Relation of Self-Concept and Values and Public School Achievement for Selected American Pueblo Indian Students Attending Public School in the State of New Mexico

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DOCTOR OF PHILOSOPHY

RELATION OF SELF-CONCEPT AND VALUES AND PUBLIC SCHOOL ACHIEVEMENT FOR

Title
SELECTED AMERICAN PUEBLO INDIAN STUDENTS ATTENDING PUBLIC SCHOOL IN THE STATE OF NEW MEXICO

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RELATION OF SELF-CONCEPT AND VALUES AND PUBLIC SCHOOL ACHIEVEMENT FOR SELECTED AMERICAN PUEBLO INDIAN STUDENTS ATTENDING PUBLIC SCHOOL IN THE STATE OF NEW MEXICO

BY

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B.S., Mississippi State College, 1949
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DISSERTATION

Submitted in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy in Pupil Personnel Services in the Graduate School of The University of New Mexico Albuquerque, New Mexico

July, 1973
DEDICATION

TO MY LATE WIFE ADELA ADVINCULA SENIOR
ACKNOWLEDGEMENTS

My committee of studies led by Dr. George L. Keppers, and including Dr. Martin Burlingame, and Dr. Gordon A. Zick are owed special thanks for their advice and counsel during the preparation of all phases of this manuscript.
A

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Winfred Bullard Senior, Ph.D.

College of Education

The University of New Mexico, 1973

This study was designed to investigate the self-concept and values and the achievement of selected Pueblo Indian students attending public school in New Mexico. The population consisted of Pueblo Indian students living in a particular school district and attending a public school in that district. The instruments used to conduct the investigation were the Tennessee Self Concept Scale, the Allport-Vernon-Lindzey Study of Values, a Sentence Completion, a Cultural Theme, Intelligence Tests scores, and the Comprehensive Test of Basic Skills.

The findings indicated that on the TSCS the Total sample score on the variable Total Positive was significantly lower than the score for this variable in the normative sample, according to the t Test.

The information gained from the Study of Values suggests that the literature dealing with the "Theoretical", "Economic", and "Religious" values of the Pueblo Indians may be out of date. It also suggests the possibility that the values of these three is changing for the Pueblo Indians.

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The self-concept expressed in the Sentence Completion and the Cultural Theme was the same on each instrument.

The scores on the Comprehensive Test of Basic Skills and the Gates Spelling Test showed the academic level on each instrument to be almost the same.

The findings suggest the self-concept that a Pueblo Indian student, attending public school, has of himself affects how he achieves in the classroom.
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CHAPTER I
FRAMEWORK

1) Theoretical Frameworks:
   a) Self-concept as it relates to school achievement.

   Self-concept, it appears, affects almost all areas of one's life, and this is especially true in the field of academic achievement. In our present day educational programs the student with a low or poor self-concept usually becomes a school drop-out. It has been shown in some very comprehensive studies, Lichter (1), that intellectually capable students, with poor self-concepts, drop out of school. The poor self-concept causes acute problems which cause the student to drop out.

   One such problem is an inhibited character formation which causes the student to convey an impression of passivity. They are quiet, submissive, and self-effacing. Since the inhibition is a generalized character trait, it can affect many areas of their functioning. In his study, Lichter found the inhibition stood out most sharply in its effects on scholastic performance and attitudes toward school. In the classroom the inhibited, or low self-concept, students were not the type to foment aggressive disturbances. Inattentive and uninterested in class, they usually had little to contribute to discussions. It was
found they often did not complete assignments, and they skimed over examinations. When the difficulties resulting from academic failure pyramided, absence from school followed.

Another prominent characteristic of low self-concept students is their pervading and painful sense of inferiority. The ego-dystonic nature of the inferiority feelings of low self-concept students shows that this conflict is actively operating. The resultant discomfort provides an important motivation and becomes a tool for treatment.

The low self-concept student, of high intellectual ability, possesses many other inherent strengths which, if treated, can help him better achieve in school. He is in good contact with reality and can make appropriate judgments. He has a strong need and capacity for relationships of many kinds. His ego-ideal is in the direction of achievement in spite of his defensive maneuvers against it. A relationship with another person is significant to him. In addition, since he does have intellectual ability he, once his low self-concept is raised, is conducive to academic achievement.

Collier (2) examines historically some of the more important theoretical highlights that pertain to both self-as-subject and self-as-object definitions of self. He also examined more than fifty assessment techniques purported to
be designed to assess self-concept range all the way from what "I" or "me" means to an individual to "self-conceptions vary with the situation." Self-concept in children may be assessed by: direct observations, behavioral traits, self-reports, projective techniques, and/or by any combination of these. Collier found that those students who perceived themselves in less positive ways scored significantly lower on academic type tests than did those students who perceived themselves in more positive ways. He selected his subjects according to age, sex, and intellectual potential. Also Collier found that young students who had good perceptions about their physical features, siblings, and home life had a better attitude toward school than did students who had negative attitudes about these same things. Collier worked with groups of 50 or more children.

b) American Pueblo Indian and his self-concept.

Much has been written about American Indians by all sorts and types of people but seldom, until recently, has the Indian been asked what he thought about the subject of why or why not Indians achieve while attending Federal or public schools. Literally, for centuries Europeans and Americans have been writing histories of American Indians. They have studied them, invaded their privacy, and cast theoretical concepts about their image, their past, their future, their psyche, and anything else that came to their
inquiring minds. Through all of this literary activity, few thought to ask the Indians themselves about their past, and even fewer made any attempt to show the history of these great people through their own eyes (3). All groups of Americans, from the earliest times, have searched for ways to provide a final solution to the Indian problem. The Spanish, French, and English agreed that the American Indians were people able to reason and capable of conversion to Christianity. Their rights in the land they occupied were to be respected. It was to be taken from them only by mutual agreement or by lawful wars in the name of the sovereign that the particular Europeans represented. In their relationship with various tribes, the conduct of the European states was governed by law of nations. The sovereignty of the Indian tribe was respected. Andrew Jackson wrote to James Monroe at the time of his first inauguration: "I have long viewed treaties with the Indians an absurdity not to be reconciled to the principles of our government." (4)

The present day Indian, as has his ancestors, sees himself in a perpetual upheaval. The Indian student today is heir to a history of complex social upheaval that has contributed to a unique and more often than not misunderstood personality, distinctly different from that of the mythical "middle class" child of the United States. In the process of the many changes that have taken place
among Indian people, students included and in particular, during the past century, much of what they were originally as a tribal group with a distinct ethnic character has been replaced by an eclectic, malfunctioning set of values resulting in an ambivalence to contemporary life that sometimes wreaks havoc on both themselves and those who do not understand them.

The way Indian children, Pueblo Indians particularly, are brought up is an excellent example. Child-rearing practices in the contemporary Indian home are far removed from those that created the stable and resilient great-grandparents and grandparents of today's children. Currently, the home is not one in which parents are consciously preparing their children for the rigorous intellectual tasks expected of them by the white, middle class-oriented school system. More often than not one finds much permissiveness on one hand and even harsh, physical, inconsistent discipline on the other, little verbal communication or discussion with children; as well as limited freedom in the child's explorations partly imposed by crowded and dangerous aspects of the home environment. The child is confronted with alternating encouragement and restriction of aggression, primarily related to the consequences of aggression by parents. Quite often parents are oriented toward fatalism, impulsiveness, immediate gratification, distrust of new experiences, rigidity,
narcissistic behavior, and a sense of impotence in handling children's behavior. Misbehavior, more often than not, is regarded as that which annoys parents at a given moment. Academic achievement may or may not necessarily be highly valued, along with a possible fear and distrust of the school system, since many parents themselves have or have had a tendency to educational-occupational failure according to white middle class standards, and because of the unavailability of employment on the reservations (5). It should be noted that these characteristics were not typical of any Indian tribes at the height of their tribal culture, but are a result of the process of acculturation that have placed them well into the circumstances of the welfare poor of this country, with the added dilemma of transition from a very sound system of values in its time and place into one which today sociologists, anthropologists, and psychologists doubt is very sound at all. Therefore, one can recognize that contemporary Indian students, Pueblo Indians as well as all others, have special needs which should be met in a way that allows for cultural differences, and if possible builds upon these cultural differences for positive learning experiences (6).

Pierre (7) writes that the Indian pupil's, and he speaks of all Indian pupils, IQ is high, low, average, or not known. Available evidence supports the view that he
has about the same mental equipment as other American children. Even the most gifted of any group may rank low in IQ tests under certain circumstances. These tests reflect "normal" exposure to books, English conversation, and even material gadgets, which underprivileged families, Indian or not, lack. In the case of the Pueblo Indian student attending public schools his exposure to spoken English tends to be less than the similar student who attends one of the schools conducted by the Bureau of Indian Affairs. The reservations of Pueblo Indians tend to be small; therefore, the pressures to speak English are more prevalent than on larger reservations such as the Navajo and Sioux. This being the case, almost no English is spoken in Pueblo Indian homes located on reservations. There are exceptions, of course, but here we are speaking of the large majority and not the few exceptions. When the Pueblo Indian student arrives at the public school speaking no English, this is often admired by his elders as one more instance of "persevering over the pressures" to join the mainstream of America and thereby losing his identity as a Pueblo Indian. To the non-Indian, especially those living in close proximity, who must pay taxes to support all Indians, Pueblo Indians included, it is "stupid, ignorant, and not right." To the Pueblo Indians, and other Indians as well, it is a hard won accomplishment. By treaty, statute, and long,
undisputed practice, and policy, the United States has assumed obligations for the education of reservation Indians, and has for generations operated Federal schools. A recent Supreme Court ruling extends these obligations to Indians living off reservations, as well.

The Pueblo Indian student often comes to the public school with a ready-made excuse for not achieving at his highest level.

A careful review of the historical literature reveals that the dominant policy of the Federal government toward the American Indian has been one of forced assimilation which has vacillated between the two extremes of coercion and persuasion. At the root of the assimilation policy has been a desire to divest the Indian of his land and resources. (8)

Pueblo Indian students who attend public schools, as well as their parents, often give the appearance they feel that the public school system is associated with forced assimilation and coercion and persuasion is the servant of both of these. The Pueblo Indian student comes to the public school thinking of himself as being distinctively different from any other student attending that school.

The Indian leaders have come forth and plainly stated that they have always maintained and will continue to perpetuate their racial and cultural identity. Historical records tend to bear them out. Laws have been enacted to support their view. As early as 1887 the "enfranchised law" stated that when an Indian left the reservation and
settled in the outer or White man's world he was no longer in an Indian status. The present day leaders of the so-called Indian movement feel that the White man has left a vacuum that can be filled only by establishing man's identity with himself and nature. They assent that the Indian is a distinct unit in the spectrum of races and should be proud of his inheritance and achievements. This has always been fundamental in the composition of the Indian. He never bowed or fawned before the White man, or conceded superiority to his artificial culture. His faith in the Great Spirit sustained his faith in himself as an individual and welded his character to the ethical structure of morality and integrity (9).

There is some feeling among modern Indian writers that if the Indian student is to be reached, then the system will have to change instead of the Indian being forced to change. "Can you afford to abandon your tight girdle of grammar for a time and read loose? This will, I assure you, produce a kind of giddy experience, almost as if your legs weren't quite long enough to reach the ground. However, you won't be contaminated forever. You'll find that grammar is a habit as hard to break as smoking or nail-biting, and you'll sink back into it once this air-borne reading experience is ended," (10). In this book the author writes without regard to grammar and indicates
this is the way Indian students think and is the best way to teach them.

The Pueblo Indian student attending public school has as much potential for learning as does the non-Indian attending the same school. At the same time he has handicaps common to all disadvantaged students attending public schools. The Pueblo Indian student sincerely believes he has special artistic abilities. While this belief would be difficult to prove, it would also be difficult to disprove. Marie Martinez, Verna Nori, James Paytiame, Wopeen (Louis Gonzales), and Wayne Wolf Robe Hunt are just a few of the Pueblo Indians who were educated in public schools and who have achieved national, and in some cases international, acclaim as artists and leaders in their various Pueblo tribes (11).

Willard W. Beatty has written much on Indian education and the achievement of Indian students from all tribes, in Federal schools (12). When the Federal government began its work in Indian education, it assumed that its objective was to make Indians as much like northwestern European whites as possible. Experience, gained through painful years of conflict, proved that if the child was in continuing contact with his Indian parents, the traditions and beliefs of his parents and older associates effectively interfered with complete and rapid acculturation.
Viewed in the light of history, it was this experience that led to the establishment of boarding schools to which Indian children could be taken as young as possible, and weaned away from their native culture. To dilute the preservation of remembered tribal attitudes, the boarding schools enrolled children from many different tribes; and in an effort to make the break with the home final, the children were forbidden to speak their native languages. The thinking was that when these "civilized" young people returned to their homes, they would contribute effectively to the civilizing of their friends and relatives on the reservation. In a destructively type of scheme, this plan was often effective, in that it returned to the reservations groups of adolescents who were unable to speak their native language effectively, and who were unfamiliar with the customs and traditions of their elders. Unfortunately, they were equally likely to have acquired only an inadequate command of English, and a very hazy understanding of white "culture"—for they had enjoyed no intimate contact with their white teachers or custodians, and in many instances these whites would not have been looked upon by their fellow whites as particularly brilliant examples of white civilization at its best. Equally unfortunately, the schools to which they were sent could hardly be called good examples, physically, of the comforts and conveniences
of civilized living.

It is now part of the records, at the completion of their education, these young Indians were not acceptable and usually could not obtain employment, if they desired to remain a part of the white culture; and when they returned home found themselves to be equally unacceptable in their old homes. Their unfortunate predicament has been written about by many well-known writers.

An added problem of considerable magnitude is faced by teachers in Indian schools—that of language. Of all cultural groups in this polyglot America, American Indians have adhered to their native languages with a persistence unmatched by any immigrant group. One important psychological difference may be that the average immigrant has come to America of his own free will, and with a desire to identify himself as an American. The Indian on the other hand was here first, is entirely satisfied with his native language, and in many instances can continue to live comfortably amid his fellow Indians without the need to acquire English. Regardless of the reason there are still many Indian enclaves in the United States where English is not spoken by the majority—and these groups vary in size from the few hundred Alabama and Coushattas in Louisiana and eastern Texas, to the more than 70,000 Navajos who constitute the largest Indian tribe in the United States.
It is easy to minimize the language problem, for many whites working on or visiting an Indian reservation encounter for the most part Indians who have some facility with English. They do not enter the homes of Indians, where they would frequently find that only Indian is spoken. Indian school records reveal that 28% of the children entering Federal Indian schools of all kinds came from homes in which only an Indian language was spoken. A few examples help to reveal the difficulty of the problem: 97% of Pueblo Indian school children come from homes in which the Indian language only is spoken; 77% of Navajo children; 48% of Montana Indian children; 29% of Dakota (Sioux) Indian children; 18% of Oklahoma Indian children, come to school with little or no knowledge of English. While the percentage of those who speak English varies in Federal, Mission and Public schools in the same area, there is no consistency in the variation. In the Great Lakes area (largely Chippewa), for example, 9% of the children in Federal Indian schools and 11% of the Indian children in Public schools came from non-English speaking homes, and yet all of the Indian children in Mission schools reported that their parents spoke English in the homes. In the Rocky Mountain area, however, 48% of Mission school children came from non-English speaking homes, 34% of Federal children but only 19% of
Public school children. Even Indian officials who conduct their business in English report that they speak only Indian in their homes (13).

Despite official policy which is committed to the education of Indians along the lines of the American public school curriculum, as recently as 1926 it was tacitly assumed that many Indian children were "uneducable" beyond the merest rudiments. The Meriam Survey published in 1928 found that only 8% of Indian children in school were at or ahead of the normal grade for their age, while 27% were retarded more than 5 years. There have been so-called serious theses written to prove that Indians, unlike Caucasians, reach an early "plateau of learning," beyond which few are able to advance (14).

The Pueblo Indians are one of the best examples among American Indians of a continuous fight against acculturation. There seems little doubt that much of the lack of progress of the Pueblo Indian student in public schools can be traced to his fight against acculturation. "Acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous first hand contact, with subsequent changes in the original cultural patterns of either or both groups." (15) Under this definition acculturation must include the general processes operative in all cases of group contact
and culture change. The specific process and factors which may be associated with situations of first hand contact are superimposed upon this broad foundation and are comprehensible only when seen in relation to it.

The drop-out problem is ever present in school where Pueblo Indians are students in the public schools. Officials of the Bureau of Indian Affairs tend to see school drop-out in terms of opposing social forces: the administrators and teachers try to attract the young people into a scholastic environment in order to prepare them for entrance into the mainstream national society; meanwhile, the conservative Indian elders try to pull the young people back into the empty and unprogressive reservation culture. This perspective is very like that of most other American educators who believe that the rate of high school drop-out in disprivileged areas can be reduced only by drawing the young folk from their present environment and subjecting them to the stimulating and broadening influences of general American education. Once broadened and motivated, it is expected that these young people will obtain a respectable and well-paid employment and eventually play a modest role in support of the more civilized levels of our national society. On the other hand, if the pull of the old environment is too strong, they will return to their odd jobs, pool halls, relief rolls and the numbers game (16).
c) Problem.

To investigate the relation of self-concept and values and public school achievement for selected American Pueblo Indian students attending public school in the state of New Mexico.

d) Definitions of Terms Used.

Values - Constructs which a person considers important to him, and by which he is likely to make many of the major decisions of his life. They are considered to be important determinants and components of personality.

Study of Values - The Allport-Vernon-Lindzey Study of Values, a standardized instrument published by Houghton Mifflin, based upon the presumption that all people have certain universal values. The instrument measures the relative strength of these universal values and develops a profile of them, which compares the individual scores with norms and with the individual himself.

Self-Concept - The manner in which a person views himself. A person with a good or accurate self-concept is considered to be emotionally healthy. A poor self-concept usually means that an individual is hampered in his dealings with the world.

Tennessee Self Concept Scale - The Tennessee Department of Mental Health Self Concept Scale, developed by Fitts, which measures those variables which enter into a determination
of the self concept of an individual, and for which there is normative data available.
CHAPTER II
REVIEW OF LITERATURE

1) Literature on self-concept:

In Gillman's study of Spanish-American migrant children in New Mexico, "it was found that the student's responding to the instruments had lower self-concepts, lower grade placement scores, and rated lower on the California Test of Mental Maturity than did students in the Georgia study, and higher than did students in the Louisiana study." The studies referred to by Gillman were of migrant children in the states mentioned.

Gillman continued,

If we are to perpetuate the democratic way of life with its inherent belief in the dignity of the individual, then we must provide appropriate educational experiences and extend a sense of dignity to the lives of migrant children and other culturally and economically deprived learners (Gillman, 1969).

It has been suggested that many minority group members are hostile towards the main Anglo culture. Counselors make many errors in dealing with this type of client. In order to relieve the present situation, it is suggested that there should be in-service education provided for existing counselors, along with an upgrading of current counselor education programs (17).

Cordova (18) found the Spanish-American student most alienated from the Spanish-American culture, to be highly
acculturated to the Anglo culture, and to be from the highest socioeconomic class of Spanish-Americans. Low school achievement was caused by low assimilation to the Anglo culture. This led to a negative self-concept. Cultural conflict, confusion, and a feeling of meaninglessness caused alienation. Lack of achievement did not. Low achievement was found to be a symptom but not a cause of low self-concept.

It has been discovered that foreign-born Mexican-Americans had more positive regard toward Anglos and had a more positive self-image than did native born Mexican-Americans. It was proposed that the native born compared themselves with the Anglo, while the foreign-born compared themselves with their peers in Mexico. They apparently did not feel as pressed to achieve to the same degree (19).

Eisenberg's 1967 report reinforces the belief that the lower class child begins school with a feeling of inferiority, which in turn sets him up for a situation in which he learns to fail. It is suggested that achievement and intellectual potential are separate and distinct entities.

Another report encourages the use of role playing with the poor, because of its allowing them to express themselves in ways in which they feel comfortable, and because it parallels their life style. This technique is viewed as being psychotherapeutically positive, in addition to allowing the
observer to gain needed insight into the subjects (20).

Lueptow (21) suggests the use of role playing with disadvantaged school children in order to make school more beneficial and meaningful to them. He sees the schools acting as the socializer of these children to an incongruous, for them, middle class system.

Coleman (22) sees the current concepts of equality of educational opportunity as being contradictory and sees the reasonable course of action to be one which counteracts cultural variance and disadvantage.

Stewart's study (23) of changes in the personality test scores of college students over a four-year period discovered that although significant changes occurred, the underlying meanings of the protocols remained the same.

Boshier and Hamid (24) report that Fink found those students with a high acceptance of self tended to be better prepared for college work. They had higher achievement test scores and were more proficient in English mechanics, than were those students with a low acceptance of self. It was not to determine the differences between superior, average, and failing students, in terms of actual college achievement, by acceptance of self measurements alone.

Robinson's (25) study of Mexican-American college students discovered that those surveyed did not feel discriminated against, but that the college staff did not
understand them. They felt that they were socially ac-
cepted, and that their peers who did not attend college
did not do so because of problems with language, teachers
or academics.

In speaking about the Mexican-American, Grebler and
his associates state:

The positive outlook of the population is evi-
dent in the fact that more than three-quarters
of the respondents felt that discrimination
had lessened within the preceding five years.
Political awareness and participation, and
interaction with others in the society, are
increasing. Collective self definitions are
changing. Mexican-Americans will probably
increasingly come to view themselves as a
minority with rectifiable grievances (26).

In discussing the current state of the self-concept,
Grebler (27) says,

The data suggest that self-stereotypes may
be more pervasive when they refer to personal
qualities than to social behavior.... Most
respondents in both cities and at all income
levels, for example, feel that Mexican-
Americans project the cause of their own
failures onto the shoulders of Anglos. Pres-
umably it follows that the Anglos are more
successful because they are more "progressive,"
a sentiment which the majority of respondents
also thought was true (28).

In their summary of the chapter, they discuss the
sensitivity to the terms applied to these people, by
others. They report that the Mexican-American sees him-
self as less materialistic and more emotional than are
the Anglos. They view themselves as working harder and

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of being closer with their families than are the Anglos. Interestingly, according to their work, the Mexican-Americans view themselves as being prone to blame the Anglos for their shortcomings and ills. These people also feel discriminated against. There appears to be a trend towards the younger generation getting more extra-cultural exposure, which is viewed by the authors and the Mexican-Americans as being a health sign (29).

There is very little literature on Indian self-concept. Where Indians are mentioned, at all, it is almost as an afterthought with other minorities. Therefore, most of the literature reviewed here is on minorities other than Indians.

2) Literature on self-concept relating to achievement:

Lorberbaum (30) reported the success of students being accepted on academic and social probation. This report tended to support the belief that people given a chance often succeed, despite evidence which is contrary to the expectancy of success.

Lavin’s 1965 book, The Prediction of Academic Performance, reviews the literature in terms of intellective, personality and sociological determinants, as they relate to academic achievement. Intellective factors, which bear upon achievement, are considered to be a function of several variables.
Lavin suggests that a positive self image is associated with higher academic performance, but concludes,

In most cases, these relationships are quite weak, and, as we have seen, the findings are often inconsistent.... Up to now, almost all the studies reviewed conceive of the individual as if he were operating in a social vacuum. It might be, however, that personality characteristics are useful in predicting academic performance only when the social setting in which that performance takes place is conceptualized and used as a significant variable (31).

In discussing sociological determinants, he cites studies in which it was discovered that the higher the subject's social class, the higher was his academic achievement. Public school high school graduates had better college records than did private school high school graduates. Lavin believed that public school graduates were upwardly mobile in terms of socio-economic status, while private school graduates were merely maintaining their position. Because of this, quality of educational record is more important to the public school graduate than it is to the private school graduate (32).

Rural students have better academic records than do urban students, possibly because of rural students generally coming from lower class backgrounds than do urban students. The possibility of selection factors, such as better quality rural students being more likely to consider college, cannot be dismissed.
The more the student's attitudes and values coincide with those of the teacher, the higher the student's academic performance will be [and] teacher behavior will affect the performance of the student.

He concludes with the statement,

The successful student is likely to come from a family where parents show warmth and interest, where the child has a relatively strong voice in decision making, and where the family tends to agree regarding the issues it defines as important (33).

Ruth Wylie says of the self-concept,

It is implicitly or explicitly assumed by all theorists that the self-concept is not entirely "realistic," and that lack of "realism" may have psychodynamic significance and important behavioral consequences. To the degree that a person's self-concept is realistic, he is said to have "insight" into himself (34).

While Carl Rodgers says,

The self-concept or self structure may be thought of as an organized configuration of perceptions of the self which are admissible to awareness (35).

3) Literature on self-concept and achievement for minorities:

Gaston's 1972 (36) study of changing the self-concept of the disadvantaged discovered that her subjects scored lower on the Tennessee Self-Concept Scale, according to the norms. Negroes had the highest scores, followed by Caucasians, Spanish-Americans and Indians. Gaston worked with a group of disadvantaged women in a federally funded job training program. All subjects were
between the ages of sixteen and twenty-three.

Cooper (37) worked with twelfth grade Anglo, Chicano, Indian and Negro students in New Mexico and Texas. These students were given a semantic differential test, and the responses were placed on a continuum from good to bad.

The 12th grade pupils in this study reflected positive concepts of self, and of various environmental elements. They perceived themselves favorably vis-a-vis the school, community, and in relation to other groups. The latter was quite pronounced; each ethnic group saw itself in favorable light. They saw the other groups less favorably (p. 7).

Cooper's study seems to be in direct opposition to many of the studies involved with the self-concept of minority groups. The self-concept of minority group high school graduates may be changing for the better.

In discussing the self-concept of Mexican-Americans, Carter (38) discusses the possibility that the negative self-concept so often spoken about in the literature is erroneous. It is his contention that the Anglo is the person who sees himself as being a significant other to the Spanish-American. If this basic assumption of the Anglo is incorrect, and he is not a significant other, the conclusions drawn about self-concept may not be valid.

The inadequacies of the Mexican-American home become the Mexican-American child's educational "needs," arrived at by the pedagogical mathematics... Unfortunately, the cultural children correspond all too often to the rather clearly defined and widely accepted Southwestern stereotype of Mexicans in general.
"Mexicans" are categorized as being lackadaisical, individualistic (noncooperative), self-satisfied with their subordinate role, lazy, and imbued with a mañana attitude (p. 62).

He goes on to say that colleges of education do little to alter this stereotype, since there is little input to force them to do this. Teachers are characterized as interacting, based upon this stereotype, on an extremely superficial level, with Mexican-American students, and to an even lesser degree with adult representatives of the minority community. Because of the superficiality engendered, there is little reason for changing the taught stereotype.

C. Gilbert Wrenn (39) reported that a change in self acceptance is often accompanied by the individual so changing, increasing his acceptance of others. This results in better adjustment, or in more complete personality integration. Cooper found that his subjects were more tolerant and accepting of the other ethnic groups in the study, according to the instrument.

Combs, Soper and Courson (40) found that no significant relationship existed between the inferred self, as judged by trained observers, and the self, as reported by the subjects. This implies that people do not always present their real selves to even those who have "professional" training.
believes in himself and in his abilities.

The literature suggests that some cultural groups have poor self-concepts. This may be because of their fighting for the recognition of the majority culture, which is not forthcoming. It is suggested that there are cases where one must "sell himself out," in order to succeed. Success is apparently measured in terms of the standards and dictates of the majority Anglo determinants of these factors. On the other hand, this could be a function of the majority culture thinking that their acceptance is important to the minority culture. In fact this may not be the case.

It is also important to note, in light of the foregoing statement, that all the evidence is not in favor of the premise that minority groups have a poor self-concept. It is entirely possible that researchers have much more to learn about this dimension of personality, as it applies to minority groups.

The young child learns to fail because of his school experiences. He is considered different because he speaks another language. He cannot achieve, in the terms of the teacher, because his view of the world does not agree with hers; their values are incongruent. The child learns to have a poor self-concept, because the input by significant non-familial others reinforces his basic insecurity. The
average child has no choice but to accede or to turn off. Fortunately, there are some who survive the process, and there are some who survive it well!

It seems apparent, that in order to improve the self-concept of an individual, his perceptions of self must be improved. This, it would seem to be suggested in the literature, can be done through the acceptance of an individual's worth. His shortcomings should be deemphasized until he is old enough to effectively handle the situation. If his self-concept cannot be improved, it may be that we are considering its composition in less than valid terms.

4) **Literature on Pueblo Indians:**

In Anglo culture, status and prestige are intimately concerned with monetary wealth, accumulation and display of material goods and positions of power and influence over others. This pattern is not applicable to the traditional Pueblo society. A wealthy person in the Pueblo community has been one possessed of valuable ceremonial property or high ceremonial position. "To be a member of a valuable family -- those owning important sacred fetishes -- ... is the greatest thing in Zuni where men strive for material things through spiritual things." (43)

Consequently, those persons having greatest prestige and status are the cacique and the heads of the various esoteric societies. They are the persons possessing "wisdom,"
which, in the Pueblo sense, is synonymous with supernatural power. The highly esteemed person is one whose powers and abilities are primarily ascribed to supernatural sources, as noted by Hill concerning the Santa Clara. "Excessive participation in religion was important in the ultimate achievement of this status since it was correlated with the acquisition of wisdom." (44)

A man does not gain prestige merely through excessive participation in religious affairs, but must perform creditably in what Hill has termed mandatory roles, and, in addition, he must possess the culturally approved personality traits. A man might gain prestige in mandatory roles by superior farming or hunting, by outstanding craftsmanship; or, in the case of women, by being excellent housekeepers and mothers, or by possessing outstanding abilities in the making of pottery. "These people were esteemed because their success must have resulted from individual industry." Those who wish to gain additional status would necessarily have to participate in a permissive or optional role. "Thus men who indulge actively in secular politics or who gave unstintingly of their time in religious affairs could achieve, if they possessed the proper character and personality traits, prestige or esteemed status."

Fundamentally, however, measures of status, prestige and esteem rest on one's possessing the requisite personality
traits. The personality which was best fitted for achieving status was one

... in whom aggression and acquisitiveness were minimally expressed or at least not externalized; who were placid and patient; who were inclined to be introspective and introverted, and in whom the desire to anonymity and a feeling of dependency were well-developed (45).

While thrift and industry are culturally desirable, they have not been considered steps in the process of accumulation of goods from which material wealth will result. The accumulation of goods, hoarding, or any other type of acquisitive behavior is abhorred. Amassing of wealth does not bring status and prestige in Pueblo culture. Little emphasis is placed on wealth. Differences of wealth do exist although Pueblo social organization is opposed to the excessive concentration of surplus in the hands of any one individual. Mechanisms for redistribual of wealth exist so that the range in wealth, measured in material terms, is not as great as that of Anglo society.

The socially approved method for redistribution of wealth at Zuni is for a family to sponsor a Shalako house. This requires months of preparation in the growing of extra crops and the raising of extra stock. Preparations will require the cooperation of all members of the household, the clan, and other members of the community. People make it a point to help in the preparations in order to benefit both
from the supernatural blessings that go with such work and to partake of the material benefits, the food and gifts which are distributed to all who helped. The entire Pueblo will be feted during this winter solstice ceremony at which great quantities of food will be consumed. The sponsor's generosity will bring him prestige. The Shalako is a fertility ceremony and the entire village will benefit from its performance. The sponsor undertakes the whole responsibility with a striking degree of anonymity.

Wealth, beyond what is necessary for a comfortable, but simple, style of living, holds little interest for the religious-oriented Pueblo. Material wealth, as such, is not to be used as an index of status with these people.

Aggressive competition for control of positions of power and status is natural and laudable behavior in Anglo society, and the fact that in Pueblo society, status and prestige are attached primarily to priestly positions, would lead one to believe that there would be overt displays of competition for these offices. That is not the case. The ideal Pueblo man shuns these positions. "He avoids office. He may have it thrust upon him, but he does not seek it." (46) When vacant offices are to be filled, the men are called into the kiva without knowing the purpose of the meeting. When a man is told that he has been selected for office, he is visibly shocked.
He is taken aback; he may cry 'like a baby.' He protests; he explains that he is not worthy and -- more realistically -- that he is too poor and can not afford time from work for the responsibilities of office (47).

Protestations of modesty are proper, for modesty is, in itself, a Pueblo virtue, but, in the end, the selectee must defer to the decision of the chiefs.

The person who seeks personal authority over others is greatly disparaged. "Personal authority is perhaps the most vigorously disparaged trait in Zuni," Benedict (48) emphasizes. The individual who openly seeks office and power lays himself open to the charge of witchcraft.

A man who thirsts for power or knowledge, who wishes to be as they scornfully phrase it "A leader of his people" receives nothing but censure and will very likely be persecuted for sorcery.... (49)

In the Pueblo pattern, then, men do not openly and aggressively vie for positions of power and prestige as in Anglo culture. They reward opposite types. The "successful candidate" for Pueblo position is likely to be non-aggressive, introverted and conforming -- the sure-failure in the American tradition.

Old people in Pueblo culture are awarded a far greater measure of prestige and respect than is seen in Anglo society. Attitudes of respect approach veneration. The society chiefs, who occupy the positions of greatest status, are referred to as "old men," no matter what their age. The same respect and
importance is intended when the term "old" is applied to the gods such as "Sun Old Man" and "Earth Old Woman." Children are impressed at an early age with the importance of showing deference to elders. After conveying an object to an adult, a child stands with his arms folded, waiting for dismissal. Children will pause in their play when elders pass; and the elder is always greeted respectfully by a kinship term, never a name (50). Disobedient children are sent to esteemed elders in the village for advice and admonition (51).

There are other indications of the importance of the Pueblo senior citizens. Seniority within a society or clan is often a factor in consideration for office and other privileges. According to an old Isletan tale, "Young men have too many ideas; they will not mind the rules like old men. On that account the war chiefs never make a young man town chief." (52)

Those who know the power structure of a Pueblo look not to the young for change, but to the "old men" who are in the position to lead. "In connection with the question of age and leadership among the Pueblos, it is interesting to note that the United States Indian Service officials frequently experience difficulty in introducing new methods of farming, sheep or cattle raising, etc., unless they first secure the cooperation of the proper individuals. They have
remarked that while it is easier to interest the young men in change, it is only through the old men (the leaders) that change actually can be effected." (53)

The gerontocratic, government by the old, theocracy of the Pueblo is not an accident of fate, but rather the natural attribute of a society devoted, as it is, to the perpetuation of the traditional. It is, furthermore, indicative of the psychology of these people. The Pueblos always look reverently to the past. They give authenticity to things by saying, "It came up with us," referring to the ubiquitous Pueblo myth of emergence. The "good old days" were the days when the kachinas themselves came to dance in the village plaza.

In a culture where people look to the past, they will naturally revere the traditional. Good things are old things and they do not change.

Such is Pueblo culture, super-traditional, anchored in the past, and governed by old men. These factors make for conservatism, which, in Pueblo culture, reaches a degree rarely found in other societies. Conservatism represents a major Pueblo cultural theme, which reinforces and is reinforced by the other major themes such as conformity and unanimity. These primary values, rigidly enforced through the social sanctions of gossip, accusations of witchcraft and ostracism and, formerly, of physical coercion,
have made possible the retention of Pueblo cultural integ-
rety despite four centuries of contact with European cultures.

The group, the omnipresent group, is a distinguishing
characteristic of Pueblo society. There are household and
kinship groups, clans, moieties and other tribal divisions,
to all of which an individual likely belongs and to which
he owes endless obligations; and there are a plethora of
secret societies, to one or more of which the Pueblo man
devotes much of his adult life. Practically all activities
in life are associated with the group. "The accepted way
to approach the supernatural is in group ritual. The ac-
cepted way to secure family subsistence is by household
partnership. Neither in religion nor in economics is the
individual autonomous. In religion a man who is anxious
about his harvest does not offer prayer for the rain that
will save it; he dances in the summer rain dances. A man
does not pray for the recovery of his son who is ill; he
brings the doctors' order of Big Fire Society to cure him.
Those individual prayers that are allowed, at the personal
planting of prayer-sticks, at the head-washings of ceremonial
cleanliness, at the calling of the medicine men or a cere-
monial father, have validity only because they are necessary
parts of a larger whole, the group ritual to which they be-
long. They could no more be separated from it and still
have power than one word could be taken from the long magic
formulae and retain by itself the efficacy of the perfect
prayer." The Pueblo insists on "sinking the individual in the group" and as such, sanctions for all behavior must come from the formal structure and not from the individual (54). There is a prescribed way for doing practically all things, and adherence must be absolute, so that in few functions does an individual act capriciously, individually, and informally. Life is rigidly routinized, formal and ritualistic.

Even the planting of a prayer-stick, the most individual act in Pueblo religion, must come at a prescribed time and in a prescribed manner. Prayers, themselves, are highly stylized and formal in content and expression. They are never outpourings of the heart. One always prays for the general good, not for one's own benefit; so that even the intimate acts of the individual conform to the dictates and are for the benefit of the group.

It has been said that probably the only sphere in Pueblo life in which the individual acts individually rather than as a member of a group is in that of sex, and, interestingly enough, this sphere of life is but of passing importance to the group-minded Pueblo (55).

Considering the primacy of the group in Pueblo culture, it is not surprising that individuality, as a trait, is abhorred. A runner who is too frequent a winner is debarred from this activity. The bragging songs of the Plains warrior
are absent from the Pueblo songs. Even the individual holding priestly office, which necessarily sets him apart from the rest, "must avoid carrying his individuality too far; he must not be too officious." (56) A person must avoid at all times setting himself apart from the group. He must seek anonymity. Notice directed at oneself, whatever the circumstances, is to be avoided. Even when an individual is drawn unwillingly into a village controversy, and even though he is absolutely vindicated, he is likely to suffer a loss of prestige and reputation (57).

The ideal man is the one who adheres most meticulously to the traditional pattern. Even the arts, where individuality and innovation are most highly rewarded in many cultures, are not considered vehicles for self-expression in Pueblo culture. Innovation, when a mark of individuality, is shunned.

Any expression of individualism, any act outside the context of the traditional is suspect. "Standardization in all things, lack of individualization is a pronounced Pueblo trait; individual experience is not sought; personal distinction is shunned; self-assertiveness is decried." (58)

The summation of these values -- seeking anonymity, decrying of individuality, abhorrence of innovation, glorification of the traditional, distrust of individual experience even in religion, and the outlawing of all idiosyncratic
behavior -- keynotes a major Pueblo theme, conformity. What Hill has said of Santa Clara is applicable to Pueblo culture in general. "...conformity represented a summation of all values and all desirable personality traits. A conformist was one who conducted life's activities according to the traditional patterns and implemented them by expressions of personality which fall within the approved boundaries of the culture. To say a man was a conformist was in the Santa Clara sense to say he had integrity. The stress placed upon this concept elevates it to the position of the most all-pervading theme in Santa Clara culture." (59).

The Pueblos seek consensus in thought and action. Ideally, life should be an expression of complete and unbroken harmony. When the chiefs at Taos say to the council, "Let us move evenly together," (60) they are expressing the cultural ideal of unanimity. This value is expressed even in secular affairs where differences of opinion are most likely to occur.

Pueblo law makers must function under the 'rule of unanimity.' The rule is one which may be overridden for emergency, but emergencies are rare. . . . It is possible for a comparatively small showing of hands of those who have already spoken and voted in favor. Their reasoning is straightforward. They have not jumped, either gracefully or shamefacedly, on any bandwagon. They have merely gone as far as they could to effect their own preferences but then, defeated, shown their willingness to accept an adverse decision. The 'rule' that remains is simply that unless a near-unanimity shows willingness to accept majority desire for change,
then a near-unanimity will be in fact against change, however, promising, as not properly prepared for." (61)

Not only in the action world, but in the "thought world unanimity is necessary. All must join in mental effort, as well as in actual physical participation in the calendric series of ceremonies, to validate man's petitions to the gods." (62) The Pueblo ideal is that all activities, whether of mind or body, should be distinguished by an approach of "oneness," of complete agreement.

Submissiveness is the natural corollary of a system which institutionalizes social dependence. Those personality traits which inculcate cooperation and facilitate submersion of the individual into the group, are the socially approved attributes in a society such as the Pueblo. Emotion should never be an impediment to the smooth function of the group, hence, uncontrolled emotional behavior is culturally rejected.

Benedict, using Nietzsche's classifications, characterized Pueblo culture as being Apollonian, in contrast to the Dionysian cultural type which rewards emotional excess, and, in fact, seeks to induce it by use of drugs, drink, torture, and frenzied dance. The Apollonian

... distrusts all this, if by chance he has any inkling of the occurrence of such experiences; he finds means to outlaw them from his conscious life. He 'knows but one law, measure in the Hellenic sense.' He keeps the middle of the road, stays within the known

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map, maintains his control over all disruptive psychological status. In Nietzsche's fine phrase, even in the exaltation of the dance, 'he remains what he is, and retains his civic name.' (63)

Nowhere is the Apollonian ideal more evident than in the handling of the emotions. "Whether it is anger, or love, or jealousy, or grief, moderation is the first virtue." (64) Anger, as uncontrolled emotion, is dis- approved of, and in fact, is proscribed for those holding religious office. Ceremonial efficacy is invalidated if anger is displayed, and, conversely, a peaceful spirit helps insure ceremonial effectiveness.

It is said that if the Jemez hunter does not have good fortune in the hunt, someone at home has quarreled or had "bad thoughts." At Hopi, it is believed that quar-reling parents will cause a nursing infant to become sick. When the Hopi crier announces a ceremony, he harangues the people to be good and kind to one another. Having "bad thoughts," feelings of animosity and anger, even though not overtly displayed, may be cause for ill-fortune. The Pueblo urge is ever for tranquillity -- for "good thoughts." (65)

Anger is rarely evidenced in the daily life of Pueblo people. "The gentle hum of their daily life is not broken by slaps or screams of anger, even by tiffs where house-mates do not speak to each other." (66)
Pueblo culture seeks to mold a placid temperament. These Indians try to avoid giving offense at all times, and the child is impressed early in life with the virtue of courtesy. As a part of this complex, Pueblo people will go to great lengths to avoid any type of discourtesy.

In a society which inculcates sobriety, vigorous aggressive acts are infrequent. Homicide and other crimes of violence are practically unknown to the Pueblo, and, in the past, even the machinery for handling such exigencies was undeveloped. In the rare cases where a violent aggressive act, such as homicide, occurred, a settlement of property was made between the two families. Today it is a federal offense, handled by the state and federal authorities. "Suicide," Benedict (67) notes, "is too violent an act, even in its most casual form, for the Pueblo to contemplate." When approached on the subject, they were unable to believe that the practice existed. Acts of aggression, such as fighting, are rare, and even insult by language is considered a heinous breach of conduct. One must keep in mind that Benedict's work is 25 years old. Some of her points are somewhat out of date. This is one of them. While suicide is not frequent among Pueblos, it is not unheard of.

Emotional excesses are absent even from the "crisis rites" in Pueblo culture, unlike the case which exists in most societies where these periods are marked by overt displays of emotion. Rites connected with birth, puberty,
marriage and death are relatively undeveloped or actually absent, as in the case of marriage and puberty. Even at death where emotion is naturally strong, the ceremonies are simple and every act is designed to mitigate the feeling universally associated with this life crisis. Sobriety, in short, is the keynote of the Apollonian ideal, and the Pueblo have institutionalized it. In depicting the ideal Pueblo man, Bunzel said, "In all social relations, whether within the family group or outside, the most honored personality traits are a pleasing address, a yielding disposition, and a generous heart. All the sterner virtues -- initiative, ambition, and uncompromising sense of humor and justice, intense personal loyalties -- not only are not admired, but are heartily deplored." (68)

Consistent with the ideal of cooperation is the Pueblo stress on industriousness and generosity. The Pueblo are not afraid of hard work. Children are impressed at an early age about the importance of industriousness. Boys are warned, "Girls don't like a lazy man." To insure the appropriate respect for work, the umbilical cord, after the birth of a boy, is buried in the field, and, in the case of a girl, near the grindstone. The farmer who provides well for his family by his industry, as well as by his generosity, is esteemed in his neighbor's eyes.
In conjunction with the conservative ideal in Pueblo culture, value is placed on secretiveness. In the centuries that the Pueblos fought to retain their cultural integrity, especially their indigenous religious beliefs, they developed a system of secrecy which eventually became a social habit. Some have described secrecy as a cultural trait since it prevails even in the secular aspects of life. Hill tells about an informant who went across the street to procure a basket. He returned with it hidden under his shirt. "He had been unwilling to cross the plaza carrying the basket openly since it might arouse curiosity, cause gossip and result in criticism." (69)

At Zuni, revelation of the secrets of the kachina cult is said to be punishable by death (70). The ideal of secrecy is reinforced by the usual social sanctions of gossip or physical punishment, but the most powerful sanction is the belief that "power communicated is power lost." (71) It is believed that if information about esoteric rites is divulged to outsiders, the power of the ritual will be destroyed. The quiet nature of the Pueblo, their reticence to talk with outsiders, is an expression of the secrecy value.

The total pattern of Pueblo culture sets the group over the individual, so that individuality and innovation
are held suspect, and the individual seeks only anonymity. Man strives to conform impeccably to the cultural traditions; therefore, the society is resistant to change. Its conservatism is reinforced by the sanctions of secrecy, and, in general, through the pervading Pueblo theme of unanimity. The orientation is toward the need for cooperation so that Pueblo personality is distinguished by its sobriety. Emotional excesses, whatever they are, anger or violence, are considered distasteful. Conversely, tranquility, industry, generosity, affability, and courtesy, being highly compatible with the cooperative ideal, are values esteemed in Pueblo culture.

The traditional sanctions used to enforce the cultural ideals have included gossip, threat of witchcraft, physical coercion including death, ostracism, and public ridicule. Shame is used, especially by the clowns.

Pueblo culture, in all its manifestations, is tied ultimately to a single tenet: man must live in harmony with nature. The Pueblo views the universe as an orderly phenomenon, rather than in the dualistic sense inherent in the Judeo-Christian philosophy. Man, as a part of the great scheme, must, above all else, harmonize -- keep in balance with the cosmos. The Pueblo world-view of order and harmony, extends to the action- and thought-world of man. Man in his relations with man must seek this same
harmony and balance. He must strive to synchronize both action and thought with fellow man. "Man and the Universe are conceived to be in a kind of balance. Nothing is believed to be good or bad, but 'evil' is conceived as a disturbance in the equilibrium that exists between man and the universe. The activity world of man, of the natural environment of plants and animals, the inanimate world of earth, rocks, and dead vegetable matter, the ethereal world of wind, clouds, rain and snow; even the 'thought world' of human beings are all believed to be in a state of balance."

In the activity world, man keeps in balance primarily by cooperating in all endeavors with his fellow being. The individual is subordinated to the group and any action which disrupts the even, cooperative pattern of activity results in imbalance which, according to Pueblo belief, can bring immediate and dire misfortune to the whole group, in the form of drought, famine and sickness.

Even the sphere of the mind, the "thought-world," is not exempt from the harmony principle. Thoughts which may result in non-cooperation, such as jealousy, feelings of animosity or hostility, and sacriligious beliefs, jeopardize the balance in things for which all may suffer.

In short, any action or thought which violates the cultural ideals described in the preceding chapter --
idiosyncratic behavior, uncooperativeness, laziness, immodesty, stinginess, and anger -- are considered breaches of the moral code.

It is clear that in Pueblo belief, disharmony -- transgression of the moral code -- brings temporal misfortune to all, and for that reason, the Judeo-Christian ideology of individual salvation, of sin, and punishment after death, are all incomprehensible to the Pueblo mind. Misbehavior has social rather than individual consequences and, as such, is crime, not sin.

Life after death is only of passing concern to the Pueblo for the consequences of his acts lie in the present. "The Pueblo idea of life after death as merely a continuation of this life is incompatible with dogmas of hell and heaven. In this life the Spirits do not reward or punish; why should they after death? Besides, proper or improper conduct, ritualistic conduct, has immediate consequences." (73)

If the Pueblo has disturbed the equilibrium, he is guilty of a breach of taboo, which is conceptually different from sin. "Misfortune comes, in his belief, not as punishment or retaliation by a supreme being or beings, but because the inter-relatedness of the universe has been disturbed." (74)

Breach of taboo has magical consequences; misfortune will naturally result. Conversely, correct behavior has
magical efficacy; good fortune will be automatic.

Lacking the concept of sin, the Pueblo people have no concept of hell. The whole dogma of redemption, the story of the Crucifixion of Jesus, is at once ludicrous and absurd. The belief that life after death is a continuation of this life affords a sense of assurance to the Pueblo that the church could never offer (75). The dead are thought to carry on their affairs in about the same manner and under similar conditions as the living.

As was noted earlier, the Pueblo pantheon does not admit of a high or supreme god, so that the very foundation of Christian ideology, monotheism, is totally alien and lacks an identifiable counterpart in Pueblo cosmology.

It is significant that even when Dios is as much acculturated as he is at Acoma where he is given prayer-sticks, the offering is always accompanied by an offering to Iyatiku, the underground Mother (76).

The Catholic practice of confession and penance, rooted as it is in the concept of sin, likewise is barren of meaning in Pueblo morality. Retribution for sin comes only after death, or at best, is inflicted on the individual as personal punishment, but despoiling of the harmony of the universe has immediate consequences which affect the whole group. The Pueblo man carries the onus of society on his conscience, for a breach of the moral code may result in corporate disaster. "The Pueblo individual
examines his thoughts and attitudes to make sure that he is in a 'happy state of mind,' but he is also concerned with the actions and thoughts of his fellow man. If he is satisfied with his actions and his state of mind and still misfortunes and illness persist, then he is ready to cast blame on someone else. Constant surveillance of the behavior of one's neighbors, even of close relatives, is a typical Rio Grande Pueblo pattern." (77)

It is obvious that the result of this constant surveillance would be feelings of suspicion toward other men, underlaid by a general feeling of anxiety resulting from the fear that he or his fellow man might break the harmonious balance of the universe, bringing illness, famine, or some other form of dread disaster (78).

The plethora of esoteric societies devoted to cure and purification in Pueblo culture is evidence of the underlying anxiety about well-being, for these groups are devoted largely to exorcism of and protection against illness resulting from breach of taboo.

The Pueblo moral code, then, is based not on the dualistic principles of good and evil, but rather on a concept of harmony of the universe which each individual in Pueblo society is charged to maintain. Disharmony has social rather than individual consequences, so that Pueblo culture is pervaded by feelings of anxiety for fear that some breach of taboo of the moral code might bring corporate disaster.
CHAPTER III
METHODOLOGY

1) The population and sample:

The population of this study was drawn from a public school setting in the Southwest United States where all of the students are residents of the community. Persons in this study represented both male and female students enrolled in public schools in the State of New Mexico during the school year of 1972-73. These students were taking regular academic courses. None of the students were in such classes as Special Education or Vocational Education. All of these students were full-time students.

The sample was comprised of students who were considered excellent students and students who were definitely in the lower part of their class. In other words, selection was not based on grades.

Seventy-five students participated in this study. No student was instructed by a teacher or anyone else to participate in the study.

The population consisted of those students who expressed a desire to know what their values were. However, when a student showed some reluctance to take part, his classmates talked him into being a part of the study.

The sample is one of convenience. That is, those subjects who completed all the measures are included in
the sample. It can also be considered a biased sample in that any subject who adamantly refused to cooperate or chose not to participate was not included in the sample. Multiple opportunities were afforded those students who missed a test to make-up that test. Few subjects responded to make-up testing. The sample then consists of those Pueblo Indian students attending public schools who are seriously interested in self-evaluation. While some subjects did not take the make-up tests and some did not complete the tests they did take, no student said outright that he did not wish to be a part in the study. Those who dropped out apparently did so for unavoidable reasons.

2) **Measurements used:**

All the instruments used in this study were paper and pencil self-report measures which yielded data that were based on an interval scale of measurement. The instruments included: 1) The Tennessee Self-Concept Scale (TSCS); 2) Manual Study of Values by Allport/Vernon/Lindzey; 3) Personal Theme: Who Am I? 4) Gates Spelling Test; 5) Intelligence Tests; 6) Self-Concept Rating; 7) Personal Theme; 8) Comprehensive Test of Basic Skills.

3) **Description of measures and procedures:**

a) **Allport-Vernon-Lindzey Study of Values.**

The Study of Values was chosen as a measure of basic personality variables. The instrument is based upon the
premise that there are six basic elements or values which all persons possess. The rationale is that while all persons have these basic interests or motives, they are held in different strengths by different persons. In this instrument, as one value becomes inflated, one of the other values must necessarily become depressed. The rationale behind the Study of Values is based upon the work of the German psychologist, Spranger. The Study of Values has been designed for use on Grades 10 through Adult, and the average protocol is reproduced on each report form, in order to allow easy interpretation.

According to the Manual for the Study of Values, (79) the six types of persons and their values are defined as follows:

1. THE THEORETICAL. The dominant interest of the theoretical man is the discovery of truth. . . . His chief aim in life is to order and systematize his knowledge.

2. THE ECONOMIC. The economic man is characteristically interested in what is useful . . . . This type is thoroughly "practical" and conforms well to the prevailing stereotype of the average American businessman.

3. THE AESTHETIC. The aesthetic man sees his highest value in Form and Harmony. . . . He need not be a creative artist, nor need he be effete; he is aesthetic if he but finds his chief interest in the artistic episodes of life.

4. THE SOCIAL. The highest value for this type is love of people. In the Study of Values it is the altruistic or philanthropic aspects of love that is measured.
The social man prizes other persons as ends, and is therefore himself kind, sympa-
thetic, and unselfish. . . .

5. THE POLITICAL. The political man is interested primarily in power. . . . Leaders in any field generally have power value. . . .

6. THE RELIGIOUS. The highest value of the religious man may be called unity. He is mystical, and seeks to comprehend the cosmos as a whole, to relate himself to its embracing totality. . . .

Spranger does not imply that a given man belongs exclusively to one or another of these types of values. His depictions are entirely in terms of "ideal types." ... (Manual, pp. 4-5.)

The Study of Values was standardized on a college population of 8369 college students. The standardization sample consisted of 5894 males and 2475 females. The male sample consisted of students from 14 colleges. The means and standard deviations of 2489 males are reproduced in ensuing tables which discuss the Study of Values.

Studies were also done, and results reported in the Manual attesting to differences found in the Study of Values, because of occupational and other variables.

b) The Tennessee Self-Concept Scale.

The Tennessee Self-Concept Scale (80) is available in both a counseling form and in a Clinical and Research form. The Clinical and Research form, chosen for this study, includes all scales of the Counseling form, as well
as several additional scales. The instrument remains the same for both forms. It is in the scoring and profiling that the differences between forms become manifest.

The Counseling form consists of the Self Criticism Score (SC), the Positive Scores (P), the Variability Score (V), the Distribution Score (D), and the time score.

The Self Criticism Score is composed of ten mildly derogatory items. High scores indicate a...

...normal, health openness and capacity for self-criticism. Extremely high scores (above the 99th percentile) indicate that the individual may be lacking in defenses and may in fact be pathologically undefended. Low scores indicate defensiveness, and suggest that the Positive Scores are probably artificially elevated by this defensiveness. (Manual, p. 2.)

The Positive Scores consist of the Total P Score, which incorporates the scores of Identity, Self-Satisfaction, Physical Self, Moral-Ethical Self, Personal Self, Family Self, and Social Self. These scores tell whether one looks at himself in these dimensions in either a positive or negative light, and to what degree they are positive or negative.

The Variability Score is a measure of inconsistency, when comparing one area of self perception with another. The Distribution Score tells the manner in which the subject distributes his answers among the five possible answers for each item. It is imperative to have this information, in order to recognize patterns. The time score has little meaning and is considered to be experimental, at this time.
The Clinical and Research Form includes all the scores on the Counseling Form as well as the True/False Ratio, the Net Conflict Scores and the Empirical Scales. The Empirical Scales are composed of the Defensive Positive Scales, the General Maladjustment Scale, the Psychosis Scale, the Personality Disorder Scale, the Neurosis Scale and the Personality Integration Scale. The final score on the Clinical Research Form is the NDS, or Number of Deviant Signs Scale, which is merely a tabulation of the number of deviant features found on the protocol. The NDS score is reported to be 80 percent accurate in selecting persons with psychological disturbances.

The Scale consists of 100 self descriptive statements which the subject uses to portray his own picture of himself. The Scale is self-administering for either individuals or groups and can be used with subjects aged 12 or higher and having at least a sixth grade reading level. It is also applicable to the whole range of psychological adjustment from healthy, well adjusted people to psychotic patients. (Manual, p. 1.)

The standardization sample of the Tennessee Self Concept Scale consisted of 626 people from various parts of the country. They were Negro and Caucasian and ranged in age from 12 through 68. The educational levels represented were from grade 6 through the Ph.D. Median time taken to complete the scale was 12.4 minutes.

The evidence so far suggests that there is no need to establish separate norms by age, sex, race or other variables. However, the norm
group does not reflect the population as a whole in proportion to its national composition. The norms are over-represented in number of college students, white subjects, and persons in the 12 to 30 year bracket. (Manual, p. 13.)

The means and standard deviations of the standardization sample are to be found in the ensuing tables which discuss this. Numerous studies have been conducted using the TSCS as a predictor variable yet few studies have utilized the TSCS on populations of counselor trainees or similar groups.

In a study to test the value of employing four interaction scales for self-evaluation among 44 counselor trainees, Martin and Gazda (81) used the Tennessee Self Concept Scale and instructor ratings as independent variables. The interaction scales were the dependent variables. The results indicated that the relationship between self-concept strength, defensiveness, and self-criticism, and ability to self-evaluate counseling performance was insignificant. However, counselors who scored highly on self-criticism achieved significantly higher (p < .001) levels of intensity and intimacy of interpersonal contact with their clients than did low scoring counselors.

Rembarger (82) conducted a study on 59 Negro women in a clerical training program using the TSCS, the Iowa Test of Basic Skills, and a specially designed self-esteem inventory. Following a ten week group guidance experience the
subjects were assessed the second time. Findings showed that group guidance appeared to exert a negative but insignificant influence on self-esteem; improved self-esteem was positively related to improved academic achievement; control group dropouts showed slightly lower self-esteem and significantly lower language achievement than persisters; the disadvantaged adults did not score lower on self-esteem than a normal population.

Shapiro (83) found a significant relationship between self-concept and self-disclosure, as well as between extraversion and self-concept and neuroticism and self-concept, in a study of 210 subjects who were administered the TSCS, the Muadsley Personality Inventory and the Swenson adaptation of the Self Disclosure Questionnaire. Subjects scoring high in self-concept could be expected to be comparatively high in self-disclosure behavior, high in extraversion, and low in neuroticism. Those scoring low on self-concept were found to be comparatively lower in self-disclosure, lower in extraversion, and higher in neuroticism.

In a similar study, Vosen (84) found that the relationship between amount of self-disclosure and self-esteem was linear based on the scores obtained from the Tennessee Self Concept Scale.

Positive self-concept, open-mindedness, cognitive flexibility, peer ratings on ability to sense feelings, and willingness to communicate in the realm of feelings
were measured and correlated with levels of empathic sensitivity offered to practicum clients and a filmed client in a study of 30 NDEA Institute students by Passons and Olsen (85). The findings suggest that the degree of positive self-concept was not significantly related to levels of empathic sensitivity offered to either practicum clients or the filmed client. This was attributed to the fact that seven protocols for the Tennessee Self Concept Scale were invalid.

c) Procedure.

The administrators of the school district were asked if they would cooperate in this investigation by giving the investigator permission to use cooperative students from their district. The administrators agreed to the study. School principals were asked if they would cooperate. One principal agreed without conditions. He stated that any Indian student in his school could be used. Another principal agreed to the study but felt the students would have to volunteer. Two other principals would not commit themselves, but rather said that they would not pose any objections if the Indians themselves agreed. The Indian students didn't think there was much of a decision to make. To them it was just another test. Only those students who completed the entire battery will be referred to as subjects in this study. All teachers concerned were cooperative.
Each of the cooperating teachers provided class time for the completion of the entire battery. An overview of the study was presented by the investigator to all students and classes that participated. The instruments were administered under normal classroom conditions and in accordance with the prescribed directions found in their respective manuals. The tests were given during the first month of the fall semester of the 1972-73 school year. Separate settings were used for each test.

At the first setting the subjects responded to the TSCS. One week later they responded to the Study of Values. Three days later they completed the sentence completion and the following day they wrote the theme "Who Am I?"

d) Scoring and reporting.

Various resources were utilized in scoring each of the instruments and reporting results. The Tennessee Self-Concept Scale was scored by Counselor Recordings and Tests, Nashville, Tennessee. Scores were reported for 29 factors and both raw scores and T scores. Histograms for each student were printed along with the scores and punched cards were produced and returned to the investigator for further analyses.

The Study of Values was scored and analyzed by the investigator.

The Sentence Completions were studied and analyzed by the investigator to determine if they could be correlated
with any of the other instruments.

The Personal Themes were studied by the investigator to determine if anything in them could be shown to have any relation to any of the other instruments. Also they were studied to see if any subject expressed the opinion that he was participating against his wishes.

Results of the Gates Spelling Tests, Intelligence Tests, and the Comprehensive Test of Basic Skills were studied by the investigator to see if they in any way correlated with the Self-Concept tests.

e) Feedback.

Subjects had been told from the beginning of this investigation that their individual results would be returned to them. The results were returned and a guide to the interpretation of the tests was provided to each examinee. Either a full class session or individual sessions were spent with each individual participating in the tests discussing the interpretation of the battery of tests. For the confidentiality of the examinees, individual identifiable scores were not made available to their respective teachers. No tests were returned via second parties; all tests were personally returned to the examinee by the investigator.
CHAPTER IV
PRESENTATION AND ANALYSIS OF DATA

1) Describe - Frequency Table:
   a) Introduction.

   In comparing the results of this sample with the standardization sample, there are some important distinctions which should be made.

   If a comparison is made in terms of the achieved mean of this sample falling within one standard deviation of the normative sample, there is no difference. However, in some instances this should be discussed because the results are different from what the literature on the subject would lead us to believe. These similarities will be discussed. Both of the above statements hold true for both the Tennessee Self Concept Scale and for the Allport-Vernon-Study of Values.

   Some differences do occur, when the achieved mean of the sample is compared with the mean of the standardization sample, using the t Test. The t Test reveals differences in several dimensions of both instruments, but not in all dimensions.

   b) Analyses of Data.

   Table 1 presents a comparison of means of the Total sample compared with norms of the Tennessee Self Concept Scale. These will be discussed as they appear on the Table.
The Self Criticism score on the Tennessee was significantly lower with this sample than the score generated on the normative group, as judged by the t Test. The interpretation placed upon this allows one to suggest the possibility that the group in this sample may be more defensive than was the group involved in the normative sample.

The True/False scale on the Total sample was very similar to the same variable on the normative sample. This may be interpreted that the two groups are about the same when it comes to focusing on themselves. Each group is more concerned with what they are than with what they are not.

The Net Conflict scale on the Total sample had a significantly greater positive value than did the scores of the normative group. This may be interpreted that the present sample is less conflict ridden than is the normative sample, and that the subjects in the present study are admitting negative perceptions about themselves to a significantly greater degree than were the subjects in the normative group.

The Total sample score on Conflict was significantly higher than was the score on this variable in the normative sample, according to the t Test. This could suggest the possibility of the Total sample having greater inner conflict and also being more in conflict with the world around
them than are the subjects in the normative sample.

The Total sample score on Identity was significantly lower than was the score on this variable in the normative sample, according to the t Test. This could suggest the possibility of the Total sample seeing themselves less positively than did the subjects in the normative sample.

Self Satisfaction was significantly lower for the Total sample, using the t Test, when compared with the group data of the normative sample. This could suggest the possibility of the Total sample being less satisfied with themselves than were the group in the normative sample.

Behavior was significantly lower for the Total sample than was the score on this variable in the normative sample, according to the t Test. This could suggest the possibility of the Total sample being more subdued than were the subjects in the normative sample.

The Physical Self score of the Total sample was significantly lower than the score of the same variable of the normative sample. This could mean that the Total sample views their physical characteristics in a less positive manner than do the subjects in the normative sample.

Moral-Ethical Self score of the Total sample was significantly lower than was the score on this variable in the normative sample, according to the t Test. This could suggest the possibility of the Total sample having different
values on morals and ethics than did the subjects in the normative sample.

The Personal Self score of the Total sample was almost equal to the score of the same variable in the normative sample, according to the t Test. This could suggest the possibility that both samples view their personal worth, aside from their bodies, in very much the same manner.

Family Self was significantly lower for the Total sample than was the score on this variable in the normative sample, according to the t Test. This could suggest the possibility of the Total sample placing lower or different values on their place in the family than did the subjects in the normative sample.

Social Self score was significantly lower on the Total sample than was the same score on this variable in the normative sample, according to the t Test. The interpretation placed upon this allows one to suggest the possibility that the group in the Total sample may view society in a different manner and also sees themselves in a negative position much more so than did the group in the normative sample.

Total Variability score for the Total sample was almost exactly the same as was this variable score for the normative sample, according to the t Test. This could suggest the possibility that both samples are about the
same when it comes to being inconsistent about their perceptions of themselves.

The Column Total V score and the Row Total V score for the Total sample were almost the same as the scores for these variables in the normative sample, according to the t Test. This could suggest that overall the differences between the two samples is much less than might be suspected when studying the scores individually.

The Distribution Score, which measures the manner in which a subject distributes the five choices on the profile, was significantly lower for the Total sample, when compared with the norms. This could suggest that the Total sample is less positive about themselves and the world around them than was the normative sample.

The Defensive Positive score for the Total sample was significantly higher than was the same score on this variable for the normative sample, according to the t Test. This could suggest that the Total sample could be more subtle when being defensive than are the subjects of the normative sample.

The General Maladjustment score of the Total sample was significantly lower than was the score on this variable in the normative sample, according to the t Test. This could suggest the possibility of the Total sample being more positive and comfortable with their world and society than are the subjects in the normative sample.
about their society and world.

The Total sample score on Psychosis was significantly higher than was the score on this variable in the normative sample, according to the t Test. This could suggest the possibility that the Total sample is more out of touch with the world as a whole than are the subjects in the normative sample.

The Total sample score on Personality Disorder was significantly lower than was the score on this variable in the normative sample, according to the t Test. This could suggest the Total sample is better adjusted to their world than are the subjects in the normative sample to their world.

The Total sample score on Neurosis was significantly lower than was the score on this variable in the normative sample. This could suggest the Total sample is relatively well adjusted and of having a well-integrated personality.

The Personality Integration score of the Total sample was significantly lower than the score for the same variable in the normative sample, according to the t Test. This could suggest that the Total sample has a less well integrated personality than does the subjects in the normative sample.

The Total Positive score of the Total sample was significantly lower than the score for this variable in the
normative sample, according to the t Test. On the basis of this data it appears the Total sample holds a less positive self image than does the normative sample.

The Time Scale Score was significantly high for the Total sample. The meaning of this significantly greater time is not known. The Manual states, "At this point there is little known as to its meaning or significance." (p. 3)

The Number of Deviant Signs (Median) on the standardization sample is 4.37. The same score for the Total sample is 8.46. This could suggest that the Total sample has more psychological problems than do the subjects of the normative sample.

In summarizing the performance of the Total sample, as compared with the norms of the Tennessee Self Concept Scale, there are indications to suggest the possibility that the subjects composing this sample may have been more defensive than might have been expected. There is reason to suggest the possibility of the Total sample having more conflict, in terms of negative and positive self perception. On the positive side, there is reason to suggest the possibility that the Total sample is more satisfied and contented in their society and world than are the subjects of the normative sample in their world and society.
### TABLE 1

**MEANS OF TOTAL SAMPLE COMPARED WITH NORMS**

**TENNESSEE SELF-CONCEPT SCALE**

<table>
<thead>
<tr>
<th>Scale</th>
<th>N=75 Total Mean</th>
<th>N=75 S.D.</th>
<th>N=626 Norm Mean</th>
<th>N=626 S.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self Criticism</td>
<td>30.38*</td>
<td>4.05</td>
<td>35.54</td>
<td>6.70</td>
</tr>
<tr>
<td>T/F</td>
<td>1.89</td>
<td>2.83</td>
<td>1.03</td>
<td>0.29</td>
</tr>
<tr>
<td>Net Conflict</td>
<td>12.93*</td>
<td>20.30</td>
<td>- 4.91</td>
<td>13.01</td>
</tr>
<tr>
<td>Total Conflict</td>
<td>41.06*</td>
<td>11.71</td>
<td>30.10</td>
<td>8.21</td>
</tr>
<tr>
<td>Identity</td>
<td>108.46*</td>
<td>13.36</td>
<td>127.10</td>
<td>9.96</td>
</tr>
<tr>
<td>Self Satisfaction</td>
<td>94.52*</td>
<td>8.09</td>
<td>103.67</td>
<td>13.79</td>
</tr>
<tr>
<td>Behavior</td>
<td>102.80*</td>
<td>10.70</td>
<td>115.01</td>
<td>11.22</td>
</tr>
<tr>
<td>Physical Self</td>
<td>65.57</td>
<td>7.66</td>
<td>71.78</td>
<td>7.67</td>
</tr>
<tr>
<td>Moral-Ethical Self</td>
<td>57.54*</td>
<td>6.95</td>
<td>70.33</td>
<td>8.70</td>
</tr>
<tr>
<td>Personal Self</td>
<td>62.25</td>
<td>7.79</td>
<td>64.55</td>
<td>7.41</td>
</tr>
<tr>
<td>Family Self</td>
<td>62.16*</td>
<td>5.99</td>
<td>70.83</td>
<td>8.43</td>
</tr>
<tr>
<td>Social Self</td>
<td>58.25*</td>
<td>5.99</td>
<td>68.14</td>
<td>7.86</td>
</tr>
<tr>
<td>Total Variability</td>
<td>48.26</td>
<td>11.90</td>
<td>48.53</td>
<td>12.52</td>
</tr>
<tr>
<td>Col. Total V</td>
<td>27.76</td>
<td>7.86</td>
<td>29.03</td>
<td>9.12</td>
</tr>
<tr>
<td>Row Total V</td>
<td>20.50</td>
<td>5.22</td>
<td>19.60</td>
<td>5.76</td>
</tr>
<tr>
<td>Distribution D</td>
<td>105.98*</td>
<td>26.61</td>
<td>120.44</td>
<td>24.19</td>
</tr>
<tr>
<td>5</td>
<td>16.82</td>
<td>9.49</td>
<td>18.11</td>
<td>9.24</td>
</tr>
<tr>
<td>4</td>
<td>26.00</td>
<td>9.16</td>
<td>24.36</td>
<td>7.55</td>
</tr>
<tr>
<td>3</td>
<td>24.97</td>
<td>13.67</td>
<td>18.03</td>
<td>8.89</td>
</tr>
<tr>
<td>2</td>
<td>18.06</td>
<td>9.89</td>
<td>18.85</td>
<td>7.99</td>
</tr>
<tr>
<td>1</td>
<td>14.13</td>
<td>9.26</td>
<td>20.63</td>
<td>9.01</td>
</tr>
<tr>
<td>Defensive Positive</td>
<td>57.00</td>
<td>9.23</td>
<td>54.40</td>
<td>12.38</td>
</tr>
<tr>
<td>General Maladjustment</td>
<td>83.33*</td>
<td>9.12</td>
<td>98.80</td>
<td>9.15</td>
</tr>
<tr>
<td>Psychosis</td>
<td>62.02*</td>
<td>5.43</td>
<td>46.10</td>
<td>6.49</td>
</tr>
<tr>
<td>Personality Disorder</td>
<td>59.80*</td>
<td>8.24</td>
<td>76.39</td>
<td>11.72</td>
</tr>
<tr>
<td>Neurosis</td>
<td>78.53*</td>
<td>10.92</td>
<td>84.31</td>
<td>11.10</td>
</tr>
<tr>
<td>Personality Integration</td>
<td>7.53</td>
<td>2.73</td>
<td>10.42</td>
<td>3.88</td>
</tr>
<tr>
<td>Total Positive</td>
<td>305.78</td>
<td>26.85</td>
<td>345.17</td>
<td>30.70</td>
</tr>
<tr>
<td>Time (in Minutes)</td>
<td>17.80</td>
<td>4.14</td>
<td>13.00</td>
<td>5.54</td>
</tr>
<tr>
<td>Number of Deviant Signs (Median)</td>
<td>8.46</td>
<td>N/A</td>
<td>4.37</td>
<td>N/A</td>
</tr>
</tbody>
</table>

*Denotes significant differences, as judged by Two Tailed t Test at .05 level of confidence.*
c) The Allport-Vernon-Lindzey Study of Values.

Table 2 (p. 73) summarizes the results of this instrument. In discussing this instrument, this sample has been compared with the norms of college men, instead of with the norms of people in general. This seems to be a more realistic approach to take, since the instrument has been standardized primarily upon college students.

The mean scores generated by this group were within one standard deviation of the norms in all six dimensions. As with the Tennessee, some differences were discovered by evaluating our findings in light of the t Test. Since the Total Score on this instrument must be 240, each value score must be individually examined.

The Theoretical Value mean score of our group and the Theoretical Value mean score of the normative sample were essentially the same. This implies the probability of our group being composed of persons who hold empirical, critical and national interests and values similar to the means of persons involved in the college men normative sample. They both seek Truth, as a value in roughly the same strength.

Our group means were almost the same on Economic Value mean score as the normative group. This implies the probability of our group being composed of persons who hold business and economic interests and values similar to the means of persons involved in the college men normative
sample. They both seek economic worth, as a value, in roughly the same strength.

The Aesthetic Value mean score was significantly higher when compared with the norms. This could lead to the suggestion that our test group held values involved with form and harmony, to be more important than did the persons involved in the normative sample.

The Social Values mean score on the Total group was significantly higher than were the means of the normative group. This could imply the possibility of our group holding mean values in love of people and altruism to a higher degree than did the persons whose means composed the normative group.

The Political Value mean score on our group was significantly lower than the Political Value mean score of the normative sample. This could imply that our group places less importance on things and events that are political than does the normative sample. This could also imply that our group has less interest in power than does the normative sample.

Religious Value Scores in the Total group were significantly lower than the same value scores of the normative sample. This could suggest that the two samples have totally different approaches to religion and religious related values. It could also imply that the Total sample
as a whole holds lower religious values than did the normative sample.

The Study of Values distinguishes between college and non-college persons, as well as subjects according to sex. Different norms are provided for persons in these categories, as well as the statement that the instrument has shown differences between samples (Manual). Existing differences would seem to be showing the differences between the national norms, and the Pueblo Indian students attending public schools in this sample.

Since the norm means and this sample's means fall within one norm standard deviation of the national sample, it would seem to be appropriate to use this instrument. Differences as well as similarities would seem to offer valuable information to persons working with Pueblo Indian students in public schools. This instrument has shown these differences quite clearly. One of its main values lies in discerning the manner in which this sample differs in value orientation from others.

Two of the items on the Study of Values note discussion because they are in contrast to almost all literature, including the literature in Chapter II of this study, written about Indians. The first of these is Economic score of the Total sample which is almost the same as the score of this variable by the subjects in the normative sample. As was
pointed out in Chapter II, the self-concept of the Pueblo Indian is such that he places little value on economic things. Yet on this instrument, this sample which is composed of Pueblo Indian students attending public school they scored almost exactly the same as the normative sample. This could suggest that the value of Pueblo Indians toward things economic is changing. If this is the case, the literature may very well be out of date.

The second score on the Study of Values which is somewhat different than the literature says it is is the Religious score. In Chapter II, much space and many references were given to prove how much value the subjects in the Total sample placed on religion. Yet the Religious score of the Total Sample was significantly lower than the score for the same variable for the subjects of the normative sample. This may indicate that the literature has been written by individuals who do not really know the religious values of the Pueblo Indians, or that the literature is out of date. It may also suggest that the possibility exists that the religious values of the Pueblo Indians is changing.
### TABLE 2
MEANS OF TOTAL SAMPLE COMPARED WITH NORMS
ALLPORT-VERNON-LINDZEY STUDY OF VALUES

<table>
<thead>
<tr>
<th>Scale</th>
<th>N=75 Total Mean</th>
<th>S.D.</th>
<th>N=2489 Norm Mean</th>
<th>S.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Theoretical</td>
<td>43.15</td>
<td>6.80</td>
<td>43.75</td>
<td>7.34</td>
</tr>
<tr>
<td>Economic</td>
<td>44.85</td>
<td>7.89</td>
<td>42.78</td>
<td>7.92</td>
</tr>
<tr>
<td>Aesthetic</td>
<td>51.63*</td>
<td>8.06</td>
<td>35.09</td>
<td>8.49</td>
</tr>
<tr>
<td>Social</td>
<td>46.85*</td>
<td>8.26</td>
<td>37.09</td>
<td>7.03</td>
</tr>
<tr>
<td>Political</td>
<td>33.30*</td>
<td>7.20</td>
<td>42.94</td>
<td>6.64</td>
</tr>
<tr>
<td>Religious</td>
<td>29.22*</td>
<td>10.17</td>
<td>38.20</td>
<td>9.32</td>
</tr>
</tbody>
</table>

*Denotes significant difference, as judged by Two Tailed t Test at .05 level of confidence.
2) Correlations:

a) Individual Self Concept.

The subjects correlated almost exactly the same with the Gates Spelling Test and the Comprehensive Test of Basic Skills. This could suggest that the Pueblo Indian student's, attending public school, self-concept is tied very closely to how he achieves in school. In over 80 per cent of the cases of the Total sample, a subject's self-concept and his achievement on these two tests matched. That is to say, if he held a positive opinion of himself, he scored high on these tests, and if he had a negative opinion of himself, he scored low on these tests. The Sentence Completion and Culture Theme were identical in every single case of the subjects of the Total group. In 69 out of the 75 students, or 91 per cent, the Individual Self-Concepts matched the Sentence Completion and Cultural Theme. This suggests the strong possibility that the Total group was expressing the same self-image no matter what form was used to make the expression.

b) Tennessee Self-Concept.

The Gates Spelling Test and the Comprehensive Test of Basic Skills match identically. That is to say, when a member of the Total sample scored low on the Gates Spelling Test, he scored low on the Comprehensive Test of Basic Skills. This suggests that not only do these two
tests, for this sample, correlated high, it also suggests that the grade levels obtained are an accurate measure of the student's actual achievement level in the subject areas measured. The Tennessee Self-Concept in 64 out of 75 cases matched the Gates and CTBS. This suggests the possibility that the Tennessee Self-Concept can be used on this group.

c) Vernon-Allport-Lindzey.

Since this instrument has six separate parts, it is not feasible to do other than generally examine the comparisons with the Gates, CTBS, Sentence Completion and Cultural Theme. As has already been discussed, four (aesthetic, social, political, and religious) of the scales on the Study of Values were significantly different from the normative sample. In slightly over 70 per cent of the cases where students went above the norms of the Study of Values, they scored above average on the Gates and CTBS, and at the same time expressed positive images of themselves on the Sentence Completion and Cultural Theme.

The information gained from the Study of Values suggest that the literature dealing with the "Theoretical", "Economic" and "Religious" values of the Pueblo Indians may be out of date. It could also suggest that the values of these three for the Pueblo Indians is changing. The results suggest that in the "Theoretical" and "Economic" areas
the Pueblo Indians in this study are very much like the subjects in the normative sample. The results also suggest the possibility that the literature is very much out of date concerning the "Religious" beliefs of the Pueblo Indian students in this sample. It could also suggest that the religious beliefs of the subjects in this sample are changing. At least, it could suggest that the religious beliefs of the subjects in this sample are quite different from the religious beliefs of the subjects in the normative sample.

In conclusion, it is felt that the results are strong enough to suggest there is a high correlation between the self-concept instruments and the dependent variables, namely, the Gates Spelling Test, Comprehensive Test of Basic Skills, Sentence Completion, and Cultural Theme.
As shown in Sentence Completion and Cultural Theme:

<table>
<thead>
<tr>
<th>I.Q (I.Q. 5)</th>
<th>13 (1 with low)</th>
<th>11</th>
<th>26</th>
<th>1</th>
<th>38</th>
<th>Positive (+)</th>
</tr>
</thead>
<tbody>
<tr>
<td>36 (8 with low)</td>
<td>1</td>
<td>28</td>
<td>8</td>
<td>37</td>
<td>Negative (-)</td>
<td></td>
</tr>
</tbody>
</table>

and CPS
level on Gates
below Grade
or more grades
Achieving 3

<table>
<thead>
<tr>
<th>Self-Concept</th>
</tr>
</thead>
</table>
| I.Q, High
Average
Low |
| I.Q, 90-110
90-89 |
| 111-150 |

AND ACADEMIC ACHIEVEMENT

RELATION BETWEEN SELF-CONCEPT

TABLE 3
3) Crossbreak - Reference Table 3:

The members of the Total sample split equally between those expressing negative self-concepts (37) and those expressing positive self-concepts (38). There were eight of the 37 negative self-concepts who had low I.Q.'s and all of these eight achieved three or more grades below grade level. Also, there was only one of those expressing a positive self-concept (38) who had a low I.Q., and this was one of 13 in the same group who achieved three or more grades below grade level. Of the Total sample, nine had low I.Q.'s and all achieved three or more grades below grade level. This could suggest the possibility that they were achieving three or more grades below grade level because of their low I.Q. Of the 37 in the Total sample expressing negative self-concepts, one in the average I.Q. range was achieving up to grade level, while one in the high I.Q. range was achieving three or more grades below grade level. No particular significance is attached to this because of the small number in each category.

Of the 37 of the Total sample expressing negative self-concepts, 36 were achieving three or more grades below grade level, while 38 of the Total group expressing positive self-concepts 13 were achieving three or more grades below grade level. This could suggest strongly that the self-concept of the Pueblo Indian student
attending public school bears a strong relationship to his academic achievement.
### TABLE 4

CHI SQUARE PROCEDURE FOR MENTAL ABILITY VERSUS ACADEMIC ACHIEVEMENT

<table>
<thead>
<tr>
<th>Low I.Q.</th>
<th>Average I.Q.</th>
<th>High I.Q.</th>
</tr>
</thead>
<tbody>
<tr>
<td>70-89</td>
<td>90-110</td>
<td>111-150</td>
</tr>
</tbody>
</table>

- Achieving within 3 grades of grade level, or higher
  - Low: 1 (2)
  - Average: 11 (36)
  - High: 12 (11)

- Achieving 3 or more grades below grade level
  - Low: 8 (7)
  - Average: 42 (17)
  - High: 1 (2)

- Total
  - Low: 9
  - Average: 53
  - High: 13

**Number in parenthesis = expected frequency**

**Number not in parenthesis = actual frequency**
TABLE 4 (Cont.)

Achieving high or near grade level

\[ x^2 = \sum \left( \frac{(f_o - f_e)^2}{f_e} \right) \]

\[ = \frac{(2-1)^2}{2} + \frac{(36-11)^2}{11} + \frac{(11-12)^2}{12} \]

\[ = \frac{1}{2} + \frac{625}{11} + \frac{1}{12} \]

\[ = .5 + 52.27 + .0833 \]

\[ = 53.85 \]

Achieving 3 or more grades below grade level

\[ x^2 = \frac{(7-8)^2}{7} + \frac{(17-42)^2}{17} + \frac{(2-1)^2}{2} \]

\[ = \frac{1}{7} + \frac{625}{17} + \frac{1}{2} \]

\[ = .571 + 36.765 + .5 \]

\[ = 37.84 \]

(df = 1)
Chi Square is a measure of the departure of obtained frequencies from the frequencies expected by chance. The larger Chi Square is the greater the obtained frequencies deviate from the expected chance frequencies. Chi Square ranges from 0, which indicates no departure of obtained from expected frequencies, through a large number of increasing values. (86)

Since the Total sample, with those achieving no more than three grades below grade level, produced a result, using Chi Square, of 53.85, it is readily apparent that the subjects of the Total sample who were expected to achieve higher failed by quite a large margin to do so. This result could suggest that in addition to negative self-concept having an effect on the Total sample's academic achievement there is reason to suspect that there are other causes for their poor achievement. The same can be said of those achieving three or more grades below grade level, since the Chi Square for the subjects in this part of the Total sample produced a result of 37.84.

Unfortunately, it is impossible to run a statistical test because of the small cell frequency.
The efforts of the committee of the American Association of University Women in the promotion of women's education and opportunities are well known. Their activities have led to significant changes in the educational landscape, particularly for women. The committee has played a crucial role in advocating for equal opportunities in higher education, pushing for reforms in educational institutions, and supporting initiatives that foster a more inclusive and diverse academic environment. Their work has been instrumental in breaking down barriers to education and has contributed to the advancement of women in various fields. The committee continues to be an influential force in shaping policies and practices that promote women's rights and educational opportunities.
TABLE 5
CHI SQUARE PROCEDURE FOR AVERAGE MENTAL ABILITY
VERSUS OTHER MENTAL ABILITY

<table>
<thead>
<tr>
<th>Achieving 2 grade levels below grade level or higher</th>
<th>Other I.Q.</th>
<th>Average I.Q.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>13</td>
<td>36</td>
</tr>
<tr>
<td></td>
<td>(7)</td>
<td>(30)</td>
</tr>
<tr>
<td>Achieving 3 or more grades below grade level</td>
<td>9</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>(6)</td>
<td>(6)</td>
</tr>
</tbody>
</table>

NUMBER IN PARENTHESES = FREQUENCY EXPECTED
NUMBER NOT IN PARENTHESES = OBTAINED FREQUENCY
TABLE 5 (Cont.)

Achieving \( x^2 = \frac{(f_o - f_e - .5)^2}{f_e} \) at least
within 2 grades of

\[ x^2 = \frac{(7-13-.5)^2}{7} + \frac{(36-30-.5)^2}{30} \]

grade level

\[ = \frac{42.25 + 30.25}{7} \cdot \frac{7}{30} \]

= 6.035 + 1.008
= 7.04

Achieving \( x^2 = \frac{(9-6-.5)^2}{9} + \frac{(7-6-.5)^2}{7} \) at 3 or more grades below grade level

\[ = \frac{(2.5)^2 + (.5)^2}{9} \cdot \frac{9}{7} \]

= 6.25 + 2.5
= .694 + .357
= 1.05

(df = 1)
The Chi Square of 7.04 is interpreted from a table of probability values, in this case based on the Chi Square distribution. The degree of freedom in this case is 1. With one degree for freedom a Chi Square value equal to 3.84 is needed to reject a null hypothesis at the .05 level, while a Chi Square value of 6.64 or greater is needed to reject the null hypothesis at the 0.01 level (87). Since the obtained Chi Square value of 7.04 exceeds both of these, the statement can be made that students achieving no more than three grades below grade level and who have at least average mental ability are not within the expected frequency in achievement, as shown by the Chi Square.

In the Total sample, those subjects with average and other than average mental ability who are achieving three or more grades below grade level are, both at the 0.01 and 0.05 levels, within the expected frequency as shown by their score of 1.05, as obtained in the Chi Square.

These results suggest that self-concept does strongly affect the achievement of Pueblo Indian students attending public school. These students were shown both in the Tennessee and the Sentence Completion to have negative self-concepts.
CHAPTER V
SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

1) **Summary:**

The purpose of this study was to investigate the relationship between the self-concept and values and the academic achievement of the Pueblo Indian student attending public schools.

There are today more Pueblo Indian students attending public school than ever before. At the same time, the Pueblo Indian's way of life is in an upheaval and transition. More and more Indians who left the reservation a generation or more ago to live in places like Chicago, Los Angeles, New York, and Miami are now returning to the reservation and taking employment in nearby industry. These returning Indians are no longer content to live as their ancestors have for generations. Also they want and are getting a bigger voice in the operation of the schools. Even more significant they are showing their elders how to deal with the local political powers. Also more and more homes on the reservation are getting cars, radios, and television sets. This is bringing the outside world ever closer to the reservations. Changes are inevitable.

There appears to be little doubt that much of the literature on Pueblo Indian culture is already out of date. New light is being shed on all aspects of Pueblo Indian life by
new Indian writers. At the same time, there are strong elements on the reservation who want to cling to the culture they have had for centuries. This is quite evident in voter registration by Pueblo Indians. In some areas in New Mexico where Pueblo Indians are clearly in the majority, there isn't a single elected official in local, city, state, or federal government who is a Pueblo Indian. Voter registration is increasing among the Pueblo Indians but very slowly. On some reservations when an individual registers to vote he can no longer take part in Pueblo government affairs. So the student who enters the public school is often torn between what is expected of him on the reservation and what he must do to achieve in public school.

While this study clearly shows that a Pueblo Indian student with a low self-concept, attending public school, will achieve below his potential, it does not show what causes this low self-concept. Nor does it show what other factors may be causing him not to achieve up to his potential.

The population consisted of Pueblo Indian students in grades 10-12 attending school in a public school district in New Mexico. The instruments used to conduct the investigation were the Tennessee Self-Concept Scale, the Allport-Vernon-Lindzey Study of Values, the Gates Spelling Test, the Comprehensive Test of Basic Skills, a Sentence Completion (Self-Concept Rating, a Cultural Theme, and Intelligence Tests.
It was imperative to use volunteers in this study because of the use of the Tennessee Self-Concept Scale and the Allport-Vernon-Lindzey Study of Values. Professional considerations do not allow use of these instruments without the willingness of the subjects' participation. This population consisted of 75 Pueblo Indian students from a Public School District in New Mexico who were attending public school.

The major findings of this study were:

(1) Significant differences between the norms of the Tennessee Self-Concept Scale and all or part of this sample were found in the Self Criticism, Net Conflict, Total Conflict, Identity, Self Satisfaction, Behavior, Physical Self, Moral-Ethical Self, Family Self, Social Self, Distribution D, Defensive Positive, General Maladjustment, Psychosis, Personality Disorder, Neurosis, Personality Integration, Total Positive, Time (in Minutes), and Number of Deviant Signs (Median).

(2) Significant differences between the norms of the Study of Values and all or part of this sample were found on the Aesthetic, Social, Political, and Religious Scale Scores.

(3) The self-concept that a Pueblo Indian student, attending public school, has of himself has a relationship to his academic achievement.

(4) Significant differences between the norms of the Allport and all or part of this sample were found on the Aesthetic, Social, Political, and Religious Scale Scores.
2) Conclusions:

The original design of this study called for the investigation of the relationship between self-concept and academic achievement of Pueblo Indian students attending public school. It was believed that a public school district which had a large Pueblo Indian student representation, as well as representation by other ethnic groups, would be a relevant area in which to conduct the investigation.

It was also believed that differences because of cultural values would be found. The belief was held that the relative isolation and dependence upon different resources, fostered by reservation residence, would have an effect upon the Pueblo Indian's self-concept while attending a public school.

Socio-economic status was another dimension believed to influence the protocols of the instruments.

The selection of the Allport-Vernon-Lindzey Study of Values and the Tennessee Self-Concept Scale was made in order to ferret out those differences in self-concept, and in held values, which, it was believed, would be developed because of the interaction of the above-mentioned variables.

The importance of the study at this point can be stated as follows:

1. There is now a collection of data, admittedly small, which describes several aspects of the Pueblo Indian student
attending public schools. Previously, most known data seemed to focus upon this group in terms of deprivation, and their attendance at government schools. There was little or nothing dealing with the Pueblo Indian student who was in public schools.

2. The self-concept and value of this group falls near the mean norms of the Tennessee and of the Allport. If this combined with the fact of the t Test correction, and the note that the Total Positive score of this sample was fairly near norm means on this dimension, the suggestion may be made of the usefulness of the Tennessee. The positive self view held by them is not too far different than the norms. The Allport effectively describes the differences in value orientation and strength of various groups. It apparently did this in the present work. By questioning norms on the Allport, despite significant t Tests, it would seem to negate the value of the instrument. In any event, this could not be done within the parameters of this study.

3. Another importance of the study is the fact that it shows that the self-concept which a Pueblo Indian, attending public school, holds of himself bears a relationship to how he achieves academically.

4. Also of importance, as shown by the results of the Chi Square, this study shows that the subjects in the Total sample, having average intelligence or above, are not achieving up to their potential in, at least, 78% of the cases.
5. The fact that this study should be replicated, using greater N which will strengthen the usefulness of this study. Not only a greater N should be used but more variables should be considered.

3) Recommendations:

1. It is suggested that this study be replicated with some changes to further evaluate several dimensions. In this new study attention should be given to school attendance and attitude toward learning by both the students and their families.

2. There should be a study devised which will attend to the attitude of the Pueblo Indian student toward public schools. The investigation should be designed to discover how teachers approach the task of teaching an Indian student in public schools. This is especially needed because the Indian student so often enters school with only a scanty knowledge of English.

3. A study should be made using the Tennessee and the Allport on Indian students in general, attending public schools. This is especially true with the Allport; it is possible that value orientations have changed. This study should, if possible, be made using students from all grades.

4. A study should be devised which will study the achievement of Pueblo Indians who attend public school where there are no Indian teachers or Indian aides versus schools
which make liberal use of Indian teachers and teachers' Indian aides. This study should be done separately on elementary school students and secondary school students.
APPENDIX A

Sentence Completion (Self-Concept Rating)
SELF CONCEPT RATING

DIRECTIONS: I am going to begin certain sentences for you. I want you to finish each sentence with the first idea that comes to your mind.

1. My idea of a good time

2. When I have to read, I

3. I wish my parents knew

4. I can't understand why

5. I feel bad when

6. I wish teachers

7. I wish my mother

8. Going to college

9. People think I

10. I like to read about

11. To me, homework

12. I hope I'll never

13. I wish people wouldn't

14. When I finish high school

15. When I take my report card home

16. Most brothers and sisters

17. I'd rather read than

18. I feel proud when

19. When I read arithmetic problems

20. I wish my father

21. I like to read when

22. I would like to be
23. I often worry about ________________________________
24. Reading science ________________________________
25. I wish someone would help me ___________________
APPENDIX B

Allport-Vernon-Lindzey Study of Values
APPENDIX C
Tennessee Self Concept Scale
APPENDIX D

Raw Data Collected on Subjects
<table>
<thead>
<tr>
<th>Subject Number</th>
<th>Gates Test - Grade Level</th>
<th>Comprehensive Tests of Basic Skill: Grade Equivalent</th>
<th>Intelligence Tests</th>
<th>Cultural Theme</th>
<th>Sentence Completion (Self-Concept Rating)</th>
<th>Age</th>
<th>School Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>4.1</td>
<td>5.0</td>
<td>90</td>
<td>-</td>
<td>-</td>
<td>16</td>
<td>10</td>
</tr>
<tr>
<td>2</td>
<td>7.5</td>
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<td>106</td>
<td>+</td>
<td>+</td>
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<td>10</td>
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<tr>
<td>3</td>
<td>5.3</td>
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<td>97</td>
<td>-</td>
<td>-</td>
<td>16</td>
<td>10</td>
</tr>
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<td>4</td>
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<td>4.8</td>
<td>93</td>
<td>-</td>
<td>-</td>
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<td>10</td>
</tr>
<tr>
<td>5</td>
<td>8.5</td>
<td>8.0</td>
<td>92</td>
<td>-</td>
<td>-</td>
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<td>10</td>
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<td>6</td>
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<td>-</td>
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<td>-</td>
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<td>10</td>
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<td>6.5</td>
<td>97</td>
<td>+</td>
<td>+</td>
<td>16</td>
<td>10</td>
</tr>
<tr>
<td>10</td>
<td>8.7</td>
<td>6.9</td>
<td>93</td>
<td>+</td>
<td>+</td>
<td>16</td>
<td>10</td>
</tr>
<tr>
<td>11</td>
<td>10.5</td>
<td>10.2</td>
<td>91</td>
<td>+</td>
<td>+</td>
<td>16</td>
<td>10</td>
</tr>
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<td>12</td>
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<td>-</td>
<td>-</td>
<td>16</td>
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<td>-</td>
<td>-</td>
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<td>10</td>
</tr>
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<td>14</td>
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<td>6.7</td>
<td>102</td>
<td>+</td>
<td>+</td>
<td>16</td>
<td>10</td>
</tr>
<tr>
<td>15</td>
<td>5.1</td>
<td>5.6</td>
<td>92</td>
<td>-</td>
<td>-</td>
<td>16</td>
<td>10</td>
</tr>
<tr>
<td>16</td>
<td>4.8</td>
<td>5.1</td>
<td>93</td>
<td>-</td>
<td>-</td>
<td>16</td>
<td>10</td>
</tr>
<tr>
<td>17</td>
<td>11.2</td>
<td>9.0</td>
<td>112</td>
<td>+</td>
<td>+</td>
<td>17</td>
<td>11</td>
</tr>
<tr>
<td>18</td>
<td>5.9</td>
<td>6.2</td>
<td>98</td>
<td>+</td>
<td>+</td>
<td>16</td>
<td>10</td>
</tr>
<tr>
<td>19</td>
<td>6.2</td>
<td>5.0</td>
<td>90</td>
<td>+</td>
<td>+</td>
<td>16</td>
<td>10</td>
</tr>
<tr>
<td>20</td>
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<td>4.0</td>
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REFERENCES


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CURRICULUM VITAE

Winfred Bullard Senior was born on July 6, 1919, in Dardanelle, Arkansas. In May, 1938, he graduated from Sumner, Mississippi High School. In June, 1949, he graduated, with a Bachelor of Science degree, from Mississippi State College, State College, Mississippi.

Mr. Senior has served in various military and civilian jobs, both in America and in foreign countries. From August, 1970, until the present, he has served as a counselor in public schools of New Mexico.

In June, 1970, Mr. Senior received a Master of Arts degree in Guidance and Counseling from the University of New Mexico.

Mr. Senior was married for almost twenty-four years to the late Adela Advincula of Manila, Philippine Islands. They have eight children, six boys and two girls.