the American sample, men endorsed the PWE significantly more than the females. Furthermore, the PWE includes masculine and entrepreneurship characteristics as well as feminine characteristics. This has led to Aygun et al. (2007) to suggest that work values are culturally and socially determined.

Peeters & Oerlemans (2009) conducted a study to explore the relationship between acculturation levels and work-related well-being among ethnic majority and ethnic minority employees. Acculturation refers to the extent to which ethnic minorities maintain key aspects of their culture and the extent that ethnic minorities wish to have contacts and participate in the mainstream culture. Acculturation can be further divided

into four dimensions which are integration, assimilation, separation, and marginalization (2009). Integration is maintaining key features of the ethnic minority's culture while also adopting key features of the mainstream culture. Assimilation refers to adopting the dominant culture's features. Separation refers to accepting the ethnic minorities' culture and rejecting the mainstream culture. Lastly, marginalization refers to rejection of both dominant and minority cultures (2009). It is important to understand the acculturation of ethnic groups in the workforce since it is the workforce where members of different cultural backgrounds meet and often can be a source of conflict (Peeters & Oerlemans, 2009). Their study consisted of comparing participants from an ethnic majority group (Dutch) and ethnic minority groups (Moroccan, Turkish, Surinamese). Two important findings came from this study and they were that the integration dimension of acculturation (i.e., maintaining key features of the ethnic minority's culture while also adopting key features of the mainstream culture) contributes to higher well-being at work and the relationship between acculturation dimensions and work-related well-being were significantly stronger for ethnic minority employees compared to ethnic majority employees (Peeters & Oerlemans, 2009). The findings of this study indicate that acculturation plays an important part in well-being at work for employees who are from an ethnic minority group. This is a very important finding because it shows that culture has an effect on well-being at work. This lends support for this present study in understanding the culture values of American Indians and how those cultural values relate to what they value in the work setting.

Sharabi (2010) took an interesting approach to studying cultural values and work values in that he examined the relationship between cultural values and work values

between Jews and Arabs. Sharabi also examined how important work centrality and other areas of life were to his sample of Jewish and Arab people. There were several unique and meaningful findings from Sharabi's study which were that Jews ranked the importance of work as second in their life where as Arabs ranked work first in their life. Seven of the eleven work values or work goals that were measured show significant differences between the two groups. Interpersonal relations, interesting work, variety and good pay were significantly higher among Jews than among Arabs whereas opportunity for promotion, match between job requirements and abilities/experience, and working conditions are significantly higher among Arabs than among Jews (Sharabi, 2010). The cultural differences reflected the significant differences between the two groups along with other sources which included residential, educational, occupational and economic segregation between the two groups (Sharabi, 2010). This study has provided evidence that cultural values affect one's value they place on certain aspects of work, specifically for two groups whom have a history of conflict.

Xie et al. (2008) examined the role of Chinese traditional values on areas such as health and job control. Traditionality captures the extent to which individuals adhere to traditional cultural values (Xie et al., 2008). The findings of this longitudinal study found that the extent to which a worker feels control in his work is affected by the level of traditionality. For example, an employee who comes from a traditional background that endorses individualism will be affected positively when given more control over their work. Likewise, an employee who comes from a collectivist background may not be as affected positively when giving more control over their work. Another significant

finding from this study was that traditionality served as a moderator for various health outcomes (Xie et al., 2008).

In summary, culture does appear to have an impact on work values. In this study, enculturation and ethnic identity were studied in relation to work values among AI/NA college students.

*Enculturation*

Enculturation is the extent to which an individual identifies with their ethnic culture, feels pride in their cultural heritage, and participates in traditional cultural practices (Zimmerman, Washienko, Walter, & Dyer, 1996). Enculturation was explored in this study since it has been said to capture participation in culturally relevant activities as opposed to ethnic identity which tends to not fully capture this aspect (Little Soldier, 1985; Oetting & Beauvais, 1991; Trimble, 1987). For the purposes of the present study, both enculturation and ethnic identity were explored in relation to work values in this study to assess the impact of both dimensions/variables on work values as well as to explore the relationship between enculturation and ethnic identity.

Enculturation is important for AI/NA people since many efforts have been made to systematically and forcibly assimilate them into the majority culture (Zimmerman et al., 1996). Enculturation is the connection to tribal culture in terms of identity, participation, and experience (Winterowd et al., 2008). Researchers have shown that enculturation may decrease the likelihood of suicidal thoughts in Native American youth (Lafromboise, Hoyt, Oliver, Whitbeck, 2006) and has been shown to be a resilient factor in AI/NA people's lives (StumblingBear, 2011; Whitbeck et al., 2004). The findings of previous researchers indicate that it is important to know the extent to which AI/NA

people identify with and participate in traditional ways and how these experiences impact their lives (Winterowd et al., 2008). By focusing on traditional ways of knowing and being as opposed to acculturation, which assesses identification with the majority culture or more assimilated ways of experience, can be useful in understanding the AI/NA experience and how these ways promote resilience (Winterowd et al., 2008).

*Ethnic Identity*

Enculturation captures participation in culturally relevant activities whereas ethnic identity reflects one's sense of belonging to one's own group. Ethnic identity which can be defined as a group of people whose members identify with each other through a common heritage, common culture, and often consisting of a common language (Smith, 1987). Tajfel (1981) defined ethnic identity as part of an individual's self-concept that comes from his or her knowledge of membership in a social group together with the value and emotional significance attached to that membership. Ethnic identity has been studied by researchers in a variety of disciplines and has defined several ways which has led to many aspects of ethnic identity being studied which includes ethnic self-identification or ethnic labeling, ethnic involvement (i.e., language, social networks, religious affiliation, endogamy, positive attitudes, and many varied cultural traditions and practices*),* positive and negative attitudes toward one's group, and sense of belonging (Phinney, 1990).

Ethnic self-identification or ethnic-labeling refers to the ethnic label that one uses for oneself and must be distinguished from one's ethnicity or group membership as determined by parents' ethnic heritage (Phinney, 1992). Self-identification is a necessary prerequisite for ethnic identity and should be assessed to avoid confusing ethnic identity

with ethnicity (Phinney, 1992). Ethnic self-identification has also been found to be fluid, and has been described as a result of contextual and developmental influences (Nishina, Bellmore, Witkow, & Nylund-Gibson, 2010). Socialization entities such as school, family, and peers help shape one's ethnic identity along with the developmental stages one experiences. Nishina et al. (2010) suggest that an acculturation process occurs when the school context differs from the individual's background. As a result, some individual's will adapt to aspects of the predominant school context. An example would involve one switching their ethnic identification to be more consistent with the local norm.

Ethnic involvement, which includes language, social networks, religious affiliation, endogamy (i.e., marrying within one's own ethnic group), positive attitudes, and many other varied cultural traditions and practices, is another component that makes up one's ethnic identity (Phinney, 1990). Language has been identified as the most widely assessed cultural practice associated with ethnic identity. Language has been considered by some researchers as the single most important component of ethnic identity; however its importance varies by situation and may be inappropriate for some cultural groups, such as African Americans (Phinney, 1990).In fact, language has been researched in less than half of the studies that Phinney (1990) reviewed, and most intensely assessed in studies of White participants.

Structured ethnic social groups and friendship comprise one's social network. Phinney's (1990) extensive review of literature found that several studies include one's social network as an aspect of ethnic involvement that makes up one's ethnic identity. The studies that include social networks typically were studies involving White

participants. Religious affiliation was also included as an aspect of ethnic identity in several studies, and the participants were predominantly White. Other cultural practices and traditions that make up ethnic involvement include ethnic music, songs, dances, dress, food or cooking, entertainment, traditional celebrations, traditional family roles, and knowledge of ethnic history or background (Phinney, 1990) which may be related to enculturation which is one of the foci of the present study.

Positive and negative attitudes toward one's group are another integral part of ethnic identity. One can have both a positive attitude toward their group which means pride, sense of satisfaction, and contentment with one's own group as well as a negative attitude toward their group which means a denial of one's ethnic identity or lack of acceptance (Phinney, 1990).

Lastly, Phinney (1990) found that sense of belonging is an aspect of ethnic identity that must be addressed. Sense of belonging simply refers to how much one feels a closeness or belonging to an ethnic group.

While aspects of ethnic identity that are common to all groups which include self-identification as a group member, a sense of belonging, and attitudes toward one's group, some theoretical overlap appears to exist between enculturation and ethnic identity. Although overlap appears to exist between enculturation and ethnic identity in terms of ethnic behaviors and practices, both ethnic identity and enculturation were studied in relation to work values among AI/NA college students.

*Summary of Review of Literature*

In summary, AI/NA people represent a relatively small proportion of the U.S. population, yet they remain highly underrepresented in the career development domain

(Fryberg & Stevens, 2010). The AI/NA people have a unique history of experiences and ways of life. Although every AI/NA tribe is different, they have some common core cultural values that are expressed in all domains of life, yet few researchers have explored the impact of cultural values on vocational development with AI/NA people. These cultural values or factors need to be considered for the development of the AI/NA career (Juntenen et al., 2001).

A way to understand these cultural values is through enculturation, which is the extent to which an individual identifies with their ethnic culture, feels pride in their cultural heritage, and participates in traditional cultural practices (Zimmerman et al., 1996) and ethnic identity which is a sense of identification with one's group (Phinney, 1992). While there is knowledge regarding the cultural values of American Indian people, the work values of AI/NA people are relatively unknown. It is important to understand the relationships between and among enculturation, ethnic identity, and work values.

# CHAPTER III

# METHODOLOGY

## *Participants*

The sample of this study included 71 American Indian students, including females (64%) and males (36%) from a southwestern university. Students ranged in age from 18 to 39 years, with a mean of 24.44 (SD= 5.88). The education status of the participants consisted of 22% freshmen/sophomores, 44% juniors/seniors, and 34% graduate students. The majority of the participants were single (68%). The participants represented 22 tribes with Cherokees representing the largest portion of the sample (26%). See Table 1 for the demographic characteristics of this sample. See Table 2 for a complete listing of tribal/nation affiliations represented.

The work status of the participants included 22% unemployed, 58% working part-time, and 20% working full-time. The family income level of the participants consisted of 32% low income, 55% middle class, and 13% upper middle class. The community that the participants grew up in contained 38% rural, 14% urban, 15% suburban, 24% small town, 8% reservation or tribal land.

***Instruments***

Participants completed an on-line survey that included an informed consent page, a demographic sheet, the American Indian Enculturation Scale (Winterowd et al., 2008), the Multigroup Ethnic Identity Measure (Phinney, 1992), and the Work Values Inventory-revised (Zytowski, 2006).

*Demographic sheet*. The demographic sheet included information related to their educational background, age, gender, tribal affiliation, socioeconomic level, and their childhood residential environment.

*American Indian Enculturation Scale* (AIES; Winterowd et al., 2008). The AIES is a 17-item questionnaire that measures how much an individual identifies with and participates in their cultures practices. Participants read each statement and rate how much they have participated in each activity using a 7-point Likert scale (1 = not at all, 7 = a great deal).

The AIES has high internal consistency reliability across three samples that used the AIES. The Cronbach alphas were .91 for the clinical sample and .90 for the two non-clinical samples (Winterowd et al, 2008). The Cronbach alpha was .94 for the current sample.

The AIES has good construct validity. Principle components analysis with oblimin rotation resulted in a one-component solution accounted for 43% of the variance in AIES scores. The AIES was correlated with the behavioral and spiritual aspects of acculturation as well as correlated with the Native American Acculturation Scale, providing some evidence of the convergent validity of this instrument (Winterowd et al.,

2008) even though those previous measures were measures of acculturation and not enculturation.

*Multigroup Ethnic Identity Measure* (MEIM; Phinney, 1992). The MEIM is a 14-item questionnaire that measures three aspects of ethnic identity which are positive ethnic attitudes and sense of belonging (5 items), ethnic identity achievement (7 items), and ethnic behaviors or practices (2 items). Positive ethnic attitudes and sense of belonging refer to feeling good about one's ethnic background, being happy with one's group membership, and feelings of belonging and attachment to one's group. For example, "I have a strong sense of belonging to my own ethnic group". Ethnic identity achievement is described as a continuous variable, ranging from low interest and awareness, low commitment, and low clarity concerning one's ethnicity to high interest, high awareness, high commitment, and a clear understanding of the role of ethnicity for oneself. For example, "I have spent time trying to figure out more about my own ethnic group, such as its history, traditions, and customs". Ethnic behaviors or practices refer to the involvement in social activities with members of one's group and participation in cultural traditions. For example, "I participate in cultural practices of my own group, such as special food, music, or customs". The items are rated on a 4-point scale ranging from strongly disagree to strongly agree. The MEIM also has an additional 6 items that measure other group orientation. Other group orientation assesses attitudes towards, and interactions with, ethnic groups other than one's own. For example, "I like meeting and getting to know people from ethnic groups other than my own". The other group orientation is not an aspect of ethnic identity; however individuals may interact with

people from different ethnicities and it as an aspect of one's social identity in the larger society.

A total score of the three subscales (affirmation/sense of belonging, ethnic identity achievement, and ethnic behaviors/practices) are used to produce a total score. A higher score indicates higher ethnic identity and a lower score indicates lower ethnic identity. The MEIM total score includes all subscales except for the Other Group Orientation scale. Means of the total score are typically used in statistical analyses instead of the total score.

The MEIM has yielded internal consistency reliability coefficients (Cronbach alphas) of .81 for a high school sample and .90 for the college sample for the 14-item Ethnic Identity Scale. For the 5-item subscale of affirmation/sense of belonging, reliabilities were .75 and .86 for the high school and college samples, respectively. For the 7-item ethnic identity achievement subscale, reliabilities were .69 and .80, respectively. Lastly, reliabilities were not calculated for the 2-item ethnic behaviors subscale since reliability cannot be calculated with 2-items (Phinney, 1992). For the additional 6-items that measure group orientation, reliabilities were .71 for the high school students and .74 for college students. The internal consistency reliability estimate for the total MEIM score was .91 for the current sample. The internal consistency reliability estimate for the MEIM Other Group Orientation score was .72.

Principle factor analysis was conducted for the MEIM on the high school sample and the college sample which resulted in a 2-factor solution. The first factor included all the items designed to assess ethnic identity and accounted for 20% of the variance explained for the high school group. The second factor included the items that assessed

other-group orientation and this factor resulted in 9.1% of the variance explained for the high school group. For the college sample, the first factor accounted for 30.8% of the variance explained while the second factor accounted for 11.4% of the variance explained.

*The Super Work Values Inventory-Revised* (SWVI-R; Zytowski, 2006). The SWVI-R is a 72-item questionnaire that measures 12 work values for college students. Participants read each item and rate the extent to which they identify this item as an important value, using a 5-point scale (1 = not important at all, 5 = crucial). The WVI-R has 12 subscales including 1) *Achievement*, 2) *Co-Workers*, 3) *Creativity*, 4) *Income*, 5) *Independence*, 6) *Lifestyle*, 7) *Challenge*, 8) *Prestige*, 9) *Security*, 10) *Supervision*, 11) *Variety*, and 12) *Workplace*.

Reliability of the SWVI-r 12 scales has yielded a median Cronbach Alpha of .86 in a range of .72 to .88 (Zytowski, 2006).

Validity of the SWVI-r has been well established. Super (1970) derived his values from several sources including the Allport-Vernon-Lindsey Study of Values (1970), Hopcock (1935) and Centers (1948) job satisfaction studies, and from theories developed by Darley and Hagenah (1955), Fryer (1931), and Ginzberg (1951).

***Procedure***

The researcher obtained IRB approval to conduct this research study. The researcher had access to administrators and staff relevant to this study which included the coordinator of American Indian affairs and any other person deemed appropriate for this study. An official letter was drafted and sent to the Coordinator of American Indian Affairs to explain the purpose of the study and to obtain access to a list of the AI/NA

students. All AI/NA students were eligible to participate in the survey, including undergraduate and graduate students. An e-mail message was created for recruitment purposes which were forwarded to students by the Coordinator of American Indian Affairs (See Appendix B). The email contained contact information which directed the students to contact the researcher to obtain the information to complete the survey. The survey took 20-30 minutes to complete. The researcher's target goal of participants was 100 AI/NA students from OSU .

Participants who agreed to participate in the study were asked to complete the survey including the informed consent form, the demographic sheet, the AIES, and the SWVI-R. A code number was used to connect all survey responses together for each participant. When the participants finished the first part of the survey, they were directed to a second website to complete the SWVI-R and entered the applicable code number to ensure that responses to both steps are retrievable and can be integrated into one data file. At the end of their participation in this study, they saw an output of the results of the work values that are most important to them. The participants email addresses were also entered into a drawing to win one of four $25 gift cards. The participants were also able to access their work value results any time after their participation in the study is completed. These work values results are calculated by Kuder assessments. Students were encouraged to seek additional career services on campus if they are interested.

# CHAPTER IV

## FINDINGS

Means and standard deviations for the main study variables were calculated and presented in Table 3. A series of t-tests and correlational analyses were conducted to answer the research questions for this study.

Research question 1) What are the work values of AI/NA college students as measured by Super's Work Values Inventory-Revised?

Means and standard deviations of the 12 work values of the SWVI-R were calculated (see Table 3). The top five work values endorsed by the entire sample were *Lifestyle* (M = 26.77, SD = 3.02), *Supervision* (M = 25.83, SD = 4.13), *Achievement* (M = 25.42, SD = 3.74), *Security* (M = 24.39, SD = 23.23), and *Challenge* (M = 23.56, SD = 4.19). The work value that was endorsed the least by the sample was *Creativity* (M = 20.99, SD = 5.03).

Research question 2. What are top five work values for AI/NA college men and women?

There were gender differences in the top five work values endorsed. For male participants, the top five work values were *Lifestyle* (M = 25.92, SD = 3.17), *Achievement* (M = 24.50, SD = 3.30), *Challenge* (M = 24.15, SD = 3.79), *Supervision*

(M = 23.96, SD = 3.92), and *Security* (M = 23.23, SD = 5.21). The work value that was endorsed the least by the male participants was *Income* (M = 20.08, SD = 5.99).

For female participants, the top five work values were *Lifestyle* (M = 27.27, SD = 2.86), *Supervision* (M = 26.91, SD = 3.89), *Achievement* (M = 25.96, SD = 3.91), *Security* (M = 25.07, SD = 4.84), and *Co-Workers* (M = 24.60, SD = 4.69). The work values that was endorsed the least by female participants was *Creativity* (M = 20.36, SD = 5.18).

When comparing the top five values for both men and women, they both valued *lifestyle, achievement, supervision, and security*. *Challenge* was a unique "top five" work value for men and *co-workers* was a unique "top five" work value for women.

Research question 3. Are there gender differences in the 12 work values of AI/NA college students?

Additional analyses were conducted to explore gender differences in the 12 work values. There were statistically significant gender differences in the following work values: *Workplace* t(69) = -2.86, p = .006, *Co-workers* t(69)= -2.54, p = .013, *Supervision* t(69) = -3.07, p = .003. If the Bonferroni correction (alpha level divided by number of analyses; .05/12) is used, the only statistically significant difference was for the *supervision* work value. AI/NA college women tended to value the workplace and their relationships with supervisors and co-workers more so than AI/NA college men.

Research question 4. What is the relationship between enculturation and work values among AI/NA college students?

Pearson correlations were conducted to examine the relationship between enculturation and each of the 12 SWVI-R work values for this sample (see Table 4).

There were no statistically significant relationships between enculturation and any of the SWVI-R work values for the sample. In summary, how traditional AI/NA college students were had no bearing on what they valued in their work.

Research question 5. What is the relationship between ethnic identity and work values among AI/NA college students?

Pearson correlational analyses were conducted to examine the relationships of ethnic identity as measured by the MEIM with each of the 12 SWVI-R work values. There was no statistically significant relationship between ethnic identity and the SWVI-R work values for the current sample. In summary, identification with AI/NA ethnicity had no bearing on what college students valued in their work.

Research question 6. What is the relationship between other-group orientation and work values?

Pearson correlational analyses were conducted to examine the relationship of the MEIM sub-scale Other-Group Orientation and the SWVI-R work values. While the sub-scale Other-Group Orientation is not considered a part of ethnic identity, it is useful to assess attitudes towards, and interactions with, ethnic groups other than one's own. A statistically significant relationship was found between Other-Group Orientation and the work values of *supervision* ($r = .32$, $p < .01$), *workplace* ($r = .26$, $p<.05$), and *co-workers* ($r = .26$, $p < .05$). To examine this relationship further, gender was controlled for. For female participants, there was a statistically significant relationship between Other-Group Orientation and the work values of *supervision* ($r=.44$, $p<.01$), co-*Workers* ($r=.42$, $p<.01$), and *workplace* ($r=.39$, $p<.01$). For the male participants, there were no statistically significant relationships. It appears that the female participants' results accounted for the

significant relationship between the other-group orientation and the SWVI-R work values of *supervision, co-workers, and workplace*. AI/NA women who have more positive attitudes towards and interactions with ethnic groups other than their own tend to value their relationships with their supervisors and co-workers as well as the workplace environment.

Research question 7. What is the relationship between ethnic identity and enculturation?

A Pearson correlational analysis was conducted between the AIES and the MEIM. A statistically significant relationship was found between enculturation and ethnic identity, $r = .73$, $p < .01$. See Table 4. The more traditional AI/NA college students are in terms of their participation in cultural ways, the more identified they are as AI/NA.

# CHAPTER V

# CONCLUSION

While there is some evidence of the vocational interests of AI/NA people, little is known about the work values of AI/NA people and how these work values relate to the cultural experience of being AI/NA. One way to understand these cultural values was to explore how work values related to ethnic identity and enculturation, which is the extent to which an individual identifies with their ethnic culture, feels pride in their cultural heritage, and participates in traditional cultural practices (Zimmerman et al., 1996).

Overall, the work values that were endorsed most by the entire sample included *lifestyle, achievement, challenge, supervision, and security*. When examined by gender, the work values endorsed most by men were *lifestyle, achievement, challenge, supervision, and security*. For women, the work values endorsed most were *lifestyle, supervision, achievement, security, and co-workers*. The work value endorsed least overall was *creativity*. When explored by gender, the work value endorsed least was *income* for men and *creativity* for women. While this study was exploratory in nature, when compared to Hammond et al.'s (2010) findings for African-American college students, some of the work values were similar (i.e., *workplace, security, supervision, achievement*). When examining the SWVI-R norm group, it was demonstrated that the work values endorsed most were *lifestyle, supervision, workplace, co-workers, and*

*achievement* (Zytowski, 2006) which is similar to but not the same as the findings for the AI/AN men and women this sample. *Lifestyle and supervision* were also valued by the AI/NA men and women in this study similar to the normative sample. *Security* was valued by both AI/NA men and women but not for the normative sample. *Workplace* was valued by the normative sample but was not among the top 5 most important work values of the AI/AN male and female college students in this study. While *achievement* was valued by men and women in the normative sample, *achievement* was valued only by the AI/NA men and not by the AI/NA women. While *co-workers* were valued by men and women in the normative sample, *co-workers* were valued by AI/NA women but not by AI/NA men in this study. The results of the present study confirmed Duffy & Sedlacek's (2007a) finding regarding women valuing the social aspects of work (i.e., *workplace, supervisors, and co-workers*).

It is possible that, regardless of race, *lifestyle and supervision* may be specific work values that are sought after in the work environment. For this study, *lifestyle* was the top rated work value which can be defined as having a job that allows the worker to have time for family or friends and provides enough time off for leisure activities (Zytowski, 2006). This study suggests that AI/NA college men and women highly value a job where they can fulfill their family obligations which are congruent with the traditional AI/NA core cultural value of responsibility to family and community traditions (Red Horse, 1997). The results also support the findings of Juntunen et al. (2001) in that work is related to the goals of family and self in that the *lifestyle* work value was the most important. *Supervision* was the second highest value which involves having a job where the supervisor is fair and recognizes the value of the worker. While

work is an important aspect of a person's life, it has been shown that over 50% of an employee's job satisfaction can be predicted by their relationships at work (Harmer & Findlay, 2005). While our study did not explore job satisfaction, it does lend credence to valuing a positive relationship with supervisors.

The results of this study emphasize the value of *security* in AI/NA college students' lives which was not found in the normative sample. *Security* refers to working for a company that is stable (Zytowski, 2006). It is possible that, due to the recent recession experienced, workers value a job where they feel comfortable and stable. The normative sample was taken before the recession hit, so that may explain why *security* was not highly valued as has been found with the African American college student sample in 2010 (Hammond et al.) and the current AI/NA college student sample.

Interestingly, the work value of *challenge* was found in the top five for men but not for women. *Challenge* refers to a job that tests what a worker already knows and keeps the worker learning (Zytowski, 2006). *Challenge* may be viewed as a way an employee can gain prestige by showing what they know, which in turn would most likely lead to achievement on the job. These findings, that men value *achievement* and women do not as part of their top 5 work values, lends some support to previous research indicating that men value prestige more so than women (Duffy & Sedlacek, 2007). Women, on the other hand, have been shown to significantly value more social values in the workplace such as working with others. Our findings echo that of Duffy and Sedlacek (2007) in that women in our sample had the value of *co-workers* in their top five whereas the men did not. *Co-workers* refer to having co-workers that are helpful, trustworthy, and enjoyable to work with (Zytowski, 2006). Of interest, c*reativity* was the work value least

endorsed by the sample, which may be seen as an AI/NA valuing a job that provides structure for their work.

AI/NA college women valued *supervision, co-workers, and lifestyle* more so than AI/NA college men. Duffy and Sedlacek (2007; 2007b) explored college student group differences in regards to work values. Their results showed that women were more likely to endorse social work values such as working with others and contributing to society whereas men were more likely to endorse extrinsic values such as high anticipated income, prestige, and achievement. Our findings support previous research in this regard in that women in our sample significantly valued these work values more so than the men in the sample.

Of interest, there were no significant relationships between culture and work values. Enculturation, the connection to tribal culture in terms of participation and experience (Winterowd et al., 2008), and ethnic identity were not related to the specific work values of AI/NA college students. While Hammond et al (2010) found a significant relationship between ethnic identity and work values for 11 of the 12 work values for African American college students; this was not the case in this sample of AI/NA college students. While these AI/NA college students were moderately to highly identified with AI/NA ethnic identity, these same AI/NA college students were somewhat behaviorally involved in their traditional cultures, possibly because college required more of their time which kept them away from their home communities. It was surprising to discover that enculturation and ethnic identity were not related to work values. Further research should explore work values with participants who practice more traditional ways.

Similarly, the findings of this study demonstrated no significant relationship between ethnic identity and work values. This finding suggests that ethnic identity, one's self identification with their ethnic group and the subsequent psychological sense of belonging in one's group (Phinney, 1992), is not related to work values as measured by the SWVI-R. It is possible that self-identifying with AI/NA heritage alone may not reflect the cultural values that may be related to what people value in their work environment or that ethnic identity is not related to what they value in the work environment.

Of interest, there was a significant relationship between work values and other group orientation for the AI/NA female college students. While other-group orientation is not considered an aspect of ethnic identity, it assesses attitudes towards, and interactions with ethnic groups other than one's own (Phinney, 1992).

The work values that were significantly related to other-group orientation were *supervision, workplace, and co-workers* for women in this study. These findings suggest that AI/NA women who have more positive attitudes towards and interactions with ethnic groups other than one's own will tend value their relationships with supervisors, co-workers, as well as the workplace in general. It is possible that AI/NA women may value the relational aspects of work moreso than men due to gender role socialization.

Lastly, the relationship between the constructs of enculturation and ethnic identity was explored. Enculturation focuses on the connection to tribal culture in terms of participation and experience (Winterowd et al, 2008), whereas ethnic identity focuses on one's sense of identification with, or belonging to, one's own group (Phinney, 1992). To measure enculturation this study used the AIES (Winterowd et al., 2008) and to measure

ethnic identity this study use the MEIM (Phinney, 1992). The AIES and MEIM were strongly correlated in this study which provides evidence of statistical overlap between the constructs of enculturation and ethnic identity. This also provides convergent validity data for these instruments as well as providing research to support the theoretical overlap of enculturation and ethnic identity as offered by Phinney (1990). As expected, it appears that the more enculturated (traditional) an individual is, the more that individual will identify with their race as AI/NA and vice versa. This study provides further validation for the use of the AIES with AI/NA populations.

Implications for further research

Further research should continue to explore work values of AI/NA samples in different settings that are outside of the college population. Researchers should explore the work values of AI/NA already in the workforce and also AI/NA who are employed in tribal jobs and mainstream jobs. It is possible that AI/NA students may wish to work for their tribe and the jobs available can be different than what jobs are available in the mainstream culture. The work values stressed in a tribal career setting could be different the work values stressed in the mainstream career setting. Further research should also explore the work values of AI/NA high school students as their work values since this is a time of career exploration and their values may be different than college students and AI/NA who are already in the workforce. It would also be beneficial to have a sample of AI/NA people who are more involved with their tribal practices and traditions, i.e. more enculturated. This sample, on average, was moderately involved in their tribal practices and traditions. While not assessed directly, it is possible that they may be equally or more involved with the practices of the majority culture compared to their traditional

ways. Further research should continue to explore cultural and gender differences and the factors that influence work values for AI/NA people, such as job availability, cost of living, and other factors that an individual may or may not have control over in the communities in which they live.

Researchers should also explore how age affects the work values of AI/NA. Super believed that as a person matures in life their values in the workplace will tend to change as well (1973). Super (1957) believed that as people mature and experience life events, they begin to develop values. These values, in turn, will begin to change as the person ages and experiences new events in their lives. It would be important to understand how age affects the endorsement of work values since not all students follow the traditional college path.

### Implications for career counseling services for AI/NA college students

The results of the present study can guide counselors and psychologists who provide career counseling services to AI/NA college students. While this study produced similar findings to previous research in regards to work values (i.e. *lifestyle and supervision*), there were some noteworthy differences (i.e. *security*). It appears that AI/NA college students value a job where they are able to have ample time to spend with their families and time off for cultural activities. Career counselors working with AI/NA college students may find it beneficial to explore the balance between AI/NA's cultural activities and career priorities. AI/NA male college student's top 5 work values were *lifestyle, achievement, challenge, supervision, and security.* The top 5 work values for AI/NA college female students were *lifestyle, supervision, achievement, security, and co-workers.* Career counselors may find it useful to examine these work values when

working with male and female AI/NA college students. Specifically, the unique work value of *challenge*, which is an important work value in this sample for AI/NA college males. Also, the unique work value of *co-workers* for AI/NA college females in this sample. It is also possible that the sample included college students who are more likely to have an understanding of the career field they would like to go into in the near future. When examining the work values further, it was shown that the AI/NA men in this sample valued i*ncome* the least. This is an important finding in that it demonstrates that *income* was not an important value in the work place for AI/NA college men. Likewise, it was shown that the AI/NA women in this sample valued *creativity* the least. Career counselors may wish to use this information as a foundation when exploring jobs with their AI/NA clients.

As mentioned above, work values may change over time as a result of gaining more life experiences with age. In addition, Bennett et al. (1997) suggested that women and men work values change over time in that as outside forces such recession, war, etc. change, then the work values will change with those influences. This study demonstrated that work values may be universal in nature but depending on other factors such as age, gender, race, ethnic identity, and enculturation, the importance of the work values may be different. It would be useful for college counselors working with AI/NA to be cognizant of social forces impacting the work values. It would also be beneficial to have an awareness of tribal factors that may affect the work values of AI/NA college students. For example, AI/NA students may wish to work for their tribe and it would be important to know what career options are available within their tribal community. While there was no significant relationship found between enculturation, ethnic identity, and work values,

it is important to understand AI/NA culture when working with this population. Given Brown's (2002) proposition that highly prioritized work values are the most important determinants of career choice, work values should be explored with AI/NA clients when providing career services to them.

In summary, career counselors and student personnel providing career services to AI/NA college students need to understand what they value in work which includes the importance of 1) integrating work into their lifestyle plans with family and their community, 2) having work experiences that provide long-term financial security, and 3) finding work wherein their supervisors will be helpful and understanding. AI/NA men value work which will challenge them and AI/NA women significantly differ from AI/NA men in valuing work which fits with the social aspects of work including their workplace environment and relationships with supervisors and co-workers. This may reflect gender role socialization issues and therefore, it is important to avoid stereotyping AI/NA men's and women's work values based on these findings. More research regarding the work values of AI/NA is warranted to confirm these findings.

As an AI/NA researcher, these findings represent a look into the work environment, specifically the construct of work values, for AI/NA people. The top work value of *lifestyle,* the integration of family, leisure activities, and work, seemed to be reflective of AI/NA people's cultural values and for me as an AI/NA researcher. It was interesting that there were no significant relationships found between enculturation and ethnic identity with work values. My plan is to further explore the work values of AI/NA people who plan to work in their tribal enterprises or communities. The vocational development and interests of AI/NA people has been virtually non-existent and, as an

AI/NA researcher, I believe this study provides a step into further research regarding AI/NA people and what they value in work.

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# APPPENDICES

## Appendix A

E-mail solicitation, Informed Consent Form, and Questionnaires

E-mail Solicitation

My name is Jake Roberts and I am a Muscogee (Creek) citizen. I am a master's student in the Counseling program at Oklahoma State University. I would like to invite you to participate in an online research survey to help understand the work values of American Indian/Native American college students.

Participation would involve completing a few questionnaires which should take no more than 25 minutes of your time. What you share is confidential and anonymous. You will not write your name on any online form so there is no way to connect your identity to your responses.

The benefits of this study are to better understand the work values of American Indian/Native American college students. We hope that this information will help American Indian college students in their career and life planning. There are no foreseeable risks in participating in this study. If you are interested in participating, please contact me to schedule a time to take the online research survey. An added bonus is that you will be able to keep and review a summary of the work values that are most important to you!

Thank you so much for your help!

Sincerely,

Jake Roberts, B.S.
Master's Student, Counseling
Oklahoma State University
(918) 798-1463
Jake.Roberts@okstate.edu

If you have any questions about this study, you can contact would like to know about the results of our study, you can e-mail us at jake.roberts@okstate.edu or carrie.winterowd@okstate.edu.

Informed consent form

You are invited to participate in a research study exploring the work values of American Indian/Native American college students. Participation in this study would involve completing an online research survey including four questionnaires which should take no more than 25 minutes to complete. There are two parts to this survey. We will give you a code number to enter at the beginning of each part of the survey. The purpose of the code number is to connect the responses from the two parts of the survey.

We recognize there is a diversity of experiences in cultures of American Indian people. You may find that some of the questions in this study are general in nature and not culture-specific-that is, it may not apply to a particular tribe/nation or region. We do not intend to offend you by the nature of the questions in this study. But we believe that answering them will provide a better understanding of the cultural values and work values of American Indian college students.

You may also find that some of the questions are personal and sensitive in nature. Your participation in this study is voluntary and there is no penalty for refusal to participate, and that you are free to withdraw from this study at any time. You may also choose not to respond to any question.

Your confidentiality will be strictly maintained. Please **DO NOT** write your name on any of the online questionnaires. Your individual responses will not be shared

with others. Your individual responses will be integrated with other participants' responses to describe the collective experiences of AI/NA college students. All responses will be entered into SPSS and kept on a travel drive that will be locked in a secure file cabinet in room 409 of Willard Hall.

Thank you for participating in this study! An added bonus is that you will be able to receive a profile of your most important work values which you can access in the future. Also, your email address that was used for recruitment will be entered into a raffle for a chance to win one of four $25 gift cards.

If you have questions about this research study, you can contact Jake Roberts at (918) 798-1463 or jake.roberts@okstate.edu or you can contact Dr. Carrie Winterowd at 434 Willard Hall, Oklahoma State University, Stillwater, OK 74074, (405) 744-6040.

If you have questions about your rights as a research volunteer, you may contact the Oklahoma State University Institutional Review Board (IRB) Chair, Dr. Shelia Kennison at 219 Cordell North, Stillwater,OK 74078, 405-744-3377 or irb@okstate.edu.

If you agree to participate in this survey please click the Submit button. Clicking this button confirms that you have read the consent form including the benefits and risks of participating in this study and agree to participate.

**AIES**

In general, how much do you participate in the following activities: (circle the number that best represents your participation for each item)

1.....2.....3.....4.....5.....6.....7
not at all a great deal

| | |
|---|---|
| a) attend Indian church | a) 1.....2.....3.....4.....5.....6.....7 |
| b) attend Indian ceremony | b) 1.....2.....3.....4.....5.....6.....7 |
| c) choose Indian activity before others | c) 1.....2.....3.....4.....5.....6.....7 |
| d) socialize with Indians or have Indian friends | d) 1.....2.....3.....4.....5.....6.....7 |
| e) use Indian medicine | e) 1.....2.....3.....4.....5.....6.....7 |
| f) seek help from Elders | f) 1.....2.....3.....4.....5.....6.....7 |
| g) attend pow-wows | g) 1.....2.....3.....4.....5.....6.....7 |
| h) sing Indian songs | h) 1.....2.....3.....4.....5.....6.....7 |
| i) participate in Indian prayers | i) 1.....2.....3.....4.....5.....6.....7 |
| j) write Indian stories | j) 1.....2.....3.....4.....5.....6.....7 |
| k) eat or cook Indian food | k) 1.....2.....3.....4.....5.....6.....7 |
| l) do Indian art | l) 1.....2.....3.....4.....5.....6.....7 |
| m) use or know the Indian language | m) 1.....2.....3.....4.....5.....6.....7 |
| n) attend Indian dances | n) 1.....2.....3.....4.....5.....6.....7 |
| o) know or participate in tribal politics | o) 1.....2.....3.....4.....5.....6.....7 |
| p) know or share Indian history | p) 1.....2.....3.....4.....5.....6.....7 |
| q) work in Indian communities/population | q) 1.....2.....3.....4.....5.....6.....7 |

## Multigroup Ethnic Identity Measure

In this country, people come from many different countries and cultures, and there are many different words to describe the different backgrounds or ethnic groups that people come from. Some examples of the names of ethnic groups are Hispanic or Latino, Black or African American, Asian American, Chinese, Filipino, American Indian, Mexican American, Caucasian or White, Italian American, and many others. These questions are about your ethnicity or your ethnic group and how you feel about it or react to it.

Please fill in: In terms of ethnic group, I consider myself to be _____

Use the numbers below to indicate how much you agree or disagree with each statement.

**(4) Strongly agree (3) Agree (2) Disagree (1) Strongly disagree**

1- I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs. _____

2- I am active in organizations or social groups that include mostly members of my own ethnic group. _____

3- I have a clear sense of my ethnic background and what it means for me. _____

4- I like meeting and getting to know people from ethnic groups other than my own. _____

5- I think a lot about how my life will be affected by my ethnic group membership. _____

6- I am happy that I am a member of the group I belong to. _____

7- I sometimes feel it would be better if different ethnic groups didn't try to mix together. _____

8- I am not very clear about the role of my ethnicity in my life. _____

9- I often spend time with people from ethnic groups other than my own. _____

10- I really have not spent much time trying to learn more about the culture and history of my group. _____

11- I have a strong sense of belonging to my own ethnic group. _____

12- I understand pretty well what my ethnic group membership means to me, in terms of how to relate to my own group and other groups. _____

13- In order to learn more about my ethnic background, I have often talked to other people about my ethnic group. _____

14- I have a lot of pride in my ethnic group and its accomplishments. _____

15- I don't try to become friends with people from other ethnic groups. _____

16- I participate in cultural practices of my own group, such as special food, music, or customs. _____

17- I am involved in activities with people from other ethnic groups. _____

18- I feel a strong attachment towards my own ethnic group. _____

19- I enjoy being around people from ethnic groups other than my own. _____

20- I feel good about my cultural or ethnic background. _____

21- My ethnicity is

(1) Asian or Asian American, including Chinese, Japanese, and others

(2) Black or African American

(3) Hispanic or Latino, including Mexican American, Central American, and others

(4) White, Caucasian, Anglo, European American; not Hispanic

(5) American Indian/Native American

(6) Mixed; Parents are from two different groups

(7) Other (write in): _____

14- My father's ethnicity is (use numbers above). _____

15- My mother's ethnicity is (use numbers above). _____

When you are finished click on the submit button.

THANK YOU FOR COMPLETING THE FIRST PART OF THE SURVEY!

The researcher will now guide you to the second part of the survey.

Enter same code number for the second part of the survey: _____

WORK VALUES INVENTORY
Donald Super

The statements below represent values which people consider important in their work. These are satisfactions which people often seek in their jobs or as a result of their jobs. They are not all considered equally important; some are very important to some people but of little importance to others. Read each statement carefully and indicate how important it is to you.

---

5 means "Very Important"
4 means "Important"
3 means "Moderately Important"
2 means "Of Little Importance"
1 means "Unimportant"

---

WORK IN WHICH YOU:
CIRCLE ONE

---

| | | | | | | |
|---|---|---|---|---|---|---|
| 1. | have to keep solving problems | 5 | 4 | 3 | 2 | 1 |
| 2. | help others | 5 | 4 | 3 | 2 | 1 |
| 3. | can get a raise | 5 | 4 | 3 | 2 | 1 |
| 4. | look forward to changes in your job | 5 | 4 | 3 | 2 | 1 |
| 5. | have freedom in your area | 5 | 4 | 3 | 2 | 1 |
| 6. | gain prestige in your field | 5 | 4 | 3 | 2 | 1 |
| 7. | need to have artistic ability | 5 | 4 | 3 | 2 | 1 |
| 8. | are one of the gang | 5 | 4 | 3 | 2 | 1 |
| 9. | know your job will last | 5 | 4 | 3 | 2 | 1 |
| 10. | can be the kind of person you would like to be | 5 | 4 | 3 | 2 | 1 |
| 11. | have a boss who gives you a fair deal | 5 | 4 | 3 | 2 | 1 |

| | | | | | | |
|---|---|---|---|---|---|---|
| 12. | like the setting in which your work is done | 5 | 4 | 3 | 2 | 1 |
| 13. | get the feeling of having done a good day's work | 5 | 4 | 3 | 2 | 1 |
| 14. | have the authority over others | 5 | 4 | 3 | 2 | 1 |
| 15. | try out new ideas and suggestions | 5 | 4 | 3 | 2 | 1 |
| 16. | create something new | 5 | 4 | 3 | 2 | 1 |
| 17. | know by the results when you've done a good job | 5 | 4 | 3 | 2 | 1 |
| 18. | have a boss who is reasonable | 5 | 4 | 3 | 2 | 1 |
| 19. | are sure of always having a job | 5 | 4 | 3 | 2 | 1 |
| 20. | add beauty to the world | 5 | 4 | 3 | 2 | 1 |
| 21. | make your own decisions | 5 | 4 | 3 | 2 | 1 |
| 22. | have pay increases that keep up with the cost of living | 5 | 4 | 3 | 2 | 1 |
| 23. | are mentally challenged | 5 | 4 | 3 | 2 | 1 |
| 24. | use leadership abilities | 5 | 4 | 3 | 2 | 1 |
| 25. | have adequate lounge, toilet and other facilities | 5 | 4 | 3 | 2 | 1 |
| 26. | have a way of life, while not on the job, that you like | 5 | 4 | 3 | 2 | 1 |
| 27. | form friendships with your fellow employees | 5 | 4 | 3 | 2 | 1 |
| 28. | know that others consider your work important | 5 | 4 | 3 | 2 | 1 |
| 29. | do not do the same thing all the time | 5 | 4 | 3 | 2 | 1 |
| 30. | feel you have helped another person | 5 | 4 | 3 | 2 | 1 |
| 31. | add to the well-being of other people | 5 | 4 | 3 | 2 | 1 |

| | | | | | | |
|---|---|---|---|---|---|---|
| 32. | do many different things | 5 | 4 | 3 | 2 | 1 |
| 33. | are looked up to by others | 5 | 4 | 3 | 2 | 1 |
| 34. | have good connections with fellow workers | 5 | 4 | 3 | 2 | 1 |
| 35. | lead the kind of life you most enjoy | 5 | 4 | 3 | 2 | 1 |
| 36. | have a good place in which to work (quiet, calm, etc.) | 5 | 4 | 3 | 2 | 1 |
| 37. | plan and organize the work of others | 5 | 4 | 3 | 2 | 1 |
| 38. | need to be mentally alert | 5 | 4 | 3 | 2 | 1 |
| 39. | are paid enough to live very well | 5 | 4 | 3 | 2 | 1 |
| 40. | are your own boss | 5 | 4 | 3 | 2 | 1 |
| 41. | make attractive products | 5 | 4 | 3 | 2 | 1 |
| 42. | are sure of another job in the company if your present job ends | 5 | 4 | 3 | 2 | 1 |
| 43. | have a supervisor who is considerate | 5 | 4 | 3 | 2 | 1 |
| 44. | see the result of your efforts | 5 | 4 | 3 | 2 | 1 |
| 45. | contribute new ideas | 5 | 4 | 3 | 2 | 1 |

*This is the Work Values Inventory from 2005; the most recent updated version consists of the same 45 questions but has 27 extra questions for a total of 72 questions. The newest version (Work Values Inventory-Revised) is only administered online therefore access to a document form is not authorized.

Survey number:_____

Information Sheet

*Please take a moment to help us better understand you and your experiences. .*

1. How old are you? _____ years.
2. What is your gender? _____ Female _____ Male
3. What tribe/nation are you enrolled in? _____
4. Please list other tribes that you identify with:
   _____
   _____
   _____
5. Did your parents attend boarding school? _____Yes _____No

6. What is the highest level of education your **mother** completed? (Select one number only)
   1 2 3 4 5 6 7 8 (Grade School)
   9 10 11 12 (High School)
   13 14 15 16 (College)
   17 and over (Graduate School)

7. What is the highest level of education your **father** completed? (Select one number only)
   1 2 3 4 5 6 7 8 (Grade School)
   9 10 11 12 (High School)
   13 14 15 16 (College)
   17 and over (Graduate School)

8. What is your current college classification?

   a) Freshmen
   b) Sophomore
   c) Junior
   d) Senior
   e) Graduate
   f) Other:_____

9. Circle the letter that best describes your current work?
   a. Not employed
   b. Working part-time
   c. Working full-time

10. What are some of the work positions (paid or not paid) that have made a significant impact on your life?
    Name of work title:_____
    Name of work title:_____
    Name of work title:_____
    Name of work title:_____

11. Circle the letter of the status that best describes you.

a. Single
b. Partnered/common law
c. Married
d. Separated
e. Divorced
f. Widowed

12. Circle the letter of the type of community in which you grew up.

a. Rural
b. Urban
c. Suburban
d. Small town
e. Reservation or tribal land

13. Circle the letter of what you think is your family's current economic situation.

a. Poverty
b. Low income
c. Middle class
d. Upper middle class
e. Wealthy

Table 1 *Descriptive Statistics*

| Variable | N | % | M | SD |
|---|---|---|---|---|
| Age | | | | |
| All | 71 | | 24.44 | 5.88 |
| Male | 26 | | 26.69 | 6.21 |
| Female | 45 | | 23.05 | 5.27 |
| Gender | | | | |
| Male | 26 | 36.1 | | |
| Female | 45 | 63.9 | | |
| Classification | | | | |
| Freshman | 6 | 8.45 | | |
| Sophomore | 10 | 14.08 | | |
| Junior | 14 | 19.72 | | |
| Senior | 17 | 23.94 | | |
| Graduate | 23 | 32.39 | | |
| Other | 1 | 1.42 | | |
| Work Status | | | | |
| Unemployed | 16 | 22.54 | | |
| Part-Time | 41 | 57.75 | | |
| Full-Time | 14 | 19.71 | | |
| Marital Status | | | | |
| Single | 48 | 67.61 | | |
| Partnered/Common Law | 2 | 2.82 | | |
| Married | 17 | 23.94 | | |
| Separated | 1 | 1.41 | | |
| Divorced | 3 | 4.22 | | |
| Community | | | | |
| Rural | 27 | 38.03 | | |
| Urban | 10 | 14.08 | | |
| Suburban | 11 | 15.49 | | |
| Small Town | 17 | 23.94 | | |
| Reservation or Tribal Land | 6 | 8.46 | | |
| Income | | | | |
| Low Income | 23 | 32.39 | | |
| Middle Class | 39 | 54.93 | | |
| Upper Middle Class | 9 | 12.68 | | |

Table 2

*Participants' Tribal Enrollment (N=72)*

| Tribe | N | % of Sample |
|---|---|---|
| Apache | 1 | 1 |
| Caddo | 1 | 1 |
| Cherokee | 19 | 26 |
| Cheyenne and Arapaho | 1 | 1 |
| Chickasaw | 7 | 10 |
| Choctaw | 13 | 18 |
| Citizen Band Potawatomi | 2 | 3 |
| Colville | 1 | 1 |
| Kiowa | 1 | 1 |
| Muscogee (Creek) | 6 | 8 |
| Navajo | 2 | 3 |
| Osage | 1 | 1 |
| Otoe-Missouria | 1 | 1 |
| Pawnee | 3 | 4 |
| Ponca | 1 | 1 |
| Sac-and-Fox | 2 | 3 |
| Seminole | 5 | 7 |
| Shawnee | 1 | 1 |
| Standing Rock Sioux | 1 | 1 |
| Western Cherokee | 1 | 1 |
| Wichita | 1 | 1 |
| Wyandotte | 1 | 1 |

Table 3

*Means and Standard Deviation's for Super's Work Values Inventory-Revised (SWVI-R)*

| SWVI-R Values | All (N=71) | | Male (N=26) | | Female (N=45) | |
|---|---|---|---|---|---|---|
| | M | SD | M | SD | M | SD |
| Achievement | **25.42** | 3.74 | **24.50** | 3.30 | **25.96** | 3.91 |
| Challenge | **23.56** | 4.19 | **24.15** | 3.79 | 23.22 | 4.41 |
| Co-Workers** | 23.52 | 4.89 | 21.65 | 4.75 | **24.60** | 4.69 |
| Creativity | 20.99 | 5.03 | 22.08 | 4.64 | 20.36 | 5.18 |
| Income | 21.30 | 5.78 | 20.08 | 5.99 | 22.00 | 5.59 |
| Independence | 22.20 | 3.78 | 22.62 | 3.94 | 21.96 | 3.71 |
| Lifestyle | **26.77** | 3.02 | **25.92** | 3.17 | **27.27** | 2.86 |
| Prestige | 22.07 | 4.95 | 20.88 | 5.06 | 22.76 | 4.80 |
| Security | **24.39** | 5.02 | **23.23** | 5.21 | **25.07** | 4.84 |
| Supervision** | **25.83** | 4.13 | **23.96** | 3.92 | **26.91** | 3.89 |
| Variety | 22.61 | 4.84 | 23.04 | 4.91 | 22.36 | 4.83 |
| Workplace** | 23.37 | 4.66 | 21.38 | 4.21 | 24.51 | 4.57 |

*Note:* The five highest SWVI-R values for each column are shown in bold face.
** denotes the work values that had a significant difference between men and women.

Table 4

*Correlations of AIES, MEIM, and SWVI-R Values (N=71)*

| | AIES | MEIM | ACH | CHA | COW | CRE | INC | IND | LIF | PRE | SEC | SUP | VAR | WOR |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| AIES | 1 | | | | | | | | | | | | | |
| MEIM | .73** | 1 | | | | | | | | | | | | |
| ACH | -.15 | .03 | 1 | | | | | | | | | | | |
| CHA | -.03 | .08 | .48** | 1 | | | | | | | | | | |
| COW | .01 | .19 | .26* | .04 | 1 | | | | | | | | | |
| CRE | .08 | .16 | .46** | .70** | .16 | 1 | | | | | | | | |
| INC | -.13 | -.02 | .34** | .44* | .14 | .30* | 1 | | | | | | | |
| IND | .03 | .10 | .50** | .61** | .13 | .75** | .37** | 1 | | | | | | |
| LIF | .11 | .20 | .23 | .33** | .35** | .28* | .52** | .41** | 1 | | | | | |
| PRE | -.17 | -.10 | .74** | .30* | .46** | .36** | .42** | .43** | .29* | 1 | | | | |
| SEC | -.01 | .01 | .54** | .09 | .41** | .67** | .38** | .25* | .24* | .67** | 1 | | | |
| SUP | -.08 | .17 | .46** | .10 | .70** | .20 | .24* | .33** | .38** | .56** | .51** | 1 | | |
| VAR | .01 | .19 | .63** | .55** | .26* | .75** | .26* | .62** | .37** | .51** | .30* | .35** | 1 | |
| WOR | -.11 | .12 | .44** | .19 | .67** | .22 | .36** | .34** | .42** | .67** | .60** | .79** | .44** | 1 |

*Note:* *p<0.05 (two-tailed), **p<0.01 (two-tailed)

Table 5

*Means, Standard Deviations, and Ranges for the AIES, MEIM, and MEIM Subscales*

| | All (N=71) | | | Men (N=26) | | | Women (N=45) | | |
|---|---|---|---|---|---|---|---|---|---|
| Scales | M | SD | R | M | SD | R | M | SD | R |
| AIES | 49.13 | 23.54 | 17-99 | 49.08 | 21.04 | 18-98 | 49.15 | 25.07 | 17-99 |
| MEIM | 3.13 | .60 | 2-4 | 3.07 | .58 | 2-3.9 | 3.16 | .61 | 2-4 |
| Affirmation and Belonging | 3.44 | .56 | 2.2-4 | 3.36 | .57 | 2.2-4 | 3.48 | .56 | 2.2-4 |
| Ethnic Identity Achievement | 3.05 | .65 | 1.7-4 | 2.99 | .62 | 1.7-4 | 3.08 | .67 | 1.7-4 |
| Ethnic Behaviors | 2.60 | .96 | 1-4 | 2.63 | .83 | 1-4 | 2.59 | 1.03 | 1-4 |
| Other Group Orientation | 3.48 | .46 | 2.8-4 | 3.50 | .48 | 2.3-4 | 3.47 | .46 | 2.2-4 |
| Ethnic Behaviors | 2.60 | .96 | 1-4 | 2.63 | .83 | 1-4 | 2.59 | 1.03 | 1-4 |
| Other Group Orientation | 3.48 | .46 | 2.8-4 | 3.50 | .48 | 2.3-4 | 3.47 | .46 | 2.2-4 |

## Oklahoma State University Institutional Review Board

| | |
|---|---|
| Date: | Tuesday, December 20, 2011 |
| IRB Application No | ED11209 |
| Proposal Title: | The Work Values of American Indian College Students |
| Reviewed and Processed as: | Exempt |

**Status Recommended by Reviewer(s): Approved Protocol Expires: 12/19/2012**

Principal Investigator(s):


Jake Roberts
1200 N. Perkins Rd. Apt. F5
Stillwater, OK 74075

Carrie Winterowd
409 Willard
Stillwater, OK 74078


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The IRB application referenced above has been approved. It is the judgment of the reviewers that the rights and welfare of individuals who may be asked to participate in this study will be respected, and that the research will be conducted in a manner consistent with the IRB requirements as outlined in section 45 CFR 46.

☒ The final versions of any printed recruitment, consent and assent documents bearing the IRB approval stamp are attached to this letter. These are the versions that must be used during the study.

As Principal Investigator, it is your responsibility to do the following:

1. Conduct this study exactly as it has been approved. Any modifications to the research protocol must be submitted with the appropriate signatures for IRB approval.
2. Submit a request for continuation if the study extends beyond the approval period of one calendar year. This continuation must receive IRB review and approval before the research can continue.
3. Report any adverse events to the IRB Chair promptly. Adverse events are those which are unanticipated and impact the subjects during the course of this research; and
4. Notify the IRB office in writing when your research project is complete.

Please note that approved protocols are subject to monitoring by the IRB and that the IRB office has the authority to inspect research records associated with this protocol at any time. If you have questions about the IRB procedures or need any assistance from the Board, please contact Beth McTernan in 219 Cordell North (phone: 405-744-5700, beth.mcternan@okstate.edu).

Sincerely,

Shelia H. Kennison

Shelia Kennison, Chair
Institutional Review Board

VITA

Jake Aaron Roberts

Candidate for the Degree of

Master of Science

Thesis: THE WORK VALUES OF AMERICAN INDIAN COLLEGE STUDENTS

Major Field: Counseling

Biographical: **Address:** 1200 N. Perkins Rd. Apt. F5 **Phone:** 918.798.1463
Stillwater, Ok 74075 **Email:** jake.roberts@okstate.edu

Education:

Completed the requirements for the Master of Science in your major at Oklahoma State University, Stillwater, Oklahoma in July, 2012.

Completed the requirements for the Bachelor of Science in your major at Oklahoma State University, Stillwater, Oklahoma in December, 2007.

Experience:

**Summer 2011-Present**

White Eagle Health Clinic
Ponca City, Ok
Supervisor: Dr. Lahoma Schultz

Provided individual and group counseling services to American Indian clients. Co-facilitator of trauma/suicide recovery group for women and adolescence substance abuse prevention group.

**August 2010-Present**

Native American Research Team, School Administration and Health Program
Julie Dorton-Clark, Ph.D., Teresa Montgomery, Ph.D., Carrie Winterowd, Ph.D.

Responsibilities included conducting literature reviews and attending bi-weekly meetings.

Professional Memberships:

**2006 – Present** Society of Indian Psychologists-Student member

**Fall 2011-Present** National Honorary Society of Phi Kappa Phi-Member

**Fall 2011-Present** American Counseling Association-Student Member

Name: Jake Roberts Date of Degree: July, 2012

Institution: Oklahoma State University Location: Stillwater, Oklahoma

Title of Study: THE WORK VALUES OF AMERICAN INDIAN COLLEGE STUDENTS

Pages in Study: 80 Candidate for the Degree of Master of Science

Major Field: Counseling, Option in Community Counseling

Scope and Method of Study: The purpose of this study is to explore the specific work values of AI/NA college students and how work values are related to the cultural experience of being AI/NA, in terms of enculturation and ethnic identity. Participants included 71 self-identified AI/NA college students, ages 18 to 34, 64% of whom were female. Participants completed a demographic sheet, the American Indian Enculturation Scale (AIES), the Multi Group Ethnic Identity Measure (MEIM), and Super's Work Values Inventory-Revised (SWVI-R). Participants were recruited through AI/NA list serves and the College of Education on-line participation system.

Findings and Conclusions: The top 5 work values for the entire AI/NA college student sample were *lifestyle, supervision, achievement, security, and challenge.* For AI/NA college males, the top 5 work values were *lifestyle, achievement, challenge, supervision, and security*. For AI/NA college females, the top 5 work values were *lifestyle, supervision, achievement, security, and co-workers*. Additionally, there were significant gender differences in work values, with women valuing *workplace, supervision, and co-workers* moreso than men. This finding is similar to previous research that has shown that women value social aspects of work more so than men (Duffy & Sedlacek, 2007). While there was a significant relationship between enculturation and ethnic identity, enculturation and ethnic identity were not related to the work values of AI/NA college students. These findings differed from previous research that has shown a relationship between ethnic identity and work values for African American college students (Hammond et al., 2010). Lastly, the measures of enculturation and ethnic identity were highly correlated indicating the usefulness of these two measures with AI/NA populations and evidence of convergent validity.

ADVISER'S APPROVAL: Dr. Carrie Winterowd