AN ABSTRACT OF THE THESIS OF

Stephen V. Yates for the degree of Doctor of Education
in Education presented on May 25, 1982

Title: THE EFFECTS OF AN ACADEMIC ENRICHMENT PROGRAM ON THE SELF-CONCEPTS OF ESKIMO ELEMENTARY SCHOOL CHILDREN

Abstract approved: Dr. Carvel Wood

Most of the Eskimo children in Northwest Alaska live in remote villages far removed from the mainstream of American life. Many have never ridden in an automobile, seen a tree, shopped in a large store, walked on pavement, watched a baseball game or experienced a myriad of other things most Americans take for granted.

This research was undertaken to discover what, if anything, happens to the self-concept of these Eskimo children when they are put into a typical "lower 48" environment for a period of six weeks. Each year the entire school population of a small Alaskan village is transported to a town in Oregon. While in Oregon the students live with a host family and attend the neighborhood schools.

One hundred-forty students were involved in the study. Twenty were pre-tested, treated and post-tested, twenty were pre-tested, received no treatment and post-tested, sixty were treated and post-tested and forty were given a post-test only.
The instruments used for measuring self-concept were The Piers-Harris Childrens Self Concept Scale (The Way I Feel About Myself) and the Yates Semantic Differential for Alaskan Eskimos, which was specifically developed for the study. An evaluation of the results was made by using the students "t" test. The level of significance chosen was .05.

Four null hypotheses were tested to determine if the enrichment experience has an effect on the self-concept of the children. The findings indicate the Academic Enrichment Program does have a positive influence. All four of the null hypotheses were rejected. The following conclusions were drawn from the study:

1. The self-concept of treated students was better after treatment than before.
2. The self-concept of treated students is better than that of non-treated students.

In view of the findings it is recommended that:

1. The Academic Enrichment Program be reinstituted and expanded.
2. Teachers of Alaskan Natives develop teaching strategies that will serve to enhance the self-concepts of their students.
3. A longitudinal study be done to determine the long term effects of the Academic Enrichment Program on self-concept.
THE EFFECTS OF AN ACADEMIC ENRICHMENT PROGRAM ON
THE SELF-CONCEPTS OF ESKIMO
ELEMENTARY SCHOOL CHILDREN

by

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Presented to the
Oregon State University

in partial fulfillment
of the requirements
for the degree of

DOCTOR OF EDUCATION

June 1983
APPROVED:

Redacted for privacy

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Date thesis is presented May 25, 1982

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CHAPTER I

THE PROBLEM

Introduction

In 1970 the author and his wife accepted teaching positions with the Bureau of Indian Affairs in Stebbins, Alaska. Stebbins is a small Eskimo village located south of Nome on the Bering Sea. The village faces the ocean and consists of about 25 homes, a Native store, a Catholic mission and the school complex. The teachers live in the school. Until 1975, when a village generator was installed, it was the only building with electricity. The staff consisted of two teachers, three native aides, a cook and a janitor. There were 65 children enrolled in grades kindergarten through eight. The Bureau of Indian Affairs has equipped its schools with the most modern audio visual equipment and teaching aids. Most curriculum materials are the same as those used in the rest of the United States. In spite of all this, or perhaps because of it, the students average two or three years behind grade level.

To help combat the problem of underachievement the Bureau of Indian Affairs instituted the Academic Enrichment Program. The entire school population was transported to Beaverton, Oregon for a period of
six weeks. The B.I.A. decision makers theorized that if the children were exposed to "middle-class America" they would better understand their reading materials. The gains in academic achievement have been well documented and the program has been judged a success. This study investigates the changes in self-concepts of the students as a result of participation in the Academic Enrichment program.

By most standards, Alaskan Eskimos can be considered to be the most isolated group in our country.

Geographically, they are scattered throughout a land mass one-fifth the size of the lower 48 states. Although many Eskimo families have migrated to larger urban communities, the majority of them continue to live in small villages ranging in size from 50 to 700 persons, along the seacost and the navigable rivers and inland creeks. A few of the smaller villages have telephones, fewer have running water. Almost all of them are inaccessible by road. Bush plane, dog sled, small boats, or the recently introduced snow vehicles are the chief modes of transportation to and from the settlements. Only a small percentage of the older people speak English.

Today, a typical Alaskan Eskimo family lives in a house or a shack made of wood or logs in a small village. In most of the houses there is a stove for cooking and heating. Oil or wood is burned. Water may be obtained by melting snow or ice, or from a river, a lake, or a slough. In any case, water is likely to be either impure or expensive to get. Average per capita use of water is two to five gallons a day.
A bucket or a large tin can in a corner of the house serves as the toilet.

In the old semi-nomadic times the wastes were no problem. Now, garbage and bodily wastes are thrown out around the houses. In winter, everything is frozen. But, in summer, an inferno of filth and odor covers many villages. Some families have beds, blankets, silverware, and plates, while other families have no beds and only a cup or two. The parents and several children, and often grandparents or other relatives occupy a house. In a typical area there are seven persons per house and one bed. There are many houses with only one room and nine or more persons living in it. The average house size is 224 square feet. During the summer the family may go to a fish camp or a berry camp. They tend to stay in the village in winter, especially because the children attend the school.

Hunting and fishing are seasonal and the catch varies from year to year. In northern Alaska, fish, walruses, and seals provide food, but, there is very little cash income. During the idle periods there are only a few temporary jobs, such as unloading the supply ship. Recently, the growing demand for ivory carvings, grass baskets, and skin garments are supplementing their income.

Fish, seals, walruses, caribou, and berries are still eaten. But, Eskimos buy canned milk, flour, sugar, coffee and other groceries from a village store or from Seattle by the summer ship. These items are 150 to 200 percent of the price in the lower 48 states. Vegetables and fruits, flown in by small airplanes, cost from two dollars to three
dollars per pound. Stove oil for cooking and heating may cost three times as much as it does elsewhere.

Eskimos still wear parkas and mukluks made of animal skin; however, most of the clothing is bought from the local store or by mail order. The state or federal nurse assigned in each area makes a round of villages by mail plane at least once in every six months, treating ill people and giving immunization shots. Physicians from the U.S. Public Health Service make their rounds of villages at least once a year and maintain daily radio contact (if radio signals are good). In emergencies the patients are flown to a town with a hospital.

As a whole, the most common Eskimo family is poor, often undernourished and usually out of a job, partly dependent on welfare, in spite of their potentiality for skilled work, endurance, and pride in self-sufficiency.

The availability of white men's food has eliminated starvation which had threatened Eskimos occasionally in old times. The once-proud hunter has become obsolete, often without work, without pride, and with a sense of the society disintegrating, as members of the younger generation, themselves much confused, depart for cities, disrupting the family solidarity.

Most current estimates put the number of Eskimos, Indians, and Aleuts residing in Alaska at approximately 60,000 people. Eskimos comprise slightly more than one-half of the total native population. Seventy percent of them live in villages on the western and northern coasts along the Bering Sea and the Arctic Ocean and along the
Kuskokwim, Yukon, and Kobuk Rivers, and their tributaries. Some have migrated to other states.

The popular assumption that villages are vanishing however, is not true. Thirteen fewer separate native communities (of twenty-five or more persons) are existing today, than were in the 1950 census. However, over 80 percent of those continuing to exist are larger than they were. The population of 1980 was over a third larger than it was in 1950 according to the 1980 census.

Eskimos are citizens of the United States and of Alaska. As aboriginal people they have special status under federal law.

Year round jobs in most villages are few. Only one-fourth of the workforce has continued employment. Food gathering activities provide their basic subsistence. Supplementary earnings come through the sale of furs, fish, arts and crafts, cannery work, or fire fighting.

Adult Eskimos are likely to have less than a fifth grade education. Native children in the elementary and secondary schools of Alaska comprised one-fourth of the student population in 1969. Most attended schools in villages. As previously described, the villages are predominantly native communities, small and remote, characterized by low levels of formal education among adults, widespread use of native language, reliance on food gathering, seasonal employment, and welfare payments as economic bases.

When an Eskimo child reaches the age of six, he is thrust into a completely foreign setting - the western classroom situation. His
teacher is likely to be a Caucasian, who knows little or nothing about his cultural background. Although, the Alaska Reader, developed by the Northwest Region Educational Laboratory in Portland, is now being utilized and various other innovations have been tried, many of the children are being taught to read the Dick and Jane series. Many things confuse the student: Dick and Jane are two "gussuk" (white) children, who play together and share their toys. Yet, he knows that boys and girls do not play together and do not share toys. They have a dog named Spot who comes indoors and does not work. They have a father who leaves for some mysterious place called "office" each day and never brings any food home with him. He drives a machine called an "automobile" on a hard covered road which has a "policeman" on every corner. These policemen always smile, wear funny clothing and spend their time helping children to cross the street. Why do these children need this help? Dick and Jane's mother spends a lot of time in the "kitchen" cooking a strange food called "cookies" on a stove which has no flame in it.

The most bewildering part is yet to come. One day they drive out to the country which is a place where Dick and Jane's grandparents are kept. They do not live with the rest of the family and they are so glad to see Dick and Jane that one is certain that they have been ostracized from the rest of the family for some terrible reason. The old people live on something called a "farm", which is a place where many strange animals are raised - a peculiar beast called a "cow", some odd looking birds called "chickens" and a "horse" which looks like a deformed moose. And so on.
All of the textbooks are full of strange things. For the next eight years the process goes on. The child cannot understand what is being taught and concludes he is not capable of learning. He develops a negative self-concept which is continually reinforced in school.

The Alaska Village, Culture and School

In Alaskan Eskimo culture there is a highly ritualized concept of sharing—of work, during communal hunts; or possessions, and especially of food. Honesty, patience, generosity, and sharing are regarded as prime virtues. Eskimos share hunting range, food and tools within kin groups. Sharing contributes to survival, because the hunter who shares his food with his neighbors insures that he and his family will share in others' good fortune in time of need. Both males and females contribute in vital ways to mutual survival—males by providing food and by building dwellings; females by cooking the food, dressing skins, making clothing, and rearing children. Thus the sexes are dependent on one another, and no one remains single by choice. Widows and widowers remarry as soon as they can. There are no written laws and no hierarchical leadership to enforce traditional rules. Group approval or disapproval greatly influences conformity to the norm.

Eskimo children are reared in close body contact with mothers, siblings, and parental surrogates in a permissive, nurturant atmosphere, surrounded by household activities and indulgent parents. The small, crowded homes do reflect poverty, but some cultural option also is involved. The environment they contain is highly personal and interactive. Children's desires usually are fulfilled with little question,
and they are trained gently to desired behavior norms. Shaming, not physical punishment, is the means of discipline. Infants, as well as older children are fed on demand. Weaning is gradual, and it is not unusual for children to be nursed until the age of five or six.

Dr. Joseph Lubart observed that these traditional patterns result in social cohesion derived from perceiving other people as sources of security. The ideal of mutual cooperation and the custom of sharing contribute to social stability by obviating major sources of envy and hostility, which could threaten general survival. In fact, competition, aggression, violence, and even boasting are condemned. On the other hand, generosity is valued and is a source of self-esteem. The hunter who gives away food implies that he is good enough to obtain more food easily.

The Eskimo cultural system produces people who like to be with other people and who feel secure as part of their group. They are warm, cheerful, loyal, trusting, and unsuspicious of others' motives; they perceive themselves as worthy and wanted; and they are stoical in the face of pain, danger, or disaster. This social system is well adapted to survival in a harsh environment. Cooperativeness and social cohesion increase the likelihood of survival.

The native dropout rate from the schools is sixty percent. Only half of one percent make it to college, and few of them stay longer than a year.

Difficulties start early. The Eskimo children do well in school until about the fifth grade. At this point, they begin to lag behind.
This particular fifth grade breaking point, characteristic also of Indians in other states, is called "crossover phenomenon." It is the first indication of the stresses that later develop into fullblown identity crises. Of several theories attempting to explain the origins of these problems, the most credible is that native people are not merely unadapted, but in some ways actively maladapted to mainstream Western culture.

Anthropologist Norman Chance, at the Twentieth Annual Science Conference at the University of Alaska, said, "in many respects, the cognitive organization of the native differs sharply from that of working and middle-class white society...including such non-assertive attributes as reticence in emotional expression, lack of achievement motivation, and competition" (Chance, 1966). "Cognitive organization" is the manner in which the human brain-computer is programmed. Programming is different for natives, as Dr. Lubart confirmed in his study. In discussing the Eskimo taboo against competitiveness, he drew the conclusion that lies at the heart of the transition problem: "What is most relevant is the fact that such a taboo translated into Western culture would militate against survival" (Lubart, 1969).

Cooperative patterns that are adaptive to struggling for food and against the cold are maladaptive for survival in a competitive, acquisitive technological society. The two cultural systems have different goals and are on a collision course. The children of each system are differently conditioned from birth, each to fit into his own culturally determined norm.
Even today, most Eskimo children are reared in semi-traditional to traditional ways that are radically different from those of Western culture. Such a child grows up believing that generosity, along with total honesty, are prime virtues. He represses competitiveness, envy, and aggression, believing that all — men, women and children — are equal, and he is firmly opposed to hierarchical leadership of any kind or from any source. Whereas he is expected to be self-reliant, his self-reliance is different from the individuality emphasized in Western society. His strength and identity are drawn from his protective family-kin group into which, through approval, he must fit easily and gracefully. At the same time, his dependence on the family group makes him acutely vulnerable to feelings of loneliness, and he senses separation from his group as threatening.

The Eskimo youngster enters school already equipped with a set of assumptions that essentially conflict with those of his teachers. Immediately he is plunged into a milieu designed for children of technologists, for whom separation, individuality, and competition are survival norms. These schools are visually oriented, linear, and specialized, with an institutional atmosphere. Even worse, the native youngster learns that if he does well, he will be sent to a boarding school for higher grade levels.

It is reasonable to suppose that the resulting conflict, much of it unconscious and not directly perceived by either teacher or student, would be traumatic. It is not surprising so many native children are counted out by the age of ten.
Many people, including many natives, subscribe to the idea that Western culture provides the only meaningful existence in the world. Schools, therefore, with the exception of a few recent limited experiments, are wholly Western oriented. Native languages are neither spoken nor taught in most Alaskan schools. The history, value systems, and integrity of the native cultures have been virtually ignored. Work materials, textbooks, even testing instruments are all oriented around the value systems of middle-class, urban whites, and some have no relevance to the reality of the villages. Even helping projects are apt to be based on criteria more suited to inner-city, Lower 48 slum dwellers than to tundra people. Compromises are seldom sought between the two cultural systems, with the result that native children are trapped. They are neither good natives nor efficient technologists.

The Eskimo children in village schools are traditionally behind the rest of the country in school achievement, and as a consequence, Bureau of Indian Affairs schools are often thought of as failures. One frequent explanation of the failure is that Bureau personnel are maladapted to the challenge. Some authorities describe them sympathetically as "almost uniformly older, experienced, conservative, authoritarian, and culturally prescriptive" (Colfer 1974). More frequently they are judiciously criticized for what Wax and Wax (1971) term "The Vacuum Ideology" by which students from foreign cultures are "culturally deprived" and, hence, uneducable, or for contributing to the stereotype they deplore by demeaning the Indians or their culture (Leacock 1971; Purkey 1970). A few authors have heavily tarred teachers of Indians as racist or conspicuously incompetent (King 1976).
In an effort to combat the problem the Nome Agency of the Bureau of Indian Affairs in 1968 secured a Title I grant to bring all of the children from the village of Northeast Cap to Monmouth, Oregon for a period of six weeks. A description of the project is in the Appendix. Dr. Paul Jensen, Professor of Education at Western Oregon State College was to act as coordinator. While in Oregon, the children lived with a "host" brother or sister and attended school with them. Several field trips around Oregon and the Northwest were taken. The theory was that the children would have a better understanding of what they read, if, they were exposed to what they were reading about. The gains in academic achievement were dramatic. The program was judged a success and continued. To date there have been seven villages participating, all under the same general format and all under the direction of Dr. Jensen. In 1975 the author was the principal-teacher of the participating village.

Purpose of the Study

The purpose of this study was to investigate the self-concept of Eskimo children who participated in the Academic Enrichment Program provided by the Bureau of Indian Affairs. The research was undertaken to discover what happens to the self-concept of the Eskimo child when removed from the village setting to a completely different environment.

The quantification of self-concept was determined by the use of two measuring instruments: a form of the semantic differential and the Piers-Harris Children's Self Concept Scale (The Way I Feel About Myself). The Yates Semantic Differential for Alaskan Eskimos was designed
specifically for this study. The research has attempted to provide answers, through the use of the aforementioned instruments, to the following questions:

1. What change, if any, is there in the self-concept of students as a result of participation in the Academic Enrichment Program for Alaskan Native Children?

2. If there is a change, are there any specific components of the self-concept effected more than others?

Need for the Study

In reviewing studies concerning Alaskan Natives, it soon becomes evident there are any number of reports on folklore, religious practices, eating habits, social patterns and controls, language, art, child rearing, values, housing, relationships with nature and the economy. However, studies concerned with the education of Eskimo youth are practically non-existent. Most of those that have been done deal with the historical development of education in Alaska. Almost all of the literature is of a narrative nature and based on observation and subjective opinion alone. Very few studies deal with empirical data.

The Bureau of Indian Affairs has attempted to solve its educational problems in remote villages in a number of ways. Schools have been equipped with the most modern teaching tools available. The *Alaska Reader* provides a language arts program using life situations the children understand and with which they can identify. Teachers are required to attend extensive inservice programs to give them a better understanding of the people with whom they deal. The Academic Enrichment
Program for Alaskan Native Children was enacted to provide the children with a glimpse of life outside the village. Bi-cultural and bi-lingual programs are widely used. Academic achievement, while still far below the national norms, has risen steadily over the past few years. Much credit can be given to the Bureau of Indian Affairs for undertaking innovative approaches to education. Accompanying the innovations, however, is a need for a continual and scientific evaluation of their psychological and educational effects on the children.
CHAPTER II

REVIEW OF RELATED LITERATURE

Introduction

This chapter is an attempt to summarize the literature related to self-concept in general and ethnic group self-concept in particular. A survey of what has been discovered about the stability of the phenomenal self and its propensity for change is also included. To provide the proper perspective, a discussion of the historical and current pedagogical situation is presented at the end of the chapter.

Self-Concept

Purkey (1970) writes that it is probable that our ancestors...

... huddled around a fire in some forgotten cave, pulled their animal skins close around their shoulders, and passed the time thinking about their fears, their desires, and how they felt about themselves. (p. 3)

Later, when a writing system was developed, men would describe this awareness in terms of spirit, psyche, or soul. In 1644 Descartes wrote Principles of Philosophy, in which he discussed the non-physical aspects of men. Spinoza and Leibnitz expanded on Descartes' ideas. Sigmund Freud gave us the concept of ego development and functioning, and his daughter, Anna, built a place for it in therapy.

In 1890 William James offered a definition of self-concept. To him, the "conscious self" implied the characteristics, possessions, and processes of the person and the reactions received from others and perceived by the person.
Combs and Snygg (1959) defined self-concept as "the organization of all that seems to the individual to be "I" or "me". It is what an individual believes about himself; the totality of his ways of seeing himself".

Kinch (1963) stated "the self-concept is that organization of qualities that the individual attributes to himself...The individual's conception of himself emerges from social interaction and, in turn, guides or influences the behavior of that individual".

Carl Rogers (1951) stated:

The self-concept or self structure may be thought of as an organized configuration of perceptions of characteristics and abilities; the percepts and concepts of the self in relation to others and the environment; and objects; and goals and ideals which are perceived as having positive or negative valence.

Rogers wrote the self has numerous features, the four most important are:

1. It strives for consistency.
2. A person behaves in ways which are consistent with the self.
3. Any experiences not consistent with the self are either distorted or denied.
4. The self may be changed.

Jersild (1952), in describing the development of the self said:

The self is acquired. It is not ready made. It develops as a person with his inborn abilities and tendencies and all that is inherent in his makeup, meets with the experiences of life. The development is influenced strongly by his relationships with other people. The development of self is influenced by the child's growing powers of perception and, in time, by his ability to
imagine, to form large and comprehensive concepts, to appreciate values and commitments, and to take a stand for or against".

(Jersild, 1952)

According to Arthur Combs:

The most important single factor affecting behavior is the self-concept. What people do at every moment of their lives is a product of how they see themselves and the situations they are in. While situations may change from moment to moment or place to place, the beliefs that people have about themselves are always present factors in determining their behavior.

(Combs, 1971)

For the purpose of this study "self-concept" is defined as those perceptions, beliefs, feelings, attitudes, and values one accepts as descriptive of one's self. Therefore, self-concept is based upon one's perception of others responses to him, as well as his own perception of his characteristics and abilities.

Rationale

Educators are continually gaining insight into the necessity, relevance, and importance of promoting positive self-concepts among young learners in the classroom. Studies by Wylie (1961, 1979), Combs (1962), Purkey (1970 and 1978), Bloom (1980), Kash (1978), Ames (1978), Beane (1977 and 1980), McGuire (1978), and Della-Dore and Delmo (1979), as well as others, have strongly suggested that there are both positive correlations and a multitude of ramifications associated with promoting positive self-concepts and providing an educational setting which will stimulate achievement motivation and the academic progress of the learner.
Self-Concept of Ethnic Groups

Wylie (1961, p. 62) pointed out that there has been an increasing number of empirical studies on self-concept since 1949, revealing a "bewildering array" of operational definitions, hypotheses, instruments, and research designs. Investigators have studied the relationship of self-concept with such variables as achievement, socioeconomic status, I.Q., sex and, more recently, ethnic group membership.

The relationship between self-concept and ethnic group membership has received increasing attention but is still unclear. Several sources have postulated a lower self-concept for Negro children than for white children (Ausubel and Ausubel, Bernard, Erickson, Katz, Evaraceus, Witty), and several studies have yielded what appears to be corroborative findings (Clark and Clark, Deutsch, Henton, Lansman, Long, Radke-Yarrow, Williams and Byars). However, several other studies have found no significant difference between the self-concept of Negro and white children (Coleman, Gibby and Gabler, Knight, McDaniel, Schulman, Scott, Wendland). Other studies have yielded what may be considered mixed results with an indication that the self-concepts of Negro children may exceed those of their white counterparts (Bartee, Hodgkins and Stakenas, Soares and Soares, 1969, Soares and Soares, 1970, Wilson).

Although such research on other "disadvantaged" minority groups in schools is still scant, similar contradictions have been found. Coleman (1966) and Hishiki (1969), for example, found the self-concept of Mexican-American children to be significantly lower than those of white
children, while DeBlassie and Healy (1970) and Carter (1968) found no significant difference along these lines.

The composite portrait of the child who does not benefit from conventional educational programs has been drawn within recent years with increasing accuracy by Clark, Goldger, Davis, Deutsch, and others. (Passow, 1963) The relevant literature attests to the fact that the minority-group child learns of his assigned inferior status at an early age and, as a result, experiences deep feelings of humiliation and rejection. Consequently, even prior to his ability to verbalize his feelings, the minority-group child may become confused about his personal worth because of the lack of social support for positive self-esteem. Under certain conditions usually found in depressed areas in our country today--physical and economic deterioration, family transiency and instability--the child may develop conflicts with regard to his feelings about himself and about the group with which he is identified. The end product of these conflicts, doubts, and confusions, frequently is self-hatred, a defeatist attitude, and a lowering of personal ambition.

In 1974 Lefley tested forty Seminole children with The Piers-Harris Children's Self-Concept Scale (The Way I Feel About Myself) and a semantic differential. Significant test-retest correlations indicated response stability across languages and time. Lefley found that the Seminole Indian children have a significantly lower self-concept than Anglo norms. She hypothesized that this may be due to the child rearing practices which Coopersmith has found correlated with low self-
concept. These practices, such as inconsistent regulatory behaviors, ambiguous authority roles and lack of structure and limits have been reported by ethnographers. (Lefley, 1975)

Cooper (1974) used a semantic differential to study the self-concepts of adolescents in Germany, Mexico, Chinese in Taiwan, and U.S. The American sample included Anglo, Chicano, and Indian high school students. The 11 concepts included attitudinal measures on the self, school, social milieu and other racial groups. The bipolar adjectives comprised: good-bad, sharp-dull, ugly-beautiful, strong-weak, slow-fast, shallow-deep, effective-ineffective, valuable-worthless, intelligent-stupid, and honest-dishonest. Based upon an overall assessment, it was found that Mexican youths gave the most favorable perceptions. American Indians were near the middle with Germans and Anglos at the bottom.

Dreyer (1970) administered two tests to 2007 Indian youths ranging in age from eight to twenty. One of the instruments used was a semantic differential. He concluded that:

1. It was possible to define the construct of the "phenomenal self" operationally with English language instruments designed for white samples and obtain results with American Indian students which have concurrent validity, indicating the instruments did measure self-concepts among American Indian students.

2. Indian boys rated significantly higher than girls at all age levels.
3. The great majority of Indian youth see themselves as fairly competent persons within their own social world. When they come into contact with middle-class society their self-concept is lowered.

4. Indians who were in the majority in their schools had a higher rating than those who were in a minority in their schools.

5. The non-Indian control group rated higher than the experimental group in all respects.

In her study of the self-concept of ninety ninth grade Eskimo students in four Alaska boarding schools, Benjamin (1973) found that Eskimo adolescents are "neither highly positive nor strongly negative in perceptions of self...characterize themselves generally as friendly, helpful and kind, but not particularly strong, good-looking, or smart". They underwent no significant changes in their evaluations of self-concept after a year away from their village.

No other studies concerning the self-concept of Alaskan Native Americans have been undertaken.

Self-Concept Can Be Changed

The phenomenal self is an extremely stable organization which provides the core of human personality. Its existence gives stability and consistency to the individual and his behavior. To say that is a stable function, however, does not mean it is incapable of change. It is probable that throughout the life-time of the individual change is
constantly occurring in the self-concept as he perceives the reactions of others to himself. In a sense, this is like learning about self through a mirror. He differentiates new aspects of self in terms of the reactions of those about him as they respond to his behavior.

Combs, in discussion how self-concept might be improved, holds that when people feel threatened

(a) their perceptions become narrowed to the threatening events, and (b) they are forced to the defense of their existing perceptual organizations. The more secure the individual self, the less he will feel threatened by events and the more open he can be in relating to the world about him.

(Combs, 1962)

Whether or not a change is likely to occur in the perceived self seems to be dependent on at least three factors:

1. The place of the new concept in the individual's present self organization
2. The relation of the new concept in the person's basic need
3. The clarity of the experience of the new perception

(Combs and Snygg, 1959)

A number of special programs have been developed with the specific objective of improving self-concept. Upward Bound programs were designed to aid disadvantaged secondary school students reach the other end of the school sequence. Geisler (1978) and Hunt and Hardt (1969) found significant positive changes in the self-concept of disadvantaged secondary school students of various ethnic
backgrounds as a result of participating in Upward Bound programs. Paschall and Williams (1970) found no such significant effect but measured it only over a six week period.

Olsen (1970) found that at the conclusion of such secondary school compensatory education programs the participating black and white students perceived themselves as having a significantly higher self-concept than other compensatory education students and a level of self-concept similar to that perceived for regular students.

Other special programs were designed to use the linguistic and cultural background of minority group children as a vehicle rather than an obstacle to enhance academic achievement and self-concept. Bilingual-bicultural programs have seen a resurgence in the public schools of the United States in recent years, especially those involving Spanish-speaking students. Such programs aim to enhance the self-concept of such children by recognizing their native language and culture as both a valid means and end of regular instruction. Several researchers have reported self-concept enhancement as a fundamental objective of bilingual-bicultural programs.

Although there is a need for more complete and objective studies concerning the effectiveness of these programs in enhancing the self-concept of the linguistically different learner, the results have been promising. Penna (1970) found indirect and tentative support for a bicultural approach of reinforcement and reward techniques to enhance the self-concept of Mexican-American elementary school students. Thonis (1979) found evidence in the form of anecdotal
reports that a bilingual education program appeared to enhance the self-concept level of Mexican-American elementary school children. Evans (1978) reported that a three-year experiment in teaching science bilingually resulted in improved attitudes toward self for Puerto Rican junior high school students. Cohen and Pack (1970) found evidence of a significantly enhanced self-concept level of Puerto Rican elementary school children in another bilingual education program despite chronological constraints in the evaluation. Hittinger (1969) called for a total program of staff development and parental involvement to facilitate the formation of a healthy self-concept for the bilingual disadvantaged child. Pallone (1979) reported significant gains in the average self-concept of non-English speaking children in two of four junior high schools participating in a program following such a team approach of regular and augmented services.

A somewhat parallel movement can be covered under the overlapping labels of black dialect, black studies, and black pride. Black studies programs are based on instructional materials which emphasize the black people's contributions to American and world civilization. Filter (1971) stated that "authors disagreed vehemently as to whether schools should or could improve self-concept through Black Studies (p. 369)." However, he found that the overwhelming majority of social studies department heads in the 260 schools surveyed responded in the affirmative. Although it has been argued that there was no empirical evidence that black studies actually resulted in self-concept enhancement, a study by Georgeoff (1978) indicated that the
self-concept of both black and white children in integrated neighbor-
hood schools improved significantly as a result of being taught a
unit on the history of the black American. A more definitive answer
to the question of the effectiveness of black studies in terms of
self-concept enhancement needs to be researched.

There is evidence that the black pride social movement is suc-
ceeding in enhancing the self-concept of black children and that
special school programs may learn from its lessons. Halpern (1980)
presented evidence of an improved self-concept for black children
who identified with the civil rights movement. Roth (1970) found,
in an area where various groups were active in black pride programs,
that a sample of black fifth grade students evidenced very positive
concepts of ethnic pride. VanKoughnett and Smith (1969) reported a
significant improvement in the self-concept of black elementary school
children participating in a program based on positive reinforcement
of the "Black is Beautiful" theme. Although some teachers of Eskimo
children are now beginning to integrate local history and culture
into their curriculum, no attempt has been made to assess its effect
on the self-concepts of the students.

Summary

A survey of the literature related to self-concept reveals that it
is a highly organized and somewhat dynamic construct. Although William
James provided a definition of self-concept in the nineteenth century,
it was seriously studied until the 1950's when Jersild and Rogers
built a place for it in educational circles. Arthur Combs (1971) calls the self-concept the 'most important single factor affecting behavior'.

Several studies have been made attempting to link self-concept and ethnic group membership. The majority of the studies deal with Negro students and the results have been inconclusive. Most researchers agree, however, that a child belonging to a minority group quickly discovers that he has been assigned inferior status and develops a low self-concept. The few studies including American Indians in the population reveal that Indians have a lower self-concept than their white counterparts.

The relevant literature attests to the fact that although the self resists change and strives for consistency, it will change if the conditions are favorable.

A Historical Perspective of Alaskan Native Education

A historical study of Alaska suggests that most efforts at development of the Native population have been consistently biased in favor to the more industrially advanced southern sector. George Rogers states "the native was treated as part of the environment in which the economic exploitation was undertaken." If the Alaskan natives could not be used, "they were ruthlessly pushed aside while their traditional resources were exploited to the point of extinction by seasonally imported work forces" (Rogers 1963).

As with any colonial power, this imperialistic exploitation of the Native population was based on a set of moral assumptions, beliefs, and racial myths which together provided the rationale to support the
exploitation. The most dominant racial myths characteristic of the colonial period of North American history were associated with fundamentalist Christianity and "social darwinism", followed more recently by the concept of equality.

Nineteenth century Christian missionaries viewed Alaskan and Canadian Natives as heathens. Uncivilized, dirty, and uninhibited, these people were frequently considered inferior creatures of Divine Creation. Efforts to civilize the Native included attempts at destroying the Native language, culture and religion, instilling guilt over barbarous customs, and promoting new forms of behavior and thought acceptable to western custom. Government policies of the period stressed education for rapid economic and cultural assimilation.

Although conversion to Christianity removed one bias against the Native, he still found himself relegated to an inferior status through the commonly accepted myth of "social darwinism". Put most simply, this concept explained the dominance of Euro-North Americans in technological, social and cultural spheres as a result of their natural superiority. As stated by the theory, human beings invariably arrange themselves according to their innate abilities. Since Euro-American society was obviously more advanced than the Eskimo or Indian, this difference must reflect a unilinear law of nature. As in the earlier moral assumption based of the "Will of God", man did not choose to exert control or dominance over the Native, it was simply an act of nature, an external force.

Failure of the Eskimo and Indian to assimilate quickly into the North American mainstream was easily explained by reference to assumptions
of natural inferiority assigned to the Native. In both the United States and Canada, these beliefs helped rationalize the placement of Indians on reserves as permanent wards of the government.

With the industrial growth of America, man became more concerned with controlling natural forces than being bound by them. Increased technological innovations combined with the rise of bureaucratic social structures provided the impetus for this new trend. By removing the supporting roles of the "Will of God" and the "Laws of Nature", the old racial myths began to lose their reason for being. New progressive legislation was introduced to assist northern Natives. Beginning in the 1930's greater recognition was given to the principal of cultural identification and local self-determination. Educational opportunities were still minimal, however, and largely reflected the desire for rapid assimilation.

Profound changes were brought about in the north by World War II and its aftermath. The inflow of government funds and private capital for defense, transportation, housing and related contract industries greatly increased job opportunities for Native peoples. However, these boom periods were invariably followed by reduced government expenditures with attendant rise in unemployment. Many Natives who moved from their small villages to new construction centers suffered particularly, although all were affected.

The past decade has brought a substantial increase in federal and state funding for programs designed to improve the educational, economic and social condition of the northern Native. Nevertheless, the Alaskan Eskimo and Indian is still falling further behind his Non-Native
counterpart in standard of living, educational achievement and social and cultural development. This underdeveloped condition is maintained both by ecological and social constraints such as geographical isolation in economically unproductive areas, lack of adequate education, and discrimination; and by those Native cultural and psychological traits which promote ineffective and self-defeating behavior, minimizing even those opportunities which are available.

Concern over this widening economic and social gap is reflected in current discussions about equality of minority groups. Statements of government policy continually emphasize the view that Eskimos and Indians should have "equal opportunity," "equal standards of living;" they should be "equal participants in the nation's growth," and they should be "equal before the law".

Current Pedagogical Situation

Over the past hundred years throughout the United States many administrative arrangements have evolved as local populations, state governments, and the nation as a whole have designed systems to control and support public education. It might be said that nowhere has a more unusual structure of education been developed than in Alaska. A history clearly unlike any other region of the United States, an indigenous population with cultural patterns distinct from any other American group, and a physical environment described only with superlatives which are both positive and negative, have all combined to influence the making of an anomalous system of education for a large portion of the peoples of Alaska.
There is in Alaska what may be considered a complex tripartite system of education. Two parts of the system are organized so that their functioning is the responsibility of the state, i.e. a group of local districts with local boards with authority delegated by the state legislature and the State-Operated Schools influenced directly by legislative act and regulations of the State Board of Education. The State legislature allocates the major share of financial resources for the support of each of these two systems. Local districts augment state support with local taxes, but there is no local support, and very little local control, in State-Operated Schools. The third element of the tripartite is the federal system of rural schools for Alaska Natives operated directly by the U.S. Department of the Interior's Bureau of Indian Affairs.

Each component of the federal-state rural system defines its role along similar patterns and purposes in providing educational programs in the rural areas. According to the opening statement in a booklet prepared by the Bureau of Indian Affairs for public information:

All of the education programs conducted by the Bureau of Indian Affairs in Alaska are for the purpose of providing opportunities for Native people to achieve academic, vocational, and social skills necessary for equal participation as productive citizens of Alaska (Logan 1965).

Most BIA schools are located in Western and Northern Alaska. At the present time the BIA operates a boarding high school at Mount Edgecumbe near Sitka which enrolls children from all parts of the state. A few schools operated by the BIA offer directed correspondence study courses in high school work and in the past three years several villages have
been provided with full high school programs. BIA teachers, employed on a twelve-month basis, in addition to the regular school program, are often directly involved in adult education, summer programs, school lunch program and community activities.

Early in the history of federal-Indian relationships treaties were often used, but since 1871 statutes have been the exclusive mode of dealing with Indian affairs. Legislation, such as the Indian Reorganization Act of 1934, which facilitated development of tribal governmental structures is an example of Indian legislation extended to Alaska that gives regulatory authority to the Bureau of Indian Affairs. Although Alaskan Natives were never in a situation requiring enforced settlement on reservations, BIA practices established outside Alaska apply to Alaska simply because BIA regulations are applicable to all of the United States. Thus, from this concept, Indians and Eskimos of Alaska may be considered to be the responsibility of federal officials. Adding force to this view, it may be that by the simple fact that Natives live on unpatented federal lands of the public domain, the federal government is obliged to assume a legal responsibility toward them. In the absence of litigation by Alaskans contesting BIA jurisdictional rights, and in light of a state school merger policy of "mutual readiness," it appears that clear legal authority for BIA school operations is not needed and authority is based more on tradition and moral responsibility than on law. This position is expressed by the Bureau of Indian Affairs in their publication *We Teach in Alaska*:

The policy of the Juneau Area is based upon the point of view that Indians, Eskimos and Aleuts, as citizens of the United States are entitled to the same
educational services and advantages as other citizens of Alaska. Therefore, the final responsibility for the education of all Native people rests with the state to the extent that they are situated as other citizens; and with the Federal Government to the extent that they differ from other citizens due to their origin and historical relations to the Federal Government. It is the policy of the Juneau Area to discharge the responsibility of the Federal Government, as stated above, whenever and wherever possible.

For the time being, vague legal responsibility appears to satisfy most officials concerned with Native Education.

Studies attempting to define and assess educational needs unique to Alaska have been made over a longer period of time than is generally realized. Since 1928, with the publication of the report of a study by Dr. Lewis Meriam entitled The Problems of Indian Administration, some Alaskans have been aware of the shortcomings of educational programs for many segments of Alaska's population. Meriam brought national attention to the need for Native-controlled and culturally inspired educational program (Meriam 1928).

John Collier, President Roosevelt's Commissioner of Indian Affairs, stressed the need to respect Indian culture which ultimately led to the passage of the Johnson-O'Malley Act in 1934 as one means of improving education for America's indigenous population.

H. Dewey Anderson and Walter C. Eels of Stanford University reported in 1934 on their two-year study of Alaska for the U.S. Office of Education in an extensive volume entitled Alaska Natives. The research of Anderson and Eels was the first comprehensive study of the sociological and educational needs of Native Alaskans. In their conclusions they
lamented the dearth of Alaskan-based education research and stressed the recommendation that:

The present subject-centered, formal curriculum copied too much from that of public schools in the States should be abandoned in favor of an indigenous one to be worked out in Alaska and made up of desirable activities fundamental to the economic and social life and well-being of the people (Anderson and Eels 1934).

In 1941, the writings of Charles F. Reed of Teachers College, Columbia University, on the topic of Alaskan education, included the belief that:

...this type of curriculum is especially unsuited to the needs of Native children, who constitute a large majority of rural schools (Ray 1959).

The former President of the University of Alaska, Dr. Terris Moore, chaired a special University committee in 1949-50 to study the needs of northern education and concluded that:

It is difficult to determine which governmental agency is responsible for education. Native and white populations are mobile, but there is no coordination between the school systems, programs of studies, textbooks, or methods of instruction (Moore 1950).

The advent of statehood brought about a federal-state task force in 1962 to study the educational-social needs of the indigenous population of Alaska. Initiated by the Secretary of the Interior, and joined in by the Governor of Alaska, the task force investigated the entire continuum of Native problems such as health, welfare, hunting and fishing, and land problem, village problems, general economic development, and education. On the topic of education they made a special point to stress educational needs of Alaskans and concluded that:
Above all they should recognize and make provisions for meeting the peculiar educational needs (language and training for example) of these youngsters (U.S. Department of Interior 1962).

In 1966, in the publication *Education and Northwest Alaska*, Bureau of Indian Affairs officials stated the educational needs for Northern Natives as then perceived by their agency:

The principles and objectives of education evidenced in Native programs have too often failed in their application on the local school level and the curriculum has frequently remained a result of current educational practices as found throughout the public school system throughout the United States. Any innovations of educational planning have had to overcome distance, administrative problems in supervision, and traditional procedures before being utilized (Tiffany 1966).
CHAPTER III

METHODS AND PROCEDURES

This chapter describes the subjects of the study, the procedure used for testing, the instruments employed, and the statistical procedures used.

The Population

One hundred and forty students from six remote villages participated in the study. All of the children were Eskimos and all were attending Bureau of Indian Affairs schools staffed by non-native teachers and Native aides.

Twenty of these children, all from the village of Shaktoolik, were pre-tested, treated and post-tested. Another 20, from the village of Chevak, were pre-tested and post-tested only. No treatment was administered. Sixty students, from St. Michael, Stebbins, Golovin and Gambell, were treated and post-tested. Forty students were post-tested only.

<table>
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<th>Group</th>
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<th>treatment</th>
<th>post-test</th>
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<td>0</td>
<td>x</td>
<td>0</td>
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<td>0</td>
</tr>
<tr>
<td>4</td>
<td>40</td>
<td>x</td>
<td></td>
<td>0</td>
</tr>
</tbody>
</table>

The subjects of this study are all Eskimos from villages in western and northwestern Alaska. They are ethnically, culturally, and
linguistically homogeneous. The majority of the parents do not speak or understand English, and functionally, this is the first generation attending school. All of the schools are funded by the Bureau of Indian Affairs. The major difference between groups was participation in the Academic Enrichment Program.

**Independent Variable**

The Academic Enrichment Program was implemented to provide Eskimo children from remote villages an opportunity to experience life in the mainstream of American culture. The entire school population, along with teachers and aides are transported from the village to a city in Oregon. While in Oregon the children live with a host family and attend school with a host brother or sister.

**Design of the Study**

A total of 140 Alaskan Eskimo elementary students from six villages were tested. Twenty were pre-tested, treated and post-tested; twenty were pre-tested, received no treatment, and post-tested; sixty were treated and post-tested and forty were post-tested only. Comparisons will be made between the groups to determine if there is a significant change in self-concept as a result of participation in the Academic Enrichment Program.

The experimental group will, therefore, consist of groups one and three and the control population will be groups two and four.

All schools participating in the study are made up of Eskimo children and staffed by non-native teachers with Eskimo aides. The villages
are of equal isolation. The only significant difference between the two populations is that the control group has not been exposed to the Academic Enrichment Program.

To insure optimal conceptual clarity, all instruments were administered orally in English, and, if deemed necessary, in Eskimo. For the purpose of this study the following assumptions are made:

1. Dependent variable (test scores) are normally distributed;
2. The variances are common or equal; and,
3. The samples are randomized with regard to treatment.

The students 't' test will be the statistic used. The level of significance will be .05.

_Yates Semantic Differential for Alaskan Eskimos_

One of the instruments used in this study to measure self-concept is a form of the semantic differential. A brief discussion of its essential characteristics will, perhaps, aid in interpreting and understanding the research.

A semantic differential, developed by Yates in 1977, was chosen as one of the instruments for this study primarily because it minimizes the need for a high competence in the English language. Although all of the children studied are somewhat bilingual, they do not all speak standard English.

The instrument is made up of five step scales bounded on either end by polar adjectives. Adjectives were used because they are the most natural qualifiers in English. All of the adjectives are used and understood by Alaskan native children. The students were required
to complete all fourteen of the scales. Oetting (1967) found that the forced technique was valid because a subject who is forced to respond to a pair without meaning will choose the neutral position.

Osgood (1957) identified three factors of semantic space in his studies of the self using the semantic differential technique. The "evaluative" factor is a single, general factor in social judgments and can be measured by such scales as fair-unfair and kind-cruel. Scales such as strong-weak and heavy-light measure the "potency" factor. A third cluster, with scales like fast-slow and active-passive, form the "activity" factor. The adjective pairs were deliberately selected to stress Osgood's "evaluative" factor, while less stress was placed on the "potency" and "activity" factors. This was done in order to measure the value placed on the self as a concept having a position or negative valence for the individual, and conforms with studies that report that children's semantic differential seem to be most heavily weighted on the evaluative factor (DiVesta and Dick, 1966; Maltz, 1963).

The Yates Semantic Differential for Alaskan Eskimos was chosen for yet another reason. It is common for the answers to direct questions to suffer in accuracy due to a subject's attempt to give socially desirable answers in order to present himself in the most favorable light and due to a subject's tendency to exhibit defensive behaviors by deliberately falsifying an answer when a question provokes strong feelings of threat and anxiety. An additional problem is that students with low reading ability might not understand the
statements or might misread items. It was hoped that the semantic differential instrument would overcome some of these problems by providing a measure of the phenomenal self which was less direct, more abstract, and which involved less reading.

The theory of the "semantic space" and its operationalization in the semantic differential scale developed by Osgood, Suci, and Tannenbaum (1957) has been shown to provide fruitful results when used across cultures and language groups (Kumata and Schramm, 1956; Kumata, 1957; Tanaka, Oyama and Osgood, 1963; Osgood, 1964). In all of these studies, the three factors of semantic space: evaluation, potency and activity - have been shown to account for most of the variance in semantic differential responses, regardless of culture or language. In addition, two studies of American Indian subjects (Suci, 1960; Helper and Garfield, 1965) have shown that the semantic differential instrument secures responses which can be interpreted with Indians of the Southwest and Northern Plains states.

Dreyer (1970) used a form of the semantic differential in a study of some 2,000 American Indians and found he could define the construct of the "phenomenal self" with English language instruments designed for white, middle class samples to obtain results with American Indian students. Helper and Garfield (1965) used a semantic differential instrument to study ten concepts with Sioux Indian adolescents and white adolescents in South Dakota and included "phenomenal self" items such as "me" and "myself as I would like to be".
Heise, in a summary of his findings of an extensive review of semantic differential methodology, gives a strong recommendation of the technique:

The 'successful' profile for the semantic differential still seems warranted after more than ten years of additional studies and applications. The semantic differential has become a standard and useful tool for social psychological research.

There is probably no social psychological principle that has received such resounding cross-group and cross-cultural verifications as the semantic differential ratings. Furthermore, few traditions of research are associated with comparable productivity or with the richness of findings that has developed in semantic differential applications.

(Heise 1969, p. 421)

**Piers-Harris Children's Self-Concept Scale**

The Piers-Harris Children's Self-Concept Scale (The Way I Feel About Myself) was developed as a measure of general self-concept. Its primary use has been in research on the development and correlates of self-concept. Piers distinguishes between self-concept which is reported by the self from inferred self-concept, which is inferred by others from the self's (individual's) behavior.

The 80 items of the test, originally developed from Jersild's (1952) categories, are simple, descriptive statements, such as 'I have good ideas', with a yes/no response. These items were selected to discriminate between students with extremely low and high total scores. A total score or "cluster" scores can be obtained, the latter from items included in each of six clusters identified by factor
analysis. (Piers and Harris, 1964) The factors are labeled: Behavior ('I do many bad things'), Intellectual and School Status ('I am good in my school work'), Physical Appearance and Attributes ('I am good looking'), Anxiety ('I cry easily'), Popularity ('People pick on me') and Happiness and Satisfaction ('I am a happy person').

Internal consistency coefficients indicate stable rank orderings of students on total scores: (a) KR$_{21}$ coefficients for 95 items used in a standardization study ranged from 0.78 to 0.93 for boys and girls in grades three, six, and ten; (b) corrected split-half coefficients for the total score were 0.90 and 0.87 for grade six and ten students, respectively. These rank orderings on total scores remain fairly stable over a period of several months: retest coefficients of 0.71 to 0.72 were found for the 95 item version and a coefficient of 0.77 was found for the current 80 item version. (Piers, 1969) Reliability coefficients for "cluster scores" have not been reported.

Buros' book on tests and measurements says:

The authors not only have produced a psychometrically adequate scale, but have written about it in a direct and honest manner. The research use of the scale is emphasized, in contrast to applications for which the scale is not yet validated. It is recommended for studies of change in self-concept.

(Bentler, p. 125)

Limitations

Important limiting factors of any study involving rural Alaskan schools is that of expense and distance. Travel to the six villages
studied is possible only by air, and only then where weather conditions are favorable.

While the six villages are ethnically, culturally and linguistically homogeneous, they can not be considered absolutely identical in terms of acculturation. The assumption is made that participation in the Academic Enrichment Program was the only significant variable causing differences in self-concepts.

The six villages were staffed by six different sets of teachers. No attempt was made to determine if any of these teachers were more atuned to the importance of self-concepts.

The six villages were staffed by six different sets of teachers. No attempt was made to determine if any of these teachers were more atuned to the importance of self-concept than others.

No follow-up has been done to discover what, if any, long term effects the Academic Enrichment Program has had on the self-concepts of the participating students.

Definition of Terms

Academic Enrichment Program - Each year, for a period of six weeks, the entire school population of an Alaskan Eskimo village is transported to a town in Western Oregon. While in Oregon the children live and go to school with a host brother or sister. The program is funded by Title I.

Self-Concept - For the purpose of this study, self-concept is defined as the way a person feels about himself as measured by the Semantic Differential and the Piers-Harris Children's Self-Concept Scale (The Way I Feel About Myself). Various studies have referred
to the self in a number of ways, using descriptors like self-concept, self esteem, self-image, self-respect, self-perception, self-view and self-identity. These descriptors are all synonymous.
CHAPTER IV

PRESENTATION OF RESULTS

The purpose of this study was to determine if there was a change in Eskimo children's self-concept as a result of participation in the Academic Enrichment Program. Two measuring instruments were used: The Yates Semantic Differential for Alaskan Eskimos and The Piers-Harris Children's Self Concept Scale (The Way I Feel About Myself). The Yates Semantic Differential for Alaskan Eskimos was chosen because it minimizes the need for high competence in the English language and because the 14 polar adjectives can easily be translated into the Eskimo language. The semantic differential instrument was designed by the author to measure specific components of the self-concepts of the students. A copy is in the Appendix.

The Piers-Harris test was chosen as the instrument to be used to measure overall self-concept. The Appendix contains a copy of the instrument. There are 80 items on the test. They are simple, descriptive statements, such as 'I can be trusted', and 'I think bad thoughts', with a yes/no response. This test is recommended for use with minority groups (Bentler, p. 125).

The following Null Hypotheses were tested:

1. There will be no significant change in the self-concept, as measured by the Yates Semantic Differential for
Alaskan Eskimos, as a result of participation in the Academic Enrichment Program.

2. There will be no significant change in the self-concept, as measured by the Piers-Harris Children's Self-Concept Scale (The Way I Feel About Myself), as a result of participation in the Academic Enrichment Program.

3. There will be no significant difference in the self-concept, as measured by the Yates Semantic Differential for Alaskan Eskimos, of children who participated in the Academic Enrichment Program when compared with children who have not.

4. There will be no significant difference in the self-concept, as measured by the Piers-Harris Children's Self Concept Scale (The Way I Feel About Myself), of children who participated in the Academic Enrichment Program when compared with children who have not.

Hypothesis I: There will be no significant change in the self-concept, as measured by the Yates Semantic Differential for Alaskan Eskimos, as a result of participation in the Academic Enrichment Program.

Twenty students, grades one through eight, from Shaktoolik, Alaska, were tested before participating in the Academic Enrichment Program and retested at the completion of the program. The instrument used was a Semantic Differential.

Analysis of the test scores was accomplished by using the Students' 't' test. The level of significance chosen was .05. The results of the two tailed 't' tests are tabulated in Table I.
<table>
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<th>Degrees of Freedom</th>
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<td></td>
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<td></td>
<td></td>
<td>post 1.85</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. smart-dumb</td>
<td>20</td>
<td>pre 2.10</td>
<td>.968</td>
<td>1.733</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td></td>
<td>post 1.70</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. hard working-lazy</td>
<td>20</td>
<td>pre 2.20</td>
<td>1.056</td>
<td>1.234</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td></td>
<td>post 2.05</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. friendly-unfriendly</td>
<td>20</td>
<td>pre 2.05</td>
<td>.605</td>
<td>1.598</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td></td>
<td>post 1.40</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. sharing-selfish</td>
<td>20</td>
<td>pre 2.10</td>
<td>.968</td>
<td>1.252</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td></td>
<td>post 2.10</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. happy-sad</td>
<td>20</td>
<td>pre 2.40</td>
<td>.883</td>
<td>1.040</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td></td>
<td>post 1.85</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. brave-not brave</td>
<td>20</td>
<td>pre 2.25</td>
<td>1.020</td>
<td>1.018</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td></td>
<td>post 2.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. honest-dishonest</td>
<td>20</td>
<td>pre 2.10</td>
<td>.852</td>
<td>1.040</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td></td>
<td>post 2.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14. helpful-not helpful</td>
<td>20</td>
<td>pre 1.90</td>
<td>1.119</td>
<td>1.252</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td></td>
<td>post 2.10</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*significant at .05
There was a significant difference found at the .05 significance level on two of the 14 areas. The data contradicted null hypothesis I and it was rejected.

The two items significantly changed were 'kind-cruel,' and 'friendly-unfriendly'. An examination of the mean test scores reveals that the post test scores were more positive on 10 of the 14 scales. Scores on two of the scales were slightly more negative and two remained the same.

**Hypothesis II:** There will be no significant change in the self-concept, as measured by the Piers-Harris Children's Self-Concept Scale (The Way I Feel About Myself), as a result of participation in the Academic Enrichment Program.

The same 20 students were tested as for Hypothesis I. The Piers-Harris Children's Self Concept Scale (The Way I Feel About Myself) was used. It was administered orally in both English and Eskimo. The pre-test was given before participation in the Academic Enrichment Program and the post-test at its completion.

The test scores were analyzed to determine if the treatment had effected self-concept. The level of significance chosen was .05. A two tailed paired 't' test was used for the analysis. The results are tabulated on Table II.

There was a significant difference found at the .05 level between the pre-test and post-test. The data contradicted Hypothesis II and it was rejected.
Table II

T Test Table (Piers-Harris Self-Concept Scale)

<table>
<thead>
<tr>
<th>n</th>
<th>X</th>
<th>Standard Deviation</th>
<th>Degrees of Freedom</th>
<th>Two Tail Probability</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>pre</td>
<td>51.45</td>
<td>11.288</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td>post</td>
<td>56.60</td>
<td>9.445</td>
<td>.039*</td>
</tr>
</tbody>
</table>

*significant at .05 level of probability.

A control population consisting of 20 Eskimo students, grades one through eight were pre-tested and post-tested at the same times as the experimental group. The control group was not exposed to the Academic Enrichment Program. The results of the two tailed paired 't' tests, pre-test to post-test are tabulated in Tables III and IV.

The statistical analysis of the control group scores reveals no significant gain or loss between the pre-test and post-test. This would seem to reinforce the rejection of Hypotheses I and II.

Hypothesis III: There will be no significant difference in the self-concept, as measured by the Yates Semantic Differential for Alaskan Eskimos, of children who participated in the Academic Enrichment Program when compared with children who have not.

In an attempt to give this study further validity the writer elected to post-test 60 other students who had participated in the Academic Enrichment Program and 40 who had not. The post-test scores of the treatment groups (1 and 3) were combined and compared with the combined
Table III

T Test Table Control Group (Semantic Differential)

<table>
<thead>
<tr>
<th>Item</th>
<th>n</th>
<th>pre X</th>
<th>post X</th>
<th>Standard Deviation</th>
<th>Degrees of Freedom</th>
<th>2 Tail Probability</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. good-bad</td>
<td>20</td>
<td>2.05</td>
<td>1.95</td>
<td>1.146</td>
<td>1.945</td>
<td>19</td>
</tr>
<tr>
<td>2. clean-dirty</td>
<td>20</td>
<td>1.65</td>
<td>1.50</td>
<td>.571</td>
<td>1.088</td>
<td>19</td>
</tr>
<tr>
<td>3. strong-weak</td>
<td>20</td>
<td>2.25</td>
<td>2.25</td>
<td>1.164</td>
<td>1.070</td>
<td>19</td>
</tr>
<tr>
<td>4. good looking-ugly</td>
<td>20</td>
<td>2.00</td>
<td>2.00</td>
<td>1.076</td>
<td>.858</td>
<td>19</td>
</tr>
<tr>
<td>5. truthful-liar</td>
<td>20</td>
<td>2.05</td>
<td>1.80</td>
<td>.768</td>
<td>.999</td>
<td>19</td>
</tr>
<tr>
<td>6. kind-cruel</td>
<td>20</td>
<td>1.55</td>
<td>1.40</td>
<td>.686</td>
<td>.503</td>
<td>19</td>
</tr>
<tr>
<td>7. smart-dumb</td>
<td>20</td>
<td>1.85</td>
<td>1.85</td>
<td>.671</td>
<td>.894</td>
<td>19</td>
</tr>
<tr>
<td>8. hard worker-lazy</td>
<td>20</td>
<td>1.85</td>
<td>2.00</td>
<td>.813</td>
<td>.725</td>
<td>19</td>
</tr>
<tr>
<td>9. friendly-unfriendly</td>
<td>20</td>
<td>1.45</td>
<td>1.20</td>
<td>.510</td>
<td>.415</td>
<td>19</td>
</tr>
<tr>
<td>10. sharing-selfish</td>
<td>20</td>
<td>2.35</td>
<td>2.20</td>
<td>1.040</td>
<td>.834</td>
<td>19</td>
</tr>
<tr>
<td>11. happy-sad</td>
<td>20</td>
<td>2.00</td>
<td>1.65</td>
<td>1.076</td>
<td>.813</td>
<td>19</td>
</tr>
<tr>
<td>12. brave-not brave</td>
<td>20</td>
<td>1.65</td>
<td>1.90</td>
<td>.489</td>
<td>.852</td>
<td>19</td>
</tr>
<tr>
<td>13. honest-dishonest</td>
<td>20</td>
<td>1.45</td>
<td>1.70</td>
<td>.605</td>
<td>.571</td>
<td>19</td>
</tr>
<tr>
<td>14. helpful-not helpful</td>
<td>20</td>
<td>1.60</td>
<td>1.50</td>
<td>.321</td>
<td>.761</td>
<td>19</td>
</tr>
</tbody>
</table>
post-test scores of the untreated groups (2 and 4). An analysis of self-concept, as measured by the Yates Semantic Differential for Alaskan Eskimos, are tabulated in Table V.

### Table IV

<table>
<thead>
<tr>
<th>n</th>
<th>( \bar{X} )</th>
<th>Standard Deviation</th>
<th>Degrees of Freedom</th>
<th>2 Tail Probability</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>pre 52.70</td>
<td>6.736</td>
<td>19</td>
<td>.949</td>
</tr>
<tr>
<td></td>
<td>post 52.64</td>
<td>7.132</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Table V

<table>
<thead>
<tr>
<th>n</th>
<th>( \bar{X} )</th>
<th>Standard Deviation</th>
<th>Degrees of Freedom</th>
<th>2 Tail Probability</th>
</tr>
</thead>
<tbody>
<tr>
<td>80 Exp</td>
<td>54.7875</td>
<td>9.375</td>
<td>134.2</td>
<td>.011*</td>
</tr>
<tr>
<td>60 Control</td>
<td>50.9167</td>
<td>8.296</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Significant at the .05 level.

An analysis of Table V reveals a statistically significant difference on two of the fourteen items. The data contradicted Hypothesis III and it was rejected.

It is interesting to note that the mean test scores of the treatment group were more positive than those of the non-treated group on ten of
the fourteen items tested. This gives further indication that the Academic Enrichment Program is effective in increasing the self-concept.

**Hypothesis IV:** There will be no significant difference in the self-concept, as measured by the Piers-Harris Children's Self-Concept Scale (The Way I Feel About Myself), of children who participated in the Academic Enrichment Program when compared with children who have not.

The Piers-Harris Children's Self Concept Scale (The Way I Feel About Myself) was also administered to the 80 treated students and the 60 non-treated students. The test was given to both groups on the same day. The results are tabulated in Table VI.

An analysis of Table VI reveals that The Piers-Harris Children's Self-Concept Scale (The Way I Feel About Myself) measured a positive difference, at the .05 level of significance, in the self-concepts of the treated group when compared with the non-treated group. The data contradicted Hypothesis IV and it was rejected.
### Table VI

T Test Table Treatment Group vs Non Treated Group (Semantic Differential)

<table>
<thead>
<tr>
<th>Item</th>
<th>n</th>
<th>$\bar{X}$</th>
<th>Standard Deviation</th>
<th>Degrees of Freedom</th>
<th>Probability</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. good-bad</td>
<td>80</td>
<td>1.8375</td>
<td>.934</td>
<td>138</td>
<td>.281</td>
</tr>
<tr>
<td></td>
<td>60</td>
<td>2.0333</td>
<td>.920</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. clean-dirty</td>
<td>80</td>
<td>1.6500</td>
<td>1.008</td>
<td>138</td>
<td>.825</td>
</tr>
<tr>
<td></td>
<td>60</td>
<td>1.6833</td>
<td>.770</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. strong-weak</td>
<td>80</td>
<td>2.5250</td>
<td>1.312</td>
<td>138</td>
<td>.558</td>
</tr>
<tr>
<td></td>
<td>60</td>
<td>2.4000</td>
<td>1.196</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. good looking-ugly</td>
<td>80</td>
<td>2.3000</td>
<td>1.130</td>
<td>138</td>
<td>.377</td>
</tr>
<tr>
<td></td>
<td>60</td>
<td>2.4667</td>
<td>1.081</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. truthful-liar</td>
<td>80</td>
<td>1.8250</td>
<td>.938</td>
<td>138</td>
<td>.040*</td>
</tr>
<tr>
<td></td>
<td>60</td>
<td>2.2167</td>
<td>1.209</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. kind-cruel</td>
<td>80</td>
<td>1.7625</td>
<td>.846</td>
<td>138</td>
<td>.118</td>
</tr>
<tr>
<td></td>
<td>60</td>
<td>1.5500</td>
<td>.746</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. smart-dumb</td>
<td>80</td>
<td>2.0250</td>
<td>1.055</td>
<td>138</td>
<td>.964</td>
</tr>
<tr>
<td></td>
<td>60</td>
<td>2.0333</td>
<td>1.073</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. hard worker-lazy</td>
<td>80</td>
<td>1.8750</td>
<td>.986</td>
<td>138</td>
<td>.452</td>
</tr>
<tr>
<td></td>
<td>60</td>
<td>2.0000</td>
<td>.957</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. friendly-unfriendly</td>
<td>80</td>
<td>1.5625</td>
<td>.760</td>
<td>138</td>
<td>.086</td>
</tr>
<tr>
<td></td>
<td>60</td>
<td>1.3667</td>
<td>.581</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. sharing-selfish</td>
<td>80</td>
<td>1.6750</td>
<td>.925</td>
<td>138</td>
<td>.033*</td>
</tr>
<tr>
<td></td>
<td>60</td>
<td>2.0167</td>
<td>.930</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. happy-sad</td>
<td>80</td>
<td>1.8125</td>
<td>1.233</td>
<td>138</td>
<td>.664</td>
</tr>
<tr>
<td></td>
<td>60</td>
<td>1.7333</td>
<td>.918</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. brave-not brave</td>
<td>80</td>
<td>2.0500</td>
<td>1.135</td>
<td>138</td>
<td>.140</td>
</tr>
<tr>
<td></td>
<td>60</td>
<td>2.3500</td>
<td>1.219</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. honest-dishonest</td>
<td>80</td>
<td>1.8375</td>
<td>.818</td>
<td>138</td>
<td>.156</td>
</tr>
<tr>
<td></td>
<td>60</td>
<td>2.0500</td>
<td>.910</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14. helpful-not helpful</td>
<td>80</td>
<td>1.5875</td>
<td>.867</td>
<td>138</td>
<td>.851</td>
</tr>
<tr>
<td></td>
<td>60</td>
<td>1.6167</td>
<td>.940</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*significant at the .05 level
CHAPTER V

DISCUSSION AND CONCLUSIONS

The Academic Enrichment Program was designed and implemented to improve the academic performance of Alaskan Eskimo children. The gains in academic achievement were indeed dramatic after students participated in the Academic Enrichment Program.

The goal of this study was to determine if the program had any effect on the self-concept of the participating students. The Piers-Harris Children's Self-Concept Scale (The Way I Feel About Myself) was used to measure the overall self-concept and a specially designed Semantic Differential was administered to measure specific components of the self-concept.

The following conclusions can be drawn from this study:

1. The self-concept of treated students was better after treatment than before.
2. The self-concept of treated students was better than that of non-treated students.

Discussion

Conclusion 1: As measured by The Yates Semantic Differential for Alaskan Eskimos, the treated students scored higher on ten of the fourteen items. The scores on two items remained constant and two fell slightly. On two of the test items the gain was
statistically significant at the .05 level. It is interesting to note that there was a positive gain on five of the fourteen items at the 1.0 level of significance. These items include good looking-ugly (.057), kind-cruel (.049), smart-dumb (.072), friendly-unfriendly (.004) and happy-sad (.053). The only items not either remaining constant or showing a positive gain were strong-weak and helpful-not helpful. The Piers-Harris test of overall self-concept shows a significant gain in how the children felt about themselves after treatment.

Conclusion 2: When the post-test scores of the treatment group were compared with those of the non-treated group it was discovered that the treated group scored higher on ten of the fourteen items in The Yates Semantic Differential for Alaskan Eskimos. Of the ten, two, truthful-liar and sharing-selfish, were statistically significant. It is especially interesting to note that these two qualities are of upmost importance in the Eskimo culture.

The Piers-Harris instrument rated the treatment group as having significantly higher self-concepts. The statistical level of significance was .011.

Further examination of the items on the Yates Semantic Differential for Alaskan Eskimos allows for another interesting observation. The Eskimo children tested scored highest on items nine (friendly-unfriendly), 10 (sharing-selfish), and 14 (helpful-not helpful). These attributes, along with being truthful, are the very essence of Eskimo society. Eskimo culture is based on a highly ritualized concept of sharing and helping others. They work for good of the group, not the individual, with mutual survival as the goal.
The children scored lowest on item 3 (strong-weak). This again is predictable. Eskimos have learned to passively accept severe environmental conditions. Floods, harsh winters, sudden storms, and hunger are a way of life. They see themselves as essentially helpless in dealing with these external hardships. It is not surprising that they consider themselves as more weak than strong.

Summary

Basic elementary school programs exist in all remote villages in Alaska. These schools are financed by either the State or the Bureau of Indian Affairs. The curriculum is basically the same as that taught in middle class America. The schools are staffed by non-native teachers and native aides. In recent years these programs have been severely criticized by political and native organizations. Their contention is that the curriculum is not relevant and results more in frustration than in learning.

Young people in Eskimo villages have the same struggles as their contemporaries everywhere: to find out who they are, what their relationship with the opposite sex is or should be, what they want to become. In addition, they bear the burden of being between two vastly different ways of life. Often resentful of one another, completely comfortable in neither, they must nevertheless live with both.

The view from school of 'Gussuk' life with its abundance of goods and its nice clean children moving confidently and successfully through the amazing world of cities, highways, factories and stores inevitably adds to the other white influences that make the young people feel
backward and inadequate. It is indeed ironic that the attempt to bring education, material comforts and medical care to an isolated Eskimo village should result in a higher standard of living and a lower standard of personal worth. In the village, this, even more than the crowded houses, the lack of toilets and running water, or the low cash incomes, is poverty. And, it is the young people here who are hardest hit; they live with the white man's "culture of poverty" and with the poverty of their own culture.

In an attempt to combat these problems, the Bureau of Indian Affairs has implemented several new and innovative programs. Among these are bi-cultural education, video taped educational television, summer cultural workshops for teachers, bi-lingual instruction and the Academic Enrichment Program.

It is with the Academic Enrichment Program this study was concerned. Each year all of the children and teachers of a village were taken to Oregon for six weeks. While in Oregon the children lived with a "host family" which had a child at the same grade level as the visitor. The students attended school with the host brother or sister and took part in all school and family activities. One day each week was reserved for field trips around Oregon and the Northwest. The goal of the program was to give the children as much exposure as possible to life in the "lower 48". The theory being that if the students could experience what they were reading about they would do better in school. Academic achievement tests were given before and after the experience to determine if the program improved learning. Bureau of Indian Affairs data seems to indicate there has indeed been a dramatic gain in academic achievement.
The writer and his wife were the teachers in the participating village in 1975. Several of the host parents wondered what the experience was doing to the self-concepts of the students. How did they feel about themselves and their life style after this exposure? This paper is an attempt to answer their question.

Very few studies have been conducted to collect information about Native American or, more specifically, Eskimo self-concept. Those that have been conducted have yielded ambiguous or conflicting results.

Two testing instruments, one designed especially for this study, were selected for use:

1. Semantic Differential—fourteen adjective pair scales developed by Yates.
2. The Piers-Harris Children's Self Concept Scale (The Way I Feel About Myself).

Copies of both instruments appear in the Appendix.

The study population was divided into four groups:

1. Twenty Eskimo children who participated in the Academic Enrichment Program. This group was pre-tested before the experience and post-tested after.
2. Twenty Eskimo children who did not participate in the Academic Enrichment Program. They were pre-tested and post-tested on the same dates as Group 1.
3. Sixty eskimo children who had previously participated in the Academic Enrichment Program. They were post-tested only.

4. Forty Eskimo children who did not participate in the Academic Enrichment Program. They were also post-tested only.

The following comparisons were made:

1. Group 1 pre-test compared to Group 1 post-test (Tables I and II).
2. Group 2 pre-test compared to Group 2 post-test (Tables III and IV).
3. Group 1 and 3 post-tests compared to Groups 2 and 4 post-tests (Tables V and VI).

Analysis of the data collected reveals there was a statistically significant gain in the self-concepts of the children who participated in the Academic Enrichment Program and those students who participated had a significantly better self-concept than those who did not.

Recommendations

1. The data collected indicates that the Academic Enrichment Program not only improved academic performance but, perhaps more importantly, improved the self-concepts of the participants. It is for this reason the author recommends the program be reinstituted and expanded.

The ultimate goal of Alaskan Native education is:

... educational competency of all the native people so that they may participate fully and equally in
the national life with other citizens. All educational effort should be directed toward advancing children consistently and deliberately toward that goal.1

2. Overall, the research evidence shows a persistent and significant relationship between self-concept and academic achievement. If we accept this research it seems clear that if the goal of academic achievement is to be met, the self-concept must be improved. It is therefore recommended the teachers of Alaskan Natives develop teaching strategies that will serve to enhance the self-concepts of their students.

In developing these strategies the teacher must realize that the self is remarkably conservative. Once a child has formed a negative image of himself as a learner the task of a teacher becomes extremely difficult. Therefore, the prevention of negative self-concepts becomes a vital first step in teaching.

Research has shown that it is possible to develop a curriculum in which academic learning takes place while positive self-concepts are being built. In a study of the effects of a pre-kindergarten on the self-concept, a modified Head Start curriculum was specifically designed to affect the child’s self-concept in a positive direction. The experimental group of students was compared with a control group and it was found that the experimental class members showed gains on a self-concept test while the control group did not. (Purkey 1970)

It has been theorized that self-concepts are derived from identifications of self with particular social groups. This reference
group perspective is the basis for several compensatory education programs for minority group children which focus on enhancing the child's image of his group in American society (Grant 1973). For example, according to this reasoning, if black people are a good, important part of society, a child applying the label "black" to himself should believe that he is good and valuable too. Teachers of Eskimo children should develop and incorporate Eskimo study materials into their curriculum on a regular and frequent basis. Time should be spent exploring local arts and crafts, hunting techniques, and systems of social control and government.

3. A longitudinal study needs to be done to determine what, if any, long term effects the Academic Enrichment Program has on the self-concepts of the students. In 1974 there were only seven high school graduates in the village of Stebbins. Yates did a follow up study in 1982. Twenty of the students who participated in the Academic Enrichment Program in 1975 are now between the ages of nineteen and twenty-two. Of these, two are still in high school, nine have dropped out, and nine have graduated. Four of the nine who finished high school are now in college, one at Harvard. Prior to the Academic Enrichment Program only one villager had ever attended college.

4. The findings of this study also underline the need for development of sensitive, multi-dimensional and culturally appropriate instruments to measure changes in self-concept.

¹Excerpt from the Juneau Area Branch of Education Statement of Policy.
5. While most self-concept ratings show stability over time for white subjects, some Indian studies have noted that there appears to be a kind of "adolescent crisis" phenomenon among American Indians, i.e., a drop in level of cultural adjustment, school achievement and self-concept that occurs about the beginning of adolescence. It is claimed that Indian youngsters drop in school achievement dramatically beginning in the seventh grade and continuing through the rest of high school. The Eskimo adolescents have a high dropout rate. The adolescent, according to this hypothesis, is caught in a cultural conflict between his native Eskimo culture and the dominant white culture. Studies need to be undertaken to discover if programs similar to the Academic Enrichment Program could help solve this "adolescent crisis".

Suggestions for Improving Alaskan Eskimo Educational Programs

Until very recently the Bureau of Indian Affairs has adhered to the educational guidelines set down in 1890:

... the education to be provided for the Natives of Alaska should fit them for the social and industrial life of the white population of the United States and promote their not-too-distant assimilation... The children shall be taught in the English language, reading, writing, arithmetic, geography, oral history, physiology, and temperance hygiene. No textbooks printed in a foreign language shall be allowed. Special effort shall be put forth to train the pupils in the use of the English language.

Thus, the emphasis of programs aimed at improving the economic situation of Alaska's Natives was placed on an educational process that
would facilitate "population transfers" and promote "upgrading skills of resident workers." In short, they were to cease being Natives in the shortest time possible.

Significant improvements have been made since 1890, but more are needed. Alaskan Eskimos have been among the worst victims of an elitist approach to education. They have become a prime object of educational programs based on new educational expectations. Results have not been as planned. Widespread illiteracy, school repetition and drop-out, high unemployment rates, cynical or apathetic attitudes, or a general inability to adjust to modern society are often found, even where educational facilities and enrollments have been impressive.

An important fact about the Eskimo of today is that, educationally speaking, he is a member not of one society, but of two. The society to which he belongs by parentage has its own history, cultural heritage, values and ways of explaining the world. Nobody can "bring" education to it, since it already possesses a system of educating the young in these elements of society as well as in certain necessary skills; otherwise it would never have persisted as a cultural entity. An educational system completely divorced from the society's ways - for instance, a system based on competition between pupils, when the Eskimo values group, not individual, achievement - will permanently harm the student's self-concept and sense of identity.

But the Eskimo also belongs to the dominant society by citizenship, and because it largely determines the conditions of his life.
Because education for Eskimo children has often been patterned after that developed by and for a society totally different from theirs, it is quite proper to stress that such children require an education suited to their environment, grounded in familiar terms. But education that only suits them for their restricted environment constitutes a form of educational apartheid.

The ideal is an education balanced enough so the student can choose between (1) remaining a functioning member of his own group, and (2) fitting satisfactorily into the dominant society if he so wishes. Thus, he needs an expanded, not a restricted, education, covering the heritage and values of his group, plus the knowledge required for living in the dominant society.

This ideal of education has drastic implications. Those developing educational programs to prepare Eskimos for life in two societies must thoroughly understand present and future characteristics and needs of both societies. This calls for research and coordinated planning. In the schools they will need to redesign curricula and textbooks; look again at content and methods of language instruction, transform teacher recruitment and training practices, and give added importance to relations between the school, parents, and the community as a whole. Education must also move beyond the school system as we traditionally see it and provide imaginative programs for special groups within the community including out-of-school youth, adults in general, women, illiterates and community leaders.
Curricula designed for the dominant society are commonly adapted for Eskimos by inserting references to local customs or by changing the illustrations. What is really needed is a thorough commitment to the research and long-term creative effort involved in first examining the Eskimos' characteristics and needs and then devising appropriate educational content. The Alaska Reader is a step in the right direction, but only a small step.

Education suited to the environment does not mean giving one group an education essentially different from that given any other. It does mean that, wherever possible, examples of general principles used are those familiar to the student. As skills and concepts are taught, their immediate practical applications to everyday life are made clear. Hours and days of instruction are fitted to the community's calendar. Educational resources of the society are drawn on wherever possible; for example, in Eskimo societies older children naturally supervise and instruct younger children; in school this practice can be used to help an overburdened teacher and reinforce the other child's understanding of what he has learned.

The most important element of education for any group is the teacher. Carefully thought out goals, well designed curricula, and effective teaching aids are all important, but they cannot replace good teaching. Nowhere does the teacher have a more difficult job than in the Eskimo village. The teacher must a) work to achieve the two major goals of preparing students for life in the community and for life in the dominant society, b) provide elements of education
that elsewhere are often the responsibility of the home, such as, acquisition of the language of instruction and, positive attitudes toward school, c) strive to explain the school's role to the community and integrate its activities into the community's life, d) inform, guide, and sometimes instruct members of the community, and act as liaison between it and sources of aid and development outside. These multiple responsibilities set certain requirements for the recruitment, education, and in-service training of teachers.

The ideal teacher candidate for a remote Alaskan village is difficult to find or describe. A member of the village itself would clearly have some unmatchable advantages. He or she would be familiar with the group's ways, understand the social structure and be fluent in the language. However, the few Eskimos who qualify for a teaching certificate are quickly called upon to fulfill other, higher positions in the society.

Teaching in an Eskimo village should be rewarding enough as a profession to attract and hold well qualified people. Since the schools are so isolated, a great effort must be made to ensure that the teacher has frequent contact with centers of professional training, that he is often visited by specialists and advisors who can aid with materials and techniques and make him feel less distant and forgotten.

A crucial step toward developing an education suitable for Eskimos is developing an education suitable for their teachers. A teacher will not relate education to environment, prepare for
continued education, or educate for change unless his own education has included these elements. Thus, the problem of the schools, revising the content of education to suit real needs, is also the problem of teacher-training institutions.
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APPENDICES
### APPENDIX A

Semantic Differential

<table>
<thead>
<tr>
<th>Trait</th>
<th>Scale</th>
</tr>
</thead>
<tbody>
<tr>
<td>Good</td>
<td>Bad</td>
</tr>
<tr>
<td>Clean</td>
<td>Dirty</td>
</tr>
<tr>
<td>Strong</td>
<td>Weak</td>
</tr>
<tr>
<td>Good Looking</td>
<td>Ugly</td>
</tr>
<tr>
<td>Truthful</td>
<td>Liar</td>
</tr>
<tr>
<td>Kind</td>
<td>Cruel</td>
</tr>
<tr>
<td>Smart</td>
<td>Dumb</td>
</tr>
<tr>
<td>Hard Worker</td>
<td>Lazy</td>
</tr>
<tr>
<td>Friendly</td>
<td>Unfriendly</td>
</tr>
<tr>
<td>Sharing</td>
<td>Selfish</td>
</tr>
<tr>
<td>Happy</td>
<td>Sad</td>
</tr>
<tr>
<td>Brave</td>
<td>Not Brave</td>
</tr>
<tr>
<td>Honest</td>
<td>Dishonest</td>
</tr>
<tr>
<td>Helpful</td>
<td>Not Helpful</td>
</tr>
</tbody>
</table>
APPENDIX B

THE WAY I FEEL ABOUT MYSELF

NAME .................................................................
AGE ...................................................... GIRL OR BOY ...................................
GRADE .......................................................... SCHOOL ......................................
DATE .................................................................

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1. My classmates make fun of me..............................................yes no
2. I am a happy person..........................................................yes no
3. It is hard for me to make friends........................................yes no
4. I am often sad......................................................................yes no
5. I am smart...........................................................................yes no
6. I am shy...............................................................................yes no
7. I get nervous when the teacher calls on me............................yes no
8. My looks bother me................................................................yes no
9. When I grow up, I will be an important person.......................yes no
10. I get worried when we have tests in school.........................yes no
11. I am unpopular......................................................................yes no
12. I am well behaved in school................................................yes no
13. It is usually my fault when something goes wrong...............yes no
14. I cause trouble to my family.................................................yes no
15. I am strong..........................................................................yes no
16. I have good ideas...............................................................yes no
17. I am an important member of my family...............................yes no
18. I usually want my own way................................................yes no
19. I am good at making things with my hands.........................yes no
20. I give up easily.................................................................yes no
21. I am good in my school work .................................. yes  no
22. I do many bad things ........................................... yes  no
23. I can draw well ................................................. yes  no
24. I am good in music .............................................. yes  no
25. I behave badly at home ........................................ yes  no
26. I am slow in finishing my school work ...................... yes  no
27. I am an important member of my class ...................... yes  no
28. I am nervous ..................................................... yes  no
29. I have pretty eyes .............................................. yes  no
30. I can give a good report in front of the class .............. yes  no
31. In school I am a dreamer ...................................... yes  no
32. I pick on my brother(s) and sister(s) ......................... yes  no
33. My friends like my ideas ....................................... yes  no
34. I often get into trouble ........................................ yes  no
35. I am obedient at home ......................................... yes  no
36. I am lucky ......................................................... yes  no
37. I worry a lot ....................................................... yes  no
38. My parents expect too much of me ............................ yes  no
39. I like being the way I am ....................................... yes  no
40. I feel left out of things ......................................... yes  no
41. I have nice hair. .......................................................... yes no
42. I often volunteer in school ................................. yes no
43. I wish I were different .............................................. yes no
44. I sleep well at night. ................................................. yes no
45. I hate school.............................................................. yes no
46. I am among the last to be chosen for games. .......... yes no
47. I am sick a lot ............................................................ yes no
48. I am often mean to other people. ......................... yes no
49. My classmates in school think I have good ideas .... yes no
50. I am unhappy .......................................................... yes no
51. I have many friends ................................................ yes no
52. I am cheerful ............................................................ yes no
53. I am dumb about most things ............................... yes no
54. I am good looking .................................................... yes no
55. I have lots of pep ...................................................... yes no
56. I get into a lot of fights ............................................. yes no
57. I am popular with boys ......................................... yes no
58. People pick on me .................................................... yes no
59. My family is disappointed in me ......................... yes no
60. I have a pleasant face ............................................. yes no
<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>61. When I try to make something, everything seems to go wrong.</td>
<td>yes no</td>
</tr>
<tr>
<td>62. I am picked on at home</td>
<td>yes no</td>
</tr>
<tr>
<td>63. I am a leader in games and sports</td>
<td>yes no</td>
</tr>
<tr>
<td>64. I am clumsy</td>
<td>yes no</td>
</tr>
<tr>
<td>65. In games and sports, I watch instead of play</td>
<td>yes no</td>
</tr>
<tr>
<td>66. I forget what I learn</td>
<td>yes no</td>
</tr>
<tr>
<td>67. I am easy to get along with</td>
<td>yes no</td>
</tr>
<tr>
<td>68. I lose my temper easily</td>
<td>yes no</td>
</tr>
<tr>
<td>69. I am popular with girls</td>
<td>yes no</td>
</tr>
<tr>
<td>70. I am a good reader</td>
<td>yes no</td>
</tr>
<tr>
<td>71. I would rather work alone than with a group</td>
<td>yes no</td>
</tr>
<tr>
<td>72. I like my brother (sister)</td>
<td>yes no</td>
</tr>
<tr>
<td>73. I have a good figure</td>
<td>yes no</td>
</tr>
<tr>
<td>74. I am often afraid</td>
<td>yes no</td>
</tr>
<tr>
<td>75. I am always dropping or breaking things</td>
<td>yes no</td>
</tr>
<tr>
<td>76. I can be trusted</td>
<td>yes no</td>
</tr>
<tr>
<td>77. I am different from other people</td>
<td>yes no</td>
</tr>
<tr>
<td>78. I think bad thoughts</td>
<td>yes no</td>
</tr>
<tr>
<td>79. I cry easily</td>
<td>yes no</td>
</tr>
<tr>
<td>80. I am a good person</td>
<td>yes no</td>
</tr>
</tbody>
</table>
APPENDIX C

EDUCATIONALLY ENRICHED FIELD TRIP FOR CULTURALLY DISADVANTAGED PRE-BOARDING SCHOOL STUDENTS FROM THE NORTHEAST CAPE DAY SCHOOL

Description of the Project

In our isolated villages of Northeastern Alaska, our students, in most cases, are introduced to the dominant culture, only through association with classroom experience, and it is not until they are able to attend boarding school do they become acquainted with the real life situations of the outside world.

It has been proposed by Dr. Paul Jensen, Director, Project Teacher-Corvallis, of Corvallis, Oregon, that a small group of students from one of our one-teacher day schools, supervised by the teacher, two parent chaperones, and a project director, be given the opportunity to attend school for approximately six weeks, in an elementary school at Monmouth, Oregon, where the full facilities, educational media, and staff advisor of the Oregon College of Education would be made available to the students. The project director would probably be a member of the staff of the college.

Northeast Cape, our most recent school to be opened, could be selected, not only because of the isolation factor, but because of its small enrollment of approximately 20 students in a one-teacher school with a range of grade levels from beginners through grade six.
The participants of the field trip would be given the opportunity to live in private homes with non-native families and would attend some classes with non-native students.

Objectives

1. To gain first hand experience in travel by planes, bus, and private automobile.
2. To develop good listening skills and skills in observation.
3. To learn the value of and ability to speak English in non-Eskimo situations.
4. To learn to cooperate with the group in developing standards of behavior.
5. To gain an understanding of time and its importance in the dominant culture and the wise use of money.
6. To encourage new interests and develop potential aptitudes.
7. To develop positive self-images and higher educational goals for participants.
8. To orient participants to their rights, duties, problems, and responsibilities in a rapidly changing social and industrial economy.
9. Supply the basis for extensive and varied experiences organized in harmony with real-life situations with which children make direct contact.
10. Increase interest in school work, and related subject matter.
11. To develop vocabulary and arouse interest for further subject matter.
Pre-Planning

There will be thoughtful consideration given in ascertaining how and to what extent a study trip relates to the work being carried on in the classroom.

This will involve planning on the part of representatives of the Monmouth staff, the Nome Agency Office, the teacher at Northeast Cape, and the parents of the children of the school. The administrative implications of the trip would necessarily have to be well-thought out. These might include arrangements for transportation, food and lodging, expenses of the trip, time and distance, and what would be expected to be gained by members of the school and all persons related to the project.

Under teacher guidance, questions could be elicited from students which would point to important things to listen or watch for during the trip. The children could be made fully aware of why the trip is being taken through their own discussion.

Each student would be expected to present a written statement of permission from his parent or guardian authorizing his participation.

Evaluation

There will be continuous evaluation by the teacher and those from Monmouth by close observation throughout the entire trip. Student reaction will be noted day by day and written summary reports will be compiled upon the completion of the project. They will not only evaluate progress being made toward aculturation, but also the quality of the program.
It is hoped that as a result of the experience the students will give oral reports to parents and other villagers after returning home.

There should be a drawing on the experience of the students in the classroom by oral and written compositions at the various grade levels, showing an improvement in the language arts, and reflect on bulletin boards and interest centers through meaningful art activities. The Social Studies should also be more meaningful due to the experiences of the students in learning about maps and road maps, people of other places, and in arithmetic activities with the use of measurement in distances, mileage, money matters, and countless other learning situations.