

THE EFFECT OF CURRICULUM INTERVENTION
UPON THE ATTITUDES OF HIGH SCHOOL
STUDENTS TOWARD INDIANS

By

NANNETTE POPE

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Thesis Approved:

Margaret S. Callum

Thesis Adviser

Lara Cacy

Marguerite Schugge

Norman N. Durbin

Dean of Graduate College

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CHAPTER I

INTRODUCTION

The United States has long been referred to as a melting pot of different cultural backgrounds. While this concept has its advantages, one major disadvantage is that authentic forms of some cultures no longer exist in this country. Robbins (1974, p. 87) contends that ". . . there are no longer any authentic forms of the ancient Indian cultures among any of the tribes of North America." A pseudoculture presently exists among the Indians, which developed as a result of pressure to adopt the ways of the whites.

A review of the literature reveals several pleas to carefully research every facet of Indian culture, so that it may be preserved and taught to future generations. Votraw (1974, p. 18) suggests that teaching students about Indians could ". . . show our children a different culture which is entirely capable of fulfilling its members' needs, something our present day society seems woefully inadequate at doing recently."

One facet of Indian culture that could reveal much to us about the Indian lifestyle is clothing. Branstetter (1975, p. 3) states that "The use of clothing for ethnic, social and personal identification is one of those universals of culture."

One of the problems in presenting material about Indians is overcoming the stereotypes that exist. The mass media has embedded a

stereotype of the American Indian in the minds of many Americans that colors their thinking about this cultural group. Pecoraro (1971) and Reeve (1974) both report positive changes in students' attitudes toward Indians after exposure to lessons about Indian culture. Curriculum materials dealing with Indian culture are generally geared toward elementary and junior high students, thus indicating a need for such materials on the high school level.

Purpose and Objectives

The purpose of this study is to determine the effect of a unit on Indian attire on the attitudes of students toward Indian clothing. The objectives of this study are:

1. To determine if there is a significant attitudinal change toward Indian clothing as a result of students' exposure to a unit on Indian attire,
 - a. To ascertain the association of students' grade level with attitudinal change,
 - b. To ascertain the association of students' grade point average with attitudinal change,
 - c. To ascertain the association of the level of home economics in which enrolled with attitudinal change,
 - d. To ascertain the association of students' Indian background with attitudinal change,
2. To determine if there is a significant increase in knowledge of subject matter as a result of students' exposure to a unit on Indian attire,
 - a. To ascertain the association of students' grade level with

- the increase in knowledge of subject matter,
- b. To ascertain the association of students' grade point average with the increase in knowledge of subject matter,
 - c. To ascertain the association of the level of home economics in which enrolled with the increase in knowledge of subject matter,
 - d. To ascertain the association of students' Indian background with the increase in knowledge of subject matter, and
3. To make recommendations for further study.

Hypotheses

The following null hypotheses will be tested during this study:

- H₁: There will be no difference in students' attitudes toward Indian clothing before and after presentation of a unit on Indian attire,
- H_{1a}: Students' grade level will have no association with the degree of attitudinal change,
- H_{1b}: Students' grade point averages will have no association with the degree of attitudinal change,
- H_{1c}: The level of home economics in which enrolled will have no association with the degree of attitudinal change,
- H_{1d}: Students' Indian background will have no association with the degree of attitudinal change,
- H₂: There will be no difference in students' knowledge of subject matter before and after presentation of a unit on Indian attire,
- H_{2a}: Students' grade level will have no association with the increase in knowledge of subject matter,

- H_{2b}: Students' grade point averages will have no association with the increase in knowledge of subject matter,
- H_{2c}: The level of home economics in which enrolled will have no association with the increase in knowledge of subject matter, and
- H_{2d}: Students' Indian background will have no association with the increase in knowledge of subject matter.

Assumptions and Limitations

The following assumptions are pertinent to this study. In this study it is assumed that:

1. Dress reflects the culture, lifestyle, and social customs of a period in history; and
2. Dress is a means of communicating information about oneself.

This study is limited to Vocational Home Economics students at Mannford High School.

Definitions

The following terminology has been employed for this study.

1. Attire: "Cultural objects relating specifically to the person, which are worn, carried, smeared, or hung on the body" (Heider, 1969, p. 380).

2. Culture: "The acquired ability of an individual or a people to recognize and appreciate generally accepted esthetic and intellectual excellence; the esthetic and intellectual achievement of civilization . . ." (Webster, 1974, pp. 245-246).

3. Five Civilized Tribes:

A term used both officially and unofficially in modern times to designate collectively the Cherokee, Chickasaw, Choctaw, Creek, and Seminole tribes in Indian terr. [sic], applied on account of the advance made by these tribes toward civilized life and customs (Hodge, 1959, p. 463).

4. Indian:

Member of an Indian tribe, band, nation, rancheria, pueblo, colony, or community which is recognized as eligible for the special programs and services provided by the Federal Government through the Bureau of Indians [sic] because of their status as Indians (Ramirez, Pages, and Hockenberry, 1979, p. xiii).

5. Multicultural Education:

. . . a humanistic concept based on the strength of diversity, human rights, social justice, and alternative life choices for all people. It is mandatory for quality education. It includes curricular, instructional, administrative, and environmental efforts to help students avail themselves of as many models, alternatives, and opportunities as possible from the full spectrum of our cultures. This education permits individual development in any culture. Each individual simultaneously becomes aware that every group (ethnic, cultural, social, and racial) exists autonomously as a part of an interrelated and interdependent societal whole. Thus, the individual is encouraged to develop social skills that will enable movement among and cooperation with other cultural communities and groups (Grant, 1977, p. 3).

The following Indian tribes are referred to in this study:

1. Cherokee: ". . . an extremely large tribal group whose origins may lie in the northern Great Lakes region but whose traditional homeland is the Appalachian highlands" (Terrell, 1971, p. 470).
2. Chickasaw: "An important Muskogean tribe, closely related to the Choctaw in language and customs. . . ." (Hodge, 1959, p. 260).
3. Choctaw: "An important tribe of the Muskogean stock, formerly occupying middle and s. [sic] Mississippi. . . ." (Hodge, 1959, p. 288).
4. Comanche: ". . . Shoshonean tribe. . . Their homeland is Wyoming, but by historical times they ranged throughout Kansas, Colorado,

Texas, and New Mexico" (Terrell, 1971, p. 476).

5. Creek: ". . . the more common tribal name of the Muskogee Indians. Their prehistoric location is unknown, but before the Spaniards arrived they had settled in Georgia and Alabama" (Terrell, 1971, p. 471).

6. Delaware: ". . . the English name for an eastern coastal tribe whose people called themselves Lenni Lenape. . ." (Terrell, 1971, p. 472).

7. Osage: ". . . a Siouan tribe best known for its extensive traditions and folklore. Their traditional homeland is along the Ohio River, but they migrated shortly before the historical period, to Missouri" (Terrell, 1971, p. 474).

8. Pawnee: "A confederacy belonging to the Caddoan family. . . The Pawnee tribes finally established themselves in the valley of Platte r. [sic], Nebr. . ." (Hodge, 1959, pp. 213-214).

9. Seminole: "They were Creek (Muskogee) who migrated southward from Georgia into northern Florida in the first half of the eighteenth century" (Terrell, 1971, p. 80).

CHAPTER II

REVIEW OF THE LITERATURE

Research and studies on attitudes and their formation are presented first in this chapter along with information on the formation of racial attitudes. Multicultural studies and their relevance to home economics curriculum are discussed next, followed by information on clothing selection. Background information concerned with the Indian tribes eventually moved to Oklahoma is presented next. This includes specific information on the attire of the nine tribes selected for this study.

Attitudes

An attitude has been defined as a predisposition to behave in a particular way toward a given object, a predisposition of the individual to evaluate some symbol or object in his world in a favorable or unfavorable manner (Katz, 1963). Sherif and Sherif (1967) listed several characteristics of the concept of attitude that differentiate it from the other concepts referring to the internal state of the individual:

1. Attitudes are not innate.
2. Attitudes are not temporary states but are more or less enduring once they are formed.
3. Attitudes always imply a relationship between the person and objects.
4. The relationship between person and object is not neutral but has motivational-affective properties (p. 115).

Shaw and Wright (1967) stated that attitudes possess the following characteristics:

1. Attitudes are based upon evaluative concepts regarding characteristics of the referent object and give rise to motivated behavior.
2. Attitudes are construed as varying in quality and intensity (or strength) on a continuum from positive through neutral to negative.
3. Attitudes are learned, rather than being innate or a result of constitutional development and maturation.
4. Attitudes have specific social referents, or specific classes thereof.
5. Attitudes possess varying degrees of interrelatedness to one another.
6. Attitudes are relatively stable and enduring (pp. 6-9).

Both lists of characteristics agreed that attitudes are learned, are not temporary or neutral, and imply a relationship.

Attitude Formation

Attitudes help to simplify a complex world. "We form and develop attitudes in order to understand the world around us, to protect our self-esteem, to adjust in a complex world, and to express our fundamental values" (Triandis, 1971, p. 101). Porter (1971, p. 9) explained that the formation of attitudes was a process of transmission which involved ". . . both significant others in the child's environment and his cognitive and emotional development."

"One of the most important agents of attitude transmission is the family" (Porter, 1971, p. 14). Campbell (1967) suggested that this transmission of parental attitudes was often osmotic, since many attitudes were unconsciously transmitted and received. Attitudes are also influenced by one's culture and social structure (Porter, 1971).

Triandis (1971) outlined the development of the cognitive component of attitude formation:

1. The child learns the category.
2. The child learns to associate the categories with other categories.

3. The child learns to evaluate.
4. Judgements about attitude become more differentiated with age (pp. 112-113).

Self-esteem may be enhanced by the development of some attitudes.

"Some attitudes develop in order to protect our self-esteem. For example, some people are prejudiced toward Negroes because they like to feel superior to another group" (Triandis, 1971, p. 102). "For the crippled ego, prejudice may develop as an incident in total protective adjustment" (Porter, 1971, p. 11). If an individual's self-image is characterized by guilt, fear, or anxiety due to socialization, prejudice may have developed to support his life style. Self-esteem is thus bolstered by a feeling of superiority over another group.

Racial Attitudes

Triandis (1971) defined stereotype as ". . . what people believe about another group of people. . ." and gave the following characteristics of this type of attitude:

1. We stereotype more and more those we know less and less.
2. Stereotypes tend to be more rigid and less open to experience than the beliefs that we develop on our own.
3. Some stereotypes are modified through direct experience.
4. Stereotypes tend to persist over time.
5. Stereotypes tend to change with historical events (pp. 104-105).

Stereotypes have led to self-hatred, apathy, or assertion in the group discriminated against. Studies have found Negroes as a group to be low in self-esteem, and have emphasized their apathy and lack of self-improvement. However, the black power movement and the American Indian movement are just two examples of self-assertion by groups facing discrimination. These three reactions, self-hatred, apathy, and assertion, can be readily observed in the same group of people (Triandis, 1971).

Research has indicated that racial attitudes can be changed. Pecoraro (1971) used a series of special lessons on Indian history and culture and tested their effect upon the attitudes of Indian and non-Indian elementary school students. The purpose of the study was to measure attitudes of Indian and non-Indian elementary school students toward Indians, and to determine if there was a significant change in those attitudes as a result of exposure to the special lessons. The pretesting and posttesting consisted of a semantic differential, and attitude scale and a series of open sentence stems. The study revealed that the special lessons did have a positive effect on the attitudes of the Indian and non-Indian children, and the Indian children improved in attitude more than the non-Indian children.

A special set of lessons on Indian culture was also used by Reeve (1974) to test their effect upon the attitudes of Indian and non-Indian junior college students towards Navajos. Treatment was administered by the regular classroom teacher during a one week period and consisted of studying 20 Cultural Capsules comparing the Angelo and Navajo cultures. The results showed a significant difference between students who received the lessons and students who did not receive the lessons, indicating an effective way to change student attitudes.

Gezi and Johnson (1970) explored the hypothesis that when the elementary school teacher consciously includes racial attitude change as a behavioral objective of a social studies unit, positive attitudinal gain by the students may be achieved. The experimental and control groups consisted of two middle elementary classes in two California suburban schools. Fifty children were in the experimental group, and 43 children were in the control group. All the children were white, middle

class, and between eight and 11-years-old. The control group was taught a semester unit on Africa in the customary manner of book assignments and lectures, while the experimental group was involved in firsthand and vicarious experiences with Africans and their culture. The Hinkley Scale and the Social Distance Scale were used to measure the attitude of the children toward Negroes and Africans before and after the unit. The pretest showed no significant difference in the attitudes of the two groups, while the posttest indicated that the experimental group made statistically significant mean gains on both scales.

Zajonc (1968) tested the hypothesis often employed by the advertising industry that mere repeated exposure of the individual to a stimulus is a sufficient condition for the enhancement of his attitude toward it. The results of the study were in favor of the hypothesis. Similar results were obtained by Krugman and Hartley (1969, p. 627) who reported that ". . . the development of 'new' likes for specific items is closely correlated with number of exposures, that the learning involves a gradual but regular process." Gorn, Goldberg, and Kanungo (1976, p. 280) used television as a means to expose children to other racial and ethnic groups and concluded that ". . . minimal television exposure produced very clear-cut short-term attitude change toward televised children of other racial and ethnic groups."

Multicultural Studies

Multicultural studies have exemplified the two schools of thought regarding cultural differences.

The analysis of ethnicity in American sociology has been dominated by an argument between the assimilationist and pluralist perspectives. . . The assimilationist position

is that cultural differences between national origin groups pass through later generations in progressively diluted forms and ultimately disappear in modern society. . . The pluralist position, on the other hand emphasized the persistence of cultural heritage as the basis of the continued importance of ascriptive groups (Yancey, Ericksen, and Juliani, 1976, p. 391).

Sussna (1973, p. 33) stated that "In the past, educational institutions used to assume that the most useful way to encourage Americanism was to ignore racial and ethnic distinctions, submerging them in an undifferentiated general curriculum." Predictions for the decade ahead indicated a move toward greater assimilation (Cornish, 1980). This trend has concerned those who considered cultural heritage an integral part of the individual and believed in a pluralist approach to multicultural studies.

We keep using that grievously inept phrase - 'melting pot' - to describe America, but that concept tends to weaken every ethnic strain that is culturally unique. This country was never meant to be a melting pot but a kaleidoscope, with each particle clearly delineated and contributing to the beauty of the whole. We should encourage our many heritages rather than dilute them (Bikel, 1979, p. 81).

Sussna (1973), Novak (1974), and the Oklahoma State Department of Education (1977) all indicated a need for multicultural education in order to aid students in their individual development. "Education ought to illuminate what is happening in the self of each child" (Novak, 1974, p. 25).

In response to these concerns several educational organizations have placed greater emphasis on multicultural studies. In order to promote multicultural education and improve the treatment of minorities within the public schools the National Education Association identified the following criteria for instructional materials.

Does your teaching plan, presentation, or instructional material:

1. Portray the multicultural character of our nation, within a framework of unity, as a value to esteem and treasure?
2. Present the sexual, racial, religious, and ethnic groups in our society in such a way as to build positive images, with mutual understanding and respect?
3. Help students to appreciate the many important contributions to our civilization made by members of the various groups that compose it?
4. Not suggest that any group is more or less worthy than any other?
5. Identify the historical forces and conditions which have operated to the disadvantage of minority groups and women?
6. Examine the contemporary forces and conditions which operate to the disadvantage of minority groups and women?
7. Analyze intergroup tension and conflict fairly, objectively, and with emphasis upon resolving social problems?
8. Motivate students to examine their own attitudes and behaviors and to comprehend their own duties and responsibilities as citizens in a pluralistic democracy? (Dorros and Browne, 1973, p. 42).

Federal legislation has also sought to improve multicultural studies.

The first piece of legislation to deal with multicultural education was the Ethnic Heritage Program legislation of 1972, which emerged from the Elementary and Secondary Education Act of 1965. It encouraged the study of minority cultures by children in the United States. Title VII of the Emergency School Aid Act of 1972 was designed to meet the needs of students and faculty suffering from discrimination and group isolation. This legislation focused on the curriculum and instructional techniques for minority children (Baker, 1979). In keeping with these concerns for multicultural education the Oklahoma State Department of Education (1977) stated the following philosophy in their Indian

Education Curriculum Guidelines:

1. Schools should include in their curricula, units and activities that provide students knowledge of Indian heritage, history, and cultural contributions.
2. Teachers should become aware of cultural differences which create unique instructional needs for the Indian child.

3. Every effort should be expended to establish and maintain a climate where the Indian and non-Indian is recognized as a worthy contributing individual (p. 1).

Home economics teachers have long been encouraged to know their community, the background of their students, and to use this knowledge in their curriculum planning (Hatcher and Halchin, 1973). Although multicultural studies in home economics have generally been limited to units on ethnic and foreign foods, the potential for the inclusion of other multicultural study units is great. Spitze (1973, p. 2) stated that home economics should be able to reach minorities since it ". . . is a field of study which encompasses so much of what is vital in the daily lives of everyone. . ." Fleck (1974), Hatcher and Halchin (1973), and Spitze (1973) all encouraged home economics teachers to consider cultural diversity in their curriculum so that self-concepts and cross-cultural appreciation could be enhanced. Griggs (1980) cautioned home economics teachers from focusing on exotic traits and characteristics which might serve to reinforce stereotypes. Instead, she suggested recognition of cultural diversity which would aid students in functioning in a pluralistic society.

The home-economics teacher who capitalizes on cultural differences in implementation of curriculum will promote a more viable home economics and the self-concept of the individual will be strengthened so that he can become a contributing member of his family, his group, and society (Hatcher and Halchin, 1973, p. 55).

Although predictions for the next decade have indicated a move toward greater assimilation, educational organizations have placed greater emphasis on multicultural studies in order to aid students in their development as unique individuals. Emphasis has been placed on developing instructional materials which point out the contributions of

minority groups. This need for multicultural education has also been noted in the field of home economics education, which has long been concerned with ". . . what is vital in the daily lives of everyone. . ." (Spitze, 1973, p. 2).

Clothing Selection

Clothing has been referred to as a silent language since it communicated messages about oneself to others. Perceptions of the identity and social status of others are influenced by clothing. Fulfillment of individual psychological and social needs is greatly influenced by clothing selection. Paolucci, Faiola, and Thompson (1973) listed the following psychological and social needs met by clothing:

I. Psychological Needs:

- A. The need for identity, and
- B. The need for stimulation and variety;

II. Social Needs:

- A. The need to belong, and
- B. The need for recognition.

Additional motivations for clothing selection given by Craig (1968) included protection, modesty, and physical and social environment.

The importance of social environment on clothing selection was reiterated by Ryan (1966, p. 57), "Undoubtedly, the most evident influence on choice of clothing is derived from the particular society or cultural group to which we belong." Craig (1968, p. 163) further stated that "Clothing behavior often reflects a person's acceptance or rejection of his social environment." Chief Luther Standing Bear of the Lakota

tribe illustrated the cultural significance of clothing in the following passage:

The clothing of the white man, adopted by the Lakota, had much to do with the physical welfare of the tribe, and at Carlisle School where the change from tribal to white man's clothing was sudden and direct, the effect on the health and comfort of the children was considerable. Our first resentment was in having our hair cut. It has ever been the custom of Lakota men to wear long hair, and old tribal members still wear the hair in this manner. On first hearing the rule, some of the older boys talked of resisting, but realizing the uselessness of doing so, submitted. But for days after being shorn we felt strange and uncomfortable. If the argument that has been advanced is true, that children needed delousing, than why were not girls as well as boys put through the same process? The fact is that we were to be transformed, and short hair being the mark of gentility with the white man, he put upon us the mark, though he still retained his own custom of keeping the hair covering on his face.

Our second resentment was against trousers, based upon what we considered the best of hygienic reasons. Our bodies were used to constant bathing in the sun, air, and rain, and the function of the pores of our skin, which were in reality a highly developed breathing apparatus, was at once stopped by trousers of heavy, sweat-absorbing material aided by that worst of all torments - red flannel underwear. For the stiff collars, stiff-front shirts, and derby hats no word of praise is due, and the heavy, squeaky, leather boots were positive tormentors which we endured because we thought that when we wore them we were 'dressed up.' Many times we have been laughed at for our native way of dressing, but could anything we ever wore compare in utter foolishness to the steel-ribbed corset and the huge bustle which our girls adopted after a few years in school?

Certain small ways and observances sometimes have connection with larger and more profound ideas, and for reasons of this sort the Lakota disliked the pocket handkerchief and found the white man's use of this toilet article very distasteful. The Indian, essentially an outdoor person, had no use for the handkerchief; he was practically immune to colds, and like the animal, not addicted to spitting. The white man, essentially an indoor person, was subject to colds, catarrh, bronchitis, and kindred diseases. He was a cougher and a spitter, and his constant use of tobacco aggravated the habit. With him the handkerchief was a toilet necessity. So it is easy to see why the Indian considered the carrying of a handkerchief an uncleanly habit.

According to the white man, the Indian, choosing to return to his tribal manners and dress, 'goes back to the blanket.' True, but 'going back to the blanket' is the factor that has saved him from, or at least stayed, his final

destruction. Had the Indian been as completely subdued in spirit as he was in body he would have perished within the century of his subjection. But it is the unquenchable spirit that has saved him - his clinging to Indian ways, Indian thought, and tradition, that has kept him and is keeping him today. The white man's ways were not his ways and many of the things that he has tried to adopt have proven disastrous and to his utter shame. Could the Indian have forestalled the flattery and deceit of his European subjector and retained his native truth and honesty; could he have shunned whiskey and disease and remained the paragon of health and strength he was, he might today be a recognized man instead of a hostage on a reservation. But many an Indian has accomplished his own personal salvation by 'going back to the blanket.' The Indian blanket or buffalo robe, a true American garment, and worn with the significance of language, covered beneath it, in the prototype of the American Indian, one of the bravest attempts ever made by man on this continent to rise to heights of true humanity.

To clothe a man falsely is only to distress his spirit and to make him incongruous and ridiculous, and my entreaty to the American Indian is to retain his tribal dress (Standing Bear, 1933, pp. 189-191).

Historical Background

Just as the United States served as a "melting pot" of different cultural backgrounds, Oklahoma served as a "melting pot" of different Indian backgrounds. The symbols of Oklahoma were chosen to illustrate the rich cultural heritage of the state. The name of the state was derived from a Choctaw expression meaning "Red People." An Osage warrior's shield was selected to appear on the state flag, and symbols of each of the Five Civilized Tribes were arranged on the state seal. According to the 1970 census, Oklahoma had the largest Indian population of any state in the nation, and at one time had 67 tribes living within its borders (Wise, 1978).

Prior to the coming of the whites, only a handful of Indian tribes hunted in Oklahoma. The Plains tribes hunted in the western part of the state, and the Osage and Wichita hunted in the eastern part. The

remainder of the tribes eventually moved to Oklahoma as a result of pressure and policies applied by the whites in order to gain their lands. The Osage was the first tribe persuaded to settle in the present state of Oklahoma. In 1802 French traders persuaded a large band of Osage to move from Missouri to northeastern Oklahoma (Wise, 1978). Numerous other treaties followed between the United States government and specific tribes which served to push the tribes of the eastern part of the nation further to the west. The most significant piece of legislation pertaining to Indian resettlement was the Indian Removal Act of 1830. This act:

. . . established procedures for voluntary exchange of eastern Indian lands for the new acreage that was to be held by the tribes under a guaranty from the Federal government. Under the administration of President Andrew Jackson, forced removal became Federal policy (Wise, 1978, p. 13).

This policy of forced removal gave the government legal license to forcibly remove Indians from lands desired by the whites. Oklahoma became the dumping grounds for these displaced people.

Of the 67 tribes that eventually settled in Oklahoma, nine were selected for the purposes of this study. They were selected on the basis of their cultural contributions, geographic location, and linguistic family. The Five Civilized Tribes were selected due to the significance of their cultural contributions. The nine tribes listed on Table I represented six distinct geographic locations, and six linguistic families. These nine tribes represented the diverse backgrounds of Oklahoma's Indians.

Indian Attire

The attire of these tribes illustrated common elements as well as

contrasting elements. Their attire was influenced by geography, climate, lifestyle, outside contacts, and social status. Driver (1973) stated that

Clothing in aboriginal North America exhibits a wide variety of styles and materials which are definitely correlated with geographical environment. . . . At the same time, these correlations are far from perfect, because fashion also played a part. Styles and materials changed with the times, and fashions spread from one tribe to another. Clothing was also dependent on other facets of culture, for example, subsistence economy. If a tribe subsisted mainly on the flesh on large mammals, it was likely to make its clothing out of hides, which were readily available. The acquisition of the horse increased the efficiency of hunting and encouraged the spread of hide clothing to areas where it had been less common formerly. On the other hand, in areas where people lived mainly on agricultural products, seldom were there sufficient hides from which to manufacture clothing for everybody. They more often made clothing of plant materials (p. 136).

The dominant materials used for clothing were hide, fur, fiber, and bark. Hide was the most commonly used material. Bark was used in the Southeast, and Driver (1973) reported that the weave was so fine and the color so white that the Spanish mistook it for cotton. Techniques for making fabrics and ornamenting them included weaving, featherwork, quillwork, and beadwork. Buffalo hair was the main fiber used for weaving in the Prairies and the Southwest (Driver, 1973). Appleton (1971, p. 5) described feather clothing as ". . . a method of laying feathers on a woven base of fiber threads and tying the stems of the feathers into the fabric during the weaving process. . ." The final product ". . . was water-repellent, less warm than fur, and, above all, decorative when made from brightly colored feathers" (Driver, 1973, p. 148). Feathers were also used for the well-known headdress of the Plains Indians. Quillwork on hide was a widely used method of decoration. The quills were dyed and then sewn onto buckskin with sinews. When glass

beads were later introduced as a trade item the Indians substituted them for quills. Appleton (1971, p. 6) claimed that the Plains tribes ". . . went all out. One hundred and twenty thousand beads have been counted on a single Comanche cradle." These highly developed skills represented one of the most interesting aspects of Indian attire.

TABLE I
LIST OF TRIBES DESCRIBED

Geographical Location	Tribe	Linguistic Family
Gulf Coasts and Tidal Swamps	Seminole	Muskhogeian
Southeastern Woodlands	Chickasaw	Muskhogeian
	Choctaw	Muskhogeian
	Creek	Muskhogeian
	Cherokee	Iroquoian
Eastern Woodlands	Delaware	Algonquian
Central Prairies and Woodlands	Osage	Siouan
Northern Great Plains	Pawnee	Caddoan
Southern Great Plains	Comanche	Shoshonean

Source: Terrell (1971).

Indian culture has never been a static phenomenon, therefore the descriptions of Indian attire were not limited to one historic period.

It is well nigh impossible to freeze Indian culture at any special stage and say that here, and here only, is the real

or genuine form of indigenous Indian arts. To attempt to decide arbitrarily that one period in an Indian culture is witness to more 'authentic' arts and crafts than some other period is a futile exercise. The process of development in Indian arts was always dynamic, with many influences outside a specific culture operating for any number of reasons. It is just not possible for us to select a special stage or time phase of any culture and decide that here the arts and crafts are 'pure' or 'pristine' or 'uncontaminated by outside influence' (Warner, 1975, p. 20).

The following descriptions of tribal costume were generally taken from early accounts of encounters of white men with specific tribes. The method used to gather information on more contemporary forms of Indian dress is discussed in Chapter III.

Indians of the Gulf Coasts and Tidal Swamps:

Seminole

Everyday garments of the men consisted of a shirt, neckerchief, turban, and breechcloth. MacCauley (1887) described the shirt as being

. . . made of some figured or striped cotton cloth, generally of quiet colors. It hangs from the neck to the knees, the narrow, rolling collar being closely buttoned about the neck, the narrow wristbands of the roomy sleeves buttoned about the wrists. The garment opens in front for a few inches, downward from the collar, and is pocketless (p. 483).

A belt of leather or buckskin was worn with the shirt, and pouches were suspended from the belt. Leggings and moccasins were worn for special occasions, but were not a part of the everyday attire due to the warm climate (MacCauley, 1887).

The women wore a short shirt, and long skirt. The shirt was cut low, enabling the wearer to slip it on over the head, and had sleeves which buttoned at the wrists. The skirt was gathered tightly at the waist, and generally reached to the ground. MacCauley (1887) observed that the skirt was made from dark colored calico or gingham. The

garments of both sexes were accented by braids and strips of colored cloth (Peithmann, 1957).

In 1905 the first hand-turned sewing machines were introduced, and the Seminoles soon developed a unique style of patchwork. The colorful and distinctive clothing that evolved became a widely recognized characteristic of the Seminoles. Fairbanks (1973) explained that to make this patchwork the

. . . seamstress first takes three to as many as seven strips of cloth from one-half to perhaps two inches wide which are sewn together along their long sides. This produced a band of parallel stripes of colors. She then cuts the band, either at right angles or diagonally, into narrow segments, each composed of contrasting blocks of colors. These segments are then rearranged and resewn into a new band, the original stripes now forming bands often with highly intricate designs that seem to be composed of tiny squares and rectangles of contrasting color. The composite bands are then sewn to bands of solid colors, sometimes figured material, or of contrasting materials to form the basic fabric of the garment. Rickrack or braid may be applied to the garment in varying numbers of bands (pp. 74-75).

Some skirts consisted of more than forty horizontal bands. The technique for making patchwork changed over the years, which enables garments to be dated by observing the patchwork technique. Before the introduction of the sewing machine, and manufactured cloth the Seminoles wove their own cloth. Verrill (1954, p. 109) reported that the ". . . Seminoles wove magnificent belts, shoulder bands, and other articles of dyed fibers, were experts at tanning hides, and made splendid moccasins. . ."

Hairstyles among the Seminole were also distinctive and changed with time. MacCauley (1887) observed that the

. . . men cut all their hair close to the head, except a strip about an inch wide, running over the front of the scalp from temple to temple, and another strip, of about

the same width, perpendicular to the former, crossing the crown of the head to the nape of the neck. At each temple a heavy tuft is allowed to hang to the bottom of the lobe of the ear. The long hair of the strip crossing to the neck is generally gathered and braided into two ornamental queques (p. 486).

Moustaches and beards were worn by some of the men (MacCauley, 1887).

The hair styles of the women were described by Peithmann (1957).

Coiffure fads for women changed from time to time. At one period a knot of hair atop the head was favored. Later, pompadour and bangs were in vogue. The hair was sometimes combed over a frame extending over one side of the face (p. 64).

In keeping with their distinctive garments, the Seminole were distinctive in their use of ornaments. The women wore strings of colored beads around their necks. MacCauley (1887) counted 200 strings on one wearer, and Peithmann (1957) weighed 25 pounds worn by one woman. Peithmann (1957) described the traditions associated with this item

A Seminole girl is given a string of colored glass beads when she reaches the age of twelve. On birthdays, strings are added for acts of virtue or given as gifts in good times until her neck, up to her chin, is buried deep beneath many strands. It used to be that after middle life, the necklaces are removed strand by strand, until only the first one remains. The last remaining strand goes to the grave with its wearer (p. 66).

The women also wore silver disks, which were suspended in a curve beneath their heads. The men wore silver crescents one below another suspended by cords. Silver bracelets were also worn by the men, generally for special occasions (MacCauley, 1887).

Indians of the Southeastern Woodlands

Although regional differences existed, much of the attire was similar among the Indians in the Southeast.

The most invariable article of male attire was the breechclout, usually consisting of a deerskin - later replaced by cloth - passed between the legs and tucked up under a belt before and behind, with considerable to spare at either end (Swanton, 1928, p. 681).

In winter, or for ceremonies, untailed robes or mantles were worn over the upper part of the body. Driver (1973, p. 141) explained that these garments ". . . were made of furs - either of a whole hide of a large animal, such as the buffalo, or of a patchwork of small animal hides - of feathers thatched on a netted foundation, or of woven inner bark." Leggings were worn when protection was needed from the underbrush or the weather. These were leg coverings which were tucked into the moccasins at the bottom, and fastened onto the belt with straps at the top. They were held in place under the knee by ornamented bands called garters (Swanton, 1928). Moccasins were worn when travelling, but Indians went barefoot most of the time. "Anciently leading men wore headbands of feathers, skins, or metal, and in later times headbands of handkerchiefs purchased from the whites, the so-called 'turbans'" (Swanton, 1928, p. 683).

Swanton (1928), Tunis (1959), and Driver (1973) all agreed that the common attire of the women consisted of a short skirt usually made of deerskin. In winter and on special occasions a shawl was worn of animal skins, feathers, mulberry bark, or grasses. ". . . the mantle was usually fastened over the left shoulder so as to expose the right breast. . . . In very cold weather women seemed to have covered the upper portions of their bodies with a heavy skin blanket" (Swanton, 1928, p. 683). Moccasins were also worn in cold weather, and on special occasions.

The Indians of the Southeast, like other American Indians, used tweezers of clam shells to pluck hairs from all parts of the body

except the head. Men's hairstyles differed from tribe to tribe, although the women generally wore their hair long. Most tribes of the region soaked their hair in bear grease (Tunis, 1959).

In regard to ornaments, Swanton (1928) stated that

Feather ornaments were extensively used in the hair and ornaments of beads, copper, colored stones, bones, and in later times brass and silver, were worn not only there but on the breechclout and other articles of clothing, about the neck, hanging from the ears, about the waist and wrists, and sometimes about the arms and ankles (p. 685).

Pearls, copper, and shells were also used to make ornaments. These ornaments included ear ornaments, nose ornaments, necklaces, arm bands, and leg bands. Tattooing was widely practiced among both sexes (Driver, 1973). Painting seems to have been used mostly by men in preparation for war, or ceremonies (Swanton, 1928).

Chickasaw. Specific references to the attire of this tribe were meager. Their everyday garments were probably similar to those of the other Southeastern tribes. Swanton (1928, p. 682) described one of their garments as ". . . a 'summer visiting dress'. . . made of deerskin . . . that, on account of its size, it should be considered a nightgown rather than a shirt."

The Chickasaws, like other neighboring tribes, practiced artificial head flattening at one time (Swanton, 1928). The males shaved the sides of the head, leaving a crest or roach. The ears were ornamented by "making slits about the edges of their ears, and winding brass or silver wire about the strip of flesh thus loosened in such quantities that the ear was increased to huge proportions" (Swanton, 1928, p. 685). They also decorated the nose by boring a hole in the nose and attaching a stone by means of a deer sinew, "the stone being replaced in later years

by a piece of hammered silver or pewter or a large bead, while beads were sometimes strung from the crown of the head to the nasal cartilage" (Swanton, 1928, p. 685).

Choctaw. The Choctaw were called Flatheads by early explorers due to their practice of artificially flattening the heads of their male infants. This was achieved by the pressure of a bag of sand or a buckskin-covered block of wood applied to the head (Driver, 1973). This tribe was considered peculiar because members of both sexes wore their hair long. Bushnell (1909, p. 10) stated that the men ". . . wore their hair long enough to enable them to make two braids, one on each side of the head. In front the hair was cut straight across, above the eyebrows. Women allowed their hair to grow very long."

Tattooing and painting were used to decorate the body. Bushnell (1909) stated that only the face and shoulders were tattooed, but Swanton (1928) claimed that family symbols were tattooed on the arms and stomachs. Facial tattoos extended from the corners of the mouth to the ears (Tixier, 1968). The technique used to apply tattoos was explained by Bushnell (1909) as:

A needle was used to puncture the skin and soot caused by a fire of yellow pine was rubbed over the surface. This was then wiped off and more soot rubbed in, to make certain that all the punctures were filled. The soot gave a bluish tinge to the dots. No other substance or color was ever employed (p. 10).

Painting was employed by both sexes. A favorite pattern was the yellow crescent, outlined in blue, and painted on both cheeks. It represented the new moon in the dark blue sky (Bushnell, 1909).

Glass beads, bright-colored ribbon, silver coins, and feathers were used for ornaments. These materials were used to make jewelry such

as earrings. Swanton (1928, p. 685) described a ". . . peculiarly shaped breast ornament consisting of a series of crescent-shaped silver plates varying in size, the largest above and the smallest below. . ." Feathers were also worn, although they were not highly prized (Bushnell, 1909).

Creek. The Creek Indians were noted for their stature. Terrell (1971), and Morton (1860) both noted that the Creek men were generally six feet tall, while the women were about one foot shorter.

Early clothing of both sexes was typical of that of the Southeastern tribes. By the middle of the 18th century the Creeks had adopted elements of the whites' dress.

One obvious change was in dress. The Creeks quickly adopted the wearing of cotton cloth by the middle of the 18th century. Bright calico dresses and jackets became common among the women and men. The colorful jackets of the men were tied at the waist with wool sashes. In addition, the men wore bright-colored caps or wide cloth headbands decorated with a feather or plume (Green, 1973, p. 20).

The Creeks soaked their hair in bear grease, and rubbed a plant powder in their hair to produce a reddish tint (Swanton, 1928). Paint-int was practiced by the men. Among the women, only the prostitutes painted themselves (Swanton, 1928). Tattooing was common, and Terrell (1971) described the tattoos as beautiful works of art. The young Creek men also decorated their ears and nose in the same manner as the Chickasaw, as described earlier (Swanton, 1928).

Cherokee. The Cherokees came in contact with the whites at an early date. Thus, they adopted elements of the whites' attire earlier than many other tribes. Starkey (1946) described the dress of the Cherokees

as that of the typical Southeastern Indian. Most of the information about the early dress of the Cherokees was limited to portraits painted by early travelers. In a painting attributed to George Catlin of George Lowery, a Cherokee,

. . . wears elaborate early Cherokee silverwork in the nose and ears in traditional fashion. Lowery was one of the last Cherokees thus to stretch the ears in the aboriginal manner. He is also shown wearing a silver nose-plug, massive silver gorget supporting a James Monroe U.S. Presidential Peace Medal, with historic Cherokee wampum belts over each shoulder (Pierce and Strickland, 1973, p. 10).

Sequoyah, who invented the Cherokee alphabet, is pictured wearing a hunting jacket and turban, which Pierce and Strickland (1973) described as typical of the Western Cherokees.

Indians of the Eastern Woodlands: Delaware

In 1778 the Delaware signed the first of 370 treaties between the United States and Indian tribes (Capps, 1976). Prior to that, in 1682, they signed a treaty with William Penn, who described their appearance in his writings

For their Persons, they are generally tall, streight, well-built, and of singular Proportion; they tread strong and clever and mostly walk with a lofty Chin: of Complexion, Black, but by design, as the Gypsies in England: They grease themselves with Bears-fat, clarified, and using no defence against Sun or Weather, their skins must needs be swarthy; Their Eye is little and black, not unlike a straight-lookt Jew. The thick Lip and flat Nose, so frequent with the East-Indians and Blacks, and not common to them; for I have seen as comely European-like faces among them of both, as on your side of the Sea; and truly an Italian Complexion hath not much more of the White, and the Noses of several of them have as much of the Roman (Myers, 1970, pp. 21-22).

The clothing of both the men and women was similar to that of the Southeastern tribes (Weslager, 1972). Both sexes decorated their bodies with painting, and tattoos (Weslager, 1972). For ornamentation the

"women wore bands of wampum beads around their foreheads, and both men and women adorned themselves with stone and shell gorgets, pendants, beads, necklaces, arm bands, and claws" (Weslager, 1972, p. 54).

Indians of the Central Prairies and Woodlands:

Osage

Early references to Osage attire were sparse. In a journal of his travels in 1839 and 1840, Tixier (1968) described the attire of the men as follows:

They wear a loin cloth of scarlet or blue, held by a woolen belt adorned with beads, where they keep their knives in sheathes of painted skin, their pipe holders, tobacco pouches, bags for red paint, mirrors, and the steel springs which they use to pluck the little hairs and eyebrows with which Nature adorned them. Leggings and moccasins made of deerskin cover their legs and feet. The Osage never tie the strings of their moccasins around their feet; this detail enables them to recognize the tracks of the Pawnee, who pass this string under their feet. Their garters, as well as their belts, are decorated with rassades, which are big white or blue beads. For cloaks they use wool blankets of white, blue, or green colors, although the red ones are preferred. The traders order them from France. Some, which are more highly rated, are brought from England; they are known under the name of Mackinaws. The Osage nowadays seldom wear a buffalo-robe; it is more convenient and less tiring to pay for a blanket than to prepare, paint, and embroider a bison-skin (pp. 137-138).

The women wore a wrap-around skirt made from one hide, and belted or tied at the waist (Koch, 1977). "The old women wear some sort of tunic which is passed under one shoulder and is attached on the other. The young ones are clad with a sort of man's shirt made of bright-colored material" (Tixier, 1968, p. 138).

Body painting was common, with red the favored color. "Osage men paint red around the hair, the eye sockets, and the ears ('national colors')" (Koch, 1977, p. 32). Tattooing was practiced by both sexes

(Koch, 1977).

Ornaments worn by the Osage were described by Tixier (1968)

The ornaments for their attire are composed of earrings, necklaces of porcelain, and bracelets of various shapes made of brass, iron, and even silver. Beads, backbones, snake-skins, stuffed birds, and feathers are also used as finery. The use of eagle feathers is limited to those who have stolen at least a horse from the enemy. Those warriors who have killed a man are the only ones entitled to wear little bells and the war hatchet (p. 138).

Koch (1977) noted that ribbon applique' was noted among this tribe, although it probably did not evolve until ribbon was introduced by whites as a trade item.

Indians of the Northern Great Plains: Pawnee

The name of this tribe was probably derived from the word ". . . parika, a horn, a term used to designate the peculiar manner of dressing the scalp-lock, by which the hair was stiffened with paint and fat, and made to stand erect and curved like a horn" (Hodge, 1959, p. 218). Another men's hairstyle consisted of shaving the head except for a roach, which was ornamented with deer's hair (Koch, 1977). The women wore their hair in two braids at the back of the head (Terrell, 1971).

The men's attire was described by Weltfish (1977).

The clothing of the men, besides the basic garments, included a number of ceremonial trappings or some that signified special rank or achievement. The main clothes were a loincloth, leggings, and moccasins. Around the waist they had an elkskin string. To it on each side they tied on the leggings which were of deer or elkskin, covering the whole leg and thigh. A strip of soft tanned deer hide was drawn between the legs and under the waist band so that the ends hung down in front and in back. . . In warm weather a man might carry a tanned buffalo-hide blanket over the left shoulder when not in use. In winter they wore the furred buffalo robe for warmth (pp. 373-374).

Koch (1977), Weltfish (1977), and Terrell (1971) all noted that a turban was also worn by the men, and sometimes denoted rank.

The clothing of the women consisted chiefly of a skirt and blouse, described by Weltfish (1977)

The women wore a wrap-around skirt, and over blouse, leggings fastened at the knee, and moccasins. The skirt, of tanned deer hide, reached just below the knee with the closing at the right side. It was fastened at the waist with a woven yarn belt. If no deer hide was available, they used a very soft buffalo hide.

The blouse was a simple sleeveless pullover extending down over the waist so that it covered the top of the skirt and the belt that held it in place. It was made of an oblong piece of skin folded in two and cut out for the neck and armholes so that it would not rub against the underarm. It was sewn along the sides with sinew, the seams extending just a little below the waist. The bottom section that reached toward the hips was left unsewn on the two sides. Around the neck was a scarf about 4 inches wide sewn across the back and reaching over the shoulders so that it could be turned up in cold weather for protection. The neck was provided with a drawstring whose ends hung down in front unless they wanted to draw the blouse close together around the throat (p. 373).

Earrings, hair-pipe chokers, claw necklaces, beaded collars, and garters were also worn. The claw necklace was common among the Pawnee, and was made by fastening claws to the side of an otter skin, and using the tail and head of the otter as decorative ends (Koch, 1977).

Indians of the Southern Great Plains: Comanche

Of all the tribes of North America, the Plains tribes were the ones most immortalized by movies, and television. They captured the imagination of the American public with their skillful horsemanship and nomadic lifestyle. The Comanches, a Plains tribe, were acknowledged as the most skillfull horsemen among the North American Indians (Capps, 1976). This skill enabled them to dominate the southern plains and to follow the buffalo herds. Due to the romanticism attached to the Plains

tribes, and the fact that their land was the last to be acquired by the whites, information concerning their attire was more prevalent.

Neighbors (1860, p. 133) described the common dress of the man as ". . . the breech-cloth and moccasins, with a buffalo robe flung loosely over the shoulders. . . ." Koch (1977) stated that a shirt was added after the whites arrived. Verrill (1954) described this shirt along with other attire

Although they stripped, like most plains Indians, to breechclouts and moccasins when on the warpath, at home they wore fringed and beautifully beaded buckskin shirts and leggings, with moccasins of the regular hard-soled and soft-uppers type. At ceremonials and dances they wore the typical war bonnet of the plains Indians, but in addition they had numerous headdresses peculiar to the tribe. One type was a cap of otter or badger skin with a rosette of feathers over the forehead and a short leather tail trimmed with feathers; others had deer, antelope, or buffalo horns attached to a buckskin or fur bonnet with a tail of feathers and a feather roach on top (p. 166).

Koch (1977) elaborated on the construction and decoration of the moccasins

Comanche . . . moccasins were decorated with fringes. Comanche moccasins had short fringe along the top seam from the laces to the toe and six-to-eight-inch-long fringe, with sometimes fifty or more strands, along the heel seam. Occasionally a skunk tail rather than fringe was attached to the heel. Fringe marks were obvious in Comanche tracks (p. 147).

The women wore a dress made of three animal skins. "The top skin might be completely separate from the bottom (a blouse and skirt, if you will), or they might be loosely laced together or fully sewn together" (Koch, 1977, p. 133). One piece comprised the front and back yoke and sleeves, while the remaining two pieces served as the front and back of the skirt. The women wore a legging and moccasin which was made in one piece and resembled a boot (Koch, 1977).

The hair of the men was worn long. As Cash and Wolf (1974)

described, the men

. . . took great pains with their hair, wearing it long, parting it in the center with the part painted, and wearing it in braids on each side. The scalplock would fall from the top of the head. Frequently the side braids were wrapped with fur, cloth, or other materials, and a single feather was frequently worn in the scalplock (p. 21).

The women, unlike the men, wore their hair cut short and parted in the center (Cash and Wolf, 1974).

Accessories included bead and shell earrings and necklaces, hair-pipe chokers and breastplates, long twisted fringes, and garters (Koch, 1977). Burnet (1860) also noted

. . . arm-bands, from one to ten or more on each arm, made of brass wire, about the size of a goose-quill; nose-pieces, of shell, or bone, or silver, attached to the division cartilage; and ear-pendants, or strung beads or any thing they fancy and can procure (p. 234).

Neighbors (1860) also noted silver brooches among the tribe. Skillful painting and beadwork decorated their garments and accessories (Koch, 1977). Both sexes painted their bodies, although tattooing was only occasionally practiced (Cash and Wolf, 1974).

Summary

The characteristics of attitudes were discussed first in this chapter, followed by theories on attitude formation. The last part of this section reviewed studies which indicated that racial attitudes can be changed.

The second section presented the two schools of thought regarding multicultural education: the assimilationist position, and the pluralist position. Examples of support for the pluralist approach include those from the Oklahoma State Department of Education, the National Education

Association, and the home economists. Federal legislation has also been in support of the pluralist approach.

The psychological and social needs met by clothing were listed in the next section. The importance of social environment on clothing selection was supported by the literature.

Background information concerned with the Indian tribes eventually moved to Oklahoma was presented next. Legislation backed by land-hungry settlers forced many Indian tribes to move west. Oklahoma became the home for these displaced people, with 67 tribes eventually settling within the state.

The final section of the chapter described the attire of nine Indian tribes: the Seminole, Chickasaw, Choctaw, Creek, Cherokee, Delaware, Osage, Pawnee, and Comanche. A review of the literature indicated many similarities as well as several unique elements of each tribe's attire.

CHAPTER III

RESEARCH PROCEDURES

A detailed description of the design of the study and the methods employed to implement the design are presented in this chapter. Also included are descriptions of the subjects, the instruments and procedures used in collecting the data, the development of the teaching unit, and the statistical procedures used to test the hypotheses stated in Chapter I.

Type of Research

A pre-experimental research design was selected in order to assess the amount of attitudinal change resulting from exposure to a unit on Indian attire. As Best (1977, p. 103) stated ". . . the effects of the treatment are judged by the difference between the pretest and the post-test scores. No comparison with a control group is provided." In order to ascertain the students' attitudinal change a pretest-posttest design (Best, 1977) was administered. Table II represents this pre-experimental design. The generalizability of the study was limited due to the subjects all being from one school, and the researcher teaching the unit. A weakness of this design is that it fails to take into consideration any sensitizing effect the pretest items may have had on the students (Best, 1977).

TABLE II
 PRE-EXPERIMENTAL RESEARCH DESIGN
 VARIATION OF ONE-GROUP
 PRETEST-POSTTEST
 DESIGN

A	O ₁	X	O ₂	Freshmen
-	—	-	—	
B	O ₃	X	O ₄	Sophomores
-	—	-	—	
C	O ₅	X	O ₆	Juniors
-	—	-	—	
D	O ₇	X	O ₈	Seniors

Source: Campbell and Stanley (1972, p. 8).

Historical research was also conducted in order to obtain and document information regarding early forms of Indian dress. The mass media has provided the public with a very narrow and inaccurate picture of Native American costume. Compton and Hall (1972, p. 61) defined historical research as ". . . locating, integrating, and evaluating evidence from physical relics, written records, or documents in order to establish facts or generalizations regarding past or present events, human characteristics, etc."

Population

The population studied consisted of the five Vocational Home Economics classes at Mannford High School, Mannford, Oklahoma. These classes included three classes of Vocational Home Economics I, one class

of Vocational Home Economics II, and one class of Vocational Home Economics III-IV. The enrollment in these classes represented approximately 20 percent of the total high school enrollment of about 500. Approximately 18 percent of the student body classified themselves on enrollment forms as being of Indian heritage. Students of Indian heritage within this group were generally one-fourth Indian or less. The majority of these students were of Cherokee, Creek, or Osage ancestry. Since the population described consisted of intact classes, accidental sampling was utilized. Only those students present during the entire presentation of the teaching unit were included in the study. The number of students participating in the study was 65.

Instrumentation and Data Collection

Two instruments were developed to collect the data for this study. A word scale (see Appendix A) was used as both a pretest and posttest to assess attitudinal changes due to the presentation of a unit on American Indian clothing. The instrument was a semantic differential consisting of 23 bipolar adjectives which described American Indian clothing. A semantic differential was used since ". . . affective components of meaning can be measured by rating objects or ideas with respect to bipolar adjectives" (Compton and Hall, 1972, p. 279). For each word pair there was a bipolar continuum line ranging from "completely," "mostly," "somewhat," "uncertain," "somewhat," "mostly," to "completely." There were no numerical values indicated on the continuum. The students were asked to study the descriptive terms in each word pair and place a check on the line at the point which best reflected their feelings toward American Indian clothing. For scoring purposes, each word pair was

arbitrarily assigned numerical values, the scores ranging from one to seven. A score of one indicated a negative feeling, while a score of seven indicated a positive feeling.

The second instrument was an examination (see Appendix A) to measure changes in the cognitive domain. The examination was teacher constructed since no other instrument was available which suited the purposes of the study. The examination consisted of four questions which dealt with the information presented in the unit. The examination was also used as both a pretest and posttest. Numerical values were arbitrarily assigned to each test item. Total scores for the examination ranged from zero to 34. A perfect score being 34.

Preliminary forms of both instruments and the curriculum unit were tested on a Family Living class of 11 students at Bristow High School in January, 1981. The students were given the pretests immediately prior to presentation of the curriculum unit, and the posttest was given immediately after the unit had been completed. The regular classroom teacher was asked to respond in writing with suggestions for improving the content and clarity of the instruments. The final instruments were developed after changes had been made and were tested on an Indian Culture class at Mannford Middle School. Once again, the regular classroom teacher was asked to respond in writing with suggestions for improvement. No revisions were suggested by the teacher.

The final versions of the test instruments were administered to the five Vocational Home Economics classes at Mannford High School in February, 1981. The regular Home Economics teacher administered the pretests immediately prior to the presentation of a two week curriculum

unit on American Indian Clothing. The posttests were given immediately upon completion of the unit.

The results of both the pretests and posttests for both instruments were punched and verified on computer cards. This information was then used for the data analysis.

Unit Development

Indian attire was selected as the topic for the teaching unit since clothing is a universal of culture (Branstetter, 1975). Since Indians had no "art for art's sake," their art was utilitarian and was integrated into everyday objects such as clothing (Warner, 1975). ". . . the artistic culture of a people is a direct reflection of their mode of life in general, particularly the economic and ecological basis of that mode" (Warner, 1975, p. 23). Clothing is also a topic generally included in Vocational Home Economics curriculum. Therefore, a unit on Indian Attire could be included in the existing curriculum without seeming too exotic or inappropriate.

In order to make the unit relevant to the students in Mannford, Oklahoma, only those tribes which eventually settled in Oklahoma were considered for inclusion in the teaching unit. Of the 67 tribes that did eventually settle in Oklahoma, nine were selected for the purposes of this study. These tribes represented the diverse backgrounds of Oklahoma's Indians and were selected on the basis of their cultural contributions, geographic locations, and linguistic family. The Five Civilized Tribes were selected due to the significance of their cultural contributions. The nine tribes selected were the Cherokee, Chickasaw, Choctaw, Comanche, Creek, Delaware, Osage, Pawnee, and Seminole.

A review of the literature provided information concerning early forms of Indian dress. This information provided a basis in noting changes in Indian styles. Information about more contemporary forms of Indian attire was obtained by visiting museums which had collections of Indian artifacts. Museums visited included those in the Mannford area, those with special temporary exhibits of Indian dress, and those with a nationally recognized collection of Indian clothing. A list of the museums visited is contained in Table III. Pictures were taken by the researcher during visits to museums and local tribal ceremonies. Those pictures were then made into slides which were to be used in an audio-visual presentation included in the teaching unit. The script for the audio-visual presentation and picture credits are contained in Appendix C.

The development of the curriculum unit on Indian clothing followed the format of the curriculum units developed by the Oklahoma State Department of Vocational and Technical Education.

The overall objective of the unit was: After completion of this unit, the student should develop an appreciation for Indian clothing and the skills involved in making these garments. The student should also be able to describe the various materials and methods used to make Indian clothing, and to explain factors which have influenced the development of this clothing.

Specific objectives included the following:

1. Match the six major geographic regions which were the ancestral homelands of most of Oklahoma's Indian population with a tribe from that region. The students viewed transparencies showing the ancestral homelands of Oklahoma's Indian population.

TABLE III
MUSEUMS VISITED

Name of Museum	Location
Cherokee National Museum/Tsa-La-Gi	Tahlequah, Oklahoma
Five Civilized Tribes Museum	Muskogee, Oklahoma
Museum of Natural History	Denver, Colorado
Osage Tribal Museum	Pawhuska, Oklahoma
Pawnee Bill Museum	Pawnee, Oklahoma
Philbrook Art Center	Tulsa, Oklahoma
Plains Indian Museum/Buffalo Bill Historical Center	Cody, Wyoming
Southern Plains Indian Museum and Crafts Center	Anadarko, Oklahoma
Thomas Gilcrease Institute of American History and Art	Tulsa, Oklahoma
Woolaroc Museum	Bartlesville, Oklahoma

2. List the basic values of Indian culture and give an example of how Indian clothing illustrates these values. In order to make the students aware of the values reflected by clothing, they were asked to list the articles of clothing they had on. They were then asked to tell what they wanted their clothing to say about them, or tell why they were wearing it. The papers were then exchanged among the students. They were then asked to give their opinion of why the other student wore what they

did. Another activity consisted of viewing a portfolio of photographs of Indians. After viewing the photographs the students were asked to tell how the clothing reflected basic Indian values.

3. Describe factors which influenced the development of Indian clothing, and give one example of how each factor influenced clothing styles.
4. Discuss the materials and methods used to construct and decorate Indian clothing.

The audio-visual presentation illustrated the factors which influenced the development of Indian clothing styles. The materials and methods used to construct and decorate Indian clothing were also discussed.

- 5a. List the basic garments and accessories worn by most Indian tribes.
- b. Give examples of garments which were unique to a specific tribe.

This objective was also covered in the audio-visual presentation. Transparencies were also used to show these garments and accessories.

6. Tell how Indian clothing has influenced modern clothing. A bulletin board display illustrated current styles which were influenced by Indian designs.
7. Demonstrate the ability to construct a project decorated with Seminole patchwork. Step-by-step posters illustrating how to make a band of Seminole patchwork were displayed in the room. Students were asked to make a band of patchwork, and use it to decorate a bookmark, placemat, or pillow.

Data Analysis

The data were analyzed to determine if (1) there was a significant change in student attitudes toward Indian clothing, and (2) a significant increase in knowledge of subject matter as a result of exposure to a unit on Indian attire. The mean difference from pretest to posttest was used to indicate the amount of improvement or gain. The data were reported in both frequencies and percentages. The frequencies and percentages for both test instruments were reported according to the four variables of grade level, grade point average, level of home economics in which enrolled, and Indian background. The four grade levels were those of freshman, sophomore, junior, and senior. Grade point averages were cumulative and were based on a four point scale. The levels of home economics in which the participants were currently enrolled included Home Economics I, Home Economics II, Home Economics III, and Home Economics IV. Students are required to complete one level of home economics before enrolling in the next level. For this reason, Home Economics I, II, and III are made up of students from more than one grade level. Due to the small size of the school students enrolled in Home Economics III and IV are combined in the same class, with the Home Economics III curriculum taught alternate years with the Home Economics IV curriculum. The Indian background of the students was determined from responses on the information sheet which was handed out before the pretest.

The data were analyzed by using the chi square test. The data met the following assumptions necessary for chi square:

1. The data must be in frequency form.

2. The individual observations must be independent of each other.
3. Distribution basis must be decided on before the data is collected.
4. The sum of the observed frequencies must equal the sum of the expected frequencies (Bartz, 1976, pp. 301-303).

The chi square test was used to analyze the data from both test instruments according to the four variables stated above. Guilford (1956, p. 232) gave the formula for chi square as " $\chi^2 = \left\{ \sum \frac{(f_o - f_e)^2}{f_e} \right\}$."

This test was used to see whether the actual distribution of scores differed significantly from the expected distribution of scores.

Analysis of variance was used with the mean scores since it permits "a study of the action of two or more independent variables simultaneously on an affected or dependent variable" (Compton and Hall, 1972, p. 352).

CHAPTER IV

ANALYSIS OF DATA

The purpose of this study was to determine the effect of a unit on Indian attire on the attitudes of students toward Indian clothing. The hypotheses of the study were: There will be no difference in students' attitudes toward, or knowledge of Indian clothing before and after presentation of a unit on Indian attire; and students' grade level, grade point average, level of home economics, and Indian background will have no association with the degree of attitudinal and cognitive change. Presented in this chapter is a description of the participants, and findings resulting from an analysis of the data.

Description of Participants

As described in Chapter III, the population was comprised of the five Vocational Home Economics classes at Mannford High School, Mannford, Oklahoma. A total of 65 students participated in the study; this included 59 female students, and six male students.

The grade levels of the students ranged from freshman through senior. Freshmen represented 40 percent (26) of the total sample, 26 percent (17) were sophomores, 18 percent (12) were juniors, and 15 percent (10) were seniors.

Participants enrolled in their first year of home economics made up 55 percent (36) of the total number. Those enrolled in their second

year made up 22 percent (14) of the sample. Those enrolled in their third year numbered 10, representing 15 percent. Five of the participants were fourth year students, representing eight percent of the total population studied.

Grade point averages of those involved ranged from 1.01 to 4.00. Distribution of grade point averages among the students is given in Table IV.

TABLE IV
FREQUENCY OF GRADE POINT
AVERAGES OF POPULATION

Grade Point Average	Frequency	Percent
1.01 - 1.50	2	3
1.51 - 2.00	8	12
2.01 - 2.50	18	28
2.51 - 3.00	18	28
3.01 - 3.50	6	9
3.51 - 4.00	13	20
Total	65	100

Before the pretest was administered the students were asked to complete an information sheet. One of the questions asked the students to indicate whether or not they had Indian ancestry, and if so what tribe

or tribes they represented. Students who responded that they had Indian ancestry represented 60 percent, or 39, of the population. The remaining 26, or 40 percent, indicated that they had no Indian ancestry. One student who replied that she had no Indian ancestry explained that she was adopted and had no way of knowing her background. Seven of the students listed ancestry in two or more tribes, while five of the students knew they were part Indian but were uncertain of the tribe. One student explained that she knew she was part Indian, but years ago her grandmother had been so ashamed of her Indian blood that she had destroyed all the family's tribal records. The tribes listed by the students of Indian descent are given in Table V, and are representative of the tribes in the Mannford area.

TABLE V
NUMBER OF TRIBES REPRESENTED IN
INDIAN ANCESTRY OF POPULATION

Tribe	Number
Cherokee	26
Cheyenne	1
Chickasaw	1
Choctaw	3
Comanche	1
Creek	6
Sauk and Fox	2
Other*	5

*These students were uncertain of the tribe or tribes.

Results of Examination

The examination (see Appendix A) was administered as both a pretest and posttest. The pretest and posttest scores for each student were compared to determine whether a gain or loss occurred in the score. The examination consisted of four questions which dealt with the information presented in the unit. Numerical values were arbitrarily assigned to each test item. Total scores for the examination ranged from zero to 34. A perfect score being 34.

Grade Level

All four grade levels showed a gain in posttest score means from pretest score means. Mean examination scores for grade levels are given in Table VI. The freshmen showed the least gain, while the seniors showed the most gain. The freshmen also had the highest pretest and posttest score means. The chi square test was used to determine the effect of the grade level with .01 chosen as the level of significance. The grade level was significant at the .01 level, thus rejecting the hypothesis of nonsignificance (see Table XIV).

Level of Home Economics

Gains in posttest examination means were exhibited in each of the four years of home economics, as shown on Table VII. The Home Economics I students showed the least gain, with the Home Economics II students next in the amount of gain, followed by the Home Economics III students, with the Home Economics IV students exhibiting the highest amount of gain. The Home Economics I students had the highest pretest and

posttest score means, although the Home Economics IV students' posttest score means differed only .16. Results of the chi square test indicated that the grade level was significant at the .01 level, therefore the hypothesis of nonsignificance was not accepted.

TABLE VI
MEAN GAINS IN EXAMINATION SCORES
BY GRADE LEVEL

Grade Level	Group Mean
Ninth	
Pretest	22.88
Posttest	26.31
Gain	+3.43
Number in Group	26
Tenth	
Pretest	8.18
Posttest	16.88
Gain	+8.70
Number in Group	17
Eleventh	
Pretest	12.50
Posttest	20.03
Gain	+7.53
Number in Group	12
Twelfth	
Pretest	12.60
Posttest	25.00
Gain	+12.40
Number in Group	10

TABLE VII
 MEAN GAINS IN EXAMINATION SCORES
 BY LEVEL OF HOME ECONOMICS

<u>Level of Home Economics</u>	<u>Group Mean</u>
Home Economics I	
Pretest	19.53
Posttest	23.56
Gain	+4.03
Number in Group	36
Home Economics II	
Pretest	7.07
Posttest	16.50
Gain	+9.43
Number in Group	14
Home Economics III	
Pretest	12.60
Posttest	23.40
Gain	+10.80
Number in Group	10
Home Economics IV	
Pretest	15.20
Posttest	29.80
Gain	+14.60
Number in Group	5

Grade Point Average

Table VIII shows the pretest and posttest examination score means according to the students' grade point average. All the groups indicated a positive gain, with the least amount of gain being made by those students with a 1.51 to 2.00 grade point average. The greatest mean gain was made by students with a 3.01 to 3.50 grade point average. Their gain was five points more than the next highest group. These

same students, those with a 3.01 to 3.50 grade point average, had the lowest pretest mean score. The cells were collapsed for the chi square test in order to obtain an adequate cell size. The grade point averages were divided into the following two groups: 1.00 to 2.30, and 2.31 to 4.00. The grade point average was shown by the chi square test to be significant at the .01 level. The hypothesis of nonsignificance was rejected.

Indian Background

The highest pretest and posttest scores were made by those students with Indian ancestry. The results are shown on Table IX. These students also made the higher mean gain in posttest scores, although it was only 1.52 more than the mean gain of the non-Indian group. The chi square test revealed no significant relationship between the Indian background of the student and their quiz scores, thus accepting the null hypothesis.

Results of the Attitude Scale

The attitude scale (see Appendix A) was administered as both a pretest and posttest. The pretest and posttest scores for each student were compared to determine whether a gain or loss occurred in the score. The instrument was a semantic differential consisting of 23 bipolar adjectives which described American Indian clothing. For each word pair there was a bipolar continuum line ranging from "completely," "mostly," "somewhat," "uncertain," "somewhat," "mostly," to "completely." There were no numerical values indicated on the continuum. The students were asked to study the descriptive terms in each word pair and place a check

on the line at the point which best reflected their feelings toward American Indian clothing. For scoring purposes, each word pair was arbitrarily assigned numerical values, the scores ranging from one to seven. A score of one indicated a negative feeling, a score of four indicated an uncertain feeling, and a score of seven indicated a positive feeling. A mean gain was then determined from the total responses of each student.

Grade Level

The freshmen showed the highest pretest score mean, but the lowest mean gain. Table X shows that the seniors had the highest posttest score mean and the second highest mean gain. The sophomores exhibited the greatest mean gain, although their posttest score was the lowest of all four grade levels. Both the chi square test and the analysis of variance showed that grade level was not a significant factor. This finding supported the null hypothesis.

Level of Home Economics

As indicated by Table XI the highest pretest score mean was that of the Home Economics IV students. This is interesting since the Home Economics I students displayed the highest pretest score means on the examination. The lowest posttest score means on the attitude scale was also that of the Home Economics I students. Both the Home Economics III and IV students made the highest posttest scores (6.21). The highest mean gain was that of the Home Economics III students, which was .11 more than that of the Home Economics IV students. The number of years in home economics completed by the student was shown to be significant at the .01

level by the chi square test, which rejected the hypothesis of non-significance.

TABLE VIII
MEAN GAINS IN EXAMINATION SCORES
BY GRADE POINT AVERAGE

Grade Point Average	Group Mean
1.01 - 1.50	
Pretest	12.50
Posttest	18
Gain	+5.50
Number in Group	2
1.51 - 2.00	
Pretest	17.13
Posttest	18.13
Gain	+1
Number in Group	8
2.01 - 2.50	
Pretest	15.50
Posttest	19.78
Gain	+4.28
Number in Group	18
2.51 - 3.00	
Pretest	17.00
Posttest	24.56
Gain	+7.56
Number in Group	18
3.01 - 3.50	
Pretest	8
Posttest	22
Gain	+14
Number in Group	6
3.51 - 4.00	
Pretest	18
Posttest	27
Gain	+9
Number in Group	13

TABLE IX
 MEAN GAINS IN EXAMINATION SCORES
 BY INDIAN BACKGROUND

Indian Background	Group Mean
Yes	
Pretest	17.72
Posttest	25.28
Gain	+7.56
Number in Group	39
No	
Pretest	12.27
Posttest	18.31
Gain	+6.04
Number in Group	26

TABLE X
 MEAN GAINS IN ATTITUDE SCALE
 SCORES BY GRADE LEVEL

Grade Level	Group Mean
Ninth	
Pretest	5.63
Posttest	5.78
Gain	+.15
Number in Group	26
Tenth	
Pretest	5.49
Posttest	5.90
Gain	+.41
Number in Group	17
Eleventh	
Pretest	5.08
Posttest	5.65
Gain	+.57
Number in Group	12
Twelfth	
Pretest	5.61
Posttest	6.08
Gain	+.47
Number in Group	10

TABLE XI
MEAN GAINS IN ATTITUDE SCALE SCORES
BY LEVEL OF HOME ECONOMICS

Level of Home Economics	Group Mean
Home Economics I	
Pretest	5.50
Posttest	5.66
Gain	+.16
Number in Group	36
Home Economics II	
Pretest	5.51
Posttest	5.90
Gain	+.39
Number in Group	14
Home Economics III	
Pretest	5.42
Posttest	6.21
Gain	+.79
Number in Group	10
Home Economics IV	
Pretest	5.53
Posttest	6.21
Gain	+.68
Number in Group	5

Grade Point Average

A loss occurred in the posttest score means from the pretest score means for two students with a grade point average of 1.01 to 1.50. As shown by Table XII progressively higher mean gains were made by the other groups. The highest mean gain was in the 3.51 to 4.00 grade point average group, although the highest pretest and posttest mean scores were made by those with a grade point average of 3.01 to 3.50. The chi

square test indicated that the grade point average was not significant at the .01 level, thus supporting the null hypothesis. The cells were collapsed for the chi square test in order to obtain an adequate cell size. The grade point averages were divided into the following two groups: 1.00 to 2.30, and 2.31 to 4.00.

TABLE XII
MEAN GAINS IN ATTITUDE SCALE SCORES
BY GRADE POINT AVERAGE

Grade Point Average	Group Mean
1.01 - 1.50	
Pretest	5.50
Posttest	5.18
Gain	-.32
Number in Group	2
1.51 - 2.00	
Pretest	5.50
Posttest	5.61
Gain	+.11
Number in Group	8
2.01 - 2.50	
Pretest	5.45
Posttest	5.68
Gain	+.23
Number in Group	18
2.51 - 3.00	
Pretest	5.48
Posttest	5.88
Gain	+.40
Number in Group	18
3.01 - 3.50	
Pretest	5.69
Posttest	6.22
Gain	+.53
Number in Group	6
3.51 - 4.00	
Pretest	5.45
Posttest	5.99
Gain	+.54
Number in Group	13

Indian Background

Table XIII shows that the results of the attitude scale were consistent with those of the examination. Once again those students with Indian ancestry had the higher pretest and posttest score means, as well as the higher mean gain. Also consistent with the results of the examination was the fact that the chi square test showed Indian background not to be a significant factor, supporting the null hypothesis.

TABLE XIII
MEAN GAINS IN ATTITUDE SCALE SCORES
BY INDIAN BACKGROUND

Indian Background	Group Mean
Yes	
Pretest	5.60
Posttest	5.99
Gain	+ .39
Number in Group	39
No	
Pretest	5.33
Posttest	5.60
Gain	+ .27
Number in Group	26

Summary

A total of 65 students participated in this study. These students represented four grade levels, four home economics class levels, and

grade point averages ranging from 1.01 to 4.00. The majority of these students (60 percent) had some Indian ancestry.

Pretest scores and posttest scores for both test instruments were categorized according to the variables of grade level, grade point average, level of home economics, and Indian background. The data were analyzed using the chi square test with .01 as the level of significance. The results are summarized in Table XIV. Data from this chapter are summarized in the next chapter.

TABLE XIV
SUMMARY OF CHI SQUARE RESULTS

Variable	df	χ^2	s/ns
Examination			
Grade Level	1	6.77	s
Grade Point Average	1	11.58	s
Level of Home Economics	1	73.74	s
Indian Background	1	.02	ns
Word Scale			
Grade Level	1	2.63	ns
Grade Point Average	1	4.48	ns
Level of Home Economics	1	7.68	s
Indian Background	1	.65	ns

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

The purpose of this study was to determine the effect of a unit on Indian attire on the attitudes of students toward Indian clothing. The objectives were to determine the association with attitudinal change and knowledge of subject matter of the grade level, grade point average, level of home economics in which enrolled, and Indian background of the student. The hypotheses were designed to measure the amount of attitudinal change and change in knowledge according to these four factors.

The review of literature provided information on attitudes, multicultural studies, and clothing selection. A brief historical background of Oklahoma's Indian population was also presented. Descriptions of the clothing of the nine tribes selected for this study followed.

Home economics students at Mannford High School, Mannford, Oklahoma, made up the population for this study. A total of 65 students participated. A curriculum unit on American Indian clothing was presented to these students. Two instruments were used as pretests and posttests to assess the change in attitudes toward Indian clothing and knowledge of subject matter before and after the unit. An examination was used to measure the cognitive aspect, and a semantic differential measured the attitudes of the students.

The data were reported according to the resulting frequencies and percentages. The chi square test was used to determine the significance of the influence of the variables grade level, grade point average, level of home economics in which enrolled, and Indian background.

Findings and Conclusions

Objective 1: To determine if there is a significant attitudinal change toward Indian clothing as a result of students' exposure to a unit on Indian attire. Objective 2: To determine if there is a significant increase in knowledge of subject matter as a result of students' exposure to a unit on Indian attire. The difference from pretest score to posttest score was used as the measure of change. Positive gains in scores on both the examination and attitude scale were reported in all but one instance. A loss in score on the attitude scale was experienced by those students with a grade point average of 1.01 to 1.50. This group was represented by only two students. The younger students, freshmen and Home Economics I students, generally had the highest pretest scores. One reason for this may be the fact that these students were enrolled in Oklahoma history at the time, and had been studying the Indian cultures of Oklahoma. Therefore, the teaching unit may have reinforced some information they had previously studied. The highest mean gains on both instruments were made by the older students, who were juniors and seniors. The older students tended to have higher grade point averages, and the grade point average was found to be a highly significant factor by the chi square test.

Objective 1_a: To ascertain the association of students' grade level with attitudinal change. Objective 2_a: To ascertain the

association of students' grade level with the increase in knowledge of subject matter. The grade level was shown by the chi square test to be a significant factor in the results of the examination, but not in the results of the attitude scale. The seniors scored highest on the examination, while the juniors scored highest on the attitude scale. In both cases the freshmen had the least mean gain.

Objective 1_b: To ascertain the association of students' grade point average with attitudinal change. Objective 2_b: To ascertain the association of students' grade point average with the increase in knowledge of subject matter. The chi square test showed the grade point average to be significant at the .01 level for the examination, and nonsignificant at the .01 level for the attitude scale. The highest mean gains were made by those with grade point averages of 3.01 to 4.00, with the lowest mean gains by those with grade point averages of 1.01 to 2.00.

Objective 1_c: To ascertain the association of the level of home economics in which enrolled with attitudinal change. Objective 2_c: To ascertain the association of the level of home economics in which enrolled with the increase in knowledge of subject matter. The level of home economics was found by the chi square test to be a significant factor for both instruments. The Home Economics III and IV students had the highest mean gains on both instruments, and the highest pretest and posttest scores on the attitude scale. The older students thus seemed more open to the new concepts presented in the curriculum unit.

Objective 1_d: To ascertain the association of students' Indian background with attitudinal change. Objective 2_d: To ascertain the association of students' Indian background with the increase in knowledge of subject matter. Although Indian background was not a significant

factor on either of the instruments according to the chi square test, the scores of those students with Indian ancestry were higher on the pretest and posttest of both instruments. The mean gain of those of Indian ancestry was also higher.

In this study a unit on Indian clothing was found to be a successful way to teach students about Indian culture. The older students experienced the most attitudinal change. These older students were juniors and seniors, were generally enrolled in Home Economics III-IV, and generally had higher grade point averages. It was also shown that those students with the highest grade point averages showed the most change in attitude and knowledge. It can be concluded from the findings that attitudes and knowledge can be changed through curriculum intervention.

Recommendations

The following recommendations are made as a result of this study:

1. Further refinement of the two test instruments is needed in order to eliminate possible biases towards students who are older, or who have a higher grade point average.
2. Replication of this study might be helpful in improving the content of the curriculum unit, and testing its usefulness.
3. Curriculum units on Indian housing and family relationships might be developed to supplement existing curriculum materials and introduce students to Indian culture.
4. Other areas of Indian culture might be researched for inclusion in curriculum units. One timely area to explore would be that of the Indians' concern for the environment. The literature revealed a philosophy toward the environment which condemned wastefulness of

natural resources. In light of our declining supply of natural resources, exploration of the Indians' ability to live in harmony with nature could be beneficial.

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APPENDIXES

APPENDIX A

EVALUATION INSTRUMENTS

.

INFORMATION SHEET

Before you begin working on the pretest please answer the following questions about yourself. The information is completely confidential. This simply gives us a general description of the different people completing this pretest.

Name _____

Sex: Male _____ Female _____

Age: _____

Are you American Indian? Yes _____ No _____

If yes, what tribe? _____

Please check your grade in high school: 9 _____ 10 _____
11 _____ 12 _____

Please check the Home Economics class you are presently enrolled in:

I _____ II _____
III _____ IV _____

Now you may go on to the next page and work on the pretest.

QUIZ

1. Match the six major geographic regions which were the ancestral homelands of most of Oklahoma's Indians to the tribe from that region.

_____ A. Central Prairies	1. Delaware
_____ B. Eastern Woodlands	2. Pawnee
_____ C. Gulf Coasts	3. Cherokee
_____ D. Northern Great Plains	4. Comanche
_____ E. Southeastern Woodlands	5. Osage
_____ F. Southern Great Plains	6. Seminole

2. List one of the basic values of Indian culture, and give an example of how Indian clothing illustrates this value.

3. Describe three factors which influenced the development of Indian clothing. Give one example of how each factor influenced clothing styles.

A.

B.

C.

4. In a short paragraph discuss the materials and methods used to construct and decorate Indian clothing. (Discuss at least two of the materials used, and three of the methods used.)

- 5a. List four of the basic garments or accessories worn by Indians of the Five Civilized Tribes.
 - A.
 - B.
 - C.
 - D.
 - b. List one garment or accessory that was unique to a specific tribe.
6. Tell how Indian clothing has influenced modern clothing styles.

APPENDIX B

AUDIO-VISUAL SCRIPT AND

PICTURE CREDITS

NARRATION

Note: A brief description of the corresponding slide is given in the parenthesis following the narration for the slide.

1. The earth and all the elements of nature have for centuries influenced the thoughts, lifestyle, and religion of the American Indian. (Sunrise)
2. Likewise, Indian clothing bears the influence of the Indians' belief that man must live in harmony with nature. (Village)
3. Their styles reflected the geography and climate of the region where they lived as well as the raw materials nature had provided. (Dwellings)
4. Other factors which influenced fashions included their lifestyle, social status, and contact with others. At first these contacts were with other tribes, while later on they were with whites. (Painting: Smoke Boat)
5. As you look at Indian clothing you will notice that their styles changed over the years just like our styles constantly change. (Painting: Sioux Council)
6. Both styles and materials changed with the times, and fashions spread from one tribe to another. (Fancy dancer)
7. When the Indians acquired the horse they were able to hunt more efficiently. As a result, hide was more plentiful and became more popular as a clothing material. (Painting: Catching Wild Horses)
8. We tend to picture all Indians dressed alike. Regardless of whether they are Cherokee, Delaware, Osage, Sioux, etc. we picture all Indians the way Hollywood has presented them on television or in the movies. We see them all as dressed in full, feathered head-dresses; beaded shirts; leggings; and moccasins. (Painting: Chief Yellowshield)
9. This Hollywood version of the Indian is usually far from accurate. There was a wide variety of styles among the tribes in North America and their clothing was an excellent example of their craftsmanship. (Coat)
10. In this slide presentation we will concentrate on the tribes which were resettled in the present state of Oklahoma. These tribes generally came from six regions in the United States: the Gulf coasts and tidal swamps; the Southeastern woodlands; the Eastern woodlands; the Central prairies and woodlands; the Northern Great Plains; and the Southern Great Plains. (Village scene)

11. Although styles differed from tribe to tribe, and region to region, there were some similarities. Many of the same materials and techniques were used. (Tribal costumes)
12. The materials used most frequently for clothing included hide, fur, fibers, and bark. Hide was the most common material used, and was used most by those tribes who made their living by hunting large animals. (Painting: The Buffalo Hunt)
13. Techniques used for making and decorating fabrics included weaving, embroidery, featherwork, quillwork, beadwork, ribbonwork, finger weaving, and painting. (Dolls)
14. Bark and buffalo hair were sometimes used for weaving, and other types of animal hair were used for embroidery. (Embroidery)
15. Feathers were used for the headdresses made famous by the Plains Indians. (Headdress)
16. They were also used for dance costumes and accessories such as fans. (Fans)
17. Today feathers are still used for dance costumes such as this dance bustle. (Dance bustle)
18. Clothing was also made from feathers. The feathers were laid on a woven base of fiber threads, and the stems were tied into the fabric during the weaving process. The final product was water-repellent and decorative when made from brightly colored feathers. (Dance bustle)
19. Quillwork is uniquely American for it is found only in North America. Quills came from porcupines and bird feathers. (Blanket strips)
20. Quills were washed in soapy water to get the natural oil off and then dyed. Women would put quills in their mouth and moisten them with saliva. Then as each one was used, it was flattened by drawing it between fingernails and teeth. After they were applied they were flattened again with a quill flattener made of bone or wood. (Quillwork demonstration)
21. Some quillwork techniques for clothing decoration were wrapping, braiding, sewing, and weaving. (Shirt)
22. When the white fur traders arrived they brought beads with them as a trade item. Beads soon replaced the quills, which were difficult, time-consuming, and limiting to work with. (Purse)
23. The beads came in different sizes and colors and could be used for naturalistic designs as well as the geometric designs used with quillwork. (Blanket)

24. Beadwork, like quillwork, decorated shirts and dresses in horizontal bands down the shoulders, across the bodice and down each sleeve, and across the bottom of the garment. (Dress)
25. Each garment had the same design on the front and back. Designs and color preferences varied from tribe to tribe, and often had religious meaning. (Shirt)
26. Formal clothing such as this Osage belt had more elaborate beadwork. Some dress yokes which were covered with beadwork weighed 40 to 50 pounds. (Belt)
27. From the late 1800's to early 1900's was the great age of beadwork. Both quillwork and beadwork reached a high degree of excellence among the Plains Indians. The long, harsh winters gave them time to practice this art. 120,000 beads have been counted on a single Comanche cradle! (Cradle boards)
28. Ribbonwork is another method used for decoration, and is still done by some Osage women in this area. Ribbon or strips of taffeta are used. The bottom strips are sewn together, and then the upper strips are appliqued onto them. (Ribbonwork)
29. Modern ribbonwork is done using a machine satin stitch. The design is transferred to the fabric, stitched by machine, and then the excess is trimmed off. (Shirt and skirt)
30. Another craft still practiced by several Osage is fingerweaving. Various colors of wool yarn are woven using the fingers to separate the strands and weave them. (Fingerweaving)
31. Claws, hooves, teeth, shells, and metal were also used to decorate garments. (Dress)
32. Earth paints were articles of trade even before white traders appeared on Indian lands. Stains and dyes were derived from plants and trees, and paints came from vegetable or earth colors. Each color was prepared and dried and kept in its own buckskin bag which was often elaborately decorated. (Painted hides)
33. Paint pigments were mixed with fats and oils before applying to the hide. Colors were rubbed into the hide or applied with brushes made from porous parts of bones or chewed twigs. The painted area was then protected by a coating called sizing. It gave the item a smooth, glossy finish somewhat like varnish. Prickly pear cactus juice, boiled hide scrapings, or wax from a beaver tail were used to make sizing. (Parfleche)
34. The way in which these materials and techniques were used is what makes one tribe's clothing different from another's. (Dress)
35. Before whites and their fashions influenced Indian clothing, there were some basic similarities in Indian garments. Men generally

- wore a breechcloth which was a long piece of deerskin or cloth which was passed between the legs and then tucked into a belt with the excess fabric hanging down in front and back. (Painting: The Primitive Sculptor)
36. Leggings and moccasins were worn when travelling, for special occasions, or for warmth in cold weather. Leggings resemble pant legs and are attached to a belt at the side. (Leggings)
 37. Buffalo robes were worn in the winter, but were replaced by blankets after trade began with the whites. (Blankets)
 38. The women of the Plains tribes wore a type of yoked dress rather than the two piece outfit worn in the warmer climates. Their moccasins and leggings were made in one piece and resembled a boot. A belt was often worn, as shown here with a yoke, and had pouches to hold sewing awls and personal belongings. (Yoke and belt)
 39. The Seminoles, who came to Oklahoma from the Gulf coast region, dramatically illustrate how trade with the whites altered their fashions. (Dolls)
 40. In 1905 the first hand-turned sewing machine was introduced, and the Seminoles soon developed a unique style of intricate patchwork. (Patchwork)
 41. In order to create the patchwork long, narrow strips of cloth were sewn together. Then this fabric was cut diagonally in narrow strips. (Patchwork closeup)
 42. These patchwork strips were then sewn to strips of solid colored material. Rickrack and braid were sometimes sewn onto the garment. (Seminole man)
 43. The women wore strings of colored beads around their neck, and added strings until they reached middle age. Some women wore as many as 200 strings, which weighed up to 25 pounds. (Seminole woman and child)
 44. Changes in Seminole fashions can be seen by comparing the styles shown on these dolls. . . (Dolls)
 45. . . . with the style shown on this model of the Seminole leader Osceola. Notice the coat, which is more tailored and fitted than the styles shown on the dolls. (Osceola)
 46. The Chickasaw, Choctaw, Creek, and Cherokee originally lived in the woodlands of the Southeast. They dressed in the basic styles we mentioned earlier, although their styles soon changed when trade with the whites began. (Cherokee woman)
 47. Early styles were often accented by jewelry such as ear ornaments, nose ornaments, and crescent shaped neck pieces. The medal was

- presented by President James Monroe as a token of friendship. The turban was a more modern fashion, which replaced the headbands which had been worn earlier. (Painting: George Lowery)
48. Here we see a combination of the old and new. Older styles are seen in the neckpieces, arm band, and headdress. Newer influences are seen in the shirt and cape. (Painting: Cunne Shote)
 49. The influence of two cultures is also illustrated here. The older man wears a typical style of the period, while both men wear traditional ear ornaments are hair styles. (Painting: Black Hawk and Son)
 50. The Cherokees came in contact with the whites at an early date and therefore adopted styles from the whites before many other tribes. This Sequoyah style hunting jacket is an example of a style that was adopted by the Cherokees. (Jacket)
 51. The Cherokees are also known for their "tear" dresses. Before they had scissors to cut their cloth they would tear it into large pieces. Then they would sew the pieces together to make garments such as the ones shown here. (White dress)
 52. Some Indian youngsters were sent to boarding schools where their traditional clothing was replaced by modern styles. This is part of a uniform that was worn at Armstrong Academy, which was a Choctaw school for boys. (Jacket)
 53. One way to learn about Indian clothing is through Indian dolls. The dolls shown here are Creek dolls. Their clothing shows that by this time several garments had been copied after the styles of the whites. (Dolls)
 54. The Osage are natives of this part of the nation, the Central prairies and woodlands. Many of their styles were similar to those of other tribes. They also ornamented themselves with jewelry such as necklaces, bracelets, and earrings. (Painting: Wa-ro-nee-sah)
 55. The Osage are well known for their ribbonwork and finger weaving. (Ribbonwork and finger weaving)
 56. This type of work can still be seen on modern dance costumes. (Osage women)
 57. The Pawnee of the northern Great Plains were known for the unusual hairstyle of the men. The hair around the forehead was stiffened with paint and fat, and made to stand erect and curved like a horn. (Indian man)
 58. Earrings, hair pipe chokers, claw necklaces, beaded collars, and garters were worn by the Pawnee. A turban was sometimes worn by men of rank. (Painting: Indian Troupe in London)

59. The claw necklace was common among the Pawnee, and was made by fastening claws to the side of an otter skin, and using the tail and head of the otter as decorative ends. (Bear claw necklace)
60. The Indians that are usually depicted on television or in the movies are the Plains Indians. The Comanche are an example of one tribe of the southern Great Plains. The clothing of these people was decorated with beautiful beadwork. (Shirt)
61. Their clothing was often fringed as seen in the ghost dance shirt pictured here. (Shirt)
62. The war bonnet we so often inaccurately associate with all tribes of Indians was worn by the Comanches. (Ceremonial costume)
63. Other types of headgear included caps of beaver or otter skin. . . (Hat)
64. . . . and horns attached to buckskin or fur bonnets with a tail of feathers and a feather roach on top. (Painting: Crow Chief)
65. Accessories included bead and shell earrings and necklaces, hair pipe chokers and breastplates, long twisted fringes, and garters. (Painting: Mato-Tope, a Mandan Chief)
66. Traditional Indian clothing is still an important part of Indian ceremonies. (Fancy dancers)
67. Dance costumes can be seen at local powwows and ceremonial dances. The dancers take a great pride in their costumes, especially since some costumes have been in their family for generations. (Male dancers)
68. Even today Indian clothing shows changes brought about by new fibers and sewing techniques. These Osage shawls have ribbonwork which was done on a sewing machine, and the material is one of the new synthetics. (Shawls)
69. These garments were designed by the Fife family of Oklahoma. (Women's clothing)
70. Although the styles are modern. . . (Shirt and jumper)
71. . . . such as this shirt, . . . (Shirt)
72. . . . they illustrate the influence of Seminole patchwork designs. (Patchwork skirt)
73. Indian clothing not only represents a practical application of highly skilled craftsmanship, it represents a pictorial history of a proud people and their culture. (Shoulder bag)
74. It is a culture which lives on today in the traditions, beliefs,

and values. . . (Powwow scene)

75. . . . which continue to play an important part in the lives of today's American Indians. (Sunset)

PICTURE CREDITS

Unless otherwise noted the author took the slides at the museums and locations listed below. In this listing the following abbreviations are used:

CNM/TLG - Cherokee National Museum/Tsa-La-Gi
Tahlequah, Oklahoma
 FCTM - - Five Civilized Tribes Museum
Muskogee, Oklahoma
 MNH - - - Museum of Natural History
Denver, Colorado
 OCTD - - Osage Ceremonial Tribal Dances
Pawhuska, Oklahoma
 PAC - - - Philbrook Art Center
Tulsa, Oklahoma
 PIM - - - Plains Indian Museum
Buffalo Bill Historical Center
Cody, Wyoming
 SPIM - - Southern Plains Indian Museum and Crafts Center
Anadarko, Oklahoma
 TGI - - - Thomas Gilcrease Institute of
American History and Art
Tulsa, Oklahoma
 TIP - - - Tulsa Indian Powwow
Tulsa, Oklahoma
 WM - - - Woolaroc Museum
Bartlesville, Oklahoma

1. Lake Keystone; Mannford, Oklahoma
2. CNM/TLG
3. CNM/TLG
4. Olaf Seltzer, Smoke Boat; Commercial Slide, TGI
5. George Catlin, Sioux Council; Commercial Slide, TGI
6. TIP
7. George Catlin, Catching Wild Horses; Commercial Slide, TGI
8. Henry Balink, Chief Yellowshield; Commercial Slide, WM
9. Great Lakes Coat, MNH
10. CNM/TLG
11. SPIM
12. Charles M. Russell, The Buffalo Hunt; Commercial Slide, WM
13. PIM
14. Moose hair embroidery on Great Lakes gauntlets, MNH
15. WM
16. Eastern Plains fan, 1890; PIM

17. TIP
18. Northern Plains dance bustle, 1900; PIM
19. Blanket strips, PIM
20. Quillwork demonstration, PIM
21. Mandan shirt, PIM
22. Beaded Osage purse, WM
23. WM
24. Blackfoot dress, WM
25. Sioux shirt, WM
26. Beaded Osage belt, WM
27. Cradle boards, SPIM
28. MNH
29. MNH
30. Osage finger weaving, WM
31. Apache dress, MNH
32. PIM
33. Parfleche, PIM
34. Kiowa dress, CNM/TLG
35. E. I. Crouse, The Primitive Sculptor; Commercial Slide, WM
36. Mandan leggings, 1880; PIM
37. PIM
38. Ute woman's yoke, MNH
39. Seminole dolls, FCTM
40. Seminole patchwork, FCTM
41. Seminole patchwork, FCTM
42. Seminole man, MNH
43. Seminole woman, MNH
44. Seminole dolls, MNH
45. Model of Seminole leader Osceola, MNH
46. CNH/TLG
47. George Catlin, George Lowery; Commercial Slide, TGI
48. Francis Parsons, Gunne Shote; Commercial Slide, TGI
49. John Wesley Jarvis, Black Hawk and Son; Commercial Slide, TGI
50. Sequoyah style hunting jacket, CNM/TLG
51. Cherokee tear dress, MNH
52. Choctaw uniform, FCTM

53. Creek doll, FCTM
54. George Catlin, Wa-ro-nee-sah; Commercial Slide, TGI
55. OCTD
56. OCTD
57. Bear Bull, a Blackfoot Indian; from a photograph by Edward S. Curtis
58. George Catlin, Indian Troupe in London; Commercial Slide, TGI
59. MNH
60. Cheyenne shirt, WM
61. Ghost dance shirt, WM
62. Sioux ceremonial costume, PIM
63. MNH
64. George Catlin, Crow Chief; Commercial Slide, TGI
65. Karl Bodmer, Mato-Tope, a Mandan Chief; PIM
66. OCTD
67. OCTD
68. Osage shawls; Gray Horse, Oklahoma
69. Fife Collection, SPIM
70. Fife Collection, SPIM
71. Fife Collection, SPIM
72. Fife Collection, SPIM
73. Chippewa shoulder bag, 1890; PIM
74. TIP
75. Mannford, Oklahoma

NOTE: There are cases in the slides where a specific Native North American tribe or historical figure is mentioned in the narration, but the corresponding visual does not depict that tribe or person. This discrepancy results from the lack of availability of the accurate visual, and is in no instance meant to mislead the student or misrepresent the tribe or character cited.

VITA²

Nannette Pope

Candidate for the Degree of

Master of Science

Thesis: THE EFFECT OF CURRICULUM INTERVENTION UPON THE ATTITUDES OF
HIGH SCHOOL STUDENTS TOWARD INDIANS

Major Field: Home Economics Education

Biographical:

Personal Data: Born in Muskogee, Oklahoma, December 13, 1952,
the daughter of Johnny D. and Bonnie Pope.

Education: Graduated from College High School, Bartlesville,
Oklahoma, in May, 1971; received the Bachelor of Science
degree in Home Economics Education from Oklahoma State Univ-
ersity, Stillwater, Oklahoma, in May, 1975; completed require-
ments for the Master of Science degree in Home Economics
Education at Oklahoma State University, Stillwater, Okla-
homa, in July, 1981.

Professional Experience: Vocational Home Economics Teacher,
Valliant, Oklahoma, August, 1975-May, 1976; Vocational Home
Economics Teacher, Mannford, Oklahoma, August, 1976-present.

Professional Memberships: American Vocational Association; Okla-
home Vocational Association; National Education Association;
Oklahoma Education Association; Mannford Education Association;
American Home Economics Association; Oklahoma Home Economics
Association; Phi Kappa Phi; Omicron Nu; Phi Upsilon Omicron;
Oklahoma State University Alumni Association.