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The Ohio State University, Ph.D., 1972
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ATTITUINAL CHANGES IN SECONDARY SCHOOL STUDENTS
AS A RESULT OF STUDYING AN ETHNOHISTORY
OF THE KIOWA INDIANS

DISSERTATION

Presented in Partial Fulfillment of the Requirements for
the Degree Doctor of Philosophy in the Graduate
School of The Ohio State University

By


* * * * *

The Ohio State University
1972

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CHAPTER I

THE PROBLEM

The Status of Anthropology in the Curriculum

The underlying premise of this paper is that the discipline of anthropology should become an integral element in the modern secondary school curriculum. The integration of anthropology into the curriculum can best be achieved by its being woven into courses already being offered to most students. Traditionally, and with justification, history, especially United States history, has served as the foundation of social studies instruction. It is suggested that the teaching of United States history can be enhanced by incorporating anthropological concepts and investigatory methods into existing United States history courses. The purpose here is to propose and test the benefits to students which may be derived from intertwining both anthropology and United States history. The teaching model for this purpose is a three week unit of study of an American Indian tribe on the southern Great Plains in the larger context of a United States history course in the secondary school.

Although there has been considerable interest expressed in support of anthropological instruction, it has
usually been considered a college level subject for study. Nonetheless, a few secondary schools have taught anthropology as a distinct subject. While more schools undoubtedly have introduced anthropology courses, only three schools have been found which have reported details of their courses. The Germantown Friends School in Philadelphia as early as 1951 offered a ninth grade year course in anthropology. The course dealt primarily with prehistory cultures as well as those of contemporary Arabs, Eskimos, and Polynesians.¹ The Edsel Ford High School at Dearborn, Michigan, offered a course in cultural anthropology stressing an analysis of contemporary primitive societies, beginning with a simple society, proceeding to a more complex society, and concluding with a society in which institutions were in the process of change.² A one semester high school course taught in New York City studied cultures of the Eskimos, Iroquois, Polynesians, Chinese, and Americans.³ A much less comprehensive attempt to teach anthropology was made at one California school in the


³Anthony Leeds, "Considerations Regarding Anthropology in High School Curricula," Human Organization, XX (Fall, 1961), 134-140.
twelfth grade where for five weeks anthropology was studied as well as other units on guidance and counseling, psychology, and sociology. In addition, a team of anthropology educators successfully taught a course in anthropology to a group of high ability students in a private school in Illinois. One of their units of study dealt with the Iroquois Indians.

While each of the above reporters praised the effectiveness of their respective courses, no quantitative evaluations were provided. It should be noted also that the schools offering the courses were of relatively high selectivity and that the classes were small. As late as March, 1969, a survey of suburban secondary schools in the Chicago, Illinois, area revealed that only one school of the thirty-two included offered a course in anthropology—and it was a combined course with sociology. Nonetheless, it can be assumed that much anthropology was being taught under other course titles and perhaps even without the teachers' knowing themselves that they were teaching

4Pasadena City Schools, Division of Instructional Services, "An Introduction to the Behavioral Sciences," 1963.


anthropology. For example, the state of California encourages teachers to include in their instruction, without specifying in which courses to do so, generalizations relating to anthropology.7

Outside of regular courses in anthropology, a variety of smaller anthropological units of study, as mentioned above, can be found dealing with American Indians, or the Indians of the respective school's locale. The latter are even required in some states.8 One high school in Montana, for example, offers a semester course in that state's history. The course includes a study of the polity, economy, and religion of the Plains Indians. The depth of the course undoubtedly reflects the fact that ninety percent of the students in the school are Blackfoot Indians.9 The vast majority of unit studies on Indians in general or on specific tribes are written by master degree candidates for use in elementary schools, and then usually

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only in those disciplines which are normally defined as the fine arts. 10

The Objectives of Anthropology in the Curriculum

Fallers points out that interest in anthropology on the part of social studies teachers has increased during the past two decades. Involvement in World War II and its aftermath has placed the United States in much more intimate contact with non-Western societies and cultures, requiring Americans to better understand them. Likewise, the United States has had to assess its relationship with small societies which have developed from previously colonial status. And at home Americans have experienced ethnic and racial problems of increasing intensity. The then existing social studies curricula of the post war period, however, did not provide adequate tools for the examination of comparative studies, cultures, social groups, and race. 11 Consequently, it was thought that the concepts derived from the study of anthropology would help supply the necessary tools; for only anthropology has been


concerned with the description and explanation of similarities and differences among human ethnic groups.12

During the post war period and thereafter, anthropologists themselves have expressed a need for anthropology in the secondary school curriculum. Robert Redfield, George Spindler, Robert Hanvey, and Paul Bohannon have been effective spokesmen for the professional anthropologists. Redfield regretted that Americans did not have the opportunity in their ordinary living to gain a good acquaintance with another culture. He, consequently, suggested that it would be desirable for students to study a different culture, which one chosen was immaterial to him. More important, the goals of instruction should be that the student understand "the fact and nature" of a culture. The student should become familiar with a culture as a "persisting integration of dispositions to behave." The student must reach the point where he "begins to think how he would act in given situations if that other culture were his own." It is necessary for the student, Redfield said, to overcome the feeling, at first, that the alien culture appears to him to be "mask, enigmatic, or repugnant." In studying the given culture, the primary learning materials should consist of personal accounts of life

in that society; that is, "autobiographies, letters, ac-
counts of personal relations between Americans and members
of the foreign group, and good fiction about that socie-
ty." Indeed, concepts mulled over outside of materials of
this sort are mere wordplay for the student. According to
Redfield, the purpose of delving into the study of a well-
integrated culture should be to alert American students to
the fact that they do not live in such a well-integrated
culture. Americans, who scientifically approach the solu-
tion to a problem in their own country, should realize
that the culture of the people of the United States is "an
entity much less well defined than the culture of most
peoples of history and of the world today." Consequently,
in our country a consensual basis for common agreement to
a given solution is lacking to a great degree. 13

Spindler suggests that students studying anthropology
will be afforded an opportunity to observe the range of
human motivations and the varying solutions that men have
devised for the problems of existence. Tenth and eleventh
grade students should be able to comprehend the complex
understandings of the nature of cultural values and how
these values can motivate and develop different kinds of
behavior. Students at this age can see how the components
of a culture work in relation to each other and how they

13 Robert Redfield, "Study of Culture in General Edu-
reinforce the values of a given society. To that end, instruction should lead to an analysis of the ways in which important social institutions—such as the family; social control; and religious bodies work in different societies to serve the same basic purposes.¹⁴

Montagu postulates additional rewards to be gained from instruction in anthropology. He states that because anthropology is a study of every facet of man's existence and because it combines an education in both the sciences and the humanities, the discipline of anthropology should be the core of every educational curriculum. His hope is that by studying anthropology, students will gain a knowledge which would further the cause of world peace and understanding.¹⁵

A less ambitious goal for anthropology in the secondary curriculum, and one which most anthropologists support, is that the curriculum should distinguish between structure in human cultures and their relation to habits. Oliver is concerned about the study of habits, which he defines as habitual behavior as contrasted with random, non-repetitive behavior. Of interest should be the various combinations of habits and their similarities between one


¹⁵Ashley Montagu, "What Anthropology Is," The Instructor, LXXV (November, 1965), 49.
set of combinations in one culture and those serving the same function of another culture. These combinations, Oliver states, are called by anthropologists by various terms: culture patterns, culture complexes, trait complexes, institutions, etc.\textsuperscript{16}

Hanvey states that anthropologists take for granted that respect for other cultures is axiomatic in their trade, but teachers are confronted with helping students to understand or respect other cultures.\textsuperscript{17} Bohannon is cautious, however, in warning that students must be taught that other peoples' ways are not better or worse than those of cultures familiar to the students. Instead, students should learn that "all mankind is involved in the task of improving the quality of social and cultural life, and that it is futile to think that differences of opinion and different ways of experiencing life will evolve into a single culture approximately like our own. Rather, it is out of these very differences that change, progress, and greater comfort merge. At the same time, it is granted that the resolution of conflict is the very essence of


human achievement." Mandelbaum reinforces Bohannon in adding that once the student has learned to ask the right anthropological questions, he may discover, perhaps for the first time, that cultural differences are not necessarily dangerous, that alien cultures can be studied with an attitude of compassionate neutrality, that he can learn something from any person, and that he can be securely engaged with his own values and causes when he sees them in some constructive perspective.

The basic anthropological idea, writes Redfield, is that every individual lives within something called a "culture," which he defines as a "body of customs, of beliefs, which provide satisfaction to his human needs and adjustment to his environment." These same customs and beliefs form parts of the whole culture which are consistent with one another and depend on one another. The culture provides the individual with goods, with purpose and significance for his actions, and with the sense that all the activities he carries on are contributing toward realization of these goals. "In such a culture the individual knows what he ought to do and finds himself doing it."

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Redfield suggests that students should be made to understand that every normal person is reared in a society with ways of life characteristic of that society. It is also important to see that those ways make sense to the individual as one way is seen to be related to the next, consistent with it and supporting it. Furthermore, it should be pointed out that the motives which people have and the values which they embrace are derived, generally speaking, from the traditional culture. Finally, students should grasp the concept that if any aspect of the culture is tampered with, it may have unforeseeable consequences.  

Fromm reinforces Redfield's objectives for education by pointing out that culture has to be built into the personality structure of the people so that they will want to act as they have to act. "The goals, the motivation to secure and express the goals, and the ways of attaining them are internalized by the individuals as they are transmitted to him by the agents of the culture (parents, teachers, elders, and so on) so that he supports the norms of the culture as though they were his own." Indeed,


the effect is that the traditional manner of doing things becomes the only reasonable or logical way and people who are different are the pale, lesser beings. In other words, "having been socialized to the behavior and beliefs of his own society, seeing them as 'natural,' each individual inevitably judges other behavior and belief as unnatural." Thus, the individual becomes a practitioner of ethnocentrism with its inherent belief in the unique value and rightness of one's own group.

Thus, some degree of ethnocentrism will be experienced by each different group of peoples throughout the world. While ethnocentrism does contribute to the stability of a given social system in any given situation, that is not to say that ethnocentrism is thus necessarily good. The social system thus stabilized may be decadent or parasitic. In addition, for all the members of the cohesive in-group the advantages gained may be tainted by the effects of intergroup conflict with the out-groups.

However, it is not only one's preferred cultural values that contribute to ethnocentrism but, also, "the uncritical prejudice in favor of one's own culture and the

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24 Ibid., 83.
distorted, biased criticism of alien cultures," The remedy for ethnocentric prejudice is comparative knowledge of one's own and other cultures. "This implies that it is possible to transcend the limits of cultural conditioning by empirical observation of cultural behavior." Indeed, the anthropologist himself as well as students practicing anthropological methods must assume that man need not be a prisoner and victim of his own cultural conditioning.  

In summation, the professional anthropologists propose that these understandings and appreciations should be the aims of instruction in anthropology:

(1) Man has devised various solutions to the problems of human existence.

(2) Human thought and behavior to a large extent are habitual or institutionalized rather than random and are in response to the human environment.

(3) A group's cultural values determine to a great degree the predisposition of human thought and behavior.

(4) A culture is made up of many components, each reinforcing the others, and any alteration in one component will subsequently necessitate changes in other components.

(5) Knowledge of another culture by an individual lends perspective to an understanding of his own culture.

(6) A culture should not be evaluated as being either good or bad.

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(7) All peoples are to some extent ethnocentric in their thinking and behavior as people are products of their respective cultures.

(8) American culture is not as well defined or cohesive as are those of other peoples.

The anthropologists maintain that the end behavioral goals of the study of anthropology should be:

(1) development of a sympathetic tolerance toward others of one's own culture and foreign cultures, but not necessarily acceptance or adoption of the behavior patterns of those people

(2) reduction of overt conflict among peoples and subsequent progress toward the well-being of all

Finally, the anthropologists believe that the goals of anthropology can best be achieved through instruction which:

(1) is of a culture for which there are sufficient quality and quantity teaching materials

(2) uses primary and secondary sources from the given culture and which illustrates contact between the given cultures

(3) concentrates on one given culture, rather than a broad comparative study of several cultures

The Fusion of Anthropology with History

In secondary school curricula, which are already overburdened with courses for students, it seems logical that the teaching of anthropology and fulfillment of that discipline's objectives should best occur in history courses which long have been the core of the social studies. The disciplines of history and anthropology are both
concerned with the study of human behavior, verbal and non-verbal, in various societies of the past. The disciplines are likewise interested in the study of the relationships between individual action or items of behavior from which the relationships between peoples can be deduced. On a more complex level, both disciplines are concerned with the study of institutions; with the way in which certain activities are organized to achieve desired goals; and also with the relationships between different institutions, using the term in its broadest sense to include not only formal institutions but all standardized modes of behavior.26

With time, the study and teaching of history, however, has become most complex. The number of factors which the historian regards as relevant in his explanations of social, political, and economic change has increased along with an accelerated fragmentation in historical studies. Historians have become reluctant to provide general interpretations of periods in history or topics. Furthermore, the relevance of a knowledge of history to the understanding of human society has become increasingly difficult to defend. The professional teacher of history now faces the predicament of how to make the subject meaningful to students in this age of distrust of the past.

Social change, however, is a subject which is of concern to both the historian and the layman (student). Hopefully, the subject can be most readily made profitable if examined within a chronological context, including the study of sequence of events and their relationships with each other over extensive periods of time. For the historian, the use of documentary evidence in this study is indispensable. The historian should find many of the theories and concepts of the anthropologist useful in the selection and interpretation of the data relevant to the solution of a particular problem with which he is concerned.

Teaching About the American Indian

American history, as presently taught in our secondary schools, gives little consideration to the place of the American Indian in our history. Of even greater neglect is the treatment of the various Indian cultures and their contributions to the course of our history. As De Voto writes, "Most of our history has been treated as if it were a function solely of white culture—inspite of the fact that well into the nineteenth century the Indians were one of the principle determinants of historical events." Forgetting the great example of Francis Parkman, "American historians have made shockingly little effort to understand the life, the societies, the cultures, the thinking, and the feeling of Indians, and disastrously
little effort to understand how all these affected white men and their societies." Brandon suggests that the major difficulty in treating Indian history seriously is its fragmentation: the number of tribal groups and their respective time-phases; and the need to examine them through the eyes of anthropology is forbidding to most interested investigators. Furthermore, because of the diversity of the Indian cultures, there is a difficulty in attempting to formulate any manageable generalities about Indians.

Probably most anthropologists would agree with Gearing, who states that there should be no study of Indians in general in the public schools. Rather, the teacher should select one group of Indians, it does not matter which one, provided that decent teaching materials are available. It is the contention of this paper that the non-availability of suitable teaching materials dealing with a given Indian group has been a major obstacle for secondary school teachers of history. While much usable, cultural, secondary source literature on Indians is available, it tends to be too broad in its scope; that is, it attempts to treat superficially too many Indian tribes and


28 Ibid., 24.

29 Frederick O. Gearing, "Why Indians?," Social Education, XXXII (February, 1968), 128.
their respective cultures. Primary source material on the American Indians, on the other hand, is too intense for secondary school students. That is, works of the latter type are generally addressed to the advanced student or professional anthropologist, with subsequent problems in vocabulary, assumed background information, and level of abstraction for the novice. Histories of American Indians are inadequate for similar reasons. They tend to follow the various Indian groups through the sweep of United States history primarily from a factual cause-and-effect type of approach and do not take into account the cultures existing on the Indian side of the frontier or the cultural interplay between the Indian and the white. Indeed, such literature defeats the very purpose of studying the Indians as argued; and it reinforces white stereotypes of Indians by the sheer fact that cultural determinants in the formation of history have been omitted. Indian behavior and history, thus, continue to be judged by the standards and values of the dominant American culture.

Thus far, only one commercially produced ethnohistorical instructional tool which is on a desirable reading level for secondary school students, is anthropologically provocative, and historically authentic has appeared on the market. *Kiowa Years* consists of a text based on Indian recollections gathered and written down by anthropologists and has had the advantage of being field tested in
secondary schools and subsequently published by anthropologists. 30  

Kiowa Years is a good ethnohistorical source in that it attempts to reconstruct the history and culture of the Kiowa tribe during a relatively brief period of time, the late 1860's and the early 1870's. The book fits the interests of both the anthropologist and the historian. It has as its topic or theme of study the concept of culture as an "all-embracing idea covering behavior, and values of a particular people at a particular time," a topic of study which fits well with historians' predilections and as well as those of the cultural anthropologists. 31

Of particular significance is the book's cultural ecological treatment of Kiowa culture before and after contact with the dominating white culture on the Great Plains. Of further interest is the account in the book of the diffusion which takes place between the two cultures. However, the book undoubtedly lacks reference to sufficient documentary, oral, and archaeological sources to satisfy either the historian or the anthropologist. The book


decidedly needs to be supplemented with additional resources if a true ethnohistory of the Kiowa is to be seriously presented in the classroom. Furthermore, the relative shortness of the time period covered in the book creates a lack of historical perspective; and it also tends to relate social change too abruptly.

**Education's Effect on Student Attitudes**

Much research has been performed in public education on the effect of formal education on student attitudes and prejudice toward minority groups in the United States. Most of the research reported reveals that usually attitudes and prejudices toward Negroes and Jews are the predominant focus. Stember, in summation of his own research on Negroes and Jews, regretfully reports that the impact of education on changing attitudes and prejudices is limited. The only major success which is achieved is in reducing traditional provincialism; that is, formal education can counteract the belief that members of minorities are strange individuals with exotic ways and can also reduce fear of casual personal contact with members of minority groups. For example, while students may accept the legal equality of minority groups, full social participation with minorities is not accepted. Stember concludes that only a high level of formal education seems to exert any appreciable impact on the more deeply rooted
prejudices of students. In addition, only where education differentiates the individual sharply from his previous subculture does it appreciably affect his attitudes toward minorities.\textsuperscript{32}

Furthermore, Rokeach reports that regardless of students' beliefs and attitudes, there is convincing evidence to suggest that it is equally difficult to change attitudes of students at one extreme of an attitude continuum as it is to change attitudes at the opposite extreme of the same continuum.\textsuperscript{33} Ford concluded that greater changes of opinion tend to occur in people who are not highly dogmatic although they may be initially less in accord with the persuasive evidence given to them than those people who are highly dogmatic.\textsuperscript{34}

Even more threatening to the successful change of attitudes among students is the fact that some evidence exists that attitudinal change accomplished through the means of a history class may be met with an inherent resistance. Rokeach points out that the greater the


\textsuperscript{33}Milton Rokeach, "'Narrow-Mindedness' and 'Personality'," \textit{Journal of Personality}, XX (December, 1951), 235.

\textsuperscript{34}Leon I. Ford, "The Relationship Between Prejudice and Dogmatism in Opinion Change" (unpublished Ph.D. dissertation, Purdue University, 1956), summarized in \textit{Dissertation Abstracts}, XVI (September-December, 1956), #2522.
dogmatism in an individual, that is resistance to adoption of new practices and ideas, the more will the present be perceived by him as relatively unimportant in its own right. To such an individual today is but a stepping stone to some future Utopia which he seeks. How much more remote then must people and events of the more distant past be to a dogmatic individual. Furthermore, Ehrlich found that college students with advanced cases of dogmatism exhibited less learning in a classroom situation than those low in dogmatism. And, contrary to popular thought, dogmatism cannot be accounted for by low ability among students. The poor learning students need not be of poor academic aptitude. Consequently, in the study of another culture, the degree of dogmatism among the students may be more important than their academic aptitude. In support of Ehrlich's findings, research reported by Allport among secondary school students suggests that it cannot be said that a basic correlation exists between tolerance and brightness.

Neither are economic affluence and subsequent social acceptance guarantees against cultural prejudice. In the

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case of those people who have moved upward socially and economically, prejudice is likely to be equal to prejudice in people of downward mobility; and it is more likely to be present in people of upward mobility. Greenblum and Pearlin attribute this phenomena to a manifestation of an effort to enhance or make secure the former's hard-won prestige.\footnote{Joseph Greenblum and L. I. Pearlin, "Vertical Mobility and Prejudice," Class, Status, and Power, eds. Reinhard Bendix and Seymour Lipset (New York: Free Press, 1953), 480-491, cited in Simpson and Yinger, op. cit., 104.} Furthermore, liberal verbal responses from middle and upper class Americans need not accurately reflect their inward prejudice. These individuals may instead be merely more skillful in making rationalizations and giving verbal disguises. They may be expert in reciting the principles of human equality because they have a great need to appear to be reasonable and tolerant to other people. Yet they may, at the same time, practice discrimination, especially if their societal structure containing group exploitation enhances their social and economic elevation.\footnote{Simpson and Yinger, op. cit., 105.} In a similar fashion, says Allport, by the age of fifteen a child has already acquired considerable skill in imitating adult prejudice and verbalism. The child, too, reserves democratic as well as prejudiced remarks for appropriate occasions; and rationalizations are readily available for whatever occasions may require
them. In view of the above findings, the degree of tolerance achieved through the study of a foreign culture may be more accurately assessed by examining the change in general dogmatism among the students than in relating their native aptitude to their tolerance.

There are other limitations to be expected in attempting to increase tolerance in suburban students—who are the subjects in this study—through formal education. It might be assumed that the higher the socio-economic level one starts from, the greater his family and social background will have already operated to mold the extent of his tolerant attitudes. In addition, the limits of social acceptance granted to minorities by the above average socio-economic people should be expected to be more clearly defined. To the contrary, Bettelheim states that "covert discrimination continues to be acceptable and the desire to keep minorities at some social distance remains. . . . The better educated persons show no greater concern with the problem of discrimination than others, on the basis of national sample studies."41

Regardless of one's socio-economic background, Bettelheim states that nothing enrages an individual more

40 Allport, op. cit., 310.
than someone trying to convince him of his equality with the discriminated group member because he is being deprived of "the mechanism he has developed for retaining self-respect and without which he cannot maintain his integration. Against such threats he must defend himself as best he can." In a similar vein, formal education alone cannot guarantee a rejection of stereotypes, since stereotypes are rooted in social and psychological needs. Assuredly, the better educated are more likely to reject certain kinds of stereotypes, but new ones emerge and old images persist.

Some encouraging hypotheses regarding attitudinal changes among students is offered by Bettleheim, although the causes of these changes may not be so encouraging. The noted psychologist believes that younger persons are less prejudiced than older adults primarily because of the conflict between their two generations. The older generation is the transmitter of the basic values and norms in our society, while the younger generation is the object of socialization, including the acceptance of these values and norms. Our advanced industrialized society, furthermore, fosters and accelerates rapid changes so that the standards of the older generation are quickly made obsolete, with subsequent struggle and tension between the

\[42\text{Ibid.}, 18.\]
\[43\text{Ibid.}, 20.\]
two generations. Consequently, attitudes toward minority groups become one manifestation of this tension along with styles of clothing and standards of morality. During their search for self-identity the younger people assert their independence from the older people, with a concomitant increased tolerance toward ethnic groups as a frequent expression of this independence. Thus, while the general trend in our society may be toward greater tolerance, the young people are likely to exhibit an even greater degree of tolerance, at least toward minority groups, if not their parents and elders.\textsuperscript{44}

Furthermore, Bettleheim asserts that young persons in all likelihood are better educated today and have received an education compatible with ethnic tolerance. The positive correlation between education and tolerance is a product of today's greater social experience in the educational process and the fact that our school system rewards those who are more tolerant by selecting and encouraging them for even more advanced formal education. Indeed, throughout the United States, perhaps with the exception of the southern states, the school curriculum involves some obvious indoctrination in a tolerant outlook toward minorities.\textsuperscript{45}

\begin{footnotes}
\item[44] Ibid., 16.
\item[45] Ibid., 18.
\end{footnotes}
Student Attitudes Toward American Indians

Actual research on the attitudes and prejudices held by white students in our schools toward the American Indian are rare, even though in recent decades categorical race prejudice against the Indian has sharply declined. Perhaps the most informative work in this area is that accomplished by Zeligs, whose subjects were two hundred twelve year olds of relatively above average socio-economic backgrounds in a suburban Cincinnati public secondary school. Zeligs examined the responses of students in the school in 1931 and 1944. In each year students expressed what were later categorized as either favorable, unfavorable, or neutral concepts regarding American Indians. In 1931 among the forty-three percent favorable concepts most often given were that the Indians lived in America before the white man, they were American ancestors, they were civilized, and some were kind. The nineteen percent unfavorable ideas included that the Indians were fierce people having strange customs and the fact that different tribes were united (presumably in opposition to the white man). The twenty-eight percent neutral concepts included that the Indians were driven from their homes by the pioneers, were given reservations by the United States government, and that there are few Indians left. In 1944 the

46Simpson and Yinger, op. cit., 87.
forty-five percent favorable reactions were that the American Indians were the original Americans and are, therefore, the same as Americans but of a different color. They wear feathers, ride horses, live in wigwams or tepees, use bows and arrows, weave, make pottery and blankets, and love beads. They are nice, swell, good, clean, peaceful, brave, independent, and free, and were good fighters for the United States in the Second World War. Other associations given were Chief Red Cloud, papoose, peacepipe, and squaw. The twenty-three percent unfavorable concepts described the American Indian as being of red skin, waging war, fighting and scalping pioneers, and having wardances. The twenty-one percent neutral concepts mentioned reservations, tribesmen, various names of Indian tribes, and sections of the country where they were found.

Certainly the concepts expressed by these students do not reflect any genuine or depth understanding of the culture of any particular American Indian group nor the place of the Indian in this country's history.

Attitudinal studies of children in elementary school appear to be little better. While the research is even more meager in quality and quantity than on the secondary level, Fisher reports that fifth graders did change in

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attitude favorably as a result of having silently read literature pertaining to American Indians and then discussing the material read. As demonstrated in other studies, Fisher did not discover any significant relationship between intelligence quotient and attitudinal change in these students. 48

Purpose of the Proposed Experiment

In summary, there is a definite sparseness of research on the effect of instruction in changing secondary school students' attitudes toward the American Indian and also of desirable instructional materials for that purpose. The purpose of this experiment is two-fold: (1) to produce, where necessary, and gather together primary and secondary source material, historical and anthropological, useable for a senior high school class in American history for the study of one particular Indian tribe's culture and history (that of the Kiowa) in relation to and in contact with whites, and (2) to assess the effects on the students of using the materials in so far as their personal tolerance and attitudes generally and, specifically, toward American Indians as an ethnic group. The study will be concerned with the specific attitudes which each individual student possesses before and after the instruction

about the Kiowa Indians. The individual student's psychological make-up will not be taken into consideration in this study. An assumption will be that the student's responses will report his true attitudes. The student, in reality, may be less than honest or thorough in his responses due to the fact that he will be asked to identify himself with his respective responses on a questionnaire.

Finally, the hypotheses to be proved in this study are:

(1) Students' attitudes in general become less dogmatic (more open-minded) as a result of their study of a foreign culture.

(2) Students' attitudes toward the people of the foreign culture studied become more tolerant as a result of the study.

(3) Change in individual student attitudes is not related to his intellectual abilities.

(4) Students become more understanding of their own culture as a direct result of understanding a foreign culture.

If these hypotheses prove to be correct, then the alleged outcomes of increased tolerance and decreased conflict among men so long stressed by anthropologists can be achieved. The secondary school's curricula should be consequently revised to incorporate more cultural studies as outlined by the anthropologists. Furthermore, in the case of a favorable result to this study, it would be appropriate to focus on American history courses as a fertile field in which to initiate cultural studies.
CHAPTER II

THE DESIGN OF THE STUDY

The Experimental Group

General Description.—The students to be employed in this study are all in the eleventh grade, except one who is in the twelfth grade, and are enrolled at Lyons Township High School, North Campus, La Grange, Illinois. The school itself is divided into two campuses, with the ninth and tenth grades making up the South Campus and the eleventh and twelfth grades composing the North Campus. The villages of La Grange, La Grange Park, and Western Springs form a cluster of typical, old suburbs located approximately fifteen miles due west of Chicago. Each village averages roughly 16,000 population, and together they form the nucleus from which come the majority of the 5,050 students who attend Lyons Township High School.

Specifically, the fifty-four students, thirty-two girls and twenty-two boys, who are to participate in this experiment are enrolled in a course entitled American Studies. The course is two semesters in length and is an attempt to correlate, but not fuse, the chronological study of American literature and United States history.
The students meet in a two-hour block of time and in a large room divided by a moveable, sound-proof partition. An English teacher and the experimenter team teach the course, varying the learning activities and content as they mutually agree upon. The flexibility of the room, the ample time available, the intertwining of subject matter, and compatibility of teachers make it possible to overcome many of the obstacles to creative teaching which exist in the more traditionally structured courses in the remainder of the school. The school does operate on a daily schedule of six periods with each period being fifty-four minutes in length. This same schedule has been functioning at Lyons Township High School for at least the past twenty-five years.

Enrollment in the American Studies course is based on the students' ability, interest, and election. The English department functions in each of its required three years of courses on five ability tracks: honors, superior, regular, general, and fundamentals. Students who have completed the tenth grade English course on the superior level, and an additional few academically motivated students from the regular level, are invited to elect American Studies for their eleventh grade English course. In so far as history is concerned, no prerequisites for enrollment in the course are expected. The social studies department at Lyons Township High School offers United
States history on three ability levels: honors, regular, and general. Without doubt, if the students were to enroll in the required United States history course, other than American Studies, they would all qualify for honors or regular ability levels. Regardless of the ability levels, state law requires all students to successfully pass a course in United States history.

Statistical Description.—Using specific data, it is possible to determine the nature of the ability of the students in the experimental group itself and their relationship to the other students in their same grade level. For this purpose the results of two standardized tests can be utilized which have been administered to all the students prior to their enrollment in American Studies. In the Spring previous to the students' admission to the regular ninth grade year in school, the students completed the Otis Quick-Scoring Mental Ability Test (Beta Test). The scores received on this test (there are no scores available for two of the students) clearly show the experimental group students to be above the average of their peers in mental ability.

TABLE 1

COMPARISON OF OTIS BETA SCORES RECEIVED BY
LYONS TOWNSHIP HIGH SCHOOL STUDENTS
AND EXPERIMENTAL GROUP

<table>
<thead>
<tr>
<th></th>
<th>LTHS - Total Eleventh Grade (N=1275)</th>
<th>Experimental Group (N=52)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Highest score in bottom quartile</td>
<td>108</td>
<td>117</td>
</tr>
<tr>
<td>Median score</td>
<td>114</td>
<td>120</td>
</tr>
<tr>
<td>Lowest score in top quartile</td>
<td>121</td>
<td>124</td>
</tr>
<tr>
<td>Lowest score in top decile</td>
<td>125</td>
<td>127</td>
</tr>
<tr>
<td>Range in scores</td>
<td>65-149</td>
<td>108-135</td>
</tr>
</tbody>
</table>

Not only are the experimental group students superior to their local peers as measured by the Otis test, when the formers' scores on the test are compared with students on a national basis, the experimental group students' ability is even more pronounced.

TABLE 2

COMPARISON OF OTIS BETA SCORES RECEIVED BY
NATIONAL STUDENTS AND EXPERIMENTAL GROUP

<table>
<thead>
<tr>
<th>Scores</th>
<th>Per Cent of Students Nationally</th>
<th>Per Cent of Students in Experimental Group</th>
</tr>
</thead>
<tbody>
<tr>
<td>150 or over</td>
<td>0.1</td>
<td>0.0</td>
</tr>
<tr>
<td>142 or over</td>
<td>0.5</td>
<td>0.0</td>
</tr>
<tr>
<td>136 or over</td>
<td>1.0</td>
<td>0.0</td>
</tr>
<tr>
<td>126 or over</td>
<td>5.0</td>
<td>17.0</td>
</tr>
<tr>
<td>121 or over</td>
<td>10.0</td>
<td>50.0</td>
</tr>
<tr>
<td>111 or over</td>
<td>25.0</td>
<td>96.0</td>
</tr>
<tr>
<td>107 or over</td>
<td>33.3</td>
<td>100.0</td>
</tr>
</tbody>
</table>
Based, then, upon the comparative data obtained from this test, it is readily apparent that the experimental group students are decidedly advanced in ability.

Following the administration of the Otis Beta test, during the Spring of their tenth grade year the students took the National Educational Development Tests. Based upon the scores earned by the experimental group students, they once again showed themselves to be above average in comparison to their classmates.

**TABLE 3**

**COMPARISON OF NATIONAL EDUCATIONAL DEVELOPMENT TESTS COMPOSITE SCORES RECEIVED BY LYONS TOWNSHIP HIGH SCHOOL STUDENTS AND EXPERIMENTAL GROUP**

<table>
<thead>
<tr>
<th></th>
<th>LTHS - Total Eleventh Grade (N-1243)</th>
<th>Experimental Group (N-52)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Highest score in bottom decile</td>
<td>12</td>
<td>20</td>
</tr>
<tr>
<td>Median score</td>
<td>20</td>
<td>24</td>
</tr>
<tr>
<td>Lowest score in top quartile</td>
<td>23</td>
<td>26</td>
</tr>
<tr>
<td>Lowest score in top decile</td>
<td>26</td>
<td>28</td>
</tr>
<tr>
<td>Range in scores</td>
<td>5-32</td>
<td>18-29</td>
</tr>
</tbody>
</table>

On the basis of the scores received on the two standardized tests cited, it is evident that the students participating in this study are well above the average for both Lyons Township High School (LTHS) students and

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students at large throughout the country.\textsuperscript{3}

In addition to doing well on standardized tests, the experimental group students have achieved at an above average rate in all of their courses taken during their first two years of senior high school. This generalization is determined by comparing the experimental students' rank in class with their eleventh grade classmates as a whole.

\textbf{TABLE 4}

\textbf{EXPERIMENTAL GROUP STUDENTS' RANK IN LYONS TOWNSHIP HIGH SCHOOL ELEVENTH GRADE CLASS}

<table>
<thead>
<tr>
<th>Decile in Class Rank</th>
<th>Frequency of Experimental Group Students</th>
<th>Percentage of Experimental Group Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>99-90</td>
<td>12</td>
<td>23.1</td>
</tr>
<tr>
<td>89-80</td>
<td>14</td>
<td>26.9</td>
</tr>
<tr>
<td>79-70</td>
<td>6</td>
<td>11.5</td>
</tr>
<tr>
<td>69-60</td>
<td>8</td>
<td>15.4</td>
</tr>
<tr>
<td>59-50</td>
<td>6</td>
<td>11.5</td>
</tr>
<tr>
<td>49-40</td>
<td>4</td>
<td>7.7</td>
</tr>
<tr>
<td>39-30</td>
<td>2</td>
<td>4.0</td>
</tr>
</tbody>
</table>

The median mark average for the entire Lyons Township High School eleventh grade class was 2.000 for courses

taken through the ninth and tenth grade years. The experimental group students achieved well above this level, having earned a median average of 2.692.

The experimental group students have achieved at a high level, also, within the social studies curriculum at Lyons Township High School. The courses offered in the ninth and tenth grade years provide opportunities for students to be exposed to foreign cultures and both Western and non-Western civilizations. The required ninth grade Freshman Social Studies course is devoted primarily to the study of culture, economics, and geography of Southeast Asia, sub-Saharan Africa, and the Soviet Union. During these two years, the students may also elect to enroll in a World Geography course which deals with all the major culture regions of the world from a geographical approach. Also in the ninth and tenth grades, students may select Early World History and/or Modern World History. The former concentrates on ancient civilizations of the world and progresses chronologically to approximately 1500 A.D. The latter is a global history course which continues from 1500 to the present. Students enrolling in the American Studies course, which is the course in which this experiment is to be conducted, have demonstrated above average interest in the social studies courses available to them as evidenced by their previous enrollment in elective social studies courses. Twenty-one of the fifty-two
students for whom there are cumulative records enrolled in more than two semesters of required social studies. While no accurate records are available to substantiate the fact, it is estimated that the forty percent enrolled in non-required social studies courses is approximately ten percent higher than what is true for the class of eleventh graders as a whole. In addition, it is apparent that the experimental students performed quite respectfully in the social studies courses taken during their first two years in high school.

**TABLE 5**

EXPERIMENTAL GROUP STUDENTS' ACHIEVEMENT IN LYONS TOWNSHIP HIGH SCHOOL SOCIAL STUDIES COURSES AS MEASURED BY MARKS RECEIVED

<table>
<thead>
<tr>
<th>Course</th>
<th>Number of Students Enrolled</th>
<th>Median Mark Received</th>
<th>Frequency of Marks Received (one mark per semester)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>A</td>
</tr>
<tr>
<td>Freshman Social Studies</td>
<td>52</td>
<td>3.000</td>
<td>24</td>
</tr>
<tr>
<td>World Geography</td>
<td>0</td>
<td>0.000</td>
<td>0</td>
</tr>
<tr>
<td>Early World History</td>
<td>11</td>
<td>3.500</td>
<td>9</td>
</tr>
<tr>
<td>Modern World History</td>
<td>15</td>
<td>3.500</td>
<td>13</td>
</tr>
<tr>
<td>Others</td>
<td>3</td>
<td>3.000</td>
<td>1</td>
</tr>
<tr>
<td>Totals</td>
<td>52</td>
<td>3.000</td>
<td>47</td>
</tr>
</tbody>
</table>

Based upon a four point scale (A=4, B=3, C=2, D=1, F=0) the fifty-two students achieved a median mark of
3,000 in all of their social studies courses taken previously. In conclusion, it can be said that while enthusiasm was somewhat exceptional in social studies in terms of students' electing to enroll in the department's courses, students' performance was even more pronounced in the courses.

The Instruments

As stated in the previous chapter, four hypotheses are to be tested in this study:

(1) Students' attitudes in general become less dogmatic (more open-minded) as a result of their study of a foreign culture.

(2) Students' attitudes toward the people of a foreign culture studied become more tolerant as a result of the study.

(3) Change in individual student attitudes is not related to his intellectual abilities.

(4) Students become more understanding of their own culture as a result of understanding a foreign culture.

Testing Decline in Dogmatism.—To test the validity of the first hypothesis, a modified version of the Rokeach Dogmatism Scale will be administered to the experimental students. The first administration will be immediately prior to their intensive three week unit of study of the Kiowa Indians. Subsequently, the identical scale will be administered as post-tests immediately following the unit and approximately two months following the first post-test.
The primary purpose of the scale, Rokeach states, is "to measure individual differences in openness of belief systems. . . . The scale should also serve to measure general authoritarianism and general intolerance." Rokeach's assumption in constructing the scale, and later to be proved valid, was that if a person strongly agrees with the statements on the Dogmatism Scale, "he possesses one extreme of the particular characteristics being tapped, and if he strongly disagrees, that he possesses the opposite extreme. In so far as possible, we looked for statements that express ideas familiar to the average person in his everyday life."\(^4\) Rokeach's Dogmatism Scale contains sixty-six items which cover a great variety of topics. Specifically, the topics covered are accentuation of differences between the belief and disbelief systems; the perception of irrelevance; the coexistence of contradictions within the belief system; relative amount of knowledge possessed; differentiation within the belief system; beliefs regarding the uncertainty of the future; beliefs about self-adequacy and inadequacy; paranoid outlook on life; authoritarianism; belief in "the cause"; intolerance; interrelations among primitive, intermediate, and peripheral beliefs; attitude toward the past, present, and future; knowing the future; and belief in force as a way

to revive the present. While it would be informative to examine the responses of each student to the respective items on the scale, it is not within the scope of this study to do so. Rather, it is the aggregate or cumulative score that the individual obtains on the scale which will be examined.

Rokeach's Dogmatism Scale, Form D, does have some intrinsic datedness built into it; therefore, the language of some of the items has been revised and other items deleted for utilization in this study. While Rokeach has determined an item analysis of his Dogmatism Scale, which has been reflected in his construction of Form E of the scale, this experimenter selected those items which he thought most appropriate for the kind of students who would be completing the responses. It is believed that this revision will not substantially alter the demonstrated reliability of the various forms of the scale. The Rokeach Dogmatism Scale is thought to be a good instrument for this experiment as it has been successfully employed in studies of numerous groups of college students. Furthermore, the Dogmatism Scale's applicability

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5 Ibid., 73-80.
6 Ibid., 90.
has been demonstrated for use by eighth and ninth grad-
ers.  

By comparing the correlation of the scores of each of
the individual students in the experimental group, as well
as the median score for the group as a whole, on each ad-
ministration of the revised Dogmatism Scale, it should be
possible to determine whether or not the students' atti-
tudes in general have become less dogmatic and concurrent-
ly more open-minded as a result of having studied a fore-
ign culture; namely, that of the Kiowa Indians.

The revised Rokeach Dogmatism Scale questionnaire to
be given to the students is as follows:

The following is a study of what the general
public thinks and feels about a number of impor-
tant social and personal questions. The best
answer to each statement below is your personal
opinion. We have tried to cover many different
and opposing points of view; you may find your-
self agreeing strongly with some of the state-
ments, disagreeing just as strongly with others,
and perhaps uncertain about others; whether you
agree or disagree with any statement, you can be
sure that many people feel the same as you do.
Mark each statement in the left margin ac-
cording to how much you agree or disagree with
it. Please mark every one. Write +1, +2, +3, or
-1, -2, -3, depending on how you feel in each
case.

+1: I AGREE A LITTLE -1: I DISAGREE A LITTLE
+2: I AGREE ON THE WHOLE -2: I DISAGREE ON THE WHOLE
+3: I AGREE VERY MUCH -3: I DISAGREE VERY MUCH

1. The United States and the Soviet Union
have just about nothing in common.

8C. Gratton Kemp and E. W. Kohler, "Suitability of
the Rokeach Dogmatism Scale for High School Use," Journal
2. The highest form of government is a democracy, and the highest form of democracy is a government run by those who are most intelligent.

3. Even though freedom of speech for all groups is a worthwhile goal, it is unfortunately necessary to restrict the freedom of certain political groups.

4. It is only natural that a person would have a much better acquaintance with ideas he believes in than with ideas he opposes.

5. Man on his own is a helpless and miserable creature.

6. Fundamentally, the world we live in is a pretty lonesome place.

7. Most people just don't give a "damn" for others.

8. I'd like it if I could find someone who would tell me how to solve my personal problems.

9. It is only natural for a person to be rather fearful of the future.

10. There is so much to be done and so little time to do it in.

11. Once I get wound up in a heated discussion, I just can't stop.

12. In a discussion, I often find it necessary to repeat myself several times to make sure I am being understood.

13. In a heated discussion I generally become so absorbed in what I am going to say that I forget to listen to what the others are saying.

14. It is better to be a dead hero than to be a live coward.
15. While I don't like to admit this even to myself, my secret ambition is to become a great man, like Einstein, or Beethoven, or Shakespeare.

16. The main thing in life is for a person to want to do something important.

17. If given the chance, I would do something of great benefit to the world.

18. In the history of mankind there have probably been just a handful of really great thinkers.

19. There are a number of people I have come to hate because of the things they stand for.

20. A man who does not believe in some great cause has not really lived.

21. It is only when a person devotes himself to an ideal or cause that life becomes meaningful.

22. Of all the different philosophies which exist in this world, there is probably only one which is correct.

23. A person who gets enthusiastic about too many causes is likely to be a pretty "wishy-washy" sort of person.

24. To compromise with our political opponents is dangerous because it usually leads to the betrayal of our own side.

25. When it comes to differences of opinion, we must be careful not to compromise with those who believe differently from the way we do.

26. In times like these, a person must be pretty selfish if he considers primarily his own happiness.
27. The worst crime a person could commit is to attack publicly the people who believe in the same thing he does.

28. In times like these it is often necessary to be more on guard against ideas put out by people or groups in one's own camp than by those in the opposing camp.

29. A group which tolerates too much difference of opinion among its own members cannot exist for long.

30. There are two kinds of people in this world: those who are for the truth and those who are against the truth.

31. My blood boils whenever a person stubbornly refuses to admit he's wrong.

32. A person who thinks primarily of his own happiness is beneath contempt.

33. Most of the ideas which get printed nowadays aren't worth the paper they are printed on.

34. In this complicated world of ours the only way we can know what's going on is to rely on leaders or experts who can be trusted.

35. It is often desirable to reserve judgment about what's going on until one has had a chance to hear the opinions of those one respects.

36. In the long run, the best way to live is to pick friends and associates whose tastes and beliefs are the same as one's own.

37. The present is all too often full of unhappiness. It is only the future that counts.
If a man is to accomplish his mission in life, it is sometimes necessary to gamble "all or nothing at all."

Unfortunately, a good many people with whom I have discussed important social and moral problems don't really understand what's going on.

Most people just don't know what's good for them.

Testing Increase in Tolerance Toward Indians.—The second hypothesis to be tested in this experiment is that students' attitudes toward the people of the foreign culture studied become more tolerant as a result of that study. It is proposed that this hypothesis be tested by administering a forced-choice, paired comparison item questionnaire based on Bogardus' social distance concept. A pre-test and two post-tests will be given at the same time as the above Dogmatism Scale. Bogardus' original investigation had adults indicate their "degrees and grades of understanding and feeling that persons experience regarding each other." Enumerating thirty-nine racial, national, and religious groups, the respondents were asked to which step on the following scale they would admit the members of each group: "to close kinship by marriage," "to my club as personal chums," "to my street as neighbors," "to employment in my occupation," "to citizenship in my country," "as visitors only to my country," and "would
exclude from my country." 9 Obviously, Bogardus was concerned about the discrimination against minority groups which occurred in the 1920's.

Certainly the above instrument administered to contemporary senior high school students would not be sufficiently sophisticated because of its outdated vocabulary and inappropriate categories. Furthermore, many of the foreign groups that the experimental group would react to in the instrument would too often illicite a nebulous mental image on the part of the respondents. Based on the fundamental objective of the Bogardus scale, for this experiment a revised scale has been devised of 190 paired items. Each item requires the respondent to choose one member of each pair on the basis of his willingness to associate with a member of each group. The respondents are free to define the word "associate" in whatever way each cares to. The twenty ethnic and national groups listed are those for whom the students most likely would have some mental image. There are no built-in duplications of any pairs in the instrument because it is felt that the experiment's students will be observant enough to identify them and, hence, detect or imagine the nature of the instrument, which could then conceivably affect the choices in each pair.

The procedure in scoring the responses to the paired item instrument will be to first tabulate the number of times each ethnic or national group is selected in the total instrument. Of particular concern, of course, will be the number of times students select the American Indians as their choice. Should that number increase on the post-tests it should be because of two reasons: (1) the students' having studied the Kiowa Indians will better understand and be in sympathy with them as a result of their knowledge of the history and culture of the Kiowa, or (2) although not in sympathy with the Kiowa, they will be more familiar with them than with other groups which they have not studied or to which they have not been introduced in a meaningful fashion. The second result of this instrument will be to determine the individual student's responses, particularly those involving American Indians.

The forced-choice, paired item questionnaire to be given to the students is as follows:

You are being asked to participate in a study of attitudes toward ethnic groups and nationalities. You need only to underline the one ethnic group, or nationality, of each pair that you would rather associate with. For example, the first pair is:

Japanese - Israeli

If, in general, you feel that you would prefer to associate with a Japanese rather than an Israeli, underline Japanese. If you would prefer, in general, to associate with an Israeli, underline Israeli. If you find it difficult to decide for any pair, simply underline one of them
anyway. BE SURE TO UNDERLINE ONE OF EACH PAIR
EVEN IF YOU HAVE NO STRONG PREFERENCE.

1. Japanese - Israeli
2. White American - Mexican
3. Egyptian - Puerto Rican
4. Mexican - Venezuelan
5. Greek - Swede
6. American Indian - Swede
7. Japanese - Pole
8. Frenchman - German
9. Italian - Venezuelan
10. Englishman - Russian
11. Chinese - Pole
12. Frenchman - Italian
13. White American - Puerto Rican
14. Russian - Frenchman
15. Canadian - American Indian
16. German - Egyptian
17. Puerto Rican - Irishman
18. Italian - German
19. Swede - Englishman
20. Chinese - Canadian
21. Israeli - Italian
22. Mexican - Swede
23. Japanese - Russian
24. Englishman - Irishman
25. Puerto Rican - Mexican
26. Pole - Israeli
27. Chinese - Russian
28. Black American - Egyptian
29. Venezuelan - White American
30. German - Russian
31. Mexican - Egyptian
32. German - American Indian
33. Japanese - Black American
34. Swede - Chinese
35. Greek - Pole
36. White American - Swede
37. Frenchman - Puerto Rican
38. Greek - Chinese
39. Englishman - Israeli
40. American Indian - Puerto Rican
41. Black American - Frenchman
42. White American - Japanese
43. Japanese - Puerto Rican
44. White American - Black American
45. Irishman - Swede
46. Black American - Chinese
47. Pole - Egyptian
48. Italian - Russian
49. Englishman - Mexican
50. Puerto Rican - Chinese
51. Russian - Egyptian
52. Black American - American Indian
53. Mexican - Pole
54. Russian - Black American
55. Irishman - Canadian
56. Englishman - Venezuelan
57. Greek - American Indian
58. Pole - Englishman
59. Italian - Puerto Rican
60. Swede - Pole
61. Puerto Rican - German
62. White American - American Indian
63. Venezuelan - Irishman
64. German - White American
65. Mexican - German
66. White American - Israeli
67. Swede - Venezuelan
68. Frenchman - White American
69. Chinese - Irishman
70. Puerto Rican - Venzuelan
71. Israeli - Venezuelan
72. Irishman - American Indian
73. White American - Chinese
74. Italian - Mexican
75. American Indian - Mexican
76. German - Black American
77. Canadian - German
78. Swede - Puerto Rican
79. Black American - Swede
80. Mexican - Canadian
81. Canadian - Venezuelan
82. Black American - Venzuelan
83. Englishman - Black American
84. Greek - Canadian
85. Chinese - Israeli
86. Chinese - American Indian
87. German - Chinese
88. Japanese - Mexican
89. Greek - Israeli
90. Israeli - Swede
91. Englishman - Italian
92. Israeli - American Indian
93. Frenchman - Venzuelan
94. White American - Englishman
95. American Indian - Pole
96. Italian - Japanese
97. Englishman - Puerto Rican
98. Canadian - Frenchman
99. Russian - Venezuelan
100. Frenchman - Israeli
101. White American - Pole
102. Englishman - Egyptian
103. Pole - Irishman
104. Egyptian - White American
105. Egyptian - Swede
106. Greek - Italian
107. Frenchman - Mexican
108. White American - Irishman
109. Italian - Canadian
110. Russian - Israeli
111. Italian - Black American
112. Black American - Canadian
113. Chinese - Egyptian
114. Frenchman - Chinese
115. German - Venezuelan
116. Canadian - Puerto Rican
117. Egyptian - Canadian
118. Frenchman - Pole
119. Greek - Frenchman
120. Russian - Swede
121. Russian - Greek
122. Englishman - Canadian
123. White American - Italian
124. American Indian - Japanese
125. Greek - Black American
126. White American - Greek
127. Chinese - Italian
128. Egyptian - American Indian
129. German - Israeli
130. Frenchman - Swede
131. Irishman - Italian
132. American Indian - Venezuelan
133. Mexican - Irishman
134. German - Greek
135. Italian - Egyptian
136. Pole - Venezuelan
137. Greek - Egyptian
138. Irishman - Egyptian
139. Englishman - American Indian
140. Mexican - Black American
141. Chinese - Englishman
142. Israeli - Puerto Rican
143. German - Japanese
144. Italian - Pole
145. Russian - Puerto Rican
146. Puerto Rican - Greek
147. Mexican - Greek
148. Mexican - Russian
149. Pole - Puerto Rican
150. Japanese - Swede
A second instrument will be administered to the experimental group to discover whether or not their values are affected as a result of studying the ethnohistory of the Kiowa Indians. This instrument has been designed by the experimenter as an outcome of a study performed by
Clyde Kluckholn. Kluckholn constructed, with the assistance of some of his own graduate students, a list of dichotomous pairs of values found in virtually all cultures. He was careful to point out that the two-feature oppositions not be so constituted that one empirically excludes the presence of the other in a given culture, even though, in a formal sense, the relationship is in some cases that of contraries. "Individual-Group" is one of the eleven pairs of values in opposition cited by Kluckholn. This pair has been selected from his list of pairs as the subject of an instrument in this experiment because the pair opposition is at the core of the differences which exist between the culture of the Kiowa Indians and the culture known to the experiment's students. To a great extent that which is to be examined in the class' Indian unit is which values receive priority in the respective cultures, those oriented toward the individual (as in the culture experienced by the students) or those which are means to some collectivity (as evident in the Kiowa culture). The above instrument is to be given to the students at the same time as the other two instruments described previously and is intended to assess how students alter their attitudes as a result of studying the Indians and whether

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values are picked up by the students which more nearly co-incide with those held by the Kiowa Indians. The latter outcome will be further validated by correlating the students' beliefs as to what the Indians' values were, as the students themselves express them in a question given to them in their examination on the three week unit, with the personal values of the students as expressed on the post-tests. The instrument for identifying the values of the students is as follows:

Listed below are some values which many Americans feel are important to them. The list does not account for all possible values which might be mentioned. Furthermore, the list does not necessarily represent those values which you as an individual are most concerned about.

Please pick from the list those five values which you feel are of most concern to you and then rank them according to their respective importance. Thus, the most important value will have "1" placed next to it, the second most important value will have a "2" placed next to it, and so on through "5".

Next, pick from the list those five values which you feel are of least concern to you and then rank them according to their respective importance. Thus, the least important value will have a "1" placed next to it, the second least important value will have a "2" placed next to it, and so on through "5".

**LIST OF VALUES:** Equality
Honor
Respect for others
Salvation after death
Loyalty
Knowledge
Respect from others
Justice
Charity
Good health
Conformity
Solitude
Most Important Values

( ) ____________________________
( ) ____________________________
( ) ____________________________
( ) ____________________________
( ) ____________________________

Least Important Values

( ) ____________________________
( ) ____________________________
( ) ____________________________
( ) ____________________________
( ) ____________________________

The instrument to be used in the students' identifying the Kiowa Indians' values is virtually the same as the above except that the instructions read, in part, as follows:

Pick from the list those five values which the Kiowa Indians most likely were concerned with at the time they came into extensive contact with white people. Next, pick from the list those five values which the Kiowa Indians were least concerned with at the time they came into extensive contact with white people.

Testing the Relationship of Attitude Change to Intellectual Abilities.—The third hypothesis in this experiment to be tested is that change in individual student attitudes is not related to his intellectual abilities. Examination of this hypothesis will be accomplished in two ways: (1) by finding the correlation between the individual student's Otis Beta and National Educational Development Tests composite score, respectively, and his demonstrated change in dogmatism on the revised Rokeach Dogmatism Scale, and (2) by correlating the increase in number of times the American Indian is selected in the
forced-choice, paired item questionnaire indicated by each student and his scores on the Otis Beta and National Educational Development Tests. If the correlation in each instance is not significantly positive, then the hypothesis should be considered valid.

**Testing Understanding of Culture Similarity.**—The fourth, and final, hypothesis to be tested in this study is that students become more understanding of their own culture as a direct result of understanding a foreign culture. This hypothesis is the most difficult to investigate and can, in this study, only be attempted in a subjective manner. At the completion of the three week unit on the Kiowa Indians, one of the three questions on the two hour examination which is relevant to this hypothesis will be:

The objective of this exercise is to see whether or not you can identify the purpose or function of various institutions, customs, procedures, etc., among the Kiowa Indians, as traditionally practiced, and among white people in general in the United States. You are asked to clearly and precisely identify any ten institutions, customs, procedures, etc., of the Indians and explain the function of each of them. Then you are to identify what institutions, customs, procedures, etc., perform the same function in traditional white society in this country. Be sure that you are not too brief in your remarks so that you are not misunderstood or that you do not successfully make clear the parallels.
Traditional Kiowa Institution, Custom, Procedure, Etc. | White Institution, Custom, Procedure, Etc., Serving the Same Function
---|---
Example:
The numerous military societies such as the Crazy Dogs which were open to those who demonstrated their military virtues | The tribe is provided with a reliable source of warriors for defense of the tribe | The military draft for all able-bodied young men who, if needed in war, will already have had some military training which can be used to defend the country

The above exercise is open-ended and should illicite a great variety of responses from the students. It is proposed that the illustrations in answer to the question be tabulated to ascertain the scope of the Kiowa institutions, customs, procedures, etc., mentioned and their respective functions as indicated by the students. Likewise, the white institutions, customs, procedures, etc., serving the same function would be tabulated. The conclusion will be that if a sufficient number of students are able to specify a reasonable number of correct and varied Indian and white institutions, customs, procedures, etc., which serve identical functions, the students must then better understand their own culture as a result of their understanding a foreign culture.
The Educational Objectives of the Indian Unit

The classroom study of the ethnohistory of the Kiowa Indians from 1700 to 1903 affords the teacher with an opportunity to develop numerous and diverse understandings among the students. Whichever understandings are singled out for examination, the ultimate outcomes for the students in the unit should be three-fold: (1) comprehension of and sensitivity to the cultural patterns of the Kiowa, (2) knowledge of the history of the Kiowa tribe, especially in its contact and conflict with the white man, and (3) awareness of the cultural debasement among the Kiowa systematically effected by the dominant culture.

A basic premise underlying the unit on the Kiowa is that the students will observe the Indians to live in a patterned way of life, and to possess a distinct culture which, for the Indian, works. As a result of this awareness, students should be more conscious of traditional white institutions and culture which, otherwise, they would most likely take for granted. In the teaching of the unit, the teacher will attempt, as often as possible, to highlight the common, basic problems of any group of people in a society, especially those of the Kiowa and whites in the United States. At the same time, it will also be pointed out that respective societies, for various reasons, employ varient approaches to resolving their problems.
It is believed that the historical and cultural understandings listed below, which by no means is an exhaustive compilation, can be gleaned from the readings given to the students and should shed light for the students on the Kiowa culture and history:

(1) The easy access to and use of horses by all the Plains Indian tribes caused them to more often rely on hunting rather than horticulture for their livelihood. The horses did not change the Indians' culture substantially, but rather encouraged the further accentuation of certain already existing culture traits.

(2) The reliance on buffalo for food, shelter, and clothing to some extent determined the social structure of the Plains tribes.

(3) Sign language became the universal language of the numerous Plains Indians as a result of their coming into contact with each other in the process of hunting and trading.

(4) The Plains Indians were not warlike by nature, rather warlike behavior reinforced the security of the respective tribes. Warfare among the tribes increased as a result of their close geographical proximity and competition for hunting grounds and trade with the whites.

(5) The Kiowa had definite social stratifications, based primarily on individual behavior sanctioned by society.
(6) Genuine understanding of the provisions incorporated into the treaties formalized with the whites was not clearly discerned by the Kiowa. The treaties were made by the whites as a result of specific historical events or phenomena which generally tended to threaten the existence and culture of the Kiowa.

(7) White military activities against the Kiowa, and other southern Plains tribes, were an outcome of white settlement on the Plains and were carried out with little regard or compassion for the Kiowa culture.

(8) By a series of Congressional acts, the relationship in legal status of the Kiowa (and most other Indians, as well) to whites was changed from one of equals in sovereignty to that of paternalism.

(9) At times white politics affected the treatment given to the Kiowa rather than concern for the desperate needs of the Indians.

(10) The Kiowa, of all the southern Plains tribes, most successfully and lastingly resisted cultural adaptation to the whites and actively harassed white trespassers in the face of grave consequences.

(11) The Kiowa tribal members and their leaders were divided as to what course to follow in the face of white numerical and technological superiority: total surrender, moderate capitulation, or unswerving opposition.

(12) While outward behavioral traits of the Kiowa
became more adapted to those of the whites, white values were not so easily accepted by the Kiowa.

(13) Kiowa reservation life was depressing and allowed for only a meager existence. The confinement of the Indian, to him, was quite similar to the experience of the black slave on a plantation.

(14) United States Supreme Court decisions, reflecting the attitudes of the white American population, gave the Kiowa little protection and few rights under the law and eventually even deprived them of their reservation. The Kiowa did on various occasions attempt to use the white man's legal system to redress their grievances, but to no avail.

(15) Felt degradation and impending doom fostered a last attempt at cultural revival among the Kiowa and other Indians. The Ghost Dance and the use of peyote were both escapes from reality for the Indians.

(16) The inability to adopt white culture and the loss of Kiowa culture have left the Kiowa a confused people. Behavioral symptoms of that confusion have been and still are misinterpreted by white people as evidence of the Indians' being inferior people.

Conclusion

In summary of this chapter, the characteristics of the experimental group students have been identified and the instruments to be employed in testing the hypotheses
have been outlined. Next, the unit of study's objectives have been enumerated. It now becomes necessary to de­scribe in some detail the materials used in the unit and the structure to be followed in the teaching of the unit.
CHAPTER III

THE ETHNOHISTORY

General Description of Content

The ethnohistory of the Kiowa Indians which has been prepared especially for this study is not in narrative form. Rather, the three week unit consists of a compilation of primary and secondary source materials, drawing foremost from the perspectives of the disciplines of history and anthropology. Included in the collection of materials are entire or excerpted monographs, newspaper articles, statutes, treaties, Supreme Court decisions, government reports, letters, maps, posters, and legal documents which have been dittoed, mimeographed, or Xeroxed. The materials, for the most part, speak for themselves when read as a total collection. However, assignment sheets for the students have been constructed as aids in facilitating the students' gleaning from the readings information and concepts of significance about the Kiowa tribe, both prior to and following its contact with the white migrants and their government officials. Seventy-seven items of varying importance have been assembled, requiring their being distributed to the students in two
three-ring binders. Not all of the items are expected to be read by all students. Instead, the intent has been to provide sufficient quantity and quality of readings for even the most ambitious and interested students. Each reading in the collection is placed in an approximate chronological or logical sequence, and each item is marked with a number equivalent to that of the item's listing in the table of contents to the readings.

Annotated Bibliography of Instructional Materials

The seventy-seven items which have been compiled for instructional purposes in the Indian unit are listed below. Each item has brief annotational remarks following it to explain either the general or specific nature of the item. It would be necessary for a reader to inspect the full content of all the items to grasp the entire impact of the collection of readings as a whole. Nonetheless, the items marked with an asterik (*) are those which students are required to read and which have assignment sheets accompanying them. In the course of the three week unit, the items which are not required reading would be referred to in class as necessity dictates. The readings fall into three general, albeit imprecise, groups: (1) introduction to Plains Indian cultures (items 1 through 6); (2) contact and conflict between the Kiowa and the whites (items 7 through 67); and (3) destruction
of vestiges of Kiowa culture (items 68 through 76). Appearing after each bibliographic citation is an indication of the manner in which the item was reproduced for student use.

Introduction to Plains Indian Cultures:

(1) Foreman, Grant. "Historical Background of the Kiowa-Comanche Reservation," Chronicles of Oklahoma, XII, No. 2 (June, 1941), 129-140. Mimeographed.

This monograph traces the steps leading to the creation of the Kiowa and Comanche reservation which were part of the federal government's fundamental policy to make Oklahoma the exclusive home of the American Indian. The Kiowa tribe was one of a few of the fifty Indian tribes represented in Oklahoma who were indigenous to the area. The author stresses the necessity of the United States' arriving at agreement with the Indians of the southern Plains, especially the Kiowa and the Comanche, to facilitate the white migration and settlement of the southwest. The monograph is interesting particularly in pointing out many of the later famous white military figures who earned their spurs in and around Oklahoma. More importantly, the text of the article serves to introduce the period of history to be studied in the unit in greater depth through the readings provided for the students.


The author is concerned with two major themes in this article: the historical introduction and diffusion of horses among the North American Indians, and the cultural effects on those Indians as a result of the acquisition of horses. Wissler
studied and summarized journals of the earliest white explorers who came into contact with the Indians and through their mention of horses dated the presence of horses among them. He found that the horses travelled from Mexico, where they were first introduced by the Spaniards, to the north and east through a complex series of extended trades and raids. Wissler further concluded that the horse did nothing more than "intensify and perhaps more completely diffuse the cultural whole previously formed." The Kiowa tribe was like the other southern Plains Indians in the effects that the horse had on its way of life.


This excerpted treatise carefully distinguishes between horticultural tribes and hunting tribes, and defines "true" Plains Indian tribes, such as the Kiowa, as belonging to the hunting category. Oliver draws parallels between the location and size of the buffalo herds and the social, political, and economic structure of the bands, clans, and tribes of the Plains who hunt the buffalo. While true Plains tribes tend to have certain common traits because of their shared ecology, Oliver points out that the differences among them were due to the kinds of tribes they were before moving on to the Plains. The life of the Indians on the Plains, the author emphasizes, has been in constant change due to the movement of the tribes and subsequent interaction between them; the shifts in balance of power; the influence of outside factors, such as the white man; and the introduction of new cultural elements.
The author makes it clear that sign language is not a phenomena unique to American Indians. However, Mallery does point out the advantages of sign language among the Plains Indians who were of diverse linguistic strains. The writer is emphatic in explaining that the use of sign language by the Indians in no way reflected any deficiencies in oral communication or nuances of expression among the spoken languages. The Kiowa were extensive uti-lizers of sign language because of their trade with other tribes and because of the rather difficult complexities of their language which could not be mastered by other tribes in attempts at translation.

This article stresses that warfare among the Plains Indians was not due to any innate trait in their character; rather, warfare either provided each tribe with the material goods which it needed or reinforced the security of the respective tribes. Consequently, each tribe rewarded those individuals who exercised warlike behavior. At the same time, the individual thus achieved social acceptance by demonstrating those skills conducive to collective protection and prosperity. The Kiowa tribe fully illustrates Newcomb's thesis.

The excerpted pages of this article deal primarily with the specific uses made of horses among the Plains Indians and the basis upon which social gradations existed
among the Plains Indians. Many specific references are made to the Kiowa by the author, and the many detailed illustrations of the Kiowa horse culture are thorough. One chapter of Mishkin's article is on Kiowa warfare, and another explains Kiowa social rankings which were dependent largely on an individual's war-like behavior and success.

Contact and Conflict Between the Kiowa and the Whites:


This map is excellent in showing the geographical extent of the range of buffalo herds from the early 1700's to the late 1880's and their rapidity in approaching extermination. The map is helpful, further, in depicting that by the 1870's there were next to no buffalo near the Kiowa tribe's traditional area of hunting and migration.


This map shows the prehistoric probable migration route of the Kiowa on to the Plains, the location of their raids to the south and west, and the known sites of their sun dances.


These pictures are detailed photographs of authentic presidential peace medals which are often seen in less clear photographs and paintings of Kiowa chiefs. The medals shown are for the years 1837, 1853, and 1865, which are the approximate dates that
treaties were made with the Kiowa and the United States Government.


This is a painting of how Ft. Gibson and one of the soldiers stationed there undoubtedly must have looked in 1838. It was from Ft. Gibson in 1837 that soldiers departed to negotiate the first treaty with the Kiowa.


Included in this group are the verbatim texts of all the treaties concluded by the United States Government either separately with the Kiowa tribe or collectively with the Kiowa and other tribes. Important elements in the treaties are the creation of a reservation for the Kiowa, provision for distribution of annuities for the tribe, the establishment of an educational system for the children, and the making of farming mandatory for male Indians. It is the treaty of 1867 which is to become the center of future controversy between the signatory parties.

(12) Chicago Tribune, October 22, 26, and 29, 1867. Xeroxed.

These are pages of correspondence from the on-the-spot Tribune reporter from Medicine Lodge, Kansas, while the treaty of 1867 was being negotiated. The reports are particularly good in recording anecdotal information about the white and red personalities and the environs at the conferences.

These maps illustrate and label the land forms, rivers, lakes, forts, military roads, cattle trails, and reservations located in Oklahoma during the period being studied.


This sketch shows Ft. Larned as it probably looked in 1867 at the time of the negotiation of the treaty of Medicine Lodge. The fort was the center of the white civilian and military delegations to the negotiations.

(15) U.S. Statutes at Large. Vol. XXII, Ch. 75. (The Homestead Act). Xeroxed.

This act, the first implementation of which occurred near the traditional hunting grounds of the Kiowa in Nebraska, was to be largely responsible for the rapid settlement of the West by the homesteaders. The principle of land distribution incorporated in this act would later be duplicated in the Dawes Act of 1887 which applied to land to be given to Indians.


This certificate records that a Pennsylvanian had obtained 160 acres of homestead in Nebraska under the provisions of the Homestead Act.


This is an account by a son of Kiowa chief Satanta about the latter's attack on a
homestead in Texas in 1867 and the capture of the child Mary Hamilton. George Hunt, another Kiowa, subsequently relates how the girl was raised among the Kiowa and thereafter became a respected woman among them. The article is particularly good in relating how a white person raised as an Indian later could not identify with white society.


These are pieces of correspondence among high level military leaders following the Battle of the Washita. Sherman's comments reflect his concern that the military can more successfully deal with the renegade Indians than can the Indian agents. General Custer's report of the battle illustrates his strong sense of pride and accomplishment at thoroughly destroying the Indians, a feat for which the Plains Indians would later seek revenge.


Custer, in lucid detail, relates how he was successful in forcing those Kiowa not already on the reservation to return there following the Battle of the Washita. This portion of his autobiography further reflects his stereotyped image of the Indians, especially of the Kiowa, as being untrustworthy and conniving, although he does admit that the captive Kiowa chiefs showed some admirable compassion for their families.

These are ledgers of goods given by the Commissioner of Indian Affairs to the Kiowa for the return of two young white captives. They are enlightening in that they reflect both the kinds of goods—from crackers to revolvers—accepted by the Indians for the captives as well as the white monetary value of the goods given. Such payments may have all the more encouraged some Indians to take young prisoners.


These edited pages are the Indian agent's random notes on various phases of Kiowa life and institutions. He writes on subjects such as the object of taking captives, polygamy, death, killing of buffaloes, camps, medicine, rations and annuities, farming at the agency, smoking, jesting, clothing, hospitality, animals, and the duties of Indian agents. Illumination of this agent's personality and attitudes is important because he was a significant figure among the Kiowa during the process of their subjugation and acculturation.


This is Agent Tatum's first annual report to the Commission in which he laments that the Kiowa are not "taking" to farming on the reservation. He describes further how the Indians misuse their food and clothing annuities. The report reveals the agent's growing understanding of, but not sympathy for, the Kiowa culture. He suggests some minor measures which could be implemented on the reservation to better provide for the few immediate needs of the Indians for acceptable food and material goods.

The outstanding observation in this report by Agent Tatum is his correctly surmising that the government's withholding of annuities from the Indians because of depredation claims against them probably was leading to even more Indian uprisings. He recommends that annuities be withheld only immediately after the actual acts of hostility, rather than after any delay due to the processing of the claims. At the same time he cautions that any clemancy shown the Indians would be interpreted by them as cowardice.

(24)* Reward Poster (Mrs. Dorothy Field). Indian Archives. Oklahoma Historical Society, Oklahoma City, Oklahoma. Xeroxed.

This poster is one example of numerous similar posters circulated by relatives and friends to locate missing whites captured by the Kiowa.


Dr. Nicholson was appointed in 1870 as a Quaker general agent to report on the condition and progress of the Indian agencies. He relayed that there did not appear to be any irregularities in the financial records of Agent Tatum (a fact which undoubtedly could not be said for most of his fellow agents). In addition, he reported that the Kiowa's major complaints to him were that they did not receive ammunition with which to hunt and defend themselves against the whites.

This map pinpoints the location and indicates the date of major battles involving Indians during the period, including the Kiowa at the Battle of the Washita.

(27) Map: "Railroads, 1870," from Paullin, op. cit., see above. Xeroxed.

This map illustrates the growing network of railroads approaching the Plains, which brought with it settlers and soldiers who would gradually restrict the Indians' nomadic life.


On this map cattle trails on the southern Plains are shown which tie up with the railroads to the north. The pre-reservation and reservation territories of the Kiowa are in the heart of this traffic which brought itinerant cattlemen, traders, and land speculators near the Kiowa reservation, a condition which led to all kinds of conflict between the whites and Indians.


This map illustrates, by decades, the migration west of the farmers' frontier—right up to the boundaries of the Kiowa reservation. By 1890 the Kiowa were virtually encircled by the white settlers.

(30) U. S. Statutes at Large. Vol. XVI, Ch. 120. Xeroxed.

This statute prohibited the United States
Government from thereafter acknowledging any Indian nation or tribe as an independent nation, tribe, or power with whom the government might contract any treaty. The relationship between the United States Government and the Indians was thus to be one of guardian to ward.

(31) Letter from Henry M. Smith to Mr. Tatum, March 14, 1871. Indian Archives, Oklahoma Historical Society, Oklahoma City, Oklahoma. Xeroxed.

This letter is a moving appeal by a settler to Agent Tatum asking him to help recover his two sons who have been captured by Kiowa who were off the reservation.


Agent Tatum relates Satanta's open confession to a raid into Texas during which some whites were killed. As a result he and other important Kiowa chiefs were made prisoners. This arrest was the beginning of a tense period in relations between the white authorities and the Kiowa.

(33) Letter from John B. Garrett to Laurie Tatum, June 11, 1871. Indian Archives, Oklahoma Historical Society, Oklahoma City, Oklahoma. Xeroxed.

Quaker Indian Committee member Garrett expresses his hope that the imprisoned Kiowa chiefs can have their lives spared. Furthermore, he is optimistic that they can be converted to Christianity and, thereby, obtain their eternal salvation.

(34) Letter from Wm. Nicholson to Laurie Tatum, August 22, 1871. Indian Archives, Oklahoma Historical Society, Oklahoma City, Oklahoma. Xeroxed.

Nicholson informs Tatum that some people in the East are anxious to see trouble develop over the question of the Kiowa chiefs. These Easterners would like an opportunity to denounce President Grant's pacific Indian policy. Tatum is advised in the letter not
to become too implicated in the military operations of this specific incident for fear of compromising his Quaker principles.


Agent Tatum states that the Kiowa have become subdued since the imprisonment of their chiefs. He believes the Kiowa to be "passing away" as a people and that they will survive only if the moral influence of Christianity is brought to bear on them. He also calls upon the United States Government to suitably provide for the Kiowa's physical wants.

(36) "Rules and Regulations Adopted by the Department of the Interior Relative to the Presentation and Examination of Claims on Account of Depredations Committed by Indians," July 13, 1872. Indian Archives. Oklahoma Historical Society, Oklahoma City, Oklahoma. Xeroxed.

The Secretary of the Interior outlines proper steps to be taken by individuals who desire to claim compensation for depredations committed by the Indians. Of special interest is that claimants must justify their presence near the Indians and describe the goods taken or damaged. These provisions would discourage dubious persons from meddling with the Indians.


The list of depredations was compiled by Agent Tatum in compliance with a section of the above regulation. Also listed are captives recovered from the Indians. Of interest is the fact that the Kiowa were allegedly involved in practically all the cases mentioned in the lists.
Agent Tatum reports of the Kiowa's continued raiding and the need to punish them decisively. In the report he demonstrates quite clearly his belief that Indians are inferior to Anglo-Saxons. This attitude is reflected indirectly, in addition, by the reservation's school teaching the children those trades needed for community and home life on the reservation, as determined by the white authorities. Tatum does offer some wisdom, however, by suggesting that the Indian agency should be removed from the military post at Ft. Sill.

The President of the United States is reported to give his assent to the release of the Kiowa chiefs; and the Governor of Texas is advised to arrange for their pardon, if his judgment warrants it.

The Superintendent of the Central District announces in this letter a meeting in the Indian Territory among the Secretary of the Interior, Governor Davis of Texas, and Indian leaders concerning the hopeful release of the Kiowa chiefs. It is further proposed that Indian leaders might desire to meet with the Commissioner of Indian Affairs in Washington. It is mentioned that the release of the chiefs has been delayed by the unrelated, at least as far as the Kiowa are concerned, Modoc uprising in California.
The Texas governor informs the commander at Ft. Sill of a meeting to be held at the post to dispose of the prisoner affair. The chiefs are to be taken to Ft. Sill where the governor hints, but does not promise, that he will pardon the chiefs.

The author of this report is the successor to Agent Tatum. Agent Haworth is most sympathetic toward the Kiowa's good conduct while awaiting the release of the captive chiefs. Haworth reports that he took the positive step, upon being inducted into his office, of removing all soldiers on duty at the agency. He further states that the reservation has been plagued by white whiskey peddlers and horse thieves.

Indicated is payment for services rendered in giving information to the agent about whiskey traffic among the Indians which led to the arrest of the whiskey seller.

Another Texas settler states that he is willing to pay for the return of some murdered friends' children who have been taken by the Indians.
The Secretary of the Interior explains that he and the President revoked the proposed release of the Kiowa chiefs in April because of the excited condition of public sentiment at that time, following the Modoc incident. The Secretary, however, states that responsible leaders in Indian affairs are most insistent that the chiefs be released. The Secretary and the President, therefore, again urge the Governor to release the chiefs, otherwise it is felt that the existing peaceful state of relations will erupt into open hostility.


This is an account of the reburial of Satanta, with full military honors, at the military cemetery within the confines of Ft. Sill. Following his release in 1873, Satanta had been again arrested in 1874 for continued harassment, and committed suicide rather than remain in confinement in a prison in Texas.


A sketch and line drawing of Ft. Sill in 1875 shows how the fort looked at the time of the climax of relations between the Kiowa and the military.


In 1873, Battey, a Quaker, opened a school for some of the Indian children on the Kiowa reservation. His description of the problems of running the school are both amusing and tragic. Some of the Kiowa leaders saw education as one part of the white man's way, the only hope of survival in their changed environment. Other Kiowa opposed the school totally. While not enamored with the Kiowa people or their practices, Battey is determined, even courageous, to see that the children receive
what he considers a decent education.

(49)* Pass to Dangerous Eagle, August 21, 1874. Indian Archives. Oklahoma Historical Society, Oklahoma City, Oklahoma. Xeroxed.

This is Agent Haworth's handwritten "safe-conduct" pass for a Kiowa chief who is going off the reservation to persuade other Kiowa to return to it. Such passes were mandatory beginning in October, 1873.

(50)* Circular letter from Edward P. Smith to J. Richards, December 17, 1874. Indian Archives. Oklahoma Historical Society, Oklahoma City, Oklahoma. Xeroxed.

The Commissioner of Indian Affairs instructs all agents through this letter to discourage bands or tribes of Indians from traveling within the reservation if it means that they might come into frequent contact with white settlements or mining districts. Military escorts would be provided if such trips by the Indians were necessary. This regulation would do much to destroy any lasting political, social, and economic unity of the Kiowa as a tribe.


The author traces the general similarities and contrasts among four graphic calendars painted by Kiowa. He then describes, year by year, the pictures on the calendars and how they related to historical events of the year, as the Indians and whites respectively saw them. The excerpted pages cover from the winter of 1868-69 through the summer of 1878.


This is essentially an assessment by the Board as to the success of the assimilation and acculturization program of the
Indians in the West. Agent Haworth proudly reports that the Indian children can now give English names for various animals on the mammal charts and can repeat in concert "so plainly that one being, without seeing, would think them American children." They have also learned the Lord's prayer and other prayers such as "Now I lay me down to sleep." Previously the Board had requested agents to respond to the suggestion that Indian police be used on the reservations. Haworth sees them as good substitutes for military personnel. The Board itself recommends that military force not be brought to bear on the Indian, rather that agents should be more persuasive in reservation matters.

(53) List of Indian Chiefs, 1878. Indian Archives. Oklahoma Historical Society, Oklahoma City, Oklahoma. Xeroxed.

This item is an interesting list of Kiowa chiefs prepared by Haworth. The chiefs are stated to have been appointed by Indian agents or military officers rather than by the Indians themselves. The list indicates that chiefs each own only a few horses and have not engaged in extensive farming.


This leaflet is dated 1879 and announces that beef on the hoof would be purchased by the Kiowa agent for annuity distribution to the Indians.


The author became agent for the Kiowa in 1878. He refers to the Kiowa as one of the yet "wild" tribes of his agency. The pages quoted from his autobiography focus on a description of an issue of beef cattle and other food stuffs to the Indians. The description is a stark contrast to the method of obtaining meat by the Indians prior to the annihilation of the buffalo.

This is a compilation of objectives, duties, and regulations pertaining to the operation of Indian reservations by government authorities. Included are interesting guidelines respecting suitable marriages among the Indians. In addition, there are regulations for Indian police and for courts of Indian offenses. Of significance is a list of crimes and misdemeanors which outlaw important pre-white contact practices among the Kiowa. Offenders are to be tried by government controlled judges and courts.


The United States Supreme Court decision in this case was that an Indian born in the United States, who has severed himself from his tribe and met the bona fide white residence requirements of his state (Nebraska), does not automatically become a citizen of the United States under the 14th amendment; and, therefore, he is not entitled to register to vote in the state.


Provisions in this statute established procedures by which Indians on reservations would become owners of land in severalty, with the ultimate result that they would all become farmers or grazers. Thus, tribal associations with the land would be reduced. Furthermore, any Indian accepting his allotted land and working it would be recognized as a citizen of the United States with all subsequent rights and privileges. As a consequence of this arrangement, allegiance to the country, rather than to the tribe, would be encouraged.

This is a first hand account, with narrative by the author, of an 1873 Kiowa sun dance observed by a Mexican captive. The description of the activities performed by the individuals is detailed, although an explanation as to the purpose of the dance is lacking.

Letter from T. J. Morgan to U. S. Indian Agents, August 23, 1890. Indian Archives. Oklahoma Historical Society, Oklahoma City, Oklahoma. Xeroxed.

The Commissioner of Indian Affairs, in this letter, prohibits the purchase of playing cards by Indians from white traders because he feels that use of the cards results in the Indians' "debasement and ruin." This prohibition is both humorous and illustrative of the double standards applied to whites and Indians so often during their contacts. The Indians would be made the righteous people the whites themselves cannot be.


The Commissioner of Indian Affairs sincerely has the best interests of the Kiowa in mind as he cautions against the adventurous whites who are being permitted to be employed by Indian farmers on the reservation. These whites often are mainly desirous of using the land for their own profit and depriving the Indians of their rights to the land. Many of the Indians did willingly sell their allotments to crafty whites for quick cash.

Letter from R. O. Belt to G. D. Day, February 12, 1892. Indian Archives. Oklahoma Historical Society, Oklahoma City, Oklahoma. Xeroxed.

This letter describes a Kiowa policeman
who requests permission to hire a white laborer on his farm as his own children are in school and he is occupied with his law enforcement duties. This letter illustrates one of undoubtedly numerous Kiowa families who had become acculturated.


This is another letter requesting white labor to assist on a Kiowa farm, the owner of which is described as having been wounded in several Indian wars and crippled from being attacked by an enraged buffalo. He lives alone with no family. This letter previews the difficulty ahead for aged Indians in their adopted new environs and culture.

(64) "Indian Girl Is Heiress to One Million Dollars," Denver Times, June 18, 1900, Sect. 2, 5. Xeroxed.

This article is of next to no educational value. Rather, it is simply a true, light tale of a white millionaire who is thankful to a Kiowa girl who saved his life from being taken by a drunk Indian and would-be assassin. By way of thanks the businessman sees that the girl becomes educated and is legally made his heiress.

(65)* Letter from Thomas and Rivers to Mr. Adams, September 6, 1890. Indian Archives. Oklahoma Historical Society, Oklahoma City, Oklahoma. Xeroxed.

A store in Texas writes the Indian agent in Anadarko to apologize for selling hallucinate peyote to the Indians. It pleads ignorance of any harmful effects from the sale, although it agrees to discontinue its sale. The letter shows that the Indians of the southern Plains were using peyote as were the more publicized tribes of the north. The use of peyote was part of the new religious movement, including the ghost dance, which prophesied the removal
of whites from the Plains and the return of the buffalo.


This is an historical account of the Kiowa's coming into contact with the ghost dance movement of the northern Plains and the far West. Some of the Kiowa did not accept the prophetic claims of the movement's leader and, therefore, did not join many of their tribesmen and neighbors in supporting ghost dancing. A map accompanies the excerpted article which outlines the geographical extent of the ghost dance practice.


The author explains that the ghost dance movement led to the revival of long idle ceremonials and allied paraphernalia, as best as they could be recalled by older Indians. While the article deals almost exclusively with the Pawnee, the theme of the revival has applications to the Kiowa and other tribes with whom the Pawnee associated.


The bulk of these notes on Indian music deal with Kiowa songs and dances of the latter half of the 19th century, which can be heard on the accompanying record. Of special interest are the Kiowa Christian prayer songs and hymns as they are of
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traditional Indian rhythm and incantation, but with a trace of white influence.

Destruction of Vestiges of Kiowa Culture:

(69)* Smith, D. P. Pocket Map and Write-Up of the Kiowa, Comanche and Apache Reservation. Chickasha, Indian Territory: The Author, 1894, 1-6, 30-33, and 52-54. Xeroxed.

Pressure mounted on the United States Government to open to white settlement those portions of the Kiowa reservation not yet claimed by the Indians in severalty to individuals. The author of this booklet attempts to take advantage of this eventually by describing the unclaimed land as desirable for purchase by whites. His booklet is supposed to assist homesteaders in picking the most advantageous portions of the reservation yet to be obtained. The booklet, in these excerpted pages, is full of the usual attractive realtor's propaganda, pointing out little of the poor climate and hardships to be encountered by prospective settlers.

(70)* "Oklahoma Free Homes for Old Soldiers and Their Widows," (poster), American Scene, IV, No. 4 (1962), 5. Xeroxed.

Similar in nature to the above document, this poster is an advertisement by a land claims agent enticing Civil War veterans to deal through him in taking advantage of special veterans' homestead laws, which will soon be applicable to the Kiowa reservation.

(71)* U. S. President, 1901 (McKinley). Opening of Kiowa, Comanche, Apache, and Wichita Indian Lands in the Territory of Oklahoma. Xeroxed.

President McKinley officially opens the balance of the Kiowa reservation to white homesteading. Excluded from sale are the lands already allotted in severalty to individual Indians and the grazing lands used in common by the Kiowa. Demand for the available land was expected to be so great that an application and lottery
system was devised to dispose of the land.


This postcard is a notification to a Kansan, interested in homesteading in Oklahoma, that a lottery number has been assigned to him under the provisions outlined in President McKinley's proclamation.


The Kiowa maintained that the agreement between them and the United States Government that ceded land in the reservation had been fraudulently negotiated. The Indians protested that the 1867 treaty provisions for future disposal of the land had been violated by the government. This document, sponsored by a sympathetic Indian Rights Association, is a statement on behalf of the Kiowa. It pleads legal arguments against the cession and presents affidavits from government hydrographers that the land forcibly allotted to the Kiowa was not sufficiently generous in acreage to encourage prosperous farming or grazing.

(74)* Cover letter to Memorial from Lone Wolf, et al., to the President of the United States, June 17, 1901. Indian Archives. Oklahoma Historical Society, Oklahoma City, Oklahoma. Xeroxed.

This letter is a formal appeal from the Kiowa chiefs, among others, protesting the illegality of their reservation's being opened to white settlement.


This United States Supreme Court decision is the last crushing blow to the Kiowa as a people. Their buffalo have been killed
by the whites. Their culture has been systematically destroyed by the whites. And now what little remains of their common land is taken by the whites. This decision upholds the legality of the disposal of the remaining Kiowa reservation lands. The court's argument is based largely on the Congress' having continuously acted in good faith with the Kiowa, its wards. The court states it cannot, therefore, question the motivation of the legislation affecting the reservation and the Kiowa people.


The area of jurisdiction for the Anadarko Indian Agency in 1969 is shown on a map of Oklahoma. The agency's domain coincides with the limits of the old Kiowa reservation.


This chart indicates that fifty percent of the Kiowa population still live within the area of the old Kiowa reservation and that only forty percent of the Kiowa are able to readily converse in their native language. Forced assimilation apparently has proceeded effectively.

Daily Schedule

An outline of the required reading and writing to be performed by all students as out-of-class assignments in the three week unit, which will be made known to the students at the beginning of the study, is as follows:
First Day  Read items #2 and #3 and complete sheets
Second Day Read items #4 and #5 and complete sheets
Third Day Read item #6 and complete sheet
Fourth Day Read item #11 and complete sheets
Fifth Day Read Kiowa Years, pp. 1-22; read items #22 and #25 and complete sheets
Sixth Day Read Kiowa Years, pp. 23-40; read item #23 and complete sheets
Seventh Day Read Kiowa Years, pp. 41-67
Eighth Day Read Kiowa Years, pp. 68-88
Ninth Day Read Kiowa Years, pp. 89-118; read item #35 and complete sheets
Tenth Day Read items #24, #44, #38, #37, #39, #40, #41, #45, and #42 and complete sheets
Eleventh Day Read items #48, #50, #49, #52, and #56 and complete sheets
Twelfth Day Read items #57, #58, #60, #61, #62, and #63 and complete sheets
Thirteenth Day Read items #65, #66, and #67 and complete sheets
Fourteenth Day Read items #69, #70, #71, #72, #73, and #74 and complete sheets
Fifteenth Day Read item #75 and complete sheet
Sixteenth Day Two hour summary exercise in class
Required Student Reading and Assignments

The assignment sheets distributed to the students each day of the unit appear below in their entirety. Only spaces for written answers have been omitted. Students are expected to complete their answers to the questions for the next day's class. The sheets are to be collected periodically by the teacher and given a written general evaluation and then immediately returned to the students. At the completion of the unit all the sheets together again will be collected and subjectively evaluated as a total entity.

First Day

#2: Wissler, Clark. "The Influence of the Horse in the Development of Plains Culture".

Introduction: This article is difficult to read because of the style of writing and organization. Some of the ideas contained in the article will be crystal clear, while others will be ill-defined. Nonetheless, try to extract from the article answers to the questions given below. A vocabulary list follows the questions.

1. When, geographically where, and by whom were the Kiowa reported to have first possessed horses? In what year can it be speculated that the Kiowa initially owned horses? According to the author, when did the horse raiding probably start among the Kiowa?

2. By whom were horses first introduced among the Plains Indians? Based upon the article, in what direction geographically can the horse be traced historically among the Plains tribes? How can this phenomenon be explained?

3. What modifications, if any, did the horse
make in Plains Indians' cultures? Which culture traits resisted change?

4. On what type of evidence does the author base his research and hypothesis about the spread of horses among the Plains Indians? What could be the obvious weakness in using this type of evidence?

Vocabulary List:

cavaliers - mounted soldiers
linguistics - relating to language
travois - a transport device consisting of two poles joined by a frame and drawn by an animal
culture trait - a distinguishing feature or quality (characteristic) of a culture
inferential - deduced or deducible by inference (inference is the act of passing from one proposition, statement, or judgment considered as true to another whose truth is believed to follow from that of the former)
reta - a lariat

#3: Oliver, Symmes G. "Ecology and the Cultural Continuity As Contributing Factors in the Social Organization of the Plains Indians".

Introduction: You will need to concentrate as you read this article. Two or three readings will be necessary to answer the questions given below. Most of the supporting evidence which Oliver used to substantiate his conclusions has been deleted due to its length. If you can answer these questions you will have grasped the author's important concepts. Most of the difficult vocabulary in the article is defined following the questions.

1. According to Oliver, what is the definition of a "true Plains tribe"?

2. What does Oliver state is the central fact of importance to remember about the migration onto the Plains by the true Plains tribes? How does this central fact explain the cultural differences and similarities among the various
true Plains tribes?

3. The author attempts to explode a myth regarding the migration of the buffalo. What is that myth? What does Oliver suggest was the truth regarding the location of buffalo on the Great Plains during different times of the year?

4. How did the seasonal variance in the buffalo herd size affect the social organization of the true Plains Indians?

Vocabulary List:

horticulture - the science and art of growing fruits, vegetables, etc.
culture - total learned way of life
ethnology - a science that deals with the division of mankind into races, their origins, distributions, relations, and characteristics
sociology - the science of society, social institutions, and social relationships
ecology - the totality or pattern of relations between organisms and their environment
cultural diffusion - the spreading or adaptation of parts of a culture to another culture
anthropology - the science of man
clan - a group comprising a number of families
sedentary - not migratory; settled
nomad - person of no fixed residence, wandering from place to place
cultural continuity - the persisting characteristics of a culture
charisma - a personal magic of leadership arousing special popular loyalty or enthusiasm
matrilineal - relating to, based on, or tracing descent through the maternal (mother's) line
taxonomy - the study of the general principles of scientific classifications
technology - the totality of the means employed to provide objects necessary for human sustenance and comfort
band - a group of persons who move and camp together
Folsom - a prehistoric culture of North America on the east side of the Rocky Mountains
Second Day


Introduction: This article in its present form is an excerpt from a much longer piece of writing. Consequently, it must be excused for its apparent poor organization.

1. How does the author claim that sign language originated among Indians?

2. If sign language were not used by Indians to communicate with whites, what other method of communication would develop as a substitute for sign language?

3. Why did some observers believe that some Indians had difficulty communicating among themselves without sign language? Why was the observer's theory false according to Mallery?

4. Speculate as to the horses' being a probable cause of the wide use of sign language among Plains Indians.

5. Can, or cannot, the Plains Indians, particularly the Kiowa, be credited with the origination of sign language? Why?

Vocabulary List:

dialect - a regional variety of a language usually transmitted orally and differing distinctly from the standard language
vernacular - a mode of expression of a given group
stock - the original language from which other languages derive
Aryan - of or relating to the Indo-European family of languages or their hypothetical original model
metaphor - a figure of speech in which a word or phrase literally denoting one kind of object or idea is used in place of another to suggest a likeness or analogy between them
mongrel - a cross between types
lingua Franca - something resembling a common
Vocabulary List:

institution - an established practice, law, custom, etc.

language
jargon - dialect
dogmatism - positiveness in assertion of opinion, especially when unwarranted or arrogant
quasi - in some sense or degree
guttural - articulated in the throat
inflection - change in pitch or loudness of the voice
venerable - impressive by reason of age
interpolate - to insert between other things or parts
copious - plentiful
Semitic - Jewish
sui generis - constituting a class alone
putative - reputed

#5: Newcomb, W. W., Jr. "A Re-Examination of the Causes of Plains Warfare".

1. How did expanding white settlement of land near the Mississippi River lead to Indians fighting each other on the Great Plains? In these fights which Indians had the advantage over the others---those who had or had not been in contact with the whites? Why?

2. Why did the Kiowa come on to the Plains? With whom did they come in conflict and what was the result?

3. What were the causes of warfare among the Plains Indians suggested by the author, other than those prompted directly by the need for horses and buffalo?

4. For what reason did the Kiowa-Apache ally with the Kiowa?

5. Explain why the individual Plains Indian was so likely to be warlike. Would the author agree that it is natural for man to be warlike?
counting coup - an Indian touching his enemy with a stick and thus winning honor among his peers

habitat - the natural abode of a plant or animal

logistic - having to do with the details of the transport, quartering and supply of combatants

aggrandizement - enlargement

pugnacity - combativeness

utilitarian - useful

gamut - range

displacement - expulsion from one's habitation

amalgamation - a joining together of different peoples

engender - to cause to develop

pre-Columbian - refers to time before Columbus' arrival in the western hemisphere

subsistence economy - an economy which provides only the bare means of supporting a people

semisedentary - staying in one place only part of the time

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Third Day

#6: Mishkin, B. "Rank and Warfare Among Plains Indians".

Directions: Read page 18, starting at the second complete paragraph, through the first complete paragraph on page 22.

1. What general categories of horses, according to their use, were there among the Kiowa?

2. How many horses of each category would the average Kiowa household possess?

Directions: Read pages 28 through 34.

3. What were the major different types of war parties among the Kiowa? Which kind of war party was the largest? Why? (You will need to formulate your own answer for this question.)

4. In your opinion what purpose did the retelling
of the events of a raid by those involved in it serve among the Kiowa?

5. If the toyopk'i's accomplices were volunteers, why do you think they had such absolute control over the execution of a raid and its participants?

Directions: Read page 35 through the end of the first partial paragraph on page 45.

6. Consider the personal traits of the most prestigious rank among the Kiowa. Try to explain why each trait of that rank was expected by the rest of the Kiowa.

7. Why were women and children sought as captives? Why were children most desirable?

Vocabulary List:

Topotega - an extended family group joined by a few families of friends and hangers-on
extended family - a family which includes members other than just father, mother, and children; included also might be grandparents, aunts, uncles, and cousins
values - the things of social life (ideals, customs, institutions, etc.) toward which the people of a group have an approving attitude
parfleches - a folded hide which is quite hard and which is used for carrying objects like blankets, clothes, etc.; much like a suitcase
adjutant - a helper, assistant
enjoin - obligate
ululate - to wail

Fourth Day

#11: Kappler, Charles L. Indian Affairs: Laws and Treaties.

Directions: You are asked to read the first four of the five treaties made between the United
States Government and the Kiowa Indians.

"Treaty with the Kiowa, etc., 1837"

1. What historical event or situation appears to have been the motivation behind the United States Government's seeking this treaty with the Indians?

2. What appears to be the reward for the Indians in signing this treaty?

"Treaty with the Comanche, Kiowa, and Apache, 1853"

3. Speculate as to why the United States Government wanted to build forts and roads in the territory inhabited by the Comanche, Kiowa, and Apache.

4. Why would the United States Government want the Indians to agree not to raid into Mexico or molest Mexicans?

5. What reward is to be given to the Indians for agreeing to this treaty? Based on what you know about the Kiowa culture, why might there be further disagreement over the nature of the reward? In addition, why would Article X of the treaty possibly lead to difficulties?

6. Explain why Article VIII of this treaty is a weak one and could lead to genuine misunderstanding.

Vocabulary List:

depredations - the act of taking by force or wrongfully taking

annuity - an amount, especially of money, payable yearly or other regular intervals

"Treaty with the Comanche and Kiowa, 1865"

7. Who is to administer justice in cases involving hostile acts or depredations committed against the Indians who signed this treaty? What is to be done with Indians who commit criminal acts?

8. Under what conditions might white people enter
or inhabit the Kiowa reservation?

9. When must the Kiowa be living on their reservation? When might they leave?

10. Does the treaty indicate whether the reservation land is to be the property of the Indians or the United States Government? Indicate the exact words of the treaty which influence your decision.

11. What inducement will be given the Indians when the time comes for them to be moved on to the reservation? Why would the inducement be given in the quantities and times specified?

NOTE: Among the Indians signing this treaty are Quellpark (Lone Wolf), Sa-Tan-ta (White Bear), and Sa-Tank (Sitting Bear). You will hear more of them later. Do any of the government's signators sound familiar to you?

"Treaty with the Kiowa and Comanche, 1867"

12. According to the treaty who is to punish unlawful Indians? If damages are a result of unlawful Indian acts from where is money to be obtained for payment of the damages done?

13. Is this treaty any different than that of 1865 in so far as white people entering the reservation? If so, in what way?

14. What specific provisions in this treaty indicate that the United States Government intends to alter the Kiowa culture?

15. Why do you think that the Indians insisted that the Indian agent live on the reservation?

16. What seems to be the distinction between Indians holding land in common as opposed to individual ownership of land?

17. In Article X why do you think the United States Government discontinued paying annuities and, instead, turned to issuing clothes?

18. Article XI appears to attempt to end many
Indian complaints and the white man's unacceptable behavior. Why do you think the Indians previously resisted the white man's doing the things enumerated in this article of the treaty?

19. In what manner is it provided in the treaty that the size of the reservation may be reduced?

Fifth Day
(To Be Read in Class)

#18: U. S. Senate. "Letter of the Secretary of War. . ."

Introduction: In August, 1868, the Kiowa and Comanche went to Ft. Larned, Kansas, to receive their first annuities under the Medicine Lodge Treaty. Meanwhile, the Comanche camped at Eureka Valley while the Kiowa and Yamparika Comanche moved northward hunting buffalo. Throughout the year the Kiowa and Comanche had engaged in many raids on settlers in the area, capturing and scalping many of them. Even after receiving annuities at Ft. Larned, depredations continued. Cheyenne and Arapaho raids in Kansas finally led to the War of 1868. General Sherman, in charge, denied that he sought to exterminate the Indians. He also said that the army did not want to fight the Indians. He stated that it was for the Indians themselves to determine the future course of events. Major General Philip H. Sheridan was put in charge of chastising the Indians.

Sheridan's plan was that "When winter came, to fall upon the savages relentlessly, for in that season their ponies would be thin, and weak from lack of food, and in the cold and snow, without strong ponies to transport their villages and plunder, their movements would be so impeded that the troops could overtake them." As part of Sheridan's plan, General George A. Custer's Seventh Cavalry was sent south against the Cheyenne and Kiowa. Custer did destroy a Cheyenne village and engaged the Cheyenne in the Battle of the Washita. The Kiowa and Comanche had been warned
of the impending battle and fled to the Wichita Mountains and camped near Ft. Cobb. General W. B. Hazen, the new Kiowa agent who had replaced Colonel Leavenworth, received instructions from General Sherman to keep the friendly Indians near by and away from the hostilities. On December 16, Hazen sent word to the officers of the field that the Indians camped near him were friendly. But his couriers were captured by the Kiowa and held as hostages. It was uncertain what the Kiowa were going to do.

Reading #18 is excerpted from the official collection of evidence regarding the Battle of the Washita. Note General Sherman's letter of 12/12/68 which is concerned with the need for the Battle of the Washita to be justified before the United States Senate, as the country was tired of Indian disruptions and the government was supposed to be following a peace policy if possible. Note, too, Sherman's disgust in the letter of 11/23/68 that Indian agents could not firmly act with the "wild Indians" for lack of military support.

(To Be Read in Class)

#19: Custer, General George A. My Life on the Plains.

Introduction: This reading is General Custer’s account of the situation with the Kiowa following the battle. The passage from the book begins with the message from Hazen, mentioned above (in #18). General Custer was one of the most famous and controversial figures in the West.

1. Based on his writing, what type of person do you think that Custer was?

2. What was Custer's attitude toward the Indians, and what factors might have shaped his attitude toward them? Use specific remarks of his wherever possible to substantiate your evaluation of him.

Vocabulary List:
palpable - capable of being touched or felt; tangible
au revoir - goodbye (French)
caparison - to adorn with rich dress
ejaculation - an exclamation
effusion - a pouring out or forth

#22: Report of the Commissioner of Indian Affairs
     Made to the Secretary of the Interior for
     the Year 1869.

Introduction: In this report Laurie Tatum, a Quaker, is summarizing his first year as agent with the Kiowa.

1. List the reasons why the Kiowa probably objected so vigorously to being given corn by the United States Government.

2. According to the Indian agent, what advantages would raising grain by the Indians on the reservation have for everyone?

3. The clothing issued to the Indians illustrated the government's not understanding the Indians' needs and desires. Explain.

4. How would you assess Tatum's attitude toward the Indians?


1. In what ways was President Grant's Indian policy different from that which existed prior to his becoming president?

2. What impression do you think Dr. Nicholson obtained of the Kiowa from his visit among them?
Sixth Day

#23: Annual Report. Commissioner of Indian Affairs to the Secretary of the Interior for the Year 1870.

1. Why would the Indians eat food which was not yet ripe?

2. According to the Indian agent, why would chiefs be unable to control all their young men from stealing horses and mules? How does this view perhaps reflect the ignorance of the agent about the relationship between a chief and his men?

3. List the items commonly given to the Indians as annuity goods. Why would the Indians want these items?

4. How did the government's annuity policy apparently detour the Indians from being farmers as the government hoped they would?

5. What did Tatum suggest to correct the ineffective government annuity policy?

6. With whom did the Kiowa trade and what goods were exchanged?

7. How has progress been made among the Kiowa regarding farming and schooling?

Seventh Day

No Written Assignment

Eighth Day

No Written Assignment

Ninth Day
#35: Report of the Commissioner of Indian Affairs to the Secretary of the Interior for the Year 1871.

1. What effective method of controlling the Kiowa does Agent Tatum suggest has been accomplished?

2. Tatum mentions that the Indians are "fast passing away." What reasons can you suggest for this being a fact? Does it seem to you that Tatum is sympathetic with the Indians? Why or why not?

Tenth Day

#24: Reward Poster (Mrs. Dorothy Field).

Directions: Read the poster and then turn to the last page of #37 which is a partial list of captives taken by Indians under the jurisdiction of the Kiowa Agency. Note the entry for Dorothy Field. Also notice that most of those people who were captured were eventually returned, but that those who were not returned were all either adult females or male and female children.

#44: Letter from J. B. Burris to Indian Agent at Ft. Sill, January 10, 1873.

Directions: Read and notice the simplicity and humility of this letter written by an apparent settler.

#38: Annual Report of the Commissioner of Indian Affairs to the Secretary of the Interior for the Year 1872.

1. Note the first paragraph on page 2 of Tatum's report which is most interesting. What approach do you think that the United States Government should have pursued in
attempting to have whites and reds live together in the West?

2. What statement of Tatum's suggests his humanitarian opinion of the Indians?

3. What insights has Tatum gained from his experience regarding the location of the agency and its school?

4. Check the production and property figures of the Kiowa on the chart attached to the report. What seems to be unusual about the Kiowa as compared to other tribes? How do you account for this situation?

---

**#37: List of Indian Depredations and Captives.**

**Kiowa Agency Journal.**

*Introduction:* This is an excerpt from the log-journal kept by Tatum at the Kiowa Agency as a result of the orders given to all agents in #36. The latter document was an attempt to soothe the complaints of injured whites who might otherwise join together, and by fighting the Indians possibly cause even more confusion to exist in the relations between reds and whites.

---

**#39: Letter from C. Delano (Secretary of State) to Edmund J. Davis (Governor of Texas), March 22, 1873.**

*Directions:* Speculate as to why the President of the United States seems to be able to tell the Governor of Texas what he can or can not do regarding the imprisonment of the chiefs Satanta and Big Tree. Why would the president want these Indians released?

---

**#40: Letter from Enoch Hoag (Superintendent of the Central District for the Office of Indian Affairs, Department of the Interior)**
to J. M. Haworth (Agent to the Kiowa), July 15, 1875.

Directions: Note that the superintendent feels that Lone Wolf must "cool" the younger Indians in their warfare activities or "all will be lost." Why would the young warriors be so hard to control by the older chiefs?

#41: Letter from Edmund J. Davis (Governor of Texas) to General J. W. Davidson (Commanding Officer, Ft. Sill), August 14, 1875.

Governor Davis states that he knows "the Indian character." Do you think the tone of his letter reflects the position that whites must take if the Indians are to stop their raiding? Why?

#45: Letter from C. Delano (Secretary of the Interior) to Edmund J. Davis (Governor of Texas), May 27, 1873.

Introduction: Note that the release of Satanta and Big Tree was delayed because of an uprising among the Modoc Indians in the Northwest. The Kiowa knew nothing about the Modocs or their uprising, yet their insurrection directly affected the United States Government's prolonging the release of the Kiowa chiefs. What influence does the retention of the Kiowa chiefs seem to have on all the tribes of the southern Plains, at least according to the Secretary of the Interior?

#42: Annual Report of the Commissioner of Indian Affairs to the Secretary of the Interior for the Year 1873.

Introduction: Note that a new agent has assumed duties with the Kiowa, and replaces Agent Tatum.

1. What attitude does the agent express regarding
the conduct of the Indians who have been waiting for the release of the captured chiefs?

2. Indicate the problems which Agent Haworth has encountered in his brief assignment among the Kiowa.

Eleventh Day

#48: Battey, Thomas C. The Life and Adventures of a Quaker Among the Indians.

1. Why do you think so many visitors attended the opening of the school described?

2. Why would the children's pronouncing in unison a word cause visitors to laugh?

3. Explain why the Kiowa believed so many of their children became suddenly ill.

4. What illustrations indicate that Battey appeared to be somewhat aware of how to live and get along with the Indians? On the other hand, what does Battey find to be offensive about the Indians?

#50: Circular letter from Edward P. Smith to J. Richards, December 17, 1874.

Directions: Take special note of the third paragraph of this letter. What cultural effects might this directive have on the Kiowa?

#49: Pass to Dangerous Eagle, August 21, 1874.

Introduction: This is an illustration of the kind of pass which would be required for each Indian leaving the reservation. Does this pass system remind you of something similar which has been studied earlier in the school year?
Introduction: The first two pages of this report are a summary of the conditions regarding the Indians in the United States as stated by the Board, a group of religious advisors on Indian affairs to the Department of the Interior. On page 3 (in Agent Richard's report) and on page 5 (in Agent Haworth's report) are agents' reactions to the formation of an Indian police force to replace the use of soldiers. Police forces were, in fact, later authorized by the United States Government on almost all the reservations.

1. What advantages might the police have over soldiers performing the same responsibilities?

2. By what standards do those white people in positions of responsibility in Indian affairs judge the progress of the Indians in becoming "civilized"?

Directions: Read only pages 8 (starting at DUTIES OF THE AGENT IN CONNECTION WITH THE POLICE FORCE) through page 12. Which of the offenses listed on page 12 are previously accepted cultural practices among the Kiowa?

Twelfth Day

#57: Elk v. Wilkins

1. What is the issue involved in this case?

2. What was the decision of the court and the rationale behind that decision?
Introduction: This law was designed to provide a portion of each reservation as farming or grazing land for each Indian family.

1. What was to happen in case an eligible Indian failed to select his plot of land? (See sec. 2.)

2. When would the individual Indian obtain actual ownership of his allotted land? (See sec. 5.)

3. To whom will preference be given in hiring Indian police? (See sec. 5.)

4. According to this act, when is an Indian a citizen of the United States? (See sec. 6.)

Vocabulary List:

severalty - the condition, as of land, of being held or owned by separate or individual right

Directions: Note the imposition of white "morality" upon the Indians.

Introduction: Indians were permitted to hire white laborers for their farm land. This could be expected considering the Kiowa's lack of interest in farming. Note the government's concern over white people being the cause of probable future difficulties.
Directions: Note that Koti is a Kiowa policeman and that his application, therefore, seems to have special status. However, also note the necessity, nonetheless, of having proof that he cannot himself work his land.


Directions: Note that an old warrior has "given in" to the new way of life.

Thirteenth Day

#65: Letter from Thomas and Rivers to Mr. Adams, September 6, 1890.

Directions: Note the contents of the letter and associate it with the activities discussed in #66, below.


Directions: This is an excerpt about the ghost dance among all the Indians in the West, particularly among the Sioux (see the map preceding this article). As you read the article, jot down signs that the ghost dance combines old and new Kiowa culture traits, as well as Kiowa and white culture traits.


Introduction: While this article focuses on the Pawnee and the ghost dance, you should be able to see applications to the Kiowa situation. If you feel that you genuinely understand this article in so far as its major concepts are
concerned, consider yourself a budding anthropologist.

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**Fourteenth Day**

#69: Smith, D. P. Pocket Map and Write-Up of the Kiowa, Comanche and Apache Reservation.

Introduction: This little booklet was published for those whites interested in settling on land which consisted of the Kiowa reservation. Read the preface and the pages marked 30-31 and 52-54.

1. In what ways does the author of the booklet make reservation land attractive to whites?

2. Point out an example of how the author of the booklet obviously did not understand the Kiowa.

---

#70: "Oklahoma: Free Homes for Old Soldiers and Their Widows."

Introduction: This is a poster put out by a frontier lawyer for the purpose of attracting land business to him. Note the salesmanship.

---

#71: U. S. President. Opening of Kiowa, Comanche, Apache, and Wichita Indian Lands. . .

Directions: **Skim** this proclamation which officially ended the existence of the Kiowa reservation.

---

#72: "Notice of Result of Drawing for El Reno District."

Introduction: This is a postcard notifying an applicant that he had been assigned a land claim number, by means of a lottery, for a section of the Kiowa reservation.
#73: "An Appeal on Behalf of the Apaches, Kiowa, and Comanches."

Introduction: The Indian Rights Association was an organization of whites interested in seeing that the Indians received fair treatment, and similar to the NAACP for the blacks today. The association wrote this protest as a result of a series of acts passed by Congress, starting with an alleged agreement with the Kiowa in 1892 by which they agreed to sell the remainder of their reservation to the government. List the legal and moral objections which the association presents to disposal of the reservation as planned.

---

#74: Cover letter to Memorial from Lone Wolf, et al.

Introduction: This is a statement of final appeal by the Kiowa, among others, not to eliminate the reservation. What do you think the Indians were referring to when they said an "irreparable injury" may result to the Indians as a consequence of this sale of land?

---

Fifteenth Day

#75: Lone Wolf v. Hitchcock

Introduction: This reading will finish your study of the Kiowa Indians. There is good reason why this Supreme Court case should be the finale as it puts "the lid on the coffin." The decision is very difficult to read and understand, even though it has been edited by deleting quite a bit of extraneous material. A second and third reading probably will be needed in order to answer the questions asked.

1. Clearly state the central issue involved in this case.

2. What arguments are presented in support of Lone Wolf's side of the issue?

3. What arguments are presented to support the
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United States Government's side of the issue?

4. What do you see as the important possible consequences of the decision in this case?

Conclusion

It is believed that the ethnohistorical unit on the Kiowa Indians outlined in this chapter, for the most part, conforms to the suggestions of the professional anthropologists and historians. The kinds of instructional materials are varied and concentrate on a suitable cultural problem. The study of the unit by secondary school students should foster the achievement of the objectives which cluster about the central goal of man's understanding of man. It remains to be seen whether or not the specific hypotheses proposed in this study, which are akin to the objectives enumerated by the scholars cited earlier, prove to be positive.
CHAPTER IV

THE STATISTICAL RESULTS OF THE EXPERIMENT

The ethnohistorical unit described in the preceding chapter was taught by the experimenter in the American Studies course at Lyons Township High School, La Grange, Illinois, during the latter part of January and early February, 1971. The instruments of measurement used in testing the hypotheses of the experiment were utilized as preplanned, and data was gathered. A report of that data and the support that that data lends in establishing the validity of the hypotheses will be discussed in this chapter.

Decline in Dogmatism Among the Experiment Group

The first hypothesis of this experiment to be tested was that students' attitudes in general become less dogmatic (more open-minded) as a result of their study of a foreign culture. To determine their initial level of dogmatism, students were administered a revised version of the Rokeach Dogmatism Scale on the day immediately prior to the initiation of teaching the Kiowa Indian unit. Student responses to the statements on the scale were
weighted identically to the procedure employed by Rokeach in his own studies. Thus,

the students indicate disagreement or agreement with each item on a scale ranging from -3 to +3 with the 0 point excluded in order to force responses toward disagreement or agreement. This scale is subsequently converted for scoring purposes, to a 1-to-7 scale by adding a constant of 4 to each item score. The total score is the sum of scores obtained on all items in the test.¹

As a result, individual students in the group with the highest scores would be considered the most dogmatic in their attitudes.

Tabulation of the experimental group's responses on the dogmatism scale's first administration revealed a mean score of 144.1, with a standard deviation of 20.80. Sixteen school days later, upon completion of the teaching unit, the dogmatism scale was again administered; and students obtained a mean score of 147.6 and a standard deviation of 22.62. Four months later a third administration of the dogmatism scale produced a mean score of 142.2 and a standard deviation of 22.55. For each of the post-tests, the variance in mean score from that of the pre-test was not statistically significant at the 0.05 level (t=2.02 and t=1.05, respectively). If there is any importance, however, in the changes observed, it is seen

in the fact that the mean score of dogmatism slightly increased on the first post-test, yet decreased on the second post-test to a level below the pre-test mean score. Obviously, therefore, there was an opposite reaction reflected in the scores on the first post-test to that which would be expected if the hypothesis were valid.

TABLE 6

DISTRIBUTION OF SCORES OBTAINED BY EXPERIMENTAL GROUP ON THE REVISED ROKEACH DOGMATISM SCALE

<table>
<thead>
<tr>
<th>Score Range</th>
<th>Pre-Test</th>
<th>First Post-Test</th>
<th>Second Post-Test</th>
</tr>
</thead>
<tbody>
<tr>
<td>200-191</td>
<td>1</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>190-181</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>180-171</td>
<td>4</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>170-161</td>
<td>5</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>160-151</td>
<td>7</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>150-141</td>
<td>8</td>
<td>11</td>
<td>9</td>
</tr>
<tr>
<td>140-131</td>
<td>6</td>
<td>9</td>
<td>10</td>
</tr>
<tr>
<td>130-121</td>
<td>10</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>120-111</td>
<td>2</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>110-101</td>
<td>2</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>100-91</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>90-81</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
</tbody>
</table>

Furthermore, the correlation coefficient of individual student scores between the two post-tests and the pre-test was +.86 and +.84, respectively. Consequently, it is quite apparent that the teaching unit had little effect on the experimental group's collective dogmatism, as measured by the mean scores on the dogmatism scale, or
on the rank of individual student's dogmatism within the
total group, as measured by their responses to the re-
vised Rokeach Dogmatism Scale. In short, the hypothesis
was not proven to be valid.

Increase in Tolerance Toward Indians

The second hypothesis of this experiment to be test-
ed was that students' attitudes toward the people of a
foreign culture that is studied become more tolerant as
a result of the study. On the day preceding the Indian
unit, the experimental group completed the forced-choice,
paired comparison item questionnaire in which the stu-
dents designated their preferences among the twenty eth-
nic and nationality groups included in the questionnaire.
The identical questionnaire was completed again by the
students sixteen days later, upon termination of the In-
dian unit, and then, once more, four months later on the
day previous to the finish of the school year in June.
The responses of the students on each of the three ques-
tionnaires were tabulated by simply adding the number of
times the students in the experimental group chose each
of the ethnic or nationality groups over the group it was
paired with in each questionnaire item. Thus, if all 47
of the students preferred one ethnic or nationality group
over all the other 19 groups, the former could receive a
maximum score of 893; if a given group were preferred in
only exactly one half of the choices possible, it would receive a score of 446.5. Table 7 summarizes the actual results on the three administrations of the questionnaire.

**TABLE 7**

FAVORABLE RESPONSES FOR EACH ETHNIC AND NATIONALITY GROUP ON THE FORCED-CHOICE, PAIRED COMPARISON QUESTIONNAIRE

<table>
<thead>
<tr>
<th>Ethnic or Nationality Group</th>
<th>Pre-Test Sum</th>
<th>Mean</th>
<th>First Post-Test Sum</th>
<th>Mean</th>
<th>Second Post-Test Sum</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>White American</td>
<td>707</td>
<td>15.0</td>
<td>721</td>
<td>15.3</td>
<td>748</td>
<td>15.9</td>
</tr>
<tr>
<td>Canadian</td>
<td>691</td>
<td>14.1</td>
<td>674</td>
<td>14.3</td>
<td>674</td>
<td>14.3</td>
</tr>
<tr>
<td>Englishman</td>
<td>639</td>
<td>13.6</td>
<td>645</td>
<td>13.7</td>
<td>660</td>
<td>12.8</td>
</tr>
<tr>
<td>Swede</td>
<td>634</td>
<td>13.5</td>
<td>617</td>
<td>13.1</td>
<td>661</td>
<td>14.1</td>
</tr>
<tr>
<td>American Indian</td>
<td>605</td>
<td>12.9</td>
<td>649</td>
<td>13.8</td>
<td>661</td>
<td>14.1</td>
</tr>
<tr>
<td>Frenchman</td>
<td>554</td>
<td>11.8</td>
<td>544</td>
<td>11.6</td>
<td>560</td>
<td>11.9</td>
</tr>
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<td>German</td>
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<td>560</td>
<td>11.9</td>
<td>568</td>
<td>12.1</td>
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<tr>
<td>Irishman</td>
<td>542</td>
<td>11.5</td>
<td>534</td>
<td>11.4</td>
<td>511</td>
<td>10.9</td>
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<td>Black American</td>
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<td>11.0</td>
<td>504</td>
<td>10.7</td>
<td>507</td>
<td>10.8</td>
</tr>
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<td>455</td>
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<tr>
<td>Israeli</td>
<td>381</td>
<td>8.1</td>
<td>347</td>
<td>7.4</td>
<td>362</td>
<td>7.7</td>
</tr>
<tr>
<td>Japanese</td>
<td>375</td>
<td>8.0</td>
<td>353</td>
<td>7.5</td>
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<tr>
<td>Russian</td>
<td>373</td>
<td>7.9</td>
<td>354</td>
<td>8.4</td>
<td>418</td>
<td>8.9</td>
</tr>
<tr>
<td>Italian</td>
<td>363</td>
<td>7.7</td>
<td>408</td>
<td>8.7</td>
<td>360</td>
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<td>Venezuelan</td>
<td>323</td>
<td>6.9</td>
<td>287</td>
<td>6.1</td>
<td>279</td>
<td>5.9</td>
</tr>
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<td>279</td>
<td>5.9</td>
<td>262</td>
<td>5.6</td>
<td>289</td>
<td>6.2</td>
</tr>
<tr>
<td>Egyptian</td>
<td>248</td>
<td>5.3</td>
<td>249</td>
<td>5.3</td>
<td>222</td>
<td>4.7</td>
</tr>
<tr>
<td>Pole</td>
<td>243</td>
<td>5.2</td>
<td>305</td>
<td>6.5</td>
<td>297</td>
<td>6.3</td>
</tr>
<tr>
<td>Puerto Rican</td>
<td>233</td>
<td>5.0</td>
<td>248</td>
<td>5.3</td>
<td>241</td>
<td>5.1</td>
</tr>
<tr>
<td>Chinese</td>
<td>222</td>
<td>4.7</td>
<td>203</td>
<td>4.3</td>
<td>207</td>
<td>4.4</td>
</tr>
</tbody>
</table>

It should be noted that there was an increase of 44 in favorable responses toward the American Indians following completion of the Indian unit as compared to the pre-test sum. This gain in response certainly must be
attributed to the students having become better informed about the Kiowa, even though the growth in responses is not mathematically significant at the 0.05 level (t=2.58). For some unknown reasons, student favorable responses on the first post-test toward the Italians and Poles grew even more in number than did the growth toward American Indians. Nonetheless, on the second post-test student inclination to prefer American Indians as evidenced in their responses increased even further, while responses toward the Italians and Poles decreased, the former to even below the pre-test level. There is a mathematical significance at the 0.05 level on the second post-test in favorable responses toward the American Indian over the pre-test level, although the significance is not impressive (t=1.91). In addition, the correlation coefficients of the post-tests with the pre-test, +.89 and +.79, respectively, suggests that there was a slightly decreased consistency within the experimental group and individual student's responses on each of the post-tests. The decrease in correlation can be attributed only in a small sense to the increase in favorable responses for the American Indian, and the decrease would be much more impressive if the students' favorable responses toward the other ethnic and nationality groups had stayed more constant. Table 8 enumerates the rank order of student preferences on each of the
questionnaires. In conclusion, it can be stated that there was a slight significant increase in tolerance of the foreign people, the Kiowa Indians, even though the Indians' values, to be discussed next, were not necessarily parallel to those of the students.

TABLE 8

ETHNIC AND NATIONALITY GROUP RANK ORDER AS INDICATED BY FAVORABLE RESPONSES GIVEN BY EXPERIMENTAL GROUP ON FORCED-CHOICE, PAIRED COMPARISON ITEM QUESTIONNAIRE

<table>
<thead>
<tr>
<th>Group</th>
<th>Pre-Test</th>
<th>First Post-Test</th>
<th>Second Post-Test</th>
</tr>
</thead>
<tbody>
<tr>
<td>White American</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Canadian</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Englishman</td>
<td>3</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Swede</td>
<td>4</td>
<td>5</td>
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<tr>
<td>American Indian</td>
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<tr>
<td>Frenchman</td>
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<td>Irishman</td>
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<td>Black American</td>
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<td>Japanese</td>
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<td>12</td>
<td>10</td>
</tr>
<tr>
<td>Italian</td>
<td>14</td>
<td>11</td>
<td>13</td>
</tr>
<tr>
<td>Venezuelan</td>
<td>15</td>
<td>16</td>
<td>17</td>
</tr>
<tr>
<td>Mexican</td>
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<td>15</td>
<td>15</td>
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<tr>
<td>Puerto Rican</td>
<td>19</td>
<td>19</td>
<td>18</td>
</tr>
<tr>
<td>Chinese</td>
<td>20</td>
<td>20</td>
<td>20</td>
</tr>
</tbody>
</table>

The second instrument employed to ascertain whether or not the experimental group became more tolerant of the Indians was one which measured the students' changes in
values. From a given list of values, students were to select their own personal five "most important" and five "least important" values. Not all the values on the given list had to be designated by the students as to whether they were "most important" or "least important." It was felt by the experimenter that there would undoubtedly be some legitimate ambivalence toward at least two of the values by each student. Therefore, the student could disregard classifying two of the values for which he could make no decision. The values which the students did adhere to, however, were then to be compared to the five "most important" and five "least important" values of the Kiowa Indians, the latter being determined by the experimenter. The values of the Kiowa Indians to be compared to the values of the students are listed below, with no rank order of importance being assigned to them.

TABLE 9
VALUES OF THE KIWIA INDIANS

<table>
<thead>
<tr>
<th>Most Important</th>
<th>Least Important</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respect for others</td>
<td>Justice</td>
</tr>
<tr>
<td>Loyalty</td>
<td>Equality</td>
</tr>
<tr>
<td>Honor</td>
<td>Knowledge</td>
</tr>
<tr>
<td>Respect from others</td>
<td>Salvation after death</td>
</tr>
<tr>
<td>Conformity</td>
<td>Good health</td>
</tr>
<tr>
<td>Charity</td>
<td>Solitude</td>
</tr>
</tbody>
</table>

On the unit's final examination the students were asked to categorize the Indians' values. Only "justice" and "conformity" were reversed in classification by the students compared to the above listing.
On the day prior to the initiation of the Kiowa unit each student was first asked to rank what he felt to be his "most important" and "least important" values. The students' responses were weighted in the following manner: in each of the two categories of values their first choices were given five points, second choices four points, third choices three points, fourth choices two points, and fifth choices one point. Table 10 summarizes the results of the pre-test "most important" student values.

**TABLE 10**

**MOST IMPORTANT VALUES INDICATED BY EXPERIMENTAL GROUP ON PRE-TEST**

<table>
<thead>
<tr>
<th>Values</th>
<th>Frequency of Rank Choices</th>
<th>Total Points</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1st 2nd 3rd 4th 5th</td>
<td></td>
</tr>
<tr>
<td>Respect for others</td>
<td>10 11 11 2 5</td>
<td>136</td>
</tr>
<tr>
<td>Justice</td>
<td>15 4 6 11 4</td>
<td>105</td>
</tr>
<tr>
<td>Equality</td>
<td>4 8 8 2 4</td>
<td>84</td>
</tr>
<tr>
<td>Knowledge</td>
<td>6 4 4 10 4</td>
<td>82</td>
</tr>
<tr>
<td>Salvation after death</td>
<td>9 0 2 1 3</td>
<td>56</td>
</tr>
<tr>
<td>Charity</td>
<td>1 5 5 3 4</td>
<td>50</td>
</tr>
<tr>
<td>Loyalty</td>
<td>2 4 2 6 4</td>
<td>48</td>
</tr>
<tr>
<td>Respect from others</td>
<td>2 4 1 7 5</td>
<td>48</td>
</tr>
<tr>
<td>Honor</td>
<td>3 3 2 2 3</td>
<td>40</td>
</tr>
<tr>
<td>Good health</td>
<td>1 3 3 2 5</td>
<td>35</td>
</tr>
<tr>
<td>Solitude</td>
<td>0 1 2 1 6</td>
<td>18</td>
</tr>
<tr>
<td>Conformity</td>
<td>0 0 1 0 0</td>
<td>3</td>
</tr>
</tbody>
</table>

The total points cast for each value indicates that only one "most important" Indian value, "respect for others," was also one of the "most important" values to the
students. The students' ranking of the five "least important values shows that "good health" and "solitude" are values which are shared with the Indians as being "least important." The tabulation of student choices for "least important" values is found in Table 11.

### TABLE 11

**LEAST IMPORTANT VALUES INDICATED BY EXPERIMENTAL GROUP ON PRE-TEST**

<table>
<thead>
<tr>
<th>Values</th>
<th>Frequency of Rank Choices</th>
<th>Total Points</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1st</td>
<td>2nd</td>
</tr>
<tr>
<td>Conformity</td>
<td>33</td>
<td>6</td>
</tr>
<tr>
<td>Solitude</td>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td>Salvation after death</td>
<td>7</td>
<td>6</td>
</tr>
<tr>
<td>Honor</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Good health</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Charity</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Loyalty</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Respect from others</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>Knowledge</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Equality</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Respect for others</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>Justice</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

Thus, it is readily apparent on the pre-test that there was little significant correlation between the values held by the experimental group and those held by the Indians. This fact should be ideal for observing whether or not student values become more similar to those of the Indians as a result of the experimental teaching unit.

Sixteen days following the pre-test, after completion of the Indian unit, students again were given the
same value ranking exercise, which produced the results shown in Table 12.

**TABLE 12**

**MOST IMPORTANT VALUES INDICATED BY EXPERIMENTAL GROUP ON FIRST POST-TEST**

<table>
<thead>
<tr>
<th>Values</th>
<th>Frequency of Rank Choices</th>
<th>Total Points</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1st</td>
<td>2nd</td>
</tr>
<tr>
<td>Respect for others</td>
<td>8</td>
<td>11</td>
</tr>
<tr>
<td>Justice ....................</td>
<td>5</td>
<td>7</td>
</tr>
<tr>
<td>Equality ...................</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>Knowledge ..................</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>Loyalty ....................</td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td>Honor ........................</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>Respect from others .......</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Salvation after death ......</td>
<td>7</td>
<td>2</td>
</tr>
<tr>
<td>Good health ...............</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Charity ....................</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Solitude ...................</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Conformity ..................</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

The above table on the first post-test reveals an interesting climb of the "loyalty" value into the five "most important" bracket, and now "loyalty" joins with "respect for others" as a "most important" value that is shared between the students and the Kiowa Indians.

Simultaneously, there was no change from the pre-test in "least important" values expressed by the students and shared with the Indians. Table 13 indicates the "least important" values to the students on the first post-test.
TABLE 13
LEAST IMPORTANT VALUES INDICATED BY EXPERIMENTAL GROUP ON FIRST POST-TEST

<table>
<thead>
<tr>
<th>Values</th>
<th>Frequency of Rank Choices</th>
<th>Total Points</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1st</td>
<td>2nd</td>
</tr>
<tr>
<td>Conformity</td>
<td>29</td>
<td>9</td>
</tr>
<tr>
<td>Salvation after death</td>
<td>7</td>
<td>3</td>
</tr>
<tr>
<td>Solitude</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>Honor</td>
<td>1</td>
<td>9</td>
</tr>
<tr>
<td>Good health</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>Charity</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Equality</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Respect from others</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>Loyalty</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Knowledge</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Justice</td>
<td>1</td>
<td>0</td>
</tr>
</tbody>
</table>

Four months later a second post-test was administered to the students. Their rankings for the "most important" values were as follows:

TABLE 14
MOST IMPORTANT VALUES INDICATED BY EXPERIMENTAL GROUP ON SECOND POST-TEST

<table>
<thead>
<tr>
<th>Values</th>
<th>Frequency of Rank Choices</th>
<th>Total Points</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1st</td>
<td>2nd</td>
</tr>
<tr>
<td>Respect for others</td>
<td>7</td>
<td>10</td>
</tr>
<tr>
<td>Justice</td>
<td>11</td>
<td>7</td>
</tr>
<tr>
<td>Equality</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Knowledge</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Respect from others</td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td>Loyalty</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Honor</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Salvation after death</td>
<td>8</td>
<td>1</td>
</tr>
<tr>
<td>Good health</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>
TABLE 14—Continued

MOST IMPORTANT VALUES INDICATED BY EXPERIMENTAL GROUP ON SECOND POST-TEST

<table>
<thead>
<tr>
<th>Values</th>
<th>Frequency of Rank Choices</th>
<th>Total Points</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1st</td>
<td>2nd</td>
</tr>
<tr>
<td>Solitude</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Charity</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Conformity</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

On the second post-test three values were found to coincide with those of the Kiowa Indians: "respect for others," "respect from others," and "loyalty."

TABLE 15

LEAST IMPORTANT VALUES INDICATED BY EXPERIMENTAL GROUP ON SECOND POST-TEST

<table>
<thead>
<tr>
<th>Values</th>
<th>Frequency of Rank Choices</th>
<th>Total Points</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1st</td>
<td>2nd</td>
</tr>
<tr>
<td>Conformity</td>
<td>25</td>
<td>9</td>
</tr>
<tr>
<td>Salvation after death</td>
<td>11</td>
<td>6</td>
</tr>
<tr>
<td>Charity</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Good health</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>Solitude</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>Honor</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>Loyalty</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Respect from others</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Knowledge</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>Equality</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Justice</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Respect for others</td>
<td>0</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 15 indicates the full rankings of the "least important" values on the second post-test. The three
values of "good health," "solitude," and "salvation after death" are "least important" values shared by the students and the Indians on the second post-test.

TABLE 16

RANK ORDER OF THE MOST IMPORTANT AND LEAST IMPORTANT VALUES INDICATED BY EXPERIMENTAL GROUP ON THE THREE TESTS

<table>
<thead>
<tr>
<th>Most Important Values</th>
<th>Pre-Test Rank</th>
<th>First Post-Test Rank</th>
<th>Second Post-Test Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respect for others</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Justice</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Equality</td>
<td>3</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Knowledge</td>
<td>4</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Salvation after death</td>
<td>5</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>Charity</td>
<td>6</td>
<td>10</td>
<td>11</td>
</tr>
<tr>
<td>Loyalty</td>
<td>7.5</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>Respect from others</td>
<td>7.5</td>
<td>7</td>
<td>5</td>
</tr>
<tr>
<td>Honor</td>
<td>9</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>Good health</td>
<td>10</td>
<td>9</td>
<td>9</td>
</tr>
<tr>
<td>Solitude</td>
<td>11</td>
<td>11</td>
<td>10</td>
</tr>
<tr>
<td>Conformity</td>
<td>12</td>
<td>12</td>
<td>12</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Least Important Values</th>
<th>Pre-Test Rank</th>
<th>First Post-Test Rank</th>
<th>Second Post-Test Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conformity</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Solitude</td>
<td>2</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Salvation after death</td>
<td>3</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Honor</td>
<td>4</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Good health</td>
<td>5</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>Charity</td>
<td>6</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>Loyalty</td>
<td>7.5</td>
<td>8.5</td>
<td>7.5</td>
</tr>
<tr>
<td>Respect from others</td>
<td>7.5</td>
<td>8.5</td>
<td>7.5</td>
</tr>
<tr>
<td>Knowledge</td>
<td>9</td>
<td>10</td>
<td>9</td>
</tr>
<tr>
<td>Equality</td>
<td>10</td>
<td>7</td>
<td>10</td>
</tr>
<tr>
<td>Respect for others</td>
<td>11</td>
<td>12</td>
<td>12</td>
</tr>
<tr>
<td>Justice</td>
<td>12</td>
<td>11</td>
<td>11</td>
</tr>
</tbody>
</table>
While there appears to be a gradual growth in similarity between student and Indian values, Table 16, above, shows the rank order of all the choices in values made by the students on each of the three administrations of the values exercise. There is little significant change in those orders.

It is obvious from the listed rankings that the value systems of the students were not significantly affected as a direct result of the teaching unit. Whatever advances were made in accepting some Indian values were negated by concomitant losses in other Indian values. The suggestion that students become more tolerant of the Indians because of their shared values is not valid. It does seem, however, that students tolerate the Indians more as a result of the teaching unit, despite the values held by the Indians. Consequently, credence is given to the supposition that understanding of other people can lead to acceptance, but not emulation, of them.

Relationship of Dogmatism Change to Mental Ability

The third hypothesis to be tested in this study was that change in students' dogmatism is not related to their mental ability. The instruments used to measure the students' abilities were the Otis Quick-Scoring Mental Ability Test (Beta Test) and the National Educational Development Test. The students' composite scores on these two
tests have been discussed earlier, in Chapter II, in a general description of the experimental group and that information need not be repeated here. Rather, the relationship between these two sets of test scores and the change in dogmatism (open-mindedness) as indicated by the scores on the Rokeach Dogmatism Scale will be here analyzed.

**TABLE 17**

ROKEACH DOGMATISM SCALE SCORES OF EXPERIMENTAL GROUP AS COMPARED TO THEIR OTIS BETA COMPOSITE SCORES

<table>
<thead>
<tr>
<th>Experimental Student Groups Based on Otis Beta Scores</th>
<th>Mean Dogmatism Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Pre-Test</td>
</tr>
<tr>
<td>Total Experimental Group (N-47)</td>
<td></td>
</tr>
<tr>
<td>Mean Otis Score: 121.0</td>
<td></td>
</tr>
<tr>
<td></td>
<td>144.1</td>
</tr>
<tr>
<td>Upper Half of Experimental Group (N-24)</td>
<td></td>
</tr>
<tr>
<td>Mean Otis Score: 125.2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>144.7</td>
</tr>
<tr>
<td>Lower Half of Experimental Group (N-23)</td>
<td></td>
</tr>
<tr>
<td>Mean Otis Score: 116.6</td>
<td></td>
</tr>
<tr>
<td></td>
<td>143.5</td>
</tr>
</tbody>
</table>

As Table 17 illustrates, the experimental group was divided into halves based on the students' scores on the Otis test. On all three administrations of the dogmatism scale, the upper half of the group had a slightly higher mean score than did the lower half, although the
differences of 1.2, 2.0, and 1.2 between the two halves were obviously insignificant. It was found, furthermore, that the teaching unit did not have any effect on the differences of the mean scores of the two halves. The latter fact is evident in that on neither of the post-tests was the difference of 2.0 and 1.2, respectively, in mean scores between the two halves less than the difference of 1.2 between the two halves on the pre-test. Consequently, it must be concluded that the mental ability of the students, as measured by the Otis test, had no significant effect in the change of dogmatism among either the upper half or lower half of the experimental group. And, finally, the correlation coefficient between the students' Otis Beta scores and their three sets of dogmatism scale scores was -.06, +.08, and -.09, respectively. The correlation coefficients suggest nothing more than a chance relationship between mental ability and degree of change in dogmatism.

The relationship of the students' dogmatism scores to their Otis scores and NEDT scores, respectively, is quite similar. As Table 18 indicates, on the first two administrations of the dogmatism scale, the upper half of the NEDT group scores had a slightly higher mean score than did the lower half, although, again, the differences

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3See Appendices A, B, and C for the individual student's Rokeach, Otis, and NEDT scores, respectively.
of 1.7 and .4 were not significant. On the third administra-
tion of the dogmatism scale, the lower half of the
group obtained a higher mean score than did the upper
half, 142.5 as compared to 141.7. On each of the post-
tests the difference in mean score between the two halves
was less than was true on the pre-test.

TABLE 18
ROKEACH DOGMATISM SCALE SCORES OF EXPERIMENTAL GROUP
AS COMPARED TO THEIR NATIONAL EDUCATIONAL
DEVELOPMENT COMPOSITE SCORES

<table>
<thead>
<tr>
<th>Experimental Student Groups Based on NEDT Scores</th>
<th>Mean Dogmatism Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Pre-Test</td>
</tr>
<tr>
<td>Total Experimental Group (N-47)</td>
<td></td>
</tr>
<tr>
<td>Mean NEDT Score: 24.6</td>
<td>144.1</td>
</tr>
<tr>
<td>Upper Half of Experimental Group (N-24)</td>
<td></td>
</tr>
<tr>
<td>Mean NEDT Score: 26.8</td>
<td>145.0</td>
</tr>
<tr>
<td>Lower Half of Experimental Group (N-23)</td>
<td></td>
</tr>
<tr>
<td>Mean NEDT Score: 22.2</td>
<td>143.3</td>
</tr>
</tbody>
</table>

Consequently, the conclusion must be that mental ability,
as measured by the NEDT test, was not a factor in change
in dogmatism. Furthermore, as was true with the correla-
tion coefficient between the Otis test and the dogmatism
scale, the correlation coefficient between the NEDT
scores and change in dogmatism scale scores was indicative of simple chance relationship: the correlation coefficients were .00, -.06, and +.06, respectively.

In summary, then, the hypothesis that change in students' dogmatism is not related to their mental abilities appears to be true. This study would also suggest, incidentally, that more able students are not less dogmatic than the less able students.

Understanding of Cultural Similarity

The fourth, and final, hypothesis to be investigated through this experiment was that students become more understanding of their own culture as a direct result of understanding a foreign culture. The foreign culture in this study was that of the Kiowa Indians. The instrument employed to test the above hypothesis was described in Chapter II. Essentially, the instrument asked students to specify ten pairs of institutions, customs, procedures, etc., each pair of which served an individual function in both the Kiowa and white cultures. Students completed this instrument as part of their examination on the day following the termination of their study of the Kiowa. The responses of the students had to be subjectively evaluated by the experimenter as to their validity and appropriateness. Keeping in mind that these were secondary school students responding to the items, some
leeway in the responses of the experimental group had to be tolerated by the evaluator. The students, in some cases, did not strictly adhere to the directions given them regarding the need to consider only the traditional Kiowa culture and what the students believed to be traditional white culture. Nonetheless, if they were given credit for these questionable responses, it was because of the fact that they were illustrations of the kind of perception sought in the objectives of the unit. Further utilization of these responses might be held to be dubious in appropriateness by professional anthropologists. However, again, if the responses demonstrated the type of thought in analyzing cultures encouraged by the Indian unit, students were consequently rewarded.

It is next to impossible to systematically categorize the responses of the students elicited by the examination question so that any generalizations about the substance of the responses can be derived. However, it is readily apparent after assembling most of the responses that the students as a group had wide vision in what they saw in the Kiowa culture and, consequently, in their own culture. The specific institutions, customs, procedures, etc., of the Kiowa mentioned by the students, of course, were limited in kind and number by their exposure to the literature about the Indians made available to them by the teacher. As a result, the
variety of illustrations drawn from the Kiowa culture is considerably less extensive than the variety of illustrations that the students were able to glean from their own culture with which they obviously have had a great deal of first-hand experience.

Following is a rather thorough, though not by any means complete, representative listing of the Kiowa institutions, customs, procedures, etc., as offered by the students on the examination. No attempt has been made by this writer to clarify for the reader the characteristics or meaning of the various Indian items mentioned by the students. To do so would necessitate a separate treatise. The wording of the responses listed has been edited from that of the students for brevity and simplicity's sake.

TABLE 19

KIOWA INSTITUTIONS, CUSTOMS, PROCEDURES, ETC., MENTIONED BY EXPERIMENTAL GROUP ON UNIT EXAMINATION

| Gourd Dancers       |
| Bear Society       |
| painting of the body |
| Sun Dance           |
| Rabbit Society      |
| bundles             |
| Eagle Shields       |
| guardian spirits    |
| Buffalo Society     |
| polygamy            |
| fear of owls        |
| sign language       |
| Owls Shields        |
| rattling of instruments and ornaments |
TABLE 19—Continued

KIOWA INSTITUTIONS, CUSTOMS, PROCEDURES, ETC., MENTIONED BY EXPERIMENTAL GROUP ON UNIT EXAMINATION

<table>
<thead>
<tr>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Crazy Dog Society</td>
</tr>
<tr>
<td>Herders Society</td>
</tr>
<tr>
<td>common skill groups</td>
</tr>
<tr>
<td>bands</td>
</tr>
<tr>
<td>medicine men</td>
</tr>
<tr>
<td>war dancing</td>
</tr>
<tr>
<td>story telling</td>
</tr>
<tr>
<td>accumulation of horses</td>
</tr>
<tr>
<td>tribal responsibilities of respective chiefs</td>
</tr>
<tr>
<td>symbols of honor</td>
</tr>
<tr>
<td>self-mutiliation</td>
</tr>
<tr>
<td>distinction between men's and women's work</td>
</tr>
<tr>
<td>giveaways</td>
</tr>
<tr>
<td>Ghost Dance</td>
</tr>
<tr>
<td>recognition of social ranks</td>
</tr>
<tr>
<td>Saynday</td>
</tr>
<tr>
<td>counting coups</td>
</tr>
<tr>
<td>elderly parents living near their children</td>
</tr>
<tr>
<td>changing a child's name</td>
</tr>
<tr>
<td>women making tepees</td>
</tr>
<tr>
<td>braiding hair</td>
</tr>
<tr>
<td>traditional number of four</td>
</tr>
<tr>
<td>eating at a friend's dwelling</td>
</tr>
<tr>
<td>giving charity to less fortunate</td>
</tr>
<tr>
<td>raiding and revenge parties</td>
</tr>
<tr>
<td>steam baths</td>
</tr>
<tr>
<td>tribes made up of several bands</td>
</tr>
<tr>
<td>pipe smoking</td>
</tr>
<tr>
<td>enslavement of captives</td>
</tr>
<tr>
<td>camp police</td>
</tr>
<tr>
<td>use of peyote</td>
</tr>
<tr>
<td>family unit</td>
</tr>
<tr>
<td>taking of scalps</td>
</tr>
<tr>
<td>punishment of offenders</td>
</tr>
<tr>
<td>extensive use of buffalo</td>
</tr>
<tr>
<td>respect for elders</td>
</tr>
<tr>
<td>inferior role of women compared to men</td>
</tr>
<tr>
<td>retelling of military achievements</td>
</tr>
<tr>
<td>war used for gaining property</td>
</tr>
<tr>
<td>favored child in a family</td>
</tr>
<tr>
<td>special clothes for different occasions</td>
</tr>
<tr>
<td>pantheistic beliefs</td>
</tr>
<tr>
<td>magicians</td>
</tr>
<tr>
<td>value placed on one's ability to hunt and fight</td>
</tr>
</tbody>
</table>
### TABLE 19—Continued

**KIowa institutions, customs, procedures, etc., mentioned by experimental group on unit examination**

<table>
<thead>
<tr>
<th>Item</th>
</tr>
</thead>
<tbody>
<tr>
<td>tolerance of pain</td>
</tr>
<tr>
<td>taboos</td>
</tr>
<tr>
<td>shaving hair</td>
</tr>
<tr>
<td>exile from the tribe</td>
</tr>
<tr>
<td>performance of heroic deeds</td>
</tr>
<tr>
<td>hallucinations</td>
</tr>
<tr>
<td>inviting visitors to a feast</td>
</tr>
<tr>
<td>children make pretend villages</td>
</tr>
<tr>
<td>marriage required outside of one's own band</td>
</tr>
<tr>
<td>offering horses to the bride's father</td>
</tr>
<tr>
<td>power quests</td>
</tr>
<tr>
<td>using papoose cradles</td>
</tr>
</tbody>
</table>

In the structuring and teaching of the experimental unit it was thought that it would not be so important that the students understand the Kiowa institutions, customs, procedures, etc., per se as it would be for the students to see that there are parallels to these items in both form and function within their own culture. After the unit was finally taught, the students clearly demonstrated such an understanding as indicated by their varied and extensive illustrations of white cultural institutions, customs, procedures, etc. The variety and numerical superiority of the students' responses in referring to their own culture as opposed to the Kiowa culture should be expected because the students are an integral group in that culture. Once again, the wording of
the responses in Table 20 is chiefly the experimenter's, and not that of the students.

**TABLE 20**

**WHITE INSTITUTIONS, CUSTOMS, PROCEDURES, ETC., MENTIONED BY EXPERIMENTAL GROUP ON UNIT EXAMINATION**

<table>
<thead>
<tr>
<th>National Guard</th>
</tr>
</thead>
<tbody>
<tr>
<td>militia</td>
</tr>
<tr>
<td>patriotism</td>
</tr>
<tr>
<td>civil defense</td>
</tr>
<tr>
<td>police force</td>
</tr>
<tr>
<td>ladies' clubs</td>
</tr>
<tr>
<td>evil omens</td>
</tr>
<tr>
<td>church rituals and sacraments</td>
</tr>
<tr>
<td>dancing</td>
</tr>
<tr>
<td>military medals</td>
</tr>
<tr>
<td>church priests and nuns</td>
</tr>
<tr>
<td>cosmetics</td>
</tr>
<tr>
<td>good luck charms</td>
</tr>
<tr>
<td>maids</td>
</tr>
<tr>
<td>mourning clothes</td>
</tr>
<tr>
<td>astrology and occult groups</td>
</tr>
<tr>
<td>Red Cross</td>
</tr>
<tr>
<td>distribution of power on different levels of government</td>
</tr>
<tr>
<td>General's pep talk to his troops</td>
</tr>
<tr>
<td>educational games</td>
</tr>
<tr>
<td>having a drink at the club</td>
</tr>
<tr>
<td>trade apprentices</td>
</tr>
<tr>
<td>religious groups</td>
</tr>
<tr>
<td>folk tales and fables which teach values</td>
</tr>
<tr>
<td>family heirlooms</td>
</tr>
<tr>
<td>United States Pentagon</td>
</tr>
<tr>
<td>gift exchanges</td>
</tr>
<tr>
<td>school guidance counselors</td>
</tr>
<tr>
<td>military academies</td>
</tr>
<tr>
<td>children learning from their parents</td>
</tr>
<tr>
<td>school pep rallies</td>
</tr>
<tr>
<td>recognition given to model students</td>
</tr>
<tr>
<td>attempts to communicate with the dead</td>
</tr>
<tr>
<td>chaplain in the army</td>
</tr>
<tr>
<td>food stamp program</td>
</tr>
<tr>
<td>Easter and Lenten fasts</td>
</tr>
<tr>
<td>old peoples' homes</td>
</tr>
<tr>
<td>officials being judged by their appearance</td>
</tr>
</tbody>
</table>
TABLE 20—Continued

WHITE INSTITUTIONS, CUSTOMS, PROCEDURES, ETC., MENTIONED BY EXPERIMENTAL GROUP ON UNIT EXAMINATION

<table>
<thead>
<tr>
<th>Institution/Custom/Procedure</th>
</tr>
</thead>
<tbody>
<tr>
<td>4-H clubs</td>
</tr>
<tr>
<td>fear of cremation</td>
</tr>
<tr>
<td>giving dead person's effects to friends</td>
</tr>
<tr>
<td>legislative committees</td>
</tr>
<tr>
<td>revival meetings</td>
</tr>
<tr>
<td>faith healers</td>
</tr>
<tr>
<td>Santa Claus</td>
</tr>
<tr>
<td>dowry</td>
</tr>
<tr>
<td>President's Cabinet</td>
</tr>
<tr>
<td>coming out parties</td>
</tr>
<tr>
<td>finger language for deaf and blind</td>
</tr>
<tr>
<td>delegating jobs to children in a family</td>
</tr>
<tr>
<td>prohibition against incest</td>
</tr>
<tr>
<td>Boy and Girl Scouts</td>
</tr>
<tr>
<td>Green Berets</td>
</tr>
<tr>
<td>ownership of automobiles</td>
</tr>
<tr>
<td>purchase of large burial plots</td>
</tr>
<tr>
<td>bequest of wealth</td>
</tr>
<tr>
<td>Christmas and Thanksgiving family gatherings</td>
</tr>
<tr>
<td>birthday celebrations</td>
</tr>
<tr>
<td>political parties</td>
</tr>
<tr>
<td>Secret Service</td>
</tr>
<tr>
<td>separation of powers in government</td>
</tr>
<tr>
<td>housewife raising children</td>
</tr>
<tr>
<td>organized sports</td>
</tr>
<tr>
<td>public school system</td>
</tr>
<tr>
<td>shaking hands</td>
</tr>
<tr>
<td>saying the Rosary</td>
</tr>
<tr>
<td>philanthropy of the wealthy</td>
</tr>
<tr>
<td>sauna baths</td>
</tr>
<tr>
<td>accepting food from a hostess</td>
</tr>
<tr>
<td>social classes</td>
</tr>
<tr>
<td>women competing with men for jobs</td>
</tr>
<tr>
<td>American Legion</td>
</tr>
<tr>
<td>prison</td>
</tr>
<tr>
<td>public display of wealth</td>
</tr>
<tr>
<td>army medical corps</td>
</tr>
<tr>
<td>home economics teachers</td>
</tr>
<tr>
<td>President's control over the armed forces</td>
</tr>
<tr>
<td>use of drugs</td>
</tr>
<tr>
<td>Eagle Scout</td>
</tr>
<tr>
<td>college fraternities and sororities</td>
</tr>
<tr>
<td>women's club members exchange household hints</td>
</tr>
<tr>
<td>boot camp in the army</td>
</tr>
</tbody>
</table>
TABLE 20—Continued
WHITE INSTITUTIONS, CUSTOMS, PROCEDURES, ETC., MENTIONED BY EXPERIMENTAL GROUP ON UNIT EXAMINATION

kisses of greeting
nicknames given because of personal characteristics
politicians who do not give in to pressure
trade schools
males not considered men until they have a job
shopping centers
Paul Bunyan
erection of memorials
conventions
businessmen taking clients out to lunch
climbing the social ladder

If the students experienced any difficulty in completing part of the unit examination which called for their identifying parallel functions served by the various institutions, customs, procedures, etc., of the two given cultures, it was due to problems in verbalizing abstractions, pinpointing the essence of certain behavioral patterns, and performing a task of this sort which was unique to probably most of the students. Nonetheless, the students performed reasonably well and supplied the following responses, again given here in edited form.

TABLE 21
FUNCTIONS SERVED BY PARALLEL INSTITUTIONS, PROCEDURES, CUSTOMS, ETC., OF THE KIOWA AND WHITE CULTURES AS MENTIONED BY EXPERIMENTAL GROUP ON UNIT EXAMINATION

military defense
<table>
<thead>
<tr>
<th>Functions Served by Parallel Institutions, Procedures, Customs, etc., of the Kiowa and White Cultures as Mentioned by Experimental Group on Unit Examination</th>
</tr>
</thead>
<tbody>
<tr>
<td>distinction for individuals</td>
</tr>
<tr>
<td>food gathering</td>
</tr>
<tr>
<td>care for the elderly</td>
</tr>
<tr>
<td>opportunities for education of children</td>
</tr>
<tr>
<td>preparation for adult life</td>
</tr>
<tr>
<td>search for security</td>
</tr>
<tr>
<td>create social awareness</td>
</tr>
<tr>
<td>division of labor among women</td>
</tr>
<tr>
<td>establish group identity</td>
</tr>
<tr>
<td>provide entertainment</td>
</tr>
<tr>
<td>creation of incentive to achieve</td>
</tr>
<tr>
<td>opportunity to assume responsibility</td>
</tr>
<tr>
<td>explanation of what cannot be understood</td>
</tr>
<tr>
<td>transmission of culture from one generation to another</td>
</tr>
<tr>
<td>preservation of identity with the past</td>
</tr>
<tr>
<td>unity of the society strengthened</td>
</tr>
<tr>
<td>loss of respect for deviant individuals</td>
</tr>
<tr>
<td>distribution of jobs within the family</td>
</tr>
<tr>
<td>work responsibility clarified</td>
</tr>
<tr>
<td>deliberate exposure to new experiences for purpose of adjusting to them later</td>
</tr>
<tr>
<td>prevention of extermination of the group</td>
</tr>
</tbody>
</table>
In summary, it is the experimenter's belief that students do, indeed, better understand their own culture as a result of their understanding of the Kiowa culture as witnessed by their responses on the unit examination. Each student was to list ten parallel institutions, customs, procedures, etc., of the two cultures. Correct identification of these items by the students in the Kiowa culture was 91 percent and 85 percent in the white culture. On the other hand, the students, as explained earlier, experienced more difficulties in correctly specifying functions served by these institutions, customs, procedures, etc., that they had correctly identified. Only 76 percent of the group's responses in this category could be judged to be correct. Nonetheless, considering the unusualness of the entire educational experience for
the students, all three figures should be treated as significant and supportive of the stated hypothesis that students do become more understanding of their own culture as a direct result of understanding a foreign culture.

Conclusion

The success in validating the hypothesis of this experiment has been only partial. Slight, yet significant, evidence has been provided to support the contention that students do become more tolerant of a foreign people as a result of deliberate study of that foreign culture. This experiment has, furthermore, produced data to suggest that students do understand their own culture better as an outcome of understanding a foreign culture. On the other hand, evidence has also been discovered to suggest that students, regardless of their mental abilities, do not become less dogmatic in general as a result of their studying a foreign people and their culture. Nor do students readily accept the values of that culture to which they have been exposed and to which they express tolerance.
CHAPTER V

CONCLUSIONS FROM THE EXPERIMENT

Summary of the Findings

Four hypotheses were tested in this experiment:

(1) Students' attitudes in general become less dogmatic (more open-minded) as a result of their study of a foreign culture.

(2) Students' attitudes toward the people of a foreign culture that is studied become more tolerant as a result of the study.

(3) Change in individual student attitudes is not related to his mental abilities.

(4) Students become more understanding of their own culture as a result of understanding a foreign culture.

Based upon the data gathered in the experiment, the respective hypotheses were clearly either proved or negated. In the case of the first hypothesis, as a result of the experiment it was determined that the students' collective dogmatism did not diminish significantly, nor was there any appreciable change in dogmatism for individuals within the experimental group. Regarding the second hypothesis, there was established to be significant evidence that the experimental group did become more tolerant of the foreign people, the Kiowa Indians,
studied in the experimental teaching unit. The tolerance was increased despite the fact that the values of the foreign culture were not particularly attractive to the experimental group. Referring to the third hypothesis, there was discovered to be no significant correlation between the change in individual student's dogmatism and his mental abilities. And, in the instance of the fourth hypothesis, it was born out that the students definitely possessed a better understanding of their own culture as a result of understanding the Kiowa culture.

Factors Determining the Outcomes of the Study

A few interpretations of why the results of this study occurred the way they did can be offered by the experimenter. First, the duration of the experiment was responsible in part for the observed outcomes. The length of the unit did permit an extensive probe of the Kiowa culture and the tribe's history. The structure of the unit, as intended, did facilitate teaching the students a factual and functional understanding of the Kiowa tribe. The findings of this experiment confirm the fact that the students did, indeed, come to grasp a basic appreciation of the Indians as people. However, the unit did have its drawbacks. Fifteen consecutive school days of fifty-five minute periods in a United States history course which are devoted to any one unit of this type is undoubtedly most
unusual for students. The intensity and novelty of the unit most assuredly caused some adverse effects on the students as a group which were not anticipated. The fact that students demonstrated a mild growth in dogmatism immediately upon the completion of the Indian unit may have been due to the students' feeling that their own behavioral and value systems were being challenged and threatened by the unit and its teacher. Therefore, many students may have actually assumed a hostile attitude toward the unit and, consequently, toward the Indians.

A second factor of importance in shaping the outcomes of the experiment was the ethnocentrism of the experimental group and its undoubted stereotype of the Indian. Prior to the teaching of the unit, the students had already indicated a high degree of tolerance--based on misinformation--for the Indians as compared to the other ethnic and nationality groups surveyed. There is a likelihood that some of their romantic preconceptions about the Indians were shattered and that their attitude toward the Indians became one more simply of respect for them as people instead of as a group romantically idealized as superior to white Americans. This attitude of respect, in all probability, was due to the students' realizing that the Indians did behave in patterns which were quite reasonable, especially to the Indians themselves. However, the students as a result of their
knowledge of the Kiowa rejected the Indians' values. In other words, the students, upon coming in contact with the Indians through the experimental unit, reacted in a fashion similar to that of the Indians when the latter were first confronted by white people and their values. And, while the Indians were willing to accept the white-men's presence, they just the same disavowed their adversaries' lifestyle. Some further evidence of the fact that the students did not want to adapt to the Kiowa way of life is shown in the responses of the students given on the two ethnic and nationality preference post-tests, in which were expressed an even greater preference for white Americans following the Indian unit.

A third important factor in determining the outcomes of the study may have been the tools used for measurement in the experiment. Critics of the instruments measuring the students' acceptance of the Indians might argue that the instruments themselves affected the responses given by the students. It rightfully might be maintained that some students intuitively knew they were expected to be more tolerant of the Indians as a consequence of the Indian unit and responded to the instruments accordingly. A cynical interpretation of the data from the experiment, furthermore, might reinforce the previously cited statement made by Bettleheim that better educated people voice tolerance and understanding of other people when they
know such statements are appropriate. Inwardly, however, their sentiments are not so liberal. On the other hand, considerable faith in the instruments must be admitted. The purpose of the requested responses on the "most important" and "least important" value lists could not have been obviously detected by the students as might be argued in some instances for the forced-choice, paired comparison questionnaire. On the value lists the students must have responded honestly, at least as honestly as should be hoped for. This assumption is based on the fact that there were no cues or clues as to purpose of the instrument or what might be judged to be proper or improper responses.

The failure of the data to be generally more supportive of the hypotheses should be attributed to a fourth important factor in this study: the innumerable independent variables which were at work. For the objectives of the teaching unit to be as successful as the experimenter could hope, the experiment would have to overcome a persuasive period of fifteen or sixteen years of value development in each student. Furthermore, the unit could not be taught in a vacuum—it was only one hour of the student's daily life and that for only three weeks. Items, for example, such as peer values, individual attitudes toward school, respective home environments, etc., must have played significant roles in guiding student
thinking. The administration of and response to the various second post-tests in the experiment admittedly would have to be of less validity than desired in assessing the accomplishments and thoughts of the students because four months had passed between termination of the experimental unit and the second post-tests. Again, the problem of independent variables during that period of time would detract from the conclusiveness of the students' responses on some of the instruments. In summary, there were simply too many factors at play in formulating students' attitudes, beliefs, and values to identify which changes within the students can without question be attributed to the teaching unit and which, therefore, determined the responses of the students on the instruments. Nonetheless, given the learning situation for the experimental teaching unit, conditions were optimum.

All in all, the study did produce many of the objectives of the classroom teacher, at least, as a teacher senses success. Student interest was generally high throughout the entire length of the unit; and the students surprisingly, considering the thoroughness of the study expected of them, completed the required assignments with greater frequency and completeness than was anticipated by the teacher. Therefore, even though the statistical data does not confirm that favorable changes occurred in student dogmatism and even though there was
not substantial alteration in other desired aspects of student thought, the experimenter cannot help but believe that more was achieved than the evidence reveals.

Future Research Suggested by This Experiment

Viewed in its totality, this experiment proved to be a genuinely illuminating experience for the students and one which achieved the immediate objectives of the experimenter. Of foremost importance in structuring the ethnohistorical unit was the need felt by the experimenter for students to grasp the fact that a people can live efficiently, productively, and happily in a culture totally alien to the culture familiar to the students. The data from the experiment supports the effectiveness of the unit in fulfilling the above stated understanding. In addition, the results of the data suggest that the instructional materials supplied by the classroom teacher and the teacher, himself, did effectively guide the development of more tolerant attitudes among students toward the people of the foreign culture. Furthermore, the increase in tolerant attitudes was observed to occur in only three weeks' time; and this increase in tolerant attitudes persisted four months later. Finally, the students were able to intelligently analyze the Kiowa way of life, in an historical context, and identify features of that life that are similar to their own.
This experiment, however, did not attempt to ascertain how many or which aspects of the Kiowa culture the students might be able to recall months following the termination of the teaching unit. The specific practices followed by the Kiowa were not thought by the experimenter to be educationally so important in the long run to the experimental group as were the residual attitudes of the students toward the Kiowa. Nonetheless, it would be helpful to a classroom teacher to know what kinds of factual information are retained by students as a result of any cultural study units such as the one in this experiment. Follow-up research for experimental projects of this type would also determine whether or not students have learned sufficiently well a fundamental perceptivity with which to analyze a given culture on their own in their future studies or a culture with which they might have personal direct contact later in their lives. In short, cultural studies, such as the one performed in this experiment, would possess even greater value if they were known to provide facility, as well as incentive, for the students to acquire knowledge about foreign people throughout their lives.

At the same time, it is apparent from the experimental unit's data that students did not significantly change in their personal values in favor of those held by a people to whom they showed increased tolerance as a
result of the experiment. However, while the experiment did not intend to necessarily change students' values, the data intimates that some advances were beginning to be evident in acceptance by the students of certain values in the foreign culture which did not conflict with priority values already held by the students. In addition, the experiment showed the students to be secure in their "self-oriented" value system, as opposed to the "group-oriented" value structure of the Kiowa Indians. It can be speculated as to whether or not, had the teaching unit continued for a longer duration, there would have been some appreciably significant shifts in student values, especially toward the "group-oriented" values. This study raises another question which conceivably could be answered by additional research, as to whether or not the long range effects of restructuring students' values by means of cultural studies are constructive. It would have to be assumed that increased tolerance of foreign people and their culture is a positive good. On the other hand, perhaps students could become seriously disoriented in their own values and their subsequent behavior as a result of extensive and repeated cultural studies. In other words, each student might consequently require considerable aid in establishing a personally viable value system and one which is compatible with the society in which the individual must function.
Despite any potential disorientation in values which did not appear in the experiment, the teaching unit in this experiment was meaningful to the students in better understanding their own culture. This fact has been demonstrated through the students' references to institutions, customs, procedures, etc., and their respective social functions served in both the Kiowa and white cultures. Of interest to the experimenter, and probably to other classroom teachers, are students' revelations of their associations with their own culture, as each imagined his culture to exist. It is possible for a reader of the students' collective responses in this experiment to formulate his mental image of the students' culture and its characteristics. The experimental design made no effort to structure a taxonomy of the responses of the students about their own culture which might have been of interest to teachers of future studies of this type. If additional research could be conducted to determine the kinds of institutions, customs, procedures, etc., and their social functions most significant and recognized in the minds of the students in their own culture, it would then be possible, consequently, to teach initially about equivalent practices of a similar nature in a foreign culture. This procedure would capitalize on the commonly accepted axiom of learning that instruction should proceed from what the students already know and then proceed
to the unknown. The ultimate objective would be to broaden the students' perception of their own culture as well as that of the given foreign culture so that they would be aware of the even greater complexities, subtleties, and interrelatedness of the various facets of their own and the foreign culture. The present experiment did not deliberately attempt to realize a broadening effect, rather, its major goal was to facilitate a better understanding in what the students already knew to exist but which they had probably always taken for granted.

The data of this experiment confirms the fact that students' mental abilities do not have a serious consequence in effecting a change in dogmatism. In addition, and incidentally, the brighter students were discovered not to be significantly less dogmatic than the less gifted students. These findings should give encouragement to those curriculum designers seeking to reduce dogmatism not to limit their sights to students of any one ability level. Rather, in all probability, all students should be able to profit from curricula whose intent is to open the minds of youth. This study, furthermore, should also alert future researchers and curriculum makers not to expect immediate rewards in their attempts to reduce dogmatism. Another item for thought has emanated from this study which might be profitably researched. The students exhibited a reverse, albeit insignificant, reaction in
dogmatism to that which was expected to occur immediately following termination of the teaching unit. An important question arises, then, as to why this reversal might be expected to take place. One hypothesis, and one to which additional research should be addressed, is that there is a saturation point in mentally assimilating new patterns of thought and behavior of a foreign culture beyond which a secondary school student cannot cope, and at which he rejects any further novelty, at least any further novelty presented within a relatively short period of time. Another hypothesis might be that, contrary to cognitive learning, the effects of affective learning do not so readily lend themselves to being immediately observed. Students perhaps need time to further study and/or mull over—indeed, to become at ease with—the newly introduced ideas and behavior patterns that are presented in teaching units of the type contained in this experiment.

The preceding suggestions for research have all been made with the purpose in mind of further attitudinal studies which would reinforce the findings of this experiment or explore new, additional topics. There yet remains the necessity of placing these suggested studies in some instructional contexts. Because this particular experiment was accomplished within a secondary school United States history course, and also because the underlying premise of the teaching unit was the conviction
that more anthropology should be incorporated into the existing curricula, the following proposals are only a few topics of inquiry which could be explored for the purpose of cultural instruction and subsequent attitudinal research. The focal point of study, in each instance, should be the conflict and resolution of that conflict between two cultural groups and/or examples of change occurring within a culture and the human forces precipitating that change.

(1) the conflict between colonial Puritans and Quakers in America

(2) the abolitionists' clash with southern slave states in the 1820's and 1830's

(3) the relationship between black and white inhabitants of small towns in southern United States in the late 1860's or 1930's

(4) the confrontation of the Italian immigrant with New York urban life in the 1880's

(5) the industrial strife between labor and management in the 1890's

(6) the San Francisco school board and Japanese students crisis of 1906

(7) the factionalism involved in the United States' refusal to join the League of Nations in 1919-1920

(8) the scientific-religious controversy in the Scopes trial of 1925

(9) the disharmony between college students and adult society in a collegiate town in the 1960's and 1970's
Conclusion

The purposes of this study have been to demonstrate the benefits to and attitudinal changes in students which may be derived from intertwining anthropology and United States history in the secondary school curriculum. For these purposes an ethnohistorical teaching unit on an American Indian tribe has been constructed which readily was incorporated into an otherwise, for the most part, traditional, chronological, and inductively taught United States history course. The anthropological and historical content of the experimental unit has been outlined in this report and the hypothesized outcomes for the students of the unit have been tested. The findings of the experiment confirm that the desired effectiveness of the unit was partially realized. In the judgment of the experimenter, additional experimental units and research should be produced and performed by other classroom teachers with the object of successfully introducing into the secondary school curriculum the discipline of anthropology with all of its educational advantages for students.
APPENDIX A

INDIVIDUAL STUDENT SCORES ON THE
ROKEACH DOGMATISM SCALE

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INDIVIDUAL STUDENT SCORES ON THE ROKEACH DOGMATISM SCALE

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APPENDIX B

INDIVIDUAL STUDENT'S SCORES ON THE NATIONAL EDUCATIONAL DEVELOPMENT TEST AND THE ROKEACH DOGMATISM SCALE

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**INDIVIDUAL STUDENT'S SCORES ON THE OTIS QUICK-SCORING MENTAL ABILITY (BETA) TEST AND THE ROKEACH DOGMATISM SCALE**

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