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An investigation of self-concept-as-learner of Native American middle level learners

Lowery, Jo Ann Chavis, Ph.D.

The University of North Carolina at Greensboro, 1993

AN INVESTIGATION OF SELF-CONCEPT-AS-LEARNER OF

NATIVE AMERICAN MIDDLE LEVEL LEARNERS

by

Jo Ann Chavis Lowery

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Approved by

Milbom: H. Punkey
Dissertation Advisor

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This dissertation has been approved by the following committee of

the Faculty of The Graduate School at The University of North

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Dissertation Advisor

Committee Members

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LOWERY, JO ANN CHAVIS, Ed.D. An Investigation of Self-Concept-as-Learner of Native American Middle Level Learners. (1993). Directed by Dr. William W. Purkey, 85pp.

The purpose of this investigation was to examine the self-concept-as-learner of Native American middle grade students. The study compared Native American middle level learners with African-American and Caucasian students. Data were collected using a modified version of The Florida Key (Purkey et al., 1973). A professed (self-report) version was used to survey the students in this study (Harper, 1989).

The study was designed to measure differences in self-concept-as-learner due to grade (6, 7, 8), gender (male and female), race (Native American, African-American, Caucasian), school setting (St. Pauls, Fairgrove, Fairmont Middle), and achievement (California Achievement Test Score). Multiple regression analyses for the three replication groups were conducted. The main effects of grade, gender, race, achievement, and school on the dependent variable of professed self-concept-as-learner were examined. The least squared means along with the partial test were examined for the three groups. The variance for each group was also evaluated as were scatter plots for the residuals. Across the three replications, the largest portion of the variability in students' professed self-concept-as-learner scores was explained by their achievement scores. When all independent variables were examined, the study concluded that a student's grade, gender, race, or school was not as important as his or her achievement in determining his or her self-concept-as-learner. Consistently, the students with higher achievement test scores (CAT) had higher self-concept-as-learner scores (SCAL).

CHAPTER I

INTRODUCTION

The purpose of the present study was to examine the self-concept-as-learner of Native American middle grade students as compared with Caucasian and African-American middle level learners. The study also considered differences between male and female, among grade and achievement levels, and among schools.

The available research on how Native American attitudes and behavior affect the education of Native American children has focused on comparative studies of self-concept between Native Americans and Caucasians (Coladarci 1983;Halpin & Halpin, 1981). Heapes and Morrill (1979) administered the Tennesee Self-Concept Scale to 200 Navajo and 167 white school students. Significant differences on four subscales existed. The Navajo students demonstrated less satisfaction with their personal identities, moral-ethical selves, and relations with other people. The authors concluded that the major task of education was that of improving self-concept-as-learner of Native American students.

Native American children appear to do well in school the first years (Sue & Sue, 1990). By the fourth grade their achievement has declined and a pattern for becoming dropouts begins. The decline may be due to the negative attitude created by exposure to negative stereotypes as the children begin to identify as Native

Americans (Sue & Sue, 1990; Youngman & Selongei, 1974). Because attitude affects behavior in school attendance, a poor school attitude held by Native Americans may be reflected in the high dropout rate (Coladarci, 1983; Fu, Hinkle & Korslund, 1983). McKoy (1984) and Thompson (1982) indicated that Native American students drop out at a higher rate than do Caucasian or African-American students, score lower on the California Achievement Test than do Caucasian students, and fail the North Carolina Competency Test at a higher rate than do other students. Clearly, a need for continued research on Native American students, particularly in the area of self-concept-as-learner is necessary.

Self-Concept Development

As the 20th century comes to an end, the concept of self is an accepted part of many theories dealing with human personality. Byrne and Shavelson (1986),Chapman (1988), Purkey and Novak (1984) and others believe self-concept is an integral part of understanding the individual.

Self-concept development is a lifelong process (Purkey, 1970). Every aspect and encounter of a person's life has an impact on the development of self-concept. When children attend school, they encounter a world of experiences that affect their self-images. For some children, the self-concept is enhanced through positive experiences and thus becomes more positive. For others, the experiences work to create a negative self-concept (Silvernail, 1987).

Self-Concept-As-Learner

One major aspect of the global self-concept is self-concept-as-learner. Leaders in the field of education believe that how students feel about themselves as learners affects their level of academic achievement (Byrne & Shavelson, 1986; Coleman, 1985; Maeroff, 1990; McPartland, 1990; Purkey, 1970;Purkey & Novak, 1984). Bean and Lipka (1984) reported that self-perception influences achievement in schools. Children who have a positive self-concept work harder in difficult endeavors. For those children who view themselves as not able to learn, the tasks become difficult, and they give up easily.

Self-concept-as-learner is especially important at adolescence (Silvernail, 1987). The intense and constant struggle with physical and emotional development appears to make self-concept-as-learner a major variable in academic success. The middle grade student is effected by a changing world and a changing body (Middle Grades Task Force, 1991); (Van Hoose & Strahan, 1987).

Statement of Problem

The apparent decline in self-concept-as-learner seems to continue throughout the schooling years (Harper, 1989). Harper (1989) reported significantly low self-concept-as-learner of eighth grade students over that of sixth graders. In an earlier study, Morse (1964) reported students in grades 3-11 showed a decline in self-esteem for each successive grade level.

Studies that deal with specific changes in self-concept-as-learner in middle graders are few. Investigations that explore self-concept-as-learner of Native American middle graders are even fewer.

Among these few studies that address self-concept-as-learner of Native American students are those of More (1984), Hulburt, Kroeker, and Gade (May, 1991), Lenton (1979), and Heapes and Morrill (1979). More (1984) concluded that in every measure of student achievement in every study reviewed, Native American students were behind their non-Native American counterparts. Hulburt et al. (1991) observed that Native American students viewed themselves as having a higher incidence of feelings of rejection, depression and anxiety. He found that Native American students begin as happy, industrious, delightful little children in primary grades who can achieve well in school and are accepted by their classmates. Something seems to happen in the classroom setting, for they begin about the age of pre-adolescence in grades 5 and 6 to withdraw and become sullen, resistant, and indolent.

Lenton (1979) observed that teachers associated Native American children with negative attitudes, lack of career goals, low motivation, and poor performance. A dramatic decrease in the self-concept-as-learner of Native American children appears to occur at the middle school level (Heapes & Morrill, 1979).

In high schools the problems continue and grow. Coladarci (1983) reported a 60% dropout rate of Native Americans making up 90% of the student body of a Montana high school. According to Coladarci (1983), Native American students

dropped out due to poor teacher-student relationships (the students believed that the teacher did not care about them), trouble at school (disagreements with teachers), content of the school (not important for what they wanted to do in life), and that the school did not reflect Native American culture.

One strand of current research on middle level students has focused on self-concept-as-learner among specific academic groups, ethnic groups, and across grade levels. Helmke (1987) studied self-concept-as-learner as it relates to a specific situation - mathematics achievement. Harper (1989) studied self-concept-as-learner of gifted and average middle level learners.

There is a need for additional studies of Native American middle level students that use instruments to measure self-concept-as-learner. With the information gleaned from such research, programs can be established and monitored that will help decrease the dropout rate and increase the academic performance of Native American students.

Purpose of Study

The purpose of this study was to measure professed self-concept-as-learner among Native American students in grades 6, 7, and 8. This study examined differences among Native American, African-American, and Caucasian students, self-concept-as-learner over grade level, differences between male and female, differences among achievement levels, and differences among schools. Five research questions were addressed in this study:

1. Are there differences in self-concept-as-learner among students in grades 6, 7, and 8?

2. Are there differences in self-concept-as-learner among male and female students in grades 6, 7, and 8?

3. Are there differences in self-concept-as-learner among Native American, African-American, and Caucasian students in grades 6, 7, and 8?

4. Are there differences in self-concept-as-learner among students in grades 6, 7, and 8 from three different middle schools?

5. Are there differences in self-concept-as-learner among different achievement levels of students in grades 6, 7, and 8?

Significance of the Study

A number of studies have considered self-concept of adolescents (Helmke, 1987; Purkey & Novak, 1984). Others, such as Harper (1989), Purkey (1970), and Van Hoose and Strahan (1987), have conducted research that suggests school is a significant variable in the development of the early adolescent self-concept and in the self-concept-as-learner.

Self-concept-as-learner is a particularly important factor in the development of this group. However, few studies have concentrated on self-concept-as-learner among Native American students in the middle school.

Le Brasseur and Freark (1982) state that education is and has been an important aspect of Native American life, yet the public school success rate is less

than impressive for Native Americans. In the early 1970s, 1980s, and 1990s, dropout rates among Native Americans averaged forty percent and in some schools were as high as 100 percent (Middle Grades Task Force, 1991). Hurlburt et al. (1991) reported that 75% of academic failure among all students in high school was the result of poor study and examination habits. They also pointed out that 75% of students who drop out of school have the ability to do passing or even superior work.

Maytr (1984) and Munroe (1982) found basic problems of Native American education to be the massive dropout rate, low academic achievement, improving self-image, and adjustment problems of Native American children. Native American children and adolescents face not only the developmental problems faced by all youth, but are in a state of conflict over exposure to two very distinct cultures (Sue & Sue, 1990).

Because self-concept-as-learner appears to be an important developmental variable for Native American young people, there is a need to know if self-concept-as-learner changes significantly in grades 6, 7, and 8 and if it changes significantly among Native American, African-American, and Caucasian students. Native American adolescents identify their self-concept in relation to their culture (Atkinson, Morten, & Sue, 1989). Depending on the degree of acculturation, the self-concept may or may not be positive. Depending on the activities and experiences students encounter in school, their self-concept-as-learner may be negatively affected by the attitudes and opinions of peers and the adults in their immediate environment.

Definition of Terms

The following are operational definitions of terms used for this study:

Middle School Grade

Middle School Grade is defined as sixth, seventh, or eighth grade in a educational setting.

Race

Race is defined as Native American, African-American, and Caucasian as reported by the student and the cumulative record.

Self-Concept

Self-concept is defined as "the perceptions individuals hold regarding their own personal existence-their view of who they are and how they fit into the world" (Purkey & Schmidt, 1987, p.10).

The Florida Key, Professed Version

The Florida Key, from which the professed version has been adapted, is an unobtrusive, nonreactive self-concept instrument designed by Purkey, Cage, and Graves (1973) to measure self-concept-as-learner. It is designed to be used by educators to infer student self-concept-as-learner based on teacher observations. In this study, only the professed version of The Florida Key will be used. It relies on student self-report.

Self-Concept-as-Learner

Self-concept-as-learner is one part or aspect of an individual's total self. This aspect consists of the perceptions which students believe about themselves that relate to their school ability and achievement.

Professed Self-Concept-as-Learner

Professed self-concept-as-learner is the reported perception which a student believes about oneself that relate to his or her school ability and achievement.

Early Adolescent

The early adolescent is a male or female individual between the ages of 11 and 15 years.

Middle Level Learner

The middle level learner is a male or female early adolescent enrolled in grades 6, 7 or 8.

Summary

The self-concept-as-learner of Native American middle level students was addressed through five basic research questions in this study. The researcher studied the differences in self-concept-as-learner among students in grades 6, 7, and 8, between male and female students in grades 6, 7, and 8, among Native American, African-American, and Caucasian students in grades 6, 7, and 8, among different achievement levels of students in grades 6, 7, and 8, and among students in grades 6, 7, and 8 in three different middle level schools.

CHAPTER II

REVIEW OF LITERATURE

The first section of this chapter is a short history of self and self-theory. This is followed by a review of self-concept theory. The third section is a discussion of self and the early adolescent. The fourth section is a discussion of the relationship between the school and the self-concept-as-learner. The final section is a discussion of self-concept and Native American populations.

Self

Throughout history scholars have been concerned with the search for self. James (1890) developed a theory of self through personal introspection and observation of others' behavior and attitudes. The self is both a knower and an object of knowledge. The self may act as a thinker and perceiver, as well as an object of thought. Individuals may think and know about many things, including themselves. James (1890) also theorized that individuals have three selves: a material self including one's body and personal possessions; a social self involving a sense of human relations and status; and a spiritual self centered in desires and emotions. These act in a dynamic way seeking self-preservation and self-enhancement.

Cooley (1902) speculated that the self is actually a mirror. Thus, the process of knowing about oneself is actually one in which people come to view themselves as they believe others view them. This can be interpreted in the sense that self-perceptions are a function of feedback from others. Mead (1934) developed this idea further by suggesting that self-perceptions develop in a context of social interaction and are primarily influenced by the feedback an individual gets from others. She also added the idea that self-perceptions are multidimensional (the roles one plays) and hierarchical in that some dimensions are more important to the person than others.

Sullivan (1953) developed a more refined theory of the function of feedback from others. He noted that people placed more importance on feedback from some persons than from others. Those with the most influence he called significant others. Among those, Sullivan called some most significant others because they were of the highest importance to the individual. Rosenburg (1979) detailed a more precise listing of significant others in his research. He showed that children rank their mothers as most significant, followed by fathers, siblings, teachers, friends, and age-mates. The work of other theorists places special emphasis on the self. Among these, Allport (1955) and Goldstein (1939) wrote about the dynamic self-actualization process. One psychologist whose research on the self stands prominent is Carl Rogers (1951,1959,1965). For Rogers, self is the central part of personality. It is a phenomenological concept central to an individual's behavior and adjustment. The self is seen as a social product, growing from interpersonal relationships and striving

for consistency. Rogers' theory was a crucial connector for linking together earlier notions about the self (Purkey, 1970).

Additionally, Combs and Snygg in their 1959 2nd edition of Individual Behavior added to Rogers' theory of self. Their research concluded that all behavior is dependent on the person's personal frame of reference. Behavior is determined by all the experiences an individual is aware of at an instant of action (Purkey, 1970). Many other researchers with similar views in the area of the self include Coopersmith (1967), S. Epstein (1973), and Wylie (1979).

Bean and Lipka (1984), Purkey (1970, 1978), Purkey and Novak (1984),Purkey and Schmidt (1987), and Silvernail (1987) have written much about student self-concept. They deal with the topics from the impact of schooling on student self-concept to the training of teachers and counselors using an educational theory and model based on self-concept.

Self-Concept

Although the self-concept is a difficult construct to define and measure, many researchers agree to the presence of the self-concept. Self-concept is defined as the perceptions persons have regarding their existence, how they view themselves and their place in the world (Purkey & Schmidt, 1987). The self-concept is based on the roles people play and the qualities they believe they possess. If clients or students are asked to tell about themselves, they might say they are short, happy, overweight, Native American, bowlers, and parents. Each term is descriptive, and whether or not it is actually true or not, it is perceived as true by the individuals. Thus, it is part of

the personal self-concept (Beane & Lipka, 1986; Purkey & Novak, 1984). Self-concept is defined, in short, as the description of self in terms of one's roles and attributes. When reference to the self-concept of others is made, one might state that it is accurate or inaccurate, realistic or unrealistic, or clear or confused to specify the particular quality of the self-description. Maslow (1956) stated that self-actualization is necessary for people to view themselves as worthy.

A concern surrounding self-concept is whether individuals or their environments are more important in influencing the specific aspects of personality development (Beane, Lipka, & Ludwig, 1980). Mead (1934) suggested that the self develops almost entirely as a result of interaction with others. This thinking implies that while both the environment and the individual play a role, the environment is more powerful.

The environmental theory is further refined by the idea that people screen their environment by paying attention to those persons whom they consider to be significant others. As they play out roles in specific situations, they receive feedback from others to use it to modify their self-perceptions. The revised or refined sense of self is then tested in new situations as they search for new and validating feedback from the environment. In contrast, individuals interacting with their environment recognize the fact that the self uses a variety of processes to screen experiences and feedback. They may include screening of information, selection of acceptable feedback and memory scanning. The individual may play a larger role in self-perception formation since environmental feedback is selected, screened, and

interpreted. Yet, these screenings are based on concepts that were environmentally influenced in previous experiences.

As stated earlier, one of the major problems in self-concept research is the difficulty in measuring self-concept. It is intangible. Recently, the interest in social/affective scholarship has been renewed. Along with this renewal is the increased value of self-concept study. With the resurgence of the value of self-concept as an explanation for a number of behavior patterns, comes the potential for self-concept's importance in interpreting situation specific achievement (Slavelson, Hubner, & Stanton, 1976; Purkey, 1978).

The self-concept is viewed as a hypothetical construct (Harper, 1989). According to Purkey and Schmidt (1987), the self is multi-faceted and abstract. The global self is organized and encompasses all the subselves. It is the summation of everything people believe about themselves. All activities in which people engage are valued and determined worthwhile in terms of their relationship to the person (Purkey, 1970).

Self and the Early Adolescent

Emerging adolescence is perhaps the most dramatic period in human development. It is characterized by the onset and achievement of puberty, the arrival of formal cognitive operations stage of development, and the all significant importance and influence of the peer groups (Bean & Lipka, 1984). The definition of adolescence in American society still suffers from ambiguity. Some theorists equate the term with age and suggest that adolescence occurs roughly between the

ages of eleven and anywhere from eighteen to twenty. Others define adolescence as the span of years from the onset of puberty to the adoption of adult roles and responsibilities. The conflict between age and role definition is a source of confusion in the adolescent self-identity search (Beane & Lipka, 1986).

The age of achieving puberty has continued to drop steadily during the past century. Today most young people undergo this process between the ages of ten and fourteen. There is considerable change in not only the internal functionings, but in external physical aspects such as weight, height, and secondary sex characteristics. The adolescent who emerges from transescence is very different from the child who originally began the period. The dramatic changes are important since they mean that the person must reconstruct their physical sense of self in terms of a new and changing physique. Concern about physical development is further complicated by the tendency of persons to compare their development to that of their peers (Bean & Lipka, 1990; Maeroff, 1990). The Western civilization's holding pattern of adolescence seems to occur for two reasons. One has to do with maintaining a degree of stability in the job market by keeping adolescents out of the work force. The other seems to involve a belief that youth should be given a period of protection as they attempt to clarify their identity and plan for the future. For adolescents, the holding pattern in which they are expected to act like adults, but in which adult privileges are withheld, can lead to lack of clarity in self-concept in terms of roles and responsibilities (Beane & Lipka, 1990; Mead, 1934). Young adolescents can appear to be confident, secure, assured, when really they are none of those things.

Their need for support and success is greater at this stage (Van Hoose & Strahan, 1987).

Also of great importance is the social life of the young adolescent. During development, adolescents' self-concept is shaped and molded by their social relationships. They value what others think and believe about them. For adolescents, the social connections are a powerful factor in self-perceptions. Rosenburg (1979) documented the idea that adolescents are highly concerned with what others think of them. His data suggested that high self-esteem adolescents were less likely to be bothered by poor opinions of them than were low self-esteem adolescents. In this period of development, the priority placed on social relationships is focused on those of the opposite sex. The array of social contacts developed by middle grade students is vital in helping them see and understand their own development (MacIver, 1990; Van Hoose & Strahan, 1987)

The transescent feels new and heightened concern about the peer group. While parents may continue to be significant others, the peer group takes on greater significance, especially in the areas of dress, values, and behavior. The need for acceptance and approval is manifested in the emergence of cliques or groups. Each one is concerned with who will belong and who will not. However, the values of the peer group often conflict with the parents. As a result, many transescents are faced with continuing conflict over rules and regulations, activities, and interests (Beane & Lipka, 1986).

Conflict may arise in relation to teachers and other adults. The peer group can devalue school achievement and school and community rules. This latter conflict may be of less concern to transescents than family conflict since parents tend to be more significant in their lives than teachers and other adults. Yet, when transescents perceive parents and other adults in conflict with the peer group, conflict may be intense and the self-concept may be filled with a feeling that nobody understands them. These feelings are one factor in the increasing rates of suicide, drug and alcohol use, and adolescent pregnancy (National Education Association [NEA], 1983).

Self-perceptions during transescence are influenced by the emerging peer group and the continuing adult community. The struggle for independence during adolescence often begins in an earlier stage. For most adolescents, self-perceptions are highly influenced by peers and adults, and the need to be accepted and understood by significant others is a dominant issue (Bean & Lipka, 1986; Harper, 1989; NEA, 1983).

The changing design of the modern family affects the adolescent greatly. From the traditional two- parent family, to the step family, to the blended, to the clan or tribal family, the restraints imposed by this unit are viewed as unacceptable and intolerable by the young adolescents (Scanzoni, 1984; Scanzoni & Scinovacz, 1984). The disagreements and arguments that occur are common. It is the nature of the transescent to rebel against limits and rules set by the social family or the school family (Van Hoose & Strahan, 1987).

Self-Concept and the School

Schools impact on the self-concept of adolescents with many variables. Strategies and activities can be systematically employed by the school to enhance student self-esteem and promote achievement (Maeroff, 1990).

The curriculum carries a broad definition in the school setting. It is all the experiences of the learner under the auspices of the school. Learning is not confined to the classroom; neither is it limited to the description in the course sylabii. Young people learn in hallways, on buses, in the principal's office, in the restrooms, and in the commons areas of their schools. They learn from teacher expectations, peer interactions and from the ways in which they are treated as students and people. These are often referred to as the hidden curriculum. What is learned tends to be more powerful than the lessons of planned curriculum. This is true because it touches the self-perceptions, attitudes, and values of the learner (Becker, 1990; MacIver, 1990).

The self-enhancing middle school is explicitly concerned with the development of self-esteem and concept. The teaching-learning experiences are likely to enhance self-perceptions if the objectives of the experiences include explicit statements for that purpose. Objectives are too often limited to academic content or skills as if personal development is a side issue that will happen by chance. There are still educators who believe that self-concept in adolescents is a function solely of academic achievement. When educators develop or rewrite objectives, they should look for some balance among them in terms of affective, psychomotor, cognitive, and

academic statements. It is the affective objectives that introduce the personal element into a unit of learning. This encourages students to find personal meanings and integrate learnings into their self-concepts (Bean & Lipka, 1989; Maeroff, 1990; McPartland, 1990).

The content of the self-enhancing middle school encourages transescents to glean personal meaning in the ideas around them. Some educators are confused about the role of content in curriculum plans. They think the content is the objective, that mastery of information is the aim of education. The content is comprised of the important facts, principles, and concepts which help learners pursue objectives related to affective, cognitive, and psychomotor growth.

Content is meaningful and valuable only insofar as it genuinely makes such contributions. When the relation between the content of curriculum plans and transescents' self-perceptions is considered, educators need to ask to what extent that content broadens self-understanding and strengthens self-esteem (Beane & Lipka, 1986; MacIver, 1990; Maeroff, 1990; McPartland, 1990). Techniques and programs used in successfully enhancing self-concept functioning of children include initiating student self-praise, having teachers give praise, increasing student popularity with the popular peers, and initiating self-pride programs (Glasser, 1972; Felker, 1974).

Self-Concept and Native American Activity Groups

Activity groups aimed at developing self-pride are especially enjoyed by Native American youths. These groups have been helpful in boarding school settings and public schools because they provide group members with an opportunity to discuss

mutual interests and concerns, to develop talents and skills, to enjoy experiences in the communities, to develop leadership skills, and to enjoy the association of one another. Leadership groups with young Native Americans have been especially successful. In addition, community or school project groups can be developed for Native American youth to choose their own projects. These can include recreational or academic settings. Some communities use the local school gymnasium or school library to meet weekly for project groups (Atkinson, Morten, & Sue, 1989; NEA, 1983). These project groups help students improve their self-images.

A student can achieve in relation to his self-image. If it is a poor image, his school work can be of poor quality. If it is a positive self-image, his school work can be of excellent quality. S. Epstein (1973) believes that effort and teachers' personal comments encourage students to work harder and to maintain and improve their self-concept as learners.

Children begin school filled with perceptions of themselves in terms of their competency and adequacy. It is a developmental process and a natural,progressive one. They have learned things from their environment (family and friends) that have shaped their self- perceptions. If they are accepted and feel worth from the significant others in their lives, they develop as healthy persons (Bean & Lipka, 1984). The early home environment provided by parents is the crucial factor in the positive self-concept development of children (Bean & Lipka, 1984; Purkey, 1970).

Native American Traditions and School Expectations

Traditionally, Native American people lived within extended family networks. Members of the extended family have responsibilities to and for one another. This network developed from Native American traditions regarding blood relative and the extended family system. Historically, the extended family and clans functioned as social units with the welfare of each person being shared by all (Locklear, 1972).

Traditions vary from tribe to tribe as to who is a member of the extended family. Although the structure varies, across tribes the relationships are meaningful to those involved. The extended family today is a resource network for Native American people. The extended family can give a member many relatives whose responsibilities are clear because of their place and position within the person's social context. Family members are interdependent. For the Native American child in an extended family, many supports will be available (Locklear, 1972; NEA, 1983; Sue, 1990). When children feel loved and accepted, they feel they belong, be it with family or peer group. If they do not feel loved and accepted, they do not feel they belong or are trusted by those they love. Thus, each child who enters school comes with a collection of self-perceptions depending on the consistency and continuity of the school situation (Bean & Lipka, 1984).

In the traditional Native American culture, the child is held sacred. Native American child rearing is influenced by the traditional belief that each child is unique from its earliest moments. Children are believed to be born with power,

ability, and the right to make important choices and decisions. As a result, noncoercive and noninterfering styles of parenting evolve from such a belief.

Rearing practices encourage the child's self-determinism, since freedom of choice is highly valued and respected. Such parenting styles may be perceived by educators and other adults as permissive or negligent. Traditionally, children are allowed to develop freely. There is not a preoccupation with developmental expectations of developmental timing and sequencing. Again, this philosophy may be in direct conflict with the educational philosophies of the dominant culture (Atkinson et al., 1989; Heinrich et al.,1990; Locklear, 1972).

Self-Concept and the School Environment

Research indicates that institutional features of a school are as powerful as the academic curriculum (Bean & Lipka, 1984; Becker, 1990; Synder, 1973). Students' self-images are modified through the messages they receive. Some messages are formal - rules, teacher/administrator requests. Some are self-expectations; others verbal or nonverbal behaviors; while some are unwritten traditions (Purkey & Novak, 1984). Some messages are inviting and some disinviting. Inviting ones are positive while disinviting ones are negative. The messages come from people, places, programs, and policies and can be intentional or unintentional. Others are as formal as the Most Valuable Player trophy; some are as informal as a bright red check mark on an assignment (Purkey & Novak, 1984).

The Middle School

The middle school is an institution. It is a centralized place, maintained by society, where groups of transescents are brought by law to be supervised and instructed by adults. It includes large numbers of learners and has expectations from society and the profession. Thus, it must be organized. The various means for doing this are called institutional features. They are the structures which define and regulate the daily life in the middle school. These include such things as climate, decision-making processes, rules, regulations, reward and punishment systems, grouping, morale, and relations with the outside world. Institutions do not have to be bad places, but they can be. The way their features are planned and carried out may contribute to positive self-perceptions, or they may handicap self-worth. One need only talk to a few adolescents to learn what makes them feel good or bad about themselves in school, the content of courses, or the way adults treat them as people (Beane & Lipka, 1986; Beane & Lipka, 1990; MacIver, 1990; Van Hoose & Strahan, 1987).

The self-enhancing middle school provides an environment and climate which promotes individual dignity and personal adequacy. The climate of the school serves as a backdrop for everything else that happens within it. School climate is described by two types. One is custodial climate. It is characterized by concern for maintenance of order, preference for autocratic procedures, student stereotyping or labeling, punitive rules, moralizing by authorities, emphasis on obedience, and impersonalness. The other type is humanistic climate. It is characterized by

preference for democratic procedures, high degrees of interaction, personalness, respect for individual dignity, emphasis on self-discipline, flexibility, and participatory decision-making. One or the other type rarely dominates a school and its environment. Most schools lean strongly in one direction or the other. A brief visit to a school will indicate which of the climates dominate (Beane & Lipka, 1990; Becker, 1990; Cawelti, 1988).

The former descriptions of custodial and humanistic climates have obvious implications for self-concept and esteem. There is a great deal of research to support the role of school climate (Beane & Lipka, 1990; Harper, 1989; Purkey, 1978; Van Hoose & Strahan, 1986). Those learners who are in schools with humanistic climates demonstrate higher degrees of self-actualization and self-regard than those in custodial schools. The term humanistic in the context used here means that the school is concerned with the needs of people more than with the needs of the institution, a definition from which attention to self-concept and esteem naturally follows. In the final analysis, a climate can be called any thing so long as its characteristics are present and its effects on self-perceptions made possible (Beane & Lipka, 1990; MacIver, 1990).

The self-enhancing middle school helps transescents feel that their ideas are important and valuable. People who have positive self-concepts feel that they have a degree of control over their lives. They find themselves in new situations where they feel powerless because they are in unfamiliar territory. As time progresses, they begin to feel more competent if they find a place for themselves and gain some

measure of personal control. This is internal locus of control. If things do not develop this way, they feel increasingly powerless and come to depend entirely on others to make decisions for them. This is external locus of control and is normally accompanied by poor self-concept and gradual alienation (Beane & Lipka, 1990; Becker, 1990).

As sad as it is for transescents, most of the school decisions are made by adults in the institution. Adolescents often find a place among a small clique of peers. Few have an opportunity to have a say in the overall governance of the school or even in their classrooms. It is not surprising that some vandalize school property and consistently violate rules. The school belongs to the adults, not to the students. Positive self-esteem means feeling one belongs, has a place. It leads to self-direction and self-discipline. Middle school professionals need to find ways to involve adolescents in the decision-making in the school. Two simple ways are development of cooperative governance systems and use of teacher-student planning (Beane & Lipka, 1990; Epstein, 1990).

A cooperative governance system means learners participate in forming policies, rules, and problem solutions. Some middle schools have student councils which usually only involve a few students. Others have tried participatory methods such as a town meeting. According to Beane and Lipka (1990), this process involves open forums in which adults and students come together to discuss and decide important issues. The meetings are regular, chaired by students, with agendas. After much discussion and many meetings, students come to act from a genuine

perspective of involvement in operating a school. A different method of giving students power is the use of teacher-student planning. MacIver (1990) states that teachers are interested in involving individual and groups of students in curriculum decisions. The range may vary from selection of units to deciding who will conduct which activities at what time in the unit. It can be done even when plans are imposed from the district or state level. It is a systematic way of sharing power with students so they learn to value their ideas and opinions. These program changes are significant elements in enhancing self-worth (McPartland, 1990).

MacIver (1990) and McPartland (1990) propose that middle schools provide opportunities for adolescents to interact with peers of many types in a setting which avoids diversity and accepts differences in students as normal and humane. Learners are grouped based on characteristics which school personnel believe learners have. The adults' beliefs may or may not correspond with what the learners believe about themselves. Such a placement may confirm or question aspects of the self-concept. Grouping, in effect, has the potential for affecting self-perceptions. As a result, many middle schools are engaged in a continuing debate over homogeneous versus heterogeneous grouping (Cawelti, 1988).

Self-Concept-as-Learner

The academic environment contributes as much and more to the academic achievements and self-concept development of students than does the natural school environment. Research shows a relationship between how students regard themselves and their level of academic achievement. Studies that used a self-report

inventory found a stronger relationship between self-concept and achievement in boys than girls (Bledsoe, 1967). In the area of underachievement, the sex differences as a strong variable are more pronounced (Purkey, 1978). Studies by Chapman, Silva, and Williams (1984), Purkey (1978), Purkey and Novak (1984), Rosenburg (1979) and Wylie (1979) and others attest that a relationship between self-concept and school achievement exists.

The cause and effect relationship of self-concept and school achievement is difficult to distinguish. According to Beane and Lipka (1990) and Cawelti (1988), a sense of competence and achievement is a basic need of all individuals, including transescents. Without it, negative self-concepts are almost guaranteed. It is not always readily noticeable if self-concept affects achievement first or if achievement affects self-concept first. Research supports a strong relationship between the two. They perpetuate each other. Studies by Bean and Lipka (1984), Benjamins (1950), Brookover, Thomas, and Patterson (1965), and Purkey (1970) indicate that changes in the self-reported self-concept of academic ability are related to changes in academic achievement.

Conversely, school achievement can be a determinant of self-concept. Children who do poorly on report cards are embarrassed to show parents, friends, or former teachers their cards. The self-concept has been damaged. Those who do well excitedly display their report cards for all to see. Studies such as Centi (1965) and Silvernail (1987) indicate that underachievers or low achievers have more negative self- concepts than achievers. Self-concept is affected by academic

achievement and academic achievement affects self-concept. Students who do well usually view themselves as capable, able, and positive.

Middle schools should have an active program for recognizing and rewarding social development as well as academic achievement. This emphasis on positive behavior contributes to the enhancement of self-concept. Educators know that anti-social behavior does not occur overnight. It builds up with time and so does the anti-social self-concept that often accompanies it. It behooves educators to teach affective learning as conscientiously as they teach academics. The relationship between self-concept and the developmental aspects of early adolescence is confirmed in studies by Becker (1990), J. L. Epstein (1990), Harper (1989), MacIver (1990), Maeroff (1990), McPartland (1990), Purkey (1970), and Van Hoose and Strahan (1987). Understanding this relationship is important to all educators who strive to improve the school environment and students' self-concept.

Self-Concept and Native American Populations

Native American people practice the theory of cultural pluralism. They choose to co-exist rather than merge with mainstream America. The first time a child experiences and formally learns about other cultures usually occurs in a school setting. At this time Native Americans learn about the values, beliefs, and attitudes of the Caucasian culture (Ayres, 1977; Bryde, 1971; Foerster & Soldier, 1974).

Historical Perspective of the Treatment of Native Americans in the United States

Native Americans have been engaged in a defensive war for their right to freedom, lands, organization, beliefs, and their way of life for almost 500 years.

Native Americans have survived massacres by the United States military. They have survived the systematic destruction of their leadership by the Bureau of Indian Affairs. Land has been taken, promises broken, and their children have died from a lack of adequate health care. Add to that the number who die from poverty and suicide, and the numbers swell. The Native American is the poorest of the poor in the United States according to Sue and Sue (1990). The population has decreased from three million to above one million. Cultural genocide continues to operate through institutional racism. Atkinson et al. (1989) provide the following statistics:

- The average annual income of American Indians ($1,500) is 75 percent below that of the national average and $1,000 less than that of Blacks.

- The unemployment rate for American Indians is nearly 40 percent (ten times the average).

- Approximately 50 percent of American Indians live on reservations.

- Infant mortality for Native Americans after the first month of life is three times the national average.

- Fifty percent of Indian school children (double the national average) fail to complete high school.

- The suicide rate of Indian teenagers is one hundred times that of Whites.

.   Until 1975, the Bureau of Indian Affairs was run   by

non-Indians. (p.51)

Native Americans' choices are made for them. For those who live on reservations,

the choices are made by bureaucrats and federal administrators. Those who live in

non-reservation areas have their lives controlled by power elites (Atkinson et al.

1989; NEA, 1983).

Some basic information of Native Americans and their cultures is necessary.

Individuals should attempt to learn and gain insight into the unique way of life of life

population to be served. Schools and school leaders need to study the cultures of

the children they serve, particularly of the minority populations. Although such

information is important, caution must be used in the way the information is

handled. The majority culture often perceives Native Americans as a homogeneous

group who look alike and act similar. That is not true.

Native Americans are a highly diversified people. They should never be

stereotyped. General statements made regarding them cannot be generalized across

persons, tribes, and geographic regions. The intertribal and interclan differences in

customs, practices, family structure and roles, attitudes, and beliefs are as varied as

the groups. Native Americans are in transition. Some change faster than others.

The change varies along a continuum from those who retain the traditional ways to

those who are completely assimilated and acculturated in the life-style of the

dominant culture. More recently, some Native Americans are trying to recapture

almost lost traditional cultural values. With all these cautions in mind, one can view

elements of traditional Native American cultures that are relevant to the education of Native American children (Atkinson et al. 1990; Heinrich et al. 1990; Locklear, 1972; NEA, 1983).

Native American Family Structure

The values one holds in life are generally learned from family members and significant others. In the Native American culture, the traditional management and value of children is particularly interesting. Traditional management of children is positive. Children enjoy the love, warmth, and support of many. It is deemed a privilege to tend to and play with children. They occupy a central place in tribal life and serve as a symbol of the renewal and preservation of life. They are taught correct ways to act by the example of adults and youth.

The extended family provides a range of modeling resources (Byrde, 1971; Ayres, 1977). In addition, traditional Native Americans do not generally use physical punishment as a method of teaching and controlling children. Many believe that children are special to the spiritual powers. They are beloved and have an air of mystery because they are so recently come from the mystery. Among traditional Native Americans, child abuse was near nonexistent.

Today, however, those parents who no longer share this special view do perpetuate the behavior pattern that prohibits harsh physical or mental punishment of children. A child who is misbehaving may be ignored or corrected quietly. Atkinson et al. (1989) indicates that even though such child management sounds ideal, modern pressures on Native Americans are breaking down such patterns for

many families. The unemployment rate, alcoholism, and poverty are factors adversely affecting parenting in any culture. These problems do adversely affect many Native American children. Coupled with this is the diversity in parenting among Native Americans. The child-rearing philosophies and techniques operating in the Native American culture vary from the strictest traditional to the most assimilated (Atkinson et al., 1989).

For some children, the transition to school is traumatic and negative, though for others it may be a pleasant experience. Their significant others are no longer just their immediate and extended families. Their teachers become early significant others. The entire process of incorporating a value system is generally an unconscious one. It is rare that children are taught cultural values in a formal manner. Some students raised in a native community or reservation setting may reject the dominant society completely (Sue & Sue, 1990). Others may accept it for a period of time but later return to their native culture. Other students tend always to feel marginal between the two cultures no matter where they grew up. Essential to a positive learning environment is a shared feeling of acceptance. The opportunities for students to discuss cultural variations are not often found in the school settings (NEA, 1983).

Early School Experiences

Research indicates that Native American children enter school exhibiting a strong positive self-concept. They demonstrate an eagerness to learn and willingness to interact with others. Yet, at about the second or third grade, they become

cognizant of others' often negative opinions of them, their community, and Native Americans in general (Sue & Sue, 1990). They are of age to recognize the low academic expectations teachers hold of them. When a Native American student's self-image is different from that of influential others, confusion often occurs. After this experience is repeated countless times, the Native American student grows apprehensive and self-confidence wanes (Ayres, 1977; Byrde, 1971; Foerster & Soldier, 1974; Glasser, 1972).

Much of the research on Native American attitudes and behavior has focused on comparative studies of self-concept between Native Americans and Caucasians (Coladarci, 1983; Halpin & Halpin, 1981; Martin, 1978). Almost all available data point to the conclusion that Native American children view themselves more negatively than Caucasian children. This relationship appears across geographic areas and between and within tribes. Self-concept of Native American children correlates negatively with chronological age and years of schooling, attitudes, school achievement, and teacher expectation (NEA, 1983). Because attitude affects behavior in school attendance, a poor school attitude held by Native Americans is reflected in the high dropout rate (Coladarci, 1983; Middle Grades Task Force, 1991).

Schools stress individualism and competition although literature indicates that many Native American children are raised in an atmosphere that stresses cooperation and de-emphasizes competition. For example, team group competition is acceptable while single competition recognizes a winner and implies a negative attitude toward the loser. Most tribes emphasize the needs of the group over those

of the individual (Sue & Sue, 1990). Atkinson et al. (1989) stated that giving, sharing, and cooperating are all valued by traditional Native Americans. People are likely to be valued personally rather than by the possessions they have. Wealth may be measured by one's willingness and capacity to share. The accumulation of material things beyond what is necessary to life may have little attraction for a traditional Native American. Those who do have more may share with those who have little or none. This practice is in contrast to the dominant culture. The dominant culture places great value on the attainment of material possessions and wealth (Locklear, 1972; NEA, 1983).

The Individual Versus the Group

In times past, the Native American group had to work together to survive. Each member was important and had a significant role to play for the betterment of the tribe or group. Group solidarity existed and was valued. Today, that same sense of solidarity and group belongingness is exhibited by Native American children and adults. They are concerned for the welfare of the group. Native American students and parents prefer to avoid disharmony and unpleasant situations. They stress the importance of personal orientation over task orientation. This value is often at odds with school procedures which emphasize individual, not group, accomplishments. In school settings, educators should note that Native American students may not push ahead as independently as others, but are likely to work well in group settings or cooperative learning settings (Ayres, 1977; Bryde, 1971; Foerster & Soldier, 1974; Swisher, 1990); Mitchum (1989).

Native American traditions also value modesty and humility in the presence of others. It may be considered ill-mannered to speak of one's accomplishments. Foerster and Soldier (1974) state that modesty is a virtue. To be overconfident and a braggart would bring social disapproval on the persons, their family, and their tribe. Bringing dishonor on oneself and one's family is undesirable. However, the majority culture may operate with different rules. Such cultural differences may be reflected in cross-cultural misinterpretations. In the classroom, for example, Native American children may not feel comfortable talking about assets or accomplishments. Such beliefs may extend to not volunteering answers and information to questions that are asked in the class. Such behaviors may pose problems for the Native American children when they are in an environment not sensitive to cultural diversities (Atkinson et al. 1989; Foerster & Soldier, 1974).

Culture Conflict

Culture conflict can pose special problems for Native American children and families. To function effectively in both cultures with an adequate level of authenticity in each is difficult at best. In any event, it is difficult. There are special problems for Native Americans who live in or between two cultures. As stated in Sue and Sue (1990) , during middle childhood, indicators of stress begin to increase for Native American children. A number of school-related problems begin to emerge during these years. The split between Native American ways and the dominant culture can aggravate the normal adolescent task of identity formation. A variety of social indicators clearly signal stress for Native American adolescents.

Rates for drug abuse and suicide have rapidly accelerated for Native American youths in recent years. Statistics suggest that adolescence, although typically a critical period, may be especially so for Native American youth (Heinrich et al., 1990; NEA, 1983).

Atkinson et al. (1989) cite the case of a 15 year-old Native American adolescent referred for a psychological evaluation as an illustration of some of the compounded stresses that some Native American youth experience. A serious suicide attempt was the most recent of a list of problems. As a young child, she was traditionally reared. Because her family setting was a troubled one, she was sexually abused. She was removed from her home at age 12. Unfortunately, she resided in eight different foster homes. She experienced guilt over her incestuous history. It led her to reject and deny her home and the culture of her childhood. As a part of renouncing her past, she demanded to be treated as a non-Native American. Her struggles to integrate an acceptable self were intense. The search for a Native American identity goes in many directions and is compounded by the immediate difficulty of defining Native American. The United States legal definition is that a person must have an Indian blood quantum of 25% to be considered Native American (Atkinson et al., 1989). There is no single definition of Native American. For some purposes, persons can be Native American but not for others; one may be accepted as Native American by some individuals but not by others.

In a search for identity, the adolescent defines self in relation to culture. A variety of styles or levels of acculturation have been identified that can be relevant

to identity formation. Even though some persons may be lost between two cultures, others with bicultural capacities may have unique combinations of skills that can be an advantage in the Native American and the dominant culture. For some people, the capacity to function well in both cultures is an asset rather than a liability. An awareness of the styles of acculturation is important to the educator who wishes to relate across cultures. Additional attention to the diversity of Native Americans across the acculturation continuum is needed to enhance education service delivery to all Native American children (Atkinson et al., 1989; Heinrich et al., 1990; Locklear, 1972; NEA, 1983).

Summary

Academic achievement appears to affect the self-concept just as self-concept seems to affect academic achievement. Students who regularly achieve are more likely to view themselves in more positive ways than do students who do not achieve regularly. Harper and Purkey (1990), Purkey (1970), and Van Hoose and Strahan (1987) indicate there is a significant relationship between the developmental aspects of early adolescents and their self-concept. The early adolescent needs to develop a positive self-concept. The process is important. Understanding the relationship between achievement and positive self-concept-as-learner is important and essential for educators who work with early adolescents.

With the research presented in this study, it is evident Native Americans do not adjust to public schools as do other students. Native American students' high school dropout rate reaches 60 percent while the unemployment rate varies from 18

to 66 percent. The median income of Native Americans is 50 percent that of Caucasians. There was an increase of 1000 percent in adolescent suicides among Native Americans over the past 20 years. The alcoholism rate is double that of the national average (Heinrich, Corbine, & Thomas, 1990, Backover, 1991). Many issues regarding Native American/Caucasian relationships need to be explored. These include the individual's value structure and issues of culture conflict and identity. A prominent issue is establishing trust with the students (Sue & Sue, 1990).

Irreversible damage has been done to the self-image of many Native American students. They have had to listen for years to derogatory and stereotyped information about their culture. To help Native American students improve their self-image, the curriculum must be altered to reflect an improved attitude toward Native American students. Studies show two reasons for the high dropout (push-out) rate are lack of relevant curricula and poor self-image (NEA, 1983); (Sue & Sue, 1990).

The need to develop and institute relevant curricula for Native American students has met with resistance in some public schools. The current curricula focuses on helping students develop positive self-images by involving them in historical research of their Native heritage. The approach has been regarded by some as an attempt to segregate Native American students and studies. More exposure and integration of the Native American studies in the regular school curriculum may be the best approach (NEA, 1983).

CHAPTER III

DESIGN OF STUDY

The investigation of self-concept-as-learner of Native American middle grade students examined the relationships between self-concept-as-learner and several independent variables of middle level learners. It was designed to measure differences in self-concept-as-learner due to grade (6, 7, 8), gender (male and female), race (Native American, African-American, Caucasian), school setting (St. Pauls, Fairgrove, Fairmont Middle), and achievement (California Achievement Test score).

Subjects

The subjects of the study were middle level boys and girls in grades 6, 7, and 8 from three schools in the Public Schools of Robeson County school district, Lumberton, North Carolina. The three schools are small, rural schools with a tri-racial (Native American, African-American, Caucasian) composition. Fairmont and St. Pauls Middle schools are located in small towns, while Fairgrove Middle is eight miles from the nearest town. Fairmont Middle School has approximately 700 students in grades 5 through 8. Of grades 6, 7, and 8, 131 students (28%) are Native American; 241 students (50%) are African-American; 104 students (22%) are Caucasian. Fairgrove Middle School has approximately 300 students in grades 5

through 8. Of grades 6, 7, and 8, 150 students (65%) are Native American; 74 students (33%) are African-American; 6 students (2%) are Caucasian. St. Pauls Middle School has approximately 500 students in grades 5 through 8. Of grades 6, 7, and 8, 54 students (15%) are Native American; 171 students (44%) are African-American; 159 students (41%) are Caucasian.

Procedure

After receipt of permission from the Superintendent of the Public Schools of Robeson County school district, the principals of the three participating schools were contacted to schedule appointments to explain the survey and the procedures. With permission from each principal, a coordinator from each school was assigned to meet with the researcher. In conjunction with the researcher, the coordinator explained the procedure to the teachers in the schools. During orientation, instructions on the use of the instrument were given as well as a set of written instructions for the teachers and students. Participating teachers supervised the completion of the professed version of The Florida Key by each student in the class. At the top of the survey was a section for students to complete giving their names, the name of their school, grade, gender, and race. The teachers recorded the most recent total battery national percentile from the California Achievement Test for their students. When all surveys were returned, they were scored.

Dependent Variable Instrument

A professed version of The Florida Key (Harper, 1989; Purkey et al., 1973) was used to measure the self-concept-as-learner. The observed version of The

Florida Key uses teacher report. It was developed by asking different groups of teachers to identify classroom behavior characteristics of students the believed had positive self-images as learners. There are 23 question items listed. The 23 item questions are followed by a five-point scale to measure the frequency of occurrence of the categorized behavior. A minimum score of 0 and a maximum score of 115 is possible for each student tested. The points assigned to the responses are 1 = very seldom, 2 = once in a while, 3 = occasionally, 4 = fairly often, and 5 = very often. The points were totaled for each student. The total score was the dependent variable. The Florida Key has an acceptable level of internal consistency of 0.86. Factor analysis of the current version shows that all items have loadings of at least 0.40 and are interpretable in relation to students' self-concept-as-learner. An index reliability of 0.84 was obtained through use of an analysis of variance procedure. A split-halves estimate of reliability of total score across all teachers was found to be 0.93 (Purkey et al., 1973).

For this study, a form of The Florida Key was modified and used for measuring professed (self-report) self-concept-as-learner (Harper, 1989). The instructions and items on The Florida Key were modified to present 23 question statements to which each student responded on a frequency of occurrence five-point scale. The instrument was modified and used in research. It demonstrated strong correlation with the inferred version (Harper, 1989).

Statistical Methods

Multiple Regression

The main effects of grade, gender, race, achievement, and school on the dependent variable of professed self-concept-as-learner score was examined. The model was written as follows:

$$Y = B_0 + B_1 X_1 + B_2 X_2 + B_3 X_3 + B_4 X_4 + B_5 X_5 + B_6 X_6 + B_7 X_7 + B_8 X_8 + E$$ where Y is the professed self-concept-as-learner score; $B_1 X_1$ and $B_2 X_2$ are the dummy variables for grade; $B_3 X_3$ is a dummy variable for gender; $B_4 X_4$ and $B_5 X_5$ are dummy variables for race; $B_6 X_6$ is achievement; $B_7 X_7$ and $B_8 X_8$ are dummy variables for school.

R^2 was evaluated to see how much variability was explained due to the full model. In addition, the R^2 due to grade, gender, race, school, and achievement was examined to see how much variability was explained by each independent variable. The partial test separated out the effects of each variable by itself, after the effect of the other variables were accounted for. For example, the variability due to grade looked like the following:

$B_1 + B_2 / B_3 \ B_4 \ B_5 \ B_6 \ B_7 \ B_8$, explains the variability due to grade.

Scatter plots of the residuals plotted against the predicted values were examined. Residuals are the differences between the actual values of Y and what they are predicted to be. An analysis of these residuals can help detect the violation of certain of the regression assumptions. By examining the plots, one can learn about how appropriate the regression model is for the data set. Residuals can be

examined by looking at the scatter around the regression line. If the points appear scattered randomly about in a steady band of equal width above and below the regression line, the regression assumptions appear not to have been violated. However, if there are observations with extremely large residuals that place them far from the regression line, the linear model provides a poor fit for these outliers. Also, the residual plots may indicate curvilinearity. If the error variance is not constant, but is dependent of the value of X, a violation of homoscedasticity has occurred.

Replication Samples

After the subjects from the three schools were given the surveys, the surveys were randomly assigned to one of three groups. Each group contained approximately 325 students. The three sub samples were used to replicate the findings. By replicating three times, the consistency of the results were examined.

Summary

The multiple regression model was analyzed to determine the unique effects of each independent variable on the dependent variable. The residuals were examined to see if the assumptions necessary for the linear regression appeared to be violated. The study expected to show the following about middle level learners in the three school settings:

1. Sixth grade students would have higher scores on the professed measure than 7th or 8th graders.

2.   Females would have higher scores on the professed measure than males.

3.   Caucasian students would have higher scores on the professed measure than would African-American or Native American, and African-Americans would have higher scores than Native Americans.

4.   Students from St. Pauls Middle would have higher professed self-concept-as-learner scores than students from Fairmont Middle or Fairgrove Middle.

5.   Students with higher achievement scores would have higher professed self-concept-as-learner scores.

The researcher expected to find the results in keeping with the research questions. As students progress in school, their self-concept-as-learner was expected to decrease. Females were expected to have higher scores than males. Caucasian students were expected to score higher on the professed measure than Native American or African-American students. Because there are more Caucasian students at St. Pauls Middle, students from that school were expected to score higher on the SCAL than students from Fairgrove or Fairmont. Also, students with higher CAT scores were expected to have higher SCAL scores.

CHAPTER IV

RESULTS

Following a brief summary of the five research questions is a general summary of the population characteristics. Each of the three replication groups are discussed in the next three sections in which results of the multiple regression analyses are given. The last section is a summary of the results.

The hypotheses under investigation in each replication group are listed below:

1. Sixth graders would have higher self-concept-as-learner (SCAL) scores than seventh or eighth graders.

2. Females would have higher SCAL scores than males.

3. Caucasian students would have higher SCAL scores than African-American or Native American students.

4. Students from St. Pauls Middle School would have higher SCAL scores than students from Fairgrove or Fairmont Middle Schools.

5. Students with higher achievement scores would have higher SCAL scores.

Students' grade, gender, and race were expected to account for differences in their self-concept-as-learner. Students from the middle schools were also expected to differ in their self-concept-as-learner as a result of being in different middle

schools. Achievement was the last variable expected to account for differences in self-concept-as-learner among students.

Population Demographics

Table 1 contains the percentages and frequencies of the sample demographics. It also contains the mean and standard deviations for CAT and SCAL. The sample was almost equally distributed across grades, with slightly more females than males. The schools in the study were tri-racially mixed in which African-Americans comprised the largest percentage of students followed by Native Americans and then Caucasians. Fairmont had nearly 50% of the students represented in the study, followed by St. Pauls with 32% percent and Fairgrove with 18%. St. Pauls school is made up of 44% Caucasians, 41% African-Americans, and 15% Native Americans. In addition, Fairmont Middle has 50% African-Americans, 28%Native Americans, and 22%percent Caucasians. The third school, Fairgrove, has 65% Native Americans, 33% African-Americans, and 2% Caucasians. The average CAT score for the group was 42.91($\pm$26.30) while the average SCAL score was 72.50($\pm$17.20). Each replication tended to have the same proportion of grade, gender, race, school, and achievement as the total population.

Replication Group 1

The least squares analysis for Replication Group 1 produced an R^2 of .093 (7955.80/85699.95) (see Table 3). Thus, 91% of the variance was left unexplained. The lower panel of Table 3 represents the partial analysis. The partial analysis is a

test for the unique effects of each independent variable, while holding the other variables constant.

Table 1

Population Demographics

Indep Var	Replication Groups 1	2	3	Total
Grade				
Sixth	31.2%(102)	32.3%(104)	32.0%(104)	32%(310)
Seventh	33.0%(108)	32.6%(108)	33.2%(109)	33%(325)
Eighth	35.8%(115)	35.1%(113)	34.8%(113)	35%(341)
Gender				
Female	54.8%(146)	50.9%(159)	49.5%(165)	48%(470)
Male	45.2%(179)	49.1%(166)	50.5%(161)	52%(506)
Race				
NatAmer	32.7%(105)	33.5%(108)	29.2%(95)	32%(308)
AfrAmer	43.9%(141)	42.2%(136)	45.8%(149)	44%(426)
Caucasi	23.4%(75)	24.2%(78)	24.9%(81)	24%(234)
School				
St.Pauls	32.4%(104)	31.1%(100)	32.3%(105)	32%(309)
Fairmont	47.0%(151)	46.9%(151)	46.5%(151)	47%(453)
Fairgrove	20.6%(66)	22.0%(71)	21.1%(69)	21%(206)
CAT	*42.29($\pm$25.41)	43.27($\pm$26.40)	43.18($\pm$27.09)	42.91($\pm$26.30)

Dependent Variable

SCALS	71.68($\pm$16.56)	72.68($\pm$17.70)	73.13($\pm$17.34)	72.50($\pm$17.20)

Note CAT = California Achievement Test
SCALS = Self-Concept-as-Learner Score
*Mean(Standard Deviation)

Table 2
Least Squares Adjusted Means and CAT Slopes

Indep Var	Replication Groups		
	1	2	3
Grade			
Sixth	72.83($\pm$1.67)	75.84($\pm$1.70)	76.51($\pm$1.69)
Seventh	69.93($\pm$1.63)	71.48($\pm$1.69)	69.87($\pm$1.59)
Eighth	71.79($\pm$1.58)	71.06($\pm$1.66)	73.85($\pm$1.61)
Gender			
Female	73.43($\pm$1.32)	72.99($\pm$1.36)	74.11($\pm$1.35)
Male	69.60($\pm$1.40)	72.59($\pm$1.40)	72.71($\pm$1.33)
Race			
Nat Amer	71.43($\pm$1.62)	69.47($\pm$1.68)	72.30($\pm$1.32)
Afr Amer	71.22($\pm$1.46)	74.66($\pm$1.52)	73.84($\pm$1.39)
Caucasian	71.88($\pm$2.10)	74.27($\pm$2.07)	74.09($\pm$2.03)
School			
St.Pauls	70.10($\pm$1.61)	69.66($\pm$1.74)	70.19($\pm$1.69)
Fairmont	73.16($\pm$1.38)	73.94($\pm$1.39)	74.53($\pm$1.37)
Fairgrove	71.28($\pm$2.15)	74.79($\pm$2.18)	75.51($\pm$2.10)
CAT Slope	156($\pm$.037)	.210($\pm$.037)	.221($\pm$.035)

Note
Mean(Standard Error)

Table 3

Analysis for the Full Model and Partial Sums of Squares for Group 1

Source	df	SS	MS	F	Pr > F
Full Model Reg	8	7955.80	994.47	3.91	.0002
Error	306	77744.15	254.07		
Corrected Total	314	85699.95			

$R^2 = .093$

Source	df	Partial SS	MS	F	Pr > F
Race	2	18.08	9.04	.04	.9650
Gender	1	1089.07	1089.07	4.29	.0393
Grade	2	427.80	213.90	.84	.4319
School	2	562.02	281.01	1.11	.3322
CAT	1	4498.20	4498.20	18.02	.0001

The results of the partial test indicated a low probability of a Type I error for gender (p = .0393) and achievement (p = .0001). The least squares adjusted means for gender supported the hypothesis that females would have higher SCAL scores than males(see Table 2). The regression line for achievement (CAT) and SCAL score was positive with a slope of .156($\pm$.037). The slope value of .156 is the increase in SCAL score associated with a unit increase in achievement (CAT) while the other independent variables are held constant. The hypothesis that students with higher CAT scores would have higher SCAL scores was supported.

Overall for Replication Group 1, gender explains 1.8% of the total variance while achievement explains 5.2%. Together, gender and achievement explain 7% of the total variance (see Table 4).

Replication Group 2

For Replication Group 2, the R^2 was .14 (13894.55/98749.22) (see Table 5), with 86% unexplained variance. The partial analysis in the bottom of Table 5 displays the unique effects test of each independent variable while holding the other variables constant. A low probability of a Type I error is shown for race (p = .06), grade (p = .07), school (p = .10), and achievement (p = .0001). The least squares means for race (Table 2) supported the hypothesis that Native Americans would score lower than African-Americans or Caucasians. The hypothesis that sixth grade would score higher than seventh or eighth grade was also supported. The regression coefficient for achievement (CAT) and SCAL score was .210($\pm$.037). The slope of

Table 4

Incremental R^2 for Group 1

Source	R^2	R^2
Race	.006012	
Gender/Race	.024533	.018521
Grade/Race,Gender	.033150	.027138
School/Race,Gender,Grade	.040345	.034333
CAT/Race,Gender,Grade,School	.092833	.086821

Table 5

Analysis for the Full Model and Partial Sums of Squares for Group 2

Source	df	SS	MS	F	Pr > F
Full Model Reg.	8	13894.55	1736.82	6.28	.0001
Error	307	84854.68	276.40		
Corrected Total	315	98749.22			

$R^2 = .14$

Source	df	Partial SS	MS	F	Pr > F
Race	2	1568.87	784.44	2.84	.0601
Gender	1	12.03	12.03	0.04	.8349
Grade	2	1455.60	727.80	2.63	.0735
School	2	1264.92	632.46	2.29	.1032
CAT	1	8793.60	8793.60	31.81	.0001

.210 represents the increase in SCAL score that occurs for a unit increase in a student's CAT score while holding the other independent variables constant. The hypothesis that students with higher CAT scores would have higher SCAL scores was supported for Group 2.

Race explains 1.6% of the total variance. Grade explained .2%, school explained 1.5%, and achievement explained 8.9% of the total variance (Table 6). Again, achievement explained the greatest amount of the total variance.

Replication Group 3

The least squares analysis generated an R^2 of .16 (14843.51/92910.34) (Table 7). The unexplained variance was 83%. The bottom portion of Table 7 is the results of the partial analysis, the test for unique effects of each independent variable while keeping each of the other variables constant. Grade (p = .01) and achievement (p = .0001) both indicated low probabilities of Type I error. As in Group 2, the least squares adjusted means (see Table 2) for grade supported the hypothesis that sixth graders would have higher SCAL scores than seventh or eighth graders. The regression coefficient for achievement(CAT) and SCAL was .221($\pm$.035). The slope value of .221 signifies the increase in SCAL score one would expect to see for a unit increase in a student's CAT score while holding constant the other independent variables. In Group 3, as in Group 1 and 2, the students with higher CAT scores had higher SCAL scores.

Table 6

Incremental R^2 for Group 2

Source	R^2	R^2
Race	.015887	
Gender/Race	.020077	.004189
Grade/Race,Gender	.037031	.021144
School/Race,Gender,Grade	.051655	.035768
CAT/Race,Gender,Grade,School	.140707	.124817

Table 7

Full Model and Partial Sums of Squares Analysis for Group 3

Source	df	SS	MS	F	Pr > F
Full Model Reg.	8	14843.51	1855.44	7.30	.0001
Error	307	78066.83	254.29		

Corrected Total	315	92910.34			

$R^2 = .16$

Source	df	Partial SS	MS	F	Pr > F
Race	2	140.33	70.16	.28	.7591
Gender	1	150.47	150.47	.59	.4423
Grade	2	2250.68	1125.34	4.43	.0127
School	2	1230.73	615.36	2.42	.0906
CAT	1	10396.25	10396.25	40.88	.0001

In conclusion, the variance explained by grade is 2.9% of the total variance while achievement explains 11%. Grade and achievement explain 14% of the total variance (see Table 8).

Summary

The results of the analyses indicate that achievement is the best indicator of a student's SCAL score. Consistently, across the replications, achievement explained more variability than race, gender, grade, or school.

The replication groups did not differ distinctively when the multiple regression analyses were examined. Differences within each group were accounted for but were not replicated across all groups. For Group 1, the partial analysis indicated that gender and CAT had some unique effect. In Group 2, the partial analysis indicated that grade, race, school, and CAT had a unique effect. Additionally, the partial analysis for Group 3 indicated that grade and CAT showed a unique effect. Even though the full model for Group 1 explained about 9% of the variance, gender (1.8%) and achievement (5.2%) explained nearly 7% of that 9%. In addition, the full model for Group 2 explained 14% of the variance. Of that amount, grade (.2%) and achievement (8.9%) explained 9.1%. For Group 3, the full model explained almost 16% of the variance. Of that 16%, grade (2.9%) and achievement (11%) again explained 13%. The only hypothesis that was supported across the replications was that students with higher achievement scores would have higher SCAL scores. A scatterplot of the residuals for each group was examined. The findings were consistent over the replications. The residuals had a constant variance and

Table 8

Incremental R^2 for Group 3

Source	R^2	R^2
Race	.003859	
Gender/Race	.006204	.002344
Grade/Race,Gender	.035003	.031144
School/Race,Gender,Grade	.047866	.044006
CAT/Race,Gender,Grade,School	.159762	.155902

and appeared to be scattered randomly over the plots. None of the assumptions necessary for linear regression appeared to be violated.

CHAPTER V

CONCLUSIONS AND IMPLICATIONS

Chapter V is a discussion of the study results given in Chapter IV. Possible conclusions and implications are offered to further research and understanding of the self-concept-as-learner of Native American middle level learners.

Conclusions

The hypothesis that students with higher achievement scores had higher SCAL scores was supported across the replications. In essence, students with high scores on the California Achievement Test had high scores on The Florida Key. The regression line for achievement and SCAL score was a good predictor of a student's self-concept-as-learner. Moreover, the largest portion of variance in students' SCAL scores was explained by knowing their achievement scores. The findings are consistent with the research results of Bean and Lipka (1984), Harper (1990), Purkey (1978), and Purkey and Novak (1984). In their studies, they concluded that a relationship exists between self-concept and school achievement.

Some of the other hypotheses were supported by the study within each replication but not across the groups. Within Replication 2 and 3, the hypothesis that sixth graders would have higher SCAL scores than seventh or eighth was supported. However, sixth graders did not have higher SCAL scores than seventh

or eighth across the groups. Harper (1989) reported significantly low self-concept-as-learner of eighth graders over that of sixth graders. Morse (1964) showed a decline in self-esteem for students in grades 3-11 for each successive grade level. The authors used the means scores on self-report instruments to test their hypothesis. No results were presented from any analysis that examined unique effects. It is possible the tests used for data analysis yielded different results from the present study.

Secondly, females did not have higher SCAL scores than males across the groups but did have higher SCAL scores in Replication 1. In Bledsoe's (1967) study, the self-report inventory indicated a stronger relationship between self-concept and achievement in boys than girls. Harper (1989) concluded that females scored higher than males on the self-report SCAL. He may have examined only mean scores. Failing to examine unique effects and adjusted means could account for his findings.

The third hypothesis that Caucasian students would have higher SCAL scores than African-American or Native American students was supported for Replication 2. It was not supported across all replications for the groups. Coladarci (1983), Halpin and Halpin (1981), and Heapes and Morrill (1979) focused on comparative studies of self-concept between Native Americans and Caucasians. Heapes and Morrill (1979) used the mean scores on the Tennessee Self-Concept Scale to conclude that Native Americans had less satisfaction with their personal identities and moral-ethical selves. The Native Americans in Heapes and Morrill's study were from a more traditional cultural background than the Native Americans from the

current study. Many were from reservations and families less acculturated than the Native American students from Robeson County. Their response to questions on a survey could include a rejection of any and all values of the dominant culture.

The fourth hypothesis that students from St. Pauls would have higher SCAL scores than students from Fairgrove or Fairmont was supported for Replication 2 but not for 1 and 3. The hypothesis was based on the premise that St. Pauls had more Caucasian students than Fairgrove or Fairmont. Van Hoose and Strahan (1987) have conducted research that suggests school is a variable in the development of middle level learners' self-concept-as-learner. Becker (1990) and MacIver (1990) concluded that what is learned in middle schools comes from the hidden curriculum and deals with the affective as much as the cognitive domains. They concluded that learning is influenced by the school setting in which students are placed. Maeroff (1990) and McPartland (1990) studied middle school programs and techniques that successfully enhance self-concept functioning of children. Those schools that were not defined as self-enhancing had more instances of student misbehavior, punitive rules, low self-esteem in students, and vandalism.

Because the schools in the present study showed no difference in student SCAL scores, they could be operating as self-enhancing middle schools. In the past three years, the three schools have undergone a transition to the middle school concept. A cooperative system where learners participate in forming rules and policies has been instituted. They operate as humanistic settings where students ideas are important and valuable.

Implications

The achievement of middle level learners is the best predictor of their self-concept-as-learner. It is shown from the data that a student's grade, gender, race, and school do not determine his or her self-concept-as-learner. The Native American middle level learners did not differ from the African-Americans or the Caucasians. The students with higher CAT scores had higher SCAL scores. These findings indicate several implications for counseling and education for Native Americans.

Implications for the Counseling Profession

The counseling profession should include in its training program and inservice ample opportunities for counselor interns in multicultural counseling settings. Every trained counselor needs to be aware of the population with whom he or she interacts. A counselor training program would include extensive training in fundamental cross-cultural attitudes, knowledge, and skills that are characteristic of culturally skilled counselors. It behooves those in the counselor training profession to offer many choices for broadening and enriching their trainees sensitivity and awareness.

Some strategies for developing cultural understanding of Native Americans include course selections with emphasis on Native Americans and internships that place trainees in school settings that serve Native Americans. The Native American students bring a unique and wealthy heritage to their counseling sessions. They bring a nonlinear view of time and space, belongingness, sense of power, sharing and

caring that may be foreign to the western culture that dominates schools. Through education, counselors will come to know and appreciate the cultural differences that can be used to understand Native Americans. These include but are not limited to unassertiveness, avoidance of disagreement, group competition, and a present sense of property and possessions.

All counselors need to know the educational and developmental needs of their clients to help evaluate problems. A decision is then made whether the goal of counseling is prevention or remediation. A good counseling procedure to use with Native American students is to make sure they assume as much responsibility for change as they are capable of. Know that the Native American students are different but always remember that they are more like other students than they are unalike.

Implications for School Counselors

A second implication of the findings is for school counselors. School counselors must be sensitive to the cultural differences of Native American Students. Traditional values such as emphasis on the group over the individual, moderation in speech and noncorporal behavior controls are important to Native American families. These values often conflict with the western civilization's educational philosophy. School counselors can help Native children adjust to the public school setting by helping them make the adjustment to non-Native procedures and values. If punctuality and regular attendance is important to the school, the counselor can help the Native children understand their importance.

The diversity among Native Americans is as varied as the number of tribes. Some Native American students are traditional in behavior and dress. As a result, school counselors must be alert to these differences and help children accept and respect those differences. A greater emphasis should be placed on the similarities of Native American children to other children. An implication of the present study is that Native American children can achieve as well as other students if they can be helped in the school adjustment and acceptance process and given honest success experiences in academics. If they succeed in those processes, they may not drop out in such alarming numbers. Enduring will help them earn a diploma. The school counselor's responsibility is to help them prevent and remediate problems. Programs such as tutoring groups, peer helpers, cultural awareness, trips to colleges and universities are a few of the ways school counselors can give Native American students more opportunities to achieve academic success and to improve their self-concepts-as-learners. In any situation, the school counselor can serve as a buffer for Native American and other students. The counselor can help Native American students avoid conflicts that lead to suspension or expulsion from school which lead to delayed or denied academic success.

Implications for Working With Students

Because Native American students have the ability to achieve as other student populations, it becomes apparent that counselors need to be trained to help them stay in school and select programs of study that lead to successful post secondary degrees. Many school procedures of the past directed Native American students

toward vocational careers in agricultural and homemaker skills. That may be appropriate for some but not for all.

Native American youth need great assistance with class scheduling. They may not know the consequences of selecting certain classes. They need to be guided into the maths, sciences, and English classes available to them that prepare them for college. Native Americans drop out before they have the opportunity to get the diploma that offers them further educational and job opportunities. They need counseling that helps them use their resources and powers to direct themselves toward responsible citizenship. School counselors can work with other educators to establish programs that strengthen and aid Native Americans, especially those having academic difficulties. Pairing of a stronger student with a weaker one will help both students achieve more successfully in school. Individual counseling for those students experiencing feelings of alienation and failure are necessary. They may be smart but are not strong. Counseling can help strengthen that student's belief in his capabilities to achieve success.

Implications for Middle Level Education

Middle level students need to encounter school experiences that foster positive self-concept development. Native American middle level learners need to find meaning in what they are studying and learning. That meaning may differ for them because they have some different values. The research reported in this dissertation has shown that Native American students with high achievement levels

have high self-concepts-as-learners. Therefore, it is important when designing the middle school curriculum to include a Native American culture-based curriculum.

A Native American culture-based curriculum can be introduced at any grade level but is particularly important at the middle level in school. Native American specific curriculum content can be included in all subject areas. If this is not done, non Native American students will view such studies as extra. After that special day, week, or month, they will again study the real subjects. Students begin to understand themselves and to appreciate their differences. They recognize that being different is alright. As a result, Native American students may learn to like school and are willing to stay longer. By staying longer, they accept challenges more easily and achieve more easily because they have learned to be bicultural and also developed a positive and realistic self-concept-as-learner. Middle schools can be nurturing environments for all youth. They can be especially so for Native American students. An inviting setting will welcome all students. Its leaders will include curriculum materials and tests that are not culturally biased. The school must make every effort to make its students feel wanted and part of the school. They need to feel accepted not only as individuals but also as Native Americans.

Implications for Academic Programs

Many Native American students work hard to achieve academic success. The school is the single institution responsible for the formal education of young people. The curriculum should include changes that reflect a committed effort from teachers and counselors to have reasonably high academic expectations of the students.

Research has shown that academic success is related to self-concept-as-learner. If students are expected to learn, they must be provided with success-oriented opportunities.

Middle level Native American students need exposure to a variety of career explorations with a major emphasis on academic subjects. They should be directed at this age to prepare for post secondary education. If they achieve academic success, they boost their self-concepts. An improved self-concept prompts the students to continue to strive for academic success.

Native American students need to remain in school. Based on available literature reviewed in Chapter Two, they have the highest dropout rate nationally of any population. If they are presented with an excellent curriculum and strong, loving educators, they can and will be successful. Based on the results of the present study, the best decisions educators can make to improve the self-concept-as-learner of Native Americans is to improve their achievement. The curriculum can include changes that reflect a committed effort from teachers to have high academic expectations of their students. Consequently, when students are expected to learn and are given honest chances to experience school success, they learn. The middle school needs to concern itself with both academic achievement and self-concept development.

Recommendations for Further Study

As a result of the study of self-concept-as-learner of Native American middle level learners, further study is needed to examine variables not considered that may

explain the development of self-concept-as-learner more fully. Other areas for study may include but are not limited to the following:

1.   The self-concept of educators who interact with the middle level learner.

2.   The influence of the school climate on the self-concept-as-learner of middle level learners.

3.   The self-concept-as-learner of elementary and secondary Native American students.

4.   The self-concept-as-learner of urban, rural, and reservation Native American students.

5.   The relationship between peer pressure and self-concept-as-learner in middle level learners.

6.   The relationship between economic factors and self-concept-as-learner in students.

Summary

The data presented in this study should bring a focus to the need and importance of understanding how Native American middle level learners achieve in school. It is necessary if the high dropout and high suicide rate among Native American youth is to be curtailed. When students were compared by grade, gender, race, and school, self-concept-as-learner did not differ across the replications. Only a small portion of the variability in middle level students' self-concept-as-learner scores could be explained by knowing their grade, gender, race or school setting.

However, in this study, achievement was the best predictor of the student's self-concept-as-learner. Even though research is needed to examine other variables, it appears that state and federal programs that have categorical monies for Native American students would best serve the needs of middle level Native American students by targeting curricula and activities that promote and/or enhance student achievement as well as self-concept development.

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Appendix A

Letter of Request to Superintendent

MEMO

TO: Mr. William Johnson, Superintendent

FROM: Jo Ann Chavis Lowery

I am in the research phase of my dissertation for my doctorate in counselor education at the University of North Carolina At Greensboro. I am seeking permission to conduct a survey of several middle level grades within our system. The intent is to collect data on approximately three middle grade school settings. Each school must contain 6th, 7th, and 8th grades and function as a middle school. The survey is the professed version of The Florida Key, a 23 item survey with a likert scale response. Each student will complete one. The time students need for completion is 15 to 20 minutes. The results will be shared with the schools and the system if you desire. If you approve, I will contact the principals and ask them to allow me to use their schools with the counselor as the coordinator. No names will be collected on the surveys, so information is confidential. Thank you for your cooperation. The Florida Key measures self-concept-as-learner. I am enclosing a copy for your review. I will be glad to discuss the survey with you to explain its purpose and validity.

Appendix B

Letter to Principals

MEMO: Ms. Maitland Hunt, Mr. Donald Frye, Dr. Dallas Freeman

FROM: Jo Ann C. Lowery

SUBJECT: Survey for Middle Grade Students

I am requesting permission to conduct a survey with your middle grade students and teachers. I have received permission from Mr. Johnson to conduct the survey. Enclosed is a copy of his permission letter. Please allow the counselor to coordinate the survey. The students in a subject area or homeroom may do the professed survey. Enclosed in the packet of surveys is an instruction sheet. I will be glad to meet with you to discuss the survey form. Thank you for your assistance.

Appendix C

<u>The Florida Key</u>

PLEASE NOTE

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Appendix D

Teacher Instructions

INSTRUCTIONS FOR STUDENTS AND TEACHERS

Do the following for the **P** side of the survey for demographic information.

TO THE TEACHER: Please read the following instructions aloud to your students while they read silently. Plese complete the demographic information on the **P** side of the survey. ALL information will be kept confidential.

READ: For each column at the upper right hand side of your survey, write in the appropriate code and bubble the correct number beneath. Begin at the **LEFT** side of the columns.

CODE INFORMATION

COLUMNS	CODE	NUMBER
Column 1	Race	
	Native American	1
	Black	2
	White	3
Column 2	Gender	
	Male	1
	Female	2
Column 3	Grade	
	6th	1
	7th	2
	8th	3
Column 4	School	
	St. Pauls Middle	1
	Fairmont Middle	2
	Fairgrove Middle	3
Columns 5 and 6	FOR TEACHERS ONLY. STUDENTS DO NOT COMPLETE	

Write in the students most recent **Total Battery Percentile** for the California Achievement Test or an equivalent test. If none is available. omit this item.

SURVEY INSTRUCTIONS FOR TEACHERS AND STUDENTS.

1. Your teacher helped you in completing the top part of your questionnaire.
2. Please be sure to follow instructions carefully and code your questionnarie sheet carefully.
3. Students complete the **P** form.
4. When responding to each question. you will note that your columns are not numbered. Begin in the first column on the left and answer 1. Moving to right, answer 2. next, answer 3, etc.
   _ select <u>one</u> answer for each question (0, 1, 2, 3, 4, or 5)
   _ select either:

NEVER = 0 IMPORTANT - DO NOT DARKEN A CIRCLE IF THIS IS SELECTED
    VERY SELDOM = 1
    ONCE IN A WHILE = 2
    OCCASIONALLY = 3
    FAIRLY OFTEN = 4
    VERY OFTEN = 5

THIS IS NOT A TEST. THERE IS NO RIGHT OR WRONG ANSWER.