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NATIVE AMERICAN AND ANGLO USE OF COMPLIANCE-GAINING
STRATEGIES

The University of Oklahoma

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THE UNIVERSITY OF OKLAHOMA
GRADUATE COLLEGE

NATIVE AMERICAN AND ANGLO USE OF
COMPLIANCE-GAINING STRATEGIES

A DISSERTATION
SUBMITTED TO THE GRADUATE FACULTY
in partial fulfillment of the requirements for the
degree of
DOCTOR OF PHILOSOPHY

BY
CHARLINE LADD BURTON
Norman, Oklahoma
1984

NATIVE AMERICAN AND ANGLO USE OF
COMPLIANCE-GAINING STRATEGIES

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NATIVE AMERICAN AND ANGLO USE OF
COMPLIANCE-GAINING STRATEGIES

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This study examines Native Americans and Anglos as they approach compliance-gaining situations. The functional approach presupposes intentionality in which a communicator constructs a message intended to bring about a specific goal. The research is concerned with the attempts of people to exert verbal control over other people.

Forty-eight Native Americans (representing twenty-one tribes) and forty-eight Anglos completed questionnaires. The results confirm that Native Americans and Anglos do use different "sets of rules" for expressing themselves appropriately in the same situations.

The results are offered with the assumption they are generalizable to at least the four, and presumably more, situations used in this study in a Significant Other and an Insignificant Other context.

While the sample cannot be considered representative of the general population, it cuts across age, academics, areas of interest, and tribes. Therefore, the results should also be generalizable to the tribes investigated by, and participating in, this study, and presumably more.

The findings uncover some important information which hopefully will stimulate researchers to investigate populations in other locales in the continental United States.

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Initial motivation to do research in the area of Native American communication came from classes with Dr. L. Brooks Hill and Dr. Roger M. Babich. Dr. Hill, Dr. Carmack, and Dr. Lujan further sparked my interest when they allowed me to work as a research assistant on a Native American research grant.

I owe a special debt to Dr. Earl F. (Butch) Dulaney and to Jane Burman-Holtom. Dr. Dulaney, though not an official member of my committee, labored hours with and without me to write a statistical program to properly test this study. He spent many additional hours in person, and by long distance, helping me interpret the results.

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Thanks to my friend Mary Elizabeth Burdette, my grammar, punctuation, and spelling should be accurate. Many times it was her determination that I finish that encouraged me to persevere. Her interest and willingness to help were great motivators.

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It is to my mother, Opal Robison, who died six months before the completion of my studies, that I dedicate this dissertation.

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NATIVE AMERICAN AND ANGLO USE OF COMPLIANCE-GAINING STRATEGIES

INTRODUCTION

A salient area of study, and one which has not been attempted until now, is a cross-cultural study of compliance-gaining strategies. As Porter (1972) states: "Two groups may approach the same situation with two different 'sets of rules' for appropriately expressing oneself" (p. 6). This study will examine Native Americans and Anglos as they approach compliance-gaining situations to see if they use two different "sets of rules" for appropriately expressing themselves in the same situations.

From Aristotle to the present day, the Anglo speaker is viewed as an active persuader who is trying to convince a passive listener. Traditionally, the Native American public speaker, predominantly, is a passive information giver who does not try to persuade his listener to adopt his point of view. Only a favored few are privileged to be instruction givers.

Today a growing body of literature addresses the study of Anglo compliance-gaining and the strategies used by Anglos to gain compliance. Unfortunately, until now, no

researcher has considered cultural differences in relation to compliance-gaining. And, despite much research into Native American communication in the classroom, in groups, and in public speaking, no one seems to have concentrated on the speech patterns, the "sets of rules," used by Native Americans in compliance-gaining situations.

Definitions

Throughout this study, the following definitions of terms are used:

Anglo. This term refers to those citizens of the United States who have no predominant ethnic or racial background. Justification for this term comes from having rejected Webster's definition for Caucasian, Aryan, and Anglo-American as improper for this study. According to Webster's New World Dictionary (1979), Caucasian refers to the division of mankind comprising the chief races of Europe, North Africa, and Southeast Asia. The same source defines Aryans as a division of the Caucasian race which early occupied the Iranian Plateau. Webster lists Anglo-American as pertaining to American citizens of the United States with English origins.

In this study, the term Anglo is used to refer to those citizens of the United States who have no predominant ethnic or racial background.

Native-American. This term refers to those citizens of the continental United States who identify themselves

ethnically and racially as American Indians by claiming tribal affiliation and blood quantum.

Significant and Insignificant Others. Justification for use of these terms comes from this researcher's dissatisfaction with the use of Interpersonal and Non-Interpersonal to describe the relationships between the persuaders and the persuadees in compliance-gaining research done by others.

Since interaction between two persons (whether they are friends or strangers) involves "interpersonal" dynamics, exception is taken by this researcher to the use of Non-Interpersonal as a title for any dyadic situation. The context concerning imagined interaction with a friend or family member is referred to as the Significant Other context. The context concerning imagined interaction with a stranger or mere acquaintance is referred to as the Insignificant Other context.

Compliance-Gaining. This study uses the Miller-Steinberg (1975) definition of compliance-gaining. They define compliance-gaining behavior as the attempt of some actor (the source of the communication) to effect a particular, preconceived response from some target (the receiver of the persuasive effort). This form of symbolic behavior, designed to shape or regulate the behavior of others, is message-centered. A communicator constructs a message to bring about a specific goal. Miller and Steinberg (1975) claim: "Since our ability to control many features

of our external environment depends largely on the willingness of others to comply with our message requests, compliance is an extremely important communication function" (p. 68). Schenck-Hamlin, Wiseman, and Georgacarakos (1982) define compliance-gaining as "a form of symbolic behavior designed to shape or regulate the behavior of others" (p. 92).

The functional approach used in this study presupposes intentionality in which a communicator constructs a message intended to bring about a specific goal. This compliance-gaining research is concerned with the attempts of people to exert verbal control over other people.

Anglo Compliance-Gaining

Historically, persuasion has received the major attention in the research of the communication of Western Civilization. Miller and Burgoon (1978) did an extensive review and critique of persuasion. Anglo persuasion has usually been viewed as a verbal form of strategic social control. Miller and Burgoon criticize the prevailing research paradigm which views persuasion as a linear, undirectional activity in which an (active) speaker exerts influence over a (passive) listener. This paradigm can apply only to public speaking and does not consider the reciprocity in an interpersonal communication activity. Anglo interpersonal communication is not a one-way activity. Rather, it is a transactional, on-going situation with the participants exerting reciprocal influence.

Today a growing body of literature is addressing the study of compliance-gaining strategies as an alternative approach to the study of persuasion. Extensive research on why people comply to commands given to them by others has been conducted, using such variables as conformity and persuadability, with the dependent measure being message impact. Only recently have researchers concentrated on how people go about getting others to comply to the commands given. Marwell and Schmitt (1967) write that "most research has concentrated on why people comply rather than on how they go about gaining compliance" (p. 350).

The how people give commands is the concentration of the compliance-gaining research in this study. The dependent measure is message selection (Miller and Burgoon, 1978).

Unfortunately, most compliance-gaining studies use subjects from primarily Anglo universities and colleges, with most subjects being Anglo students and/or faculty in the Communication or Psychology Departments (Marwell and Schmitt, 1967; Bowers, 1974; Miller and Steinberg, 1975; Miller and Burgoon, 1978; Scott, 1977; Donohue, 1978; Knap, Weimann, and Daly, 1978; Cody, McLaughlin, Jordon, and Schneider, 1979; Miller and Burgoon, 1979; Cody and McLaughlin, 1980; Cody, McLaughlin, and Jordon, 1980; Lustig and King, 1980; Sillars, 1980; Cody, McLaughlin, and Schneider, 1981; Hunter and Boster, 1981; Cody, O'Hair, and Schneider, 1982; Jackson and Backhus, 1982; Schenck-Hamlin, Wiseman, and Georgacarakos,

1982; Wiseman and Georgacarakos, 1982; and Cody, Woelfel, and Jordon, 1983). All research has centered primarily on the presumption that speakers know the response they want, and will use the most persuasive methods to gain compliance.

Miller, et al., (1977) admit other populations may produce results different from those they obtained from predominantly Anglo students and faculty. They suggest children, the aged, racial, and cultural populations may differ in compliance-gaining tactics from the young and middle-aged respondents in their data. They call for others to reproduce their research on other populations.

Native American Compliance-Gaining

A large body of literature is available on the study of Native American communication. However, researchers have neglected concentration on those patterns of oral communication as expressed in the Native American's use of commands in compliance-gaining situations.

Many researchers have looked at the communication of Native Americans in the classroom, in groups, and in public speaking: Goodenough, 1956; Berlo, 1960 (Navajo); James, 1961 (Objebwa); Wax and Thomas, 1961; Dumont, 1964 (Cherokee); Osborne and Porter, 1965; Osborne, 1967, 1968, 1970, 1973; Osborne, et al., 1970); Deloria, 1970; Murphy, 1970; Garbarine, 1971; Weppner, 1971; Dumont, 1972 (Sioux and Cherokee); John, 1972 (Navajo); Philip, 1972, 1974 (Warm Springs Reservation); Philipsen, 1972 (Navajo); Brandon,

1973; Good Tracks, 1973 (Northern and Southern Plains); Hall, 1976; Wilkinson, 1976; Ruben, 1977; Burton, 1978; Lujan and Dobkins, 1978; Marnett, 1978; Burton, 1979; Burton and Siler, 1979; Bunney, 1979; Cooley, 1979; Cooley and Babich, 1979; Hill and Lujan, 1979; LaFromboise, 1979; Lujan, 1979; Lujan, Kennan, Hill, and Long, 1979; Scafe and Kontas, 1979; Siler and Labadie-Wondergem, 1979; Burton, 1980; Cooley and Babich, 1980; Cooley and Kontas, 1980; Kontas, Scafe, and Cooley, 1980; Kontas, 1981; Burton, 1982; and Hill and Lujan, 1982.

Some have studied patterns in Native American communication in myths, Forty-Niner Sings (Kiowa), and folklore (Morrison, 1977; Blanche, 1977; Brito-Huntingbear, 1977; Hill, 1978; Hill and Kennen, 1978; Wondergem, Kennen, and Hill, 1978, Osage; and Kennan, 1979).

Others have looked at speech patterns in case studies of tribes, individual Indians, or individual incidents involving Indians: Dumont and Wax, 1970 (Cherokee); Basso, 1970 (Apache); Haslam, 1971 (Pawnee, Blackfoot, Omaha, Sioux, Chippewa, Papago); Miller, 1971; Arrington, 1975 (Creek); Evers, 1975 (Omaha); Straus, 1977 (Northern Cheyenne); Hill and Lujan, 1978 (Mississippi Choctaw); Lujan, 1978 (Santa Clara Pueblo); Wondergem, et al., 1978 (Osage); Medicine, 1979 (Lakota); Strob, 1974 (Alcatraz Occupation); Frost, 1974 (Wounded Knee); Ochs, 1974 (BIA Conflict); Weiss, 1975 (Wounded Knee); Burton, 1979 (National Indian Youth Council); Burton, 1979 (Washington Fish-In); Lake, 1980 (Native American Protests).

Researchers have spent years observing Native American communication in the classrooms, in groups, and in public speaking. Others have studied Native American patterns of speech in myths, songs, folklore, and case studies. No researcher has concentrated on those dynamic patterns of oral communication as expressed in the Native American's use of compliance-gaining strategies.

Research Purpose

This study is designed to test if there is a difference in the compliance-gaining strategies used by Anglos and those used by Native Americans. Therefore, the major research question investigated is---Will there be a difference in the strategies used by Native Americans and Anglos in compliance-gaining situations? This study asserts that differences will be found. This investigation is message-centered and is developed from a communication perspective. The results are intended to be added to the ever growing body of compliance-gaining literature and the large body of Native American Studies literature.

Overview of Dissertation

Chapter I will review relevant compliance-gaining literature and concentrate on the definitions of commands, the use of those commands by Anglos, and a comparison to the compliance-gaining techniques used by Marwell and Schmitt (1967) and Miller, et al., (1977). Chapter II will synthesize generalizable Native American communication patterns.

Chapter III sets out the methodology, and Chapter IV relates the interpretation of results, discussion, and some conclusions with the following questions in mind:

1. What kind of strategies, if any, do Native Americans use in compliance-gaining situations?
2. Will Native Americans differ in the use of compliance-gaining strategies, when with family or close friends, from what they use when with mere acquaintances?
3. Will Native Americans differ from their Anglo counterparts in the use of compliance-gaining strategies?

CHAPTER I

COMPLIANCE-GAINING

Compliance-Gaining and the Use of Commands

Western (wo)man (the Anglo) has always accepted persuasion as the appropriate method for expressing oneself in public address. Anglos find it more difficult to accept persuasion as the focal point in interpersonal communication. However, Marwell and Schmitt (1977) point out the presence of persuasion in our interpersonal relations, where "it is clear that people spend a good deal of time trying to get others to act in ways they desire" (p. 350).

In the Anglo culture, when a person is faced with the dilemma of desiring a change from the status quo, (s)he can choose one of three apparent strategies: (1) (s)he can withdraw into a fantasy world which (s)he has made and can control; (2) (s)he can resort to physical action or punishment, whether it be to reach across the table for the biscuits, or to slap someone in the mouth to silence that person; or (3) (s)he can use the most effective manner, which is verbal persuasion. And, as Nuttall (1984) confirms: "As long as people attempt to exert control over things around them, including other people, spoken words, direct or

indirect, serve the purpose most effectively and least destructively."

Relevant Compliance-Gaining Studies

Although research has been done by psychologists in the area of compliance-gaining, much, or perhaps most, of their work has been done in the guise of altruism. Although this researcher is aware of many of the experiments by psychologists, this study will concentrate primarily on experiments undertaken by communicologists, and the literature relating thereto.

Marwell and Schmitt (1967) probably conducted the first published research on how people go about gaining compliance. In that experiment they reduced a multitude of possible behaviors into sixteen "meaningful clusters or what might be called strategies" (p. 351). They analyzed the responses of undergraduate students to questions concerning the likelihood they would use the sixteen compliance-gaining techniques (on a six point scale) in four persuasive situations. These responses were summed across the four situations, and an oblique factor analysis was done.

Five factors emerged: rewarding activity; punishing activity; expertise; activation of personal commitment; and activation of impersonal commitment. These oblique factors were then correlated and produced two second-order factors: tendency to use (Anglo) socially acceptable techniques; and tendency to use (Anglo) socially unacceptable techniques.

All the subjects showed a tendency to rate the (Anglo) socially acceptable techniques higher in all four situations than the (Anglo) socially unacceptable techniques. The sixteen strategies, used by most later researchers in part or in whole, are presented and explained by Marwell and Schmitt in Figure 1.

Interpersonal vs. Non-Interpersonal

Miller and Steinberg (1975), whose definition of compliance-gaining is being used in this study, introduced a distinction between interpersonal and non-interpersonal situations. They differentiated between the two by indicating: In the interpersonal situations (interaction with close friends or family members), predictions about the target are based on personal or psychological knowledge; In the non-interpersonal situations (interactions with strangers or mere acquaintances), predictions are based mostly on cultural or sociological knowledge.

Short Term vs. Long Term Consequences

Miller, Boster, Roloff, and Seibold (1977) used Marwell and Schmitt's (1967) sixteen compliance-gaining techniques, included Miller and Steinberg's (1975) interpersonal and non-interpersonal situations, and added to the experiment the consequences of short-term or long-term. These factors were crossmatched, creating four experimental conditions: interpersonal/short term; interpersonal/long term; non-interpersonal/short term; and non-interpersonal/

FIGURE 1*

SIXTEEN COMPLIANCE-GAINING TECHNIQUES WITH
EXAMPLES FROM FAMILY SITUATIONS

1. Promise (If you comply, I will reward you.)
You offer to increase Dick's allowance
if he increases his studying.
2. Threat (If you do not comply, I will punish you.)
You threaten to forbid Dick the use of the
car if he does not increase his studying.
3. Expertise (If you comply, you will be rewarded
 (Positive) because of the "nature of things.")
You point out to Dick that if he gets good
grades he will be able to get into a good
college and get a good job.
4. Expertise (If you do not comply, you will be
 (Negative) punished because of "the nature of
 things.")
You point out to Dick that if he does not
get good grades he will not be able to get
into a good college or get a good job.
5. Liking (Actor is friendly and helpful to get
 target in "good frame of mind" so that he
 will comply with request.)
You try to be as friendly and pleasant as
possible to get Dick in the "right frame
of mind" before asking him to study.
6. Pre-Giving (Actor rewards target before requesting
 compliance.)
You raise Dick's allowance and tell him
you now expect him to study.
7. Aversive (Actor continuously punishes target making
 Stimulation cessation contingent on compliance.)
You forbid Dick the use of the car and
tell him he will not be allowed to drive
until he studies more.
8. Debt (You owe me compliance because of past
 favors.)
You point out that you have sacrificed and
saved to pay for Dick's education and that
he owes it to you to get good enough
grades to get into a good college.

FIGURE 1--Continued

- | | |
|--------------------------------|--|
| 9. Moral Appeal | (You are immoral if you do not comply.)
You tell Dick that it is morally wrong for anyone not to get as good grades as he can and that he should study more. |
| 10. Self-Feeling
(Positive) | (You feel better about yourself if you comply.)
You tell Dick he will feel proud if he gets himself to study more. |
| 11. Self-Feeling
(Negative) | (You will feel worse about yourself if you do not comply.)
You tell Dick he will feel ashamed of himself if he gets bad grades. |
| 12. Altercasting
(Positive) | (A person with "good" qualities would comply.)
You tell Dick that since he is a mature and intelligent boy he naturally will want to study more and get good grades. |
| 13. Altercasting
(Negative) | (Only a person with "bad" qualities would not comply.)
You tell Dick that only someone very childish does not study as he should. |
| 14. Altruism | (I need your compliance very badly, so do it for me.)
You tell Dick that you really want very badly for him to get into a good college and that you wish he should study more as a personal favor to you. |
| 15. Esteem
(Positive) | (People you value will think better of you if you comply.)
You tell Dick that the whole family will be very proud of him if he gets good grades. |
| 16. Esteem
(Negative) | (People you value will think worse of you if you do not comply.)
You tell Dick that the whole family will be very disappointed in him if he gets poor grades. |

*Marwell and Schmitt, 1967, pp. 357-358.

long term. Miller, et al. find the overall results (after noting the commander can seldom offer or threaten long term consequences to a stranger or a mere acquaintance) reflect that the "respondents apparently had a general preference for a strategy that places the intended persuadee in a positive frame of mind" (p. 48). They admit borrowing from the title of a popular novel and claim "friendly persuasion" is superior to unfriendly persuasion.

Probably the major criticism of the above experiments is the problematic approach the authors used in developing their classification of the sixteen compliance-gaining strategies. That is, they did not rely on direct, actual communication behaviors to identify classes. Instead, the classes were deduced from relevant theories.

Other Studies

Others have duplicated these earlier studies, or used them as a guide for additional studies. Using the populations in their own colleges or universities, some found further limitations. Lustig and King (1980), using a long-term interpersonal situation and a short-term interpersonal situation, confirmed the dependency of strategy choice on the length of the consequences. They found the strategies of threat, promise, moral appeal and debt to be very situation sensitive.

Falbo (1977) and Seibold (1977) discovered that very few of the categories or strategies used by Marwell and

Schmitt were used by low status and low assertive individuals. Roloff and Bornicott (1978) used high and low Machiavellians as their subjects, and claim results show the consequence factor is not a strong predictor for strategy selection by these individuals.

Cody and McLaughlin (1980) used four of the situations from the Miller, et al., (1967) study, four situations from other studies conducted by Cody in his Ph.D. dissertation (1978), and one additional situation. The focus of their research was the development of scales for the measurement of compliance-gaining situations.

They refer to these as situations involving instrumental communication with an intimate relation and with a non-intimate relation. A multidimensional scaling investigation indicates that two situational dimensions (intimacy and resistance/unfriendly) make a difference in what message strategies, from a set of available strategies, are selected to be used in order to gain compliance.

Sillars (1980) asked subjects how likely they would be to use the sixteen persuasive strategies used by Marwell and Schmitt (1967) in a non-interpersonal (neighbor) situation, and an interpersonal (spouse) situation. While holding constant the situation and message check list, Sillars varied only the relationship of the persuader to the persuadee.

Additionally, prior to selection from the sixteen persuasive strategies, Sillars asked subjects to respond on

an eight point Likert-type scale to questions about the situations. After reading the situations, they were asked to rate how extremely easy or extremely difficult it was to get compliance for their future relationship with the target. They were also asked to rate the importance to them of avoiding any damage to their relationship with the target.

Sillars admits that while trying to hold constant message lists and extraneous variables, he may have introduced a somewhat different problem. Examples used to represent some categories, particularly the threat category, were not as plausible for some targets as for others (pp. 276-277).

Clark (1979) recognized some problems associated with deductively derived classifications and focused on the communication objectives a message was constructed to achieve. She used two variables: self interest (instrumental objective); and desired liking (interpersonal objective). She developed a two-study design. In the first study subjects composed messages in response to the experimental situation. In the second study subjects selected from messages provided by Clark.

The findings from the two methods showed different results, which caused Clark to claim an advantage of message construction over message selection. Her research resulted in a forty-one item typology of compliance-gaining strategies. As a result of this research and others, Clark and Delia (1979) criticized previous compliance-gaining taxonomies,

claiming "most investigators have accepted other researchers' lists of strategies without questioning their completeness or properties" (p. 93).

Cody, McLaughlin, and Jordon (1980) criticized Clark's taxonomy claiming her categories of strategies were not mutually exclusive. They further argued that existing typologies, including Clark's, did not include indirect (deceit, flattery) or rational (reasoning or simple statement) strategies.

Cody, et al., used procedures similar to those used by Clark (1979) having subjects construct messages for each of three situations: (1) ask roommate to return money s(he) borrowed; (2) ask an unfamiliar neighbor to keep a dog in at night to keep it from barking; and (3) ask a store owner to lower the price of an antique rocking chair. They found four categories across the three situations: 1. direct (a simple request, a polite request, or offer justification for request); 2. threat (failure to comply will result in negative consequence to target, or to target and agent relationship); 3. manipulation (use of indirect strategies such as hinting); and 4. exchange (agent makes concessions or reminds target of past favors).

Thus they incorporated the indirect and rational strategies and produced an experiment more manageable in size than the work by Clark (1979). They asked subjects to generate their own compliance-gaining appeal. The result was that between 44 per cent and 77 per cent of the generated

appeals could not be found in the Marwell and Schmitt categories and techniques.

Cody, McLaughlin, and Schneider (1981) also proposed four categories: 1. personal rejection (denying compliance based on possible negative outcomes, from Fitzpatrick and Winke research, 1979); 2. exchange (cooperation strategy, from Fitzpatrick and Winke research, 1979); 3. justification (offer reasons and give support, from Clark research, 1979); and 4. manipulation (indirect attempts to manage, from Fitzpatrick and Winke research, 1979). Cody, et al., report results similar to those found by Marwell and Schmitt (1967). Subjects prefer low risk, pro-social strategies (justification) as opposed to high risk, high pressure, anti-social strategies (personal rejection).

Wiseman and Schenck-Hamlin (1981), after reviewing research on compliance-gaining strategies, decided deductive approaches toward the development of a taxonomy are limited. They challenged the representative or exhaustive nature of the taxonomies to actual persuasive situations. They doubt the validity of deductive approaches since no attempts were made to conceptualize the structural composition of the strategies. Further doubt was raised since no attempts were made to determine if the strategies were indeed, socially meaningful or valid to the subject. Sillars (1980) reported difficulties when he attempted to determine validity to the subjects.

Wiseman and Schenck-Hamlin (1981) used an inductively derived taxonomy in their experiment with two persuasive situations. Both situations concerned a roommate, who they presumed would be the persuader's friend or intimate. They refer to a Schenck-Hamlin, Wiseman, and Georgacarakos (1980) paper presented at the International Communication Association Convention, Acapulco, Mexico, in which they used fourteen different messages for the roommate in each situation.

Wiseman and Schenck-Hamlin add to the primarily coercive strategies of Marwell and Schmitt (1967) and Miller, et al., (1977) those strategies of direct request, explanation, hinting, and deceit. They claim their model distinguishes compliance-gaining messages from other message types, and conclude that deceit really is no strategy at all, but is a tactic. They distinguish between a strategy and a tactic: "A strategy is the overall play by which influence is accomplished, while a tactic is a more particular and specific device used in persuasion and common to all strategies" (p. 99).

Schenck-Hamlin, Wiseman, and Georgacarakos (1982) fault deductive approaches because of a methodological concern. The likelihood-of-use data, they claim, does not add clarity to the nature of compliance-gaining. The likelihood-of-use data may provide information on how people think about a strategy's effectiveness or perceived desirability, and not which strategies a given agent would actually employ in a given situation (Clark, 1979; McLaughlin,

Cody, and Robey, 1980; Hunter and Boster, 1981; Cody, O'Hair and Schneider, 1982).

In an effort to remedy these faults, Schenck-Hamlin, et al., (1982) designed a model which is represented in a tree design, complete with branches. The tree trunk is the core concept (strategy). The concept proceeds through a series of nodes, representing properties associated with inducements. Each property branch terminates in one of fourteen message types.

Jackson and Backus (1982) review research done on strategies and situational variables and replicated some stimulus materials from previously published research. Their results did not demonstrate an absence of situational effects on strategy choice, but, they claim, neither do earlier studies demonstrate a presence of such effect. They suggest the deductive approach of allowing subjects to generate their own messages which could then be coded into various strategy types.

The findings of Wiseman and Schenck-Hamlin (1981) and Schenck-Hamlin, et al., (1982) provide structural properties underlying compliance-gaining strategies. There is, however, one basic limitation to these studies. Their subjects were asked to write essays on "How to get others to do what I want them to do," rather than to select from the "likely-to-use" prepared comments, criticized by Jackson and Backus (1982), or even to spontaneously construct a message, the alternate suggested by Jackson and Backus.

As a result, the cross-situation validity becomes questionable. It becomes subject to the same criticism Schenck-Hamlin, et al., (1982) made against the likelihood-of-use" data---it may provide information on how people think about persuasion, instead of tapping the actual strategies an agent would actually employ in a given situation.

Latest Research

The latest published research seems to be that done by Cody, Woelfel, and Jordon (1983). A seven-factor model of situation perception, including personal benefits, rights, intimacy, resistance, dominance, situation apprehension, and relational consequences was proposed. Their hope was to develop a set of valid and reliable factors for use in compliance-gaining research.

Generally, their findings give support to their seven-factor conceptualization of situation perception. They claim this structure serves as a possible framework within which individual differences may emerge, but they call for additional research to explore the contexts that inhibit and enhance individual responses. And, once again, as in all the other studies, this was done in a predominantly Anglo college, and no cultural differences were tested.

Conclusions on Compliance-Gaining Research

Both the deductive and the inductive compliance-gaining methodologies are paper and pencil instruments, and as such

are second order constructs, using second order data. They do not go into the field to gather evidence first hand. Both methods, despite their faults, have given us insight to help understand the Anglo's compliance-gaining techniques and strategies. However, researchers in neither area have considered cultural differences in relation to compliance-gaining.

Anglo Use of Commands

The Anglos cope with their environment, in part, by verbal commands. Nuttall (1984) suggests that even though we may instinctively object to one (wo)man trying to alter circumstances by issuing commands to others, it is, in most cases, the most effective and least destructive way of achieving a goal. According to Nuttall, "such commands are words or statements intended to direct the behavior of another person or persons."

This further delineates the definition of compliance-gaining strategies. Schenck-Hamlin, Wiseman, and Georgacarakos (1982) spoke of compliance-gaining as symbolic behavior designed to shape or regulate the behavior of others. Miller and Steinberg (1975) defined compliance-gaining as the attempt of some actor (the source of the message) to effect a particular, preconceived response from some target (the receiver of the message).

We see that symbolic behavior and message are words or statements shaped as direct or indirect commands. Some

non verbal communication can serve as a message or a command, but to date researchers in Anglo compliance-gaining have not offered their subjects the option of issuing no verbal command.

Commands and Their Functions: The How of Compliance-Gaining

Nuttall (1984) has developed classifications and systematics of speech behaviors. The classifications were determined inductively by the naturalistic observations of his two children, others' children, friends, colleagues, and acquaintances over a period of sixteen years. Nuttall identifies various kinds of command strategies and defines their functions in compliance-gaining.

Simple commands are complete, unadorned, undisguised statements attempting to direct the behavior of others in an attempt to control the environment. Some common examples are: "Close the door," "Pass the salt," "Leave me alone," or "Get me a cookie." The word "No," when used to attempt to stop someone from whatever the person is doing, is a simple command. Anglo infants learn very quickly that "dink" will produce milk, juice, or water.

Interpersonal Implications: Speaker Ascendancy and Listener Depersonalization

The two interpersonal implications which appear when one person attempts to direct the behavior of another are speaker ascendancy and listener depersonalization. Both create negative feelings on the part of the person receiving

the command and can cause resistance to compliance. In speaker ascendancy the commander is assuming a position of superiority over the listener, which will cause the normal listener to become irritated by having been put in a position of subordination. Many an otherwise loving housewife has felt that irritation when a husband orders her not to buy another blouse or dress for two months.

Listener depersonalization results from the commander treating the listener more as an environmental object than as a person. Consider the husband engrossed in watching Monday Night Football. As his wife rises from her chair, he demands, "Bring me a beer!" She becomes a subordinate object to alleviate the thirst he feels in his present environment.

In an attempt to remove the implication of speaker ascendancy and listener depersonalization from an issued command, people have developed ways to make commands more acceptable to the listener. Sometimes a simple "Please" or "Thank You" will suffice to gain compliance.

There are other ways, however. Nuttall identifies these ways in a subset of the classification he calls complex commands. Most of these commands place the persuadee, as Miller, et al., (1977) described, "in a positive frame of mind." Most are what they would describe as "friendly persuasion."

Complex Commands

Most complex commands are simple commands adjusted to the listener's need for self-esteem, thereby making the commands more acceptable to the listener. "Close the door!" becomes "Please close the door," "Hey, pal, close the door," or "Close the door. It is awfully chilly in here," or even just "It sure is chilly in here." These embellished or disguised commands remove the negative feeling created by speaker ascendancy and listener depersonalization typical in simple commands. Nuttall (1984) identifies eight types of complex commands:

Contract commands are oral statements to which a threat or promise (bribe) is added to encourage compliance. "If you don't stop that, I'll tell on you," or "I'll give you a quarter to take out the garbage" assert the listener risks harm or will receive a benefit, and the speaker is the person who will bring about the harm or the benefit. These informal contracts are one means by which compliance is gained in every day life. However, we risk speaker ascendancy and listener depersonalization when we use them.

Question commands are common in the Anglo culture: "Why don't you shut up?" "Would you pass the salt?" Question commands are often combined with the contract command. "How would you like to leave before I punch you in the nose?"

Many are stated as simple requests for permission, and exist only where authority is clearly defined. "May I wear your new blouse?" or "May I have the keys?" or "May I

"I have a quarter?" are examples. However, much of the Anglo's speech requesting permission has become merely conversationalized courtesy.

A question command differs from a simple question and is evidenced by this example used by Nuttall. If you say, "Can you tell me the time of day?" you leave the listener open to respond "Yes"---because, in reality, you did not request the time of day. However, in the Anglo culture, the listener is expected to see through the question, recognize it as a question command and respond by giving you the time of day.

Communal commands are commands joined with speech elements, verbal or tonal, which explicitly or implicitly communicate the communal relationship between the speaker and listener. At the same time, they indicate the relationship will be influenced by whether or not the command is obeyed. "Do me a favor," or "Be a friend," or the use of terms of endearment such as "dear" or "honey" are common. Sometimes the listener might simply be called by her first name--- "Susan, hand me that dictionary."

In essence, according to Nuttall, the speaker is saying: "If you do this for me, it will make me happy, and my happiness is your happiness because we share each other's feelings." The assumed ascendancy of the speaker is avoided if it is sincere. Therefore, Nuttall considers the communal command as one of the most effective compliance-gaining strategies in the Anglo culture.

Explanatory commands are simple commands combined with a brief explanation of why the command is given. "Put your coat on. It is cold outside," or "Give me the keys so I can go to the store," are examples. A major function of attaching some explanation to a command is to attempt to offset the commander's assumed ascendancy by partially playing the subservient role of the explainer. It fosters the general impression in the listener that he is being served. The explanatory command of "Fix your brakes, or you will get yourself killed," or "If you don't pay John the \$10 you owe him, he is going to punch you in the nose," merely recognize the listener as someone who warrants an explanation for being instructed to take some kind of action.

Courteous commands use common courtesy conventions like "please," "thank you," "excuse me," or "a thousand pardons," to offset the implied speaker ascendancy and listener depersonalization. The listener is in a position of pardoning or excusing, and this automatically puts the speaker in the subordinate position, regardless of how sincere the speaker may be. A "please, or "thank you," acknowledges the right of the listener not to comply with the command. The use of "Sir," or "Ma'am," (when used without sarcasm) also implies a superiority in the person being addressed.

Entertainment commands are simple commands joined with some verbal or nonverbal attempt at humor. "Close the door. Were you born in a barn?" or "Loan me a dime, pretty please

with sugar on it," are entertainment commands. When a person speaks to entertain, however weak his humor may be, he is serving the listener, rather than himself, balancing out the assumed speaker ascendancy and listener depersonalization present in the most simple commands.

Complaint commands are commands disguised as complaints. The complaint hints at a command that would control the environment through the listener, but becomes a protest against both the existing condition and the listener. "If you weren't so lazy, that filthy car of ours would be clean," is clearly a protest against a dirty car and places blame on the listener. The complaint is based on the belief that it is useless for the speaker to command that the car be washed.

The effectiveness of the complaint command will depend largely on the speaker/listener relationship. Rather than speaker ascendancy, this command shows the speaker's powerless position, but listener depersonalization is present if the listener is blamed.

Vocal auditory commands are used mostly in intimate relationships. The method is to attempt to motivate another person into altering a situation by expressing one's fantasies aloud. "Gee, I wish I had a bottle of soda pop," or "If only I had the money to go to Europe for the summer," becomes wishful commands. To comply with a vocal auditory command usually puts the listener in a more powerful position than the complaint command responcee. This command shows the

speaker's powerless position, but does not blame the listener.

Religious or institutional commands are commands joined with an invocation of a holy will or some other entity or cause, and are used in a far broader sense than one's devotion to a god. According to Nuttall, "For King Harry, attack!" or "Score a touchdown for the Alma Mater," or "For god's sake, leave me alone!" are archaic and rarely heard in most of the Anglo cultures. In fact, most of the religious commands have become merely profane behavior. Sometimes these commands are made more acceptable by verbal alterations such as "For Pete's sake," or "For the love of Mike." These commands pointedly show the speaker's assumed ascendancy, and the reaction from the listener is frequently embarrassment, skepticism, or resentment. Nuttall writes that in the Anglo society religious commands are highly unsuccessful in interpersonal relationships.

Implied Commands

Most complex commands are produced by joining a simple command with another utterance intended to encourage or discourage a certain behavior from the listener. As opposed to the vocal auditory command, which verbalizes one's fantasy (one's wish for something one does not have, or could do without), the implied command concerns a wish to control one's environment, and the sooner the better.

The implied command omits the simple command, but is created by adding aiding utterances. Consider: "Gosh I'm cold," (the explanation is verbalized and the implied command is "Shut the window!"). Or, a person approaches a good friend who has a jar of M & Ms on her desk. Eyeing the M & Ms, he might say "Susan, Old Buddy," (the communal terms are verbalized and the implied command is "Give me some candy!").

Consider another situation where a waitress approaches a customer with a coffee pot. The customer merely says "Please," (the courteous element is verbalized and the implied command is "Give me more coffee!"). The use of implied commands does not risk the speaker ascendancy or the listener depersonalization. Nuttall claims there is no better way to avoid unwanted reactions to a command than by refraining from issuing it.

Native Americans and the Use of Commands

A major aspect of one's value system manifested in command styles is the culture's attitudes toward authority (Nuttall, 1984). The Native American attitude concerning authority and power is equalitarian with most decision making being done by the group.

LaFramboise (1979) contends the Indian practice of non-interference discourages direct physical, verbal, or psychological suggestion and coercion of any kind, so as to not appear manipulative or meddling. As a result, she claims, Indians do not usually ask anyone to grant them a request.

Instead, they often state their needs or let their needs be known non-verbally and leave it up to the other person to choose whether or not to help them. Kontas (1981) noted that verbal manipulation, whether subtle suggestion or an outright command, is considered to be improper by the Navajos and tribes of the Northern and Southern Plains. Good Tracks (1973) writes that even reasonable requests may be viewed as interference, since asking a favor forces the person to refuse unobligingly or agree willingly, causing discomfort and embarrassment.

Wax and Thomas (1961), after observing Native Americans in Florida, Michigan, and other states, contend that Indians regard behavior from the gentlest manipulation to the most egregious meddling as outside the area of proper action. "From the earliest childhood, he is trained to regard absolute non-interference in personal relations as decent or normal and to react to even the mildest coercion in these areas with bewilderment, disgust, and fear" (p. 310).

Since there have been no studies on the Native American's use of commands, the nature of this research is to study how the Native American structures techniques or strategies in an attempt to gain compliance. Personal observation by this researcher of her family members, friends, and professional colleagues who are Native Americans indicates that Native Americans differ considerably from Anglos in their use of commands. Nuttall (1984) notes that he has also observed this same difference. This experiment

will test the hypothesis that Native Americans do differ from Anglos in their use of strategies in compliance-gaining situations.

Overview of Chapter II

Chapter II will examine generalizable Native American communication patterns as illuminated in the classroom, in groups, and in Native American public address. The following questions should be kept in mind:

1. What kind of strategies, if any, do Native Americans use in compliance-gaining situations?
2. Will Native Americans differ in the use of compliance-gaining strategies, when with family or close friends, from what they use when with mere acquaintances?
3. Will Native Americans differ from their Anglo counterparts in the use of compliance-gaining strategies?

CHAPTER II

NATIVE AMERICANS

Native American Communication Patterns

Research pertaining to Native American compliance-gaining appears to be non-existent. Before an instrument can be designed, in an effort to overcome this limitation, Native American communication patterns and interaction norms must be considered. This chapter focuses on elements relevant to generalizable Native American communication patterns and interaction norms.

Tribal Differences

There are those scholars who claim that generalizations cannot be made from tribe to tribe nor to all Native Americans. Tribes differ from one another in homes, physical stature, values, and language. Approximately one million Indians live in the continental United States (Edwards and Edwards, 1980). Kidwell (1976) credits the Bureau of Indian Affairs with recognizing more than 481 different tribal groups in this country.

LaFromboise (1979) writes that even though each tribe is composed of American Indians, each tribe is unique in its

own right, and there is great cultural diversity. There are more than twenty-five major Indian languages. Many of the languages contain numerous variants, which led Osborne, et al., (1970), to claim an excess of 100 Native American languages, exclusive of local and regional dialects. Lincoln (1982) makes the accusation that "the word 'Indian' itself is a European misnomer...glossing some 500 Native American tribes originally here, each with traditions and culture idiosyncratic to its own place" (pp. 58 and 88).

So, Native Americans are not a single people with a single way of living, a single language, or a single kind of education need. Each group has its own unique history, way of life, and problems. Indeed, each has its own culture (Wilkinson, 1980). Thus, a cursory assessment would cause one to agree that researchers cannot generalize about Native Americans.

In Defense of Generalizations

This researcher agonized over the issue of generalizability. One thought that kept reoccurring was the enormous amount of accepted generalizations about Anglo communication. Certainly there is as much diversity among Anglos as among Native Americans.

From the East Coast of the continental United States to the West Coast, and from the Canadian border to the Mexican border, there are millions more Anglos than Native Americans. New Yorkers live in a different culture, and

speak what amounts to a different language from the Anglo wheat farmer in Western Oklahoma.

Despite the fact that many groups of Anglos in the United States have their own unique history, ways of life, and problems, researchers have generalized about Anglos. And, an ever growing body of literature continues to generalize about all areas of Anglo communication.

Some of the first published research on compliance-gaining came from the University of Wisconsin. A large portion of the research in compliance-gaining has come from the faculty and graduates of Michigan State and Texas Tech Universities. These researchers have revealed invaluable information to others who continue this research.

Wax and Thomas (1961) defended their generalizations by saying:

We are aware there are significant differences in behavior and personality among the various kinds of Indians, and likewise among the various kinds of white men, and that interesting exceptions may possibly be found to all our generalizations. Nevertheless, our observations have convinced us that most white men who live in the United States share ideas and practices about proper behavior that are very different from those shared by most Indians. (pp. 305-306)

Ben Whitaker (1976), a minority rights leader from London, England, says the old adage that "all generalizations are false, including this one" has no greater validity than in the study of minorities. But, he continues, "yet it is essential that the analyses, however difficult, should be attempted" (p. 5).

The decision was reached. If enough researchers, working with enough different tribes can show threads of commonality in Native American communication patterns and interaction norms, then generalizations can be made.

Native American Commonality

Just as diversity among the Anglos does not prevent justifiable generalizations, so, too, diversity among Native Americans does not prevent justifiable generalizations. LaFromboise (1979) contends, even though Indian people are all individuals with unique likes and dislikes, they have a common bond, one that cannot be seen, only felt inside.

Lincoln (1982) writes that only 38 per cent of some million and a quarter Indians now live on tribal lands. But, regardless of whether they live on or off the reservation, Lincoln claims that Indians do share common cultural traits. "Being Indian," he says, "is doing something with a sense of tribe...Being Indian from Acoma to Pine Ridge, Tahlequah to Tacoma, Wounded Knee to Hopi Mesas, would seem finally to be ...as much behavior and attitude as history or bloodlines" (p. 62). Wax (1974) wrote that all Indians, whether in urban centers or on reservations, manifest some common patterns of social interaction, including behavior and attitude, even though remaining very diverse in religion and in formal educations.

There are, then, some values, beliefs, and traits all tribes seem to share. According to Stewart (1975), Burnette

(1971) and Ablon (1971), writing about Native Americans living in cities, these values and beliefs include emphasis on, and respect for, the person; cooperation and generous sharing with members of the tribal community; disinterest in accumulating material possessions for the sake of prestige; disdain for private, exclusive, individualistic ownership; disregard for aggressive competition for gain, as opposed to sport.

Power and authority are more equalitarian, based on the kinship autonomy. This attitude concerning authority is one of non-interference, with decision-making being done by the group. Kontas (1981) and Burton (1979) contend that decision-making in the white culture is based on a concept of authority exercised on a vertical plane, while decision-making in the Indian culture involves a horizontal structure.

Thus, the group might meet several days, even weeks, until a unanimous decision is reached. In most settings, leaders are followed because the Native American chooses to follow. The leader has shown himself to merit leadership in a specific area, and therefore others elect to follow him.

Native American Communication Patterns and Interaction Norms

Native Americans have sets of communication patterns and interaction norms, many of which are culturally determined values, which seem to cross tribal lines. Lujan and Dobkins (1978) call one of these a functioning verbal conflict avoidance ethic. The Cherokee harmony ethic recommends that

a good Cherokee must be a quiet man, avoiding disharmonious situations (Kontas, 1981). Ladd (1957) wrote, "The Navajo tendency to avoid being aggressive conflicts with the Anglo concept of competition" (p. 253). This ethic often includes avoidance or refusal to answer direct questions. Some tribal groups forbid tribal members to ask questions (LaFromboise, 1979), which would cause them to have little experience in answering questions. Some tribes socialize children not to ask questions until all has been said, which discourages the asking of any but essential questions.

Many frequently refuse to speak when called on in the classroom (John, 1972, Navajos; Osborne, 1967, 1968, 1973; and Philip, 1974, the Warm Springs Reservation). Some Anglo researchers have labeled this as communication reticence (Berlo, 1977; Lujan and Dobkins, 1978; Cooley, 1980). Good-tracks (1973) notes that the Navajo and Northern and Southern Plains Indians do not speak to another person unless there is some indication the other person wishes to attend the message. Medicine (1979) says a Lakota Indian will not give advice to another, because the statements would be considered interference.

When Indians do speak, they usually speak very softly, often in tones inaudible to a person more than a few feet away, and in utterances typically shorter or briefer than those of their non-Indian counterparts (James, 1961). This passive behavior does not indicate less intelligence nor less ambition than the verbose Anglos. Native Americans often

view the verbosity of the non-Indian's behavior as rude, boisterous and ridiculous (John, 1972; Philip, 1974; and Burton, 1982).

In our field of communication we all respect an axiom which claims: One cannot NOT communicate. One can fail to take action, verbally or non-verbally, but even this inaction becomes a part of one's behavior and DOES communicate something to those involved. One cannot NOT behave. The lack of behavior communicates something.

For too long non-verbal communication has been a barrier, if not a breakdown, between Native Americans and some Anglos---in the classroom, on the jobs, and in the community (Burton, 1982). Anglos fail to realize that the Native Americans ARE communicating, even in an unwillingness to verbalize (Goodenough, 1956; James, 1961; Osborne, 1973; Lujan, 1978; Burton, 1982). They are communicating their cultural belief in non-interference, which discourages direct physical, verbal, or psychological coercion and suggestion of any kind so as not to appear manipulative or meddling (LaFromboise, 1979).

Differences in Native American and Anglo Verbal Behavior

Wax and Thomas (1961) contend "social discourse (verbal communication) is one of the areas where Indians and Anglos most easily misunderstand each other" (p. 306). Anglo children learn at an early age their success in most areas of life depends upon their skill as a verbal influencer of

others. Instead of practicing restraint, as do the Indian children, non-Indian children, early in life, practice directing other people. Non-Indian children are trained in social influence and Indian children are trained in social sensitivity (LaFromboise, 1979).

Philip (1972) wrote of her observations on the Warm Springs Indian Reservation in Central Oregon. Although Warm Springs Indians are the largest numerical group, this reservation also includes Wasco, Chinook, and Paiute tribes. When games were played by the children on the reservation, involving a role distinction between leader and followers in which the leader must tell the others what to do (as in Simon Says, Follow the Leader, Green Light-Red Light, and even Farmer in the Dell), Indian children showed a great deal of reluctance to assume the leadership role. The non-Indian children, on the other hand, vied eagerly for such positions, calling upon the teacher or other students to select them as the leader.

The Anglo values are centered on competition, exploitation, acquisition, and above all, individual success (Brandon, 1973). Brandon states:

These values are directly opposed to the gods of the Indian World. The inherent Indian orientation is toward a sense of community, interpersonal harmony, group endeavor, and group achievement, rather than an isolated endeavor and individual achievement. (p. 111)

Berlo (1960) wrote of the Navajo's perception of this interdependence. He illustrated with the example of the

children sent to the board to work an arithmetic problem. No one "finished" first. As one child finished the work, (s)he carefully checked right and left to see how all the other children were doing. Not one child turned away from the board until the last child was finished. Then, all the children turned together.

According to Wax and Thomas (1961), interference in the form used in the Anglo culture is frightening and disgusting to the Native Americans. They contend:

Indian society is unequivocal: Interference in any form is forbidden, regardless of the folly, irresponsibility or ignorance of your brother... (Because of this ethic) many Indian infants never learn some of the coercive and aggressive oral and verbal techniques available to children in other cultures. (p. 310)

Why Native Americans Are Silent

Philip (1972) goes beyond the mechanistic rule perspective of most other researchers who have been content with observing the what in the phenomena of Indian non-verbal communication. Philip, after her own research on the Warm Springs Reservation and after others had researched other tribes, became interested in why Native Americans are silent, and arrives at some covering laws. She explains that for the Indian child at home, learning takes place in three steps: (1) observation, which includes listening; (2) supervised participation; and (3) private, self-initiated self-testing.

The use of speech in the process is notably minimal, since the validation of skill so often involves display of

some material evidence or non-verbal physical expression. This process of Indian acquisition of competence may help to explain in part their reluctance to speak in front of classmates and employers.

If Native Americans have had no opportunity to observe others performing successfully or to practice, they cannot determine if they know enough to demonstrate their knowledge. Learning through public mistake is not the Indian way, and this has important implications in our study of Native American communication patterns (Lujan, et al., 1979).

Native American Indirect Communication

Generally, passive behavior is displayed in natural forms of indirect communication, such as hinting, teasing, and disclaiming by most Native Americans. According to Hall (1976), Native Americans expect their listeners to know what is bothering them. They display this in the way in which they will talk around and around the point, putting all the pieces in place except the crucial one, leaving the keystone up to the listener (Cooley, 1979). James (1961), quoted an Objebwa man's explanation of Native American communication: "They never come right out with anything they want...You got to always figure out what's on their mind...You got to learn to guess what they want from the hints they give" (p. 740).

Unfortunately, most Anglos do not understand the Native American's indirect communication, and according to Cooley and Babich (1979) are often frustrated by it. Ruben (1977)

reminds us of "the need to be alert and sensitive to the needs, orientations, values, aspirations, and particularly the communication styles of other persons with whom one interacts" (p. 124). The Native Americans' culturally derived values and beliefs govern their indirect approach to speaking. Figure 2 simplifies the Native American and Anglo World Views.

FIGUPE 2

COMPARISON OF NATIVE AMERICAN AND ANGLO
CULTURAL VALUES AND BELIEFS

Native American (Indian)*

Western Man (Anglo)

What is Truth?

There is the
Known/Unknown/Unknowable

There is the
Known/Unknown

- | | |
|--|---|
| 1. Something is good because it is true. | 1. Something is good because it is logical. |
| 2. Truth is good. | 2. Truth is logical. |
| 3. Spiritualism (Religion) | 3. Materialism |
| 4. Endurance (over time) = Survival | 4. Science = Survival |
| 5. There is always the knowable out there, and we should not try to manipulate it. | 5. The unknown is only waiting for scientific knowledge so we can manipulate it. |
| 6. Supplication/Prayer = passive manipulation | 6. Knowledge = active manipulation |
| 7. No need to be in a hurry, Western men are rushing head-long to the unknowable. | 7. Science and knowledge will lead us in a logical progression to where we know it all. |

*The American Indian World View is also applicable to most of Eastern mankind.

Native American Public Address

The indirect communication style is also apparent in the Native American's public address. Disclaimers are evident

in the oratory of many tribal elders. A disclaimer is a technique by which the speaker relates his own humility prior to expressing an opinion. This allows the speaker to offer his opinion without appearing to interfere with his listeners (Cooley, 1979; LaFromboise, 1979; Cooley and Babich, 1979; Kontas, 1981).

Edwards and Edwards (1980) write: "Indian tradition dictates that Indians do not exaggerate their abilities or use their own name or the word 'I' excessively" (p. 500). Cooley and Babich (1979) show an example of a disclaimer from a tribal elder's speech: "I have been asked to speak and yet my words fall short. I may not measure up to what you already know, and I may not even add to what you already know" (p. 3).

At any event where speeches are in order, anyone who wants to speak up may do so, with no time limit. There is an order of appropriateness for the speakers. In some tribes the elders speak first, in others the youngest speaks first. The speaking will continue as long as anyone wants to speak, but no one is forced to speak, and no one is called upon unless he volunteers. Philipsen (1972) wrote of the Navajo cultural patterns of speech where "speech is 'talking it over' as the most important means of persuasion; speaking and thinking are ways of energizing and securing knowledge" (p. 35).

Cooley (1979) claims although Native American speeches vary in details of organization, a strong similarity exists

in general patterns of organization. Cooley continues:

In Native American culture it is the role of a public speaker to share with his audience as much of his knowledge as he can about the subject, but it is the role of the listener to put that information together and to arrive at a conclusion about its worth, or about how it applies to the subject at hand. (p. 4)

Even knowing the worth and application, the listener is free to accept or reject the message.

The Indian speaker may not conclude a speech by indicating the relevance or significance of ideas advocated (Kontas, et al., 1980). Any attempt to lead the audience toward a decision would be improper. One would, in effect, be interfering with the listener's option to make his own decision. Cooley (1979) suggests the analogy used by a Native American student in one of his classes: "The speaker supplies the pieces in the puzzle, it is up to the audience to make a picture out of them" (p. 5). To the Anglo listener, the pieces seem to be part of a puzzle. However, this style is a result of training from earliest childhood, in both listening and speaking. To the Indian it is not puzzling. This is made graphic in Figure 3.

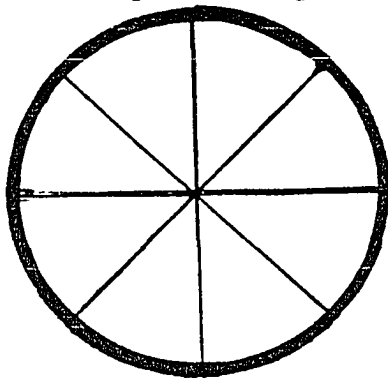
Reflections on Chapters I and II: Compliance-Gaining and Native Americans

Coercion, whether it is called persuasion or compliance-gaining (by recent scholars), is verbal manipulation, and a fundamental element of Western (wo)man's culture. One way the Anglo tries to coerce, or persuade others, is through the use of commands.

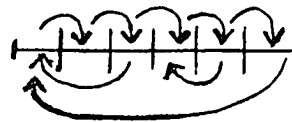
FIGURE 3

NATIVE AMERICAN AND ANGLO APPROACHES
TO PUBLIC ADDRESS

- | Native American (Indian) | Western Man (Anglo) |
|--|--|
| 1. Primarily knowledge in a sense of cultural values. | 1. Primarily persuasion with a specific goal in mind. |
| 2. An ethic of non-interference.
I'm nobody to be telling somebody else what to do. | 2. Ethic of freedom for all, with the right to interfere.
If he is doing wrong (not doing right) it is my duty, my obligation to tell him. |
| 3. Philipsen (1972) Speech is "talking it over" as the most important means of persuasion. | 3. Plato maintained persuasion is cookery and can be learned by basic recipes. |
| 4. Speaker must exemplify ideal to be asked to speak. | 4. Credibility can be gained by use of techniques. |
| 5. All topics are related to the subject, but no demonstration of the relationship between topics, no transitions from topic to topic. | 5. The relationship between topics is shown by the transitions and relationship of each topic to the subject is shown. The conclusion is tied to the introduction. |



Spokes in a Wheel*



Linear Logic

- | | |
|---|---|
| 6. Burden is placed on the listener, making the audience actively involved. | 6. Burden is placed on the speaker, allowing the audience to use passive listening. |
|---|---|

FIGURE 3--Continued

- | | |
|---|--|
| 7. It is the obligation of the speaker to tell the audience everything (s)he knows about a subject, but it is the listener's obligation to decide what is useful and what (s)he will do. | 7. Speaker must analyze the audience, decide in which order to present material, which evidence, what kind of humor, if any, and what length speech audience will tolerate. |
| 8. Speaker will never try to force audience to a conclusion. It would be highly improper to even suggest a conclusion. | 8. Speaker always offers a strong conclusion. |
| 9. In many tribes it is acceptable for speaker to cry while speaking about an area for which (s)he feels a strong emotion. | 9. Acceptable for speaker to appeal to the listener's emotions, but NEVER is it acceptable to cry while speaking. |
| 10. Speaker apologizes for not being an expert, but instead just a poor, humble offerer of opinions. The ultimate in humility is to have a spokesman speak for you. Otherwise, start with "I'm not a good speaker, but..." or "I don't know about..." | 10. To be credible, speaker must present self as a confident and competent person, NEVER start speech with an apology about one's thoughts or speaking ability. Look like you know, act like you know, so the audience will know you know. |
| 11. Society is more important than the individual, so this speaker cannot be an authority. | 11. The individual is more important than society, so this speaker must be an authority. |

*Spokes in a Wheel is a phrase coined by Diana Labadie Wonderjem when she was a graduate student at the University of Oklahoma, Norman, in 1978.

The Anglo learns early in life to issue commands, and indeed, many infants are "dictators" to all others in the home. Coercion, persuasion, and compliance-gaining are all names of concepts. They are concepts used for direct oral

manipulations, and are counter to the Native American's cultural value and belief of non-interference. In some tribes, there are situations that allow "positions of privilege," such as a reprimand by an elder for a moral outrage.

Overview of Chapter III

With the Native American's culturally determined values in mind, and viewing sets of communication patterns and interaction norms which seem to cross tribal lines, this research was begun with the following questions in mind:

1. What kind of strategies, if any, do Native Americans use in compliance-gaining situations?
2. Will Native Americans differ in the use of compliance-gaining strategies, when with family or close friends, from what they use when with mere acquaintances?
3. Will Native Americans differ from their Anglo counterparts in the use of compliance-gaining strategies?

Presumably patterns will appear in the use of strategies in compliance-gaining situations which will reflect the Native American cultural value of non-interference. Chapter III will address the methodology to be used in gathering data and analyzing the data generated by this research project.

CHAPTER III

METHODOLOGY

Research Purpose

The primary goal of this study is to provide answers to the following questions:

1. What kind of strategies, if any, do Native Americans use in compliance-gaining situations?
2. Will Native Americans differ in the use of compliance-gaining strategies, when with family or close friends, from what they use when with mere acquaintances?
3. Will Native Americans differ from their Anglo counterparts in the use of compliance-gaining strategies?

The bulk of the preliminary research suggests the following with respect to the three research questions. First, since Native Americans in general have been socialized to subscribe to a psychology of non-interference and an ethic of conflict avoidance, one might expect the Native American subjects to be hesitant to use compliance-gaining commands in any situation. Second, since differences in interpersonal context (i.e., interaction with a Significant Other vs. an

Insignificant Other) do seem to cause differences in Anglos' compliance-gaining strategies (Marwell and Schmitt, 1967; Miller and Steinberg, 1975; Cody and McLaughlin, 1980), it will be interesting to see if there are changes in Native American compliance-gaining strategies due to differences in context.

Finally, the research provides a solid base on which to conclude that Anglo and Native American psychological processes differ with respect to using requests or commands. Therefore, it seems reasonable to assume that Native Americans and Anglos will differ in their use of compliance-gaining strategies.

Since this appears to be the first research on Native American compliance-gaining strategies, great care was taken in planning and administering both the pilot study and the actual experiment.

Overview of Method

To provide answers to the preceding questions, the following methods were employed. First, a sample questionnaire to measure one's likelihood of using certain compliance-gaining commands was developed (Appendix A), tested and validated, using a pilot group of Native Americans and Anglos. Responses to the various questions were subjected to reliability analyses and validity analyses to confirm response consistency and to confirm that the Pilot Study Questionnaire was an adequate measure of one's likelihood of using a

particular compliance-gaining strategy. After some minor changes (Appendix B), the questionnaires were administered to a number of Anglo and Native American subjects for the final experiment. Their responses to the questionnaires were then examined.

Development of the Instrument

As previously noted, Marwell and Schmitt (1967) offered sixteen compliance-gaining techniques based on the content of the influencer's commands (see Figure 1). These sixteen techniques were developed largely in an effort to answer the question: HOW do Anglos gain compliance? The sixteen techniques represent but a small sampling of possible compliance-gaining techniques.

Later, Nuttall (1984) developed a scheme which groups those sixteen techniques into four major divisions: implied requests, simple requests, contractual requests, and complex requests. The fact that Marwell and Schmitt's sixteen techniques fit rather nicely into Nuttall's scheme may be seen by referring to Figure 1, page 13.

The numbers 1, 2, 6, and 7 are contractual commands. That is, they all attempt to gain compliance through the presence (or absence) of a reward or threat. Numbers 13 and 16 are a type of complex command Nuttall terms a complaint command, focusing on the negative effects of non-compliance. Number 5 is a combination of two complex commands Nuttall terms communal (focusing on the relationship or rapport that

has developed between two interactants) and entertainment (a verbal or non-verbal attempt at humor or reporte).

The remainder are all a type of complex command Nuttall has termed explanatory (attempting to gain compliance by focusing on the facts of why compliance is desirable or non-compliance is undesirable). Cody, et al., (1981) and Clark (1979) referred to this type command as "justification," while Schenck-Hamlin, et al., (1981) used the term "explanation" to describe the same command. Cody, et al., (1980) used direct (simple request) and manipulation (indirect strategies, such as hinting) which are similar to Nuttall's direct command and implied command. Wiseman and Schenck-Hamlin (1981) used strategies of direct request, explanation, hinting, and deceit. Cody, et al., (1981) and Fitzpatrick and Winke (1979) write about "manipulation---indirect attempts at compliance-gaining."

Command Categories

As a result of these comparisons, and keeping in mind the Native American tendency to subscribe to passive non-interference and an ethic of conflict avoidance, the types of commands shown in Figure 4 were selected for the pilot study.

These particular commands were selected as best suited for a cross-cultural experiment in the use of compliance-gaining strategies. Marwell and Schmitt (1967); Clark (1979); Cody, et al., (1980); Cody, et al., (1981); Wiseman and

Schenck-Hamlin (1981), and Schenck-Hamlin, et al., (1982) were concerned only with research on Anglos and their choices of command styles served them well. Their choices of command styles were equivalent to the Nuttall command styles of contract, simple request, communal, and explanation. Consideration was given to the Native American cultural attitude toward non-interference. Consideration was also given to the findings of Falbo (1977) and Seibold (1977) who found that few of the Marwell and Schmitt categories were used by low assertive individuals. Consequently, the implied explanation and the implied communal commands were added. Neither of these commands were included in previous studies. In addition, and again in recognition of the Native American ethic of conflict avoidance, a seventh category was used giving the subject the option of no response (saying nothing at all).

FIGURE 4

TYPES OF COMMANDS

1. Contract - a threat or promise (bribe) is added.
2. Simple request - complete unadorned, undisguised statement.
3. Direct communal - explicitly or implicitly implies closeness.
4. Direct explanation - brief explanation of why command is given.
5. Implied communal - only the communal terms are verbalized.
6. Implied explanation - only the explanation is verbalized.
7. No response - no command is issued, remains silent.

Relational Situations

A questionnaire was designed to elicit respondents' likelihood of using the seven response techniques in two contexts. As did Sillars (1980) in his experiment, this questionnaire holds constant the situations and the message check list and varies only the relationship of the persuader and the persuadee.

In one condition the questionnaire asks respondents to imagine themselves interacting with a friend or family member (Marwell and Schmitt's Interpersonal Situation). In the other condition, the questionnaire asks respondents to imagine themselves interacting with a stranger or mere acquaintance (Marwell and Schmitt's Non-interpersonal Situation).

Most researchers, when including the relationship of the persuader and persuadee, have used Marwell and Schmitt's terminology of Interpersonal and Non-interpersonal. Exception was taken by this researcher with the use of these terms since any interaction between two persons (whether they are friends or strangers) involves "interpersonal" dynamics.

The context concerning imagined interaction with a friend or family member is referred to in this study as the Significant Other Context. The context concerning imagined interaction with a stranger or mere acquaintance is referred to as the Insignificant Other Context.

For each of two types of contexts (i.e., interacting with a Significant Other vs. interacting with an Insignificant

Other) five situations were contrived. The situations were chosen to meet the following criteria: (1) it must be one which could occur naturally in either context; (2) it must be one in which the subjects would be easily able to imagine themselves interacting with another person; and (3) it must be one in which the consequences of the response would be short term.

Miller, Boster, Roloff, and Seibold (1977) found that a commander could seldom offer long-term rewards or threats when attempting to gain compliance from a mere acquaintance or a stranger. The situations selected were simply a small sampling of an infinite number of possibilities and hopefully represent other situations to which the results from this investigation could be applied.

The hypothetical situations chosen for this pilot study were:

1. You are visiting with a new acquaintance (or a family member or close friend) and discover (s)he is driving to a distant city. You have a close friend or family member living in that city and would like to ride along. What would you say?
2. You have been visiting in the home of a new acquaintance (or a family member or close friend) for the first time. (For the first time was not on the Significant Other questionnaire.) The evening air has turned very cold since you came, and you are without a wrap. What would you say?

3. You are at a football game. The stranger (or family member or close friend) next to you is being obnoxious, cursing the referee, taunting the players, using a loud voice, flaying arms. What would you say?
4. You have just moved into your new house. Your neighbor has a large dog who is disturbing your sleep by barking for extended lengths of time every night. What would you say?
5. You need to drive a member of your family to another city to attend to some important family business. You have just been working here for two weeks and hardly know your boss (or, and your boss is a family member or close friend). What would you say to your boss? (Appendix A)

Pretest Validation

Twenty Native American and twenty Anglo undergraduate students at the University of Oklahoma in Norman were selected to serve as pilot groups to test the reliability and validity of the questionnaire. These subjects were seeking majors in the areas of Business, Education, Journalism, Engineering, and Liberal Arts. Ten Native American and ten Anglo students were asked to read the situations and imagine they were interacting with a close friend or relative (Significant Other context). The remainder were asked to imagine they were interacting with a stranger or mere acquaintance (Insignificant Other context).

For each situation, seven responses were developed which were indicative of the seven command types selected for this investigation (see Figure 4). That is, for each situation a contractual compliance-gaining command was presented, along with a simple request command, a direct explanation command, a direct communal command, an implied explanation command, an implied communal command, plus the option of no response (remaining silent). To the right of each command was a seven scale measure. The subjects were asked to indicate how likely or unlikely they would be to use each command for a given situation (Appendix A).

Seven scores were then calculated for each subject by taking the average of the likelihood scores for each of the possible command strategies across the five situations. Means and Standard Deviation for the groups are presented in Table 1.

Reliability of Pilot Questionnaires

Cronbach (1943) writes that any research based on measurement must be concerned with the accuracy or dependability or reliability of measurement. A reliability coefficient demonstrates whether the test designer was correct in expecting a certain collection of items to yield interpretable statements about individual differences.

Cronbach (1951), defending his previous works, while commenting on and criticizing others' works, wrote:

Even those investigators who regard reliability as a pale shadow of the more vital matter of validity cannot

avoid considering the reliability of their measures. No validity coefficient and no factor analysis can be interpreted without some appropriate estimate of the magnitude of the error of measurement. (p. 297)

Cronbach's alpha is accepted as the most reliable method of testing reliability because it has proved to be the best measure of internal consistency. Therefore, it was used as the method of testing the reliability of the Pilot Study Questionnaires.

TABLE 1
 \bar{x} AND SD FROM PILOT QUESTIONNAIRES

Type of Command	Native Americans				Anglos			
	Insig- nificant Other		Sig- nificant Other		Insig- nificant Other		Sig- nificant Other	
	\bar{x}	SD	\bar{x}	SD	\bar{x}	SD	\bar{x}	SD
Contract	4.90	6.52	3.98	4.21	4.60	4.83	4.86	4.92
Simple Request	2.93	6.21	3.12	6.23	2.28	5.67	4.79	7.09
Direct Communal	5.20	7.48	5.09	6.17	5.24	5.29	5.56	7.45
Direct Explanation	5.13	6.80	5.24	5.64	5.16	5.54	3.88	4.26
Implied Communal	4.60	9.50	4.62	5.11	4.74	4.72	4.52	8.38
Implied Explanation	5.13	7.45	4.52	6.52	4.64	4.49	4.62	6.56
No Response	5.51	7.10	5.58	6.34	5.52	4.77	5.26	8.31

Scale: 1 = extremely likely; 7 = extremely unlikely

In order to be certain that differences found in later analyses of subject data were due only to context effects (i.e., due only to changes in context--Significant Other vs. Insignificant Other), responses of the pilot group

were evaluated to determine response consistency. The question is: If a subject is unlikely to use a direct explanation command in one situation, is he likely to use it in any of the other situations? Two reliability analyses (one for each context) were conducted. Table 2 presents the alpha reliability coefficient for each command category.

TABLE 2
CRONBACH'S ALPHA PILOT QUESTIONNAIRE
RELIABILITY QUOTIENTS

Type of Command	Insignificant Other	Significant Other
Contract	.368	.455
Simple Request	.567	.652
Direct Communal	.716	.592
Direct Explanation	.431	.667
Implied Communal	.678	.753
Implied Explanation	.567	.599
No Response	.603	.721

The response patterns do indicate a fairly stable response pattern for both Native American and Anglo subjects in both contexts. The alpha coefficients range from .455 to .753 in the Significant Other context, and from .368 to .716 in the Insignificant Other context. Only the contract strategy is subject to fairly low alphas in both contexts. This indicates that perhaps subjects do not consistently use contract commands, or that the likelihood of using a contract command varies with the unique demands of the situation.

The contract command results seem to bear out the findings of other researchers. Miller, et al., (1977) found that respondents prefer a strategy which places persuadees in a positive frame of mind. The contract command which offers a threat or bribe is not as likely to put the persuadees in a positive frame of mind. Lustig and King (1980) found the strategies of threat, promise, moral appeal and debt to be very situation sensitive. Cody, et al., (1981) reported their subjects prefer low risk, pro-social strategies as opposed to high risk, high pressure, anti-social strategies.

The results of this Pilot Study Questionnaire using Cronbach's alpha, when compared to the results of other researchers, indicate that the questionnaire is a fairly reliable instrument.

Validity of the Pilot Questionnaire

To answer the question of whether or not the questionnaire is capable of discriminating between Anglos and Native Americans, two Multiple Discriminate Analyses (MDA) were performed. The first sought to discriminate between Native American and the Anglo subjects in the Insignificant Other Context.

If differences between Native Americans and Anglos exist, the Multiple Discriminate Analyses should be able to correctly classify subjects from an examination of their response patterns. The data does indicate a rather marked discrepancy between the Native American and the Anglo

responses in both the Significant Other and the Insignificant Other contexts. By comparing the responses on only four of the seven command types for those in the Significant Other context, the MDA correctly classified 78.95 per cent of the cases as either Native American or Anglo. (Wilk's Lambda = .624; $x^2 = 7.068$; $p = .133$; canonical correlation = .613.) See Table 3.

TABLE 3
MDA RESULTS--SIGNIFICANT OTHER--PILOT STUDY

Variable	Canonical Discriminant Function Coefficients	Group	Cen- troids	Classification
Contract	.819	Native American	-.696	78.95 per cent correctly classified as either Native American or Anglo
Simple request	.999	Anglo	.774	
Implied communal	-1.463			
Implied explanation	1.218			

Similarly, by comparing responses to only two of the seven command types for those in the Insignificant Other context, the MDA correctly classified 76.19 per cent of the cases as either Native American or Anglo. (Wilks Lambda = .645; $x^2 = 7.895$; $p = .019$; canonical correlation = .595.) See Table 4.

TABLE 4

MDA RESULTS--INSIGNIFICANT OTHER--PILOT STUDY

Variable	Canonical Discriminant Function Coefficients	Group	Cen- troids	Classification
Contract	1.132	Native American	.740	76.19 per cent correctly classified as either Native American or Anglo
Implied explanation	- .959	Anglo	-.637	

Results of the Pilot Study

In summary, the results of the pilot study point out the following:

1. Regardless of race, people tend to respond fairly consistently on the questionnaire developed in this study.
2. The questionnaire is capable of accurately discriminating between subjects based on response characteristics.
3. One could be fairly certain that if this questionnaire were used to uncover categorical differences between Native Americans, or between contexts in later ANOVAS, that the differences found would be due to differences in context, race, or some interaction of the two and not be due to error in response scores from this questionnaire.

Experimental Procedures

After the above pilot study was completed, the questionnaires were redesigned to seek demographic information. This was done in an effort to have Native Americans identify themselves with a tribe and list blood quantum (see Appendix B).

Additionally, the questionnaires were redesigned to ask subjects to imagine themselves in both the Significant Other and the Insignificant Other contexts in four situations. Since each subject was asked to rate both contexts in each situation, it was felt five situations would make the experiment entirely too long to keep the interest of the subjects.

Four situations were used for the actual experiment:

1. Situation Trip (asking a close friend or casual acquaintance to ride along to a distant city);
2. Situation Dog (trying to stop a neighbor's barking dog);
3. Situation Work (asking to miss work to attend to some family business);
- and 4. Situation Cold (asking to borrow a coat).

The subjects were asked to indicate on a scale of 1 to 7 the degree to which they would be likely to use each of the command techniques in each context situation (Significant Other and Insignificant Other) for each of the interpersonal situations (Trip, Dog, Work, Cold--See Appendix B). They were asked to scale 7 as most likely to be used and 1 as least likely to be used.

Some of the subjects for the actual experiment were selected from undergraduate Communication classes and from the Native American Student Association at the University of Oklahoma in Norman. Their majors included Business, Engineering, Education, Pre-Law, Fine Arts, Journalism, and Liberal Arts. None had been a subject in the pilot study. An equal number of Native American and Anglo subjects were selected at random from the Gordon Cooper Area Vocational-Technical School at Shawnee, Oklahoma. They were enrolled in classes of Electronics, Drafting, Graphics, Fashion Production and Management, and Health Services.

A total of 141 subjects served as volunteers, and ninety-six of the completed questionnaires were used. The questionnaires not used indicated ethnic origins other than Native American or Anglo; did not list blood quantum and tribe; did not complete the questionnaire; or were not needed after a balanced number.

The examiner explained to the subjects the term Anglo as being like most United States citizens who have no predominant racial heritage. They were asked to indicate their tribe and blood quantum if they checked American Indian as their ethnic origin.

The forty-eight Native American subjects represented twenty-one tribes: Seminole, Creek, Kickapoo, Cherokee, Choctaw, Shawnee, Navajo, Sac and Fox, Potawotamee, Absentee, Shawnee, Kiowa, Cheyenne, Shoshone, Bannock, Chickasaw, Yuchi, Comanche, Mission Pima, Caddo, Delaware, and Northern Cheyenne.

The VoTech Native Americans included the following blood quantum:

Full Blood = 5 (4 of whom represented 2 tribes)

3/4 Blood = 5

1/2 Blood = 9

1/4 Blood = 4

1/8 Blood = 1

The University of Oklahoma Native Americans identified themselves as:

Full Blood = 15 (7 of whom represented 2 or more tribes)

3/4 Blood = 2

1/2 Blood = 3

1/4 Blood = 3

1/8 Blood = 1

The Native American and Anglo subjects from the VoTech School identified themselves as being from Oklahoma High Schools. The college Native Americans listed their high schools as being in Arizona, Idaho, Kansas, and Oklahoma. The college Anglos listed high schools in Arkansas, California, Illinois, Kansas, Oklahoma, and Texas.

The pilot study proved the reliability and validity of the research instrument. With minor changes to that instrument, the experiment was presented to the subjects. While the sample cannot be considered representative of the general population, it does cut across age, academics, areas of major interest, and tribes within the population used.

Overview of Chapter IV

Chapter IV presents an analysis of the results of the experiment. A summary and interpretation of the findings are reported, including generalizations from the findings, and limitations and weaknesses in the study. Implications for future research are posited.

CHAPTER IV

RESULTS, CONCLUSIONS, AND SUMMARY

This chapter presents an analysis of the data from the results of the experiments reported in Chapter III. A summary and interpretation of the findings will be reported on the following research questions:

1. What kind of strategies, if any, do Native Americans use in compliance-gaining situations?
2. Will Native Americans differ in the use of compliance-gaining strategies, when with family or close friends, from what they use when with mere acquaintances?
3. Will Native Americans differ from their Anglo counterparts in the use of compliance-gaining strategies?

Results

Forty-eight Native Americans, twenty-four males and twenty-four females and forty-eight Anglos, twenty-four males and twenty-four females, were the subjects. Each subject was asked to indicate how likely or unlikely (s)he would be to use the seven compliance-gaining strategy types for each

of four situations (See Appendix B). Each situation was presented twice--once when interacting with a Significant Other and once when interacting, in the same situation, with an Insignificant Other. While holding constant the situation and the message lists, only the relationship to the respondents varied. Scores were tallied with 1 = most unlikely and 7 = most likely to use. Seven scores were then calculated for each subject in each situation.

By taking the average of the likelihood scores for each of the possible compliance-gaining strategies across the four situations, the means were determined. Snodgrass (1977) says the mean is by far the most useful and widely used of all measures of central tendency, and has the advantage of taking into account all values of a variable. The mean is usually accompanied by the variance and standard deviation. Variance and standard deviation are measures of variability used to describe the degree to which individuals vary from one another on some attribute (in this study the attribute is the compliance-gaining strategies).

The variance and standard deviation are really only one measure, as the standard deviation is the square root of the variance. So, the variance is the average squared deviation from the mean, and the standard deviation is the square root of that average squared deviation. The variance and standard deviation can never be negative and their minimum value is 0. Means and standard deviation for the

compliance-gaining strategies used in this study are presented in Table 5.

TABLE 5
MEANS AND STANDARD DEVIATION FOR
COMPLIANCE-GAINING STRATEGIES

Type of Command	Native Americans				Anglos			
	Insig-nificant Other		Sig-nificant Other		Insig-nificant Other		Sig-nificant Other	
	\bar{x}	SD	\bar{x}	SD	\bar{x}	SD	\bar{x}	SD
Contract	3.72	1.55	4.31	1.41	3.88	1.27	4.28	1.81
Simple Request	4.65	2.04	6.14	1.97	5.26	1.97	6.63	1.33
Direct Communal	4.36	1.82	5.36	2.12	4.70	1.56	5.46	1.63
Direct Explanation	4.91	2.05	5.87	2.11	6.06	1.68	6.85	1.63
Implied Communal	3.51	1.81	3.69	1.60	3.30	1.42	3.68	1.34
Implied Explanation	3.79	1.79	4.12	1.76	3.96	1.46	4.50	1.35
No Response	4.01	1.67	3.32	1.78	3.34	1.48	2.82	1.36

Scale: 7 = extremely likely; 1 = extremely unlikely

The Native Americans' scores range from a mean of 3.51 to 4.91 in the Insignificant Other context and from 3.32 to 6.14 in the Significant Other context. The standard deviation ranges from 1.55 to 2.05 in the Insignificant Other context, and 1.41 to 2.12 in the Significant Other context.

The Anglos' mean scores range from 3.30 to 6.06 in the Insignificant Other context and from 3.68 to 6.85 in the Significant Other context. The standard deviation ranges from 1.27 to 1.97 in the Insignificant Other context and from 1.33 to 1.81 in the Significant Other context.

Two separate approaches were taken to look statistically at the contextual and ethnic differences in compliance-gaining strategies. First, the data were subjected to Univariate and Multivariate Analyses of Variance to determine differences in means for each compliance-gaining strategy due to context (the Insignificant Other vs. the Significant Other). Subjects were randomly assigned to either an Insignificant Other or a Significant Other context, and only those responses were considered in the analyses.

Sir Ronald Fisher developed the technique called analyses of variance, and Snodgrass (1977) claims this statistical technique has supplanted all other statistical techniques as the test of choice of determining whether there are significant differences among more than two means. Results of the Univariate and Multivariate Analyses of Variance and the Manova Hypotheses are presented in Table 6.

TABLE 6

UNIVARIATE AND MULTIVARIATE ANALYSES OF VARIANCE
OF COMPLIANCE-GAINING STRATEGIES

Type of Command	Condition	df	ss	F	p	r ²
Contract	Ethnic	1	3.73	1.44	.23	.11
	Context	1	22.04	9.39	.00*	
	Ethnic/Context	1	.66	.28	.59	
	Error	92	215.97			

TABLE 6--Continued

Type of Command	Condition	df	ss	F	p	r ²
Simple request	Ethnic	1	13.25	3.65	.05*	.11
	Context	1	23.67	6.52	.01*	
	Ethnic/Context	1	3.01	.83	.36	
	Error	92	334.09			
Direct communal	Ethnic	1	4.89	1.41	.24	.06
	Context	1	11.81	3.42	.07	
	Ethnic/Context	1	4.03	1.17	.28	
	Error	92	317.96			
Direct explanation	Ethnic	1	31.51	7.71	.01*	.10
	Context	1	7.59	1.86	.18	
	Ethnic/Context	1	3.25	.80	.38	
	Error	92	375.98			
Implied communal	Ethnic	1	1.95	.81	.36	.04
	Context	1	6.51	2.72	.10	
	Ethnic/Context	1	.61	.26	.61	
	Error	92	220.07			
Implied explanation	Ethnic	1	1.95	.74	.39	.04
	Context	1	8.36	3.20	.08	
	Ethnic/Context	1	.26	.10	.75	
	Error	92	240.29			
No response	Ethnic	1	35.04	13.69	.00*	.16
	Context	1	.02	.01	.93	
	Ethnic/Context	1	8.56	3.34	.07	
	Error	92	235.47			

*Statistically significant >.05

Manova Hypotheses:

Overall Ethnic Effect:

Wilk's Lambda = .776, $F(7,86) = 3.56$, $p = .002^*$

Overall Context Effect:

Wilk's Lambda = .842, $F(7,86) = 2.30$, $p = .033^*$

Overall Interaction Effect:

Wilk's Lambda = .948, $F(7,86) = .68$, $p = .691$

*Statistically significant >.05

As expected, a multivariate effect is noted when considering the seven dependent measures in concert. The Manova Hypotheses on ethnic effect: Wilk's Lambda = .776, $(F_{7,86}) = 3.56$, $p = .002$. The Manova Hypotheses on context effect: Wilk's Lambda = .82, $(F_{97,86}) = 2.30$, $p = .003$. This will be discussed further under the individual compliance-gaining strategies. Any $p < .05$ = significant.

The results of the Univariate and Multivariate Analyses led to the consideration of using scores on the questionnaire to discriminate between Native Americans and Anglos. By determining the Canonical Correlation Coefficients (using dependent and independent variables to arrive at a multiple correlation), and Group Centroids (which build for each variable a predicted response, separate groups, and arrive at a grand mean) discrimination between Native Americans and Anglos should be possible. Results of the Multiple Discriminate Analyses are presented in Table 7.

Promising results were achieved in the Insignificant Other condition using direct explanation, implied communal, and no response strategies. These measures comprise a function capable of correctly classifying 70.83 per cent of the subjects (Wilk's Lambda = .852, Chi Squared with 3 df = 14.76, $p = .002$, Canonical Correlation = .384). Any $p > .05$ = significant.

In the Significant Other context, direct explanation and direct communal strategies are the prime differentiators between Native Americans and Anglos. Though these two

TABLE 7
MULTIPLE DISCRIMINATE ANALYSES

Variable/ Standardized Canonical Correlation Coefficients	Group/Centroids			Classification			
INSIGNIFICANT OTHER							
Direct Explanation	.94	Native American	.411	G R O U P	NA	A	
					NA	70.8%	29.2%
Implied Communal	.66	Anglos	-.411		A	29.2%	70.8%
No Response	.39				70.83% correctly classified		
SIGNIFICANT OTHER							
Direct Explanation	1.18	Native American	-.293	G R O U P	NA	A	
					NA	56.3%	43.8%
Direct Communal	-.54	Anglos	.293		A	37.5%	62.5%
					59.8% correctly classified		

compliance-gaining strategies comprise the best possible discriminant function, they are able to correctly classify 59.8 per cent of the cases, a result not great, but better than expected by chance (Wilk's Lambda = .919, Chi Squared with 2 df = 7.83, $p = .01$, Canonical Correlation = .284). Any $p > .05$ = significant. Table 7 will be discussed further under the individual research questions.

Discussion and Conclusions

The purpose of this study was to compare the compliance-gaining strategies used by Native Americans and Anglos. This study posited three questions in order to allow the comparison to be made. The answers to each of these questions will be discussed individually.

Research Question 1

What kind of strategies, if any, do Native Americans use in compliance-gaining situations? This study was limited to seven strategies: contract commands, simple requests, direct communal commands, direct explanation commands, implied communal commands, implied explanation commands, and no response (no command issued). The findings show that Native Americans made use of all of these strategies at one time or another. See Table 8.

TABLE 8

\bar{x} AND SD FOR NATIVE AMERICAN USE OF
COMPLIANCE-GAINING STRATEGIES

Type of Command	Insignificant Other		Significant Other	
	\bar{x}	SD	\bar{x}	SD
Contract	3.72	1.55	4.31	1.41
Simple Request	4.65	2.04	6.14	1.97
Direct Communal	4.36	1.82	5.36	2.12
Direct Explanation	4.91	2.05	5.87	2.11
Implied Communal	3.51	1.81	3.69	1.60
Implied Explanation	3.79	1.79	4.12	1.76
No Response	4.01	1.67	3.32	1.78

Scale: 7 = extremely likely to use; 1 = extremely unlikely to use.

Research Question 2

Will Native Americans differ in the use of compliance-gaining strategies, when with family or close friends, from what they use when with mere acquaintances? Native Americans are more likely to use all of the command types with family or close friends (Significant Others) than with mere acquaintances (Insignificant Others) except for issuing no command (remaining silent). The choice of no response as a strategy is used slightly more with Insignificant Others (4.01) than with Significant Others (3.32). This is true to the findings concerning Anglos of Lustig and King (1980), Cody and McLaughlin (1980), and Sillars (1980) who found that Anglo responses were "situation sensitive" (there was a difference in the messages subjects selected to use in the interpersonal situation and in the non-interpersonal situation). See Table 9.

TABLE 9

NATIVE AMERICAN USE OF COMMAND STRATEGIES

Type of Command	Insignificant Other	Significant Other
Contract	3.72	4.31
Simple Request	4.65	6.14
Direct Communal	4.36	5.36
Direct Explanation	4.91	5.87
Implied Communal	3.51	3.69
Implied Explanation	3.79	4.12
No Response	4.01	3.32

Scale: 7 = extremely likely to use; 1 = extremely unlikely to use.

The results show that Native Americans are more willing to exert more pressure on those they know to do their bidding than on those they do not know well. This holds true concerning the use of no response, in which they show more willingness to remain silent with Insignificant Others than with Significant Others.

Research Question 3

Will Native Americans differ from their Anglo counterparts in the use of compliance gaining strategies? To answer this question, we will look at each of the seven commands individually.

Contract Command

A contract command is a threat or promise (bribe is added). The contract commands used in this study were:

Situation 1 (Trip): I'll pay half the gasoline, if
you'll let me ride with you.

Situation 2 (Dogs): I'll mow your lawn for a month,
if you will stop your dogs
barking all night.

Situation 3 (Work): I'll work overtime later, if
you'll let me take the day off
tomorrow.

Situation 4 (Cold): I'll buy your lunch tomorrow, if
you'll lend me a coat.

Although there is no real significant difference in the use of the contract command between Native Americans and

Anglos, the difference is interesting. The Anglo uses the contract command more in the Insignificant Other context than does the Native American.

On the other hand, Native Americans use the contract command more in the Significant Other context than do the Anglo. Both Native Americans and Anglos are more likely to use this strategy in the Significant Other context than in the Insignificant Other context. Native Americans and Anglos generate the following data concerning their uses of the contract command:

TABLE 10
CONTRACT COMMAND COMPARISONS

Context	Native Americans	Anglos
Insignificant Other	$\bar{x} = 3.72$	$\bar{x} = 3.88$
Significant Other	$\bar{x} = 4.31$	$\bar{x} = 4.28$

Scale: 7 = extremely likely to use; 1 = extremely unlikely to use.

The result of the Multiple Discriminate Analyses shows an inability to discriminate with any significance between Native American and Anglo subjects using the contract command. This is not surprising since their \bar{x} scores are so nearly the same. Although ethnicity (Native American vs. Anglo) is not important in the contract command ($F 1.44, p = .23$), the context (Insignificant Other vs. Significant Other) is important ($F 9.39, p = .00$). Any $p > .05$ = significant. See Table 6, page 71.

Lustig and King (1980) found the strategies of threat, promise, moral appeal, and debt to be very "situation sensitive." Other researchers have found it to be somewhat difficult to offer a threat or moral appeal to a stranger. Because of these findings, the contract commands used in this study are in the promise (or bribe) category. This experiment shows both Native Americans and Anglos to be more willing to exert pressure through promise or bribe on those they know well.

Simple Request Command

A simple request command is a complete, unadorned, and undisguised statement. The simple request commands used in this study were:

Situation 1 (Trip): May I ride along with you?

Situation 2 (Dogs): Can you stop your dogs barking
all night?

Situation 3 (Work): May I take the day off tomorrow?

Situation 4 (Cold): May I borrow a coat?

There is no significant difference between Anglos and Native Americans in the use of the simple request command strategy. However, the Anglos select this command more than the Native Americans. Both Anglos and Native Americans are more likely to use this command in the Significant Other context than in the Insignificant Other context. The Native Americans and the Anglos generate the following data concerning their uses of the simple request command:

TABLE 11
SIMPLE REQUEST COMMAND COMPARISONS

Context	Native Americans	Anglos
Insignificant Other	$\bar{x} = 4.65$	$\bar{x} = 5.26$
Significant Other	$\bar{x} = 6.14$	$\bar{x} = 6.63$

Scale: 7 = extremely likely to use; 1 = extremely unlikely to use.

Ethnicity (Native American vs. Anglo) is important (F 3.65, $p = .05$, Table 6, page 71). This univariate and multivariate analyses shows context (Insignificant Other vs. Significant Other) to be more important than ethnicity (F 6.52, $p = .01$). Any $p > .05$ is significant.

The importance of ethnicity and context is illuminated even more when we look at the mean scores in both contexts. The simple request command strategy is the most favored strategy selected for use by the Native Americans. (In the Insignificant Other context $\bar{x} = 4.65$; in the Significant Other context $\bar{x} = 6.14$.) These are the highest mean scores generated by Native Americans in either context.

The simple request commands used in this study are shorter and briefer than any of the other commands offered for selection. James (1961), writing about Objebwas, noted that Native Americans usually speak in utterances that are typically shorter or briefer than those of their non-Indian counterparts (the Anglos). It is interesting that the simple

request command is highly favored by the Native American subjects who represent twenty-one tribes none of which was Objebwa.

The Multiple Discriminate Analyses shows little ability to distinguish between Native Americans and Anglos. This is due to the fact that there is not a significant difference in the \bar{x} scores between Native Americans and Anglos in each of the contexts (Insignificant Other and Significant Other).

The simple request command strategy was not used by Marwell and Schmitt (1967). Cody, et al., (1981) identified the simple request command strategy when they asked subjects to generate their own compliance-gaining appeals to four situations. They labeled one of the appeals generated as "direct," which was a simple request command strategy.

Nuttall (1984) writes that most simple request commands are used to ask for permission where an authority is clearly defined. This command removes possible negative feelings of speaker ascendancy and listener depersonalization by placing the listener in a position of authority. Perhaps the very nature of the situations (Trip, Dogs, Work, Cold) and the wording of the actual requests indicated a clear authority (owner of the car, the dogs, the business, the coat) to the subjects responding to the questionnaire.

Direct Communal Command

A direct communal command explicitly or implicitly implies a close relationship between the commander and the commandee. The direct communal commands used in this study were:

Situation 1 (Trip): I would like to go with you. Be a friend and take me along.

Situation 2 (Dogs): I would be grateful, pal, if you'd keep your dogs from barking all night.

Situation 3 (Work): Sir, a family matter has me quite worried. May I take the day off tomorrow? I'd be relieved if I could take care of it.

Situation 4 (Cold): Say, friend, I would really appreciate a coat to wear home.

The Native Americans are less likely to use this command than were the Anglos in both the Insignificant Other and the Significant Other contexts. The Native Americans and the Anglos generate data, as shown in Table 12, concerning their uses of the direct communal command strategy.

Ethnicity (Native American vs. Anglo) in the Univariate and Multivariate Analyses shows little or no effect in the direct communal command strategy ($F 1.41, p = .24$). The context (Insignificant Other vs. Significant Other) is close to being significant ($F 3.42, p = .07$). Any $p > .05 =$ significant.

TABLE 12
DIRECT COMMUNAL COMMAND COMPARISONS

Context	Native Americans	Anglos
Insignificant Other	$\bar{x} = 4.36$	$\bar{x} = 3.70$
Significant Other	$\bar{x} = 5.36$	$\bar{x} = 5.46$

Scale: 7 = extremely likely to use; 1 = extremely unlikely to use.

In the Multiple Discriminate Analyses the direct communal command strategy becomes one of the differentiators between Native Americans and Anglos. This will be discussed after the direct explanation command which becomes another differentiator between Native Americans and Anglos in the Significant Other context.

These direct communal command strategies are what the Anglo, trained from early childhood to be a skillful verbal influencer, might be expected to use. They are reasonable requests, tempered with the suggestion of a close relationship.

It is not surprising that the Native Americans use this command strategy less than did the Anglos. Good Tracks (1973) writes that Native Americans may view even a reasonable request as interference, since asking a favor forces the person to refuse or agree, thus causing discomfort and embarrassment.

Direct Explanation Command

A direct explanation command is a brief explanation that tells why the command was given. The direct explanation commands used in this study were:

Situation 1 (Trip): Could I ride along with you since there is someone there I really should see?

Situation 2 (Dogs): Could you stop your dogs from barking since they keep me awake all night?

Situation 3 (Work): Would you let me take off tomorrow so I can drive my grandmother to another city on family business?

Situation 4 (Cold): Would you lend me a coat since I didn't bring one and it has really turned cold since I arrived?

The direct explanation command is clearly the most favored command strategy used by the Anglos in both the Insignificant Other and the Significant Other contexts (Insignificant Other \bar{x} = 6.06; Significant Other \bar{x} = 6.85, with 7 being the top rank). The Native Americans and the Anglos generate the data shown in Table 13 concerning their uses of the direct explanation command.

Ethnicity (Native American vs. Anglo) is quite important in the use of the direct explanation command

strategy ($F 7.71, p = .01$). The context (Insignificant Other vs. Significant Other) is not significant ($F 1.86, p = .18$). Any $p > .05$ = significant. See Table 6, page 71.

TABLE 13
DIRECT EXPLANATION COMMAND COMPARISONS

Context	Native Americans	Anglos
Insignificant Other	$\bar{x} = 4.91$	$\bar{x} = 6.06$
Significant Other	$\bar{x} = 5.87$	$\bar{x} = 6.85$

Scale: 7 = extremely likely to use; 1 = extremely unlikely to use.

The Multiple Discriminate Analyses identifies the direct communal command strategy and the direct explanation command strategy as differentiators between Native Americans and Anglos. These two command strategies correctly classify 59.4 per cent of the cases in the Significant Other context. The result is better than can be expected by chance.

Cody, et al., (1981) reports their Anglo subjects preferred low risk, pro-social strategies, such as justification (offer reasons for making demands). Nuttall (1984) reports that a major function of attaching some explanation to a command is to attempt to offset the commander's assumed ascendancy by partially playing the subservient role of the explainer, making it a low risk strategy for the Anglos.

The direct explanation command is a direct verbal suggestion and LaFromboise (1979) reports that Native Americans are discouraged from using direct verbal suggestion so as not to appear manipulative or meddling. This would explain the fact that Anglos use the direct explanation command strategy more often than do Native Americans in both the Insignificant Other and the Significant Other contexts.

Implied Communal Command

In a implied communal command only the communal terms are verbalized. The implied communal commands used in this study were:

Situation 1 (Trip): You lucky guy, wish I were going.

It is a fun place to visit.

Situation 2 (Dogs): Say friend, I sure wish I could get a good night's sleep.

Situation 3 (Work): A family matter has me worried.

If only I had some free time, I think I could work things out.

Situation 4 (Cold): I hope I don't catch a bad cold walking home without a coat.

The implied communal command strategy is selected more by the Native Americans than by the Anglos in both the Insignificant Other and the Significant Other contexts. The Native Americans and the Anglos generate data as shown in Table 14 concerning their uses of the implied communal command strategy.

TABLE 14
IMPLIED COMMUNAL COMMAND COMPARISONS

Context	Native Americans	Anglos
Insignificant Other	$\bar{x} = 3.51$	$\bar{x} = 3.30$
Significant Other	$\bar{x} = 3.69$	$\bar{x} = 3.68$

Scale: 7 = extremely likely to use; 1 = extremely unlikely to use.

Ethnicity (Native American vs. Anglo) shows little significance in the implied communal command strategy ($F .81$, $p = .36$). The context (Insignificant Other vs. Significant Other) fares a little better ($F 2.72$, $p = .10$). Any $p > .05$ = significant.

Despite this, in the Multiple Discriminate Analyses 70.83 percent of the subjects are classified when the implied communal command strategy is used (with the direct explanation and the no response) in the Insignificant Other context.

Although the Native Americans select the implied communal command strategy only slightly more than do the Anglos, this command strategy is typical of the indirect communication about which so many researchers of Native American communication have written (John, 1972, Navajo; Philip, 1974, Warm Springs Reservation; Good Track, 1973, Northern and Southern Plains; Medicine, 1979, Lakota; Goodenough, 1956; Wax and Thomas, 1961; Lujan and Dobkins, 1978; Cooley, 1980). James (1961), quoting an Objebwa

referring to Native American communication norms writes:
 "They never come right out with anything they want...You got to learn to guess what they want from the hints they give" (p. 740).

Implied Explanation Command

In a implied explanation command only the explanation is verbalized. It differs from the implied communal command strategy in that it does not explicitly nor implicitly imply a close relationship, but suggests the logic for the command. Implied explanation commands used in this study were:

Situation 1 (Trip): There's a person in that city who I really must go see soon. We have a number of matters to discuss.

Situation 2 (Dogs): Dogs that bark at night should not be left outside. Their barking disturbs the whole neighborhood.

Situation 3 (Work): Some urgent family business just came up and I will have to find a time somehow to take care of it.

Situation 4 (Cold): It really has turned chilly since I came and I didn't even bring a coat.

Anglos are more likely than Native Americans to select implied explanation command strategies in both the Insignificant Other and the Significant Other contexts. The Native Americans favor this command strategy more than the contract command and the implied communal in the Insignificant Other context. They favor the implied explanation command over the implied communal command and the no response strategies in the Significant Other context.

Anglos and Native Americans generate the following data from the selections of the implied explanation command strategy:

TABLE 15
IMPLIED EXPLANATION COMMAND COMPARISONS

Context	Native Americans	Anglos
Insignificant Other	$\bar{x} = 3.79$	$\bar{x} = 3.96$
Significant Other	$\bar{x} = 4.12$	$\bar{x} = 4.50$

Scale: 7 = extremely likely to use; 1 = extremely unlikely to use.

Neither ethnicity (Native American vs. Anglo) nor context (Insignificant Other vs. Significant Other) are at a high level of significance in the implied explanation command strategy (ethnicity $F .74$, $p = .39$; context $F 3.20$, $p = .08$). See Table 6, page 71. Any $p > .05$ = significant.

The implied explanation command strategy uses restraint instead of directly making a request by expressing

only the explanation (the logic for issuing a command). Wax and Thomas (1961) tell us that Native American children practice restraint, while Anglo children are trained early in life in the practice of directing other people. Wax and Thomas (1961) further reported that many Native American children never learn some of the coercive and aggressive oral and verbal techniques used by children in other cultures. The implied explanation command is the least aggressive of the verbal strategies in this study.

Although the Anglos selected the implied explanation command more than did the Native Americans, Anglos preferred the direct explanation, the direct communal, and the simple request command strategies more than this command strategy, all of which are more orally aggressive.

No Response

No command is issued in the strategy of no response. The reaction to the situation is to remain silent. Each subject was asked to rate his or her likelihood of remaining silent in each of the four situations: 1. a trip you would like to take; 2. barking dogs you would like to silence; 3. work you would like to miss for some family business; and 4. the need to borrow a coat on a cold night.

The Native Americans are more likely to select the strategy of remaining silent (issuing no command) than were the Anglos in both the Insignificant Other and the Significant Other contexts. The Native Americans and the

Anglos generate the following data on the choice of remaining silent:

TABLE 16
NO RESPONSE COMPARISONS

Context	Native Americans	Anglos
Insignificant Other	$\bar{x} = 4.01$	$\bar{x} = 3.34$
Significant Other	$\bar{x} = 3.32$	$\bar{x} = 2.82$

Scale: 7 = extremely likely to use; 1 = extremely unlikely to use.

Ethnicity (Native American vs. Anglo) is significant in the No Response strategy ($F 13.69$, $p = .00$). Any $p > .05$ = significant. This strategy shows the most significance of any strategy in ethnicity. The influence of context (Insignificant Other vs. Significant Other) is virtually nil in the No Response strategy ($F .01$, $p = .93$). See Table 6, page 71. Consequently the Multiple Discriminate Analyses is able to correctly classify 70.83 per cent of the subjects using the no response--remaining silent--strategy.

Researchers of Anglo compliance-gaining have never given the Anglo an opportunity to use no compliance-gaining strategies (the option to remain silent) in any given experiment. Researchers of Native American communication patterns and norms have long recognized the Native American's use of remaining silent. The tendency to use no command at

all identifies with the functioning verbal conflict avoidance ethic identified by Lujan and Dobkins (1978).

In conclusion of Research Question 3, both the Native Americans and the Anglos are more likely to use all of the command strategies with Significant Others (family members or close friends) than with Insignificant Others (strangers or mere acquaintances), except for the strategy of remaining silent. Both the Native Americans and the Anglos are more likely to use the no response (issuing no command) when with Insignificant Others as opposed to Significant Others.

This once again points to the fact that both Native Americans and Anglos are more willing to put pressure on those with whom they are close to do their bidding than on those they do not know.

In the Insignificant Other context the Anglo is more likely than the Native American to use the strategies of contract command, simple request, direct communal command, direct explanation command, and implied explanation command. In the Insignificant Other context the Native American is more likely than the Anglo to use the strategies of implied communal command and no response (remaining silent).

In the Significant Other context the Anglo is more likely than the Native American to use the strategies of simple request, direct communal command, direct explanation command, and implied explanation command. In the Significant Other context the Native American is only slightly more

likely than the Anglo to use the strategies of contract command, implied communal command and no response (remaining silent). This result provides a solid base on which to conclude that Native Americans and Anglos process differently with respect to compliance-gaining strategies. See Table 17.

TABLE 17
NATIVE AMERICAN AND ANGLO DIFFERENCES IN THE
USE OF COMPLIANCE-GAINING STRATEGIES

Type of Command	Insignificant Other		Significant Other	
	Native American	Anglo	Native American	Anglo
Contract	3.72	3.88	4.31	4.28
Simple Request	4.65	5.26	6.14	6.63
Direct Communal	4.36	4.70	5.36	5.46
Direct Explanation	4.91	6.06	5.87	6.85
Implied Communal	3.51	3.30	3.69	3.68
Implied Explanation	3.79	3.96	4.12	4.50
No Response	4.01	3.34	3.32	2.82

Scale: 7 = extremely likely to use; 1 = extremely unlikely to use.

The results of the analyses of variance presented in Table 6, page 71, and in Table 7, page 74, indicate that Anglos are more likely to use all strategies more than the Native Americans, except for the implied communal and the no response strategies. This data further verifies the trend of non-interference in an ethic of conflict avoidance. This is replicated in Table 18.

TABLE 18
COMBINED DIFFERENCES IN THE USE OF COMMAND
STRATEGIES BY NATIVE AMERICANS AND ANGLOS

Type of Command	Insignificant Other & Significant Other	
	Native Americans	Anglos
Contract	4.01	4.08
Simple Request	5.34	5.99
Direct Communal	4.96	5.08
Direct Explanation	5.23	6.45
Implied Communal	3.60	3.49
Implied Explanation	3.90	4.23
No Response	3.67	3.08

Scale: 7 = extremely likely to use; 1 = extremely unlikely to use.

Not surprisingly, a significant multivariate effect is also noted in the Manova Hypotheses (Table 6) for the dependent measures (Wilk's Lambda = .776, $(F_{7,86}) = 3.56$, $p = .002$) which suggests that Anglo subjects are more likely to use compliance-gaining strategies than their Native American counterparts. Any $p > .05$ = significant.

The results of the Multiple Discriminant Analyses are presented in Table 7 on page 74. In the Insignificant Other context, scores on the questionnaire are able to discriminate between Native Americans and Anglos using the direct explanation command, the implied communal command, and the no response strategies. These strategies comprise a function capable of correctly classifying 70.83 per cent

of the cases (Wilk's Lambda = .852 Chi Squared with 3 df = 14.76, $p = .002$, Canonical Correlation = .384). Any $p > .05$ = significant. These questions will be discussed further under the Summary of Native American Use of Compliance-Gaining Strategies.

Limitations and Recommendations

The question of the generalizability of the results of this study (as it was with the pilot study) is an important question. However, forty-eight different tribes were a part of this study (see Appendix D). This represents approximately ten per cent of the 481 tribal groups recognized by the Bureau of Indian Affairs in 1976. Until a large number of similar studies are conducted employing several other situations, in a cross-cultural study, this experiment stands as the only known research on Native American compliance-gaining strategies.

The results of this investigation are offered with the assumption they are generalizable to at least the four, and presumably more, situations in a Significant Other, and an Insignificant Other context used in this study. The results also should be generalizable to the tribes investigated by, and participating in the study, and presumably more.

Recommendation is made to other researchers intending to replicate this investigation, or others like it, that they do not use the barking dog context (also used by Clark,

1979; and Cody, et al., 1981). The barking dog situation produced some most interesting written and oral comments. These comments cause the realization of the fact that a situation of a barking dog is not one with short term results, as was the aim in creating the commands. Miller, et al., (1977) noted that a commander can seldom offer or threaten long term consequences to a stranger or a mere acquaintance.

The pilot study gave no hint of what was to come concerning the barking dog context in the actual experiment. Many subjects marked all six verbal responses as very likely to use, indicating a barking dog would cause them to use most any response in an effort to get a good night's sleep.

Others wrote in messages: "You didn't give me a choice of what I would really say." "I wouldn't write down what I would really say." "I'd kill the *%*# dog!" (subject used two actual written curse words: "G-- d---").

One student said, as he turned in his completed questionnaire, "There's no way I'd tell a lady like you what I'd say and do to stop that barking dog." Several asked, "You really want to know how to stop barking dogs?" One young lady volunteered as she handed in her questionnaire, "You just ring their telephone when the dogs start barking and pretty soon they get the message."

All comments, written and oral, were from Anglo students except for one female Native American subject. This subject indicated she would say nothing in both the

Significant Other and the Insignificant Other context. She had circled both and drawn a line to the bottom margin where she had written, "I'd move." Certainly moving or killing a neighbor's dog are both long-term consequences.

Summary of Native American Use of
Compliance-Gaining Strategies

Miller, et al., (1977) admitted that other populations (including cultural populations) might produce different results from those they obtained from the Anglos. They called for other researchers to reproduce their research on other populations.

In consideration of previous research on Native American communication, it became necessary to subtract from, and add to, the strategies used by Miller, et al., in their 1977 experiment. This study, with alterations, became a semi-reproduction of that work. Three questions were posited. The answers to those three research questions bear out the findings of other researchers of Native American communication. Native Americans are more unlikely than the Anglos to use direct verbal suggestions and coercion of any kind so as not to appear manipulative or meddling (Wax and Thomas, 1961; LaFromboise, 1979; Good Tracks , 1973; Burton, 1979; Kontas, 1981).

Generally, passive behavior is displayed in the indirect communication such as hinting, teasing, or disclaiming (Philipson, 1972; Osborne, 1973; Philip, 1974;

LaFromboise, (1979). The implied communal command and no response (remaining silent, issuing no command) strategies, both preferred by the Native Americans over the Anglos, exemplify the cultural communication patterns and norms used by Native Americans. Since the investigations by Berlo (1960) and Wax and Thomas (1961), many other researchers cited in this study also suggest that many Native Americans view the verbosity of the Anglos as rude, boisterous and ridiculous.

According to Porter (1972), ... "two groups may approach the same situation with two different 'sets of rules' for appropriately expressing oneself" (p. 6). This study has examined Native Americans and Anglos as they approach compliance-gaining situations and shows that Native Americans and Anglos do use two different "sets of rules" for appropriately expressing themselves in the same situations.

The findings from this study are heuristic in nature. The findings uncover some important information. At the same time, it is hoped, the information will stimulate others to investigate populations other than those available at the University of Oklahoma in Norman and at the Gordon Cooper VoTech School in Shawnee, Oklahoma.

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APPENDIX A

PILOT STUDY QUESTIONNAIRE USED FOR VALIDITY AND RELIABILITY

The questionnaire included in Appendix A concerns the Insignificant Other situations. The questionnaire for the Significant Other contexts is identical, except that it substitutes the words "close friend or family member" in place of the "new acquaintance" shown here.

Check One:

Circle One: Age Group

Male_____ Female_____

17-21; 22-30; 31-45; 46-60;

Over 60

Please respond as frankly and truthfully as possible,
without concern for how you think you might be expected to
respond.

Place an X in the spot below that would be most represen-
tative of your likelihood or unlikelihood of saying the
following under the described situations.

Situation Trip

1. You are visiting with a new acquaintance and discover (s)he is driving to a distant city. You have a close friend or family member living in that city and would like to ride along. What would you say?

I'll pay half the gaso-
line if you will let me ride with you. Extremely likely __:__:__:__:__ Extremely unlikely

Could I ride along with you since I have a friend (relative) in that same city? Extremely likely __:__:__:__:__ Extremely unlikely

I don't know why I can't ever save enough money to go see my friend (relative) who lives there. Extremely likely __:__:__:__:__ Extremely unlikely

Let me ride with you, old buddy, and I'll keep you entertained. Extremely likely __:__:__:__:__ Extremely unlikely

Gee, old buddy, I know someone who lives in that city. I haven't seen them in a long time. I could visit them if I were going there. Extremely likely __:__:__:__:__ Extremely unlikely

I have a dear friend (relative) in that city. I haven't seen them for a long time. It would be very nice to see them, it really has been a long time. Extremely likely __:__:__:__:__ Extremely unlikely

I would say nothing. Extremely likely __:__:__:__:__ Extremely unlikely

Situation Cold

2. You have been visiting in the home of a new acquaintance for the first time. The evening air has turned very cold since you came, and you are without a wrap. The walk home is several blocks. What would you say?

The evening air is certainly chilly for the walk home without a wrap.

It sure is bad I didn't bring a wrap, since it really is cold now.	Extremely likely	Extremely unlikely
	:~:~_:~_:~_:	

I'll buy your lunch tomorrow if you will lend me a wrap.	Extremely likely	Extremely unlikely
	:~:~_:~_:~_:	

Would you lend me a wrap since I didn't bring one and it really has turned cold?	Extremely likely	Extremely unlikely
	:~:~_:~_:~_:	

Wouldn't you know it would turn cold since I didn't bring a wrap?	Extremely likely	Extremely unlikely
	:~:~_:~_:~_:	

I'll dance at your wedding if you will lend me a wrap tonight!	Extremely likely	Extremely unlikely
	:~:~_:~_:~_:	

Gee, friend, it really has turned chilly and I didn't bring a wrap.	Extremely likely	Extremely unlikely
	:~:~_:~_:~_:	

I would say nothing.	Extremely likely	Extremely unlikely
	:~:~_:~_:~_:	

Situation Football

3. You are at a football game. The stranger next to you is being obnoxious: cursing the referee, taunting the players, using a loud voice, flaying arms. What would you say?

Be a sport. I'm getting embarrassed over your actions.	Extremely likely	Extremely unlikely
	:~:~_:~_:~_	

I'm really getting embarrassed over your actions and I don't even know you. I can't imagine why a person would act like that.	Extremely likely	Extremely unlikely
	:~:~_:~_:~_	

I'm going to call the stadium police if you don't calm down.	Extremely likely	Extremely unlikely
	:~:~_:~_:~_	

Would you calm down? You are really making a fool of yourself.	Extremely likely	Extremely unlikely
	:~:~_:~_:~_	

I don't know why they let people like you come into the games.	Extremely likely	Extremely unlikely
	:~:~_:~_:~_	

Hey, buddy, it would be a shame if they tossed a nice guy like you out of the stadium.	Extremely likely	Extremely unlikely
	:~:~_:~_:~_	

I would say nothing.	Extremely likely	Extremely unlikely
	:~:~_:~_:~_	

Situation Dogs

4. You have just moved into your new house. Your neighbor has two large dogs who are disturbing your sleep by barking for extended lengths of time every night. What would you say?

I could get some sleep
if it weren't for
someone's dogs barking
at night. Extremely Extremely
 likely _:_:_:_:_:_ unlikely

I know your dogs ward
off burglars, but they
ward off the sandman,
too! Extremely Extremely
 likely _:_:_:_:_:_ unlikely

Say neighbor, it sure is
hard to get a good
night's sleep when your
dogs bark off and on
all night. Extremely Extremely
 likely _:_:_:_:_:_ unlikely

It really is hard to get
a good night's sleep
when dogs bark off and
on all night. If dogs
are kept inside they
don't wake other
people at night. Extremely Extremely
 likely _:_:_:_:_:_ unlikely

I'm going to call the
dog catcher if you don't
do something about
your barking dog. Extremely Extremely
 likely _:_:_:_:_:_ unlikely

Would you do something
about your dogs? They
are keeping us awake
every night with their
barking. Extremely Extremely
 likely _:_:_:_:_:_ unlikely

I would say nothing. Extremely Extremely
 likely _:_:_:_:_:_ unlikely

Situation Work

5. You need to drive a member of your family to another city to attend to some important family business. You have just been working here for two weeks and hardly know your boss. What would you say to your boss?

Would you let me take off tomorrow? I need to drive my grandmother to Anadarko on some family business.

Extremely
likely _:_:_:_:_:_ Extremely
unlikely

If your company gave us leave time I wouldn't have to ask you to let me take the day off tomorrow.

Extremely
likely _:_:_:_:_:_ Extremely
unlikely

Be the kind of boss I think you are and let me take off tomorrow to take my grandmother to Anadarko.

Extremely
likely _:_:_:_:_:_ Extremely
unlikely

Say, boss, my grandmother really needs me to take her to Anadarko tomorrow on family business.

Extremely
likely _:_:_:_:_:_ Extremely
unlikely

My grandmother really needs to go to Anadarko tomorrow on some family business. I'm the only relative who can take her. The others are too young to drive.

Extremely
likely _:_:_:_:_:_ Extremely
unlikely

I'll work overtime later if you'll let me take the day off tomorrow.

Extremely
likely _:_:_:_:_:_ Extremely
unlikely

I would say nothing.

Extremely
likely _:_:_:_:_:_ Extremely
unlikely

APPENDIX B

QUESTIONNAIRE USED TO GATHER EXPERIMENTAL DATA

The actual questionnaire was five pages in length. Due to dimension requirements for dissertations, the questionnaire appears on eleven pages in Appendix B.

Thank you for taking part in this survey. Please respond as frankly and truthfully as possible without concern for how you think you might be expected to respond.

Please complete the following information:

Date of Birth _____, _____

Check One: Male _____ Female _____

Last High School attended _____

Location of this school _____

Last College attended _____

Location of this college _____

Please indicate by circling the highest grade attained, the education of:

Yourself:

_____ 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 more
none elementary school high school college

Your father:

_____ 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 more
none elementary school high school college

Your mother:

_____ 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 more
none elementary school high school college

If not a US citizen, indicate country or present citizenship: _____

What is your ethnic background? (check one only)

American Indian _____ Anglo _____ Asian _____
Black _____ Hispanic _____ Pacific Islander _____
European _____ Oriental _____

If your ethnic heritage is Asian, check one:

Far East _____ Middle East _____ Near East _____

If your ethnic heritage is American Indian, fill in the name(s) of the tribe(s) and your blood quantum:

If your ethnic heritage is Hispanic, check one:

Mexican American _____ Puerto Rican _____
Other _____

When you were growing up who lived in your home (house or apartment) with you? Write in a number for each below:

Mother _____ Father _____ Brother(s) _____
Cousin(s) _____ Aunt(s) _____ Sister(s) _____
Grandmother(s) _____ Grandfather(s) _____
If others, please fill in _____

INSTRUCTIONS FOR THE NEXT FOUR PAGES

On the following pages you will find four situations you will be asked to imagine yourself to be in. Each situation will ask you to consider your response in the first condition, talking to a close friend, and in the second condition, talking to a casual acquaintance. The wording may not be exactly what you would use, but each response should approximate something you might choose to say to a friend or to a casual acquaintance.

Place an X in the space indicating how likely or unlikely it would be that you would say the following things under the described situations. Be certain to mark an X for each of the statements under each situation.

SITUATION TRIP

You are visiting with a close friend and discover (s)he is driving to a distant city. You have another close friend living in that same city and would like to ride along. What would you say?

Could I ride along with you since there is someone there I should see?	Extremely likely	Extremely unlikely
	__:_:_:_:_:_	__:_:_:_:_:_

I'll pay half the gasoline if you will let me ride with you.	Extremely likely	Extremely unlikely
	__:_:_:_:_:_	__:_:_:_:_:_

You lucky guy. Wish I were going with you. It is a fun place.	Extremely likely	Extremely unlikely
	__:_:_:_:_:_	__:_:_:_:_:_

May I ride along with you?	Extremely likely	Extremely unlikely
	__:_:_:_:_:_	__:_:_:_:_:_

There's a person in that city I really must go see soon. We have a number of matters to discuss.	Extremely likely	Extremely unlikely
	__:_:_:_:_:_	__:_:_:_:_:_

I would like to go with you, be a friend and take me along.	Extremely likely	Extremely unlikely
	__:_:_:_:_:_	__:_:_:_:_:_

I would say nothing.	Extremely likely	Extremely unlikely
	__:_:_:_:_:_	__:_:_:_:_:_

SITUATION TRIP--Continued

You are visiting with a casual acquaintance and discover (s)he is driving to a distant city. You have a close friend living in that city and would like to ride along. What would you say?

Could I ride along with you since there is someone there I should see?	Extremely likely	Extremely unlikely
	_: _: _: _: _: _:	

I'll pay half the gasoline if you will let me ride with you.	Extremely likely	Extremely unlikely
	_: _: _: _: _: _:	

You lucky guy. Wish I were going with you. It is a fun place.	Extremely likely	Extremely unlikely
	_: _: _: _: _: _:	

May I ride along with you?	Extremely likely	Extremely unlikely
	_: _: _: _: _: _:	

There's a person in that city I really must go see soon. We have a number of matters to discuss.	Extremely likely	Extremely unlikely
	_: _: _: _: _: _:	

I would like to go with you, be a friend and take me along.	Extremely likely	Extremely unlikely
	_: _: _: _: _: _:	

I would say nothing.	Extremely likely	Extremely unlikely
	_: _: _: _: _: _:	

Place an X in the space indicating how likely or unlikely it would be that you would say the following things under the described situations. Be certain to mark an X for each of the statements under each situation.

SITUATION DOG

Your neighbor is a close friend and has a large dog who is disturbing your sleep by barking for extended lengths of time every night. What would you say when you next see your neighbor?

Say friend, I sure wish I could get a good night's sleep again, but it sure is hard when a dog barks all night.	Extremely likely	Extremely unlikely
---	---------------------	-----------------------

Can you stop your dog from barking all night?	Extremely likely	Extremely unlikely
---	---------------------	-----------------------

Dogs that bark at night should not be left outside. Their barking disturbs the entire neighborhood.	Extremely likely	Extremely unlikely
---	---------------------	-----------------------

Could you stop your dog from barking since it is keeping me awake most of the night?	Extremely likely	Extremely unlikely
--	---------------------	-----------------------

I would be grateful, pal, if you'd keep your dog from barking all night.	Extremely likely	Extremely unlikely
--	---------------------	-----------------------

I'll mow your lawn once a week for a month if you will stop your dog from barking at night.	Extremely likely	Extremely unlikely
---	---------------------	-----------------------

I would say nothing.	Extremely likely	Extremely unlikely
----------------------	---------------------	-----------------------

SITUATION DOG--Continued

A new neighbor has just moved in next door. This neighbor has a dog who is disturbing your sleep by barking for extended lengths of time every night. What would you say when you next see your neighbor?

Say friend, I sure wish I could get a good night's sleep again, but it sure is hard when a dog barks all night.	Extremely likely	Extremely unlikely
	__:_:_:_:_:_	__:_:_:_:_:_

Can you stop your dog from barking all night?	Extremely likely	Extremely unlikely
	__:_:_:_:_:_	__:_:_:_:_:_

Dogs that bark at night should not be left outside. Their barking disturbs the entire neighborhood.	Extremely likely	Extremely unlikely
	__:_:_:_:_:_	__:_:_:_:_:_

Could you stop your dog from barking since it is keeping me awake most of the night?	Extremely likely	Extremely unlikely
	__:_:_:_:_:_	__:_:_:_:_:_

I would be grateful, pal, if you'd keep your dog from barking all night.	Extremely likely	Extremely unlikely
	__:_:_:_:_:_	__:_:_:_:_:_

I'll mow your lawn once a week for a month if you will stop your dog from barking at night.	Extremely likely	Extremely unlikely
	__:_:_:_:_:_	__:_:_:_:_:_

I would say nothing.	Extremely likely	Extremely unlikely
	__:_:_:_:_:_	__:_:_:_:_:_

Place an X in the space indicating how likely or unlikely it would be that you would say the following things under the described situations. Be certain to mark an X for each of the statements under each condition.

SITUATION WORK

Your boss is a close friend, but you have been working at this job for only 2 weeks. You need to drive a member of your family to another city to attend to some important family business. What would you say to your boss?

Some urgent family business just came up and I will have to find time somehow to take care of it.

Extremely likely _:_:_:_:_:_:_ Extremely unlikely

Sir, a family matter has me quite worried. May I take the day off tomorrow? I'd be relieved if I could take care of it.

Extremely likely _:_:_:_:_:_:_ Extremely unlikely

Would you let me take off tomorrow so I can drive my grandmother to another city on family business?

Extremely likely _:_:_:_:_:_:_ Extremely unlikely

I'll work overtime later if you will let me take off tomorrow.

Extremely likely _:_:_:_:_:_:_ Extremely unlikely

A family matter has me quite worried. If only I had some free time I think I could work things out.

Extremely likely _:_:_:_:_:_:_ Extremely unlikely

May I take the day off tomorrow?

Extremely likely _:_:_:_:_:_:_ Extremely unlikely

I would say nothing.

Extremely likely _:_:_:_:_:_:_ Extremely unlikely

SITUATION WORK--Continued

You need to drive a member of your family to another city to attend to some important family business. You have just been working at your job for 2 weeks and hardly know your boss. What would you say to your boss?

Some urgent family business just came up and I will have to find time somehow to take care of it.

Extremely likely _:_:_:_:_:_:_ Extremely unlikely

Sir, a family matter has me quite worried. May I take the day off tomorrow? I'd be relieved if I could take care of it.

Extremely likely _:_:_:_:_:_:_ Extremely unlikely

Would you let me take off tomorrow so I can drive my grandmother to another city on family business?

Extremely likely _:_:_:_:_:_:_ Extremely unlikely

I'll work overtime later if you will let me take off tomorrow.

Extremely likely _:_:_:_:_:_:_ Extremely unlikely

A family matter has me quite worried. If only I had some free time I think I could work things out.

Extremely likely _:_:_:_:_:_:_ Extremely unlikely

May I take the day off tomorrow?

Extremely likely _:_:_:_:_:_:_ Extremely unlikely

I would say nothing.

Extremely likely _:_:_:_:_:_:_ Extremely unlikely

Place an X in the space indicating how likely or unlikely it would be that you would say the following things under the described situations. Be certain to mark an X for each of the statements under each condition.

SITUATION COLD

You have been visiting in the home of a close friend. The night air has turned very cold since you arrived and you are without a coat. The walk home is several blocks. What would you say?

I'll buy your lunch tomorrow if you will lend me a coat.	Extremely likely	Extremely unlikely
	__:_:_:_:_:_:_	

It really has turned chilly since I came and I didn't even bring a coat with me.	Extremely likely	Extremely unlikely
	__:_:_:_:_:_:_	

Say friend, I would really appreciate a coat to wear home.	Extremely likely	Extremely unlikely
	__:_:_:_:_:_:_	

I hope I don't catch a bad cold walking home without a coat.	Extremely likely	Extremely unlikely
	__:_:_:_:_:_:_	

May I borrow a coat?	Extremely likely	Extremely unlikely
	__:_:_:_:_:_:_	

Would you lend me a coat since I didn't bring one and it has really turned cold since I came?	Extremely likely	Extremely unlikely
	__:_:_:_:_:_:_	

I would say nothing.	Extremely likely	Extremely unlikely
	__:_:_:_:_:_:_	

You have been visiting in the home of a casual acquaintance. The night air has turned very cold since you arrived and you are without a coat. The walk home is several blocks. What would you say?

I'll buy your lunch tomorrow if you will lend me a coat.	Extremely likely	Extremely unlikely
	__:_:_:_:_:_	

It really has turned chilly since I came and I didn't even bring a coat with me.	Extremely likely	Extremely unlikely
	__:_:_:_:_:_	

Say friend, I would really appreciate a coat to wear home.	Extremely likely	Extremely unlikely
	__:_:_:_:_:_	

I hope I don't catch a bad cold walking home without a coat.	Extremely likely	Extremely unlikely
	__:_:_:_:_:_	

May I borrow a coat?	Extremely likely	Extremely unlikely
	___:_:_:_:_	

Would you lend me a coat since I didn't bring one and it has really turned cold since I came?	Extremely likely	Extremely unlikely
	__:_:_:_:_:_	

I would say nothing.	Extremely likely	Extremely unlikely
	__:_:_:_:_:_	

APPENDIX C

KEY TO COMMAND STRATEGIES USED IN APPENDIX B

Key to Command Strategies

- Situation 1 (Trip): a. direct explanation
b. contract
c. implied communal
d. simple request
e. implied explanation
f. direct communal
g. none
- Situation 2 (Dogs): a. implied communal
b. simple request
c. implied explanation
d. direct explanation
e. direct communal
f. contract
g. none
- Situation 3 (Work): a. implied explanation
b. direct communal
c. direct explanation
d. contract
e. implied communal
f. simple request
g. none
- Situation 4 (Cold): a. contract
b. implied explanation
c. direct communal
d. implied communal
e. simple request
f. direct explanation
g. none

Command Wording for Each Situation

Contract commands

- Situation 1 (Trip): I'll pay half the gasoline if you'll let me ride with you.
- Situation 2 (Dogs): I'll mow your lawn for a month if you will stop your dogs from barking all night.
- Situation 3 (Work): I'll work overtime later if you'll let me take the day off tomorrow.
- Situation 4 (Cold): I'll buy your lunch tomorrow if you'll lend me a coat.

Simple request commands

- Situation 1 (Trip): May I ride along with you?
- Situation 2 (Dogs): Can you stop your dogs from barking all night?
- Situation 3 (Work): May I take the day off tomorrow?
- Situation 4 (Cold): May I borrow a coat?

Direct communal commands

- Situation 1 (Trip): I would like to go with you, be a friend and take me along.
- Situation 2 (Dogs): I would be grateful, pal, if you'd keep your dogs from barking all night.
- Situation 3 (Work): Sir, a family matter has me quite worried. May I take the day off tomorrow? I'd be relieved if I could take care of it.
- Situation 4 (Cold): Say, friend, I would really appreciate a coat to wear home.

Direct explanatory commands

- Situation 1 (Trip): Could I ride along with you since there is someone there I really should see?
- Situation 2 (Dogs): Could you stop your dogs from barking since they keep me awake all night?

Situation 3 (Work): Would you let me take off tomorrow so I can drive my grandmother to another city on family business?

Situation 4 (Cold): Would you lend me a coat since I didn't bring one and it has really turned cold since I arrived?

Implied communal commands

Situation 1 (Trip): You lucky guy, wish I were going along. It is a fun place to visit.

Situation 2 (Dogs): Say, friend, sure wish I could get a good night's sleep.

Situation 3 (Work): A family matter has me quite worried. If only I had some free time I think I could work things out.

Situation 4 (Cold): I hope I don't catch a bad cold walking home without a coat.

Implied explanatory commands

Situation 1 (Trip): There's a person in that city who I really must go see soon. We have a number of matters to discuss.

Situation 2 (Dogs): Dogs that bark at night should not be left outside. Their barking disturbs the entire neighborhood.

Situation 3 (Work): Some urgent family business just came up and I will have to find a time somehow to take care of it.

Situation 4 (Cold): It really has turned chilly since I came and I didn't even bring a coat.

APPENDIX D

TRIBES REPRESENTED IN RESEARCH AND SURVEY

TRIBES REPRESENTED IN RESEARCH AND SURVEY

Absentee Shawnee	Kickapoo	Pawnee
Algonkian	Kiowa	Paiute
Apache	Lakota	Potawotamee
Bannock	Maya	Rosebud Sioux
Blackfoot	Mescalero Apache	Sac and Fox
Caddo	Miccosukee	Santa Clara Pueblo
Cherokee	Mission Pima	Seminole
Chickasaw	Mississippi Choctaw	Seneca
Chinook	Navajo	Shawnee
Chippewa	Nez Percé	Shoshone
Choctaw	Northern Cheyenne	Sioux
Comanche	Objebwa	Snohomish
Creek	Oglala Sioux	Warm Springs
Deleware	Omaha	Wasco
Hidatsa	Osage	Winnebago
Hopi	Papago	Yuchi