

AN INVESTIGATION OF THE RESULTS OF STUDY OF
CROSS-CULTURAL INFORMAL EDUCATIONAL EX-
PERIENCES UPON SELF-CONCEPT OF
NATIVE AMERICANS

By

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DEDICATION

This dissertation is dedicated to the loving memory of my parents, the late Mr. and Mrs. Lewis Alexander McGilbra; Mr. and Mrs. M. E. Taylor and Mr. and Mrs. Raymond P. Lynn, in grateful appreciation for their love and in recognition of the years of baby sitting in order that this dedication might be possible; and very affectionately to my children Myron Edward and Vada Lynn, whom I hope shall someday write an acknowledgment for a dissertation.

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CHAPTER I

PRESENTATION OF THE PROBLEM

Introduction

The nature of the challenges that face America today are considered to be the most crucial in its history; one of the major issues is the conservation of its human resource. Comprehensive surveys of the various aspects of the issues are being studied and programs are being initiated which will provide the best in technological assistance.

The educational and social demands are of paramount concern also. Coleman (1966) provided nation-wide insights into the various conditions existing in the educational systems. His study revealed the presence of existing inequities in many systems, especially those areas embracing large groups of sub-cultures.

Traditionally the educational systems were developed on the premise that a standard curriculum would meet the needs of its student population, and success in school was measured only by a letter or numerical rating. It is understandable why this type of system cannot meet the unique needs of all individuals. The restricted or deprived backgrounds of many of the nation's sub-cultures make it impossible for them to compete academically. Results of such unfavorable experiences have caused many to have a low self-concept, and often to develop a degree of social hostility toward the school and others stemming

primarily from their frustrations. For example, the native American youth often finds himself culturally harrassed and encapsulated between his tribal culture and customs in which he does not fully participate and to which he does not ascribe. He does not truly fit in the American society. Experiences with the larger society have destroyed, to a degree, his dignity and worth; as a result, he is a marginal man in his native land (Ryan, 1967).

The social and technological changes and the rapidity with which they are occurring have made the traditional Indian life-style less viable. There are economic pressures for many Indians which make it impossible for them to cope with the change because they are not equipped to do so. Approximately fifty percent of the Indian families have cash incomes below \$2,000 a year; 75 percent have incomes below \$3,000 and more than 60 percent have less than a fifth grade education.

The segment of the Bureau of Indian Affairs whose responsibility is to maintain the native American schools, must design broad-based innovative educational programs which will foster academic and cultural growth. This is a task of great magnitude since there are over 300 different tribes; and often in one student-body there are 30 to 75 different tribes or combinations of tribes, with each group possessing a unique native dialect. This educational commitment demands constant effort to provide better learning strategies which will guarantee the most efficient service possible for this group.

The American Indian once proud and free, is torn between white and tribal values; between the politics and language of the white man and his own historic culture. His problems, sharpened by years of defeat and exploitation, neglect and inadequate effort, will take many years to overcome. (President Johnson, 1968)

Fuchs and Havighurst's (1972) survey indicates that conditions within the schools for native Americans need to be changed and the programs revitalized in order that full responsibilities to the students' needs can be met. During a child's early school years he forms some positive assessments of his intellectual powers and capabilities as a result of his interaction with his peers, teachers, school and community. His self-concept is a by-product of these early experiences. Consequently the culturally different youth in a traditional system finds it very difficult to have satisfactory every-day experiences (Fisher, 1968). Havighurst (1967) and Spache (1949) revealed that students handicapped by poverty do not possess adequate stimulation to want to learn due to low and inconsistent self-concept.

Many parents of native Americans are involved in migratory occupations which makes it economically impossible to set long term educational goals for their children. As a result of this type of lifestyle, the children enter school with a very limited educational background, as opposed to the advantaged student whose background has been educationally stable (Thornton, 1967).

Research substantiates the premise that self-concept is definitely a positive factor to be considered in attaining academic or social success (Trowbridge, 1965; Soares and Soares, 1967; Drew, 1969; Thornton, 1967; Zirkel, 1970; Zirkel and Moses, 1971; and Greenberg, 1962).

Native American children are not inferior by culture so we can assume the traditional educational system is not truly geared to meet their complex needs. While the average native American family teaches its children to value attitude and skills, existing conditions of

poverty, isolation, non-participation in the urban industrial society, and language differences are conducive to the development of low performance and negative self-concept.

The distressed youth undergoing cultural shock is dominated by two tendencies. First, he distorts all experiences in order to fit them into his limited and rigid cosmology, or the set of assumptions he had developed in order to make some sense out of incoming stimuli and to delimit their threat to him. Second, the individual is unable to act either for himself or upon his world. Succinctly he is impotent (Merton, 1948).

Lammers (1970) points out that through the intermittent reinforcement from personal experiences, with desired models, students can acquire self acceptance; otherwise, students demonstrate low motivation.

Kohn (1959) states that parents of the disadvantaged children are concerned much of the time with the surface of behavior, while the middle class are concerned with what causes desired or undesired behavior. Moreover, it is logical to assume that perhaps educators, who are aware of existing standards and the varieties of life-styles represented in the classrooms, will be able to provide a more equitable opportunity for success.

Finally, it would appear that there is a high correlation between a positive self-image and achievement. Therefore the development of a strong self-concept would appear to assist the student to have success and to develop a healthy sense of belonging.

Theoretical Background

Many young native Americans have suffered from cultural conflicts and economic depression, and are confused and uncertain about racism, color, and religion--lost in search of their identity. Among many tribal groups are revolutionists, the nonconformists, and the non-academics who find no satisfaction in a typical common goal-oriented classroom. Among this group, as in most, there are creative individuals who are seeking new ways of self-expression. A large percent hold standards which are in conflict with traditional school programs and in turn they are rejected (Sheps, 1970).

Staines (1958) proposes that if the self is developed in response to the environmental stimuli, there is some probability that teachers can change a student's concept of himself by developing the broad-based educational goals which will foster a more healthy self picture and at the same time attain the necessary academic standards.

Without the opportunity to attend a school which is flexible enough to serve the specific developmental needs of native Americans, many Indian youngsters add to the growing number of dropouts. These youth are often criticized and put down by the system because they have not made any substantial contributions to society, which in reality was the original force which excluded them.

A teacher who understands that a child feels unliked, unwanted, unacceptable, and unable can do things to help such a child even without a knowledge of how he got to feel this way. If this seems to anyone to lessen the importance of psychologists it should not. The purpose of psychology is not, after all, to run the world. It is to help provide

understanding so that others whose job it is can learn to do it better (Combs, 1961).

The native American youth who visualizes himself as an extremely disadvantaged, second-rate citizen, will act accordingly. Many times there is a tendency to equate one's problem with that of being a member of a minority group. This triggers acts of self destruction, excessive drinking, violation of civil laws, other anti-social behavior, or taking refuge in "Indianism," which means to live in false pride. He may then find himself alienated and torn in both directions and in a state of mass confusion. Perceptions exist in the present. If behavior is a function of perception then it should be possible to modify behavior by changing perceptions in the present. Thus, it may be possible to help an individual to better adjustment even if we do not have any knowledge of his past whatever. For many psychologists this is a startling, shocking, almost irresponsible idea. For many non-psychologists, however, it is good news and comes as a great refreshing breeze. It means that teachers, administrators, counselors, social workers and parents who have to deal with human behavior because their roles demand it can hope to do so with some chance of success without the necessity for being skilled psychologists. It means that if such people can become sensitive enough to how their charges are perceiving, and feeling they can find effective ways of being helpful (Coombs, 1961).

Ryan concurs that a breakdown in interpersonal communication has caused many native Americans to be in a constant state of disequilibrium. To be culturally different is a privilege and it should be remembered that it is society's responsibility, through its educational agencies, to provide programs which will foster the training which will

assist each individual toward strong positive self actualization.

The philosophy of reinforcement, as advocated by Pecoraro (1971) and Drew (1970) concerning cross-cultural experiences will hopefully help to establish positive attitudes of self, and others, and a sense of security; however, there are research findings which indicate that many socioeconomic groups do possess relatively negative concepts which seriously affect their cognitive development.

The Purpose of the Study

This study was based upon the assumption that self-concept is a critical influential factor in the educational experiences of individuals. Hopefully an informal cross-cultural educational experience would influence the self-concept. Spache (1949) connects or associates learning with self-concept and encourages educators and specialists to create methods which would foster the maturation of positive self-concept and help it to be consistent.

The school is the most unique of all our social institutions; and the purpose of education is to teach that which will prepare all individuals for successful community interaction (Cooper, 1970). Educators also have a responsibility to help the individual to be able to share in the inherited resources of his race and to use his own powers for social ends. This assumption lends some credibility to the idea that this informal cross-cultural educational experience will assist the native American student to meet specific social or cultural needs.

A desirable approach, when working with linguistically handicapped or bilingual students, is to arouse their interest in the second

language in as informal a manner as possible. Hopefully, the educational activities will cause the youth to think and to make some connections with other information received both at school and at the in home dormitory. Bryde (1968) found that many Indian students at the junior high level show themselves to be seriously alienated and unidentified. Personal pride and identity come primarily from one's own racial group. Many native American students lack personal, prideful identity because they are unaware of their own racial historical past. The migrant parents or families have interrupted the elders and their story telling to the young which supplied a means for his identity heretofore. The Indian values, until examined operate at the unconscious level (See Appendix).

Definition of Terms

1. Cross-cultural. This term is used in this study to refer only to the three cultures from which the subjects receive stories and legends, namely Hopi Indians, Eskimos, and Japanese.
2. Informal unstructured educational experiences. Refers in this study to the materials which were researched and will be brought to the subjects only vicariously as supportive, or as additional information.
3. Native American. An original inhabitant of U. S. A. or a descendent thereof.
4. Death rites. For this study only, refers to those rites which incorporate the deceased into the world of the dead. These rites differ from culture to culture.

5. Self-concept. One's evaluation and attitudes towards one's own characteristics. A view each subject has of himself. In this study, self-concept is operationally defined in terms of the five sub-test scores on "How I See Myself," by Ira J. Gordon. The five sub-tests are:

- I. Teacher-School,
- II. Physical Appearance,
- III. Interpersonal Adequacy,
- IV. Autonomy, and
- V. Academic Adequacy.

6. Native American school. B. I. A. operated for federally recognized native Americans.

7. Experimental group. This group received a pre- and post-test and are the subjects to which the cross-cultural materials were given informally. It is the Eufaula Indian School located at Eufaula, Oklahoma. The population is composed of native Americans who are one-fourth degree or more native American descent, and range from grade one through grade twelve.

8. Control group. This group received a pre-post test but did not receive the study materials. Jones Academy is located at Hartshorne, Oklahoma. The population at this school is composed of native Americans ranging from grade one through grade twelve. They are all one-quarter or more degree native American descent.

9. Creation myths. For this study only, these are stories or legends which attempt to explain the creation of the universe, without the knowledgeable treatment of scientific approach. This study concerns itself with Hopi, Eskimo, and Japanese cultures.

10. Rites of passage. For this study only, means the rites performed at a definite point in one's life cycle as emergence to death.

11. Birth rites. Ceremonies for the new-born involving separation, transition, and incorporation. The rites differ from culture to culture.

12. Puberty rites. For this study only, those ceremonies which are performed at the thirteenth year when a girl most usually becomes a woman and a boy a man in many cultures.

13. Marriage rites. For this study only, it refers to the time when young men and women break away from the extended family and establish their own, and the various ceremonials connected with it. This differs with each culture.

Statement of the Problem

This study was to determine to what extent the informal cross-cultural educational experience would influence the self-concept of the native American students at the Eufaula Indian School, Eufaula, Oklahoma, in grades three through nine. The seven year span of these grades is thought to be the most crucial developmental period of the self-concept.

Hypotheses

This research was designed to determine the effects of informal cross-cultural educational experiences upon self-concept. The hypotheses to be tested are presented within this section. They are stated in the null form.

Hypothesis I: There is no significant difference in the Teacher-School self-concept between the pretest scores and the posttest scores of the experimental group.

Hypothesis II: There is no significant difference in the Physical Appearance self-concept between the pretest scores and the posttest scores of the experimental group.

Hypothesis III: There is no significant difference in the Interpersonal Adequacy self-concept between the pretest and the posttest scores of the experimental group.

Hypothesis IV. There is no significant difference in the Autonomy self-concept between the pretest scores and the posttest scores of the experimental group.

Hypothesis V. There is no significant difference in the Academic Adequacy self-concept between the pretest scores and the posttest scores of the experimental group.

Hypothesis VI:¹ There is no significant difference in the Teacher-School self-concept between the experimental group and the control group.

Hypothesis VII: There is no significant difference in the Physical Appearance self-concept between the experimental group and the control group.

Hypothesis VIII: There is no significant difference in the Interpersonal Adequacy self-concept between the experimental group and the control group.

Hypothesis IX: There is no significant difference in the Autonomy self-concept between the experimental group and the control group.

Hypothesis X: There is no significant difference in the Academic Adequacy self-concept between the experimental group and the control group.

Hypotheses I through X were tested on each of the following categories: elementary and junior high children, elementary and junior high boys, elementary and junior high girls, elementary children, elementary boys, elementary girls, junior high children, junior high boys, and junior high girls.

Delimitations

The subjects involved in this study are native Americans and are members of the Five Civilized Tribes of Oklahoma; the results as produced by the measuring instrument may not reflect a valid measurement of the self-concept of any other native American group elsewhere.

The results and conclusions are based upon the specific areas of the testing instrument.

Assumptions

1. The students selected support the assumption that native Americans and members of the Five Civilized Tribes will be representative of the population composed of these tribes (Choctaw, Chickasaw, Creeks, Cherokees, and Seminole) enrolled in any federally operated school in America.

2. The self-concept (as defined) is a valid and measurable portion of personality.

Limitations

1. The study is limited to the third through the ninth grades at the schools involved in this study.
2. Not all possible variables are being studied or controlled.
3. The results and conclusions are based upon the specific items on the testing instrument.

Significance of the Study

The study included the myths of creation and the rites of passage of three main cultures: the Hopi, Eskimos, and Japanese. As the study progressed, many more cultural rites, customs, legends were incorporated.

The subjects in this study included the students enrolled at Eufaula Indian School, located in southeast Oklahoma, in the third grade through the ninth grade. There was no attempt to measure intelligence.

The Hopi, Eskimo, and Japanese cultures were selected for the students participating in the study because of their cultural significance to that of the native American values in the areas drafted for study.

It is hoped that this study will be significant enough to affect some change in the self-concept which will enhance learning and personal adjustment of these individuals.

CHAPTER II

REVIEW OF THE LITERATURE

Introduction

The literature regarding self-concept of children is plentiful; however, studies relating specifically to the self-concept of native American children is sparse. There is a paucity of studies relating to attempts to manipulate the self-concept of native American children. The review of the literature for the study has been restricted to research designed to answer some of the questions raised by this study, and will be discussed under the following areas of interest: (1) studies dealing with the self-concept of minority group children, and (2) studies that have attempted to manipulate the self-concept of minority group children.

The Self-Concept of Minority Group Children

Research was conducted by James Cooper (1970) using 407 Anglo Americans, 157 American Indians, 100 Mexican Americans, and 52 Negro rural high school students. Data from an eleven item semantic differential test were grouped in terms of three subjects: perceptions of self, feelings about school, and social variables. Analysis of the data revealed that each ethnic group saw itself in a favorable light and saw the other groups less favorably.

Ryan (1969) suggests that aspirational levels of youth are correlated positively to levels of experience and educational enrichment received at home. In the twenty-four states studied the average level of education in the Indian home was the fifth grade. The study also revealed that many native Americans do not want anyone else's culture. Ryan says the native American feels that America is his home and the guests who came were welcome. The manner in which the Indian people view themselves is not at all like the phrases written about them. They know what they want from life, and manipulation of the environment is not in their plan. Ryan advised counselors to study anthropological material for their data on the particular tribe with whom they wish to work. They should study the tribal customs, folklore, and mores, and also their attitudes toward work and work history.

Sheps (1970) surveyed native American populations at three different residential schools operated by the Bureau of Indian Affairs in the western states: Stewart Indian School, Nevada; Sherman Institute, Riverside, California; and Phoenix Indian School, Arizona. There were 90 students, randomly selected, who participated in his study, 30 from each school, with both sexes equally represented and at the ninth grade level. The survey was done by questionnaire and was administered twice at bi-weekly intervals in order to test the reliability of the instrument. The answers were taken as an index of the students' attitude among tribes in different parts of the country, their backgrounds, their concern for physical environment and culture; and it was expected that these variables would be reflected, to some degree, in the results. The survey revealed that regardless of origins, native Americans tend to react similarly, and the students showed an agreement with the members

of the non-Indian society. Table I shows the questionnaire which was used for gathering the data.

The fact that the majority of answers indicate an acceptance of non-Indian attitudes means that either these values are inherently universal enough so as not to drastically differ from accepted Indian values, or that the majority of Indian students tend to accept the society they now live in and desire to integrate into it. These results are presented in Table II. Table III gives the comparison of western tribes. Table IV gives a comparison of males and females and the percentage of answers agreeing with non-Indian attitudes.

Thornton and Amble (1967) conducted a study concerning the achievement of culturally disadvantaged students to assess their understanding of child rearing practices, child development, and children's games. Two groups were established from subjects in the ninth and tenth grades (N = 114). Subjects in one group were average achievers from socially adequate homes. Subjects in the second group were low achievers (non-retarded) from culturally restricted backgrounds. The findings indicated that high school students from restricted backgrounds do not acquire effective knowledge regarding children, as an incidental process of attending school. Formal education programs were suggested to teach these critical areas.

Soares and Soares (1967) conducted a comparative study of the self perceptions of disadvantaged children in grades four to eight of a New England city's elementary school system. The results from an analysis of variance design indicated more positive self perceptions on all measures (self-concept, ideal-concept, reflected self-classmates, reflected self-parent) for disadvantaged children over advantaged children.

TABLE I
WARD'S QUESTIONNAIRE USED BY SHEPS

| Sex | Tribe | Date |
|---|-------|------|
| <p>1. When your teacher tells you to stay after school you should obey A ____ D ____</p> | | |
| <p>2. No student should have the right to tell another student what to do A ____ D ____</p> | | |
| <p>3. You should not receive a high school diploma unless you pass all your courses A ____ D ____</p> | | |
| <p>4. If you receive an "F" in all your courses because you do not study you should repeat the grade A ____ D ____</p> | | |
| <p>5. Indian students are just as smart as any others A ____ D ____</p> | | |
| <p>6. Vacation time should be decreased while work and study time is increased A ____ D ____</p> | | |
| <p>7. If a bully picks on the smaller children on the playground, the other children should tell the teacher the bully's name A ____ D ____</p> | | |
| <p>8. You can be late to school as long as you study harder when you get there A ____ D ____</p> | | |
| <p>9. Everyone should go to school A ____ D ____</p> | | |
| <p>10. If a student is caught cheating on a final test he should receive an "F" for the test (also for the course) A ____ D ____</p> | | |
| <p>11. Parents should have absolute control over their children A ____ D ____</p> | | |
| <p>12. The grandparents are important to the whole family A ____ D ____</p> | | |
| <p>13. No child in the family should be given special privileges A ____ D ____</p> | | |
| <p>14. You should obey your parents when they tell you to do something A ____ D ____</p> | | |

TABLE I (CONTINUED)

-
15. Girls in the family should learn how to do other things besides keep house and raise a family A ____ D ____
16. Either parent should punish the child who misbehaves A ____ D ____
17. The grandparents should have some influence with their grandchildren A ____ D ____
18. Parents should suggest to their children how to spend the money they earn. A ____ D ____
19. When the father is gone from the family, the mother and the oldest child punish the younger children when they misbehave A ____ D ____
20. Boys in the family should have more privileges and freedom than girls A ____ D ____
21. If you continually break the law you should be punished A ____ D ____
22. When the referee tells you to leave the game because you fouled-out, you should do so without question or argument A ____ D ____
23. Sometimes laws that apply to Indian people do not apply to non-Indian people A ____ D ____
24. No one involved in breaking the law should tell on the others involved with him A ____ D ____
25. The law says you should not drink alcoholic beverages when you are under 21 because the law knows what is best for you better than you do A ____ D ____
26. If you know the names of boys involved in beating up another boy, you should report the name to the police A ____ D ____
27. There is a good reason for all laws, rules, and regulations to have been made A ____ D ____
28. Some policemen do not like some teenagers A ____ D ____

TABLE I (CONTINUED)

-
29. If you are caught stealing a
bicycle or a car you should be
punished A ____ D ____
30. Police are more strict in enforcing
the law with Indian people than they
are with non-Indian people A ____ D ____
-

Source: Sheps, Ephraim. Indian Youth's Attitudes Toward Non-Indian
Patterns of Life, Journal of American Indian Education,
January, 1970.

TABLE II

COMPARISON OF SCHOOLS--PERCENTAGE OF ANSWERS AGREEING WITH NON-INDIAN ATTITUDES

| Category Attitude | Phoenix | | | Riverside | | | Stewart | | |
|----------------------|-----------------|------------------|---------------------|-----------------|------------------|---------------------|-----------------|------------------|---------------------|
| | No. Students | Total Answers | Percent Agreeing | No. Students | Total Answers | Percent Agreeing | No. Students | Total Answers | Percent Agreeing |
| School | | | | | | | | | |
| 1* | 27 | 270 | 68 | 25 | 250 | 71 | 30 | 300 | 78 |
| 2** | 23 | 230 | 74 | 26 | 260 | 71 | 26 | 260 | 74 |
| Family | | | | | | | | | |
| 1* | 27 | 270 | 78 | 25 | 250 | 80 | 30 | 300 | 77 |
| 2** | 23 | 230 | 84 | 26 | 260 | 83 | 26 | 260 | 73 |
| Law | | | | | | | | | |
| 1* | 27 | 270 | 76 | 25 | 250 | 78 | 30 | 300 | 80 |
| 2** | 23 | 230 | 80 | 26 | 260 | 77 | 26 | 260 | 73 |

*First administration of questionnaire, November, 1968.

**Second administration of questionnaire, two weeks later.

Source: Sheps, Ephraim. Indian Youths' Attitudes Toward Non-Indian Patterns of Life. Journal of American Indian Education, January, 1970.

TABLE III

COMPARISON OF WESTERN TRIBES

| Category Attitude | Apache | | | Hopi | | | Papago | | | Pima | | |
|----------------------|-----------------|------------------|--------------------|-----------------|------------------|--------------------|-----------------|------------------|--------------------|-----------------|------------------|--------------------|
| | No. Students | Total Answers | % Agree- ing | No. Students | Total Answers | % Agree- ing | No. Students | Total Answers | % Agree- ing | No. Students | Total Answers | % Agree- ing |
| School | | | | | | | | | | | | |
| 1* | 8 | 80 | 72 | 8 | 80 | 77 | 8 | 80 | 80 | 8 | 80 | 66 |
| 2** | 6 | 60 | 73 | 8 | 80 | 75 | 8 | 80 | 79 | 8 | 80 | 74 |
| Family | | | | | | | | | | | | |
| 1* | 8 | 80 | 85 | 8 | 80 | 82 | 8 | 80 | 76 | 8 | 80 | 71 |
| 2** | 6 | 60 | 80 | 8 | 80 | 85 | 8 | 80 | 85 | 8 | 80 | 71 |
| Law | | | | | | | | | | | | |
| 1* | 8 | 80 | 85 | 8 | 80 | 71 | 8 | 80 | 79 | 8 | 80 | 71 |
| 2** | 6 | 60 | 83 | 8 | 80 | 70 | 8 | 801 | 84 | 8 | 80 | 72 |

*First administration of questionnaire, November, 1968.

**Second administration of questionnaire, two weeks later.

Source: Sheps, Ephraim Indian Youths' Attitudes Toward Non-Indian Patterns of Life. Journal of American Indian Education, January, 1970.

The major conclusion was that disadvantaged children do not necessarily reflect negative self-perceptions or lower self-esteem than advantaged children.

TABLE IV

PERCENTAGE OF ANSWERS AGREEING WITH NON-INDIAN ATTITUDES--COMPARISON OF MALES AND FEMALES

| Category Attitude | Male | | | Female | | |
|-------------------|--------------|---------------|------------------|--------------|---------------|------------------|
| | No. Students | Total Answers | Percent Agreeing | No. Students | Total Answers | Percent Agreeing |
| School | | | | | | |
| 1* | 33 | 330 | 76 | 33 | 330 | 72 |
| 2** | 33 | 330 | 77 | 33 | 330 | 76 |
| Family | | | | | | |
| 1* | 33 | 330 | 82 | 33 | 330 | 74 |
| 2** | 33 | 330 | 82 | 33 | 330 | 79 |
| Law | | | | | | |
| 1* | 33 | 330 | 78 | 33 | 330 | 79 |
| 2** | 33 | 330 | 75 | 33 | 330 | 77 |

* First administration of questionnaire, November, 1968.

** Second administration of questionnaire, two weeks later.

Source: Sheps, Ephraim. Indian Youths' Attitudes Toward Non-Indian Patterns of Life. Journal of American Indian Education, January, 1970.

Zirkel and Moses' (1971) study was conducted as a means of investigating the possible relationship of self-concept with ethnic group membership and mixtures in the school setting. One hundred Negro, Puerto Rican, and white students were selected from the fifth and sixth grades of three schools. Each school had a different ethnic group in the majority. Results on the Coppersmith Self Esteem Inventory indicated that self-concept of these children was significantly affected by their group membership, but not by the majority-minority mixture of the groups within the schools. The significant effect was ascribed to the lower self-concept of the Puerto Rican children in the study.

A recent study in American Indian Education (Fuchs and Havighurst, 1972) recorded data primarily in heavily Indian populated communities, and at schools where students live on the campus during the school year. In these circumstances, the native American youth ceases to be a minority. The concentration of the population puts him in a perspective where few other incidents will ever place him. His reactions in this type of setting will negate the findings of the same children tested under different or reversed conditions. Then, for the native American, we can assume with some degree of certainty, that his high or low self-concept, in part, is influenced by the social context in which the individual exists. The mean self-esteem scores are shown in Table V.

The self-esteem, as measured by many researchers of native Americans, includes the following principles:

(1) The Indian student does not view or value education the same as the Caucasian student.

TABLE V
 AVERAGE SELF-ESTEEM SCORE (COMBINED-SELF) OF INDIAN STUDENTS IN THE
 TOP, MIDDLE, AND BOTTOM THIRDS OF THEIR CLASS IN SCHOOL

| Area | Top Third N | Third Mean | Middle N | 3rd Mean | Bottom N | 3rd Mean |
|----------------------------------|----------------|---------------|-------------|-------------|-------------|-------------|
| Plains Indians | 118 | 27.4 | 243 | 26.0 | 153 | 26.2 |
| Southwest Indians | 39 | 25.1 | 35 | 27.1 | 34 | 24.1 |
| Northwest Indians and Eskimos | 51 | 28.8 | 111 | 26.0 | 167 | 26.3 |
| Minnesota-Wisconsin Indians | 14 | 28.5 | 87 | 26.6 | 83 | 24.5 |
| North Carolina Indians | 24 | 31.8 | 20 | 29.2 | 12 | 29.2 |
| Oklahoma Indians | 14 | 28.9 | 9 | 29.8 | 21 | 25.6 |
| Total Indians | 260 | 27.7 | 505 | 26.4 | 470 | 25.8 |

Source: Fuchs, Estelle and Robert Havighurst. To Live On This Earth. American Indian Education. New York: Doubleday and Company, 1972.

(2) There is some evidence that the apparent difference between the two groups could be a difference in the socio-economic status rather than ethnic.

(3) There is evidence that the Caucasian youth from low income families also show a rather low relationship between school grades and self-esteem.

(4) There is evidence that self-esteem or self-concept tests administered at or in an all-Indian population will reveal very little significant relation.

(5) The Havighurst and Fuchs study agreed that other researchers found that when the Indian child is placed as a minority in a school population there was a significant relationship between his grades and his self-esteem.

(6) The age at the time Indian students are tested will reveal a significant difference in grades and self-esteem, as Soares and Soares (1969) show.

Data concerning the Indian and his self-esteem, if valid and reliable, does tell us how he perceives himself. His feelings are supported or influenced by the support he gets from his age mates; the emotional support he gets from his family and neighbors; and the support he gets from his teachers or others with whom he comes in contact.

The self-esteem and self-concept data from these studies indicates that a majority of native American youths see themselves fairly competent persons in their own world. This social world is characterized for the majority of these young Indians by Indianness and by poverty.

**Research on the Manipulation of the Self-Concept
of Minority Children**

Drew (1969) studied the cognitive development of culturally disadvantaged second grade Negro pupils:

The purpose of this study was to determine whether the introduction of children to two distinctly different experimental programs would result in observable and measurable changes in their cognitive development.

The subjects of this study were ninety randomly selected second grade children in the Chattanooga City School System, Chattanooga, Tennessee. Thirty of the subjects were assigned to the Control Group, thirty to Experimental Group I, and thirty to Experimental Group II.

The children in Experimental Group I were in a self contained classroom, as were the children in the Control Group, at the Calvin Donaldson Elementary School. They were treated with the New York City Cognitive Development Program for primary children constructed and researched by the New York City Schools and the Educational Testing Service, Princeton, New Jersey. The treatment period was forty-five minutes each day for a period of sixty school days.

The children in Experimental Group II were abruptly introduced to a systematically reorganized school environment characterized by an extensive amount of multi-media learning materials centrally located in a resource center, flexible modular scheduling, nongrading and teams of teachers planning, prescribing and evaluating together. The focus of the program was upon building learner autonomy or independence.

To determine changes in cognitive level, a pretest and posttest utilizing the New York City Cognitive Assessment Test was administered to each subject. This instrument is composed of six individual tests in the areas of shapes and geometric forms, time concepts, mathematical understanding, spatial relations, communication skills and logical reasoning ability.

Analysis of variance was employed to measure both the within and between group mean differences. F-ratios were computed on the differences employing the .05 and .01 level of confidence to reject the null hypothesis.

The following are the major findings of this study.

1. There appears to be a systematic relationship between the introduction of the New York City Cognitive Development Materials and the gain in cognitive development for second grade Negro pupils.

2. The cognitive development of second grade Negro pupils was significantly increased when the subjects interacted in the non-graded, team teaching, multi-media learning environment of the Frank Trotter School.

3. There was comparatively little increase in the cognitive achievement of subjects within the environment of the self-contained class at the Calvin Donaldson School. (Drew, 1969)

Pecoraro (1971) attempted to change children's attitudes towards the Indian using a series of lessons on Indian history and culture.

In an effort to change the attitudes toward the Indian of Indian and non-Indian children, a series of special lessons was prepared by this researcher. These lessons consisted of 8 m.m. color, sound-film, slide-tape presentations, and some commercial material. These lessons emphasized the positive aspects of the Indian and, more importantly, brought out little known aspects of the contributions of the Indians to our art, cultural heritage, and contemporary society. These lessons make great use of media and stress involvement on the part of the students. This discarding of inadequate textbook material and traditional classroom approaches certainly did a great deal to gain acceptance of the special lessons.

In order to measure the effectiveness of the special lessons, an experiment with a control group and an experimental group was conducted. The control groups received only the pre- and post-testing; they did not receive exposure to the special lessons. One Indian school and one non-Indian school composed the control group. There were ninety-one youngsters in the control group.

The experimental group consisted of seventy-two youngsters in an Indian school and in a non-Indian school. These students received the pre- and post-testing and also received the exposure to the special lessons.

The pre- and post-testing consisted of a semantic differential, an attitude scale, and a series of open sentence items. These instruments were either adapted or devised by this researcher.

The study revealed the following:

1. That the special lessons did have a positive effect on the attitudes of the Indian children.
2. That the special lessons did have a positive effect on the attitudes of the non-Indian children.
3. That the Indian children improved in attitude more than the non-Indian children. This indicates an improved self-image.

There are significant implications here for curriculum designers in the social studies. This study shows that change is necessary in understanding the Indians and in helping the Indians to understand themselves. (Pecoraro, 1971)

Lammers (1969) compared the self concepts of American Indian adolescents having segregated and desegregated elementary backgrounds.

The purpose of this study was to compare the self concepts and academic achievement of two select groups of Onondaga Indians (One group educated in a segregated elementary school and the other in a desegregated elementary school) and a select group of white students attending junior high school.

. . . The following conclusions can be stated:

1. There is evidence to indicate that significant differences in obtaining elementary school grade point averages do exist among segregated Indian, desegregated Indian, and white students. In comparing the three groups, the median grade point average in order from lowest to highest was desegregated Indians, segregated Indians, whites.
2. There is no significant evidence to indicate that, as measured by the Self-Social Symbols Tasks and Self-Concept of Ability Scale, differences exist in terms of self concept among segregated Indian, desegregated Indian, and white students.
3. There is evidence to indicate that significant differences in a ranking, as measured by a class ranking instrument, do exist among segregated Indian, desegregated Indian, and white students. The white students had the highest percentage above the class median in junior high school English, mathematics, and social studies. The segregated Indians had the highest percentage above the median in art and music. The desegregated Indians did not have the highest percentage in any of the five categories.
4. There is no significant evidence to indicate that, as measured by the Questionnaire on Attitudes Toward Different

Testing Situations, differences exist in terms of test anxiety among segregated or desegregated Indian, and white students.

Certain aspects of the results of this study do support the popular notion that there are social and educational advantages to be derived by Indian students educated in predominantly white elementary school culture and environment. The amount of possible effect on the Indians by whites appears to be dependent on how well the Indians' cultural expectations match that of the white society which surrounds them. (Lammers, 1969)

Fisher (1968) found that the attitudinal change of 437 fifth grade children toward American Indians was a result of reading selections from children's literature. Eighteen classrooms were randomly assigned as either a control, a reading group, or a reading group with discussion. There were two of each treatment group encompassing three socio-economic levels. Attitude change toward American Indians between the pretest and posttest was the dependent variable.

The attitude change of the reading group toward American Indians was significantly greater than that of the control group ($p < .05$). Reading group plus discussion changed the attitude more than reading alone ($p < .05$). No significant relationship was found between I.Q. and attitude change nor between reading achievement and attitude change. The significant change took place mainly in racially integrated classrooms located in the middle socio-economic area. In these classrooms the favorable attitude change of the Negro subjects in the reading groups was significantly greater than that of the Caucasians ($p < .05$).

Summary

This chapter has reviewed the literature of self-concept examined from the standpoint of (1) studies dealing with the self-concept of

minority group children, and (2) studies concerned with attempts to manipulate the self-concept of minority group children.

This review shows that there are inconsistent reports about the self-concepts of minority group children. Nonetheless, the majority of studies reviewed found that the self-concept of minority group children is different than that of other children. The studies also demonstrate that minority group children tend to have a negative self-concept when compared to majority group children.

There are far too few studies concerning attempts to manipulate the self-concept of minority group children to draw any conclusions beyond the suggestion that attempts to change the self-concept of an individual may be successful.

CHAPTER III

DESIGN AND METHODOLOGY

Description of the Population

The population for this study was drawn from native American children enrolled at Eufaula Indian School and Jones Academy. Only children who volunteered for testing were included in the control and experimental samples. All subjects were of one fourth or more Indian descent, bilingual, and members of the Five Civilized Tribes. The experimental group consisted of the Eufaula Indian School children. The control group consisted of the Jones Academy children. The experimental and control groups included children from grades three through nine. Table VI shows the composition of the experimental and control groups according to group, age, grade, and sex. These groups were used to test the hypotheses stated in Chapter I.

Cross-Cultural Materials

The cross-cultural material gathered for the study was researched by the Social Worker and the investigator. The Social Worker was responsible for the training of the faculty. The School Counselor worked with the Social Worker. The materials were used only during informal sessions scheduled outside of the regular school day.

TABLE VI

DISTRIBUTION OF EXPERIMENTAL AND CONTROL GROUPS BY SCHOOL, GRADE, AGE, AND SEX

| Experimental--Eufaula | | | | | Control--Jones | | | | |
|-----------------------|-------|------|-------|-------|----------------|-------|------|-------|-------|
| Grade | Age | Boys | Girls | Total | Grade | Age | Boys | Girls | Total |
| 3 | 8-9 | 0 | 4 | 4 | 3 | 8-9 | 0 | 0 | 0 |
| 4 | 10 | 2 | 3 | 5 | 4 | 10 | 2 | 1 | 3 |
| 5 | 10-11 | 4 | 4 | 4 | 5 | 10-11 | 3 | 5 | 8 |
| 6 | 10-13 | 2 | 2 | 4 | 6 | 10-13 | 0 | 1 | 1 |
| 7 | 12-13 | 5 | 4 | 9 | 7 | 12-13 | 0 | 0 | 0 |
| 8 | 13-14 | 4 | 2 | 6 | 8 | 13-14 | 1 | 3 | 4 |
| 0 | 15-16 | 1 | 0 | 1 | 9 | 15-17 | 1 | 3 | 4 |
| Total | | 18 | 15 | 33 | | | 7 | 13 | 20 |

Instrument Used in Study

The How I See Myself Scale, Elementary Form, was used in this study for the following reasons: (1) the format and vocabulary used in the scale are applicable for both elementary and junior high bilingual children, (2) the scale is standardized, (3) the test is for group comparisons, and (4) the test has an adequate test-retest reliability.

The How I See Myself Scale was constructed by Ira J. Gordon, University of Florida, and was published in 1968 by the Florida Educational Research and Development Council. The How I See Myself Scale, Elementary Form, consists of 40 items designed to measure five factors of self-concept. The five factors measured by the scale and the items comprising each factor are as follows:

IA. Teacher-School Items Include:

- 8. Teacher likes me.
- 16. I get along well with teacher.
- 17. I like teachers.
- 21. I do well in school.
- 32. School is very interesting.
- 37. I like school.

IB. Physical Appearance Items Include:

- 5. I'm just the right height.
- 7. My hair is nice-looking.
- 10. I am good at athletics.
- 11. I am just the right weight.
- 14. My face is pretty (good looking).
- 23. I like the way I look.
- 38. I like my build.
- 40. I learn new things easily.

IC. Interpersonal Adequacy Items Include:

- 2. I stick with a job until I finish.
- 4. I enjoy working on committees.
- 6. I seldom worry.
- 10. I'm good at athletics.
- 12. The girls admire me.
- 17. I like teachers.
- 18. I'm usually at ease, relaxed.

19. I like to try new things.
20. I control my feelings very well.
23. I like the way I look.
24. I want the girls to admire me.
30. I'm good at making things with my hands.
32. School is very interesting.
36. My clothes are very nice.
38. I like to build.
39. I'm a very good reader.
40. I learn new things easily.

ID. Autonomy Items Include:

3. I am a good artist.
13. I am good at speaking.
14. My face is pretty.
15. I am good at musical things.
21. I do very well in school.
27. I write well.
28. I enjoy individual projects.
29. It is easy for me to organize my time.
30. I am good at making things with my hands.

IE. Academic Adequacy Items Include:

21. I do very well in school.
31. My skin is nice looking.
32. I am a very good reader.
33. Math is easy for me.
34. I am smarter than most of my classmates.
40. I learn new things easily.

The normative population of the How I See Myself Scale, Elementary Form, included a total of 6904 subjects in grades three, four, five, six, seven, eight, and nine who were enrolled in schools in Florida.

To measure the consistency, or reliability, of the How I See Myself Scale, Elementary Form, a test-retest reliability method was used. The reliability coefficients ranged from .78 for third graders to .87 for eleventh graders. These reliability coefficients are sufficiently high to indicate an adequate test-retest reliability when the instrument is used in a pre-test posttest design.

Methodology and Testing Procedures

The How I See Myself Scale, Elementary Form, was administered by the counselor at each school at the beginning of the fall semester and again at the beginning of the spring semester. The fall testing scores are designated as the pretest and the testing at the beginning of the spring semester comprised the posttest scores. The pretest was administered to both the experimental group and the control group in three sessions. The third and fourth grades were administered the pretest in Session I. The fifth and sixth grades were administered the pretest in Session II. The seventh, eighth, and ninth grades were administered the pretest in Session III. Identical testing procedures were followed with the posttesting. All tests were scored by the school counselors.

All subjects in the experimental group had access to the cross-cultural information. Additional materials were checked out from the counselor, the school social worker, and the dormitory staff. The subjects of the experimental group received the cross-cultural information in informal classes.

The informal instruction was given in two groups. Group one consisted of grades three through six. Group two consisted of children in grades seven through nine. The sessions were at the following times:

| | |
|-----------------------|---------------|
| Monday through Friday | 4 to 5 p.m. |
| Saturday | 10 to 11 a.m. |
| Sunday | 2 to 4 p.m. |

Statistical Design

The statistical method selected for testing the significance of the change in self-concept within the experimental group was the t-test

for related measures (Bruning and Kintz, 1968). It was calculated using the following formula:

$$t = \frac{\bar{x}_1 - \bar{x}_2}{\sqrt{\frac{\sum D^2 - \frac{(\sum D)^2}{N}}{N(N-1)}}$$

where D is the difference between each pair of scores and N is the number of pairs of scores.

The statistical method selected for testing the significance of the change in self-concept between the experimental group and the control group was the t-test for a difference between two independent means.

The t-test used in this study to test the hypothesis dealing with gains between the experimental group and the control group is described by Bruning and Kintz (1968) and was calculated using the following formula:

$$\frac{\bar{x}_1 - \bar{x}_2}{\sqrt{\left[\frac{\sum x_1^2 - \frac{(\sum x_1)^2}{N_1} + \sum x_2^2 - \frac{(\sum x_2)^2}{N_2}}{(N_1 + N_2) - 2} \right] \cdot \left[\frac{1}{N_1} + \frac{1}{N_2} \right]}}$$

in which:

\bar{x}_1 = the mean of the first group of scores;

\bar{x}_2 = the mean of the second group of scores;

N_1 = the number of scores in the first group; and,

N_2 = the number of scores in the second group.

Raw score data was used for all portions of the study. The computations were based on the distribution of differences of performance between the pretest and the posttest scores. The t-test for two independent means was used to test the hypotheses dealing with gains between the experimental group and the control group. The t-test for related measures was used to test the hypotheses dealing with gains within the experimental group.

Summary

This chapter has described the population of the study, the methodology and testing procedures used, the instrument used, and the statistical methods used to test the significance of any change in self-concept.

The Informal Cross-Cultural Educational Experience Materials were developed by this researcher to be used in this study to attempt to improve the self-concept of native American children.

The sample consisted of third through ninth grade children who volunteered to take both a pretest and a posttest at Eufaula Indian School and Jones Academy. The measuring instrument used was the How I See Myself Scale, Elementary Form, which was chosen because (1) the format and vocabulary used in the scale are applicable to both elementary and junior high bilingual children, (2) the scale is standardized, (3) the scale is for group comparisons, and (4) the test has an adequate test-retest reliability.

The statistical methods were the t-test for a difference between two independent means and the t-test for related measures which was calculated from scores obtained from pretest and posttest scores to

CHAPTER IV

TREATMENT OF DATA AND ANALYSIS OF RESULTS

Introduction

The following chapter is composed of a detailed account of the statistical treatment of the data and the analysis of the results. This chapter indicates the degree to which the hypotheses are found to be correct within recognized limitations.

The data is discussed under the following headings: (1) relative gains made by the experimental group as a result of informal cross-cultural educational experiences, and (2) gain differences resulting from an informal cross-cultural educational experience.

Relative Gains Made by the Experimental Group as a Result of Informal Cross-Cultural Educational Experience

Hypothesis I: There is no significant difference in the Teacher-School self-concept between the pretest scores and the posttest scores of the experimental group. The number of experimental subjects, the degrees of freedom, the t-value, and the level of significance for each category under Hypothesis I are presented in Table VII.

The observed differences for the relative gains made within the experimental group for Hypothesis I are presented in Table VII. Using

$p = .05$ as the necessary level for rejecting the null hypothesis,
Hypothesis I cannot be reject on the basis of the evidence presented.

TABLE VII
T-TEST FOR RELATED MEASURES FOR HYPOTHESIS I

| Category | N | df | t | p |
|-------------------------------------|----|----|--------|------|
| Elementary and Junior High Children | 33 | 32 | 0.598 | NS |
| Elementary and Junior High Boys | 15 | 14 | 0.700 | <.05 |
| Elementary and Junior High Girls | 18 | 17 | 0.041 | NS |
| Elementary Children | 17 | 16 | -0.439 | NS |
| Elementary Boys | 8 | 7 | -0.121 | NS |
| Elementary Girls | 9 | 8 | -0.477 | NS |
| Junior High Children | 16 | 16 | 1.155 | .50 |
| Junior High Boys | 7 | 6 | 1.056 | .50 |
| Junior High Girls | 9 | 8 | 0.524 | NS |

Hypothesis II: There is no significant difference in the Physical Appearance self-concept between the pretest scores and the posttest scores of the experimental group.

The number of experimental subjects, the degrees of freedom, the t-value, and the level of significance for each category under Hypothesis II are presented in Table VIII.

The observed differences for the relative gains made within the experimental group for Hypothesis II are presented in Table VIII. Using $p = .05$ as the necessary level for rejecting the null hypothesis, Hypothesis II cannot be rejected on the basis of the evidence presented.

TABLE VIII
T-TEST FOR RELATED MEASURES FOR HYPOTHESIS II

| Category | N | df | t | p |
|-------------------------------------|----|----|-------|-----|
| Elementary and Junior High Children | 33 | 32 | 1.507 | .50 |
| Elementary and Junior High Boys | 15 | 14 | 0.528 | NS |
| Elementary and Junior High Girls | 18 | 17 | 1.992 | .10 |
| Elementary Children | 17 | 16 | 1.725 | .50 |
| Elementary Boys | 8 | 7 | 0.268 | NS |
| Elementary Girls | 9 | 8 | 2.133 | .10 |
| Junior High Children | 16 | 15 | 0.519 | NS |
| Junior High Boys | 7 | 6 | 0.256 | NS |
| Junior High Girls | 9 | 8 | 0.497 | NS |

Hypothesis III: There is no significant difference in the Interpersonal Adequacy self-concept between the pretest and the posttest scores of the experimental group.

The number of experimental subjects, the degrees of freedom, the t-value, and the level of significance for each category under Hypothesis III are presented in Table IX.

TABLE IX
T-TEST FOR RELATED MEASURES FOR HYPOTHESIS III

| Category | N | df | t | p |
|-------------------------------------|----|----|-------|-----|
| Elementary and Junior High Children | 33 | 32 | 1.541 | .50 |
| Elementary and Junior High Boys | 15 | 14 | 2.278 | .05 |
| Elementary and Junior High Girls | 18 | 17 | 0.197 | NS |
| Elementary Children | 17 | 16 | 1.716 | .50 |
| Elementary Boys | 8 | 7 | 2.495 | .05 |
| Elementary Girls | 9 | 8 | 0.085 | NS |
| Junior High Children | 16 | 15 | 0.771 | .50 |
| Junior High Boys | 7 | 6 | 0.715 | NS |
| Junior High Girls | 9 | 8 | 0.264 | NS |

The observed differences for the relative gains made within the experimental group for Hypothesis III were presented in Table IX. Using $p = .05$ as the necessary level for rejecting the null hypothesis, Hypothesis III can be rejected for the elementary and junior high boys and for the elementary boys.

Hypothesis IV: There is no significant difference in the Autonomy self-concept between the pretest scores and the posttest scores of the experimental group.

The number of experimental subjects, the degrees of freedom, the t-value, and the level of significance for each category under Hypothesis IV are presented in Table X.

TABLE X
T-TEST FOR RELATED MEASURES FOR HYPOTHESIS IV

| Category | N | df | t | p |
|-------------------------------------|----|----|--------|-----|
| Elementary and Junior High Children | 33 | 32 | 0.783 | .50 |
| Elementary and Junior High Boys | 15 | 14 | 0.623 | NS |
| Elementary and Junior High Girls | 18 | 17 | 0.253 | NS |
| Elementary Children | 17 | 16 | 1.484 | .50 |
| Elementary Boys | 8 | 7 | 1.442 | .50 |
| Elementary Girls | 9 | 8 | 0.494 | NS |
| Junior High Children | 16 | 15 | -0.228 | NS |
| Junior High Boys | 7 | 6 | -0.659 | NS |
| Junior High Girls | 9 | 8 | -0.279 | NS |

The observed differences for the relative gains made within the experimental group for Hypothesis IV were presented in Table X. Using

$p = .05$ as the necessary level for rejecting the null hypothesis, Hypothesis IV cannot be rejected on the basis of the evidence presented.

Hypothesis V: There is no significant difference in the Academic Adequacy self-concept between the pretest scores and the posttest scores of the experimental group.

The number of experimental subjects, the degrees of freedom, the t -value, and the level of significance for each category under Hypothesis V are presented in Table XI.

TABLE XI
T-TEST FOR RELATED MEASURES FOR HYPOTHESIS V

| Category | N | df | t | p |
|-------------------------------------|----|----|--------|-----|
| Elementary and Junior High Children | 33 | 32 | 0.305 | NS |
| Elementary and Junior High Boys | 15 | 14 | -0.051 | NS |
| Elementary and Junior High Girls | 18 | 17 | 0.053 | NS |
| Elementary Children | 17 | 16 | 0.047 | NS |
| Elementary Boys | 8 | 7 | -0.384 | NS |
| Elementary Girls | 9 | 8 | 1.651 | .50 |
| Junior High Children | 16 | 15 | 1.174 | .50 |
| Junior High Boys | 7 | 6 | 0.326 | NS |
| Junior High Girls | 9 | 8 | -0.852 | .50 |

The observed differences for the relative gains made within the experimental group for Hypothesis V were presented in Table XI. Using $p = .05$ as the necessary level for rejecting the null hypothesis, Hypothesis V cannot be rejected on the basis of the evidence presented.

Gain Differences Resulting From an Informal Cross-Cultural Educational Experience

Hypothesis VI: There is no significant difference in the Teacher-School self-concept between the experimental group and the control group.

The number of experimental subjects, the number of control subjects, the experimental group means, the control group means, the mean differences, the degrees of freedom, the t-values, and the levels of significance for Hypothesis VI are presented in Table XII.

The observed differences for Hypothesis VI were presented in Table XII. Using $p = .05$ as the recognized level for rejecting the null hypothesis, Hypothesis VI can be rejected for the elementary and junior high boys on the basis of the evidence presented.

Hypothesis VII: There is no significant difference in the Physical Appearance self-concept between the experimental group and the control group.

The number of experimental subjects, the number of control subjects, the experimental group means, the control group means, the mean differences, the degrees of freedom, the t-values, and the levels of significance for Hypothesis VII are presented in Table XIII.

The observed differences for Hypothesis VII are presented in Table XIII. Using $p = .05$ as the recognized level for rejecting the null

TABLE XII

T-TEST FOR INDEPENDENT MEANS BETWEEN THE EXPERIMENTAL GROUP AND THE CONTROL GROUP FOR HYPOTHESIS VI

| Group | Exp. N | Con. N | Exp. \bar{X} | Control \bar{X} | \bar{X}_D | df | t | p |
|-------------------------------------|-----------|-----------|-------------------|----------------------|-------------|----|-------|-----|
| Junior High and Elementary Children | 33 | 20 | 1.090 | -0.190 | 1.280 | 61 | 0.789 | .50 |
| Junior High and Elementary Boys | 14 | 8 | 1.214 | -4.375 | 5.589 | 20 | 2.575 | .02 |
| Junior High and Elementary Girls | 19 | 12 | 0.052 | -1.083 | 1.135 | 29 | 0.519 | NS |
| Elementary Children | 17 | 12 | -0.533 | -4.416 | 3.828 | 27 | 1.787 | .10 |
| Elementary Boys | 8 | 5 | -0.250 | -6.000 | 5.750 | 11 | 2.399 | .05 |
| Elementary Girls | 9 | 7 | -0.888 | -3.285 | 2.397 | 14 | 0.722 | .50 |
| Junior High Children | 16 | 8 | 1.750 | 0.750 | 1.000 | 22 | 0.531 | NS |
| Junior High Boys | 7 | 3 | 2.714 | -1.333 | 4.047 | 8 | 1.276 | .50 |
| Junior High Girls | 9 | 5 | 1.000 | 2.000 | 1.000 | 12 | 0.445 | NS |

TABLE XIII

T-TEST FOR INDEPENDENT MEANS BETWEEN THE EXPERIMENTAL GROUP AND THE CONTROL GROUP FOR HYPOTHESIS VII

| Category | Exp. N | Con. N | Exp. \bar{X} | Control \bar{X} | $\bar{X}D$ | df | t | p |
|-------------------------------------|-----------|-----------|-------------------|----------------------|------------|----|-------|-----|
| Junior High and Elementary Children | 33 | 20 | 1.636 | 1.550 | 0.086 | 51 | 0.048 | NS |
| Junior High and Elementary Boys | 14 | 8 | 1.071 | 1.125 | 0.054 | 20 | 0.014 | NS |
| Junior High and Elementary Girls | 19 | 12 | 0.157 | 2.916 | 2.759 | 29 | 1.554 | .50 |
| Elementary Children | 17 | 12 | 2.705 | 3.250 | 0.545 | 27 | 0.278 | NS |
| Elementary Boys | 8 | 5 | 1.500 | 2.400 | 0.900 | 11 | 0.226 | NS |
| Elementary Girls | 9 | 7 | 3.777 | 3.857 | 0.080 | 14 | 0.043 | NS |
| Junior High Children | 16 | 8 | 0.750 | 0.500 | 0.250 | 22 | 0.073 | NS |
| Junior High Boys | 7 | 3 | 0.714 | -1.333 | 2.074 | 8 | 0.255 | NS |
| Junior High Girls | 9 | 5 | 0.77 | 1.600 | 0.823 | 12 | 0.249 | NS |

hypothesis, Hypothesis VII can not be rejected on the basis of the evidence presented.

Hypothesis VIII: There is no significant difference in the Interpersonal Adequacy self-concept between the experimental group and the control group.

The number of experimental subjects, the number of control subjects, the experimental group means, the control group means, the mean differences, the degrees of freedom, the t-values, and the levels of significance for Hypothesis VIII are presented in Table XIV.

The observed differences for Hypothesis VIII are presented in Table XIV. Using $p = .05$ as the recognized level for rejecting the null hypothesis, Hypothesis VIII cannot be rejected on the basis of the evidence presented.

Hypothesis IX: There is no significant difference in the Autonomy self-concept between the experimental group and the control group.

The number of experimental subjects, the number of control subjects, the experimental group means, the control group means, the mean differences, the degrees of freedom, the t-values, and the levels of significance for Hypothesis IX are presented in Table XV.

The observed differences for Hypothesis IX are presented in Table XV. Using $p = .05$ as the recognized level for rejecting the null hypothesis, Hypothesis IX cannot be rejected on the basis of the evidence presented.

Hypothesis X: There is no significant difference in the Academic Adequacy self-concept between the experimental group and the control group.

TABLE XIV

T-TEST FOR INDEPENDENT MEANS BETWEEN THE EXPERIMENTAL GROUP AND THE CONTROL GROUP FOR HYPOTHESIS VIII

| Category | Exp. N | Con. N | Exp. \bar{X} | Control \bar{X} | $\bar{X}D$ | df | t | p |
|-------------------------------------|-----------|-----------|-------------------|----------------------|------------|----|-------|-----|
| Junior High and Elementary Children | 33 | 20 | 2.727 | -4.950 | 7.677 | 51 | 1.869 | .10 |
| Junior High and Elementary Boys | 14 | 8 | 8.357 | 0.125 | 8.232 | 20 | 1.456 | .50 |
| Junior High and Elementary Girls | 19 | 12 | 0.421 | -8.333 | 8.754 | 29 | 1.508 | .10 |
| Elementary Children | 17 | 12 | 5.411 | -7.583 | 12.994 | 27 | 1.908 | .10 |
| Elementary Boys | 8 | 5 | 11.125 | -0.800 | 11.925 | 11 | 1.461 | .50 |
| Elementary Girls | 9 | 7 | 0.333 | -12.428 | 12.761 | 14 | 1.288 | .50 |
| Junior High Children | 16 | 8 | 2.062 | -1.000 | 3.062 | 22 | 0.929 | .50 |
| Junior High Boys | 7 | 3 | 3.857 | 1.666 | 2.191 | 8 | 0.331 | NS |
| Junior High Girls | 9 | 5 | 0.666 | -2.600 | 3.266 | 12 | 1.003 | .50 |

TABLE XV

T-TEST FOR INDEPENDENT MEANS BETWEEN THE EXPERIMENTAL GROUP
CONTROL GROUP FOR HYPOTHESIS IX

| Category | Exp. N | Con. N | Exp. \bar{X} | Control \bar{X} | \bar{X}_D | df | t | p |
|---|-----------|-----------|-------------------|----------------------|-------------|----|-------|-----|
| Junior High and Elementary Children | 33 | 20 | 0.727 | -1.450 | 2.177 | 51 | 1.337 | .50 |
| Junior High and Elementary Boys | 14 | 8 | 1.000 | -1.375 | 2.375 | 20 | 1.019 | .50 |
| Junior High and Elementary Girls | 19 | 12 | 0.263 | -1.333 | 1.596 | 29 | 0.720 | .50 |
| Elementary Children | 17 | 12 | 1.882 | -0.833 | 2.715 | 27 | 1.218 | .50 |
| Elementary Boys | 8 | 5 | 2.750 | -3.400 | 6.150 | 11 | 2.086 | .10 |
| Elementary Girls | 9 | 7 | 0.777 | 1.000 | 0.223 | 14 | 0.073 | NS |
| Junior High Children | 16 | 8 | -0.312 | -2.375 | 2.063 | 22 | 0.848 | .50 |
| Junior High Boys | 7 | 3 | -1.285 | 1.666 | 2.951 | 8 | 1.380 | .50 |
| Junior High Girls | 9 | 5 | -0.444 | -4.800 | 4.356 | 12 | 1.401 | .50 |

The number of experimental subjects, the number of control subjects, the experimental group means, the control group means, the mean differences, the degrees of freedom, the t-values, and the levels of significance for Hypothesis X are presented in Table XVI.

The observed differences for Hypothesis X are presented in Table XVI. Using $p = .05$ as the recognized level for rejecting the null hypothesis, Hypothesis X can be rejected for elementary boys on the basis of the evidence presented.

Summary

This chapter has presented a detailed analysis of the statistical treatment of the data. The following hypotheses were rejected:

1. There is no significant difference in the Interpersonal Adequacy self-concept between the pretest and posttest scores of the experimental group. This hypothesis was rejected for both total group of boys and for elementary boys.

2. There is no significant difference in the Teacher-School self-concept between the experimental group and the control group. This hypothesis was rejected for both total group of boys and for elementary boys.

3. There is no significant difference in the Autonomy self-concept between the experimental group and the control group. This hypothesis was rejected for the elementary school boys.

The following hypotheses could not be rejected.

1. There is no significant difference in the Teacher-School self-concept between the pretest scores and the posttest scores of the experimental group.

TABLE XVI

T-TEST FOR INDEPENDENT MEANS BETWEEN THE EXPERIMENTAL GROUP AND THE CONTROL GROUP FOR HYPOTHESIS X

| Category | Exp. N | Con. N | Exp. \bar{X} | Control \bar{X} | \bar{X}_D | df | t | p |
|-------------------------------------|-----------|-----------|-------------------|----------------------|-------------|----|-------|-----|
| Junior High and Elementary Children | 13 | 20 | 0.545 | 1.600 | 1.055 | 51 | 0.792 | .50 |
| Junior High and Elementary Boys | 14 | 8 | -0.071 | 3.750 | 3.821 | 20 | 1.706 | .50 |
| Junior High and Elementary Girls | 19 | 12 | 0.052 | 0.083 | 0.031 | 29 | 0.019 | NS |
| Elementary Children | 17 | 12 | 0.058 | 3.583 | 3.525 | 27 | 1.661 | .50 |
| Elementary Boys | 8 | 5 | -0.625 | 6.600 | 7.225 | 11 | 3.334 | .01 |
| Elementary Girls | 9 | 7 | 6.000 | 0.857 | 5.143 | 14 | 1.236 | .50 |
| Junior High Children | 16 | 8 | 1.250 | -0.375 | 1.625 | 22 | 0.814 | NS |
| Junior High Boys | 7 | 3 | 0.714 | -0.666 | 1.380 | 8 | 0.480 | NS |
| Junior High Girls | 9 | 5 | -0.666 | -1.000 | 0.334 | 12 | 0.241 | NS |

2. There is no significant difference in the Physical Appearance self-concept between the pretest scores and the posttest scores of the experimental group.

3. There is no significant difference in the Autonomy self-concept between the pretest scores and the posttest scores of the experimental group.

4. There is no significant difference in the Academic Adequacy self-concept between the pretest scores and the posttest scores of the experimental group.

5. There is no significant difference in the Physical Appearance self-concept between the experimental group and the control group.

6. There is no significant difference in the Interpersonal Adequacy self-concept between the experimental group and the control group.

7. There is no significant difference in the Academic Adequacy self-concept between the experimental group and the control group.

CHAPTER V

SUMMARY AND CONCLUSIONS

General Summary of the Investigation

This investigation examined the change in self-concept of Native American students completing an informal cross-cultural educational experience program. Two areas of concern were investigated: (1) the change in self-concept between an experimental group and a control group, and (2) the relative change in self-concept of students in the experimental group.

All students who completed both the pretest and the posttest at Eufaula Indian School and Jones Academy were used for this study. The Eufaula Indian School sample served as the experimental group and consisted of 33 students. The Jones Academy sample served as the control group and consisted of 20 students. These groups were given the How I See Myself Scale, Elementary Form, as a pretest.

The 33 students at Eufaula Indian School received the informal cross-cultural educational experience program for 18 weeks. The Jones Academy students did not receive the informal cross-cultural educational experience program. The How I See Myself Scale, Elementary Form was then administered to both groups as a post test.

Each factor of the How I See Myself Scale was examined for each population subgroup.

The data were treated statistically by the methods of the t-test for the significance of the difference between two sample means and the t-test for correlated variables.

Summary of Results

The following are the major findings of this study.

The results of the portion of the study concerning the differences in self-concept between the experimental group and the control group are not impressive in that there was a significant gain in test performance for only three of the 45 groups examined under Hypotheses I through IV. (See Table XVII.)

The calculated t-value for the change in self-concept between the experimental group and the control group (2.575 for total elementary and junior high boys, 2.399 for elementary school boys) for physical appearance exceeded the tabulated t-values at the .05 level of confidence. The calculated t-value for the change in self-concept between the experimental group and the control group (3.334 for elementary school boys) for Autonomy exceeded the tabulated t-value at the .01 level of confidence. The lack of significance of the calculated t-values for the 42 other groups examined by Hypotheses I through V make it feasible to conclude that the informal cross-cultural educational experience does not materially change the self-concept of the experimental group. These results fail to confirm the findings of other studies reported in Chapter II.

The results of the portion of this study concerning the changes in self-concept within the experimental group indicate that little or no significant changes in self-concept resulted from the informal cross-

TABLE XVII

SUMMARY TABLE OF NULL HYPOTHESES REJECTED OR ACCEPTED

| Hypothesis | Elementary and Jr Hi Children | Elementary and Jr Hi Boys | Elementary and Jr Hi Girls | Elementary Children | Elementary Boys | Elementary Girls | Junior High Children | Junior High Boys | Junior High Girls |
|------------|-------------------------------------|---------------------------------|----------------------------------|------------------------|--------------------|---------------------|----------------------------|------------------------|-------------------------|
| I | Accept | Accept | Accept | Accept | Accept | Accept | Accept | Accept | Accept |
| II | Accept | <u>Reject</u> | Accept | Accept | <u>Reject</u> | Accept | Accept | Accept | Accept |
| III | Accept | Accept | Accept | Accept | Accept | Accept | Accept | Accept | Accept |
| IV | Accept | Accept | Accept | Accept | Accept | Accept | Accept | Accept | Accept |
| V | Accept | Accept | Accept | Accept | Accept | Accept | Accept | Accept | Accept |
| VI | Accept | <u>Reject</u> | Accept | Accept | <u>Reject</u> | Accept | Accept | Accept | Accept |
| VII | Accept | Accept | Accept | Accept | Accept | Accept | Accept | Accept | Accept |
| VIII | Accept | Accept | Accept | Accept | Accept | Accept | Accept | Accept | Accept |
| IX | Accept | Accept | Accept | Accept | Accept | Accept | Accept | Accept | Accept |
| X | Accept | Accept | Accept | Accept | <u>Reject</u> | Accept | Accept | Accept | Accept |

cultural educational experiences for the experimental group. (See XVII). The calculated t-values for the change in self-concept within the experimental group (2.278 for elementary and junior high boys, 2.495 for elementary boys) for Interpersonal Adequacy exceeded the tabulated t-values at the .05 level of confidence. The lack of significance for the 43 other groups examined makes it feasible to conclude that the informal cross-cultural educational experiences did not materially change the self-concept within the experimental group. These results are in disagreement with those reported in Chapter II.

The gains in performance for boys could be due to their greater participation in the informal cross-cultural educational experience program. The boys were observed to be more curious about, and eager to explore, the materials presented in the experimental program.

The failure of this study to show significant gains in self-concept as a result of the informal cross-cultural educational experiences could be due, in part, to the following: (1) participation in the informal cross-cultural educational experience was voluntary and attendance was intermittent, (2) the duration of the informal cross-cultural educational experience program was moderately short to influence or change self-concepts that have been developed over a long period of time, and (3) the age group selected for this study may not be that age group which would most likely experience a change in self-concept utilizing the reinforcement materials used in this study.

Continued evaluation of a program is important and this research suggests the need for further research in self-concept in the following areas:

1. This study should be replicated utilizing a longer time unit than was used in this study.
2. The study should be replicated utilizing a different age group.

Concluding Statement

The results of this study are presented to encourage and initiate assistance toward developing programs which will foster the growth and development of strong positive self-concepts among native American children. It is also hoped that the results may be useful in guiding other research studies in this area.

In closing, a point to remember is that the native American youth enters his educational pursuits endowed with special talents, a deep respect for harmony; worthy qualities of fortitude; and the heritage from Indian life. School does not have the same significance to him as to the success-oriented Caucasian. With the knowledge of this philosophy, it is hoped that educators will design future programs incorporating elements to meet his needs too.

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APPENDIX

INDIAN VALUES VERSUS NON-INDIAN VALUES

TABLE XVIII
INDIAN VALUES VERSUS NON-INDIAN VALUES

| Indian Values | Non-Indian Values |
|---|---|
| Family | |
| Clan--a quasi-system of fraternalism; a dependency on individual responsibility to the clan; a greater pressure exists in the clan than anything comparable in the dominant society; this relationship gives security and identity. | Nuclear family--security and prestige within the confines of the nearest relatives and especially in the nuclear family. |
| Peace | |
| Harmony--cosmic harmony is sought; the individual is concerned personally with the entire cosmos. | Personal peace--a personal harmony is sought within the individual person and no concern is felt for the harmony of the cosmos. |
| Health | |
| The body and soul are "one;" health is synonymous with the harmony of body and soul with nature. | A strictly scientific viewpoint is taken to the restoration of bodily health. |
| Time | |
| Natural time regulates their activities with a NOW orientation. | Clock time regulates their life with FUTURE orientation. |
| Transmission of Culture | |
| Will Power | |
| Fatalism; man cannot alter events and he constantly must attempt to restore all things to their original harmony. | Self-determination; the world can be altered through man's ingenuity and creativity; he tries to create good. |
| Ownership | |
| Clan system dictates ownership which is carried on through the mother, and the father. | Generally speaking, legal ownership is passed on through the father. |
| Property | |
| Communal; what he needs; share with others. | Security is found in success; what have I done? |

TABLE XVIII (CONTINUED)

| Indian Values | Non-Indian Values |
|--|--|
| Security | |
| Security is found within own family and clan; Who am I? | Security is found in success; what have I done? |
| Age | |
| Respect for the wisdom and experience of age. | Medicare. |
| Structure of Society | |
| Non-competitive; non-comparative. | Competition; basis of GET AHEAD theory; "keep up with the Jones." |
| Social Control | |
| Group control. | Individual conscience. |
| Taboos | |
| Evils in tune with harmony of cosmos. | Scientific explanations. |
| Unnatural Happenings | |
| Indian doctors and their explanation; such happenings are considered in the light of a scapegoat for all ills and unnatural happenings; some doctors are respected for their power to inflict evil; ambivalence of emotional response to them. | Rational scientific approach to all explanation of unnatural happenings. |
| Work | |
| Work when necessary. | Work for itself. |
| Adaptability | |
| Reason why is asked; the practicality is sought; this is the value in the realm of the Indian system. | Progress is the goal; public opinion is a catalyst for change. |

Source: Bryde, J. F. The Sioux Indian Student: A Study of Scholastic Failure and Personality Conflict. Vermillion, S. Dak.: Dakota Press, 1970.

VITA

Leola Sechoya McGilbra Taylor

Candidate for the Degree of

Doctor of Education

Thesis: AN INVESTIGATION OF THE RESULTS OF STUDY OF CROSS-CULTURAL INFORMAL EDUCATIONAL EXPERIENCES UPON SELF-CONCEPT OF NATIVE AMERICANS

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Biographical:

Personal Data: Born at Eufaula, Oklahoma, daughter of Mr. and Mrs Lewis Alexander McGilbra.

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Professional Experience: Junior High School principal and classroom instructor for 6, 7, 8 grades, Oktaha Junior High School, 1943-44, sponsored Scouts - Youth Groups; teacher, Talihini, Oklahoma, 1944-45; teacher, Stringtown, Oklahoma, 1945-51, Sponsor for 4-H Club and Youth Groups; Served on Atoka County Textbook Committee; Naval Ammunition Depot, McAlester, Oklahoma, summers, 1943-45; Jones Male Academy, Hartshorne, Oklahoma, 1951-52; Choctaw Central (summer detail) Philadelphia, Mississippi and Adult Education, 1952; Home

Economics instructor of non-English speaking Navajo, Chilocco Indian School, Chilocco, Oklahoma, 1953-63; detailed to Curriculum Writing, Bureau of Indian Affairs, Intermountain Indian School, Brigham, Utah; initiated and set up Remedial Reading Program for ninth grade at Chilocco Indian School, 1964; Title I Program: Writer and Director, Chilocco Indian School, 1965-67; Supervisor Secondary English Department, appointed and served as Language Arts Resource Person for Anadarko area, 1968-70; appointed Principal Administrator for Eufaula Indian School, Eufaula, Oklahoma, 1970. Duties have included supervision of construction of new facility, identification of new staff, personnel actions, job descriptions, budgeting and other administrative duties.

Professional Organizations: National Education Association; Oklahoma Education Association; Oklahoma Personnel and Guidance Council; International Reading Association; Oklahoma State Reading Board; National Council of English Teachers; National Council of Geographers; Oklahoma Health Education and Welfare; Oklahoma Symphony Board; Delta Kappa Gamma Society, "International Organization for Outstanding Women Educators."

Honors: President, Junior Fortnightly, Oklahoma, 1932; President, Girl Reserve, Oklahoma, 1935; Debate Fraternity, 1939-42; Extemporaneous Speakers' Order, 1942; Recipient of Bureau of Indian Affairs Scholarships (4); of Oklahoma Mental Health graduate scholarship to Oklahoma State University, 1964; N.D.E.A. graduate fellowships (4) to Oklahoma State University, 1965; Oklahoma State University, 1966; Kansas State University, 1967; Kansas University, 1968. E.P.D.A. graduate "Field Study" scholarship to University of Oklahoma. Charter member of French Club, Southeastern State College, Durant, Oklahoma; Cheerleader for four years at Chilocco High School, one year at Arkansas Junior College, three years Southeastern State College; Past president International Delta Kappa Gamma Society, Delta Chapter; State Delta Kappa Gamma Hostess, "Oklahoma Education Association" Breakfast, 1968; Past Matron, Order of Eastern Star, State of Oklahoma, 1949-51; Grand Chapter Choir Participant, Order of Eastern Star, Guthrie, Oklahoma. Delegate to International Geographers' Convention, Houston, Texas, 1967; delegate to International Reading Convention, Dallas, Texas, 1959, received "Outstanding Delegate Award." Delegate to Delta Kappa Gamma convention, Boston, Mass., 1958--danced solo at Mayor's High Tea. Delegate to Delta Kappa Gamma convention, Minneapolis, Minnesota, 1960. Delegate to Delta Kappa Gamma convention, Phoenix, Arizona, 1962, member of "International Choir," and Convention Breakfast speaker. Delegate to Delta Kappa Gamma convention, San Francisco, California, 1964. Participated in "International Constitution Caucus."

Special Honors: Foreign travel to study Education and Culture of Women, Nassau, Bahamas, 1962; nominated as one of the five

outstanding Native American Women Educators in the United States. . Telegram (copy) sent to Ray Gunter by Anadarko Area Office, 1969; Cross-Cultural Material and People Lore, Arizona and Mexico under auspices of University of Arizona, Dr. Byrd Howell Granger, 1970; Honorary member of Inter-Tribal Council, 1970. First native American woman to reach this academic status in America from the Creek Indian Tribe.

Special Training: (1) Government Management, Phase I, II; (2) Government Supervision Training; (3) Federal Proposal Writing-Educational Programs, Economic Corporation Systems.