RELATIONSHIPS BETWEEN FOSTER HOME PLACEMENT
AND LATER ACCULTURATION PATTERNS OF
SELECTED AMERICAN INDIANS

by
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ABSTRACT

Relationships Between Foster Home Placement and Later Acculturation Patterns of Selected American Indians

by

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A survey was made of the graduates of an educationally-oriented church-sponsored foster home placement agency. The subjects for the study had been graduated from high schools in Idaho, Arizona, Canada, and throughout Utah. There were 235 students graduated during the period 1954-1967. The survey of these subjects was made by the use of the mailed questionnaire method. Responses were received from 165 (70.21 percent) of the subjects.

The investigator was searching for modal patterns of behavior among the graduates. Some significant trends seem to be emerging in their post-high school activities. Implications for future studies of the culturally disadvantaged are evident as a result of the study.

The subjects of this study appear to be preparing themselves to become more self-reliant in their own culture and functional in the dominant culture. The accomplishments of the respondents compare favorably with those of their contemporaries of the non-Indian population.

(73 pages)
INTRODUCTION

There is a growing concern, in educational circles, for the culturally disadvantaged in all strata of society. There are divergent views respecting the usage of the terminology and consensus is lacking as to who the culturally disadvantaged are. There seems to be little disagreement, though, that the non-acculturated American Indian fits the criteria for categorical descriptions of the culturally disadvantaged. Contemporary literature regarding the culturally disadvantaged, according to Bloom, Davis, and Hess (1965), makes very little mention of the American Indian. It dwells more on the subject of the Negroes and the low class white children (Warner, 1941). Booth et al. (1967) restrict their bibliography to preclude a thorough list of contributions concerning the American Indian.

Although there were only 540,406 American Indians enumerated in the last census, the U.S. Bureau of the Census (1960) reports that this ethnic group occupied the lowest socio-economic position of any ethnic group counted in the United States. And, it was reported by Aberle (1966), that in 1930 the Navajo was the least acculturated tribe.

Wissler (1923) suggests that the culture gap between the European-Americans and the American Indians was not so great during the colonial period of development. In fact, (p. 42), he suggests that there would have been a near assimilation if it had not been for "... the constant and steady contact with the motherland ..." The dominant culture has become, instead, a dominant "Euro-American type." (p. 23)
Several writers, including Beaver (1966), Brandon (1964), Helps (1966), Pearce (1953), Priest (1942), Underhill (1953), and Wissler (1923), who have been observers of the interrelationships between Indians and non-Indians in America, have noted distinct behavioral trends. It appears that when the early Europeans landed in this hemisphere, there was a discernible curiosity evident from the parties representing both those coming from the sea and those witnessing their arrival. The Europeans were undeniably dependent upon the aboriginal inhabitants of the land for sustenance. Then a long period of contraposition followed in which the strengths of the opposing cultures were tested. Due to a lack of unity, influential power structures in Congress, and inferior weaponry, the Amerindians were virtually annihilated.

Survivors and descendants remained intransigently opposed to any form of reconciliation. White's explanation of the dynamics of racial prejudices may help in understanding what happened:

Race prejudice and racial antagonisms are likely to appear in socio-cultural situations in which (1) one group is competing with another for the possession of desirable lands (e.g., the American Indian frontier), for jobs or other economic advantages; (2) where a minority group endeavors to preserve its own integrity as a socio-cultural group within a larger population; where it resists the effort of the larger society to assimilate it in an attempt to achieve a high degree of integration. Minority groups which attempt thus to maintain their own integrity, not only on the cultural plane but also by means of endogamy, are opposing the attempts of the larger society to achieve integration through assimilation, and are likely consequently to become the object of hostility and aggression from the larger society—which incidentally tends to reinforce the efforts of the minority group to maintain its integrity, and so on in a vicious circle. (White, 1949, p. 136-137)

With the population expansion and the gradual consumption of the natural resources in the land, it was inevitable that the refractorily-
minded progeny of Geronimo, Manuelito, Sitting Bull, ad infinitum, should be reduced to a condition of dependency. This is somewhat reminiscent of the colonial past, only with the circumstances reversed.

The socio-economic situation of the American Indian during the aftermath of the removal period was described by Aberle as follows:

In brief, the Indian's economic situation is one in which both economically and normatively he is torn between collectivism and a qualified individualism, while at the same time he is threatened with anomie. (Aberle, 1966, p. 15)

Durkheim (1951) made a rather thorough study of the effects of anomie in the individual. Merton suggested that anomie is

... conceived as a breakdown in the cultural structure, occurring particularly when there is an acute disjunction between cultural norms and goals and the social structured capacities of members of the group to act in accord with them. (Merton, 1957, p. 162)

Sorokin (1947) hypothesized that personality disorganization takes place in members of a weaker culture as a corollary to the cultural discord between itself and a dominant culture. Raucek (1962, p. 227) suggested that the survival of individuals from cultural origins other than the dominant one depends on making a satisfactory adjustment. His comments were: "... to survive in the American dominant culture pattern he has to adjust his culture to his surroundings, with the result that is known as acculturation ... ."

Hallowell, on the other hand, made an interesting assertion which has application to this discussion. He wrote:

When there is freedom for imitative learning to take place in the social interaction between two peoples, it is hardly conceivable that acculturation can be in any sense a disruptive process, since the cultural features of one society that are imitated by members of another become functionally connected with established drives or with new ones that are in harmony with the cultural system of the borrowers. Learning a new linguistic medium of communication, learning to prepare and eat new
types of food or condiments that have positive nutritional value but are only obtainable in trade, learning to use more efficient types of tools, or supplementing objects of local manufacture with trade objects that reward some drive, are no more disruptive than a new invention or discovery when considered from the standpoint of a cultural system as a whole. (Hallowell, 1955, p. 321)

On April 27, 1966, Robert L. Bennett became the Commissioner of Indian Affairs when he was given the oath of office by President Lyndon B. Johnson. Bennett is himself an Oneida Indian. In his first progress report he wrote:

There is a new social and political interest stirring among Indians. I believe it is a positive sign that they are determined to take their place in our society as fully participating Americans - as Indian Americans - without loss of all the values they have so long and vigilantly guarded. And I am certain that in the years ahead the Indian heritage of this country will come to be regarded as a national treasure. It should not be otherwise. (Bennett, 1967, p. 3)

Coombs et al. wrote that:

The data yield strong evidence that, on the average, Indian pupils who live off an Indian reservation achieve better than those who live on one. Likewise, Indian pupils who live in a town achieve somewhat better, on the average, than those who live in the country. (Coombs et al., 1958, p. 7)

This seems to corroborate a statement made by Hallowell in which he declared:

. . . cultures never have met nor will ever meet. What is meant is that peoples meet and that, as a result of the processes of social interaction, acculturation-modifications in the mode of life of one or both peoples may take place. (Hallowell, 1955, p. 313)

Coombs et al. found that a clear-cut hierarchy or order of achievement appears in relationship to academic achievement and exposure to the precepts of the dominant culture. The students performing best were in the following order:

1. White pupils in public schools.
2. Indian pupils in public schools.
3. Indian pupils in Federal schools.
4. Indian pupils in mission schools. (Coombs, 1958, p. 4)
Although appropriate, it would be quite impracticable to describe the culture of each tribe represented in this study. The influence of the dominant culture on each tribe separately and collectively is of such an inconsistent nature that universality does not exist. The linguistic influences alone tend to change the nature of thinking and behavior constantly. Bloomfield's (1933) treatise on the nature of language changes and the implications on the culture would support the above claim. Korzybsky's stimulating contributions regarding the four-dimensional characteristics of events (i.e., breadth, depth, length, and duration), according to Johnson (1939), offers convincing argument that such a task would not be feasible. Korzybsky (1933) showed how the scientist should attempt to localize in time, space, order, and relationship, the specific event, behavior; or in this case, culture, under study. Spier, Hollowell, and Newman quote two essays of Herzog and Whorf in which they confirm that linguistic intercourse ultimately changes culture. Herzog wrote:

Linguists have discussed the question mainly under the head of "borrowing," taking examples almost exclusively from Indo-European or Oriental languages. The majority of linguists are inclined to ascribe extensive borrowing, such as English exhibits beginning with the Norman conquest, to the nature of the historical processes involved—which often means, in anthropological parlance, a process of acculturation. (Spier, Hollowell, and Newman, 1941, p. 66)

Besides the governmental services extended to the Indians, many religious denominations have provided timely assistance to them. And, this too, would make it too difficult to adequately describe all the cultural aspects of the tribes which would need to be considered to make this study entirely complete.
This thesis will consist of a procedural survey approach to describe high school graduates who are ethnically described as American Indians according to the norms established by the U.S. Bureau of Census (1960). They represent 23 tribes in the United States and Canada. They include 235 subjects who participated in a foster home placement educational program in Utah, Idaho, Arizona, and the Province of Alberta.

The subjects for this study had formerly been placed in foster homes provided by a church-sponsored agency. This educationally-oriented establishment was formally inaugurated in 1954 as a corollary to seven years of experience in pilot study. It was originally initiated to satisfy the expressed needs of some Navajo migrant workers' children who wanted to be acculturated or educated in the ways of the dominant culture. Bishop (1967) in his history of the development of this program has described an agency which is acculturative in its dynamics but respects the inherent rights of the participants to maintain their integrity. Hallowell wrote:

Thus, the transmission of culture, if realistically viewed, must be thought of not as the acquisition through a simple conditioning process, of habits or ethnographic accounts, but as part of a very complicated and symbolically mediated learning process in which mechanisms like conflict and repression play their role in the total integrative structure that we call the human personality. (Hallowell, 1955, p. 13)

And Coombs et al. made the assertion that:

The facts are that children do not learn everything they know in school, although some are far more dependent upon the school than are others; they do not all start even in point of ability, or interest, or experience, or health; and they certainly do not remain even throughout their school careers in terms of learning advantages outside the school. (Coombs et al., 1958, p. 4)

Objectives

1. To determine a modal pattern of acculturative behavior among
the graduates of the church-sponsored Indian Student Placement Program under study.

2. To evaluate the effectiveness of a questionnaire method to complete a follow-up study of the American Indian high school graduates described above.
REVIEW OF LITERATURE

The review of literature will consist of three sections. The first section will be devoted to a review of pertinent information regarding acculturation, and the second section will review available information regarding the normative-survey method selected for this study. The third section will briefly review literature regarding selected surveys of Indian populations.

Acculturation

*Webster's Third New International Dictionary* defines acculturation as follows:

A process of intercultural borrowing marked by the continuous transmission of traits and elements between diverse peoples and resulting in new and blended patterns; esp.: the resultant modifications occurring in a primitive culture through direct and prolonged contact with an advanced society - distinguished from assimilation . . . the process of socialization - compare enculturation. (*Webster's Third New International Dictionary*, 1961, p. 13)

From the same source, we learn that to acculturize is "... to cause (a people) to adopt the culture of another." (p. 13) And transculturation is defined as "... a process of cultural transformation marked by the influx of new culture elements and the loss or alteration of existing ones." (p. 2426) Assimilation is defined as:

... sociocultural fusion wherein individuals and groups of differing ethnic heritage acquire the basic habits, attitudes, and mode of life of an embracing national culture - distinguished from acculturation. (*Webster's Third New International Dictionary*, 1961, p. 13)

Enculturation is defined as "... the process by which an individual
learns the traditional content of a culture and assimilates its practices and values." (p. 747)

It may seem superfluous to copy these definitions from an accepted dictionary, but the writer has found that the term "acculturation" is used quite freely and its meanings may embrace all of the definitions of the related terms quoted above.

The study of acculturation as it was observed in seven different American Indian tribes and reported by Linton (1940) is of considerable value in establishing a framework to understand the concept. Linton's research appears to be highly objective and certainly yields considerable insight into the processes of acculturation and transculturation. Due to the value of his "Outline for report on acculturation of any given tribe," in making a study of this type, a copy is included as Appendix A to this thesis.

A prerequisite to the study of the extent of acculturation of any given group should be, theoretically at least, an objective study of their unadulterated culture. In practice, however, this is not feasible. Culture studies are prolific in literature but few of them are of pristine cultures, unaffected by European contact. Benedict (1934), De Bois (1944), Linton (1940), Lowie (1954), Kluckhohn (1946), Kroeber (1952), Mead (1928, 1930), and Underhill (1953), to mention just a few, have contributed to the vast resource of information regarding the study of aboriginal cultures.

Culture, according to Kluckhohn, is an abstraction. He stated that:

... culture as a concrete, observable entity does not exist anywhere - unless you wish to say that it exists in the "minds" of the men who make the abstractions ... culture is
like a map. Just as a map isn't the territory itself, but an abstract representation of the territory, so also a culture is an abstract description of trends toward uniformity in the words, acts and artifacts of human groups. (Kluckhohn, 1962, p. 45)

Mead and Metraux (1953) proposed several approaches to the study of culture which appear to be a departure from past methods. Parmelee (1960) treats the subject of culture from the traditional viewpoint and explains that several theories relating to the evaluation of culture exist in literature on an international scale. He indicates that there are seven variables which influence the development or evolution of culture (i.e., economic factors, technological changes, exploitation of the masses, function of sex, role of religion, innovations of science, and ecological factors). Benedict, on the other hand, set a precedent by making comparative studies of different cultures. One of her observations reads:

All over the world, since the beginning of human history, it can be shown that peoples have been able to adopt the culture of peoples of another blood. There is nothing in the biological structure of man that makes it even difficult. (Benedict, 1934, p. 13-14)

Wissler (1923) listed nine basic categories, by the use of which an adequate description of a culture could be made. Wissler's list is included as Appendix B to this thesis. Although his list has been subjected to criticism, it does provide a perspective to the cultural elements generally considered when a study of a particular culture is being made.

A generalized concept regarding culture, which may be applicable to this paper, was expressed by Linton, wherein he said:

A culture may be defined as the sum total of the knowledge, attitudes and habitual behavior patterns shared and transmitted by the members of a particular society. Its content and organization must be deduced from observations of the behavior of the
society's members with the establishment of what appear to be the norms for this behavior under various circumstances. This at once raises the question as to whether cultures can be considered as anything more than constructs developed by the investigator. (Linton, 1940, p. 466)

Another quote from Linton regarding culture discloses that cultures are extremely susceptible to change:

Cultures are infinitely perfectable and everything indicates that all cultures are in a constant state of change. The rate of this change will, of course, differ from one culture to another and even at different points in the same culture continuum, but some modifications are always under way. This condition is evident even in the so-called primitive cultures, wherever we have observations over any prolonged time interval. This fact disposes once and for all of the old theory that human beings are innately and irrationally conservative. Culture change is, at bottom, a matter of change in the knowledge, attitudes and habits of the individuals who compose a society. All of these things have been learned and can be modified by the familiar psychological processes of learning and forgetting. The individual can alter them whenever it is to his obvious advantage to do so. However, such changes always involve an effort and before he will exert himself he must be persuaded that the possible results are worth the trouble. (Linton, 1940, p. 468)

American Indian cultures, in the United States, have been best preserved on the reservations. Walter indicated that:

Interest in the reservation Indian centers mainly in three groups, the Navahos, the Pueblos, and the Apaches, all living chiefly in Arizona and New Mexico.

They have been the least assimilative and, therefore, remain the most distinctive racially and culturally. (Walter, 1952, p. 267)

Spang (1965) made a comparison of the cultural values of these people and those represented in the dominant culture. His comparison shows that the values held by the cultural factions differ in several areas and he shows how definite conflicts can result because of them. The value comparison is included in this study as Appendix C.

In her study of the values held by Indian students in the classroom, Hoyt found that:
they are to a certain extent suspended between two cultures; but it has not been altogether clear whether this means, primarily, that they feel the pull of non-material values of the old Indian culture, which are at some variance with modern white culture; or whether, having accepted white values in the main, they have difficulty in following them out. (Hoyt, 1965, p. 26)

Clarence Wesley, Chairman of the San Carlos Apache Tribe, expressed this view:

... it is too glib to say that our students fail (a reason I have heard so often) because they are torn between two cultures. Everyone has to struggle with a changing culture - even all of you non-Indians, though your experience may not be as traumatic as for our Indian students. Everything else being equal, this struggle with a changing culture ought not to throw an Indian any more than it does anyone else. (Wesley, 1961, p. 4)

Lowie places the subject in a perspective worthy of consideration.

He wrote that:

Acculturation has been defined as the changes produced in the cultures of peoples in continuous contact with each other. When the two groups differ in complexity, the simpler culture is likely to be more receptive than the other. Such was the relative status of Indians and Caucasians, the latter more frequently playing the donor's role. Thus occurred the assimilation of the white man's clothing, utensils, tools, firearms, and horses. (Lowie, 1954, p. 194)

Stocking (1966) has made a rather comprehensive study of the connotations of the term "culture." It is a word of many meanings and is too broad a subject to belabor much further in a study of this nature. Also Linton (1940, p. viii) wrote: "... there was a surprising amount of literature already available on the subject of acculturation ... ."

It seems prudent, therefore, to bring the review of the subject to some type of culmination, since the scope of it is too great to cover in a thesis. A concluding item from Hallowell tends to support this action:

The human individual, however, because of the spatial and temporal accident of birth is always faced with the necessity of learning to live his life in terms of the traditional cultural forms of his society, despite the fact that he is potentially
capable of social and ecological adjustment in terms of any system of cultural instrumentalities. So far as our empirical data go, some set of cultural forms is always prior to the individual. Through a process of learning or socialization (motivated by biologically rooted as well as acquired drives which are reinforced by a system of rewards and punishments), specific beliefs, attitudes, and values are acquired, technological processes are mastered, roles are learned, and a personality structure is built up that prepares the individual for meeting the problems of life in the provincial terms characteristic of his society. The basic function of the socialization process, therefore, is to prepare individuals for participation in a specific behavioral world. (Hallowell, 1955, p. 314)

Aberle (1966), Hallowell (1955), Lowie (1954), and Wissler (1923) observed that failure of the American Indian to acculturate often leads to the creation of nativistic movements. This is a reversion to earlier cultural patterns which to some extent must be experienced through phantasy. The longing for the return of the buffalo herds and the freedom of mobility which once existed seem to be unrealistic at this period in history.

Follow-up studies

The survey method of collecting data is of ancient vintage. Judeo-Christian religious documents indicate that Mesopotamian, Egyptian, and Roman governments had ways for gathering and maintaining data useful to their systems. Latourette (1946) explained that the Chinese culture and other Far Eastern societies developed efficient systems for collecting data. From the Anglican backdrop of Euro-American history we learn that William the Conqueror completed one of the most effective surveys ever known. Smith (1957, p. 38) wrote that William "... wanted to know the essential facts ..." Since the inescapable "Domesday" survey there has been a consistent pattern of record gathering and record keeping in western societies.
Hyman (1955) reports that early efforts to obtain data from large populations began to present clerical problems. Dr. Herman Hollerith is given credit for developing a mechanical tabulating method which has evolved into a present-day multi-million dollar business. Modern surveys frequently require the united efforts of a team of experts to complete.

Hyman quotes Ackoff and Pritzker as stating:

No individual can be aware of all the facts, laws, and theories that are potentially useful to him in selecting pertinent variables. There are usually so many things of which we are not aware... what we need is the maximum of cooperative effort, for no one person chosen from one scientific discipline is ever in a position to think of all the pertinent aspects of a situation. There should be a realization that the solution to this problem can come about only through the broadest type of social (not individual) experience, and hence it is essential to have wide consultation with people from all sorts of diverse fields and backgrounds. (Hyman, 1955, p. 78)

Adding further insights to the problems of construction, Hyman writes that the survey designer frequently compromises when he prepares his instrument. It is difficult to construct a pure research instrument. Usually the population being surveyed is able to provide data of different sorts and the temptation to reach out for information beyond the scope of a particular goal is too great to resist. He suggested that:

Thus, the analyst may be interested in a descriptive inquiry - estimating as precisely and comprehensively as possible some state of affairs - and at the same time interested in an explanatory inquiry of a theoretical type - testing some particular hypothesis about the determinants of that state of affairs. These respective formal problems might call for opposing features of the research design, and the analyst inevitably compromises. (Hyman, 1955, p. 84)

There is some skepticism relative to the use of the questionnaire. Torsor (1960), suggested that the scientific statistical reporting of what happens to graduates, as reflected in a follow-up study, gives a
rather incomplete picture of the real results of a training program. He asserts that a glimpse of the data will not give the real picture of the people represented in the data. Cuber and Gerberich (1946, p. 13) indicated that there was skepticism "... concerning the accuracy of information recorded in questionnaires." Wigderson (1957) expressed the view that questionnaires are an unnecessary annoyance. Jahoda, Deutsch, and Cook (1951) question the validity of verbal reports or the use of introspective methods in gathering data. The fallibility of memory gives rise to questions regarding credibility of responses. This is especially pertinent when items which may be interpreted as personally threatening are considered.

Jackson and Rothney (1961) launched a follow-up study of 685 subjects who were graduated from four Wisconsin high schools in which they compared the interview technique to the questionnaire technique. They found that for every dollar they spent for the questionnaire they spent sixty dollars for the interview method. They concluded, however,

... that the differences in the cost and time involved in securing data from representative secondary school graduates by the interview rather than the mailed questionnaire procedure is justified by the greater insight into the responders and the more complete responses which the interviews produce. (Jackson and Rothney, 1961, p. 571)

Metzner and Mann (1952), on the other hand, suggested that an adequate rapport cannot be established between an interviewer and an interviewee in a one-shot interview situation. They wrote:

Properly developed, carefully pretested and administered fixed alternative questionnaires, however, have proved to be both economical and useful for collecting and processing large masses of information. (Metzner and Mann, 1952, p. 487)

Jahoda, Deutsch, and Cook (1951) concluded that the questionnaire is less expensive when compared with the interview method and that it
elicit more uniformity. With the interview technique, they add, more intimate information can be obtained.

Reuss (1943), Shipman (1967), and Suchman and McCandless (1940) tend to agree that respondents will participate in a survey if they have favorable feelings towards the sponsoring agency. If they are interested and not ultra-conservative they will support a questionnaire sent by mail. Luben, Levitt, and Zucherman (1962) explained that personality differences exist between responders and non-responders to a questionnaire. Responders, they found, were higher on order, dependency, deference, succorance, achievement, nurturance, and endurance scales. Non-responders, on the other hand, were significantly higher in aggression, dominance, autonomy and intraception.

Comrey (1961) reported a 90 percent return from a population consisting of psychologists employed at selected colleges and universities. Ecklund (1965) set out to obtain a maximum response from college drop-outs and achieved a 94 percent success. A study made by Lewis (1967) at a northeastern American state university elicited a 56 percent response from the faculty members surveyed in the project. Symonds (1931) stated that it is unrealistic to expect a 100 percent response. He indicated that under favorable conditions, returns may be no higher than 30-50 percent.

Mooren and Rothney (1956, p. 412), who had a 95 percent response to a follow-up study found that: "No significant differences were found in quantity of response from subjects who received the personalized questionnaires and letters and those subjects who received only form letters and questionnaires." Ash and Abramson (1952) found that responses are not significantly affected by anonymity. This finding agreed with
earlier research conducted by Gerberich and Mason (1948). Fischer (1946) felt quite certain that the use of questionnaires which deal with highly personal items or serious problems inhibits honesty and frankness. He hastened to add, however, that there was not a significant difference between the signed and unsigned responses he received from the respondents in his particular study.

Allen (1966) suggested the use of a bogus question to detect respondents who fake information. Gaddis (1959) gave some suggestions on how to program a questionnaire in order that a computer may be used to analyze the results. Freed (1964), Jahoda, Deutsch, and Cook (1951) and Van Dalen (1958), completed outlines to help individuals who intend to construct a questionnaire. A copy of Van Dalen's outline is included as Appendix D to this thesis.

Young and Holman (1954) made an interesting follow-up study of high school graduates at Idabel, Oklahoma, which was designed to have the respondents judge their school on how well it prepared them in important areas for practical living (i.e., citizenship, home membership, health, self-realization and worthy use of leisure time, purchasing goods and services, and earning a living).

Follow-up studies of Indian populations

Aberle (1966) made a survey of Navaho respondents in the Aneth and Mexican Springs areas of their reservation. His study revealed some interesting data regarding the extent of acculturation of the subjects he questioned. Adams (1965) conducted a follow-up survey of the Indian graduates at Union High School, Roosevelt, Utah, to ascertain the effectiveness of their school experiences. He received 50 out of 70
responses, or a 71.43 percent return. Atkinson (1955) made a comparison of the educational adjustment of the full-bloods, mixed-bloods, and native whites at the same school. Coombs et al. (1958) made a survey of Indian students from three different school environments to find if one system was any better for Indian students than another. Their findings were reported in the previous chapter. Dale (1955) reported a study made of graduates from the Ogala Community High School at Pine Ridge, South Dakota, which was made to evaluate the effectiveness of that facility.

Hoyt (1965) used an essay technique to disclose post-high school aspirations of Indian students. Linton (1940) showed how field workers were successful in obtaining data regarding seven different American Indian cultures through the use of the interview technique and other empirical techniques used by anthropologists.

Baker (1959), Christensen (1955), Fish (1960), and Smith (1962) reported studies of graduates from the Intermountain Indian School at Brigham City, Utah. The last writer mentioned made an observation which epitomizes and vindicates the current study. He wrote:

Without the reflection that follow-up studies or some other means of evaluation give, educational programs are, at best, a guess as to whether needs of the students are being met. (Smith, 1962, p. 5)
PROCEDURE

During the spring of 1967, the names and former addresses of each subject graduated from high school between 1954 and 1967, while participating in a church-sponsored foster home placement agency, were obtained from the central office of the agency in Salt Lake City, Utah. Also, data from a survey which was made by the agency to locate the current whereabouts of each subject was made available to the writer. With this data, a tentative roster was drawn up and a letter was prepared and sent to each graduate to verify the information already obtained. A copy of this letter is included as Appendix E. A corrected roster was made and became more dependable with the confirmations or modifications resulting from the responses. It was found, however, that this was a highly mobile population and this resulted in some difficulties, which will be described later.

The construction of the research instrument introduced several imponderables. It was found that it was not feasible to construct a research program which would allow for extensive statistical measurements. In the first place, it was discovered that it was too late to make a measurement of the progress of each individual. In order to do this it would have been necessary to have determined the extent of cultural change already made in each subject at the commencement of his placement and then compare this with the changes evident at the culmination of his experiences in the program. It was recognized that the subjects were not in a vacuum and that extra-agency experiences would influence this to such an extent that it would be invalidating.
Control groups were considered, but the idea was eventually abandoned. The program in which the students were involved is unique in that it provides foster homes for students in so many schools and communities. This diversity introduces too many variables. Also, their participation was extended over a 14-year period. The changes that have taken place in all the cultures involved adds even more variables.

It was considered to be inappropriate to ask non-Indian samples, in the schools the respondents attended, the same questions the Indian students were asked to respond to. Also, it was decided that a comparative analysis between the graduates of the Indian Student Placement Program and students attending government schools was not fitting due to the apparent differences in cultural environments between the public and government-operated boarding schools. It was decided that the bounds of the study would be circumscribed to include only the individuals who had been participants in the program.

Originally, it was desired that two questions be answered:

1. Is there evidence that the students who have participated in the foster home placement program are any better prepared to function in the dominant culture than their contemporaries who did not? And, if they appear to be better prepared, how much of this could be attributed to the acculturative experiences they had while participating in the program?

2. To what extent has participation in the foster home placement program helped the individuals who were graduated from it and who elected to return to their native culture after graduation function
more successfully. And, if they do function more successfully, to what extent have their acculturative experiences helped them?

At best, the answers to the above questions would require subjective evaluations and interpretations of data. It seemed necessary, therefore, to delineate by preparing a questionnaire which would solicit generalized data that would focus on cultural aspects common in the dominant culture and make an objective report of the results. A copy of the questionnaire is included as Appendix F.

An analysis of the instrument will reveal that the following categories were considered:

1. Marital and family status.
2. Religious affiliation and leadership patterns.
3. Assumption of citizenship responsibilities.
4. Post-high school training.
5. Economic status.

A copy of the cover letter which was sent with the first questionnaire is included as Appendix G. This letter also contained a self-addressed stamped envelope. The second letter, Appendix H, was sent about 14 days after the first. After another seven days the third letter, Appendix I, with a self-addressed stamped envelope was sent to each subject who had failed to respond up to that time. At the time this third letter was sent out, memos were sent to field representatives asking them to encourage the subjects in their respective localities to respond.
FINDINGS

There was a potential of 235 subjects for this survey. Responses were received from 165 subjects. This latter figure represents 70.21 percent of the potential respondents. There were persons from 23 American Indian tribes represented in the survey. In addition, there was one individual listed as Spanish-American. There were 116 Navajo respondents. This represented 70.30 percent of the total response. This was 69 percent of the potential number of Navajo subjects. Nearly 10 percent of the response was from Hopi subjects with 72.72 percent of the potential number of Hopis responding. A breakdown of the response distribution is found in Table 1.

An analysis of the age and sex distribution is found in Table 2. It reveals that there were 90 females (54.54 percent) and 75 males (45.45 percent) who responded to the questionnaire. Of the respondents, 58.78 percent were under 21 years of age and 85.44 percent of them were 25 years of age or younger.

There were 62 married respondents. Of these, 90.32 percent reported that they were married by a licensed authority, and 74.37 percent indicated that they married other Indians; while 20.96 percent of the respondents married someone who had participated in the program. Of these marriages, 17 (27.41 percent) were solemnized in the most sacred sanctuaries of their adopted religion.

The survey instrument did not provide for a response item which would indicate how many of the respondents married program graduates.
Table 1. Number of potential respondents from each ethnic category represented in the survey compared with number of actual responses received

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<th>Percent of total response</th>
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The married respondents reported a total offspring of 86 children. It must be borne in mind, however, that this number does reflect the number of children of all respondents. The survey revealed that 62.36 percent of the respondents are unmarried. Table 3 shows the analysis from which these findings were reported.

One respondent reported a dual religious affiliation, the one being his native religion and the other the religion of the sponsoring agency. Another student reported a change in denominations and two students reported that they are not affiliated with a religious body. All other respondents (98.12 percent) have indicated that they have maintained their allegiance to the religion that sponsored the agency. Of the male respondents, 34 (45.33 percent) have gone so far as to devote 24 to 30 months of their lives to perform a voluntary non-remunerative ecclesiastical service for that church.

Respondents numbering 114 reported that they had been members of some group or organization originating outside their own culture. Unfortunately, due to the inconsistencies found in the responses and the difficulty in categorizing the activities, it was considered to be an unusable response item. It is significant, however, that 69 percent of the respondents had identified with and were dynamically involved in some type of intercultural activity.

Of the male respondents, 11 have been actively involved in military service. Some male respondents indicated that they have been notified of impending induction into the military in the near future. It was reported that some male subjects who did not respond, had been recently drafted and their forwarding addresses were unknown. Taking into consideration the fact that such a high number of male subjects are
Table 3. Analysis of data relating to marital and family status of respondents

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<th>Married by custom</th>
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<th>No. of children in program</th>
<th>Spouse on mission</th>
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<td>27</td>
<td>3</td>
</tr>
<tr>
<td>Omaha</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Paiute</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Papago</td>
<td>1</td>
<td>2</td>
<td></td>
<td>3</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Pima</td>
<td>1</td>
<td>2</td>
<td></td>
<td>3</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Shoshone</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Spanish-American</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tewa</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>White-Mtn. Apache</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Winnebego</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zuni &amp; N. Zuni</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>23</td>
<td>39</td>
<td>52</td>
<td>51</td>
<td>1</td>
<td>19</td>
<td>37</td>
<td>4</td>
</tr>
</tbody>
</table>
attending schools and universities or are otherwise temporarily draft-exempt, it was decided that this question was untimely and would be more appropriately asked at a later date.

Table 4 shows that 58.78 percent of the respondents have been to college. Of the respondents, 50 (30.30 percent) have completed or are nearing the completion of their first year. Two or more years have been completed by 37 respondents (22.42 percent), 15 respondents (9.09 percent) have completed three years or more, 4 respondents have been graduated, and an additional 5 anticipate graduation in 1968. One student reported that he will receive a master's degree in the spring of 1968 and another reports that he is nearing the completion of the requirements for his PhD. There were 49 respondents (29.69 percent) who reported that they have completed or are nearing the completion of some sort of technical or vocational school. Some of these individuals are now enrolled in a college or university.

The respondents reported that 10.93 percent of their parents completed high school. Table 5 also shows that 16.36 percent of the parents had received no schooling. Possibly an additional 19.39 percent of the parents were never in school, but due to the failure of the instrument to include a response item for no schooling and an "I don't know" response, it is not possible to determine how many of the questionnaires which had no response for that question reflect no schooling on the part of the parents.

Table 6 shows that 31 respondents felt that they were entirely or partly self-motivated to seek post-high school training, 45 students felt that they were influenced by their natural parents, and 46 reported that they were motivated by their foster parents. Other agents of
Table 4. Respondents who are attending or have attended colleges, universities, technical schools, or have otherwise received some post-high school training

<table>
<thead>
<tr>
<th>Ethnological description</th>
<th>College or university</th>
<th>Technical or trade school</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1 year M</td>
<td>F</td>
</tr>
<tr>
<td>Apache</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Assiniboine-Sioux</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Blood</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Chippewa</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Hopi</td>
<td>4&lt;sup&gt;a&lt;/sup&gt;</td>
<td>2</td>
</tr>
<tr>
<td>Hualapai</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Jicarilla Apache</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Lummi</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Mohawk</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Navajo</td>
<td>17&lt;sup&gt;a&lt;/sup&gt;</td>
<td>2</td>
</tr>
<tr>
<td>Paiute</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Pima</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Shoshone</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Spanish-American</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Tewa</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>White-Mtn. Apache</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Winnebego</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Zuni &amp; N. Zuni</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Totals</td>
<td>23</td>
<td>37</td>
</tr>
</tbody>
</table>

<sup>a</sup>Includes students who are in their first year.
<sup>b</sup>Includes five students who anticipate they will be graduated in spring, 1968.
<sup>c</sup>One student indicated he would receive his Master's degree in spring, 1968. The other is a PhD candidate and anticipates he will be ready for language requirements soon. Otherwise, his work is completed.
Table 5. Educational level of parents

<table>
<thead>
<tr>
<th>Grade level</th>
<th>Father</th>
<th>Mother</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>No schooling</td>
<td>27</td>
<td>28</td>
<td>55</td>
</tr>
<tr>
<td>First</td>
<td>2</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Second</td>
<td>2</td>
<td>5</td>
<td>7</td>
</tr>
<tr>
<td>Third</td>
<td>4</td>
<td>6</td>
<td>10</td>
</tr>
<tr>
<td>Fourth</td>
<td>8</td>
<td>3</td>
<td>11</td>
</tr>
<tr>
<td>Fifth</td>
<td>10</td>
<td>4</td>
<td>14</td>
</tr>
<tr>
<td>Sixth</td>
<td>8</td>
<td>7</td>
<td>15</td>
</tr>
<tr>
<td>Seventh</td>
<td>5</td>
<td>4</td>
<td>9</td>
</tr>
<tr>
<td>Eighth</td>
<td>19</td>
<td>30</td>
<td>49</td>
</tr>
<tr>
<td>Ninth</td>
<td>11</td>
<td>12</td>
<td>23</td>
</tr>
<tr>
<td>Tenth</td>
<td>7</td>
<td>16</td>
<td>23</td>
</tr>
<tr>
<td>Eleventh</td>
<td>5</td>
<td>6</td>
<td>11</td>
</tr>
<tr>
<td>Twelfth</td>
<td>25</td>
<td>11</td>
<td>36&lt;sup&gt;a&lt;/sup&gt;</td>
</tr>
<tr>
<td>No response, or respondent indicated he did not know</td>
<td>32</td>
<td>32</td>
<td>64&lt;sup&gt;b&lt;/sup&gt;</td>
</tr>
<tr>
<td>Totals</td>
<td>165</td>
<td>165</td>
<td>330</td>
</tr>
</tbody>
</table>

<sup>a</sup>36 completed high school. This is 10.93 percent of the parents.
<sup>b</sup>This number may represent individuals who received no education, and due to the instrument's failure to allow for such a response, it was not reported properly.
Table 6. Sources of motivation to pursue some post-high school training and sources of financial support

<table>
<thead>
<tr>
<th>Sources</th>
<th>Number ascribing source of motivation to:</th>
<th>Number receiving financial support from:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self</td>
<td>31</td>
<td>40</td>
</tr>
<tr>
<td>Natural parents</td>
<td>45</td>
<td>12</td>
</tr>
<tr>
<td>Foster parents</td>
<td>46</td>
<td>12</td>
</tr>
<tr>
<td>Relatives</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Friends</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Teachers and counselors</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Social workers</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>Missionaries</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Navajo Tribal Scholarship</td>
<td></td>
<td>47</td>
</tr>
<tr>
<td>Tribal loans or scholarships (non-Navajo)</td>
<td></td>
<td>11</td>
</tr>
<tr>
<td>Indian Education Award (BYU)</td>
<td></td>
<td>14</td>
</tr>
<tr>
<td>Scholarship and assistantship</td>
<td></td>
<td>10</td>
</tr>
<tr>
<td>Private companies</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Bureau of Indian Affairs</td>
<td>1</td>
<td>20</td>
</tr>
<tr>
<td>G.I. Bill</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Employer</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Spouse</td>
<td></td>
<td>1</td>
</tr>
</tbody>
</table>
motivation were relatives, friends, teachers, counselors, social workers, missionaries, and a representative of the Bureau of Indian Affairs. Table 6 also shows that 40 respondents partially or fully supported themselves financially while receiving their post-high school training, 47 respondents were receiving partial or full support from the Navajo tribe, and 20 respondents were receiving financial support from appropriations made by the Bureau of Indian Affairs. Other sources of financial support in obtaining post-high school training were parents, foster parents, non-Navajo tribal loans or scholarships, Indian education awards, scholarships, assistantships, private companies, Veteran's Administration, one employer, and one spouse.

Table 7 reveals that 13 respondents are housewives, 9 respondents are unemployed, and 34 student respondents reported no income. An income of $2,000 or less was reported by 38 respondents—25 of these are students, however. More than $2,000 but less than $4,000 annual income was reported by 19 respondents, 6 of whom are students. An annual income between $4,000 and $6,000 was reported by 22 respondents—one of whom is a student. More than $6,000 but less than $8,000 yearly income was reported by 8 respondents. An income of over $8,000 annually was reported by 5 respondents. Currently, 16 respondents are performing non-remunerative ecclesiastical service. One respondent, who is presently in the military, failed to report his income.

The respondents reported that 72 of their parents receive no income, while 71 of them receive $2,000 or less each year, 45 earn more than $2,000 but less than $4,000 annually, 22 earn from $4,000 to $6,000, and 25 earn from $6,000 to $8,000 annual income. One parent was reported
Table 7. Distribution of respondents' incomes

<table>
<thead>
<tr>
<th>Status</th>
<th>Males</th>
<th>Females</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Housewife</td>
<td></td>
<td></td>
<td>13</td>
</tr>
<tr>
<td>Unemployed (students not included)</td>
<td>4</td>
<td>5</td>
<td>9</td>
</tr>
<tr>
<td>Earn $2,000 or less</td>
<td>7</td>
<td>6</td>
<td>13</td>
</tr>
<tr>
<td>Earn more than $2,000 but less than $4,000</td>
<td>3</td>
<td>10</td>
<td>13</td>
</tr>
<tr>
<td>Earn more than $4,000 but less than $6,000</td>
<td>4</td>
<td>17</td>
<td>21</td>
</tr>
<tr>
<td>Earn more than $6,000 but less than $8,000</td>
<td>7</td>
<td>1</td>
<td>8</td>
</tr>
<tr>
<td>Earn over $8,000</td>
<td>5</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>Students (no income)</td>
<td>6</td>
<td>28</td>
<td>34</td>
</tr>
<tr>
<td>Students earning less than $2,000</td>
<td>17</td>
<td>8</td>
<td>25</td>
</tr>
<tr>
<td>Students earning more than $2,000 but less than $4,000</td>
<td>6</td>
<td></td>
<td>6</td>
</tr>
<tr>
<td>Students earning more than $4,000 but less than $6,000</td>
<td>1</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Respondents performing non-remunerative ecclesiastical service</td>
<td>14</td>
<td>2</td>
<td>16</td>
</tr>
<tr>
<td>Military (no income reported)</td>
<td>1</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Totals</td>
<td>75</td>
<td>90</td>
<td>165</td>
</tr>
</tbody>
</table>
to have an annual income of over $8,000. This material is shown in Table 8.

Table 8. Distribution of parents' incomes

<table>
<thead>
<tr>
<th>Income</th>
<th>Father</th>
<th>Mother</th>
<th>Guardian</th>
</tr>
</thead>
<tbody>
<tr>
<td>No income</td>
<td>14</td>
<td>58</td>
<td>2</td>
</tr>
<tr>
<td>Under $2,000</td>
<td>36</td>
<td>35</td>
<td>1</td>
</tr>
<tr>
<td>$2,000 to $3,999</td>
<td>26</td>
<td>19</td>
<td>5</td>
</tr>
<tr>
<td>$4,000 to $5,999</td>
<td>15</td>
<td>7</td>
<td>2</td>
</tr>
<tr>
<td>$6,000 to $7,999</td>
<td>22</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Over $8,000</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No response</td>
<td>51</td>
<td>43</td>
<td>150</td>
</tr>
<tr>
<td>Totals</td>
<td>165</td>
<td>165</td>
<td>165</td>
</tr>
</tbody>
</table>

Table 9 shows that 24 of those respondents who are employed are working in some kind of clerical capacity, with 16 respondents working in education or education-related employment. Only 3 respondents are employed in agriculture. Of the 80 respondents, 72 (90 percent), in describing their jobs, are or have been engaged in some form of employment which requires role identification with individuals in the dominant culture.

There were 13 respondents who voted in the last major election, and 36 respondents indicated that they were 25 years of age or older at the time of the survey. Since birthdates were not used in the questionnaire, it was not determined how many 24-year-old respondents
Table 9. Job descriptions and distribution

<table>
<thead>
<tr>
<th>Description</th>
<th>Number involved</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agriculture</td>
<td>3</td>
</tr>
<tr>
<td>Art</td>
<td>1</td>
</tr>
<tr>
<td>Clerical</td>
<td>24</td>
</tr>
<tr>
<td>Clothing and textiles</td>
<td>3</td>
</tr>
<tr>
<td>Construction</td>
<td>5</td>
</tr>
<tr>
<td>Cosmotology</td>
<td>2</td>
</tr>
<tr>
<td>Custodial</td>
<td>2</td>
</tr>
<tr>
<td>Domestic service</td>
<td>1</td>
</tr>
<tr>
<td>Education</td>
<td></td>
</tr>
<tr>
<td>Administration</td>
<td>2</td>
</tr>
<tr>
<td>Teaching</td>
<td>3</td>
</tr>
<tr>
<td>Teacher's aid</td>
<td>8</td>
</tr>
<tr>
<td>Adult education</td>
<td>1</td>
</tr>
<tr>
<td>Dormitory supervisor</td>
<td>2</td>
</tr>
<tr>
<td>Food--cafe</td>
<td>3</td>
</tr>
<tr>
<td>Labor</td>
<td>5</td>
</tr>
<tr>
<td>Military</td>
<td>2</td>
</tr>
<tr>
<td>Nursing</td>
<td>2</td>
</tr>
<tr>
<td>Police</td>
<td>2</td>
</tr>
<tr>
<td>Repair technician</td>
<td>3</td>
</tr>
<tr>
<td>Scientific research</td>
<td>1</td>
</tr>
<tr>
<td>Technical labor</td>
<td>4</td>
</tr>
<tr>
<td>Welfare worker</td>
<td>2</td>
</tr>
</tbody>
</table>
would have been eligible to vote in that election. One 24-year-old respondent indicated that he did vote, however. The 13 respondents who are 25 years of age or older represent 36 percent of the respondents who were eligible to vote. In their comments, several respondents indicated that they were in school away from home at election time and did not become eligible to vote. Other respondents commented that they had changed their residence just prior to election time and did not become eligible to vote at their new residences in time.

The respondents reported that 114 of their parents go to the polls. They reported that 49 did not vote. It was not known whether 130 parents voted, and 37 of the parents are deceased. These figures reveal that 34.54 percent of the parents of all respondents normally vote in major elections. This reflects a difference between parents and respondents of less than 2 percent.

Only 16 (9.69 percent) of the respondents started to participate in the program at the first grade level. Table 10 shows that 13.33 percent of the respondents were participating while in the second grade, 23.03 percent were in the third grade, 31.33 percent were in the fourth grade, 37.57 percent were in the fifth grade, 44.84 percent were in the sixth grade, 51.57 percent were in the seventh grade, 58.78 percent were in the eighth grade, 66.06 percent were in the ninth grade, 81.81 percent were in the tenth grade, and 92.12 percent were in the eleventh grade while in the program.

One-third of the respondents reported that they use the English language exclusively. Two-thirds of the respondents indicated that they are bilingual. Only 21.21 percent of the bilingual respondents
reported that they speak English about the same amount as they speak their native tongue, and 45.45 percent of the bilingual respondents reported that they speak English most of the time.

Table 10. Years of experience in the program

<table>
<thead>
<tr>
<th>Grade level</th>
<th>Males</th>
<th>Females</th>
<th>Totals</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>8</td>
<td>8</td>
<td>16</td>
<td>9.69</td>
</tr>
<tr>
<td>Second</td>
<td>11</td>
<td>11</td>
<td>22</td>
<td>13.33</td>
</tr>
<tr>
<td>Third</td>
<td>19</td>
<td>19</td>
<td>38</td>
<td>23.03</td>
</tr>
<tr>
<td>Fourth</td>
<td>24</td>
<td>28</td>
<td>52</td>
<td>31.33</td>
</tr>
<tr>
<td>Fifth</td>
<td>30</td>
<td>32</td>
<td>62</td>
<td>37.57</td>
</tr>
<tr>
<td>Sixth</td>
<td>40</td>
<td>34</td>
<td>74</td>
<td>44.84</td>
</tr>
<tr>
<td>Seventh</td>
<td>44</td>
<td>41</td>
<td>85</td>
<td>51.57</td>
</tr>
<tr>
<td>Eighth</td>
<td>49</td>
<td>47</td>
<td>96</td>
<td>58.78</td>
</tr>
<tr>
<td>Ninth</td>
<td>51</td>
<td>58</td>
<td>109</td>
<td>66.06</td>
</tr>
<tr>
<td>Tenth</td>
<td>64</td>
<td>71</td>
<td>135</td>
<td>81.81</td>
</tr>
<tr>
<td>Eleventh</td>
<td>70</td>
<td>82</td>
<td>152</td>
<td>92.12</td>
</tr>
<tr>
<td>Twelfth</td>
<td>75</td>
<td>90</td>
<td>165</td>
<td>100.00</td>
</tr>
</tbody>
</table>

The data in Table 11 reveals that 11 respondents (6.66 percent) reported that they considered their parents to be traditional in a cultural sense, 39 respondents (23.64 percent) considered themselves to be bi-cultural, and 80 parents (47.88 percent) were considered to be bi-cultural. There were 121 respondents (73.33 percent) who felt they were living much the same as the average person in America does; 65 of the parents (39.39 percent) were considered to be contemporary in the way they live; 5 respondents did not declare whether they felt they
traditional, bi-cultural, or contemporary; and 9 respondents did not complete this question as it pertained to their parents.

Table 11. Cultural status of respondents and parents

<table>
<thead>
<tr>
<th>Category</th>
<th>Respondents</th>
<th>Parents</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Traditional culture(^a)</td>
<td>11</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>Bi-cultural</td>
<td>39</td>
<td>80</td>
<td>119</td>
</tr>
<tr>
<td>Contemporary culture(^c)</td>
<td>121</td>
<td>65</td>
<td>186</td>
</tr>
<tr>
<td>No response</td>
<td>5</td>
<td>9</td>
<td>14</td>
</tr>
<tr>
<td>Totals</td>
<td>165</td>
<td>165</td>
<td>330</td>
</tr>
</tbody>
</table>

\(^a\) Item on questionnaire for respondents read: "I have not adopted the non-Indian ways I was taught. I am living a traditional Indian way of life." Item on questionnaire for parents read: "My parents are traditional. They do not accept the non-Indian ways."

\(^b\) Item on questionnaire for respondents read: "I am trying to use the non-Indian ways, but I want to keep my Indian ways too." Item on questionnaire for parents read: "My parents are trying to adopt more of the non-Indian ways."

\(^c\) Item on questionnaire for respondents read: "I think I am living about the way the average person in America does." Item on questionnaire for parents read: "My parents live about the way the average American does."
CONCLUSIONS

The population studied consisted of American Indian young adults who had participated in an educationally-oriented church-sponsored foster home program. It must be borne in mind that the subjects of this study represent only those persons who had endured the refining processes inherent in this particular educational program. Foster home students who did not complete the program are not included in the population studied.

The study has opened new vistas for future investigations. It was found that a sample of this highly mobile population can be located by postal service and that they will respond to a mailed questionnaire.

Another factor to be considered is the ratio of female to male respondents. There were nearly 10 percent more females than males represented in the study. This difference is not statistically significant when measured by the chi square test.

At the outset of this thesis, the expressed objective was to determine some indices of acculturation as manifested by members of so-called primitive cultures who had been transferred from the matrix of their native culture to the matrix of another culture for varying intervals of time during the years normally allotted for formal schooling. Many of those who responded originated in environments where the illiteracy rate is extremely high. Many were unable to adequately communicate with the English language when they began their placement. The high percentage of responses to the mailed questionnaire is convincing evidence that this cultural barrier has been surmounted.
It must be reiterated that different degrees of cultural borrowing were already in process within each tribe and from tribe to tribe represented in the study before and during each respondent's placement period. This study does show, however, what certain individuals have done, since they were graduated from a public high school, as a result of the aggregate of their total experiences, while participating in the program sponsored by the church agency.

It appears from the findings that a cultural transition from a so-called primitive society to a so-called highly advanced society can be made by certain individuals in one cultural leap. Although 85 percent of the respondents are 25 years of age or younger, definite trends in their overt cultural behavior indicate that they have traversed this culture gap. The fact that nearly 75 percent of the respondents reported that they feel they are living much the same as the average American does is a strong indication that self-concepts have been changed and, perhaps more important, energies which were formerly dissipated in passive hostility were constructively directed towards changing these self-concepts.

As pointed out earlier in this thesis, a response to a survey that exceeds 30-50 percent is exceptional. In this survey, 69 percent of the subjects from the least acculturated tribe of American Indians responded to a mailed questionnaire. This is considered to be rather favorable evidence that a phenomenal change has taken place in the affective as well as the cognitive domains in the personality structure of the respondents.

It was estimated that possibly 20 percent of the respondents' parents were married by a licensed authority. The data from the study
shows that 90 percent of the married respondents considered it necessary, in their acquired value system, to have their marriages united by a legally recognized magistrate. This tends to show that the respondents are amenable to expectations of the dominant culture and, in fact, they feel the need to comply with this process of the more highly developed culture.

It was revealing to find that 75 percent of the respondents married other American Indians. This tends to allay, perhaps, the fears of some that mass intermarriages will take place when Ameri-Indians and Euro-Americans are integrated in society. It may even come as a shock to some Euro-Americans that in spite of their advanced development, the majority of the respondents representing this minority group did not feel it incumbent on themselves to marry into their ethnic group for the sake of social mobility. At any rate, the children born to each respondent will enter the world at a cultural level much different than did his parents, in both a horizontal and vertical direction. In many instances, it will be a difference of nearly three centuries of cultural change.

The fact that 98 percent of the respondents feel they have maintained their allegiance to the religious organization that sponsored the foster home placement agency in which they participated is significant. This tends to indicate that some qualities exist within this culture or sub-culture, as it were, which appeal to or satisfy the transcendent needs of the respondents. At the same time they are assisted to function in a practical and rational manner within the existing cultural framework of the dominant society. The superstructure of the adopted religion may provide cultural substitutes that allay
possible guilt feelings or anxieties which normally arise when human beings make cultural shifts. The intensity with which the members of the participating foster families within this religious body adhere to its tenets or precepts is considered to be a very real factor in this phenomenon. The cultural milieu in which these respondents were placed provided many opportunities for intercultural expression. It is considered that this too is one of the great strengths of the program. In the final analysis, it is recognized that some quality or qualities exist within the non-Indian cultural configuration which encouraged these individuals to span the culture gap.

It is too early to determine how well the respondents are accepting their responsibilities of citizenship. At present, there appears to be a parallel between parents and respondents in their voting frequency. The significance in the responses regarding military service performed by the male respondents lies in the fact that 16 percent have already demonstrated their acceptance of this responsibility to their country and that others not yet involved seem to be reconciled to it.

Although there is considerable variation from school to school within each state and from state to state throughout the nation in the number of high school graduates who enter college, an entrance rate of 60 percent is relatively high and, in fact, exceeds the norm considerably. More important than the attrition rate, which incidentally appears to be quite normal, is the fact that such a large percentage of the respondents felt motivated and had the temerity to cross the threshold of an institution of higher learning. When it is considered that only 11 percent of the parents completed high school and that 16
percent or possibly 35 percent of the parents never received any formal education, this phenomenon becomes remarkable.

At the conclusion of the current commencements there will be 11 (6.66 percent) of the respondents graduated from colleges, two will have obtained masters degrees and possibly one will have secured his PhD. In addition to this, 30 percent of the respondents, some of whom are now enrolled in a college or university, have or are now obtaining some training in a trade or vocational area which will promote job security for them. It seems noteworthy that some of these individuals learned a trade or vocation in order that they could support themselves while attending a college or university. This reported behavior is a sharp contrast to the norm of dependency that has developed over the years.

It is apparent that the Navajo tribe is taking a serious interest in the education of its youth. It is the greatest contributor to the post-high school educational pursuits of the Navajo respondents. The Bureau of Indian Affairs has contributed greatly to the technical and vocational training of several respondents. It is worthy of note that parents, foster parents, and others are also benefactors to the post-high school academic or training pursuits of the respondents. Perhaps most significant of all is the fact that many respondents felt they were self-motivated and are partly or fully self-supporting while receiving this training.

It is too early to tell how well the respondents are going to do financially. The data shows that self-reliance is becoming a reality. There is a definite trend for their economic status to be appreciably higher than that of the average American Indian. Taking the current
educational and income levels of the respondents into consideration, it is apparent that the socio-economic status of this group of American Indians is vastly different than those who were represented in the 1960 census referred to earlier in this thesis.

From the job descriptions reported by the respondents, it is evident that they are assuming roles which are not traditional and inimical to their respective cultures. It is significant that only three respondents reported that they are involved in agricultural pursuits. The other respondents are or have been engaged in intercultural or extra-cultural employment. Most of those who are employed, however, are engaged in some productive capacity among people in their own ethnic group. One of the real values of the program may be that it provides an opportunity for Indian youth who are in the adolescent ages to identify with adults who are performing functionally in some role within the framework of the dominant culture. It is an age, too, wherein important values become integrated into their personalities and they begin to envision some goals for themselves.

Studies of immigrant families frequently emphasize that language problems inhibit rapid integration into society. Seemingly, individuals who originate in pre-literate cultures would have compounded difficulties trying to integrate into the society developed in this country. Many first-generation immigrants fail to learn the language adequately and fail to learn to communicate fluently. In this context, Raucek (1962, p. 229) was prompted to remark: "America is the only country in the world where children educate their parents." Admittedly, the age at which the language change occurs is critical. Although a measure of verbal fluency was not made, it is nevertheless worthy of observation
that a majority of the respondents reported a preponderant usage of the English language. In a country where English is the dominant language, this seems to be the natural thing to do. This is, however, contrary to the past patterns of behavior of this minority group.

The acceptance of a literate language will cause an inflow of ideas that have been generated by other cultures and recorded over the centuries. The upshot will undoubtedly be disturbing to those who want to preserve the present way of life extant among these people. To those who argue that such a thing should not be done on the grounds that so-called primitive cultures are virginal, Muzafer Sherif made the following observation:

The fact that primitive peoples do not have such an elaborate accumulation of cultural superstructure as civilized societies does not mean that they are closer to the "original human nature." (Sherif, 1936, p. 153)

It was mentioned earlier in this paper that individuals in tribes have experienced personality and cultural disorganization due to the conditions of anomie which do exist within specific tribes. The answer to the problem does not seem to lie in perpetuating a passive dependent mode of existence or in attempting to rejuvenate cultural superstructures that have become atrophied as a result of increasing disuse. This study tends to illustrate that capable American Indians can become extremely functional in the dominant culture if they are inserted into it at an optimum time interval in their lives and are exposed to a proper set of learning experiences which will allow their latent potentialities to blossom, as a rose.
RECOMMENDATIONS

It is recommended that the sponsoring agency establish some baseline indices of acculturation and that another similar, but more comprehensive study, be made in 10 years to determine what cultural changes have been made in the anticipated participants during that decade.

It is suggested that a survey of the program participants who dropped out before graduation from high school be conducted and its results compared to those of the survey to determine what differences there are in their cultural progress.

Another study may be devoted to ascertaining the qualities in the foster environment which seem to be conducive to the success of the participating individuals.

A future study could possibly involve subjects from all areas of Indian education to determine variables and correlates that seem to promote changes in the personality structures of those involved.

During this period of racial strife and social inequities it seems feasible that similar programs be considered to facilitate social progress among all groups that are categorically described as disadvantaged.
LITERATURE CITED


APPENDIXES
Appendix A

Outline for Report on Acculturation
in Any Given Tribe

Linton (1940, p. ix-x)

1. The Aboriginal Community
   A. Size and Density of Population
   B. Economics (Resources, Technology, Trade, etc.)
   C. Social Organization
      1. Families and Kin Groups
      2. Other Social Groupings (Classes, Societies, etc.)
      3. Patterns of Social Dominance
   D. Political Organization
      1. Formal Organization
      2. Powers of Central Authority
      3. Techniques for Control of Individual
   E. Supernaturalism
      1. Concepts
      2. Practices
      3. Functions
   F. Mores
      1. Property Attitudes
      2. Sex Attitudes
      3. Respect Attitudes
   G. Foci of Interest in Culture (Value System)
   H. Integration and Contemporary Rate of Culture Change

2. Influences from Other Aboriginal Groups

3. The Contact Continuum
   A. Nature of Initial Contact
   B. Changing Aspects of Contact
   C. Agencies of Contact (Missionaries, Traders, Settlers, etc.)
   D. Elements of White Culture Available for Borrowing
   E. Active Cultural Interferences by Whites
   F. Outstanding Personalities
   G. External Blocks to Culture Borrowing (Poverty, Lack of Opportunity, etc.)
4. Non-cultural Results of Contact
A. Changes in Population Size and Density
B. Personal Mobility
C. Changes in Economic Resources
D. Changes in Natural Environment (Territorial Removals, etc.)

5. The Acculturation Process
A. Acceptance of New Culture Elements
   1. General Order of Acceptance of New Elements
   2. Personal and Social Differentials in Acceptance
   3. Possible Causal Factors
B. Elimination of Old Culture Elements
   1. General Order of Elimination
   2. Personal and Social Differentials
   3. Possible Causal Factors
C. Organized Oppositions
D. Nativistic Movements
E. Changes in Accepted Elements
F. Changes in Retained Elements
G. Changes in Attitudes Toward White and Aboriginal Cultures
H. Changes in Value System

6. The Present Community
A. Population Trends (Vital Statistics)
B. Economic Conditions
C. Social Organization
D. Political Organization
E. Techniques for Control of Individual
F. Supernaturalism
G. Mores
H. Foci of Interest
I. Success of Cultural Integration

7. The Modern Individual
A. Approved Personality Types
B. Personality Integrations
C. Maladjustments
Appendix B

The Culture Scheme

Wisler (1923, p. 74)

1. Speech
   A. Languages, Writing Systems, etc.

2. Material Traits
   A. Food Habits
   B. Shelter
   C. Transportation and Travel
   D. Dress
   E. Utensils, Tools, etc.
   F. Weapons
   G. Occupations and Industries

3. Art, Carving, Painting, Drawing, Music, etc.

4. Mythology and Scientific Knowledge

5. Religious Practices
   A. Ritualistic Forms
   B. Treatment of the Sick
   C. Treatment of the Dead

6. Family and Social Systems
   A. The Forms of Marriage
   B. Methods of Reckoning Relationship
   C. Inheritance
   D. Social Control
   E. Sports and Games

7. Property
   A. Real and Personal
   B. Standards of Value and Exchange
   C. Trade

8. Government
   A. Political Forms
   B. Judicial and Legal Procedures

9. War
Appendix C

Values of Indian and Dominant Cultures Compared

Spang (1965, p. 11-12)

Values of Indian cultures

Present Oriented--He lives in the present, living for today, and is not concerned about what tomorrow will bring or holds forth.

Lack of Time Consciousness--Many of the tribes have no word on concept for time. There is no need to be punctual or on time because there is always lots of time. There is no rush to get to a meeting, if one makes it on time, fine. If not, fine: there will always be time to get things accomplished if it is not done today.

Giving--The Indian is not concerned with saving or building a "nest egg" for future use. In the Indian culture, the person who is respected is the one who gives the most. Thus, the person who tries to accumulate goals is often feared or rejected by the other members of the tribe.

Respect for Age--Respect increases with age and the tried and trusted leader is usually an older person. Youth is often a handicap, with young educated leaders frequently complaining that they are not given the positions of leadership that they feel they are qualified to hold.

Cooperation--Indians place a value on working together, sharing and cooperating. Thus, the Indian tends to be non-competitive as a result of holding this value of cooperation. Failure to reach selected objectives is felt to result from failure to cooperate.

Harmony with Nature--The Indian believes in living in harmony with nature. He accepts the world and does not try to change it. If it fails to rain or the crops fail to grow, it is, he believes, because the necessary harmony has been destroyed. Whenever harmony is restored, nature will respond.

Values extant in the dominant culture

Future Oriented--Rarely satisfied with the present. The non-Indian is constantly looking to the future.

Time Consciousness--The non-Indian's waking hours are governed entirely by time. He lives a closely scheduled life; a certain amount of time devoted to each activity. One who is prompt is respected and one who is late will usually be rejected.
Saving--The non-Indian saves today for a better tomorrow. He holds back a part of his wealth so he can develop more things. He stresses the importance of saving for any emergencies, retirement, etc.

Emphasis on Youth--The non-Indian society places a great importance on youth. Youthful leaders are looked upon with respect and are recognized as having leadership ability.

Competition--The non-Indian believes competition is essential, if not universal. Progress results from competition and lack of progress may be synonymous with lack of competition. Every aspect of daily living in the non-Indian culture is quite competitive.

Conquest over Nature--The non-Indian society attempts to control the physical world, to assert mastery over it. The more nature is controlled, the better.
Appendix D

Questionnaires That Answer Your Questions

Van Dalen (1958, p. 72)

Content of questions

1. Was a careful evaluation of the necessity of each question made?
2. Is each question sharply delineated to elicit the specific responses required as data?
3. Do the questions adequately cover the decisive features of the needed data?
4. Do the questions suit the respondent's present level of information?
5. Do more specific, concrete questions need to be incorporated to secure an accurate description of the respondent's behavior?
6. Does a more general type of question need to be asked to elicit general attitudes or overall facts?
7. Are the questions colored by personal or sponsorship biases, loaded in one direction, or asked at the improper time?
8. Are the questions socially acceptable so that they lesson the possibility of falsification of answers?
9. Do the questions afford a sufficient number of alternatives to permit the respondent to express himself properly and rightfully?

Wording the questions

1. Is each question worded in a clear, understandable, and non-technical language?
2. Is the sentence structure short and simple?
3. Are any questions misleading because of the absence of important alternatives or poorly constructed alternatives, improper order, or an inadequate frame of reference?
4. Are stereotypes, prestige-carrying, or superlative words that bias the response used?
5. Are there any words that might cause annoyance, embarrassment, or other negative feelings?
6. Would a more personalized or less personalized wording of the questions better elicit the desired information?

Sequence of questions

1. Do the preceding questions create certain mental sets, aid in the recall of ideas, or make subsequent topics inappropriate?
2. Are the questions grouped to hold the respondent's train of thought?
3. Are the questions strategically located to arouse interest, to maintain attention, or to avoid resistance?
4. Are follow-up questions or "probes" subsequently to be used?
Form of responses

1. Is it best to obtain the responses in a form calling for a check, word or two, number or free answer?
2. What is the best type of check questions - dichotomous, multiple choice or scale?
3. Is it desirable to make a distinction of degree by the employment of either a nominal, ordinal, interval or ratio scale?
4. Are the directions concise and clear, located next to the point of application and easily followed in terms of the layout of blank spaces, columns, or boxes? Are any illustrations necessary?
5. Is the instrument structured to permit ease and accuracy in tabulating the data?
6. Are the multiple choice responses randomly arranged to reduce the likelihood of systematic errors?

Pretesting the instrument

1. Did the investigator provide a clear understanding of the purpose of the study and the specific intent of each question during the pretesting period?
2. Did the investigator check the reliability of responses or measure the influence of change in wording in redrafting the proposed instrument?
3. Before constructing the final draft, did the investigator pretest the complete research instrument on competent and selected respondents several times and revise the instrument accordingly?
Appendix E

Letter Used to Verify Addresses

of Respondents

November 1967

Dear

We are in the process of obtaining current addresses for former students who have graduated from high school while participating in the Placement Program. After we are able to locate each student we intend to send a questionnaire to each graduate, which is designed to help us evaluate the effectiveness of the Program. The information we obtain may be of value in making decisions which will affect the Program. Would you please assist us in this important project.

Please complete the information below. After you have done so would you return this letter, with the correct information, in the enclosed envelope. Thank you for your cooperation.

Sincerely,

Clarence R. Bishop, MSW
Executive Director

(1) Name: .................................................................

Last

First

Middle (Maiden)

(2) Current address: ...................................................

Street or Box Number

----------------------------------------------

Town or City

State

Zip Code

(3) Do you plan to be at this address until spring of 1968?

[ ] [ ] [ ]

Yes No Uncertain

(4) If answer to Number 3 above is "No" or "Uncertain" where can we send the questionnaire in order that it may be forwarded to you?

........................................................................................................

(5) Comments: .................................................................

........................................................................................................
Appendix F

Survey Instrument

INDIAN STUDENT PLACEMENT PROGRAM

Questionnaire for Program graduates

1a. Name: ___________________________ 1b. Tribe: __________________

2a. Sex: (circle one) Male Female 2b. Age: __________________

3. Please place an "x" in the box in front of each statement or question to which you can answer "yes."

☐ Are you married?
☐ You have never been married.
☐ Are you separated?
☐ Are you divorced?
☐ Was your marriage licensed? If so, where were you married?

☐ Were you married by tribal custom?
☐ Is your wife or husband an Indian? If so, what tribe? ______

☐ Do you have any children? If so, how many? ______________
☐ Your wife or husband was also in the Program for _____ years.
☐ Your wife or husband completed an L.D.S. mission. If so, where? __________________________

4. What is your religious preference? (Please place an "x" in the box in front of the church of which you are a member.)

☐ Catholic
☐ Protestant
☐ L.D.S. (Mormon)
☐ Other __________________

5. Briefly list groups and organizations of which you have been a member. List any special activities or leadership positions you have held. For example, list positions in church or civic groups, of which you are or have been a member, such as missionary for L.D.S. Church and where, member of tribal council, and so forth.

_____________________________________________________________________________

_____________________________________________________________________________
6. Have you served any military duty? (circle one)  
   Yes  No  
   a. If you have been in the armed forces please complete the following:  
      1) Branch of service:  
      2) Length of service:  

7. Have you been to a college or a university? (circle one)  
   Yes  No  
   a. If answer to #7 is "yes" please mark an "x" in the boxes below that pertain to you and complete the information on the right of the response.  

   Major  Year  School  
   □ Completed 1 year  
   □ Completed 2 years  
   □ Completed 3 years  
   □ Completed Bachelor's  
   □ Completed Master's  
   □ Completed Doctorate  

8. Have you received some specialized training other than college or university, such as trade school, etc? (circle one)  
   Yes  No  
   a. If answer to #8 is "yes" please answer the following.  
      1) Where did you receive this training?  
      2) What is your specialty?  
      3) What degree was received?  

9. Who influenced you most to seek post-high school training?  

10. How was your training or education financed?  

11. Please mark an "x" in the box which is next to the response which best describes your financial income.  
   □ Housewife  
   □ Unemployed  
   □ My yearly earnings are less than $2,000.  
   □ My yearly earnings are more than $2,000 but less than $4,000.  
   □ My yearly earnings are more than $4,000 but less than $6,000.  
   □ My yearly earnings are more than $6,000 but less than $8,000.  
   □ My yearly earnings are more than $8,000.
12. Briefly describe what you do where you work.
   a. I work for: ________________________________________
   b. At work I do the following: ________________________________________

13. Did you vote in the last major election? (circle one) Yes  No
   a. Comments: ________________________________________

14. Please circle all the numbers which show the grades you completed while you were in the Program. (Example: Harry Hardworker started in the Program in the 2nd grade and dropped out of the Program after the 7th grade. He returned in the 10th grade and completed high school while still in the Program. So he would mark his as follows: 1 2 3 4 5 6 7 8 9 10 11 12)
   a. 1 2 3 4 5 6 7 8 9 10 11 12

15. How much do you use the English language? (Make an "x" in the box that is in front of the statement that best describes you.)
   □ I speak English all the time.
   □ I speak English most of the time. When I don't speak English I speak the ________________ language.
   □ I speak English about the same amount as I speak my Indian language.
   □ I only speak English when I come into contact with white people.

16. Which one of the following statements describes your present way of living best? (Make an "x" in the box that is in front of the statement that best describes you.)
   □ I have not adopted the non-Indian ways I was taught. I am living a traditional Indian way of life.
   □ I am trying to use the non-Indian ways, but I want to keep my Indian ways too.
   □ I think I am living about the way the average person in America does.

17. Circle the number that represents the highest grade of schooling completed by your natural parents.
   Father: 1 2 3 4 5 6 7 8 9 10 11 12
   Mother: 1 2 3 4 5 6 7 8 9 10 11 12

18. Do your parents vote in major national elections? (circle one for each parent.)
   Father: Yes  No  Don't Know  Deceased
   Mother: Yes  No  Don't Know  Deceased
19. Which one of the following statements is the best description of your parents' activities. (Make an "x" in the box that is next to the best description of your parents' activities.)

☐ My parents are traditional. They do not accept the non-Indian ways.
☐ My parents are trying to adopt more of the non-Indian ways.
☐ My parents live about the way the average American does.

20. Please make an "x" in the boxes that show your parents' incomes.

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<th>Mother</th>
<th>Guardian</th>
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<td>☐</td>
<td>☐</td>
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<td>☐</td>
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<td>$6,000 to $7,999</td>
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21. Comments regarding any of the above:

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
Appendix G

Cover Letter for Initial Mailing

of Questionnaire

February 2, 1968

Dear Graduate:

Some time ago we requested your current address in order that we could obtain your help in completing a study of the effectiveness of the L.D.S. Indian Student Placement Program. As one of the graduates, you can assist in preparing information which could help make important decisions regarding the well-being of the students who are now participating in the Program.

Would you please complete the attached questionnaire? Although some of the questions may be personal, we hope you will respond to each one. We assure you that every effort will be made to protect your privacy and to keep your personal information in confidence.

We have tried to limit the number of questions so that you can complete the questionnaire with as little inconvenience to you as possible. When you have finished your response, please return the form in the stamped envelope provided.

Thank you for your cooperation.

Sincerely,

Clarence R. Bishop, M.S.W.
Executive Director
Dear Graduate:

It has been two weeks since we mailed a copy of the "Questionnaire for Program Graduates" to you. Although many of the former students have returned the questionnaire to us, we find that yours is missing. Perhaps it is on the way, but if it is not would you please take the time to help us. Your answers to the questions are very important to us.

Please accept our thanks for your help in this important project.

Sincerely,

Clarence R. Bishop, M.S.W.
Executive Director
Appendix I

Cover Letter for Second Mailing of Questionnaire

March 1, 1968

We have written to all the people who were former students and who finished high school while they were in the Indian Student Placement Program. We sent a questionnaire to you some time ago and we have not received it back. Perhaps you did not receive it or you have not had enough time to fill it out. The form takes only a few minutes to complete and the information becomes a part of our confidential file.

Many times we are asked if the students appreciate the Program and their foster families. Also, people want to know what happens to those who have been able to attend school while living with the foster families. We want to answer these questions truthfully and as accurately as we can. This is the reason for the questionnaire. Please help us make it a complete report.

You will find another copy of the questionnaire and a self-addressed stamped envelope enclosed. This will be the last request we will make for this information. If you do not return the questionnaire within five days it will be too late. So, please sit down and complete the questions and return it to us.

Thank you for your help.

Sincerely,

Clarence R. Bishop, M.S.W.
Executive Director
VITA
Robert Dean Smith
Candidate for the Degree of
Master of Science

Thesis: Relationships Between Foster Home Placement and Later Acculturation Patterns of Selected American Indians

Major Field: Special Education

Biographical Information:


Education: Attended Harrington Elementary School in American Fork, Utah; graduated from American Fork High School in 1953; received the Bachelor of Arts degree from Brigham Young University, with a major in secondary education in 1962; did graduate work in religious education at Brigham Young University, 1962-65; completed requirements for the Master of Science degree, specializing in education for the culturally disadvantaged at Utah State University in 1968.