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ASSERTION TRAINING WITH AMERICAN INDIANS

The University of Oklahoma PH.D. 1979

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THE UNIVERSITY OF OKLAHOMA

GRADUATE COLLEGE

ASSERTION TRAINING WITH AMERICAN INDIANS

A DISSERTATION

SUBMITTED TO THE GRADUATE FACULTY

in partial fulfillment of the requirements for the

degree of

DOCTOR OF PHILOSOPHY

BY

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Norman, Oklahoma

1979

ASSERTION TRAINING WITH AMERICAN INDIANS

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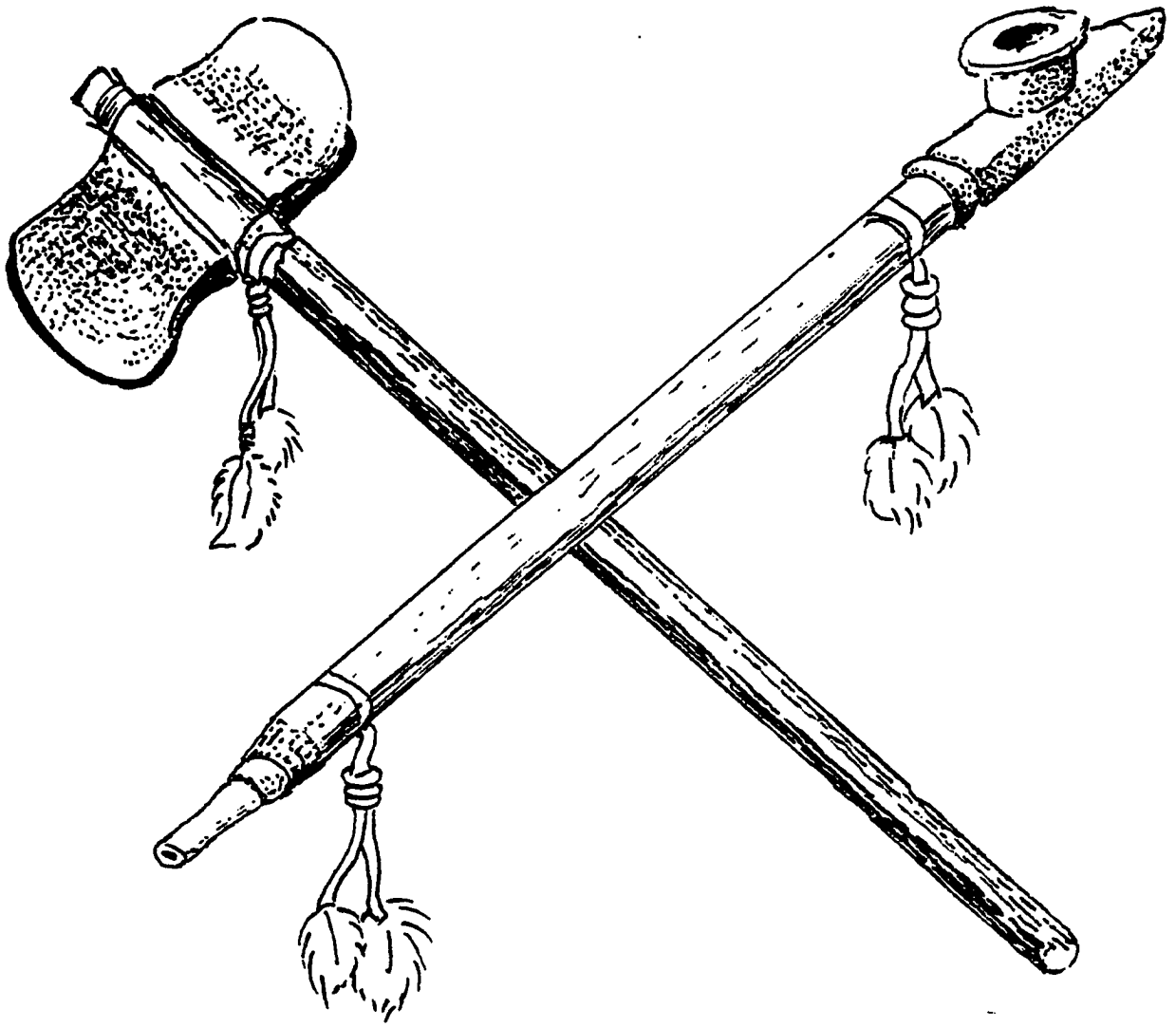

WITH
AMERICAN INDIANS

ACKNOWLEDGEMENTS

My heart goes out to my fellow Anishinabegs who participated in the development of this training manual:

Native American Center staff, Oklahoma City, Oklahoma

Bridge Between Two Worlds, Title IV, Part A, parent committee members, Grand Rapids, Michigan and Benton Harbor, Michigan

Michigan Indian Child Welfare Agency counselor trainees, Sault Ste. Marie, Michigan

Johnson O'Malley teachers, administrators, and parent committee members, Seneca Nation, Salamanca, New York

Unified Health Board counselors, Menominee County, Keshena, Wisconsin

Indian Homemaker Aides, Department of Social Services, Lansing, Michigan

Saginaw Inter-Tribal Indian Center and Manpower Development staff, Saginaw, Michigan

North Carolina Commission on Indian Affairs administrators, Raleigh, North Carolina

Indian Education Committee members, Saginaw Chippewa Tribe, Mt. Pleasant, Michigan

Boston Indian Council parent committee members, Boston, Massachusetts

Survey participants from the Turtle Mountain Chippewa Reservation, Belcourt, North Dakota, especially Joe LaFromboise

Survey participants from the Office of Navaho Economic Opportunity, Ft. Defiance, Arizona, especially Roger Sandaval

Saginaw Chippewa friends, Mt. Pleasant, Michigan, who freely contributed ideas and support, especially Ruth Moses who laboriously typed and compiled and Andy Falcon who provided illustrations in the appendix of the manual.

Jeff Snow, Seneca Nation Graphics Department, Salamanca, New York, who provided illustrations in the text of the manual.

Friends who unselfishly demonstrated Indian role models through videotaping so that the message of this training manual could be carried to others: Winona Simms, Paul and Louise Dauphinais, Phil Lujan, Cliff Shilling, Harold and Leslie Barse, Sharon Pipestem, Julia Gibson, Barbara Walkingstick, Chibon Marks, Susan Weryackeve, Scott and Stewart Tonemah, Anita Chilsom, Tom De Haas, Alan Cook, Linda Poolau, Thompson Williams, Monroe Pohoscucut, Violet Tsosie, Rick Sifford, Leland Darrow, and Anne Ballard.

My husband, Richard LaFromboise, who fully believes and espouses the assertions herein.

Megwetch

To the members of my dissertation committee who industriously refined my attempts at capturing culturally unique experiences of fellow human beings:

Chairman Wayne Rowe, Ph.D.
Dorothy Foster, Ph.D.
Robert Ragland, Ph.D.
Marlene Echohawk, Ph.D.
Avraham Scherman, Ph.D.
Phil Lujan, J.D.

Thank you and Megwetch

To the staff of the Instructional Services Center, Oklahoma University, especially Dr. Jay Smith and Les Price.

Thank you

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ASSERTION TRAINING WITH AMERICAN INDIANS

CHAPTER I

ASSERTIVE BEHAVIOR

Overview for the Trainer

This Assertion Training with American Indians manual is designed to aid educators, human development specialists, and mental health professionals in developing assertion training programs with American Indian people.

Native Americans are the most isolated minority group in this country. The average life expectancy of the American Indian is 65 years; for all other Americans it is 71 years. The average annual income of the Indian is 61% of the national average. Indians have an unemployment rate of three times the national average. Fifty thousand Indian families live in sub-standard housing, often without running water, electricity, or adequate sanitary facilities (Josephy, 1971). Indian infant mortality is 2.4% as compared to the national average of 1.9% (Comptroller General of the United States, 1974). The dropout rate of Indian school children is 67%; the national average is 48%. The suicide rate of Indian adults is 1.7 times higher than the national average. Suicide among school-age American

Indians is three to five times the national average (Cahn, 1969). In 1975, Indian females ages 15-34 were reported dying of cirrhosis of the liver at a rate 37 times greater than the rate for white females of the same age group (National Institute on Alcohol Abuse and Alcoholism, 1978). These statistics on employment, income, education, and health convey nothing of the human pressures and sufferings experienced throughout generations of injustices and oppression. Indian people maintain the status of poorest of the poor and experience numerous problems as a result of years of dealing with cultural, economic, and political oppression which were designed to eradicate them, "civilize" them, or acculturate them.

Indian people have withstood these pressures and have not been readily assimilated because they are a very adaptable people, and also because the competitive American value system was fundamentally alien to Indian ways. Although the population of Indians is growing and their physical health improving, it is common knowledge by Indians and non-Indians alike that Indian people appear to have trouble effectively coping and communicating within the majority society. Even though there are occasional outbursts of hostility or aggression, many Indian people frequently act in what would be considered a passive, non-assertive manner. They are often inclined to remove themselves from uncomfortable situations and refrain from expressing their ideas, feelings, and opinions. Unfortunately, people who act non-assertively and non-competitively may be unable to gain what is rightfully theirs in American society. Indians must not only defend their chosen way of life, but also assert their opinions, ideas, and feelings

concerning ways of improving and preserving the Indian way of living. For these reasons, it would seem likely that assertion training would be particularly helpful to American Indians in making the transformation from a state of oppression to self-determination.

A current preferred method of training appropriate communication skills is popularly known as assertiveness training. The recurring theme of personal powerlessness, reflected in Indian protestations for self-determination, is a basic tenent of assertiveness training. The goal of this training is to teach a behavior which "enables a person to act in his own interests, to stand up for himself without undue anxiety, to express his honest feelings comfortably, or exercise his own rights without denying the rights of others" (Alberti & Emmons, 1974, p. 2). Assertion training could, therefore, be envisioned as an intervention strategy for Indians to break decisively with a heritage of centuries of injustice and create conditions for a new era in which their future is determined by Indian acts and Indian decisions in pursuit of entitlement to services rather than their need for services.

The author would like to emphasize the use of <u>with</u> rather than <u>for</u> in the title of this program, as a means of indicating the preferred role of providing assistance to a self-determining people as opposed to that of an expert dispensing what is "needed."

<u>Theoretical Considerations</u>

Assertive training was initially founded within the general framework of behavior therapy and characterized as a countercondi-tioning procedure for anxiety (Salter, 1949; Wolpe, 1958; Wolpe &

Lazarus, 1966). Although Salter did not use the word "assertion" in his early work, his excitatory model is clearly the foundation of assertion training. Simply stated, his model posits that behavior change procedures lead to changes in neural connections, developing a new freedom of thought, feeling, and further behavior change. This involves undoing behavioral restraints and freeing individuals for their fullest excitatory potential (Alberti, 1977). Joseph Wolpe (1958) was the first to use the term "assertive" in conjunction with openness in interpersonal behavior. Wolpe's concept of "reciprocal inhibition" suggests that a person can unlearn anxiety through the pairing of anxiety-evoking stimuli with anxiety-inhibiting responses such as relaxation and assertion.

Over the years, assertive behavior training has extensively integrated concepts from social learning theory (Bandura, 1969), Gestalt theory (Perls, 1969), humanistic-existential theory (Rogers, 1961), and a recent social movement in the United States, the universal human rights movement. Lazarus (Wolpe & Lazarus, 1966) expanded assertion training beyond the treatment of anxiety to a behavioral-humanistic procedure for helping persons state their perceived needs and express positive and caring feelings. Assertive behavior was refined by McFall (1970) from the idea of assertive responding as a general way of behaving to responses emitted contingent upon the situation. Alberti and Emmons (1974) introduced the concept of rights to assertion training and broadened the range of feelings encompassed by assertive statements to include justified anger, caring, and affection. Assertion behavior training has also been expanded

in an area often overlooked by theoreticians of assertiveness. Cheek (1976) called attention to the social-cultural context of communication which must be considered along with the intent of the behavior and the behavior's effect on the target person prior to classifying a behavior as assertive, aggressive, or non-assertive.

Unfortunately, these divergent theoretical positions preclude a unified theory of assertion. The following characteristics of assertiveness may provide a general perspective from which to view the subsequent discussion of conceptual definitions of assertiveness, types of assertive responses, procedures of assertion training, and expectations of assertion training.

1) Assertiveness is a characteristic of behavior, not of persons;
2) Assertiveness is a person- and situation-specific, not a universal, characteristic;
3) Assertiveness must be viewed in the cultural context appropriate to the persons involved, as well as in terms of other situational variables;
4) Assertiveness is predicated upon the ability of the individual to freely choose his/her action;
5) Assertiveness is a characteristic of socially effective, non-hurtful behavior. (Alberti, 1977, pp. 357-358)

Definitions

Assertive behavior training has suffered from misunderstandings, over-simplifications, and inappropriate applications since its inception as a fundamental therapeutic intervention (Alberti, 1977; Galassi & Galassi, 1976; Heimberg, et al., 1977; Lange & Jakubowski, 1976). The confusion prevalent among the general population concerning the terms assert, assertion, and assertive behavior is more than faddish acceptance of a new facet of "pop psychology." Distortion

of the meaning of "assertive" developed from its dictionary derivations which generally imply an impertinent or aggressive effect on the part of the person receiving the behavior:

> assert - to state as true, affirm; declare; to maintain or defend; to put [oneself] forward boldly and insistently.
> assertion - a positive statement; an unsupported declaration.
> assertive - given to assertion; positive; dogmatic. (American College Dictionary, 1970)

Unfortunately, most references to the word "assertion" in the literature prior to the onset of assertion training as an intervention strategy indicate forceful behavior.

The conceptual definition of "assertive" may be viewed along three dimensions: a behavioral dimension, a pesonal dimension, and a situational dimension within a cultural context (Galassi & Galassi, 1976). Within the personal dimension assertion is defined as "the proper expression of any emotion other than anxiety toward another person" (Wolpe, 1973, p. 81), or "the act of declaring oneself, of stating this is who I am, what I think and feel" (Fensterheim, 1972, p. 161). Assertiveness can also encompass the honest expression of a range of personal feelings including justified anger, caring, and affection (Alberti & Emmons, 1974). A popular definition which reflects the behavioral dimension of assertiveness introduced the concept of rights to assertion training: "behavior which enables a person to act in his own best interest, to stand up for himself without undue anxiety, to express honest feelings comfortably, or to exercise his own rights without denying the rights of others" (Alberti & Emmons, 1974, p. 2). Similarly, assertive behavior is behavior

which protects a person from manipulation by others (Hersen, Eisler, & Miller, 1973; Hewes, 1975; Lazarus, 1971, 1973). Rimm and Masters (1974) suggested the situational dimensions of assertiveness when they defined assertiveness to be interpersonal behavior involving the direct expression of feeling in a socially appropriate manner. It has also been posited that assertive behavior is performed in order to maximize the reinforcement value of social interactions (Heimberg, et al., 1977).

Assertive behavior differs from aggressive behavior in the intent, effect, and social context in which it is perceived. When a person's intent is perceived as trying to hurt or manipulate the receiver with his or her ideas, opinions, and feelings rather than to simply express them, the behavior is aggressive. The effect of the assertion is based upon the receiver's reaction to the assertion. When the assertion is positively accepted, the behavior is deemed assertive but when the person takes offense to the assertion, it is judged as aggressive. Finally, only when the behavior meets the expectations of the culture and is appropriate in social context is it considered to be assertive behavior. Culturally, inappropriate assertions are most frequently seen as aggressions.

Perhaps a further delineation of assertive, non-assertive, and aggressive behavior from the viewpoint of current notables in the field may help one more thoroughly understand the differences in responses. Aggressive behavior involves the expression of feelings and opinions in a punishing, dishonest, threatening, demanding, or hostile manner without consideration for the feelings of the other

person (Alberti & Emmons, 1970; Galassi & Galassi, 1977a, Lange & Jakubowski, 1976). Aggressive behavior, which is usually inappropriate, often violates the rights of others and conveys the message: "This is what I think, you are stupid for believing differently," "This is what I want, what you want isn't important," "This is what I feel, your feelings don't count." The goal of this degrading and belittling behavior is often to dominate or win at all costs while forcing the other person to lose (Lange & Jakubowski, 1976).

Nonassertive behavior involves failing to express one's feelings, needs, opinions, and preferences or expressing them in an indirect or apologetic manner (Galassi & Galassi, 1977a; Lange & Jakubowski, 1976). Nonassertions involve denying, restricting, or violating one's own personal rights since they are not expressed or are expressed indirectly. The basic message of nonassertions connotes a lack of respect for one's needs as well as a lack of respect for the other person's ability to withstand disappointments and shoulder some of the responsibility. Self-disrespectful and self-effacing behavior conveys the message: "I don't count, you can take advantage of me." "My feelings don't matter, only yours do." "My thoughts aren't important, yours are the only ones worth listening to." "I'm nothing, you are superior." The goal of diffident, nonassertive behavior is to appease others and avoid conflict at all costs (Lange & Jakubowski, 1976).

By process of elimination, it may be assumed that assertive behavior is the direct, honest, and appropriate communication of one's needs, wants, and opinions without experiencing undue personal anxiety

and without punishing, threatening, or putting the other person down. Assertiveness also involves confidently standing up for one's legitimate rights without violating the rights of the other person in the process (Galassi & Galassi, 1977a; Lange & Jakubowski, 1976). The basic assertive message, said without dominating, humiliating, or degrading the other person, is "This is what I think." "This is what I feel." "This is how I see the situation." The goal of assertive communication is mutual respect, for oneself by expressing one's needs and defending one's rights, and for the other person by respecting his or her needs and rights and leaving room for negotiation when the rights of different persons conflict (Lange & Jakubowski, 1976).

Assertive behavior is behavior that is learned and consequently subject to situational variation. It is not a trait that one attains at birth or a fixed part of one's "personality." It is a way of behaving that one learns vicariously from role models or directly through training, just as one learns aggressive and non-assertive behavior (Galassi & Galassi, 1977a). Since assertive behavior is best conceptualized as a skill rather than a trait, assertiveness can be taught. Most people choose to behave assertively in some situations and non-assertively in others depending upon (1) the degree to which the other person is intimate or unknown to him or her, (2) the number of people who will observe the person's behavior, (3) the status, sex, and race of the target person in the interaction, (4) the extent to which the person has time to prepare for the assertion, (5) whether the person is initiating the

interaction or is responding to the target person's initiation, (6) whether the situation calls for a type of assertive behavior the person can enact (i.e., refusing a request from a relative), and (7) whether the target person controls significant reinforcers for the sender, such as the power to issue employment, raises, and recommendations (MacDonald, 1975). Similarly, assertive behavior varies with the cultural setting and the people present in the situation (Galassi & Galassi, 1977). Knowledge of the appropriateness of assertive behavior in certain settings and with certain people can also be taught.

Types of Assertions

One method of preparing people to be appropriately assertive is to help them develop a wide repertoire of assertive responses to specific situations. There are many different ways or principles of acting assertively. Three have been selected for this training program on the basis of relevance to Indian ways of living and communicating: basic assertions, empathic assertions, and escalating assertions (Lange & Jakubowski, 1976). Basic assertions are the simple expression of standing up for personal rights, beliefs, feelings, or opinions. They do not involve intricate social skills but do involve expressing honest feelings. The content of basic assertions involves expressing positive feelings, self-affirmation, and expressing negative feelings (Galassi & Galassi, 1977a). Examples of basic assertions, which correspond to each content area are as follows: "I like you very much," "I'd like to have an hour to think it over," "I find your constant interruptions annoying."

Empathic assertions are used to convey empathy or sensitivity to the other person beyond simply expressing one's feelings or needs. They involve making a statement which conveys understanding of the other person's feelings or position and are also followed by a statement supporting the speaker's rights in the situation (Jakubowski, 1977). For example, "I realize that you really enjoy watching boxing matches, but I agreed to come with you, with the understanding that we would be going to the movie." The effects of empathic assertions are twofold: people more readily respond to assertions when their feelings have been recognized first; and the speaker more clearly ascertains a perspective on the situation when he or she takes a moment prior to responding to reflect upon the other person's feelings (Lange & Jakubowski, 1976). This type of assertion generally helps settle the impact of negative information which must be conveyed. Empathic assertions should not be used, however, to manipulate a person into accepting bad news.

Escalating assertions are reserved for times when the receiver fails to respond to a basic assertion or continues to violate the speaker's rights (Rimm & Masters, 1974). This type of assertion begins with a minimal assertive response. When the other person does not respond or attend to the minimal assertion and continues to violate the speaker's rights, the speaker gradually escalates the assertion and becomes increasingly firm while offering statements which might be inappropriate if used at the onset of the interchange. For example, in a situation where a man is trying to pick up a woman, she might use the following procedure to escalate the assertion:

"It is nice for you to offer to give me a ride, but a friend is picking me up any minute." (Basic Assertion)

"No, thank you, I intend to wait for her." (Minimal Assertion)

If the man persists to the point of annoyance, the woman might say:

"This is the third and last time I'm going to tell you I don't want a ride. Please leave!" (Escalatory Assertion)

An additional aspect of escalating assertions is the "contract option" wherein the other person is forewarned of what the final assertion might be and is, therefore, given an opportunity to alter the behavior before a need for the final assertion arises (Lange & Jakubowski, 1976). A contract option for the situation above might be to say, "If you don't stop harassing me, I will take down your license number and report you to the police. I'd rather not do that, but I will if you don't leave me alone." The effect of the contract option in escalating assertions depends upon the speaker's tone of voice. If stated in a highly emotional tone the message is received as a threat, perhaps even a challenge. If stated in a matter-of-fact manner and tone of voice, the message simply gives the other person knowledge of the consequences which will occur if the speaker's rights continue to be violated (Lange & Jakubowski, 1976).

Training Procedures

The most effective training procedure for training assertion skills is yet to be agreed upon. A variety of techniques is utilized which includes some variation of the learning-based model which consists of instructions, modeling, behavior rehearsal, and coaching (Galassi & Galassi, 1976). One reason for the variety of training procedures involves the variety of needs of the people who request assertion training. Assertion training with American Indians, Mexican-Americans, or Black Americans is likely to deal with different situations, concerns, behaviors, and target people than assertion training with special populations, such as women, children, adolescents, elderly, college students, or psychiatric patients.

Despite the lack of agreement on a given set of training procedures appropriate across a variety of client populations, there is a need to define the distinguishing elements of assertion training so that consumers may be able to differentiate this training from other therapeutic procdures which result in enhanced self-confidence and assertiveness. Regardless of the structure, techniques, trainees, or trainers, assertion training involves the following key elements:

1. Skills training, in which specific behaviors are taught, practiced, and integrated into the trainee's behavioral repertoire;
2. Anxiety reduction, which may be achieved indirectly as a by-product of skills training, or directly through desensitization and/or other counter-conditioning procedures;

3. Cognitive restructuring, in which values, beliefs, cognitions, and/or attitudes may be changed by insight, exhortation, or behavioral achievements (Alberti, 1977, p. 21).

The tremendous growth of interest in assertion training by professionals and the public necessitates the refinement and expansion of training procedures requiring agreement on key elements. The interest in assertion training is a natural outgrowth of the human rights movement which evolved from the civil rights movements of the 1960's. It has been stated that assertion training meets a strong and pervasive need to address the social and cultural problems within this nation, to expand the range of socially acceptable behaviors, and to enhance the value of personal relationships now that it is difficult to achieve self-worth through the dominant society's traditional sources (Lange & Jakubowski, 1976).

As the traditional means of achieving respect and power diminish, more and more people are becoming aware of their inability to stand up for themselves, act in their own best interests and exercise their rights responsibly. There are a number of factors in one's upbringing which contribute to developing the inability to be assertive in certain situations:

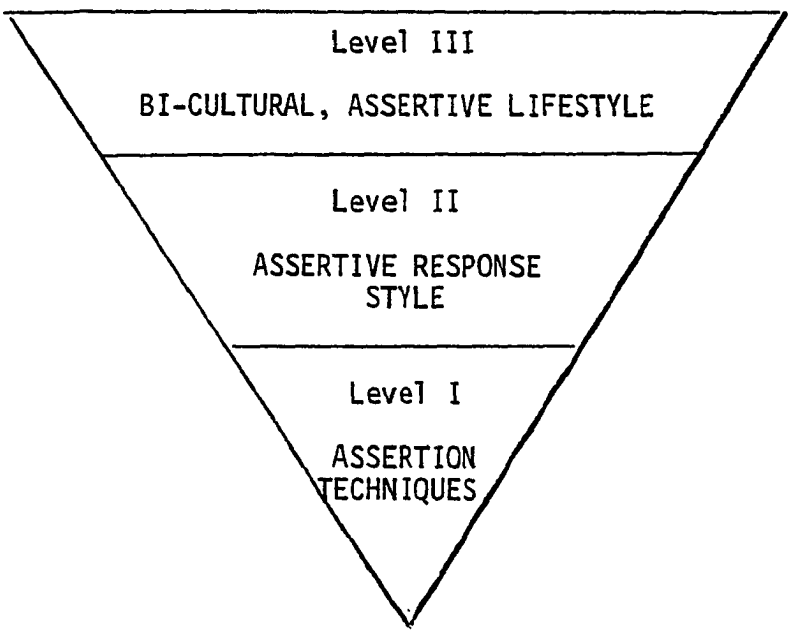
1. Experiencing punishment for self-expression or the reinforcement of compliant behavior at an early age;
2. Observing or imitating modeled behavior of significant others who are unable to assert themselves in situations where feelings might be expressed openly;

3. Feeling anxious because of a lack of opportunity in the past to learn appropriately assertive ways of behaving;
4. Being raised around cultural or personal standards, values, and beliefs which prohibit assertive behavior and result in thoughts such as "children should be seen and not heard" or "a woman's place is in the home";
5. Maintaining uncertainty about one's rights since the opportunity to learn about human rights did not exist (Galassi & Galassi, 1977a).

Expectations of Training

What reasonable expectations can trainees and trainers develop in regard to assertion training? Research findings report that assertion training is useful in changing some specific behaviors and enhancing trainee's self-concept over a short period of time (Gutride, et al., 1974; Percell, Berwick, & Biegils, 1974; Rathus, 1972). Assertion training has also been found superior to no treatment (Gutride, et al., 1974; Rathus, 1973), and more effective than insight or relationship therapies in decreasing anxiety (Galassi, Galassi, & Litz, 1974). The need to experimentally verify the longevity and generalizability of these results is emphasized in the literature (Colter & Guerra, 1976, Jakubowski & Lacks, 1978). Assertion training may be viewed as a three-level process of acquiring assertive skills in accordance with Shoemaker and Salterfield's (1977) tri-level model of broad-spectrum assertive training.

Tri-Level Model of Assertion Training
with American Indians



The bottom level depicts what can be acquired in a one-day assertion workshop: knowledge of certain techniques, awareness of the personal need for assertiveness, and perhaps the ability to respond using basic or minimum assertions. This modest training has its place in a consciousness-raising perspective, but has limited transfer outside of training beyond the specific situations addressed in the workshop.

The middle level contains the core substance of assertion training and involves more intensive training in a three- to four-day workshop or preferably an on-going training group lasting approximately eight weeks. Through intensive training, participants should be able to disciminate among their own assertive, aggressive, and nonassertive behaviors and develop a variety of assertive responses to specific

situations. This includes knowledge of the verbal and non-verbal components of each behavior, different types of assertive responses, as well as the social and interpersonal rights and consequences of each behavior.

The top level signifies the development of a bicultural assertive lifestyle as the ultimate goal of this program, the goal that American Indian people become more comfortable and effective in communicating in both cultures rather than be stranded between them or functional in only one or the other. Extensive training of Indian-White language differences, non-verbal preferences, message matching, perception checks and counter assertions along with an understanding of Indian and non-Indian rights, values, and beliefs will provide the basis for developing a bicultural assertive lifestyle. An individual or tribal group who practices this lifestyle is benevolently interested in the needs of the group, socially responsible to perpetuate a belief system that highly values personal rights and the rights of others, behaves self-confidently in situations requiring assertive behavior, encourages fellow members to be equally assertive, and makes conscious decisions to be assertive when it is necessary and culturally appropriate to do so.

CHAPTER II

INDIAN BEHAVIOR

The discussion of Indian behavior to be presented is meant as an explication of "typical" Indian behavior. It is not intended to represent Indian behavior in total. There are numerous elements within Indian culture which complicate an adequate depiction of Indian behavior. There are currently more than 350 different tribal groups in this country. Even though each tribe is composed of American Indians, each tribe is unique in its own right and there is great cultural diversity within. For instance, members of the Chippewa tribe in North Dakota live quite differently than Chippewas in Michigan or Minnesota. The language of the American Indian is also diverse. There are about 25 different major Indian languages spoken in this country, many of which contain many variants. Indians live on reservations or in other rural and urban areas. Frequently intermarriages between tribes and with non-Indians occur. Offspring of such ancestry may look "Indian" in the physical sense of the word, but behave in a non-Indian manner or look like non-Indians physically and behave as many traditional fullbloods do. Many Indians are faced with the option to follow traditional customs or abandon them in favor

of adhering to the behavioral patterns of the dominant society. All of these divergent elements should make it clear that there is no such thing as "Indian culture." It might be more accurate to acknowledge that there are Indian tribal cultures with wide variations in ideas, habits, and attitudes of the members inherent in each (Ross & Trimble, 1976).

Despite this diversity, American Indian tribes have shared a common experience in relationship to the United States government. The government wanted the tribal land; the tribe resisted; the government insisted with as much force as was necessary; a treaty was negotiated; the tribe moved onto the reservation, where every aspect of Indian life was under government control. Virtually every American Indian's life has somehow been affected by this governmental goal, mistakenly aimed at assimilating them into the general society of American life.

Some frequently occurring behaviors of American Indians in traditional and acculturated social settings will be discussed in this chapter in an effort to substantiate the need for assertive behavior. A complete understanding of each American Indian tribe and their individual tribal members is impossible. Rather than make blanket characterizations of Indian behavior which would perpetuate negative Indian stereotypes and be incomprehensible to most Indian persons, it is hoped that the reader will begin to understand Indian behavior by considering three elements of Indian culture and Indian thinking: (1) traditional role models, (2) the extended family system, and (3) traditional values. Whenever possible, examples of Indian verbal

behavior will be provided to illustrate some assumptions made by psychologists and anthropologists about Indian enactment of passive and aggressive responses.

Traditional Role Models

In traditional society, Indian behavior for each member of the tribe was often predetermined by assigning roles concerning different social relations. American Indian reliance on role models for the transmission of cultural understanding is verified by Victor Sarracino of the Laguna tribe: "We used to be told that we would be establishing a pattern by our behavior, and leaving a trail and tracks for our children to follow" (Morey & Gilliam, 1972, p. 66). Role models provided a frame of reference for meeting new situations with comparable elements and characteristics. Roles in Indian culture placed particular emphasis on tribe, clan, family, traditional status, and heritage as a means of defining one's individual uniqueness within the cultural system. Roles also defined each person's relationship to other tribal members and to the entire tribe. They provided cues for appropriate behavior and clarification of one's status, privileges, and responsibilities.

Each tribe had its own system for assigning roles for women as well as men and the behavioral expectations which accompanied each role. The amount of social and governing control exhibited by women or men depended upon whether the tribe was matriarchial or patriarchial. A few examples of male and female roles which pertain to controlling behavior are explained briefly below. Role variations, as well as gender variations, differed according to the social structure of each Native American tribal group (Medicine, 1978).

In the Sioux tribe, female members of the father's clan were responsible for telling a young girl what was desired of her in the role of woman in the tribe and advising her on the value of being virtuous (Morey & Gilliam, 1972). One specific sanction prohibited the daughter-in-law from talking to her father-in-law (Hassrick, 1964). For Seneca women this role involved being a wife, mother, healer, decision maker, and agriculturist. The Clan mother of the Seneca tribe always had a say in the decision making of the chiefs and was also responsible for naming the children born into her clan (Williams, 1978). The social control inherent in naming is discussed in greater detail in the Message Matching chapter.

In the Navajo tribe, the mother's brother played an important role in teaching the Navajo moral code to his sister's children (Worth & Adair, 1972). In some clans the uncle made wishes for the child and gave the child advice as to how to better one's life. Uncles were also public relations people. Since the child could not boast about his or her accomplishments, it was up to the uncle to boast for the child (Morey & Gilliam, 1972). The offspring of the male members of the father's clan were called "Teasing Cousins." They were the ones which provided a reality check against the claims made by the uncles. They could ridicule their cousin on inconsistent or inappropriate behavior in public. They helped the cousin learn to live by the clan's moral code (Morey & Gilliam, 1972).

Extended Family System

Indian cultural roles and communications were based on a system of inequality and extended familial relations. Many Indians

still believe that to assume every tribal member is equal and therefore should be treated equally demeans the individuality of the person. This inequality is displayed in Henry Old Coyote's description of how relationships differed among members of his family and clan:

> I can't pass in front of certain people like the members of my father's clan unless I get permission from them. There is no other way. If these older people of the clan happen to be smoking, I am not supposed to be standing up; I am supposed to sit down until they are through. If any of my clan folk are talking, I don't talk at the same time, even today. I wait until they are through. The same is true of my wife. If she wants to address any of the members of her father's clan and they are smoking, she keeps quiet. (Morey & Gilliam, 1972, p. 63)

The familial roles of infant, son or daughter, younger or elder, brother or sister, husband or wife, father or mother indicate mutual expectations about the behaviors of a person as they progress through several roles within a lifetime. Some aspects remain constant, other aspects are altered with time and events. An Indian, just as a non-Indian, establishes his/her identity as he/she moves among roles during maturation. An Indian is unlike the non-Indian in that this identity is <u>not</u> established as separate from his/her own community but a necessary link to total family identity. Family structures and family obligations are major cultural differentials (Brislin, 1977).

In traditional and contemporary Indian culture, the family structure is extended rather than nuclear. In traditional times people were housed in camps and their primary obligation was towards their family. Each person took on many roles within the extended family system, all of which were learned initially through experiences in

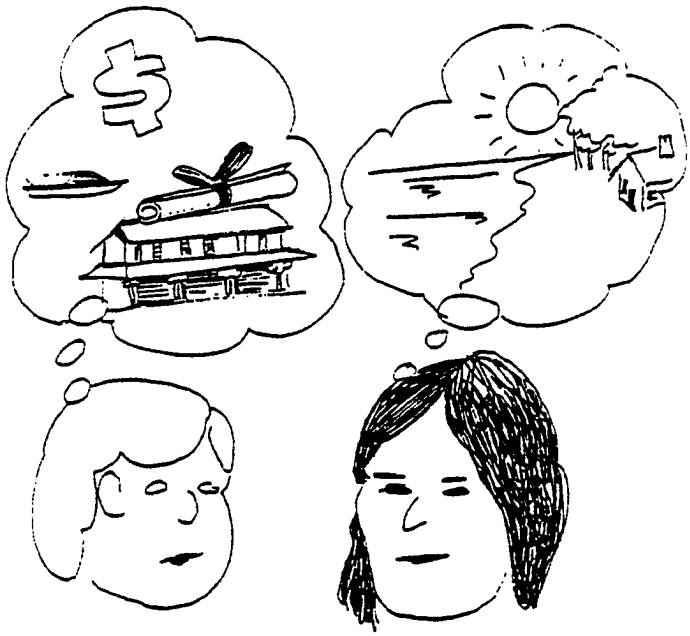
specific circumstances. Adherence to these roles was governed by disciplinary procedures such as ostracism, corporal punishment, and occasional banishment from the tribe. These social sanctions left little to question and a great deal of protocol to follow.

Since the family provided the model for social relationships, most relationships were based on patronage and the sharing of reciprocal obligations. The sharing of information among extended family members is still conducted by the informal, yet efficient and accurate "moccasin telegraph" (Attneave, 1969). To this day, Indian people are primarily motivated by collective rather than individual aims. People raised in an extended family system often go to great lengths to meet their family obligations, even to the extent of incurring personal loss or danger in response to requests of a relative.

Traditional Values

In traditional times, socially accepted behaviors were also guided by an Indian value system which centered around an intense respect for the natural order of things. These values included: respect for nonscheduled living, a present time action, non-competitive deference to group needs, humility, adherence to ways of the old, sharing, and an acceptance of others on the basis of demonstrated personal integrity (Bryde, 1971; Dean, 1973; Hall, 1976; Spang, 1971; Trimble, 1976). A comparison of traditional Indian values and modern American values is provided below to show examples of the contrast in world views inherent in each system. Traditional values,

which were transmitted through familial social units, more often than not presupposed a strict adherence to emotional restraint.



Modern American Values	Indian Cultural Values
Competition	Cooperation
Technology	Wisdom
Manipulation of environment	Protection of environment
Accumulating	Sharing
Delayed gratification	"Present" rather than "future" oriented
National interdependence	Independence of tribal groups
Modernism	Respect for tradition
Youth as the "golden age"	Old age as a time of reverence
Industrialization	Food gathering, hunting, fishing
Science	Observation
Mobility and the nuclear family	Close ties to homeland and the extended family
Striving for increased individual status	Group status actively pursued (inappropriate to work for individual status)
Punishment	Restitution
Confrontation	Peace and politeness
Individual achievement	Happy human relationships
Devotion of the "new"	Endurance/stability
"Meaningful relationships"	Intense and highly personal relationships
Wealth or position as a source of status	Character as a source of status

Currently, Indians fall at varying intervals along the continuum between traditional Indian and contemporary American values. When the natural ecology and economic base of tribal cultures were disrupted during the period of westward expansion and the influx of governmental pressures which followed, the original values of the changed culture remained active and alive but relatively inoperable and traditional role behaviors changed (Bryde, 1970). For example the Sioux lost their manner of making a living by hunting buffalo and a new economy based upon farming was forced upon them; they could not exercise their traditional response patterns, even though their respect for physical bravery, generosity, individual autonomy, good advice and leisure remained intact (Macgregor, 1946). Similarly, the number of alternative models for Indian youth increased tremendously from the past. A Comanche youth of the early western day had only two models for adults: warriors and women. Everyone had a clear idea of what it meant to be a warrior and the qualities that went with it. If, for some reason, a Comanche boy lacked the skills necessary to be a warrior, his alternative was to put on the dress of a woman and take up that role (Hall, 1959).

Many tribes still value role modeling today, but few opportunities exist for the transmission of modeled behavior because of the relocation of family members to urban areas or other reservation areas due to intermarriages and opportunities for employment. There are also a few social sanctions for following prescribed role behavior enforced today. Family reunions at ceremonial encampments and special occasions provide the setting for exchanges of extended family modeling and

instruction in cultural traditions. These occasions for cultural exchange are few and far between the daily interactions which often leave contemporary Indians confused about how to react in different cultural settings.

To compound the confusion, Indians must also take on roles within the non-Indian dominated, competitive larger society, which espouses a work ethic centered around the accumulation of property, titles or degrees, hobbies, and awards for civic duties. Chance (1968) notes the stress which occurs with adaptation of roles requiring cognitively different or complex responses, and involving dilemmas between the old and ideal or the alien and operable values of present day living. Every Indian must reconcile for himself or herself which roles from the non-Indian world he/she wants to take on in order to frame a synthesis between the two cultures and function effectively in both Indian and white cultures. They must also decide when and at what time it is possible to adhere to traditional roles or use contemporary roles appropriately within the Indian community. In keeping with the bicultural aspect of adaptation, Indians frequently select from contemporary as well as traditionally modeled behavior as guides in interacting in a variety of situations. Evidence of strong Indian self-identity amidst cultural pluralism has been reported in urban Indians who participate dually in white society while retaining Indian ways (Chadwick & Stauss, 1975).

A timely example of the creative integration of traditional roles concerns a contemporary interpretation of the Indian community's responsibility for child care embodied in the "whipper man" of the

Plateu tribe (Shore & Nicholls, 1975). The whipper man functioned in the role of disciplinarian. He was a tribal member, respected by elders and young alike, and selected for that role by tribal leaders and relatives on the basis of personal integrity. His function was to punish children who displayed disrespect to elders. Today this role of regulator of child welfare has been assigned to the tribe in the increased community control over the development and placement of Indian children.

Before Indian people learned to adapt and integrate traditional and contemporary roles, they experienced a great deal of turmoil. The comfort of pre-determined role behaviors and values was lost as Indians continually experienced interference and attempts to extinguish their practices and beliefs during the governmental policies of removal, reservation, allotment, relocation, and termination, which were constructed to "civilize" or acculturate the American Indian. Although the Indian has adopted some of the externals of American life, for the most part he/she has not lost his/her basic Indian attitudes. Important psychological aspects of Indian culture are surviving despite the adoption of western technology (Bigart, 1971).

Indians are increasingly required to assume multiple roles which are not as clearly defined as in the past. Because of the changes in traditional social organization, limitations of opportunity to practice extended family role modeling, and the consequent confusion of roles have caused misunderstandings by whites concerning the Indian traditional response patterns of non-aggression and non-interference. These responses were designed to cause the stifling of affectual

information (fear, anger, hunger) and other stress-producing stimuli thereby promoting the cultural values of restraint and self-control.

The Indian practice of non-interference discouraged direct physical, verbal, or psychological suggestion and coersion of any kind so as not to appear manipulative or meddling. 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. Even reasonable requests may be viewed as interference since asking a favor forces the person to refuse unoblingingly or agree unwillingly, causing discomfort and embarrassment (Goodtracks, 1973). Non-interference is often used even with non-Indians who wish to "help" the Indians. To tell the non-Indian that his or her patronaization is intrusive would interfere with the non-Indian's freedom to act as he or she saw fit (Goodtracks, 1973; Wax & Thomas, 1961).

One traditional value which further explains the Indian's non-interfering life style and provides some rationale for assertive behavior within an Indian's perspective is the respect for nature. Indians believe that nature will provide for people who live "right" or responsibly. Nature will provide for all people who live a good life in terms of their needs. It follows then that the natural elements of land, water, and wildlife belong to all, not to any individual. This concept of "oneness" with the universe is depicted in terms of an extended family orientation in the following account.

> The earth is the mother, the sky the father, and all living things with feet or wings or roots are their children, and all the mysterious forces or power of the world are one with them. It is the earth from whence man came

> and at whose breast we suck as babies all our lives, along with all the animals, birds, trees, and grasses. (Black Elk, 1953)

Many times assertive behavior might be questioned by a person raised in a harmonious relationship with the powers that control the universe. Nature is the rulemaker whose rules are discovered by observation or through already established legends. Man then must live in the same rhythm as other creatures of the earth if he is to survive (Powers, 1965, p. 57).

Indian passive behavior was displayed in natural, non-apathetic forms of indirect communication such as, hinting, teasing, and disclaiming. To request an item for a special occasion, like a birthday or graduation, an Indian child might hint at the item, rather than directly ask for it, by saying, "Boy, if I had a watch like that I could tell time real good!" If that Indian person had just received the watch and was noticeably proud of this new possession, others may attempt to tease him by chiding, "If I had a watch like that I'd think I came from Battle Star Gallactica!" On the other hand, the recipient of this watch may wish to play down or disclaim his new possession by stating, "My watch ain't too good, but I think it might be six o'clock."

It is essential to realize that hinting, teasing, and disclaiming are appropriate in this subcultural situation. Social uncertainties are encountered by a voluntary slip or delicate probe which is subtle enough for both parties to avoid a permanent breach while also determining what to expect. Disclaimers are used to signify one's opinion and verify experience while maintaining an element of deference through humorous or deprecating comments about oneself (Dauphinais,

1979). Unfortunately, many non-Indians do not understand this indirect communication and are often frustrated by it (Cooley & Babich, in press).

> They never come right out with anything they want. You have to understand them if you want to get along with them. You got to always figure out what's on their mind. Sometimes they come around and you can't figure out what they're after, then they go away without ever telling you what they want. But they'll be mad at you. You got to learn to guess what they want from the hints they give. (James, 1961, p. 738)

Many times an Indian's non-directive behavior is misinterpreted as passive according to non-Indian standards. The non-Indian who finds himself/herself in an unstructured anxiety-provoking situation reacts with a great deal of activity. The non-Indian person will begin action after action until she/he either structures the situation, escapes from it, or understands it. The Indian, put in the same place, has learned to remain motionless and watch. Outwardly, the Indian appears to freeze. Inwardly, the Indian is using observation to discover what is expected of him/her (Wax & Thomas, 1961). The Indian will respond once he or she has picked up the cues and feels relatively certain that he or she can accomplish what is expected.

Passivity towards other Indians as well as whites can arise out of respect for self-discipline and control. Both of these attributes were trained at any early age, possibly through the use of a cradle-board. The Indians believed that the child who was left free to kick and cry as a baby would also kick and cry more readily when confronted by danger and pain as a man (Morey & Gilliam, 1972). Non-Indian children learn at an early age that their success in most areas of life depends upon their skill as an influencer of others. Instead of

practicing restraint, they practice directing other people very early in life (Wax & Thomas, 1961). Indian children are trained in social sensitivity. Non-Indian children are trained in social influence.

Indian obedience is not blind obedience in a passive sense, but is rather a direct line of training to leadership. As a child, the Indian is obedient to his/her elders; as an adult, the Indian is obedient to ideals (Morey & Gilliam, 1972). Unfortunately, with time the traditional behaviors which discouraged the expression of strong or violent feelings (Attneave, 1977) and obedience to group ideals no longer satisfied the people who endured disorientation, liquidation of homelands, discouragement of the use of their native language, removal of children from the family, and numerous other attempts at separating the Indian from his/her context. Instead, the Indian's violent feelings culminated in feelings of embitterment, confusion, and eventually powerless passivity (Hay, 1973).

This is not meant to imply that Indian people lack aggressive feelings. Rather, traditional culture allowed different ways of expressing aggression no longer used today because of the fragmentation of tribes. As the traditional outlets for aggression became no longer available for the contemporary Indian ways, the alternative behaviors constructed by Indians tooks on a more impervious form of passivity, an intangible resistance against any further impact of white standards on the Indian conscience, and a more passive-aggressive way of dismaying the white man. For whatever psychological or physical reasons, the appearance given by an Indian is that he or she is not motivated to self-help, yet sporadically seems to accept external assistance

(Leon, 1965). A well-meaning non-Indian unaware of this resistance may double efforts toward educating and motivating the Indian to do something for himself/herself without realizing that this is exactly what the Indian expects of the non-Indians busy nature.

Oftentimes aggressive feelings are more outwardly expressed in the form of displaced aggression directed toward self, family members, and other tribal members. The powerlessness experienced by Indians in the face of cultural genocide resulted in numerous forms of conflict.

Potawatomi, Hopi, Pueblo, and numerous other tribes reportedly display similar modes of displacing agression by factionalism (Hall, 1965; Levine & Lurie, 1968; Lindstrom, 1978). One sub-group releases agression behaviorally by attempting to exert dominance over another sub-group by drawing them out of power or out of the territory. They verbally exert aggression by threats of violence, public shaming, boycotting, gossip, slander, rumors, and other informal interpersonal control devices which provide a barometer of group tension (Levine & Lurie, 1968). Even though the effects of conflict are compartmentalized primarily into the political sphere, it interferes with unity and compromise which are both necessary for a group to be self-determining.

Conflict can also result from unclear expectations and the inability to make decisions among a variety of other alternatives. Indians must often decide between being united as a tribe or being divided; between rejecting the helping efforts of whites or accepting them; between human solidarity or separatism; between following governmental prescriptions or exercising choices; between being spectators or actors; between acting or having the illusion of acting through

the actions of non-Indians; between speaking out or being silent; and between being castrated in their power to create and re-create or remain in a constant state of dilemma (Friere, 1970).

The most effective means of minimizing friction established by Indian people was and is the focus on group identity rather than individual identity. There appears to be factionalism and conflict among tribes until non-Indian forces threaten the welfare of Indian people. When this occurs a surprisingly strong, collective Indian unity emerges. Traditionally, American Indians experienced as much individual freedom as they wanted or needed as long as they obeyed the rules concerning group relations. Being a good relative was a primary virtue and this attitude was strongly implanted in children. In many instances, an Indian would gladly give his or her life to benefit his/her people. Indian people were a communal people out of the necessity of survival, and perhaps their situation best exemplifies the cliché that "a chain is only as strong as its weakest link." Behavioral rules were followed with great concern for all, for one's behavior was a strong indication of the degree to which one was "one of the people" (Powers, 1975). The most disparaged trait among several tribes is for a person to display a lust for power or extreme individuality.

Today, may Indians try to blend the adaptive values and roles of both the culture in which they were raised and the culture by which they are surrounded. Many Indians follow the advice of Sitting Bull: "When you find anything good in the white man's road, pick it up. When you find something that is bad, or turns out bad, drop it and leave it alone!" Following the wisdom of Sitting Bull, Indians may

utilize the natural powers which were granted to them and behave openly, directly, and forcefully when the occasion calls for it, particularly in the name of Indian people. If Indian people are to survive by living in the same rhythm as other creatures on earth, they must select the constructive elements of the rhythms of the surrounding non-Indian world. Through effective communication, Indians can protect their heritage, reach compromises acceptable to both Indian and non-Indian cultures, and prosper through self-determination. An Indian can still be a quiet, self-disciplined person who has learned to use bravery (assertiveness) when necessary to stand up for the rights of all Indian people.

Today, the Indian behavior system is generally non-assertive in intent (how the Indian wants to express feeling), passive aggressive in effect (how the other person perceives the behavior), and non-interfering in social context (what the sub-culture expects). For many Indians today, the saving or accumulation of individual feelings inhibits the feeling of unity and power within the group, allowing the spirit of the circle to be broken. The custom which forbids making a child do what he/she does not want to do was designed to foster independence and confidence, both assertive traits. The traditional norms which determined performance, acting or not acting, were based on assertive feelings ("I want to" or "I don't want to") not logical reasoning (Morey & Gilliam, 1972).

Indians have survived all these years of cultural genocide because they are adaptable people. Their religion, economy, social structures, and forms of government were either adapted from other

people or developed independently. Individual and group respect and tolerance can not be overemphasized. The early missionaries from diverse Christian sects entered Indian territory proclaiming they had the "one, true faith." The concept was totally foreign to the Indians. Many took the time to learn about the religion and were converted. But to the frustration of the missionary, they continued to practice their native religions. They adopted those concepts of Christianity which were useful (Waubageshig, 1970).

Indians want more than survival. They want to decide their own wants and needs and have the ability to take care of these needs themselves. Assertiveness goes far beyond following one's own inclination. Responsible assertiveness includes a respect for one's own rights while simultaneously considering the rights of others (Alberti & Emmons, 1972) and the power of others (Cheek, 1975). The goal of this assertion training program is that Indians might progress beyond adaptive survival to initiating and monitoring self-determination. By self-determination Indians mean: the right of Indians to decide programs and policies for themselves, to manage their own affairs, to govern themselves, and to control their land and its resources (Josephy, 1971). In the late 1960's and early 1970's the federal government began to acknowledge that Indians should have this right. Finally in 1973, Congress officially adopted the policy of self-determination (P.L. 93-638, 88 Stat. 2203).

Indians realize that in order to build viable societies for themselves, they must recognize the limitations of being surrounded by non-Indians and they must accept the necessity of being able to

communicate effectively with them. This is often difficult for Indians to do because of cultural discriminations which ignore their right to be Indian and their right to protection of lands through treaties. For some Indian people, the struggle is to retain rights to their land and resources, for some it is to gain employment and economic security, and for some it is the right of Indians to decide the placement of their children in homes or schools of their choice.

Regardless of these struggles, increasing numbers of Indians are learning to communicate with non-Indians so that both will listen and understand. Indians are becoming proficient in the use of non-Indian communication media for purposes of calling attention to the restrictions of treaty and individual rights (Deloria, 1970). Once Indians master the attention of mass media it would seem necessary that they also become proficient in the skills of effective communication within a competitive society.

The following behaviors and attitudes are summarized to emphasize the individuality of American Indians and reemphasize that the choice to use or not use assertiveness as a means of communicating Indian wants, needs, opinions, and feelings is entirely up to each American Indian person.

Outwardly, few Indians are different from the people of the surrounding communities, except for color. Their interests are many; they include bowling, fishing, swimming, schooling, Star Trek, soap operas, and pizza. Their population usually consists of a mixed variety of tribes. Occupations are varied. Housing structures range from simple units to modern design.

Inwardly, Indians hold themselves slightly different from other ethnic groups. They have a common bond, one that can not be seen, only felt inside. Indian people are all individuals with unique likes and dislikes. Some are satisfied and content with who they are and others feel motivated to gain distinction by means of educational or occupational growth (Seneca News, 1978). Indians believe that it is entirely up to the individual to decide upon personal goals and pride in one's culture. Therefore, American Indians remain a people apart from the nation of immigrants, unique in their identity, unique in their needs, unique in their rights. Hopefully, this assertion training with American Indians program will help the first Americans talk about their wants, needs, and rights so that others will listen and act as resources rather than rulers.

The interest in assertion training with American Indians is growing as evidenced by the number of Indian groups requesting this training within the last year (see acknowledgements). Interest is also sounded in the rhetoric of Indian political statements which use the verbage of assertiveness: "Indian parent committees must be able to assert their legal rights and responsibilities and develop well-organized proposals" (A Bridge Between Two Worlds, 1977). "It is not enough just to defend one's own way of life. We must assert our rights and exercise our sovereignty" (Peaches, 1978). To the author's knowledge, the published material on American Indian assertiveness to date is limited to the Native American Simulator (Native American Learning Corporation, 1978) and an article entitled, "Relaxation and

Assertive Training as Treatment for a Psychosomatic American Indian Patient" (Peniston & Burman, 1978).

Unfortunately, the numerous books and training manuals on assertiveness existing today are found to be of little assistance in training sub-cultural groups in assertiveness. They reflect a social bias in favor of middle class concerns. They ignore the inter-racial implications of assertiveness and stress the appropriateness of behavior with no mention of cultural variables which may affect what a person considers appropriate. Finally, most authors on assertiveness are unclear about the intent of assertive responses vital to minority people (Cheek, 1976). This training manual is an attempt to answer questions concerning appropriate methods of training Indians in assertive communication skills. By reviewing the historical, cultural, ethical, and practical implication of training American Indians in assertion skills, it is hoped that trainers can help American Indian trainees meet the general demands of an assertive society, defend their special rights as sovereign people, discriminate the appropriateness of acting assertively within the Indian culture, and enact assertive message-matching and counter assertions in bicultural interchanges.

CHAPTER III

INDIAN RIGHTS AND RESPONSIBILITIES

> The assertion of Indian rights has come about because tribes at long last have begun to take their rights of self-government seriously, and the courts are taking them seriously too. (Senator Edward Kennedy, 1978, p. 1)

One of the basic goals of assertion training is to develop a positive belief system about the right to act honestly and to express thoughts, feelings, and beliefs openly. To do so, current training programs describe this right as a "human right" (Alberti & Emmons, 1970; Lange & Jakubowski, 1976). This idea suggests that all humans possess rights regardless of the cultural limitations imposed on them by Western value systems or regardless of the intolerance for racial and religious differences inherent in the Western concept of "universal human beings" (Morey & Gilliam, 1972).

Indian people are very skeptical of the concept of basic human rights since they have experienced numerous instances in which their rights have been denied due to the oppressive policies of the United States government (such as removal, allotment, termination). The Indian's survival as "poorest of the poor" is not only a material poverty but a poverty of reasonable choices, a lack of freedoms, and a poverty of spirit (Warrior, 1970).

When Indian trainees were asked what they thought of each of the five Basic Rights in the program of Lange and Jakubowksi (1976), they indicated that these rights had little meaning for Indian ways of thinking and living (Rowe, Eoyang, & LaFromboise, 1977). In assertion training, it is necessary to consider Indian rights for various reasons. Trainees will be more likely to stand up for themselves against criticism once they have developed a positive belief system which can justify assertive actions. They will understand better how to act in a situation once they know what their individual and special rights are. They will find it easier to stand up for themselves when they realize that they are also asserting the rights of Indian people in general. Before they can experience these effects, they must become aware of existing techniques which have sabotaged Indian efforts to stand up for their rights.

1. Making an Indian feel as if he or she is a non-person by referring to them as "pagan," "savages," and "drunkards" or by legally distinguishing between Indians and whites on the basis of the dehumanizing criteria of blood quantum. Human rights are for people.

2. Stealing human rights by obtaining thanks from the victims. Indians are often made to feel indebted and that they should be appreciative for the numerous sacrifices and hard work vested in solving the "Indian problem."

3. Instilling fear in Indians that their attempts to regain their rights might jeopardize the rights they already have. Indians are often told that things could be worse and they should be grateful for the human rights they have rather than complain about their loss of human rights.

4. Setting up the oppressors as the protectors of the Indian's human rights so that the protectors can selectively act in ways which further their own interests while ostensibly acting on behalf of the Indians.

5. Pretending that the reason for the loss of human rights is for some other reason than that a person is Indian (such as drinking, being late, nonconformity).

6. Pointing to the common good of all people. Indians are presented as being selfish if they represent their wishes when there are competing interests. For instance, Indians can not only think of their rights, they must also think of the other hunters or the sporting goods industry.

7. Removing rights so gradually that Indians do not realize what has happened until it is too late. Another hunting rights example would be to first restrict the geographical area where hunting is permitted, then cut the season to certain times of the year, then insist on licensing, and then Indians will be on the same grounds as non-Indian sportsmen.

8. Holding conferences on HUMAN RIGHTS to allow Indians to blow off steam and go home feeling that things are well in hand (Waubageshig, 1970, pp. 197-198).

These examples illustrate the kinds of experiences Indian people have regularly encountered and which indicate that the majority society often acts with total disregard for the rights of Indian people.

This assertion program with Indian people attempts to present rights in a responsible manner by encouraging trainees to respect

others' rights as well as their own. Trainees will first review the specific rights for which Indian people have expressed concern. The responsibilities of Indian people and the responsibilities of the Federal government in carrying out these Indian rights in a mutually respectiful way will be discussed throughout in hopes that eventually rights will no longer be used as weapons. To Indian people, freedom and responsibility come from the right to decide what is best for themselves and to run their own affairs.

Few people realize that American Indians comprise the only minority group which possesses a special legal status within the United States (Washburn, 1976). Although they are citizens like everybody else, they are also, by virtue of their tribal affiliations, possessed of special rights which emanate from the special legal status of "internal sovereignty." This concept has often puzzled and irritated white Americans. This status was attained by treaty negotiations between Indians and whites which established that the Indian land Americans now enjoy would be held in trust by the United States government if Indians could live autonomously, free from external control, and maintain their own authority within the limits of their own reservation lands. The special rights of Indians were established by executive orders and judicial doctrines created between them and the United States (Zionitz, 1975). Non-Indian Americans enjoy their rights directly from the supreme law of the land called a constitution. The secondary law of the land emanates from statutes passed by the legislature and from treaties both of which are equal (Holland v. Missouri). Although most Indian tribes have their own constitutions, their rights

flow not from the local concern but from the national concern. Indians believe that they have fulfilled their obligations to the treaty (land release) and expect the same from their counterparts.

Unfortunately, as individual Indians entered into a variety of associations with whites, these relationships became characterized by inequality and political separation (Washburn, 1976). It became evident that laws would need to be enacted to protect the Indian's individual rights. Consequently, legislation was passed: the Dawes Act of 1887 attempted to reconcile Indian status; Indians were declared U.S. citizens in 1924; the Indian Reorganization Act of 1934 was created to give legal recognition to tribal governments distinct from federal, state and local governments; the Indian Claims Commission was created in 1946 to hear disputes between Indians and the U.S. government. Most recently, the Indian Civil Rights Act of 1968 emphasized the rights of Indians as U.S. citizens, so that the individual rights in the U.S. Constitution would be upheld in Indian communities over and above local constitutions (25 U.S.C. S.S. 1301-41 (1970)). Many Indians question the desirability of this act since it weakens Indian self-government in the name of protecting individual Indian rights from arbitrary and unjust actions of tribal governments (S. Rep. No. 841, 90th Cong., 1 Sess. at 6 (1967)). By attempting to protect Indians from their own people, the Indian Civil Rights Act threatens their special status as sovereign entities because now Indian self-government is subject to the same limitations and restraints imposed on federal, state, and local government by the Constitution of the United States (Senate Committee on the

Judiciary, Protecting the Rights of the American Indian, S. Rep. No. 92-294, 91st Cong., 1st Sess. 2 (1969)). These restraints however have been interpreted by the Supreme Court quite favorably toward collective Indian rights rather than individual Indian rights (Santa Clara v. Martinez, 1978).

The relationship between an Indian and his/her tribe is very different than the relationship between non-Indian citizens and their city and state government (Lindstrom, 1978; Zionitz, 1975). Indian tribes are considered to be governmental bodies of dependent nations within the borders of the United States, occupying territory over which they have the power of self-government. The principles underlying the sovereign status of Indian tribes is classically stated by Cohen as follows:

> The whole course of judicial decision on the nature of Indian tribal powers is marked by adherence to three fundamental principles: (1) An Indian tribe possesses, in the first instance, all the powers of any sovereign state, (2) Conquest renders the tribe subject to the legislative powers of the United States and, in substance, terminates the external powers of sovereignty of the tribe, e.g., its power to enter into itself affects the internal soveriegnty of the tribe i.e., its powers of local self-government, (3) These powers are subject to qualification by treaties and by express legislation of Congress, but, same as thus expressly qualified full powers of internal sovereignty are vested in the Indian tribes and in their duly constituted organs of government. (Cohen, 1942, p. 123)

To fully safeguard guidelines for federal courts in dealing with Indian sovereignty questions, Indians must stand up for their sovereign rights to:

1. Function as governments with sovereign powers over their territory and people.

2. Maintain their own values and concepts of fairness and justice to the fullest extent.

3. Maintain respect for tribal self-government by demanding that courts recognize the tribes' own institutions of government, their constitutions, ordinances, and regulations.

4. Maintain a tribal society which is closed or limited to outsiders, if it chooses, and reject cultural pluralism in order to protect its community character.

5. Maintain the tribe's inherent right to determine its own membership.

6. Impress upon the courts the importance of avoiding action which would undermine the authority of tribal courts over reservation affairs and, in turn, infringe on the rights of Indians to govern themselves (William v. Lee, 358 U.S. 217 (1959)).

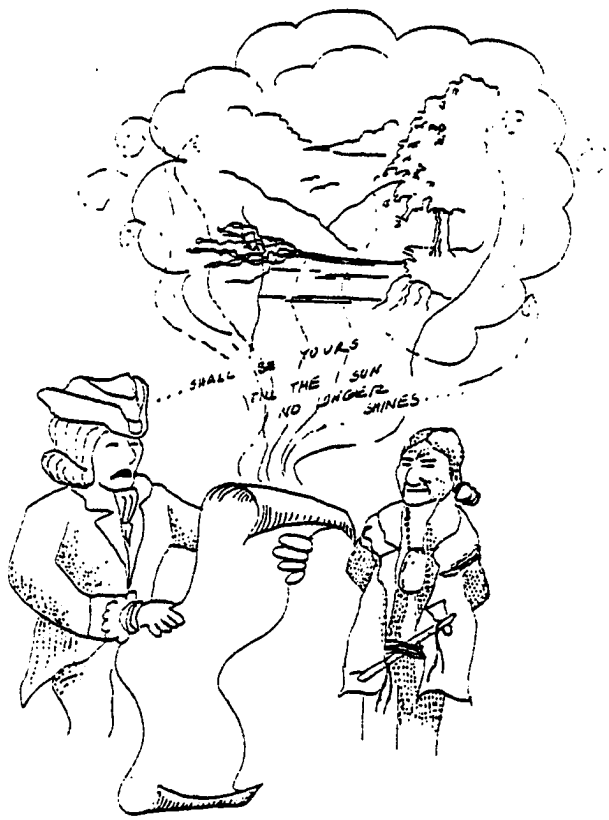
As Indian associations with whites continue, Indians continue to ask that their special history, status, and circumstances be allowed to be worked out within the framework of their own rights and beliefs and in collaboration and harmony with those around them (Hypocrisy and an outrage, 1978).

The following pages contain a detailed discussion of the rights commonly discussed in the Indian Bill of Rights Exercise (see Assertion Training with Indian Adults chapter). Since almost all interpersonal interactions or communications imply certain personal rights, it is important that Indian people recognize what their rights are in order to know how to stand up for them, how to act on them, and how not to deny them. For these reasons they are presented in detail as a guide

to Indian behavior. Trainers may wish to acquaint themselves thoroughly with this information and provide trainees with a handout stating the legal decision which substantiated or questions each of the special rights discussed herein (see Appendix B).

Treaty Rights

Historically, the treaties entered into by English colonists for the direct purchase of land were done so in a very solemn and formal manner (Morrison, 1952). The making of treaties with the United States first took the form of verbal discussion between the Commissioners and Indians. The written texts, with their legalistic construction were later prepared by government lawyers. Even though



the formal written treaties are often insufficient reports of the verbal promises exchanged by Indians and whites, Indian people still visualize treaties as the basis of all their rights and status (Waubageshig, 1970). Indians have believed that the content and spirit of the treaties must be their guide, not the precise letter of the foreign language in which they are written.

Under mounting pressure, Indian people surrendered their remaining lands for the rights of services relating to education, welfare, health, and economic development.

1. The guarantee to hold certain lands called "reserves" for the sole use and benefit of the Indian people forever, and assistance in the social, economic, and cultural development of the reserves.
2. The provision of health services to the Indian people on the reserve or off the reserve at the expense of the Federal government.
3. The provision of education of all types and levels to all Indian people at the expense of the Federal government.
4. The right of the Indian people to hunt, trap, and fish for their livelihood free of government interference and regulation and subject only to the provision that the exercise of this right must not interfere with the use and

enjoyment of private property (Waubageshig, 1970, p. 11).

Therefore, these benefits are not handouts because Indian people have paid dearly for them.

Right to Self-Government

One of the main aspects of tribal sovereingty is the Indians' right to govern themselves (Martone, 1976). Indian self-goverment is a form of government in which decisions are made by people who are most directly affected by the decisions (Cohen, 1942).

> There are two primary justifications for self-government by Indian tribal groups found in the documents of Indian sovereignty: (1) the extent to which a particular Indian group is entitled to exercise power to define the rules of behavior for its membership; and (2) the extent to which it is easier, wiser, more civilizing and necessary to allow Indian groups to engage in self-rules. (Price, 1973)

Sovereignty includes authority of tribal courts over reservation affairs which are not to be undermined by federal courts (Williams v. Lee, 358 U.S. 217 (1959)). The right to self-government is not new. Laws dealing with Indians have been passed with the promise that the government would eventually step aside and let Indians run their own affairs and assume transference of the power of the Department of the Interior (Josephy, 1971).

Self-government by Indians today has run into some amount of opposition seemingly related to the fact that most officials in favor of self-government are so egocentrically involved that they appear to be actually opposed to self-government in the area over which they are

expert and have jurisdiction. If Indians continue to yield to each expert division in the matters in which it is concerned, there will be no Indian self-government. For example, the Bureau of Indian Affairs has been involved for more than 100 years and justified its powers on the grounds that its help was only needed for a brief, temporary period until authority could be conveyed to Indian themselves (Cohen, 1942). It also follows that this same Bureau is the primary mediator when the confrontations between Indian interests and agency interests take place.

Right to Jurisdiction

Another controversial Indian right provided for under tribal sovereignty is the right to jurisdiction, or the tribal right to exercise effective governmental authority over the entire reservation and all Indian and non-Indian persons within its boundaries. Some tribes has asserted this right through an "implied consent" ordinance to obtain jurisdiction over those who enter reservation lands. Other tribes have asserted this right through their inherent tribal authority since it has never been withdrawn by congressional acts (Zionitz, 1975).

The Supreme Court has mandated in its latest decision of Oliphant v. Suquamish Indian Tribe (1978) that Indian tribes do not have inherent criminal jurisdiction over non-Indians, stipulating there may be jurisdiction if bargained for, in a treaty, or given to the tribe by congressional act. The inherent authority relating to civil jurisidction over non-Indians has yet to be tried. Thus, logically using the meaning of jurisdiction as power to regulate,

Indian tribes are put to the task of having the Supreme Court decide what the non-Indians have agreed to. However, in the event that there are ambiguous or unclear meanings to the treaties, they are to be interpreted in favor of the Indian (Choate v. Trapp, 224 U.S. 665, 675 (1912)). Therefore, it can be interpreted that Indians have the right to full jurisidiction over Indians within the reservation to the same extent that the state has jursidiction over Indians outside the boundaries of the reservation.

Right to Exclusion

Many Indian people believe that they have the right to exclude anyone from the tribe or tribal lands who is a troublemaker or who upsets the serenity of the community. This applies to Indians as well as non-Indians. The rare case of exclusion or banishment of Indians from the tribe was used as a means of controlling unacceptable social behavior. In serious cases, non-Indian outsiders were excluded for: preaching a political or religious doctrine offensive to the tribe, its members or its government; and meddling or interfering in internal tribal affairs because they threatened Indian cultural preservation. This exclusionary power was the only means with which a tribe could deal with non-Indian offensive behavior, since it has no jurisdiction over non-Indians in tribal courts (Zionitz, 1975).

This right was well-established prior to the Civil Rights Act of 1968. Now after the decision of Dodge v. Nakai, which overruled tribal exclusion on a number of grounds, the validity of this right is open to judicial question. Nevertheless, current Indian thinking supports the tribal right to exclude outsiders under appropriate

ordinances such as those in the Navajo Tribal Code which enumerate specific grounds for exclusion and which bear a reasonable relationship to the preservation of peace and harmony of the community (Zionitz, 1975).

Right to Leadership

Another Indian right that is often sabotoged is a right to leadership among their tribes. People often ask where the leaders like Sitting Bull, Tecumseh, and Chief Joseph are today. Unfortunately, current potential leaders have to encounter techniques common within the bureaucratic structures today which impede leadership and keep Indian people superficially involved by:

1. Keeping the tribal group split by dealing with groups outside the recognized tribal government and perpetuating the myth that "Indians never agree, even if there are only two of them."
2. Asking advice of Indians and advisors from different or dissident groups.
3. Permitting only the Indians who agree with the administration to be heard.
4. Keeping policy-making decisions uniform at a regional or national level rather than addressing the highly specific needs of reservation programs.
5. Giving Indians a superficial voice by forming advisory committees rather than decision-making committees.

Indian people are becoming aware of this situation and understand the power of unity. They are choosing to follow tribal leaders who are knowledgeable about, and tolerant of, the white viewpoint while maintaing an Indian perspective, and using both to the tribe's benefit (Waubageshig, 1970).

Another reason for the lack of Indian leadership concerns the Bureau of Indian Affairs' involvement in the election of tribal chiefs. The right to tribal self-government and selection of its officials, like all rights under tribal sovereignty, is subject to congressional change. Until PL 91-495 was enacted by Congress in 1970, the right was removed from some tribes and the power of appointment was placed in the hands of the President and the Secretary of the Interior (Cohen, 1942).

Many Indian people, especially those who adhere to the American Indian Movement, have expressed their wish to return to traditional forms of leadership selections. This entails the discontinuance of the election procedure outlined by the Indian Reorganization Act (Deloria, 1974). Whether the price to be paid in the form of disorganization, uncertainty, and (at least) temporary vulnerability would be worth the gain, is a topic of controversy at the present time.

Right to Indian Preference

According to a congressional mandate:

> An Indian has preference by law on initial appointment [in the Bureau of Indian Affairs, Indian Health Service, and programs directly affecting Indian Reservations] provided that the candidate has established proof that he is one-fourth or more Indian and meets the minimum qualifications for the positions to be filled. (Morton v. Mancari, 417 U.S. 535 (1974))

The precedent for giving preferential treatment to Indians in employment relating to Indian affairs was established by Congress as early as 1834 (Act of June 30, 1834, 4 Stat. 737). The purpose of Indian preference is to make Indian people the principal agents in their own economic and cultural survival. In recent years the Secretary of the Interior has liberalized the right to Indian preference to extend beyond initial appointment and also include preference in promotions, reappointments, training, and reductions-in-force (Indian Civil Rights Issues in Oklahoma, 1974).

In order to maintain this right, Indian people must speak up against administrative techniques designed to interfere with Indian preference such as:

1. Seeking negative information about each Indian applicant, thus justifying hiring a non-Indian.
2. Relocating talented Indians in areas far from their tribal group (i.e., Washington, D.C.).
3. Overhiring or deliberately hiring unqualified Indians to have them on the payroll, thus perpetuating the stereotype that Indians are ignorant and incompetent, then hiring a non-Indian to do the unqualified Indian's job.
4. Underhiring or hiring a skilled Indian at a lower pay level than a non-Indian with equal skills would be paid.
5. Training Indians in various career development programs that lead to no useful placement, rather than encouraging intellectual development (Waubegeshig, 1970).

Right to Determine Membership

The ability of a tribe to define its own membership has long been determined an Indian right due to its sovereign nature (Court of Appeals of New York in Patterson v. Council of Seneca Nation, 245 NY. 433, 157 N.E. 734, 736 (1927)). A tribe has the complete authority to determine all questions of its own membership by regulating the abandonment of membership, the adoption of non-members into the tribe, and the types of membership it may choose to recognize (Cohen, 1971). Indians believe that this right is necessary for the self-preservation and integrity of the tribe. The right to self-determination has been seen as paramount in decisions affecting tribal membership.

Many tribes show a flexible view with regard to blood quantum requirements, while others are more rigid in their standard for interpretation of tribal membership status. For example, the Santa Clara Pueblo v. Martinez case (98 S. Ct. 1670 (1978)) tested the validity of the Santa Clara Pueblo's membership ordinance which precludes membership for children of female members of the Pueblo who married non-members, but grants membership to children of male members of the Pueblo who had married non-members. The court held in favor of the Pueblo and supported the ordinance which was adopted to deter the sudden increase in mixed marriages which threatened the self-preservation of the Pueblos.

Even though most tribes uses blood quantum requirements to define themselves for membership purposes, many Indian people feel that they themselves have a right to determine who is Indian regardless of the degree of Indian blood one possesses. They feel that an Indian

is considered Indian by the way one thinks and acts, not by the amount of Red blood running through his or her veins.

They reserve judgment about Indianness until the person has proven his/herself worthy of the title. Besides many native people prefer to be labeled by their tribal name (Sioux, Shoshone, etc.) rather than answer to a name bestowed upon them by Columbus when he mistakenly arrived in this hemisphere. This adherence to tribal identity and membership policies is a mechanism of political, psychological, and cultural self-definition.

Right to Self-Determination

In 1973, Congress officially adopted the policy of self-determination in its relations with Indian people (P.L. 93-638, 88 Stat. 2203). This policy gives Indians the right to decide programs and policies for themselves, to manage their own affairs, to govern themselves, and to control their land and its resources. In short, the primary goal of Indian people is to be free of non-Indian paternalism and to survive as tribal people in modern-day society (Josephy, 1971). All the right to self-determination requires is that Indians will be allowed to be responsible for the results of their own actions, a privilege long standing for fellow Americans.

Self-determination is not acknowledged by Indians to be a substitute for the original treaty obligations and trust agreements. It is rather a right accepted only as a supplement to help implement the original rights of health, education, and welfare agreed upon in treaty negotiations. However, in 1974 the National Advisory Council on Indian Education reported that "the national policy of self-

determination for Native Americans is for the most part being ignored by the federal officials responsible for the implementation of this policy." They further asked Congress to determine the reasons for this gross oversight and asked them to create corrective actions to terminate the blatant defiance of congressional directions.

Recently, the Policy Review Commissions (1977), in making tentative recommendations, cited the responsibility of the Department of the Interior to manage natural resources. Thus, at least two functions have been identified to be out of the department's scope of expertise, Indians and their territory, since they relate to the basic human rights of political and social functioning. This criticism transcends the actual program implementation of the Bureau of Indian Affairs.

Right to Hunt, Fish, and Trap

Many of the disputes concerning an Indian's right to hunt, fish, or trap on reservations concern whether or not their treaty agreement specifically stated these rights or merely implied the rights in such phrases as, "this treaty sets apart certain lands for the use of the tribe," leaving the term "use" to legal interpretation. Historically, one of the traditional uses of the land by numerous tribes was for hunting and fishing (McDonald, 1978). States have generally not attempted to regulate reservations and allotted lands in terms of conservation. The states' few attempts at regulation have been unsuccessful (State v. Cooney, 77 Minn., 518, 80 N.W. 696 (1899); Pioneer Packing Co., v. Winslow, 159 Wash. 655, 294 P. 557 (1930);

State v. Cloud, 179 Minn., 180, 228 N.W. 611 (1930)). Nevertheless, in cases where the treaty or formal agreement in which immunity is claimed but not authorized by Congress, it has been determined that the state does have regulatory powers over reservations and allotted lands (Organized Village of Kake, etc. v. Egan, etc., 369 U.S. 60, 82 S. Ct. 562, 7 L.Ed. 2d 573 (1962)).

In most cases, the court has generally implied the continued existence of hunting and fishing rights even when treaties and federal legislation have appeared to avoid those rights (Menominee Tribe of Indians v. United States, 91 U.S. 404 (1968)). States do not have jurisdiction to control the activities of non-Indians or non-member Indians in hunting and fishing on Indian reservations for purposes of controlling the exploitation of the tribes' fundamental rights (Ray v. Martin, 326 U.S. 496, 501 (1946)). Also, the state can pursue its conservation goals off the reservation but cannot force the tribe to conserve on the reservation (Puyallup Tribe v. Department of Game, 391 U.S. 392, 88 S. Ct. 1725, 20 L. Ed. 2d 689 (1968)).

Before Indian people can determine whether or not they and their tribe enjoy the right to hunt, fish, or trap, they must take the responsibility to investigate the following:

1. Is this right specifically stated in their treaties?
2. What was the traditional use of land, waters, and bordering territory?
3. If granted, what was the proper outcome of the hunting or fishing--sustenance of life or economic gain?

They must also responsibly accept the fact that matters which are vague and unspecified must be decided by the courts as witnessed above.

Water Rights

Indian water rights are a subject of life-and-death importance to most Western tribes because "water is to the land what blood is to the body." Without the protection of Indian water resources, Indian survival, by way of natural resources, is at stake. The Indian's right to use water especially in arid and semiarid regions is a necessary catalyst to the economic development of western reservations. Without water these reservations are barely inhabitable, development is impossible, and poverty prevails (Josephy, 1971).

The Indians' right to water in the streams and lakes which arise upon, border, traverse, or underlie their reservations is accorded by the Supreme Court in the case of Winters v. United States (207 U.S. 564, 574, 28 S. Ct. 207, 52 L. Ed. 340 (1908)).

In 1939 the Court confirmed its earlier position. However, a more recent decision of the Supreme Court in United States v. District Court (Eagle County), 401 U.S. 520 (1971) opened up the possibility that Indian water rights may be decided in state courts. The question in these cases often "becomes not who owns the water but how best can it be used: for the reservations and their relatively few inhabitants or for the industrial metropolises of the southwest" (Price, 1973, p. 310)?

The responsibility to uphold Indian water rights and administer these rights solely for the benefit of Indians lies with the

administrators, engineers, and scientists within the Department of the Interior. However, they are also charged with the administration of land and rights to the use of water claimed in connection with reclamation projects, administration of grazing districts, and other land uses requiring the exercise of rights to the use of water, fish and wildlife projects, recreational areas, and other activities regarding rights to the streams. The responsibility to defend, protect, and preserve title to the land of Indians and their rights to the use of the water lies with the lawyers of the Justice Department. They are also to act as adversaries against the Indian claims for seizure of their lands and rights to use of the water. Both the Department of the Interior and the Department of Justice hold conflicting responsibilities which prevent them from fulfilling the trust obligation to Indians regarding their natural resources.

It is the Indians' responsibility to demand that Congress enact legislation which would create an agency, independent of the Department of the Interior or the Department of Justice, with full responsibility for the protection, preservation, administration, development, and control of the lands and rights of the Indian reservations. Indians also have the responsibility to take an inventory of Indian rights to waters found on their lands in order to determine: how to best use them in light of the increasing population and water demands of the western United States (Veeder, 1971); and how to most responsibly assert their right to the use of water found on their lands.

Right to Health Care

Most Indian people who are of one-fourth or more Indian blood are entitled to free comprehensive medical care through the Federal government on the basis of treaty or congressional mandate (25 U.S.C. §13; 42 U.S.C. §2001). The government's responsibility for Indian medical care by directly providing the service by reimbursement originated in the Indians' concern for medical supplies due to the ravages of scarlet fever, measles, and smallpox incurred by Indians in the 1870's.

Despite these well-intentioned laws and treaties, there is a major problem concerning Indian entitlement to health services. Of the 790,000 Indian citizens of the U.S. 1970 census, approximately 460,000 reside on or adjacent to Federal Indian reservations and in identifiable Indian communities in Oklahoma and Alaska. The remaining 300,000 Indians live on state reservations or in towns and cities throughout the nation. Even though they have one-fourth or more degrees of Indian blood, they must maintain a special relationship with the Federal government or be denied the right to free medical care (Department of Health, Education, and Welfare, 1972).

Right to be Different

Indian people often like to dress or maintain an appearance which uniquely identifies tham as Indian and, in effect, different from other Americans. This may appear in numerous ways which pay respect to ancestral mannerisms and ways of dress: wearing beaded ties, necklaces, belts, and headbands; wearing ribbon shirts; sporting long hair; and speaking Indian. They dress differently to establish

their right to decide personal appearances for themselves and reaffirm the difference between themselves and non-Indians. Indians, like other minorities, have found that they cannot denounce their differences without denouncing themselves in the process. For many years the melting pot theory was an unwritten national goal and, unfortunately, it is still the implicit assumption of many "culturally encapsulated" citizens. Yet this country's national motto E. Pluribus Unum reaffirms that America's source of strength is not in its sameness, but in its plurality (Brislin & Pedersen, 1976).

School officials and employers frequently denounce Indian people for the nonconforming behavior of wearing long hair in Indian cultural fashion. This right to be different has been tested in both public and BIA boarding schools. Francis Wise, Chairwoman of the Native American Rights Movement, describes her experience with this right when she tried to enroll her children in the Lawton, Oklahoma public school system:

> Before I signed the necessary enrollment cards, I spoke to the principal . . . and I explained to him that my children were Indian and that my sons had long hair and I would like to know if this was going to be a problem. He said, "let's finish our business, and then we will discuss it." Then I proceeded to finish the enrollment cards, and I paid their activity fees. He then informed me that my sons could not attend school because their hair was too long. I then, of course, explained to him that we are Native Americans and it is our traditional cultural and religious right to wear our hair long and flowing or rather in braids. It is up to the Indians to decide because we are Indians. He told me that he could not make the decision himself since it was school policy. (Oklahoma State Advisory Committee, 1974, p. 15)

In another public school system, 25-30 Indian students were expelled because they refused to have their long hair sheared or take a paddling

(Leitka, 1971). It may well be that conformity provides assurance to many people. Perhaps because of this, situations continue to occur in which the right of Indian people to appear different than the current style is denied.

Right to Worship

The Indian's right to worship as he or she pleases is one of the most important of all Indian rights since Indian ways of life are based predominantly on traditional religious beliefs. This right is supported in a joint Resolution relating to American Indian Religious Freedom, introduced by Senator Abourezh from South Dakota, and unanimously passed by the Senate in April, 1978. The Act recognizes the American tradition of freedom for individuals to express and exercise their religions. However, it also points out that this freedom has not been enjoyed by traditional American Indians, in many cases because of a lack of clear, comprehensive, and consistent federal policy on this matter. The Act hopes to clarify federal policy on the Indian right to freedom of worship (American Indian Religious Freedom Act, P.L. 95-341 (1978)).

The religious practices of Indians are an integral part of their culture, tradition, and heritage and often form the basis of Indian identity and value systems. This Resolution intends to remedy past restraints to Indian religious freedom, originating in the early efforts of Christian churches to bring an end to Indian religious beliefs and practices in order to "civilize" them (Waubageshig, 1970). It is doubtful that any other group of people in the United States

has had their religious beliefs and practices as systematically suppressed and denied as the Native American.

Right to an Education

Indian people are becoming aware of their right to have a voice in the education of their children. The right to an education was well established in treaties which imparted a strong moral duty to educate Indians held in guardianship or in a trust relationship with the Federal government. Many of the treaty agreements are said to be invalid (Rosenfelt, 1974) since the educational provisions are vague. Some agreed to provide teachers and other educational services for a limited number of years, long since past, or for the duration of time determined by the President, or for no specified period of time.

Consequently, Indian people face an educational situation which infrequently responds to the needs of Indian children. This situation has been marked by a dismal record of high dropout rates and negative self-image, discrimination against Indian children attending state public schools in terms of curriculum, treatment by school officials, and in the exercise of their cultural values. There has been frequent misuses of federal funds designated to meet the special needs of Indian children that are different from those of the middle-class American students (Indian Civil Rights Issues in Oklahoma, 1974).

The Federal government takes the position that the legal responsibility for Indian education rests with the states. The Supreme Court has ruled emphatically that the opportunity for public education is a right which must be made available to all citizens on equal terms (Brown v. Board of Education, 347 U.S. 483, 493 (1954)). Indian

children, as citizens of the state in which they reside, are entitled to a free public education to the same extent as other citizens. Even Indian children who reside on remote reservations not now served by public schools have a constitutional right to education from the state (Rosenfelt, 1974).

A look at the results of an Indian educational system historically lacking in local control or parental input does not reveal schools as very good places for Indians to be. In order to improve this situation, the Federal government subsidizes Indian education to compensate for the burden placed on local school districts and to provide basic support. During the last half decade, the Indian Education Act, the Indian Self-Determination and Education Assistance Act, the revised Johnson-O'Malley regulations, and the improved administration of Title I have provided an administrative framework which makes it possible for Indian communities to shape educational programs in a more flexible, relevant, and responsive manner (Rosenfelt, 1974). This federal assistance must be coupled with an insistence that the states discharge their responsibility to provide an adequate, nondiscriminatory, basic education.

Indian people realize that the responsibility for a well-rounded education system, which fosters independence and turns out a reservoir of trained and professional Indian people, must fall on themselves. They must make a concerted effort to change the current situation since government agencies have failed to provide this to date. Navajos have found that educational change can be best implemented through local control and cultural identification (Roessel, 1968).

However, Indians may be hesitant to become involved in Indian education because they often encounter people of expertise who make decisions for them.

Until recently, Indians have not recognized their right to be wrong. The right to be wrong was officially granted to Indians through the War on Poverty when the Office of Economic Opportunity established Indian Community Action Programs. The freedom to try new ideas, make mistakes, and learn from them showed Indians that they have the ability, skills, and the programs which benefit their own people. Indian people are now beginning to realize that they do not have to be passive observers and allow education to slip through their hands into the hands of experts and professionals. If the American dream is the dream of involvement on the part of all people, then however humble the role is, Indians have the choice to be involved. Indian parents can have local control by taking the responsibility to provide input concerning what they want out of education, what they want their children to learn, and how they think the school should teach these things (Indian Education Act, P.L. 92-318 (1972)).

The current goal in Indian education is to take the best of the dominant culture and the best of the Indian culture and put these together in the classroom so the child grows up with a positive sense of well-being, a positive self-image, and with pride in his or her heritage. This is done by including recommendations that selected biographies and history texts be used and tribal language be taught in the classroom so that Indian children can learn about Indians of today--their problems and opportunities. The responsible

involvement of Indians in Indian education will produce Indian students proud of being Indian as well as proud of being Americans.

Conclusion

Indian people have come to realize that freedom inherent in their individual and special rights will be acquired only by constantly and responsibly pursuing recognition of these rights. The literature warns of a possible danger of trainees becoming aggressive due to becoming overly rights conscious (Lange & Jakubowski, 1976). Indian trainees report a different effect after experiencing the recognition of special Indian rights in the Indian Bill of Rights exercise, observing models in the Message Matching videotape, and practicing standing up for their rights with a variety of target people in the message matching exercise. They report that the combined experiences help them reduce or control the negative emotions experienced in crucial interpersonal situations. They also report that the training gives them confidence to articulate and assert their rights rather than demand them.

Another predicted danger of "rights consciousness" is the possibility of dead-end conflicts arising in which both parties adamantly stick to their positions, each adhering to their own rights (Lange & Jakubowski, 1976). The author questions whether this impasse is any different than past Indian-white relations. To improve on this stalemate, mutual responsibility and compromise are emphasized. Much of responsible assertiveness relies on an awareness of the consequences of assertive action and the willingness and ability to reach mutually acceptable compromises. It is hoped

that Indian people will have the freedom to choose to be assertive or non-assertive while standing up for their rights and based upon their determination of how important the right is to them, how they are likely to feel if they do not assert their rights, and how much it will cost them to assert their rights in a particular situation (Lange & Jakubowski, 1976). It is also hoped that Indian trainees will reassess the very nature of their values, ways of living, and beliefs about mankind as they continually challenge America to keep her promise that Indian property, rights, and liberty no longer be abused.

CHAPTER IV

MESSAGE MATCHING

> When we met with Indian elders in Denver in 1968, the point was made that the Indian and the white man had never understood one another, but it's the Indian who is going to understand the white man before the white man understands the Indian. This is so because the Indian can think with his whole heart, whereas the white man thinks with his head, and thinking only with the head really doesn't help one to understand the other person. (Morey & Gilliam, 1972, p. 11)

These plain-spoken words of Sylvester Morey while attending a conference concerning the traditional upbringing of Indian children, emphasize three very important issues concerning Indian assertiveness. First, that Indians and non-Indians have never understood each other's attempts to communicate; second, that the Indian is more capable of the understanding necessary for communication; and third, that words alone are not what makes the communication of the language.

The confusion which arises during attempts at Indian/non-Indian communication is a result of the divergent cultures from which each group of people originates. Even though the United States is deemed a multi-ethnic nation of several cultures, it lies in a state of multi-ethnic disharmony because of the barrier created by the lack of communication between Blacks, Chicanos, American Indians, and others

with the larger society. An assertion training program which intends to help Indian people cope with the majority society must understandably recognize Indian intent, perceptions, and speech patterns in addition to values as major considerations in communicative behavior offered by an Indian person to another.

Years ago, during less complex and fast moving times, the problem of mutual understanding was not so difficult. Most transactions were conducted with people, well-known to each other and from similar backgrounds. This was especially relevant to cultures which were deeply encapsulated or involved with each other like the American Indian. Simple messages with deep meaning flowed freely, for each person knew the other well enough to realize what each was and was not taking into account during the verbalization.

E. T. Hall (1976) believes that certain Indian tribes (like the Navajo) think very differently from whites and that much of that difference is initially traceable to their language. He supports this conjecture by citing the difficulty which verb-oriented Navajo children experienced as they were confronted by English, a language which is loosely structured and abounds in adjectives.

Another example might be that a simple statement in English such as "It rained last night" may have divergent meanings for the Hopi and for the non-Indian. The Hopi cannot think about the rain without signifying the nature of his/her relatedness to the event, be it first hand experience, inference, or hearsay. The non-Indian views this spoken statement simply as an abstraction of an event which occurred in the environment apart from any personal involvement in

natural events (Hall, 1976). This illustrates the semantic diversity in communication when people, who use the same language, take in some things and are unaware of others because of cultural dissimilarity.

Communicative behavior can be described in terms of elements: a sender, a message, a receiver, and the context in which the communication takes place. Any message can be translated into the statement "I/am communicating something/to you/in this situation" (Haley, 1963, p. 31). Any element in this statement may be qualified by an affirmation or a denial. In most cross-cultural communication the receiver denies some elements, and his/her denial is interpreted as rejection and discrimination.

This manual will attempt to recognize that language is the most technical of message systems, respect its semantic influence on cross-cultural communication, and utilize its influence in training members to select the most appropriate, effective message among a variety of verbal options which will be acceptable and understandable to another person.

Before we get into the details of message matching, a concept developed by Donald Cheek (1976), let's look at how one Indian person named Henry Old Coyote views <u>messages</u>:

> When most white men hear that an Indian receives messages from various sources, they expect an animal or bird or plant to have written a memo to him telling him what he should do. But that's not the way it is, an Indian believes there is a message in everything you see. If a person is able to interpret that message, then he is communicating. That's what we mean when we say we have ways of communicating with nature, we have ways of interpreting nature. An animal or bird doesn't actually have to talk to me, but it carries a message if I know how to look for it. (Morey and Gilliam, 1972, p. 196)

Therefore, a message is viewed as more than words. It also includes an intuitive understanding which words cannot express. Part of this understanding comes from a spirit of communication and sharing. If these elements are present, no guidance is needed for discussion to take place or for people to exchange ideas. It is just like a pow wow, if the spirit is not with the drum, it won't be a good dance (Morey & Gilliam, 1972). Unfortunately in Indian and non-Indian interchanges the spirit of sharing these internal events is often found wanting.

Perhaps this need for intuitive understanding beyond the spoken word also held by Indian people comes from an intense respect for the power of the word.

> From the moment a child begins to speak, he is taught to respect the word; he is taught how to use the word and how not to use it. The word is all-powerful, because it can build a man up, but it can also tear him down. That's how powerful it is. (Morey & Gilliam, 1972, p. 50)

Indian people realize that one may use words to inform, insult, threaten, cajole, reconcile, conceal, move, frighten, talk to oneself, think and deceive oneself. They teach their people to use words selectively and sparingly while leaving a major portion of ideas and thoughts left unsaid. In addition to the intense respect for the power of the word as justification for the sparse use of words, there is also the nature of the Indian way of life which found little need to express abstract ideas or generalized forms of expression.

Many Indian tribes, like the Arapahos, the Pueblos, the Navajos, and the Mohawks, have a legend or story of creation. The Crow's story of creation emphasizes the power of the word and further explains the Indians' reverence for the word.

> The power of the air is this: It is emptied into the human body, and it comes out in words and songs that other people can understand. The first person breathed into man and man breathed out the word. (Morey & Gilliam, 1972, p. 30).

Many tribes use words or language to control behavior. For example, the Pueblos have three stages of language: One for children up to approximately age nine, one for subteens and teenage children, and one for adults. The nature of the word spoken at each stage corresponds to the different expectations of people in these age groups (Morey & Gilliam, 1972). The Crow Indians, on the other hand, do not have a distinct child's language. There are no differences in grammatical structure of basic vocabulary, yet the child is made aware of his or her progress toward maturity through the content of what is said and how he or she is addressed.

The use of language as a form of control is also true for names. Names carry a certain power. The name signifies a model of behavior by which the child is socially sanctioned to follow. It is the tradition in some tribes for the child to receive the name of an ancestor because he/she is believed to be a reincarnation of the individuality of the ancestor. Naming implies that the namesake will strive to take on the attributes of the original bearer. Therefore, naming may not occur at birth but rather after a child has displayed aspects of his/her personality so that naming is more than a compliment to the name bearer. Another area in which language is used to help the child establish a behavior pattern is in the use of songs. Young women are taught to sing lullabies and songs and to use these songs after the

child is born. This is one of the ways women start to develop a child's mind through hearing words of its language (Morey & Gilliam, 1976).

These considerations of Indian use of language are vital to developing an assertion training program with Indians, since the degree to which this is accepted and understood can determine the effectiveness or ineffectiveness of the training. It has already been stated there are four parts to the process of communicating: (1) the context in which the communication took place; (2) the communication or message; (3) the person communicating or sender; and (4) the person receiving the communication or target person. Message matching utilizes the process of communication to help the Indian asserter technically modify his or her message by selecting the most effective and appropriate message from a variety of verbal options in order to decrease the likelihood of misinterpretation and misunderstanding (Cheek, 1976). A thorough look at each of these four aspects of communication will help Indian asserters develop an awareness for the need to vary their assertive messages to match the receptive capabilities of non-Indians.

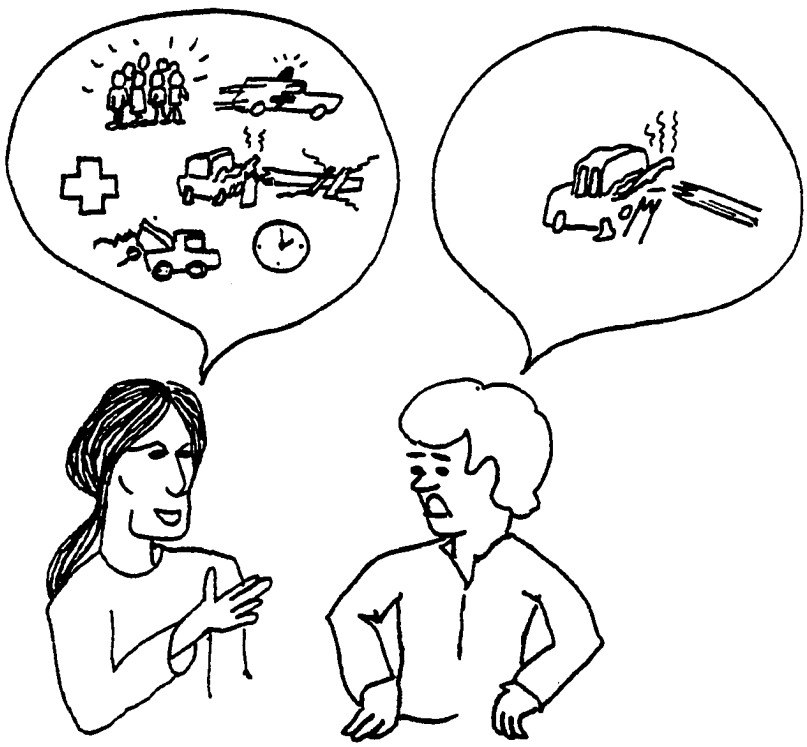
Context

Hall (1976) suggests that the problem in cross-cultural communication lies in the context which carries varying proportions of the meaning depending upon how it is stored and how it flows in a given social system. The culture of the American Indian, in which people are deeply involved with each other and in which information is widely shared, might be called a high-context culture because simple

messages with deep meaning flow freely. A low-context culture, like the United States, is highly mechanistic and individualized and depends upon largely superficial involvement with people.

A comparison of Indian and non-Indian cultures clearly illustrates the differences between high and low context. Indians usually tell as much as possible about the circumstances surrounding an event by means of facts, hearsay, or sensory impression in the spirit of exactness whereas middle class Americans often relate the facts in an abstracted and concise version of the event. The sense of personal integrity prohibits discussion unless the Indian person is sure of accuracy (Spencer, 1959). On the other hand, the bonds which hold Indian people together are strong enough that there is a tendency to allow for considerable bending of the system. The bonds which tie people from a low-context culture together are more fragile and formal, with responsibility diffused throughout the system making it difficult to pin down. Indians make greater distinctions between insiders and outsiders than do other Americans, who basically adhere to the melting pot theory of assimilation. An Indian, due to these strong bonds, expects the listener to know what is bothering him. He displays this in the way in which he will talk around and around the point, putting all the pieces in place except the crucial one, leaving the keystone up to the listener (Hall, 1976). Whites often utilize linear thinking which allows for involvement in only one activity at a time. Indian people, on the other hand, may be involved in more than one activity at a given time. For instance, a tribal council

meeting might be viewed as an opportunity for social visiting as well as official business transactions.



These divergent contextual styles, in addition to the verbal habits of the two cultural groups, highlight the contrasting differences between the content, style, and function of a routine topic of conversation. A look at the Indian-White Language Comparison chart, adapted from the work of Donald Cheek (1976), may highlight the contrasting styles and points of emphasis which produce conflicts and interfere with communication.

Indian-White Language Comparison

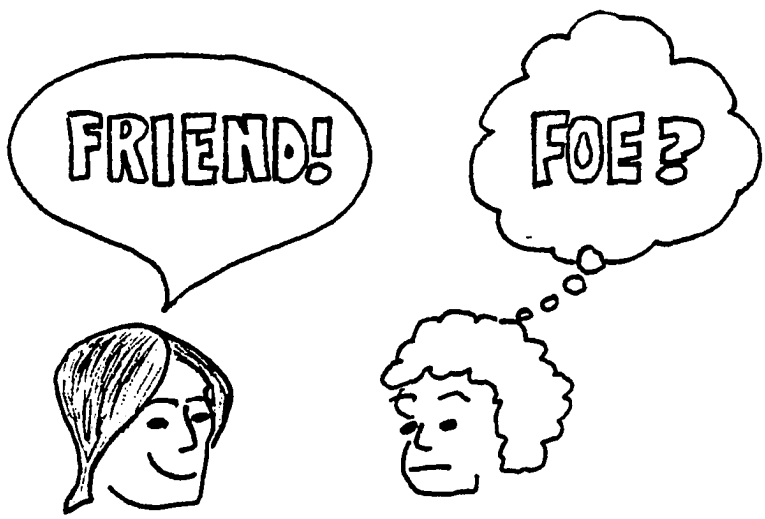
Indian-Indian	Indian-White
Content (what you talk about)	
- Indian politics	- Indians
- About your family	- Weather
- About other Indians	- Activities of interest to whites (sports, hobbies, clubs)
- Being Indian today	- The news, politics, current events
- Past and future social and cultural events	- Mutual acquaintances
- Mutual friends, romantic and personal activities, gossip	- School or work
- School or work	- Rarely about social events, unless work-related
- Job opportunities	
- White people and their racist attitudes	
Style (how you talk about it)	
- If use abstract terms, they are in relation to the person it pertains to	- Use of generalized and abstract forms of expression
- Use of slang	- Little or occasional slang, humor
- Use of Indian words throughout, or use situational dialect as a restrictive code to designate the speaker as one who belongs	- Awareness of grammar and correct enunciation
- Usually in a joking, teasing or hinting way	- Somewhat restrained
- Begins talk with a disclaimer of one's humility, yet displays logic and wisdom throughout the conversation	- Don't understand the humor
- Signifies the nature of his/her relatedness to an event	- Adherence to professional positions and title as a basis of authority on the topics
- Assumed closeness and sharing	- A lot of questions and answers
- Person speaking has the floor for as long as he has something to say	- Interject alternative opinions and interruptions
	- Applies subtle pressure to reveal secret knowledge of traditional ways
Function (why you talk about it)	
- Relaxation, enjoyment, and recreation	- To get or maintain a position
- Become better acquainted or maintain friendship	- To be seen as capable of getting along
- Mutual interest and sharing	- To be seen as different
- Sometimes for selfish motives	- Mutual interest
	- Obtain or keep business connection
	- Ulterior motives, little sharing

Indian people who have experienced this duality of speaking or responding differently to whites than to Indians admit frustration and confusion at times. Trainers can help eliminate part of the confusion by discussing some of the cultural elements of Indian rhetoric which conflict with assertiveness. The Indian's use of hedging and disclaimers, or reference to one's humility prior to expressing an opinion, negates the assertive intent of the message from the very beginning. Although it is custom in Indian society, disclaiming is inappropriate in assertive interchanges with non-Indians. Another conflicting factor is the length and allegorical nature of an Indian person's response. When an Indian talks to another Indian he is expected to speak his mind about the subject with rhetorical and allegorical embellishments. This poses problems from two aspects. First, the great length of a response distracts from the assertive impact of the statement. Also, Indian people who are used to having the floor until they have said their piece will be startled and dismayed by the non-Indian target person's apparent lack of respect for words by interruption throughout the assertive narration. The longer the period of time it takes a person to utter an assertive response, the less the assertive impact of that response and the greater the chances of another person interjecting conflicting ideas into the conversation. In addition, one of the non-verbal components of assertiveness is the latency of response. Significantly, Indian people often taken a longer amount of time than non-Indians to assess the situation before responding.

Message

The second aspect of communication is the message or the communication itself. The message received represents the combined influences, perceptions, and interpretations of mutual role expectations of Indians and whites and the cultural differences in technical aspects of communicating messages. It is believed that differing perceptions of Indian assertive behavior may account for why "some messages may be distorted by white receivers even when technically sound assertion skills are used" (Minor, 1978, p. 66). Some evidence suggests that Indians and whites perceive Indian assertive behavior differently (LaFromboise, 1978).

Ingrained in a person's perceptual analysis is a complex predictive equation or sizing-up process which is involved in any instance of behavior. This equation includes a person's assessment of "what is out there" or simply what are the perceived attributes of the other person in relation to one's personal attributes. Naturally the



person's perception of self (i.e., his or her purposes, ability to act in certain ways, and relationships with others) influences this assessment. This individual analysis of "self" and "others" culminates in a prognosis or "best bet" as to the probable consequences of the total situation as it had been perceived (Kilpatrick, 1961).

The differential perceptions of Indian assertive behavior varies according to the race of the target person with whom the Indian person is being assertive. If the target person is another Indian, a white person observing this interaction perceives the behavior to be assertive. An Indian person observing the same Indian assertion with an Indian target person perceives the assertive behavior as being more assertive or aggressive than did the white observer. The higher rating of degree of assertiveness on the part of the Indian observer is understandable considering his/her cultural background which prefers non-interference and passivity to assertion. When assertive behavior is enacted infrequently, its occurrence causes a higher degree of recognition than if assertive expressions are the normal mode of communication.

Indian workshop participants have related their impression that a different reaction occurs when white people observe an Indian person being assertive to non-Indians. They believe that white observers of cross-cultural assertive transactions usually perceive the Indian asserter as being aggressive rather than assertive. Whether this is accurate, or a distortion of the Indian observers, is not known at this time.

Sender

The previous discussion alluded primarily to the perception of the receiver of the assertive message or target person. The third and most vital aspect of the communication process is the initiator, the person communicating the assertion, or the sender. Ideally one would hope that the intention of the sender, along with the assertive content of the sender's messages, is correctly perceived by the target person. Unfortunately, the probability of intentions being misunderstood increases in cross-cultural situations since it is the social situation which determines the context and nature of any communicative exchange (Ruesch & Kies, 1956).



Messages are affected by the sender's beliefs, attitudes, and values along with his/her experiences and knowledge. People who engage in cross-cultural communication often times view reality from the vantage point of the group. The collective eye of the group, or ethnic perspective, often becomes the vision by which the individual sees. "Memories, aspirations, complaints, promises, and glories of the group are transferred to the individual communicator, who often unconsciously bears the burdens of the group" (Smith, 1973, p. 64).

The sender's ethnic perspective is more than degree of blood as anthropologists, governments, agencies, and biologists tend to classify an individual's ethnic identity. It involves a matter of feeling, emotion, and actual participation and involvement in cultural activities of that ethnic group. Everything we say either consciously or unconsciously comes from an ethnic perspective just as everything we hear enters by way of our ethnic perspective (Smith, 1973).

Another influencing agent on the target person is the inevitable consequences of his/her assertions. The trainees may wish to help the sender determine when and whether assertiveness should be used by exploring the following questions: How important is the situation to me? How am I likely to feel afterwards if I don't assert myself in the situation? How much will it cost me to assert myself in the situation (Lange and Jakubowski, 1976)? The answer to the costs and consequences of assertiveness may be found in looking at one's survival ladder or position in the social stratification process of sexism, classism, and racism.

Cheek (1976) devised a means of associating the status of the target person in relation to the sender's perception of survival or of "making it" (see Appendix C). The survival ladder places people (or groups) in hierarchical order from those holding the least external control over the sender's goals (represented by level 1) to the most external control (represented by level 7). In addition to organizing levels of survival and degrees of control this process also stratifies the level of stress associated with the delivery of assertive messages to role-members at each level of the ladder (see Appendix C).

The trainer may help the sender become aware of the ethnic perspective from which his or her beliefs, values, experiences, and knowledge originate. The trainer may also assist the sender in being aware of any interracial or interpersonal conflict which he or she is experiencing by being assertive due to conflicting Indian and non-Indian role expectations. Finally the trainer will teach the sender how to discriminate between culturally appropriate and inappropriate ways of being assertive by determining the consequences of each assertive act.

Target Person

One of the main issues in message matching is an emphasis on the various audiences one addresses in daily living. If an Indian is to communicate in an assertive and effective manner which is culturally appropriate, he or she must give thought to the message or communication as it "fits" the receiver or target person. The Indian person may then learn to speak assertively but differently to members of each group or category of people. The seriousness of matching or

fitting assertive messages depends upon the consequences of assertiveness upon one's current or future survival. The following five general categories taken from many types of people represent targets for Indian assertive messages: (1) conventional whites; (2) whites with people orientation; (3) Indians with non-Indian orientation; (4) Indians with Indian orientation; and (5) traditional Indians.

A brainstorming of the perceived attributes and characteristic behaviors of persons grouped in each category generally makes Indian communicators aware of the various audiences they address in daily living and the manner which they speak assertively but differently to members of each group. Some characteristics of each of the categories developed by Indian workshop participants are identified as follows:

1. Conventional whites

-middle class orientation
-very organized, scheduled and time conscious
-adhere to rules and regulations
-involved in cliques and organizations
-educated yet narrow minded
-competitive
-materialistic
-conventional dress and fashion consciousness

2. Whites with people orientation

-liberal, open-minded, and folksy thinking
-preference for acquiring personal relationships over possessions
-patronize minority people for purposes of learning and broadening personal experiences
-interested in Indian tradition and religion
-informal and relaxed in manner
-superficial sincerity
-non-conventional dress or appearance

3. Indians with non-Indian orientation

-sometimes referred to as an "apple" Indian
-uses Indians for personal gain
-prefers being the token Indian in predominantly white work situations

-condescending attitude toward other Indians who "haven't made it"
-does not participate in Indian cultural activities
-ascribes to the value system of conventional whites
-accepts the negative stereotypes of Indians and tries to resolve this negative self-definition by being a "good Indian"
-tries to make other Indians shape-up into "good middle-class Americans"

4. Indians with Indian orientation

-thinks Indian
-at times feels guilty about being the token Indian in predominantly white work situations
-proud of using their knowledge of the dominant culture to benefit other Indians
-frustrated by consciousness of schedules, times, rules, and regulations
-pressured for time to participate in traditional cultural activities
-have some doubts about traditional culture but continue to affirm traditionalism
-dresses according to current fashions with a mixture of Indian jewelry and clothing

5. Traditional Indians

-"free-spirits" in thinking and doing
-experience the beauty of Mother Earh
-strive to maintain the beauty and spirit of ancestral ways
-non-materialistic
-present time orientation
-respect for fellow man's way of life even if it is non-traditional
-take extreme care in the choice of words used
-dresses however wishes, as the occasion arises, not as fashion dictates
-hair is often long and natural
-adheres to a consciousness of kinship over consciousness of the demands of the socioeconomic environment

A look at the different characterics suggested of people within each category may accentuate why an assertive message directed to a person from category three (Indians with non-Indian orientation) might be different from an assertive message to category one (conventional white). For instance the two responses which follow concern an Indian's

right to be different, to be Indian in a predominantly non-Indian world. In each case, the target person has attempted to convince the Indian sender that he should give up the battle, forget about the past, quit trying to be Indian, and try to make a better life for himself and his family by financial and social success. The Indian sender responds differently to the Indian and non-Indian target person in the following way:

To the conventional white:

> Your culture is made up of the American dream. You can get rich if you work hard. My culture deals with respect of nature, giving each man his due. My success is not measured by how much money I can put in the bank. It is measured by the self-fulfillment of living a good life.

To the Indian with non-Indian orientation:

> Being an Indian and also an American citizen, I have a duty to serve both the majority and minority culture. I don't have a right to disregard where I have come from. I don't want to please others and pursue purely economic and personal gain if that gain is obtained by using my uniqueness of being an American Indian.

Knowledge of various types of target persons facilitates the acquisition of assertiveness as a social skill. A person's choices and options for communicating honest feelings increase as that person begins to associate "what to say" and "how to say it" with the target person he or she is talking to. The trainer, on the other hand, must know who that target person is and what that target person represents in the eye of the Indian trainee in order to provide knowledge of how these expressions may be perceived by a conventional white or traditional Indian before they are initiated. The target person is the key in assertive interchanges, for it is the target person who actually decides if the message was assertive, non-assertive or aggressive.

Unfortunately, in assertion training we are only training one out of the two people necessary for effective communication to occur--the sender. We are not able to teach the target person to distinguish between assertive and aggressive messages. It may be assumed that assertive and properly matched messages will possibly be misperceived by the target person due to different ethnic perspectives in cross-cultural interchanges. We can, however, teach trainees to become cognizant of the obstacles to interpersonal communication that interfere with assertive messages and cause them to be mistaken as aggressive, and teach trainees how to make an honest and open inquiry as to what message was received. This inquiry is called a back-up or counter assertion and it provides restatement and clarification of the assertive response to insure correct interpretation (Minor, 1978). The details of training American Indians in message matching and counter assertions are discussed in the Assertion Training with Indian Adults chapter.

Obstacles to Cross-Cultural Communication

Additional verbal obstacles to interpersonal communication which may interfere with cross-cultural assertive message matching are the credibility blunder, ritualization, and signifying. Training and awareness in these obstacles may lessen the number of barriers strewn in the pathway by ourself, others, and by society in general.

The credibility blunder which occurs in cross-cultural communication involves the "How-do-you feel," "What-do-you think" or "How much Indian are you" syndrome. These statements assume that the Indian, Black, or Chicano communicator is omniscient on matters relating

to his/her own ethnic group or challenges the communicator to prove his or her credibility before granting assumed omniscience (Smith, 1973). This expectation requires that the ethnic person be knowledgeable of all historical and current facts and events of his/her ethnic group, particularly the peculiar slice of ethnic knowledge which the initiator or sender possesses. Can you imagine the enormous task of being entirely knowledgeable of the history and current status of over 300 different tribal groups, as well as understanding the problems of Indians who live on federal and state reservations as well as those who live off reservations in rural and urban areas?

The ethnic person's resistance to the credibility blunder lies not in the overwhelming expectations placed upon that person as much as the fact that: (1) it is presumptuous to assume that the ethnic person is even interested in the special knowledge used by the sender to demonstrate credibility; and (2) it is perceived as a maneuver or an artificial contrivance. Maneuvers are the kind of messages which place relationships in question (Haley, 1963). It is recommended that overt appeals to ethnicity which have no other purpose than to establish a link with the receiver be avoided.

Another pitfall to transracial communication involves the ritualization process or forced small-talk. Statements such as "Hello, how are you today?" and "How are you feeling?" leave one to wonder what would happen if you actually told them how you feel or how you are. This ritualization process becomes unacceptable when it takes the place of real feelings and concerns. Ritualizations are especially aversive to many Indian people since such formalities are

alien to Indian ways. A simple "Bijou" meaning "Hello" is all that is expected among Indian people, for they disdain the use of small talk. Non-Indians, on the other hand, sometimes feel a sense of rejection in encountering Indians because Indians do not readily engage in social conversation or ritualizations like "please," "thank-you," and "good day." Indians prefer to speak if and when they have something to say. There seems to be a lessening of ritualization when persons get to know each other in cross-cultural communication. Oftentimes when a minority person says that a white person is patronizing they mean that the person's conversations are just routine.

Another barrier to cross-cultural communication is a term borrowed from Black culture called signifying. Cheek (1976) associates signifying with teasing for provoking people into anger through the use of a secondary, implied message. When confronted, non-Indians will often deny that something they said carried a secondary implication, with the second meaning being what the conversation was really all about (Hall, 1976). Indian people are very adept at this process, but call it Indian humor, hinting, or teasing.

The use of indirect conversation is valid as long as all parties involved in the communication are knowledgeable of the intent of the message. Unfortunately, and particularly so in cross-cultural interactions, usually one of the parties has inside knowledge and understands the message, while the other person is confused and feels alienated. It is important to notice that each of these barriers--the credibility blunder, signifying, and ritualization--detracts from the assertive intent of any message. They are indirect ways of

communicating one's ideas, opinion, and feelings. Message matching is a promising means of training people from different cultural groups to effectively and directly communicate respect for each other.

CHAPTER V

INDIAN NON-VERBAL COMMUNICATION

To discuss non-verbal communication separately from verbal communication may seem artificial since in the real world both occur simultaneously as a total unit. Nevertheless, in order to stress the importance of the non-verbal dimension of communication held by Indian people, this chapter will discuss non-verbal components of assertive behavior, non-verbal behavior found in Indian communication, and some ways to teach non-verbal components in an assertive training program with American Indians.

Non-verbal behavior or "silent language" is the language of behavior that gives one identity and reveals one's cultural upbringing. Non-verbal behavior includes: words, actions, postures, gestures, tones of voice, and facial expressions; the way time, space, and materials are handled (Hall, 1959).

All of us communicate non-verbally even though we are usually unaware that we are doing it. We assume that our actions are incidental and supplementary to the content of the message we mean to convey. Actually the non-verbal element is complementary to the verbal content of a message, often expressing the emotional side of the

message, the side which provides vital cues to the effectiveness and appropriateness of an assertive response (Bosmajian, 1971). It has been claimed that as much as ninety percent of the social meaning in face-to-face communication may be carried in the non-verbal message (Mehrabian, 1971). Mehrabian's formula for the emotional impact of any message consists of seven percent verbal communication, thirty-eight percent vocal communication, and fifty-five percent facial communication. Non-verbal modifiers may be used without awareness more than verbal production (Ruesch & Kies, 1956), since verbal content is controlled by the encoding process which allows one to think about and plan what to say. Non-verbal content does not need this encoding process to occur, so that non-verbal communication is more spontaneous. Non-verbal communication may therefore enhance, supplement, replace, or contradict verbal communication.

Non-verbal systems are closely tied to ethnicity differences and therefore deserve particular treatment in a communication training program for American Indians. Unfortunately, many people are intolerant of differences, are slow to accept ethnic peculiarities, and tend to judge these differences as inferior to the ways of the dominant society. When this occurs, the Indian person tends to gravitate more readily toward members of his/her own ethnic group and develops a group language. Trainees refer to this as "talking Indian." The verbal element of the language is more specific and establishes the group's uniqueness. It has also been noted that under authoritarian conditions (like termination, removal, and relocation programs experienced by Indians) people turn more and more to the perception and

evaluation of the non-verbal and expression by means of gesture and action for purposes of self-preservation (Ruesch & Kies, 1956). The Indian's most meaningful communications are carried on in his or her native language, or through a system of non-verbal cues which are read with ease by Indians and largely missed by others (Waubageshig, 1970). One would expect then that there would be a vast body of information concerning the elaborate use of non-verbal communication by Indian people. This is not so; actually very little has been written about the non-verbal communication of any ethnic group (Bosmajian, 1971).

Non-Verbal Components of Assertive Behavior

Non-verbal communication is particularly important in mastering assertion skill since an assertive statement may be perceived as aggressive or nonassertive according to how the non-verbal modifiers which accompany the verbal statement are displayed. A simple change in voice inflection, facial expression, or body movement can turn a sincere statement into a question or sarcastic remark. Non-verbal behaviors which are considered important qualifiers of assertion are: duration of looking at the other person, duration of speech, loudness of speech and affect in speech (Eisler, Miller, & Hersen, 1973), other voice characteristics, handshake, touching, body space, body posture, facial expressions, and timing. The way these behaviors are collectively used make up a person's style of communication. Most people who are ineffective in social interactions are ineffective because they lack a command of style, either because they are unsure of how to respond or are fearful to do so. It is very easy to tell someone to stand up for their rights, yet much more complicated to help someone

work out the details of an effective and a culturally appropriate message.

In order to determine what is or is not appropriate in cross-cultural interchanges, we will first look at the non-verbal elements of assertive, aggressive, and nonassertive behavior displayed by American people in general. Then we will review the non-verbal elements found in natural settings of Indian people. By concentrating on the non-verbal behavior of both Americans and American Indians, one will have information to determine the differences, similarities or perhaps universality of emotions conveyed by different groups of people.

The key emphasis in assertive behavior is that the non-verbal messages be congruent with verbal messages in order to add strength and support rather than to contradict what is being said. The voice should be appropriately loud or within a moderate range according to the situation. Eye contact should be firm but not a stare, breaking away whenever it becomes uncomfortable. Body gestures which convey positive strengths should be used. The posture of an assertive sender should include facing up to another physically, leaning toward the target person and holding one's head erect. Speech patterns should be expressive, clear and emphasize key words without awkward hesitancies. The tone of voice should be level but clear. Hands and gestures should be used in a relaxed way. Smiles should be appropriate and not forced, tense, or tight around the mouth (Lange & Jakubowski, 1976).

In nonassertive behavior, the voice tone may be overly soft or whining. The speech pattern and manner conveys hesitancy since it

is filled with pauses and throat clearings. Eye contact appears evasive because the sender looks away, or down, sometimes turning the body and head away while in conversation with the target person. The following body movements also portray hesitancy, evasion, and lack of strength: hand wringing, clutching the other person, stepping back from the person as an assertive remark is made, hunching the shoulders, covering the mouth with a hand, maintaining a stiff body posture, and entering a room or a conversation only when bidden. Anger may be masked indirectly by raised eyebrows, smiles, laughs, and winks (Lange & Jakubowski, 1976). Nonassertive gestures are meant to soften the impact of a direct statement so as not to offend the target person. This consequently reduces the impact of the assertive content of the message.

Aggressive behaviors, on the other hand, are meant to dominate or hurt the target person and are more powerful in effect than an assertive behavior. Aggressive eye contact tries to dominate people by glaring at them or staring them down. A voice tone which is too loud for the situation, with sarcastic or condescending intonation, is often used. Body gestures are apt to be angry and include excessive finger pointing, shaking one's fist, stamping one's foot too often, and barging into things.

Non-verbal Components Found in Natural Settings

Non-verbal components found in Indian culture are particularly revealing about the way an Indian person displays his or her thoughts, feelings, ideas, and opinions. In this section, we will look at some of the following non-verbal components of assertiveness already

mentioned: duration of looking at the other person or eye contact, duration of speech, timing, body space, body movement, and gestures found in observations of Indian people.

An interest in space or territory in assertion training originates from the work of Weiskott and Cleland (1977) which explored the relationship of assertiveness to territorial and personal space behavior. They found that there are certain unmarked areas in which a person will express emotional messages which are not typically verbalized in other areas. Since assertiveness may be related to both territorial and personal space behavior, we will look at the ways Indians have been reported to handle each.

Personal space is often defined as an unmarked "area surrounding an individual's body into which intruders may not come" (Sommer, 1969, p. 26). Since our sense of self transcends our own skin, we walk around inside a kind of private bubble which represents the amount of air-space we feel we must have between ourself and other people (Bosmajian, 1971). The amount of space a person needs is influenced by one's sense of self-esteem, personal style (introvert vs. extrovert), cultural upbringing, substance of the conversation at hand, and degree of familiarity with and identity of the other person. Increases in assertiveness (which implies an increase in self-esteem) are related to increases in the use of the physical environment and decreases in personal space zones (Booraem & Flowers, 1972).

The personal distance needs of man varies from culture to culture and can be the cause of racial misunderstandings and discomfort (Connally, 1974; Fast, 1977; Hall, 1963a). People raised in

cultures where distance needs are short will be perceived as "pushy" by those with longer personal distance needs. On the other hand, people with long personal distance needs will be seen as cold, aloof, or standoffish by people with a short personal distance preference, since they cannot be reached closely enough for the other person to feel involved with them (Hall, 1963a).

The comfortable distance for two unacquainted adult American males to stand during a conversation is approximately two feet apart (Hall, 1963a). Blacks have been found to prefer less space between speakers than whites, but only by approximately four inches (Connally, 1974). Unfortunately, we are not training either of these target populations. It would seem plausible that Indian personal distance preference is much like Black social distance preference for closeness since most Indian people are used to crowded conditions with several extended family members living in small homes. Indians are unlike Blacks in that they do not use spatial manipulation during a conversation to punctuate various changes in the context and content of the message. The author recognizes that there may be tribal differences in the distance considered comfortable in interpersonal communication. Advice to the unknowing trainer might be to watch where people stand and do not back up. This may be difficult to do at first, but remember backing up is a sign of nonassertion. Trainers will be reassured of this by the difference in people's attitudes towards the trainer once comfortable distance zones are established.

Another element which affects conversational spatial needs is the substance of the conversation at hand. Certain things are

difficult to talk about unless one is within the proper conversational zone. Casual conversation is properly conducted in the intimate space zone of up to eighteen inches. Impersonal business is most comfortably conducted in the social space zone of four to seven feet. Talking to a group may be handled in the public distance zone of beyond twelve feet (Verderber & Verderber, 1977). Shifts of voice are also associated with specific ranges of distance. For instance, soft whispers are used in very close distances of three to six inches whereas a slight overloudness of voice is used in the public distance zone (Hall, 1959). The reader is reminded that these data apply to members of the majority society, not American Indians in particular. Cross-cultural variations in personal distance is an area sorely in need of research.

Another area of interest in assertion training with American Indians concerns intrusion distance. That is, the distance one has to maintain from two people who are already talking in order not to intrude, yet get their attention. It has been reported that when an Indian wishes to begin a conversation, even with a spouse or relative, the Indian places himself/herself in the other's line of vision. If the target person does not acknowledge his or her presence, that is a sign the target person is preoccupied and the Indian will wait patiently or walk away (Wax & Thomas, 1961). This information would be helpful in learning the assertion skills of initiating a conversation or entering a conversation which has already been started (Galassi & Galassi, 1977a).

When working on assertive skills, it is very important to discuss the timing of the interaction, since all situational behavior has a temporal as well as spatial dimension. It is important to know when and under what circumstances assertive actions are likely to produce favorable results. Another important aspect in assertiveness is the length of time involved in the particular transaction. When the duration of an event does not meet the expectations of the target person, that time itself becomes an obstacle to communication (Verderber & Verderber, 1977).

The character of life and culture is influenced by the way time is handled. Most Americans are formally time bound by what is the appropriate duration of an event, appropriate time of day to carry on events, and how to treat time designators. Indian time systems are characterized by several things happening at once. An involvement with people and a completion of transactions take precedence over preset schedules. Since time is less tangible to the Indian person, he or she may tend to take more time in a personal communication than a non-Indian desires to spend. This may cause problems in a cross-cultural assertive transaction. In a cross-cultural assertive interchange when the sender is an Indian, the non-Indian target person may become impatient with the Indian's length of response or duration of time it takes to get around to the idea or opinion he or she is trying to assert (latency of response). On the other hand, if the non-Indian person is the sender, the Indian target person may be offended by the sender's abruptness and straightforwardness. Negative perceptions of

the duration of time spent in the interchange and duration of speech in either case may impede the intent of the assertive message.

Non-Indians are also monochronistic, that is, they do one thing at a time. There is a time for business and a time for pleasure. Indians tend to incorporate business with pleasure. Much of the official business of Indians at conferences is conducted outside of the formal meeting rooms. Just as a tribal council meeting might start late in order to give people time to see each other and visit beforehand. In assertiveness training, a person must not only be taught what to do but when to do it. This non-Indian sense of "waiting for when the time is right" may be different for Indians. For this reason trainers are obligated to teach trainees about monochronistic time so that they may more clearly understand non-Indian behavior and be better prepared to discriminate between when it is appropriate and not appropriate to go by Indian time.

Eye contact, or looking at a person directly in the eyes, is another assertive non-verbal component which differs in Indian usage. For non-Indians, avoiding eye contact communicates recognition of the authority-subordinate relationship in a non-verbal way. However, maintaining direct eye contact is an act of disrespect, hostility, or rudeness among some southwestern tribes (Allen, 1973). Observations of film behavior of Navajos showed "an almost terrified sweeping back and forth of the person's pupils as he tries to avoid looking straight at us" (Worth & Adair, 1972, p. 269). Obviously, this tribal peculiarity may hinder the assertive effect of a message since eye behavior is one of the most potent elements of body language

Bosmajian, 1971). Indian trainees must learn to differentiate between the cultural appropriateness of direct eye contact with Indians. Trainers may need to shape this skill with trainees who experience uneasiness using direct eye contact. Suggestions as to how to teach this skill will be provided in the Assertion Training with Indian Adults chapter.

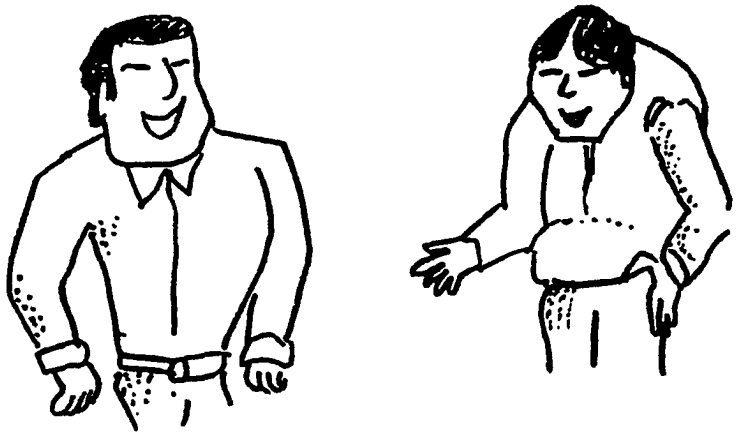
The success of any cross-cultural encounter depends on the correct reading of each other's non-verbal body movement of kinesics. One's ethnic background, social class, and personal style all influence the way in which one engages in body movement. Kinesic patterns are learned forms of communication which are patterned within a culture and convey a particular message (Johnson, 1971; Triandis, 1973). People who are bilingual or bicultural, as many Indian people are, have been found to be bilingual or bicultural in body language. An Indian person may choose to hasten his/her movements on the job but return to a pace of movement more like his/her peers once he/she has come home. This person has learned to analyze the situation, adopt and combine kinesic traits of both Indians and non-Indians, and use them appropriately.

Body movements also reveal when people are biased against others. Trainers may help Indian trainees become aware that subtle movements away from the target person, gestures, negative facial expressions, or no motion at all may reveal dislike for non-Indians (Maclay, 1956). This certainly emphasizes the fact that a person really does not need to say anything to be understood. It is important

to discuss as thoroughly as possible American non-verbal communication in order to facilitate understanding between the two target groups.

Several attempts have been made to relate gestures and movements to racial types, but most have failed (Efron, 1941). Emotions of amazement, desperation, resignation, pride, anger, anxiety, and pleasure produce specific motor responses which are socially learned (Birdwhistell, 1952; Clynes, 1972; Douglas, 1971). The understanding of their meaning depends on exact translation of the emotion and one's familiarity with the entire communication system of the culture (Ruesch & Kies, 1956). It is important to remember that the expression of emotion in one's culture is open to serious misinterpretation by another.

Non-verbal body movements figure prominently in expressing the inner state and emotions of a person since they escape voluntary control. Self confidence and assertiveness are displayed by sure body movements, gestures, and walking forward to emphasize a point (Fast, 1977). Nonassertiveness may be displayed when a person chooses to hold back, overintensify, mask or neutralize the non-verbal cues of emotionality (Verderber & Verderber, 1977). Depression may be signaled by slumped shoulders; nervousness by repetitive gestures; anxiety by sitting on the edge of the chair; tension by a clenched fist and rigid stance; anger by a resistant posture which consists of arms folded tightly across the chest, angry face, clenched teeth, and a tense body (Bosmajian, 1971).



Gestures are symoblic movements which by themselves may not gratify any immediate body needs, but rather stand for something else. They are especially used along with speech in order to illustrate, emphasize, point out, explain, or interrupt. A favorite gesture of contempt used by Menominee Indians of Wisconsin involves "raising the clenched fist palm down up to the mouth, then bringing it swiftly downwards, throwing forth the thumb and first two fingers" (Labarre, 1947, p. 58). To fully understand this Indian gesture, one would need to understand the spoken messages as well.

An adequate understanding of non-verbal communication patterns in Indian culture is yet to come. Thus far reports on Indian kinesics in the literature are limited to Indian sign language, drum and dance rhythms, and whistle speech. Investigation of the body movement displayed in the videotapes of Indians being assertive, aggressive, and nonassertive may shed some light on this dimly lit path.

Training Non-Verbal Components of Assertiveness

In cross-cultural communication, trainers are especially required to attend to non-verbal behaviors of trainees and teach them to attend to their own non-verbal behavior. Feedback provided throughout training should continually assess the impact of the trainee's non-verbal behavior in cross-cultural communications. This requires that the trainer be knowledgeable of how to conduct objective behavior assessments and be able to separate out significant non-verbal components in need of change. It also requires that the training go beyond offering feedback and teach more appropriate non-verbal behaviors by assisting trainees in each behavior separately (Serber, 1977) and helping trainees consider with whom, by whom, when, and where the non-verbal behavior should be enacted (LaFrance & Mayo, 1978).

Serber (1977) states that the most favorable conditions for training non-verbal behaviors include a clearly defined situation which can be repeated in total or in part for several trials without significant alterations. After the initial role play, the trainer should select the most deficient non-verbal element for shaping. It is important to concentrate on a limited number of non-verbal elements and work with only one non-verbal component at a time. The trainer should pay particular attention, give information, and model the appropriate component until the trainee displays significant improvement before moving on to another component.

The goal of non-verbal training is to establish congruence between verbal and non-verbal behavior and master the appropriate non-verbal components of assertive behavior which enhance a person's

assertive style. Precise details in training both the verbal and non-verbal components of assertiveness will be presented in the Assertion Training with Indian Adults chapter. The discussion of Indian non-verbal communication will be concluded with general statements concerning American Indian preferences for eye contact, handshakes, touching, facial and body expressions, and voice characteristics.

Eye Contact

As previously mentioned, many Indian people have difficulty maintaining direct eye contact. This may occur because of tribal sanctions against eye contact, or it may also be a result of intense anxiety over standing up for one's rights. With a non-Indian person, direct eye contact declares that a person is sincere in what he/she is saying. The sender's message is directed solely to the target person to assess his or her personal reaction to the message rather than to wander from the topic of conversation (Alberti & Emmons, 1970). When an Indian uses indirect eye contact, the non-Indian may perceive this



to be a sign of nervousness and uncertainty even though this may not be the case (Colter & Guerra, 1976). So it is in the best interest of the trainee to be able to distinguish when it is culturally appropriate to use direct eye contact and to learn how to use it when necessary.

Nonassertive eye contact behavior used by Indians involves not looking directly at the other person. Since he or she is not used to doing so, the trainees may exhibit other negative eye contact behavior in attempting to use direct eye contact such as: blinking the eyes rapidly, staring fixedly, shifting the head and eyes excessively, or squinting the eyes (Bower & Bower, 1976). Colter and Guerra (1976) have outlined a detailed procedure for gradually shaping more direct eye contact by progressing in small steps, constantly monitoring the trainees anxiety level, occasionally using distracting stimuli, and moving at a rather quick pace. This exercise has been rewritten and presented in the Assertion Training with Indian Adults chapter with permission from the authors.

Actually, when the sender is more than four or five feet away from the target person and is looking anywhere within a radius of six inches of the target person's eyes, the target person will be unable to tell whether or not the sender is giving direct eye contact. Trainers may demonstrate this fact by looking at the chin, forehead, or ear of someone across the room and then asking that person to tell where the gaze is being focused. Trainees may be warned that if they are in a situation where giving direct eye contact begins to make them feel nervous, not to look down at the ground or entirely away from

the person but, instead, to focus their eye contact on the person's chin or forehead until they feel comfortable giving direct eye contact again.

Handshake

Another basic non-verbal behavior associated with assertiveness is a firm handshake. In the past American Indians only clasped hands in concluding a treaty or making peace. Today, Indians observe the custom of shaking hands in dealing with Indians and non-Indians (Tomkins, 1926). Indian handshakes are distinctively different from conventional handshakes which apply pressure in the clasping of hands and holds only the hand while pumping it up and down for some time. At times this non-Indian handshake is intimidating, both to Indian people and to others. Some persons avoid handshakes because they fear getting their hand squeezed too tightly by the person who is a strength evaluator. An Indian handshake involves gently clasping the hand and shaking it once while simultaneously nodding the head to acknowledge respect. Again this may cause problems because a non-Indian may perceive an Indian's handshake as weak and therefore nonassertive.

Touching

Touching is a significant assertive behavior, for it is one of the most meaningful yet most neglected ways of interacting with another person (Colter & Guerra, 1976). This does not imply that every interaction should involve physical contact. Cultures differ in the kind, amount, and duration of tactile experiences people give to infants. Traditionally it was the custom with some tribes to keep infants on a cradleboard for the first year of life. This does not retard motor

development (Dennis & Dennis, 1940) but rather improves posture and instills a sense of discipline and control (Morey & Gilliam, 1974). Touching rarely occurs among Indians unless it is used for purposes of reassurance and strength. For this reason, Indian trainees have expressed displeasure over public tactile displays of affection by their non-Indian friends and spouses. They may also dislike participating in exercises which require physical contact.

Facial Expressions and Body Expressions

Facial and body expressions have been called "softer" nonverbal behavior. Since they are more subtle, they are more difficult to apprehend and require more skill in observation on the part of the trainer. One of the most frequent problems in assertion training is the inappropriateness of facial and body expression rather than the lack of either. People are often observed delivering a verbal reprimand with a smile. One goal of assertion training is that each trainee



adopt body postures and facial expressions which correspond with the feeling and message the trainee wishes to convey.

Some nonassertive facial expressions which may be looked for on videotape replays or while practicing in front of a mirror include: a pursed or tight-lipped mouth, tensing and wrinkling of the forehead, swallowing repeatedly, excessive throat clearing, and lip biting. Trainees may change these negative behaviors just by continued self-observation and attention (Colter & Guerra, 1976), or through coaching in the behavior rehearsal segment of training. Specific suggestions for improving nonassertive mannerisms are provided in the Assertion Training with Indian Adults chapter.

Voice Characteristics

Paralanguage, or the study of voice characteristics, deals with how things are said, not the content or what is said. The main target areas of voice characteristics are volume, tone and inflection, speaking rate, and speaking distance (Bower & Bower, 1976; Colter & Guerra, 1976). Other speech characteristics important to assertiveness are duration of reply and latency of response. Many people who are nonassertive typically talk the same when they are displaying warmth and affection as when they are extremely angry. Some non-Indians complain that the voice pitch of Indians is softer or below their hearing threshold (Wax & Thomas, 1961). Trainees must learn to determine which situations require the use of different voice characteristics and which situations require a quicker response. Due to the type of involvement Indian people have with each other, they are more relaxed about timing a response than non-Indians. They are reluctant to begin

saying something in haste. Although the length of time it takes a person to respond as a measure of assertiveness has been questioned (Galassi, Galassi, & Litz, 1974), cross-cultural assertive interactions with long response latencies often work against Indians, because the target person may become impatient or interject his or her ideas while the Indian is in the process of formulating a response. Trainees must learn to hasten their response with non-Indians. This is contrary to discussions of training non-Indians in assertiveness which recommend training people to increase their response latency in order to concentrate on appropriate assertive statements rather than blurt out ineffective responses (Galassi, Galassi, & Litz, 1974). Another trainee may time the latency period as feedback for the trainee learning to pace responses.

A person's voice is the most effective vehicle for expressing words with self-assurance and assertion. First impressions are influenced by voice quality. A person's tone of voice, if nasal, may suggest immaturity (Bower & Bower, 1976). The pitch of the words, the degree of quavering in the voice, and which syllables in words are stressed are also important variables. Bower and Bower (1976) suggest exercises for improved breathing, controlling the use of air to produce sustained power, voice projection, and determining the proper distance at which a person's voice sounds best.

It is also important to speak articulately or clearly when being assertive because poor articulation often makes a negative impression on others and can be irritating to the target person. Clarity is the result of the way one's tongue and lips move and the amount of

air which is forced through the lips while speaking. Weak plosives give listeners the impression of laziness and inarticulation. Good nasal sounds add resonance and depth to one's voice. Vowels should not be said through the nose and can be tested by having the trainee say the same words with the nose open and with it closed. There should be a difference in sound.

Vocal expressiveness is determined by the pitch and rhythm of a person's voice. It is often stated that Indians speak without expression. This negative stereotype perpetuates the image of the "stoic" Indian. Bower and Bower (1976) suggest some excellent exercises for extending the pitch range, flexibility, and rhythmic variation of one's speaking voice. The more expressively the sender speaks, the more accurately the target person can read the sender's messages. The proper rate of speaking depends on how complicated the message is and how clearly a person can articulate words.

Timing

As previously mentioned, Indian trainees may have difficulty acquiring a non-Indian sense of timing for cross-cultural relations. Appropriate sense of timing may be helped by discussing when and under what circumstances one is likely to produce the most favorable results for each assertive situation presented in training. This can be practiced both within the Indian community and in cross-cultural encounters in the following situations: when to enter a three-way conversation, interrupting a situation to give a message, and when to change the subject of a conversation.

Summary

Trainers and trainees in non-verbal communication may find it advantageous to use perception checks. These are much like paraphrasing or restatements in verbal communication. A perception check is used to clarify the meaning of non-verbal messages and consists of a verbal statement which tests the sender's understanding of how the target person feels (Verderber & Verderber, 1977). In the following statement, notice how the sender checks out the target person's perceptions:

> Mark listens to what Ben has to say with almost no expression other than a slight smile. As Ben speaks, Mark occasionally looks at Ben and nods. Ben finally says, "I'm not sure whether the way you're acting means that you're satisfied or not about these plans or last night's good time.

Perception checks are phrased by first watching the behavior of the target person and asking "What does this behavior mean to me?" Then choose the appropriate words for clarifying the meaning of the non-verbal message. Before making the perception check, trainees are warned to make sure that the words selected are non-judgmental and purely descriptive. After the perception check has been made, the target person may give feedback concerning the accuracy of the perception. It is recommended that trainers and trainees use perception checks whenever a person's non-verbal cues suggest that the person has experienced a change in mood. Adequate training in non-verbal communication and perception checks will help Indian people discern the silent language which reflects their cultural upbringing and cultural orientation and effects the way they enact assertive message matching.

CHAPTER VI

ASSERTION TRAINING MODEL

The model selected for this assertion training program is a learning-based one composed of instruction, modeling, behavior rehearsal, and feedback. This model has been proven to be more effective than assertion training conducted through discussion groups alone (Percell, Berwick, & Biegels, 1974). Some critics state that even the best led discussion group only provides half a training situation since it does not lead to action. Reinforcement, self-observation, and self-evaluation are also incorporated in the feedback segment of training. The author has attempted to design components of training which reflect the influence of Indian culture, preferred representational systems of Indian people, and culturally accepted ways of learning by encouraging the cultural as well as situational appropriateness of assertive behavior.

The ideal size of an assertion training group consists of seven to ten participants (Lange & Jakubowski, 1976). This is ideal but may be unrealistic for this population, since most Indian organizations which sponsor assertion training sessions operate on limited budgets which prohibit training with a select number of participants. When this

occurs, it is suggested that a trainer might hire paraprofessionals, who have previously attended assertion workshops and exhibited training skills, to assist in coaching, giving feedback, and conducting group exercises during behavior rehearsal. The value of two trainers, preferably a man and a woman, is recognized since it increases the number of role models available to trainees, increases the amount of information provided, and also allows for alternating leadership roles as trainers begin to get weary. Although the literature recommends six to nine two-hour sessions (Lange & Jakubowski, 1976), it may be necessary that training with Indian groups be conducted during in-service training schedules.

Another recommendation, which may be unrealistic yet desirable to implement, is the screening of participants prior to training. Screening could be accomplished during a twenty-minute intake interview conducted by the assertion trainer with each interested individual one week before the target date to begin training. Trainers will have difficulty assessing the appropriateness of individuals for assertion training unless they have a clear understanding of what will take place in an assertion group, goals of the group, and the rationale behind assertion training. The rationale for this program is based on the behavioral principle that assertive behavior is learned; therefore, teaching one to be assertive in a variety of situations, while simultaneously reinforcing assertive responses, reduces the anxiety associated with interpersonal situations involving speaking openly.

The specific goals of this training program include: being able to defend one's chosen way of life; being able to assert one's

opinions, ideas, and feelings about ways of improving and preserving Indian culture; learning to communicate effectively in both Indian and non-Indian cultures; learning communication skills which enhance self-determination; learning coping skills against the pressures of acculturation; and learning discrimination skills concerning the cultural appropriateness of assertive behavior in the Indian community.

Having these goals in mind, trainers should consider the following indicators of appropriate behavior for choosing members of an assertion training group: displays a willingness to talk openly and share ideas with others; has problems of an interpersonal nature; can identify and describe several incidences of nonassertion; is self-referred; wishes to act differently; and indicates a willingness to work at changing behavior. Behaviors of a person deemed inappropriate for assertion training may include: extremely nonassertive or aggressive behaviors; an unwillingness to talk; problems of a more severe nature than interpersonal difficulties; inability to identify and describe incidences of nonassertion; and unawareness of the goals of an assertive training group. More specifically, behavioral indicators of inappropriateness for assertion training groups include: rigid body posture; rigid hand movements, long response latencies, flat affect, and compliant verbal content (Sanbury, 1974). The effort and time involved in screening and pre-testing are encouraged by the finding that screening and pre-testing alone (without assertion training) can improve assertive content and reduce anxiety (Galassi, Galassi, & Litz, 1974).

Where workshops are organized by federal, state, or reservation program directors, these elaborate screening procedures are difficult to implement. Trainers may warn program directors against encouraging people who display extremely nonassertive or extremely aggressive behaviors to participate in the training.

Instructions

Each phase of assertive training is introduced by a didactic or instructional segment intended to inform the trainees about theoretical and practical elements of assertive behavior. Instructions generally follow self-assessment and efforts to develop a group assertive belief system. These theoretical and practical elements of assertiveness are discussed briefly and simply throughout training since the main emphasis in assertion training involves behavior rehearsal and feedback. There are a variety of books on assertion which are excellent for homework assignments and bibliotherapy (Alberti & Emmons, 1974; Cheek, 1976; Colter & Guerra, 1976; Galassi & Galassi, 1977a; Lange & Jakubowski, 1976). Some colleges offer courses in assertion training for those trainees who would like to understand the concepts of assertiveness in more detail (Whitely & Flowers, 1978).

It is important for trainers to remember the previously stated goals of this Assertion Training with American Indians Program and use illustrations of situations which reflect the problems and concerns of Indian people whenever possible while giving instructions. The first instructional area imparts an understanding of what constitutes assertive, aggressive, and nonassertive behavior, including the verbal

and non-verbal components of each (see the Assertive Behavior, Message Matching, and Indian Non-verbal Communication chapters). Trainers should also keep in mind that assertive behavior is a learned behavior and that there are social consequences and beliefs which influence whether a person acts assertively, aggressively, or nonassertively.

The key instructional element in this program is the situation specific nature of assertiveness. By situation specific, it is meant that trainees in this program must learn to discriminate various culturally appropriate settings and the appropriateness of content, paralanguage, and non-verbal behaviors in delivering assertive messages, particularly in inter-racial assertions. Trainers must help trainees learn to discriminate when, where, and with whom it is culturally appropriate to be assertive. One of the most important discriminations involves "people appropriateness," the implications of assertiveness with people from other cultures (Cheek, 1976). Different people talk and think differently about the same phenomena. In order to effectively enact an assertive transaction, trainees must understand the orientation and possible perceptual differences which result from various orientations of target people (see Message Matching chapter).

Finally, different people respond more acceptingly to different levels or kinds of assertiveness. Trainees need instruction in basic, empathic, and escalating assertions for information in enacting assertive responses (see Assertive Behavior chapter). They also need instruction in back-up or counter assertions when negative reactions occur as a result of the assertions. These elements increase trainees' repertoire of assertive alternatives available for use with a variety

of target persons. Although many trainees are intuitively aware of the duality of contemporary Indian behavior in work and traditional settings, Indian behavior in mainstream society often conflicts with what is appropriate in Indian society. Cultural encapsulation perpetuates built-in blinders, hidden and unstated assumptions that control one's thoughts, feelings, and attitudes. Critical situations arise when trainees encounter members of another culture, raise their young, and are forced to explain things to them, or support traditional cultural institutions at question by the dominant society. Group discussions which arise from the ideas presented during the instructional element of the program often force trainees to look at the hidden structures and meanings of Indian ways. Thus discussions which occur during instruction also provide an opportunity for comparisons of Indian ways and mainstream society's ways.

Many authors on assertion training provide discussion guides for several content areas surrounding the three major focuses of assertion training: expressing positive feelings, expressing negative feelings, and self-affirmation. Galassi and Galassi (1977a) provide excellent instructions for these content areas. They also discuss the counterproductive beliefs about rights, consequences of behavior, and how people should appear to others which are associated with each of the following:

1. Expressing positive feelings: Giving compliments; receiving compliments; making requests; expressing like, love, and affection; initiating and maintaining conversation.

2. Self-affirmation: Standing up for legitimate rights; refusing requests; expressing personal opinions including disagreement.

3. Expressing negative feelings: Expressing justified annoyance and displeasure; expressing anger.

A variety of audiovisual aids are provided in the appendix to enhance instructional presentations. Again, it is recommended that trainers refrain from complex instructions, for the didactic elements will be imprinted through modeling, behavioral rehearsal, feedback, reinforcement, and home work assignments.

Modeling

Another important instructional component in assertion training is the use of live or videotaped models to demonstrate assertive behavior. The videotaped modeling in this program illustrates situations Indians frequently encounter. They also provide typical reactions of certain target people to Indian assertive behavior. When trainees observe the model's assertive statement and action and the consequences of assertive behavior, they learn assertive behavior vicariously, in much the same way as if they experienced the situation directly (Bandura, 1969, 1971). Observational learning via modeling also gives the trainees unsaid permission to engage in assertive behavior and helps them reduce their fear concerning individual or cultural potentiality for assertiveness (Lange & Jakubowski, 1976).

Formal modeling is provided by a series of videotapes created by the author, enacted by Indian people from Oklahoma, North Dakota, and Arizona. These videotapes will be particularly enhancing for non-Indian trainers, since they attempt to compensate for the cultural difference between trainer and trainees that affects trainees' motivation and depth of self-exploration (Carkuff & Pierce, 1967). A

noticeable increase in trainee participation in behavior rehearsal occurs once trainees view these videotapes. Information concerning availability may be obtained from the Instructional Services Center, College of Education, University of Oklahoma.

1. In the "Introduction to Assertive Training with American Indians" videotape, an Indian woman discusses the need for a special program in assertion training with American Indians. She briefly discusses the general skills acquired by participating in the training, and the situations Indian people frequently encounter where assertion training might be helpful.

2. "Can Assertiveness Benefit Indian People?" is a stimulus videotape designed to elicit strong feelings in Indian people about their need to be assertive. These feelings are evoked by three scenes entitled "School Board Meeting," "Job Interview," and "One More Time" in which Indian people are nonassertive and suffer negative consequences as a result.

3. "How Can We Talk to Make Others Listen?" is a testimonial videotape involving three scenes in which Indian people discuss times when they have been assertive and good things come to them as a result. After each testimonial, they demonstrate how they behaved assertively in the situation. The scenes are entitled, "Big Sister," "Work vs. Staying Home," and "The Professor."

4. "What Do We Mean by Assertive?" provides a variety of situations modeling assertive, nonassertive and aggressive behavior. A trainer may use this videotape to illustrate the verbal and non-verbal

components of each type of behavior or teach trainees to begin to discriminate the difference and consequences of each behavior.

5. "Message Matching" illustrates how Indians talk differently to Indians and whites. Indian people model how they talk assertively about the same problem to five different kinds of target people: conventional whites, whites with people orientation, Indians with non-Indian orientation, Indians with Indian orientation, and traditional Indians. The four segments of this videotape are entitled: "Right to Worship," "Right to be Different," "Right to Determine Who Is Indian," and "Self-Determination."

6. "Dual Roles." This videotape demonstrates how an Indian person must assess what his or her role is in the situation in relation to the target person. Since contemporary roles and rights of Indian people are either ill-defined or in a state of cultural flux, trainees must be able to detect differences as they move from work settings to cultural settings. Two scenes are enacted to illustrate the differences in culturally appropriate behavior occurring on the job and in political and social interactions. Scene I involves an Indian consultant and program director in the office and then at a parent committee meeting. Scene II involves a tribal elder and younger tribal planner in the office and then attending a tribal council meeting.

7. The right to self-determination is reenacted in the videotape entitled "Back-up Assertions." This videotape demonstrates what to do when negative reactions occur as a result of assertive behavior. Back-up assertions are open inquiries as to how the message was received for purposes of restatement or clarifications.

8. "Different Ways to Assert Your Rights" demonstrates basic, empathetic, and escalating assertions in scenes entitled "Fight vs. Movie" and "Car Trouble."

Informal live modeling of alternative behaviors may be provided by the trainer and trainees throughout training. Group members can use mini-modeling of a few responses to demonstrate, rather than report assertive experiences. Many assertion exercises and assertion simulation games also involve trainee-to-trainee modeling of assertive behaviors (Cameron, et al., undated). Informal modeling is most frequently used during behavior rehearsal. Trainers and trainees may choose to take the role of the sender or engage in role reversal after a problem situation has been practiced to illustrate alternative ways of handling the situation assertively. Trainers may decide whether or not to model a behavior according to the following criteria:

1. Will the modeling impose the trainer's values on the sender?

2. Would the sender benefit more from modeling or from the use of self-evaluation and trainer/trainee feedback (Lange & Jakubowski, 1976)?

Behavior Rehearsal

Behavior rehearsal appears to be the core procedure of assertion training (Shoemaker & Satterfield, 1977). A frequent use of behavior rehearsal through training provides an opportunity for group members to practice and refine their assertive skills. Several components of behavior rehearsal have been reported in the training literature. In this program rehearsal, role reversal, reinforcement, self-assessment, and coaching are emphasized.

Behavioral rehearsal in assertion training requires a person to rehearse a situation with other trainees who play the role of receiver (target person) of the assertive message. The sender learns primarily through discovery and self-assessment while practicing simulated situations which could happen in real life. Practice affords the person a chance to think through what he or she wants to say. Practice is also effective because of its experiential, emotion-arousing nature. The work of worrying or anticipating forces a person to learn as much as possible about an event. It prepares the trainees for possible negative as well as positive effects of assertive behavior so as not to be surprised by them. Anticipation also acts as a catalyst for one to envision what he or she might do if negative effects do occur (Brislin & Pedersen, 1976). This intricate preparation reduces anxiety about the situation and helps trainees develop a sense of confidence in their ability to perform the practiced assertion even when apprehensive (Booraem, Flowers, & Schwartz, 1978; Wolpe, 1973). Both those actively involved in the role play and those who observe the role play learn about assertiveness from behavior rehearsal. They learn to prepare for a variety of alternative responses from the target person.

In the initial stages of assertive behavior rehearsal, trainees practice pre-arranged situations. These are written scripts which detail each response made by the target person and provide concrete guides about the role play situation and intent of the sender. The content areas involve expressing positive and negative feelings and self-affirmation. Some role plays of this nature, adapted from the Native American Assertive Simulator, entitled "Scripts for Indian

Behavior Rehearsals' are provided in Appendix D for use in behavior rehearsal (Native American Learning Corporation, 1978). They may also serve as examples for trainees who wish to create their own scripts. Group members should practice these situations several times. As they develop confidence, the lines of the target person may be varied to force the sender to react spontaneously.

Since assertiveness is situation-specific, the use of standard situations is limited since they only tap some aspects of difficulty trainees encounter in real life situations. It is preferred to use situations from the trainee's experience because assertiveness has been found to generalize only to behavioral situations similar to those used in training (Kirschner, 1976). To encourage generalization, trainees may be asked to keep daily logs of assertive behaviors in homework assignments, in prerehearsed interactions, and in recent real-life situations (Galassi & Galassi, 1977a). Trainees may also be asked to write their own scripts about personal situations they have encountered in which they wished to behave differently or more assertively. Guidelines for constructing scripts are provided by Bower and Bower (1976) using the describe, express, specify, and consequences format. The context of the script should clearly define:

1. What problem is occurring;
2. Where the persons are;
3. Who the persons are (including status and degree of external control of each);
4. When the event is occurring;
5. What the sender's specific goal is;

6. What the sender's specific right is;

7. What the target person's specific right is; and

8. What the sender wishes to express (MacDonald, 1975).

Another helpful source of information for trainees writing their own assertive scripts comes from observing others in similar roles practicing assertiveness and noticing the circumstances under which they were assertive, their methods of being assertive, and how others react to their assertion. This exposes group members to an awareness of a variety of assertive styles and gives the trainer and trainees information about the cultural context and regional and tribal differences in which trainees are learning to be assertive.

Before the actual role play, trainees must first evaluate the situation in order to determine what assertive behavior is required (Galassi & Galassi, 1977a). Trainees may do this by referring back to elements included in the script, determining what the probable short-term and long-term consequences of various courses of action are, how they wish to behave in the situation, and what responsibilities accompany the behavior. Some other dimensions in the appraisal of short-term and long-term consequences of assertiveness include:

1. Degree of intimacy in the situation;

2. Intensity of emotion present;

3. Perceived status of the target person, including sex and race;

4. Perceived status of the sender in the situation; and

5. Number and status of observers present (Cheek, 1976; MacDonald, 1975).

Trainees then choose a situation and select other trainees to role play with them. The total situation is broken down into smaller segments in order to simplify the sender's concentration and reduce the anxiety which accompanies lengthy behavior rehearsals. After one or two brief transactions, the trainer stops the rehearsal and asks the observing trainees to tell the sender what they thought was particularly assertive about the communication. The sender is encouraged to assess whether he or she agrees with the feedback. This type of feedback gives positive reinforcement and allows the sender to conduct the final judgment. After feedback is accepted or rejected, the trainer asks the sender to identify one or two specific areas for improvement and the sender role plays the segment of the scene once more. Feedback and self-assessment follow the role play again, with the trainer emphasizing increases in assertive behavior over the first role play and suggesting one or two additional changes the sender might try. Once the sender acts assertively with little or no anxiety, the scene is extended, practiced, and coached until each segment is successfully accomplished. The entire scene is enacted assertively in the final behavior rehearsal.

Some additional techniques which may help trainees become proficient in assertively completing behavior rehearsals include: role reversals, modeling, and practice in responding to negative reactions. At the end of each segment of the scene, the trainer may also work with the sender in disputing any counterproductive beliefs which block action and lead to rationalizations about being nonassertive. Galassi & Galassi (1979) have offered some cues for trainers which

indicate that a trainee may be battling with counterproductive beliefs during behavior rehearsal. These cues are particularly important in assertion training with American Indians since their belief systems and values differ from those held by members of the dominant society.

If a group member becomes more and more anxious with repeated behavior rehearsals, he or she may be experiencing internal conflict. This may be evidenced by the trainee becoming increasingly aggressive or hostile, or increasingly more hesitant and displaying faltering speech. In this case the trainer asks whether or not the trainee was pleased with the behavior. The increase in anxiety can be assessed by comparing the trainee's self-reported anxiety levels before and after each rehearsal. Other indicators include the member simply stating, "I can't deal with it," or offering excuse after excuse for behaving nonassertively. When internal conflict is identified, trainers may introduce cognitive restructuring procedures (Lange & Jakubowski, 1976). Trainers may help group members with counterproductive beliefs by assisting them in learning to dispute the beliefs and helping them reverse their perspective by asking how they would feel in the other person's position. Once the trainer has detected the counterproductive belief, he or she may ask the member the following questions:

1. If the belief true?
2. Why is it true?
3. What evidence supports the belief?
4. Does the belief help you to feel the way you want to feel?
5. Does the belief help you to achieve your goals without hurting others?

6. Does the belief help you to avoid significant unpleasantness without simultaneously denying your own rights?

Trainers may also ask opinions from other group members concerning the likely impact and consequences of the trainee's feared assertive behavior. In extreme cases the trainer may teach the trainee thought-stopping procedures to interrupt stubborn and frequently occurring beliefs (Galassi & Galassi, 1977a) or may provide relaxation training as a supplementary homework assignment.

Once successful behavior rehearsal occurs, trainees are encouraged to use increasingly complex situations in trying out their newly acquired assertive skills in real life settings, beginning with situations which would be least difficult and progressing to more difficult and anxiety-provoking situations. For example, a trainee may wish to refuse a request to lend $200 to an acquaintance before refusing a request to give $200 to a relative to help pay the rent.

In summary, behavior rehearsal can be utilized not only for practicing and refining assertive responses, but also for purposes of clarifying one's beliefs about rights and responsibilities.

Feedback

Throughout role plays, the trainer frequently stops the rehearsal after one or two brief transactions to provide for feedback. Feedback is a form of self-disclosure in which a person relates to another person information concerning how his or her performance has affected them.

Feedback in assertion training evolves from four sources--trainer, trainee, and fellow trainees observing the behavior rehearsal,

and videotape (if available). The crucial requirement in giving accurate feedback is the trainer's power of observation. Some people can form sharp impressions of whatever is going on around them, in themselves, and in others. Many American Indians maintain this attribute. The average person has no conception of how to observe facial expressions, the look of the eye, or the tone of voice which reveal the state of mind of the person. Observational skills must then be modeled by trainers to enhance the existing observational powers of trainees. Trainers should also give group members opportunities to systematically practice giving feedback.

Guidelines for giving feedback are provided to help the trainer give systematic self-disclosure. Trainers should begin by asking the sender how he or she felt immediately following the role play, what he or she liked or disliked about their performance and how anxious he or she felt during the role play. Trainers then point out any positive aspects of the role play performance. If it is difficult to find positive aspects, the trainer may simply state, "I'm glad you made it through the scene" (Galassi & Galassi, 1979). Trainers then shape the desired response by reinforcing increments of improved assertive behavior.

It is important that trainers be specific in giving feedback concerning exactly which verbal and non-verbal behaviors were positive. After all positive feedback has been given, the trainer offers negative feedback by describing one or two behaviors which could be improved. The trainer suggests ideas for improving these behaviors and asks the trainee for his or her personal reactions to the suggestions.

The sender may wish to accept, refuse, or modify the feedback suggestions.

Some verbal and non-verbal behaviors necessary for assertiveness are provided below for commentary guidelines:

Non-verbal Behaviors

1. Was eye contact present?
2. Was the speaker's voice level appropriately loud?
3. Was the statement filled with pauses?
4. Did the speaker look confident?
5. Was the statement flat or expressive?
6. Was the speech too rapid or too slow?
7. Was the facial expression appropriate?
8. Was the body posture appropriate?
9. Was the distance from the target person appropriate?
10. Were there any extraneous distracting behaviors, such as nervous gestures or inappropriate laughter?

Verbal Behaviors

1. Was the statement direct and to the point?
2. Was the statement firm but not hostile?
3. Did the statement show some consideration, respect, or recognition for the other person?
4. Did the statement accurately reflect the speaker's goals?
5. Did the statement leave room for escalation?
6. If the statement included an explanation, was it concise rather than a series of excuses?
7. Did the statement include sarcasm, pleading, or whining?

8. Did the statement blame the other person for the speaker's feelings (Lange & Jakubowski, 1976; MacDonald, 1975)?

Galassi & Galassi (1977a) recommend using "criteria cards" which are 3" x 5" cards with the following information reprinted on them.

How anxious or relaxed were you?
Suds score? Eye contact? Relaxed posture?
Nervous laughter or joking?
Excessive or unrelated head, hand, and body movements?

What did you say?
Say what you really wanted to say?
Comments concise, to the point and appropriate?
Comments definitive, specific, and firm?
Perhaps a factual reason, but no long-winded explanation, excuses, or apologetic behavior?

How did you say it?
Almost immediately after the other person spoke?
No hesitancy or stammering in your voice?
Volume, tone, and inflection appropriate?
No whining, pleading, or sarcasm?

This assertion training program encourages non-professional rather than professional coaching. Criteria cards are most effective in guiding trainees in giving feedback during behavior rehearsal. As the training progresses, coaching from fellow trainees (rather than solely from the trainer) occurs naturally if the trainer encourages and reinforces feedback from trainees. It has been found that trainees coached by other group members display less need for assistance in later assertions than those coached by professionals. The trainees who serve as coaches also display superior performance in later assertions than those participants who did not have the opportunity to coach (Flowers & Guerra, 1974). Initially, feedback from trainees often is not very specific or constructive. However, after the trainer has

modeled giving feedback throughout the session and been around to each triad during role plays giving feedback, more accurate feedback from group members occurs and the anxiety associated with giving negative feedback diminishes. The trainer may wish to refer to communication skills training manuals for activities in self-disclosure and giving feedback.

Another aid in encouraging non-professional feedback concerning cultural appropriateness and assertive behavior is to assign the following observational roles prior to behavior rehearsal:

1. Eye-Contact Observer--notes whether the amount of eye contact appeared appropriate throughout and whether the sender looked away during the crucial part of the message.

2. Facial Expression Observer--notes whether the facial expression is consistent with the content of the message.

3. Gesture Observer--notes whether the body movement and gestures enhance or detract from the assertive intent of the message.

4. Voice Observer--notes whether the sender spoke loudly and clearly or sounded as though the sender meant what he or she was saying.

5. Content Observer--notes whether the message itself is worded directly rather than indirectly (Booraem, Flowers, & Schwartz, 1978).

6. Cultural Appropriateness Observer--notes whether the content and manner of the role play appears consistent with behavioral mores in the Indian community and determines what cultural influences or situational constraints are portrayed in the behavior.

7. Cross-Cultural Observer--notes how a non-Indian may perceive the sender's behavior by describing what he or she observed and labeling the feeling he or she experienced in connection with the assertive behavior. This observer might also identify ways the sender could be assertive, yet minimize the chances of negative reaction.

8. Sensory Observer--notes whether the trainee looks and sees clearly the actions of the target person and whether the trainee listens and hears clearly the things said by himself or herself and the target person (Bandler & Grinder, 1975).

In Indian to white behavior rehearsal, the author recommends concentrating feedback on eye contact and the content of the message, since non-Indians attend to the words which are spoken more than they attend to the manner in which the content is delivered. During Indian to Indian interchanges, the author recommends concentrating feedback on non-verbal behavior since the non-verbal components of a person's message may have more impact on the Indian receiver than the verbal components.

It is again emphasized that feedback is bilateral. Trainees may accept, refuse, or modify feedback suggestions (Lange & Jakubowski, 1976). The trainer can display a nonjudgmental facilitative attitude by saying, "What's your reaction to what I've said?" or "What do you think?" or "Do you see it a lot differently than I do?" Coaching differs from feedback in that it takes the form of suggestions rather than imposed descriptions of what constitutes appropriate assertive response.

Another type of bilateral feedback employed in this program concerns interracial or interpersonal conflict on the part of the

sender during behavior rehearsal. It is a common occurrence with Indian people to experience conflict from the competing values of Indian autonomy versus cultural self-preservation and because of a continual fluctuation between Indian and white role expectations. Trainers can help Indian trainees decide when and if assertiveness should be used by exploring the following questions: How important is the situation to me? How am I likely to feel afterwards if I don't assert myself in the situation? How much will it cost me to assert myself in the situation (Lange & Jakubowski, 1976)?

Feedback outside of assertion training comes from the target person, the trainee's internalized feelings about the event, and the social reinforcement the trainee receives from his or her cultural environment. Assertive behavior is expected to increase the likelihood of a person obtaining social rewards and supports (Adinolfi, McCourt, & Geoghegan, 1976). Since the probability of Indian trainees receiving rewards from the dominant society for assertive behavior is low, trainees should be taught to select situations with high probabilities that assertiveness will be rewarded and also encouraged to meet with fellow group members after training to reinforce each other's assertive behavior (Sansbury, 1974). A questionnaire entitled "Assertion Training-Reinforcers Questionnaire" is included in Appendix E which is designed to help trainees assess what natural reinforcers for assertive behavior reside in their own communities (David, 1972).

Another type of feedback is videotape feedback. The advantage of this less personal method lies in the ability to isolate aspects of the communicator's difficulty through replays of the tape for more

accurate, diagnostic feedback. Trainees have reportedly improved their performance more quickly with videotape feedback than from personal feedback from trainer and trainees. It is much easier to teach the essential component of display of affect in assertiveness using videotape feedback procedures (Eisler, Miller, & Hersen, 1973). However, it has been suggested that the use of videotape during the initial stages of assertive training may have an overwhelming effect (Gromally et al., 1975). If trainers decide to use videotape, they should introduce the medium cautiously by allowing the trainees to experiment with using the equipment and become comfortable with it for a period of time. Although receiving feedback from videotapes may provide the strongest message, it may also have a most devastating effect if not accepted well by the trainees.

Homework Assignments

Extensive assessment prior to training using the Adult Self-Expression Scale (Gay, Hollandsworth, & Galassi, 1975) and the Assertion Self-Assessment Table (Galassi & Galassi, 1977a) will not only help trainers plan the content of training but also identify recurring trouble areas, behaviors, or target people for planning homework assignments.

An initial homework assignment might involve having group members tell people who are close to them that they are trying to change some aspects of their behavior. This prepares significant others for new behaviors on the part of the trainees. Another initial assignment involves asking trainees to observe a person who could be considered a good role model of culturally appropriate assertiveness and take note

of specific verbal and non-verbal behaviors which they display. Group members should also be forewarned that occasionally adverse reactions may occur from people who have a stake in their remaining nonassertive. These people may resist their efforts toward personal growth, since it might change the desired nature of the relationship. As previously stated, homework assignments may consist of keeping a daily log of assertive and nonassertive situations, identifying rights, recording thoughts and feelings about Indian assertive behaviors, and other similar activities (Galassi & Galassi, 1977a; Sandmeyer, Ranck, & Chiswick, 1979).

Trainers may ask trainees to report what happened during homework assignments in order to encourage them to continue. As trainers check on the assignments, they should first find out whether the tasks were completed by asking for a specific description of the event, including the trainee's self-reported behavior as well as a description of how the trainee felt during and after the event. More difficult assignments should not be assigned until trainees feel comfortable both before and after the event. Trainees should next focus on the target person's reaction to the trainee's assertion (see counter assertion section of the Assertion Training with Indian Adults chapter). If group members report having completed homework assignments, trainers should reinforce them for having done so. Trainers may also wish to discuss similar situations in which equivalent assertions may be judged appropriate or inappropriate. Trainers ask trainees how they feel about being assertive in certain situations and reinforce appropriately assertive verbalized attitudes concerning their honest and open feelings (MacDonald, 1975).

As trainees become more accustomed to homework assignments, they may become more self-directed or choose to work collaboratively in deciding upon their individual homework assignments. They may want to try out situations learned that day in training, or they may simply decide what behaviors they think they should work on until the next training session. Unfortunately, the workshop format limits the likelihood of training generalization from homework assignments in comparison to on-going bi-weekly assertion training groups.

CHAPTER VII

ASSERTION TRAINING WITH INDIAN ADULTS

This assertion training program is usually requested by directors of helping-related programs which provide assistance to Indian people. Program directors usually prefer a workshop format rather than an on-going eight-week group assertion training format. The author believes that a three-day workshop grants adequate time to introduce the essential elements of this program, allows trainees sufficient time to produce the skills presented, and begin to use these skills outside of training. Both formats will be discussed in detail to give trainers some guidelines in organizing training sessions with Indian adults utilizing the content of this program. The author also recommends that program directors be encouraged to request follow-up training sessions for trainees to refine the skills which were introduced in the initial training and increase confidence in their ability to be assertive.

In the workshop and group training formats, a variety of group techniques and procedures is presented which follows the phases of the Assertion Training with American Indians program. These phases include: developing an Indian assertive belief system; understanding

assertive, aggressive, and nonassertive behavior; practicing basic assertion skills for self-determination; understanding message matching; practicing message matching; and assessment. These phases are outlined below for planning convenience.

Phases of Assertion Training with American Indians

I. Developing an Indian Assertive Belief System

- A. Adult Self-Expression Scale (ASES)
- B. Indian Group Identity
- C. Consciousness Razors
- D. Stimulus Tape
- E. Indian Bill of Rights Exercise

II. Understanding Assertive, Aggressive and Nonassertive Behavior

- A. Definitions, Messages, and Goals
- B. Importance and Development of Assertive Behavior
- C. Verbal and Non-verbal Components
- D. Group Awareness Profile
- E. Cultural Appropriateness

III. Practicing Basic Assertion Skills for Self-Determination

- A. Demonstration of Pre-arranged Situations
- B. Role Play Expressing Positive Feelings, Negative Feelings, and Self-affirmation
- C. Assessing Consequences and Counterproductive Beliefs
- D. Coaching and Feedback

IV. Understanding Message Matching

- A. Indian-White Language Comparison
- B. Five Categories of Target People
- C. Assertive Indian Messages
- D. Counter Assertions
- E. Consequences of Assertive Messages

V. Practicing Message Matching

- A. Demonstration of Identification of Target Person's Orientation and Message Matching
- B. Role Play Message Matching and Target Person's Identification in Triadic Format
- C. Coaching and Feedback of Cultural Appropriateness

D. Role Play Situations Using Message Matching Format
E. Coaching and Feedback on Cultural Appropriateness

VI. Assessment

A. Comparison of Pre- and Post-training ASES Scores
B. Behavioral Measures
C. Self-report and Program Director's Report
D. Evaluation of Training

As trainers read this material they may think of a variety of applications in which assertion training may be helpful with Indian people. Some Indian adults, other than Indian program employees, who may benefit from assertion training include: Indian women experiencing role conflict or abuse; Indian people experiencing marital conflict, alcoholism or drug dependency, acculturation pressures, reentry into the Indian community, reentry into the world of work; and those going away to school or the military service. Some situations which Indians encounter where assertion training might be helpful include:

1. Challenging educators and curriculum materials which overgeneralize or stereotype Indians.

2. Openly expressing disagreement with other Indians at meetings instead of complaining afterwards.

3. Maintaining compure when called names like "Chief," "Injun," "Squaw," or "Brave."

4. Standing up to the jargon of federal and local program administrators.

5. Stabilizing outside or white interference which undermines group efforts.

6. Refusing requests from relatives and friends which are unreasonable and beyond one's ability to grant.

7. Telling someone who thinks they are being helpful, that they are in the way.

8. Obtaining housing, employment, social services, medical care, or legal aide.

Workshop Format

A sample three-day workshop agenda is provided below, followed by a detailed explanation of each topic on the agenda, training suggestions for each topic, and the appropriate time allotments for each exercise to help trainers in their planning. Additional supplementary activities for training the non-verbal components of assertiveness are included at the end of the presentation of agenda topics. It is recommended that trainers incorporate the non-verbal instructional activities whenever trainees appear to be in need of improvement in a particular non-verbal assertive component.

Assertion Training with American Indians
Workshop Agenda

Day I

9:00-10:30	Introductions Overview of the workshop Self-assessment of present level of assertiveness Developing an assertive belief system: -Consciousness Razors exercise -Stimulus videotape or demonstration
10:30-10:45	Break
10:45-12:00	Developing an assertive belief system: -Indian Bill of Rights exercise -Discussion of Indian rights and responsibilities
12:00- 1:30	Lunch

1:30- 2:45	Assertive behavior Testimonials of Indian assertive behavior Assertive, aggressive, and nonassertive responses Behavior attitude cycle Verbal and non-verbal components of assertiveness Distance exercise Expressing positive feelings I-messages
2:45- 3:00	Break
3:00- 4:45	Small group brainstorming of personal situations where assertiveness might be helpful Large group discussions of the consequences, rights, and responsibilities of various situations Demonstration of an assertive role play Behavior rehearsal of personal problem situations
4:45- 5:00	Wrap-up Homework assignment--Group Awareness Profile

Day II

9:00-10:30	Review of definitions, verbal and non-verbal components of assertive, aggressive and nonassertive responses Small group discussion of group awareness profile and cultural appropriateness Indian oral tradition
10:30-10:45	Break
10:45-12:00	Indian-White language comparison Message matching Role play talking differently to Indians and non-Indians
12:00- 1:30	Lunch
1:30- 2:45	Assertive Indian messages Rehearsal of assertive Indian messages in triadic format Voice Characteristics exercise
2:45- 3:00	Break
3:00- 4:30	Basic, empathic, and escalatory assertions: discussion, demonstration, and role play
4:30- 5:00	Review rights and responsibilities observed throughout Day II Wrap-up Homework assignment: Write a script for a problem situation with the target person you have the most difficulty being assertive with.

Day III

9:00-10:30	Review message matching, basic, empathic, and escalatory assertions Rehearse homework assignment Counter assertions
10:30-10:45	Break
10:45-12:00	Rehearse counter assertions Rehearse expressing negative feelings or self-affirmation
12:00- 1:30	Lunch
1:30- 2:45	Behavior rehearsal in expressing positive feelings, negative feelings, and self-affirmation in message matching format
2:45- 3:00	Break
3:00- 4:00	Continue behavior rehearsal using a message matching format
4:00- 4:30	Small group discussion of follow-up
4:30- 5:00	Wrap-up

Introduction

Depending on the size of the group, it may be helpful to have people introduce themselves and tell about the type of work they do with their own people. There is a variety of introductory exercises in the literature (Gambrill & Richey, 1976; Lange & Jakubowski, 1976; Rathus, 1975). If the trainees do not know each other, name tags are helpful. More importantly, the trainer should take some time to explain his or her personal background, tribal affiliation (if Indian), what tribal groups he or she has worked with prior to this workshop, and some personal benefits the trainer has experienced by being assertive. Self-disclosure is helpful since trainers are expecting trainees to self-disclose throughout training. It is also important to clarify from the

onset that the statements made about Indian culture and behavior are based on the trainer's personal experiences and are not intended for generalization to all Indian people. (Introductions should take approximately 45 minutes.)

Overview of the Workshop

At the onset, trainers should briefly discuss the phases of the assertion training program and some reasonable expectations trainees could have as a result of being in the workshop. Trainers should also dispel false assumptions about assertive training (panacea, pushy behavior, and always getting what one wants) (Galassi & Galassi, 1977a). This is also an opportunity for trainers to raise technical issues concerning attendance, breaks, being able to see and hear the material presented, feelings about smoking the in the room, etc. (These issues may be discussed in 10 minutes.)

Self-assessment of Present Level of Assertiveness

Before introducing the concept of assertiveness, it is recommened that trainees determine their present level of assertiveness by filling out the Adult Self-Expression Scale (Gay, Hollandsworth, & Galassi, 1975), and/or the Self-Assessment Table (Galassi & Galassi, 1977a). The questions in the scale may call to mind situations and content areas trainees had not thought of recently. The measure is designed for self-scoring so that trainees may determine their score individually and privately. Trainers may wish to report that the average score among Anglos is 115-120, for the purpose of personal comparison (Galassi & Gallasi, 1979). (It takes approximately 60 minutes to fill out both instruments.)

Developing an Assertive Belief System

Literature in the area of assertion training supports the idea of developing an individual assertive belief system, contending that until one's own needs are met, true concern for the well-being of others is unlikely to develop (Alberti & Emmons, 1974). The literature also contends that once people know themselves well, accept who they are, and know what their rights are, they will enage in assertive behavior and continue to do so amidst criticism and pressure to act nonassertively. Indian culture, on the other hand, stresses a collective identity and group responsibility (Trimble, 1979). After the needs of the family, clan, or tribe are met, an Indian person may become concerned about his or her own well-being. For this reason, a collective or group assertive belief system which is concerned about the expression and concerns of Indian people in general should be emphasized.

Consciousness Razors

An adaptation of Phelps and Austin's "Consciousness Razors" exercise with Indian people is provided in Appendix F (Phelps & Austin, 1977, p. 152). This is a series of questions designed to increase one's awareness level and heighten perceptions about assertiveness. One or two of these questions may be presented to the group for the purpose of initiating discussions about personal opportunities and experiences which were affected by their being Indian. The remaining questions may be assigned as homework for self-exploration of inhibiting attitudes which curtail assertiveness. (Discussion of "Consciousness Razors" takes approximately 10 minutes.)

Stimulus Videotape or Demonstration

Trainees are shown a stimulus videotape entitled "Can Assertiveness Benefit Indian People?" This videotape is designed to stimulate the group members' feelings about injustices which occur to Indians when they are nonassertive (see also modeling section of the Assertion Training Model chapter). (It takes 20 minutes to view this videotape.)

An alternative to the presentation and discussion of the videotape is the demonstration of Indian nonassertiveness by Indian cotrainers or program directors who sponsor the training. If time allows, trainers may wish to lead a discussion concerning the feelings trainees experienced as they observed the demonstration or videotape. (Allow 10-15 minutes for discussion.)

Indian Bill of Rights Exercise

Introduce this exercise by stating that the reason people often do not know how to act in many situations is because they do not know what their rights are. The exercise involves having trainees break-up into small groups and brainstorming the rights Indian people have as human beings and as special citizens. Each group appoints a recorder to write down the ideas. (Allow approximately 15 minutes for brainstorming.)

The trainer then helps draw up their Indian Bill of Rights by combining the lists from the small groups and discussing each right. The trainer leads group members in a discussion of the legal basis of each right and the responsibility Indian people have in retaining each of these rights. The Indian Rights and Responsibilities chapter provides detailed information concerning the legality of both human rights

and special rights. An outline of each right and the legal basis is provided in Appendix B. (This discussion lasts approximately 30-45 minutes.)

The trainer then asks the members of the group to select one of the rights they had the most difficult time accepting. The trainer leads the trainees in a group fantasy by instructions such as the following:

> Now imagine that you have the right you selected from our Indian Bill of Rights. . . . Imagine how life would change as you accept this right. . . . How would you act. . . . How you feel about yourself . . . about other people. . . .

This fantasy continues for two minutes, after which the trainer says:

> Now imagine that you no longer have the right. . . . Imagine how your life would change from what it was moments ago. . . . How you now act . . . and feel about yourself . . . and about other people. . . .

This fantasy continues for one minute (Lange & Jakubowski, 1976, p. 89). (Allow ten minutes for group fantasy.)

After the trainees form pairs, they are asked to discuss the following questions: what rights they each selected, how each felt when they accepted the right, how each acted differently when they had the right in fantasy, and what they learned from this exercise (Lange & Jakubowski, 1976). (Allow 10 minutes for dyadic sharing.)

Assertive Behavior

This instructional element emphasizes the definition of assertive behavior, that assertiveness is a learned behavior, that its appropriateness depends upon the situation, and that the decision to act

assertively depends upon short-term consequences of the behavior. Trainees are advised to tell people in their environment that they are planning to change their behavior to prepare significant others for changes, rather than surprise them. A discussion of how people get to be nonassertive and/or aggressive is also helpful (Galassi & Galassi, 1977a; Lange & Jakubowski, 1976). Assertion training is then individually presented as a communication skill for self-determination, a coping skill against the pressures to acculturate or give up one's Indian identity, and a discrimination skill for the culturally appropriate use of assertiveness within the Indian community. (This presentation could last from 30 minutes to an hour.)

Testimonials of Indian Assertive Behavior

Trainees view a videotape entitled "How to Talk so that Others Will Listen." Here Indian people verbally reconstruct or give testimonials of ways in which they have been successful in assertiveness and then demonstrate how they were assertive. It is hoped that participants will develop the expectation that Indian people can be assertive if they want to, especially for the sake of their own people. (This videotape lasts approximately 20 minutes.)

An alternative to the presentation of this videotape might involve the trainer (if Indian) and the program sponsors giving testimonials to times that they were successfully assertive and discuss the positive consequences of their assertiveness. It is helpful to notify program sponsors in advance that their assistance in this segment is appreciated so they have time to prepare for their involvement in demonstrations and testimonials. (Allow 20 minutes for testimonials.)

Assertive, Aggressive and Nonassertive Responses

A discussion of the definitions of each response category, the message of each response, and the goal of each response is helpful in learning to discriminate among behaviors (see Assertive Behavior chapter). The trainer may also present situations and responses on video- or audiotape from the American Indian Discrimination Test on Assertive and Non-Assertive Behavior adapted from Lange and Jakubowski (1976) (see Appendix G), and ask trainees to determine whether the response is assertive, aggressive, or nonassertive.

The Definitions Activity Exercise also helps trainees distinguish differences between each behavior (Cameron, et al., undated, p. 41). In this exercise the trainer informs the trainees that a role-play will be performed which involves a supervisor who wants an employee to work late and an employee who has a birthday dinner that evening (see Definitions Activity Role-play Script in Appendix H). Participants should observe the role play for both verbal and non-verbal behavior. After the role-play has been completed, the trainer writes "nonassertive behavior" at the head of either a blackboard or flip chart. Subheadings will include: definition, verbal behavior, non-verbal behaviors, and pay-offs and consequences. The trainer then writes a basic definition which encompasses the suggested characteristics. Trainees are then requested to describe the verbal behaviors they observed. Group participation should be encouraged, with the trainer reinforcing appropriate responses, and making suggestions or additions when necessary. When verbal behaviors have been listed, continue by listing non-verbal behaviors. Repeat this same task with both aggressive and assertive

behaviors. When this exercise has been completed, trainers have a list of workable definitions of nonassertive, aggressive, and assertive behaviors, as well as clearly definable characteristics for their reference in the didactic presentation of the verbal and non-verbal components of assertiveness. (This exercise takes 30 minutes.)

Behavior Attitude Cycle

Alberti and Emmons (1970) presented the concept that nonassertive or aggressive behavior tends to perpetuate itself in a cycle (see Appendix A). A person who behaves nonassertively or aggressively usually thinks poorly of himself or herself. Such a person's behavior with others is usually responded to with avoidance or disdain which confirms the person's low self-evaluation. As the person continues this inadequate behavior, the cycle is repeated: inadequate behavior, negative feedback, attitude of self-depreciation, inadequate behavior. Trainers may briefly discuss this cycle emphasizing the Indian concept of the power of the circle. (Allow 10 minutes for this discussion.)

Verbal and Non-verbal Components of Assertiveness

Trainees will be asked to give feedback on the verbal and non-verbal components of assertive behavior. It is important to stress that this learning situation is a unique opportunity for people to give and receive feedback, unlike some situations where people are rightly afraid to give constructive criticism. The trainer models assertiveness when giving feedback. Group members often find it easy to give positive feedback but very difficult to give negative

feedback. It may be helpful to conduct self-disclosure and feedback games to assist trainees in feeling comfortable doing so (Marlowe & Fedell, undated). (These games take approximately 30 minutes to play.)

An exercise in assessing assertive, nonassertive, and aggressive verbal and non-verbal behaviors is provided in Appendix I, entitled Verbal and Non-verbal Behavior Exercise. Group members may answer the questionnaire privately. The trainer then provides the key to the exercise and answers any questions trainees might have. (It takes approximately 20 minutes for trainees to fill out the form and ask questions.)

Any of the scenes from the videotapes may be viewed to teach trainees how to give feedback on the verbal and/or non-verbal components of the assertive, aggressive, or nonassertive behavior. After having experienced this non-threatening way of giving feedback, trainees often begin to offer feedback more frequently and more constructively as training progresses.

Expressing Positive Feelings

Group members often are initially anxious about role playing. Trainers may demonstrate how to role play simple situations while simultaneously modeling assertive behavior. It is recommended that trainers display less than expert modeling to lessen the anxiety participants might have about their ability to perform (Meichenbaum & Cameron, 1974). The content areas in expressing positive feelings include: giving compliments; receiving compliments; making requests; expressing liking, love, and affection; initiating and maintaining

conversations (Galassi & Galassi, 1977a). There are a variety of exercises in this area (Galassi & Galassi, 1977a; Lange & Jakubowski, 1976). It may also be helpful to have trainees discuss what traditional ways of expressing positive feelings previously existed, whether or not those ways are still practiced, and how positive feelings may be expressed appropriately within the Indian community today. For example, the act of initiating a conversation or asking questions while a person is talking to someone else is viewed as gross interference and met with resentment among some tribes.

I-Messages

I-messages are based on the work of Gordon (1970) and are useful guides in helping people assertively express positive and negative feelings. Since describing one's feelings may be inappropriate among some tribes the author recommends that trainers substitute the phrases "I am . . ." or "I seem to be . . ." for "I feel . . . ." Lange & Jakubowski (1976) suggest that the "Next time I would like" part be optional, realizing that its omission leaves the target person with a less clear idea of what the sender would like to see happen but also a greater opportunity to offer his or her ideas for compromising the situation. Trainers may demonstrate "I-messages" and refer trainees to the formula for expressing oneself.

Expressing oneself:

I feel __(state how you feel)__ because/when __(behavior that caused the feeling)__. Next time I would like __(describe what you want to occur in the future)__.

Example:

I was quite upset because you failed to come over last night and you didn't tell me. Next time call and let me know you changed your plans.

The trainer then asks trainees to pair off and practice giving and receiving I-messages. (Allow 20 minutes for discussion and dyadic sharing.)

Group Awareness Profile

An adaptation of Cheek's Group Awareness Profile (1976) is provided in Appendix J. Trainees may use this diagnostic tool or homework assignment to help trainees attend to the different ways they think and act towards Indians in contrast to whites and the degree of distinction they make between Indian and white target persons. Cheek (1976) suggests that questions 7 and 8 indicate the need for assertion training and that dissimilar answers to questions 9-12 indicate a potential source of problems if trainees do not understand dual role behavior. A discussion of trainees' responses to various items on this measure provides ideas for a fruitful discussion about beliefs or fears trainees may have about being assertive. (It takes trainees approximately 8-10 minutes to fill this out thoughtfully and approximately 10 minutes to discuss what they experienced as they answered the profile.)

Response Videotape

As trainees view the "What Do We Mean by Assertive?" videotape they are exposed to additional instances of Indian assertive,

nonassertive, and aggressive behavior. This videotape can be used for trainees to become knowledgeable of the components of assertiveness. They may also learn to assess the long-term and short-term consequences of assertive, aggressive, and nonassertive behavior and learn to discriminate between nonassertiveness, assertiveness, and aggressiveness. This review can also be accomplished with demonstrations of each response by trainees. The trainer may wish to facilitate a group discussion of alternative ways of being assertive in each scene. (It takes 20 minutes to view the videotape.)

Cultural Appropriateness

It is beyond a trainer's capability to know and understand what behaviors are culturally appropriate with every tribal group. It helps if trainers admit their vulnerability in this area and emphasize that trainees alone can give accurate feedback since they are aware of their community's code of acceptable behavior. Trainers may initiate discussion concerning the appropriateness of certain actions, such as direct eye contact, touching, and making requests in order to stimulate members' thinking concerning culturally appropriate assertive behaviors. In the example of initiating a conversation mentioned above, trainers may convey that it is appropriate when one wishes to begin a conversation to place himself or herself in the line of vision of the party and wait until his or her presence is acknowledged before entering into the conversation. Throughout the program trainers elicit feedback from trainees about the cultural appropriateness of the behavior in each situation, with each kind of person within the Indian community.

Indian Oral Tradition

A brief discussion about the Indian oral tradition of eloquence, accuracy of retention and retelling, and silence reinforces the traditional importance of effective communication through words (Osborn, 1973). Excerpts from a few of the speeches of traditional leaders like Red Cloud, Chief Joseph, Cornplanter, or contemporary Indian notables like N. Scott Momoday, Vine Deloria, and Clyde Warrior, may be taped on overhead transparencies and analyzed by the trainees according to the verbal components of assertiveness (Armstrong, 1971; Balgoogen, 1968; Hill-Witt & Steiner, 1972; Turner, 1974). Words from the orations which are assertive in nature may be analyzed and discussed. (It takes approximately 30 minutes for this analysis and discussions.)

Indian-White Language Comparison

This adaptation of Cheek's (1976) language comparison is an effective way of having trainees focus upon what they do instinctively, that is, talk differently to Indians and to whites. Rather than give them the comparison (see Message Matching Chapter), it is recommended that trainees be provided with an outline of the comparison for note-taking purposes (see Appendix K). The trainer then facilitates a discussion of the differences of language content, style, and function when talking to an Indian and non-Indian. This understanding is a prerequisite to the message matching exercises which follow. It is helpful to encourage trainees to take notes during this discussion. The trainer also writes the suggestions on a chalkboard or large paper

so that trainees may refer back to these differences during role-play activities. (This discussion generally lasts about 20 minutes.)

Message Matching

Donald Cheek (1977), who originated the concept of message matching in assertive training, suggests four key ideas in developing an assertive training program for blacks. They are as follows:

1. Determination of the degree to which black communication style will contribute in spontaneous interaction.
2. Establishment of the intent of the message as perceived by the sender.
3. Awareness of the type of target person to whom the message is directed and the ability to judge the quality of "matching."
4. Provision of a frame of reference for comparing the assertive message by comparing it to the sender's expression of the same content using passive and aggressive modes of responses.

A didactic approach to the training of message matching with American Indians emphasizes the use of brainstorming, modeling, behavioral rehearsal, and feedback. Trainers should briefly discuss the concepts of message matching (see Message Matching chapter; Cheek, 1976). It helps to refer trainees to the handouts entitled, Message Matching I and Message Matching II (see Appendices L and M). Trainers should emphasize that assertiveness and the manner in which one chooses to be assertive depends upon the situation and the person. The terms sender, message, and target person are explained. To illustrate the concept that people talk and think differently about the same phenomenon, trainers may select a familiar symbol like an eagle and ask each person to write down what the word "eagle"

symbolizes to them. As trainers ask each member to share their response, he or she should emphasize the variety of responses for the same phenomenon. Trainers then apply this occurrence to assertiveness. Trainers also emphasize that the goal of this program is that group members become dual-oriented people who are able to communicate effectively in both the Indian and non-Indian worlds. (This presentation takes approximately 20 minutes.)

Assertive Indian Messages

The trainer may introduce the five categories of target people Indians frequently encounter by having the message matching illustration put on an overhead transparency. Trainees are also referred to the handout entitled "Assertive Indian Messages" (see Appendix N). The trainer leads group members in brainstorming and then discussing the verbal and non-verbal or visual cues which differentiate members of each of the five general categories of target persons from each other. It is vital that trainers introduce this discussion by stating that these are general categories requiring that generalizations about individuals be made. Trainers should warn trainees of the danger in assuming negative stereotypes such as "All conventional whites are . . . ." The trainer writes the members' responses on a chalkboard or large paper where they may remain in view during behavior rehearsals and encourages trainees to take notes on the handouts provided. Trainees may find it helpful to go over the cues in preparing for their roles in the message matching behavior rehearsal. Trainees then view the "Message Matching" videotape or live

demonstration which illustrates how an assertive message can be varied in content and delivery to match the orientation of the target person receiving the assertive response. (Allow approximately 30 minutes for brainstorming and discussion and 20 minutes for demonstration or videotape.)

The author has found it most advantageous to combine elements of the Indian Bill of Rights exercise with training in message matching. Trainees are asked to choose one of the Indian rights from that exercise and think of how they would defend that right with a person from each of the five categories, keeping in mind the intentions of their assertive message and the possible perception of their assertion on the part of each category of target people.

Rehearsal of Assertive Indian Messages

In practicing assertive Indian message matching, trainees are instructed to practice defending an Indian right with a target person from the category they feel least comfortable interacting with in an assertive and non-aggressive manner. This rehearsal is conducted in triadic format involving a sender, a target person, and a cross-cultural coach. This procedure was adopted from Pederson's idea of an "anti-counselor" in the cross-cultural coalition model for micro-counseling (Ivey & Authier, 1978). By acting as a "cross-cultural coach," trainees, who represent different levels of acculturation and experiences with Indian and non-Indian people, can provide valuable feedback concerning their perception of the behavior of people who come from these five categories. After trainees have displayed proficiency rehearsing in triadic format, role plays are expanded into a

message matching format which involves a sender, five target persons, and a cross-cultural coach. The "cross-cultural coach" should understand and be able to express viewpoints similar to those of each target person from the categories with whom the sender is learning to be assertive. Throughout the role play the coach acts as an alter-ego of each target person by providing constant, immediate feedback concerning the conscious and unconscious cultural biases and perceptions of the target persons. The "cross-cultural coach" also provides additional suggestions and ideas which may help the sender change his/her perceptional-emotional viewpoints that hinder cross-cultural assertiveness. The trainer clarifies what the cross-cultural coach is doing by emphasizing that what turns out to be changed as a result of message matching or reframing is the meaning attributed to the situation, and therefore its consequences, but not the concrete facts (Watzlawick 1974).

Basic, Empathic and Escalatory Assertions

The trainer explains that there are many different ways of acting assertively just as there are many kinds of target people and situations. Their knowledge of basic, empathic, and escalatory assertions may help them find better alternatives when one type of assertion is inappropriate or confusing to the target person (Lange & Jakubowski, 1976). Trainers should warn trainees that these different types of assertions are guidelines rather than techniques to be used on people. The trainer presents each kind of assertion separately along with the techniques and purposes of each (see

Assertive Behavior chapter). After the discussion of each kind of assertive response, the trainer demonstrates the response or shows the videotape entitled, "Different Ways to Assert Our Rights." Trainees then practice each kind of assertive response. (Allow 15-20 minutes to role play each of the three types of assertions.)

Counter Assertions

Back-up assertions or counter assertions are restatements or clarifications of the original assertive message to insure correct interpretation when the sender suspects that the target person may have misperceived the intent of the message (Minor, 1978).

Before a person can clarify the intent of his or her assertions, that person must be able to detect whether confusion, distortion, or dissonance is occurring on the part of the target person. One way to determine if dissonance exists would be for the sender to learn to assess the impressions of the target person's response to his or her assertive statement to see what the target person performs in saying whatever he or she says. Haley (1963) suggests that people communicate cues which provide additional information about the content which they verbalize. If a man says, "No, I don't have the money to lend you" while standing firm and looking you in the eye, his physical constancy amplifies his verbal statement and affirms the message. If that same man says, "No, I don't have the money to lend you" and shifts from foot to foot while moving his hands in his pockets, his squeamish behavior qualifies the verbal statement incongruently and confuses his statement.

Difficulties in interpersonal relationships arise when a statement is made which indicates one type of relationship and is qualified by a statement which denies the relationship. For example, the assertive intent of a person is often negated when accompanied by nervous laughter or slight upward inflection on a word qualifying it as a question rather than an assertion. Subtle qualifiers to look for in assertive interchanges might be: a slight smile, body movement away from the assertor, the absence of any message or response to the assertion, a hesitation or pause, absence of any movement, or an argumentative tone of voice.

In situations requiring counter assertions, the target person is confused and has basically rejected the content of the sender's message. The target person may dwell on the confusing or negative reactions to the initial message at the expense of accurately perceiving the content of the counter assertion unless the sender does something to break through the communication barrier. It is recommended that the sender preface the counter assertion with the target person's name and also capitalize on the content of the original assertive statement which seemed most important to the target person (Moray, 1959).

Once counter assertions and qualifiers have been discussed didactically and demonstrated, trainees are instructed what to do when the target person has a negative reaction to his or her message:

1. Look at your behavior to decide whether it was appropriate or aggressive.
2. If your behavior was appropriate, ask for clarification. If your behavior appeared aggressive, apologize.

3. Restate your position by using a counter assertion.
4. If the person persists in his or her negative reaction, ignore it rather than allow it to escalate into a battle.

Trainees are then divided into triads and directed to practice counter assertions. The trainer circulates among the triads to provide coaching. (Allow 15 minutes for instruction and demonstration and 15 minutes for behavior rehearsal.)

Rehearsal in Self-affirmation

The trainer discusses the purpose of self-affirmation and its content areas: standing up for legitimate rights (see Indian Rights and Responsibilities chapter) (Alberti & Emmons, 1970), refusing requests, and expressing personal opinions and disagreement (Galassi & Galassi, 1977a). Trainers again emphasize how to deal with negative reactions, how to assess the long-term and short-term consequences of assertiveness, and the responsibilities attached to self-affirmations. If time is limited, it is recommended that the self-affirmation category take priority over the other two categories of assertive behavior (expressing positive and negative feelings). It is also recommended that the message matching format be used in the self-affirmation role play segment of training. Segments of the Message Matching videotape may also be reviewed for purposes of assessing the rights of the target person, predicting the consequences of each scene, and creating counter assertions or possible ways of handling negative reactions in each scene, had they occurred. (Trainers should allow at least two hours for behavior rehearsal in this area.)

Rehearsal in Expressing Negative Feelings

The trainer introduces the content areas of expressing negative feelings: expressing justified annoyance, displeasure, and anger. It is helpful if the trainer demonstrates one of the content areas. The trainer may also ask trainees to form dyads to discuss traditional means of expressing negative feelings, and whether those traditional ways are still practiced. In a large group the trainer asks trainees to report what was discussed in the dyads. The trainer also leads a discussion on the physical and emotional consequences of holding negative feelings inside since the first impulse of some Indians who encounter interference from friends or acquaintances is to withdraw attention. The trainer may choose whether to structure the role plays in triadic format (sender, receiver, coach) or message matching format (sender, five target people, and coach). (Allow at least 30 minutes for the discussion and 30 minutes for the rehearsals.)

Wrap-up of Training

The trainer summarizes what has occurred during training and speculates on areas for future assertion training sessions. If people request further training in this area, more time may be spent in refining the assertive skills presented in the workshop, paying particular attention to reoccurring problem situations of the sponsoring agency. Trainees may also be taught to write their own scripts using situations in their own personal lives and work environments which they wish to improve (Bower & Bower, 1976; Galassi & Galassi, 1977a) and to practice these situations extensively in role plays with videotaped feedback.

The "whip exercise" is an excellent exercise to give everyone an opportunity to participate at the close of training (Lange & Jakubowski, 1976). Trainees simply finish statements like "Today I learned that . . .," "An assertive person is . . .," "Right now I feel . . . ." Each person is able to leave the training session with the feeling that he or she has participated. (It takes about 5 minutes since each person makes a statement, but no discussion takes place.)

Evaluation

A copy of the Workshop Evaluation is provided in Appendix O. Before trainers leave they should distribute these forms and ask participants to fill them out to aid in improving the performance of both the trainer and the program. Trainers may ask them to turn the evalutions in to the program director who sponsored the training, who will return them to the trainer or read the evaluation prior to giving them to the sponsoring agency.

Supplementary Activities in Training Non-verbal Components of Assertiveness

Distance from the Target Person

Body space and its meaning among Indian people were previously discussed in the Indian Non-verbal Communication chapter. Trainers should stress that each trainee is a unique individual and may have individual preferences concerning what is a comfortable distance to stand near another person. Trainees can assess their individual comfort zones by having a trainee stand up, walk over to someone else and begin talking. While the two people are talking, ask each of them

to take a step closer to each other and notice if their level of anxiety increases. Then ask each trainee to take two steps backward and determine whether their anxiety level decreases (Colter & Guerra, 1976). If Indians and non-Indians both are involved in training, it is suggested that trainees try this exercise with people of the same race first, and then with members of another culture to see if there are any differences in comfort zones by noticing whether or not they are distracted during the conversation (which means they are too far apart) or if they find themselves trying to turn away or terminate the conversation (they are too close together or off to the side). The goal of this exercise is to facilitate better inter- and intra-racial interactions through finding mutually comfortable territory.

Direct Eye Contact Exercise

This activity is provided for trainees who have difficulty maintaining direct eye contact. (Note: The terms "SUDS" is an acronym for "Subjective Units of Discomfort Scale," rated as 0 = no discomfort to 100 = maximum possible discomfort. However, any previously agreed upon scheme to communicate the trainees' perceived level of anxiety could be used with this procedure.)

> Trainees should first select another trainee that he or she would feel somewhat comfortable with. Then go over and sit in front of that person at a comfortable distance from him and keep his eyes on the ground.
>
> "With your vision focused on the ground, I would like you to rate your SUDS at this moment. (Pause) OK, take a couple of nice deep breaths, let the air out of your lungs slowly, and again rate your SUDS. (Pause) what I am going to do is teach you how to become more comfortable giving another person direct eye contact. I will do this by having you look at different areas while at the same time trying to keep your anxiety level low. Just listen

to my directions, and follow what I ask you to do. If any time your SUDS gets above 50, just raise your hand so I will know to slow down."

"Once again, with your eyes on the ground, rate your SUDS. (Pause) Fine, now look at the other person's ankles. (Pause) Look back down to the ground. (Pause) Now look at the person's ankles again. (Pause) Good. Now look at the person's knees. (Pause) Now look at the person's stomach. (Pause) Rate your SUDS. Look at the person's left shoulder." (At this point, the client is apt to hesitate until he figures out which is the left shoulder. This is intentional in that thinking through a problem is incompatible with anxiety.) "SUDS. Look back down at the ground. (Pause) Now look at the right shoulder. (Pause) Now look over the person's head about two feet. (Pause) SUDS. Good."

"Now look back at the person's waist. (Pause) Look at the person's chin. (Pause) SUDS. Look at the person's left ear. (Pause) SUDS. Look back down to the ground. (Pause) Look at the person's forehead. (Pause) Look now at the right ear, you had to pass the eyes. Look back at the ground. (Pause) Rate your SUDS. Look at the person's eyes. (Brief pause) Excellent. Now look at the ground. (Pause) SUDS. Look at both eyes. (Pause) SUDS. Now look over the person's head about six inches. (Pause) Now back to the eyes and hold that eye contact. (Pause) Good. Now look back at the chin. (Pause) Now at the forehead. (Pause) Now at the eyes again. (Pause) SUDS. Look back at the ground. (Pause) Rate your SUDS. Look back at the person's eyes and this time give the person a smile. (Pause) SUDS. Now look up here for a moment." (Colter & Guerra, 1976, pp. 106-107)

Eliminating Nonassertive Mannerisms

Trainers may wish to offer the following suggestions for eliminating each of these negative facial behaviors:

To correct tight lips, pucker up very hard, then let your jaw hang loose and relax the muscles around your lips. Smooth out a tense forehead by running your hand over "worry wrinkles" to stroke away the lines. Place your fingers on your Adam's Apple and notice your swallowing. If your swallowing distracts you, it is probably noticeable to others. To help correct this take a sip of water before speaking and stop speaking each time you swallow to relax and take a deep breath. Clear your throat or take

> a drink of water before you begin. Use chapstick for dry lips to relieve tense lips, first exaggerate lip tension by pressing them in a super-kiss position and hold for ten seconds. Then let go and feel them relax. (Bower & Bower, 1976, pp. 176-177)

Some nonassertive body expressions which may be noted in videotape feedback or by practicing in front of a mirror include: covering your mouth when speaking, scratching your head, rubbing your eye or the back of your neck; preening your hair, fingernails or mustache; tinkering with jewelry; adjusting your clothing; shifting your weight from foot to foot; wandering or pacing; and freezing like a statue (Bower & Bower, 1976). These nonassertive mannerisms communicate anxiety and cause the target person to be districted by watching the sender rather than listening to the sender's words.

To eliminate the nervous hand to face gestures, suggest that trainees hold an object in each hand during role play. The objects will remind trainees to keep their hand away from their face as they talk. They should practice without the objects several times before trying it in real life. To insure standing still, trainees might nail their feet down with heavy books which will shift off when they shift. To reduce pacing back and forth, trainees might place themselves in a confined area by placing two chairs on either side of them. If they pace in all directions use two additional chairs for the other directions. These strategies may help trainees learn to use body expressions which are consistent with, rather than distract from, the verbal content of the assertive message.

Voice Characteristics

To practice appropriate levels of volume, the trainee is coached to exaggerate this behavior and test the limits of a loud voice tone so that he or she will become less apprehensive when hearing one's speech in that tone of voice. This can be done by having the trainee speak into a microphone while moving it farther and farther away. Or it can be done by having the trainee move to an outer room and carry on a conversation with another trainee through a closed door (Colter & Guerra, 1976). Indian trainees may also need to practice determining the proper rate of speaking. This may entail speeding up responses with non-Indian target persons yet maintaining a more relaxed rate of response with fellow Indians. They may wish to practice their assertive responses into a tape recorder at different rates with different categories of target persons to determine the most effective rate of speaking in accordance with the target person and the message he or she is trying to convey. Oftentimes nonassertive people use dysfluencies such as "ah," "anda," or fillers like "okay," "you know," and "well." Trainees can be asked to signal each other when they use these responses.

Conclusion

Some exercises found in the literature which focus on nonverbal behavior in assertive transactions may also be helpful to Indian trainees. They include: "Using Body Language That Says Yes or No When Necessary" (Bower & Bower, 1976, p. 80); "Introductions" and "Inane Topics" (Lange & Jakubowski, 1976, pp. 70, 71); "Yes--No

Pushing," "Leaner--Leaned on," "Press," "Up-Down," "Assertive Move or Gesture," "Silent Movie" (Osborn & Harris, 1975, pp. 107-109, 128, 129); "Aggressive Sculpting" (Steel & Hockman, 1976, p. 48); and Non-verbal Therapy (Ferrandino, Marlow, & Bushong, undated).

Group Format

This assertion training program follows a structured format for each meeting: 45 minutes for review of homework assignments and each trainee's interactions with others since the previous session, 30 minutes for discussion of new and continuing content areas and modeling by the trainer or videotapes, and 45 minutes for behavior rehearsal and exercises (Barone & Rinehart, 1970). The group may meet twice a week for five weeks or meet for ten weekly sessions.

Specific instructions for the content of the sessions are described in detail in the discussion of the workshop format; therefore, only the materials needed, content areas for each of the ten sessions, and homework assignments are provided below with the assumption that the reader will refer back to the workshop format for specific instructions in presenting the content areas. (An asterisk indicates an optional element of training.)

Session One

Materials Needed

1. Name tags
2. Adult Self-expression Scale or Self-assessemnt Table
3. Consciousness Razors handout
*4. Videotape entitled "Can Assertiveness Benefit Indian People?", playback recorder, and monitor.

Content Areas

1. Introductions
2. Overview of the workshop
3. Self-assessment of present level of assertiveness
4. Developing an Assertive Belief System
5. Consciousness Razors
6. Stimulus videotape or demonstration

Homework Assignment

1. Daily log of assertive behavior in naturally occurring interactions (Galassi & Galassi, 1977a)
2. Observe someone who you think to be assertive and write down what that person did and said.

Session Two

Materials Needed

1. Indian Rights and Responsibilities handout
2. Blackboard or large sheets of paper

Content Areas

1. Developing an Assertive Belief System
   Indian Bill of Rights exercise
   Indian Rights and Responsibilities
2. Assertive behavior

Homework Assignment

Continue keeping daily log, this time paying particular attention to the rights of each person in the situation.

Session Three

Materials Needed

*1. Videotape entitled "How to Talk so that Others Will Listen," playback recorder, and monitor
2. American Indian Discrimination Test on Assertive and Nonassertive behavior
3. Definitions Activity Role Play Script

Content Areas

1. Testimonials of Indian assertive behavior

2. Assertive, Aggressive, and Nonassertive Responses Definitions Activity exercise
3. Rehearsal of expressing positive feelings

Homework Assignment

1. Continue keeping daily log
2. American Indian Discrimination Test on Assertive and Non-assertive Behavior

Session Four

Materials Needed

1. Behavior Attitude Cycle handout
2. Group Awareness Profile
3. Verbal and Non-verbal Behavior exercise
*4. Videotape entitled "How to Talk so that Others Will Listen"

Content Areas

1. Behavior Attitude Cycle
2. Verbal and Non-verbal Components of Assertiveness
3. Distance Exercise

Homework Assignment

1. Continue keeping daily log
2. Group Awareness Profile
3. Observe and record a situation. List the verbal and non-verbal components of assertiveness displayed in that situation.

Session Five

Materials Needed

1. Formula for "I-messages"
*2. Response videotape entitled "What Do We Mean by Assertive?"

Content Areas

1. Discussion of Group Awareness Profile
2. Review of Assertive, Aggressive, Nonassertive Responses; Verbal and Non-verbal Components of Assertiveness
3. Expressing positive feelings
4. "I-messages"
5. Cultural Appropriateness

Homework Assignment

1. Continue keeping daily log.
2. Observe and record a situation. Determine whether it is culturally appropriate or inappropriate. Discuss the verbal and non-verbal components and why it was appropriate.

Session Six

Materials Needed

1. Indian-White Language Comparison handout
2. Blackboard or large sheets of paper
3. Message Matching I and Message Matching II handouts
4. Excerpts from speeches of Indian orators on overhead transparencies
5. Overhead projector and screen

Content Areas

1. Indian Oral Tradition
2. Indian-White Language Comparison
3. Message Matching
4. Voice Characteristics exercise

Homework Assignment

1. Continue keeping daily log
2. List incidences of Indian-White differential speech observed between group sessions.

Session Seven

Materials Needed

*1. Videotape entitled "Message Matching"
2. Assertive Indian Messages handout
3. Blackboard or large sheets of paper

Content Areas

1. Assertive Indian Messages
2. Rehearsal of assertive Indian messages in triadic format concentrating on the expression of negative feelings and self-affirmation

Homework Assignment

1. Continue keeping daily log
2. Select one of the five categories of target persons that is most difficult for you to relate to. Observe a person from that category for thirty minutes. Write down your impressions of his or her behavior.

Session Eight

Materials Needed

*1. Videotape entitled "Different Ways to Assert Your Rights"
*2. Counter assertion segment of the videotape entitled "Message Matching"

Content Areas

1. Review of Assertive Indian Messages
2. Basic, Empathic, Escalatory Assertions
3. Counter Assertions
4. Rehearsal of the expression of negative feelings and counter assertions in triadic format

Homework Assignments

1. Continue keeping daily log
2. Observe cross-cultural interchanges, record any qualifiers present, and write an account of your impressions of the target person's response to the sender's statements.

Session Nine

Content Areas

1. Review of counter assertions, basic, empathic, and escalatory assertions
2. Review message matching
3. Behavioral rehearsal concentrating on expressing positive feelings, negative feelings, and self-affirmation using message matching format

Homework Assignment

1. Continue keeping daily log
2. Write a script involving the kind of assertive response (basic, escalatory, empathic, and counter) you have most difficulty enacting.

Session Ten

Materials Needed

1. Adult Self-expression Scale or Self-assessment Table
2. Workshop Evaluation form

Content Areas

1. Continue behavior rehearsal using message matching format
2. Self-assessment of present level of assertiveness
3. Comparison of pre-training and post-training self-assessments
4. Evaluation of on-going workshop
5. Wrap-up of training

CHAPTER VIII

PRACTICAL AND ETHICAL CONSIDERATIONS FOR TRAINERS

This section discusses the role of the Indian paraprofessional trainer and non-Indian professional trainer in teaching assertion skills to Indian people. Prior to the discussion of each, it should be emphasized that a trainer's effectiveness depends upon his or her effectiveness as a person. Training skills are interwoven with the trainer's personality--what the trainer perceives, how the trainer reacts to his or her perceptions, and how the trainer translates these reactions into behavior (Nylen, Mitchell, & Stout, 1967). Knowledge, self-awareness, and skill development go hand and hand in building the trainer. One's professional growth as a trainer cannot be separated from one's personal and cultural growth as an individual.

Paraprofessionals

One of the complications of selecting trainers for this program surrounds the issues of race and availability. The most effective assertion trainer would be one representing the same race and cultural experiences of the trainees (Carkhuff &Pierce, 1967). Unfortunately, the number of Indian professionals in helping related professions is limited and the need for assertion training among American Indians

is great. A possible remedy for this deficiency might be to extend the availability of assertion training through the use of Indian paraprofessionals as trainers of assertiveness.

A paraprofessional is defined as a person who is selected, trained, and given responsibility for performing functions generally performed by professionals (Delworth, 1974). They do not possess the requisite education or credentials to be considered professionals, but display adequate ability in the field in which they are working. In reference to this program, Indian paraprofessional trainers would display knowledge of the professional literature on assertiveness, enthusiasm and assertiveness as a group leader, supportiveness, directness, non-demeaning criticalness, and comfortableness in relating to Indian trainees.

The necessary qualities of an effective paraprofessional assertion trainer are of more immediate value than what is lost by their lack of formal training and supervision. As the definition and training of paraprofessionals becomes more accepted, professional organizations' restrictions on the use of paraprofessionals are becoming more flexible and publications addressing the issues of the appropriate use and training of paraprofessionals have increased (Delworth, Sherwood, & Casaburri, 1974; North Texas State University, 1973; Zimpfer, 1974).

There has been extensive evidence of the efficiency of paraprofessional counselors in community and anti-poverty programs in the literature (Gartner, 1969; Gordon; Reiff & Riessman, 1965). The use of paraprofessional counselors avoids the frequently experienced inadequacies of traditional delivery services which often rely upon

professionals who do not understand the needs of minority people. Indian paraprofessionals have successfully served as liaisons between the professional counselors, community members, and traditional healers in their role as helpers such as community health representatives, homemaker aides, and social service workers. Utilizing paraprofessionals is a means of recognizing the strength of competent helpers without professional status and a means of encouraging Indian self-determination. Paraprofessional assertion trainers may also be effective co-trainers with minimal training because they possess the community background and understanding which outweighs formal training (Carkhuff & Traux, 1965). This becomes particularly evident when Anglo professionals and Indian paraprofessional co-trainers focus on what they understand as racism or prejudice within the training sessions and discuss and process the nuances of feelings which emerge from their different perspectives (Thomas & Yates, 1974).

However, some caution should be observed in accepting the reports that the use of paraprofessional helpers is an effective, acceptable, and adaptable procedure (Brown, 1974; Gruver, 1971). The use of paraprofessionals in coaching during behavioral rehearsals has been found to be superior to professional coaching in assertion training with non-disturbed clients (Flowers & Guerra, 1974). An additional benefit from this procedure is the "double change phenomenon" wherein a person who has been a coach is found to learn assertion techniques better than a client who has never had the opportunity to coach (Flowers & Guerra, 1974; Guerney, 1969). A real concern of specialists in the area is that often in assertion groups, trainees will reveal a number

of psychological problems which are more appropriate for in-depth therapy (Lange & Jakubowski, 1976). It is feared that paraprofessional trainers may not be able to discriminate between the need for assertion training and the need for referral to more in-depth counseling procedures (Shoemaker, 1977). If Indian paraprofessionals co-train with professional trainers or are supervised closely by professional trainers, this concern may be minimized. A list of presenting problems entitled, Presenting Problems for Assertion training, is provided in Appendix T which may be used to help sensitive paraprofessional trainers to discriminate which problems may be appropriate for assertion training and which problems would be more appropriately handled individually. Even though trainees have been grouped homogeneously according to these criteria, it is not unusual for trainees to experience critical emotions and conflict over a behavior change. When this occurs, a strict skills-acquistion approach is inadequate and the professional trainer's therapeutic skills must be called upon.

A further concern involves the amount and kind of training for paraprofessionals in the area of assertion training. Training in this program requires significant knowledge of the Indian experience. Paraprofessional trainers should be exposed to racial stereotypes and methods of eliminating them (Respect my child, 1978; Shaughnessy, 1978). They should also receive extensive human relations training which focuses on relationship building and communication skills. Skills in group dynamics, knowledge of the criteria for referral to professional agencies, awareness of resources and referral sources, and organizational skills are also helpful for their effectiveness as a trainer

(Carkhuff, 1967; Danish & Hauer, 1973; Ivey & Authier, 1978; Thomas & Yates, 1974).

Extensive training in assertiveness should include their participation in an introductory assertion training workshop. It is also recommended that paraprofessional personnel attend an assertion workshop for trainers which emphasizes skills in conducting behavioral rehearsals, coaching, and shaping successive approximations of goals. They should experience supervised application of training by leading an assertion training group under the supervision of a professional assertion trainer or the periodic co-leading of an assertion training group with a professional assertion trainer (Whitely & Flowers, 1978). Videotaping is also an excellent medium for preparing and supervising paraprofessionals in assertiveness. Some problems of training which could be simulated throughout the training of paraprofessional trainers involve situations complicated by the reticent group member, the power struggle, and the irrelevant comment (Sandmeyer, Ranck, & Chiswick, 1979). Again it is recommended that a learning-based model which assumes that having knowledge, viewing others demonstrate training skills, practicing leadership skills, and receiving feedback be used in training paraprofessional assertion trainers.

Selection of paraprofessional trainers may be an on-going process by structuring periodic evaluations throughout phases of training. The final selection criteria should be based upon the applicant's motivation for involvement in the program, ability to communicate openly and directly, and effectiveness as a role model and trainer of culturally appropriate assertiveness (Sandmeyer, Ranck, & Chiswick, 1979).

Specific concepts and skills practiced in training paraprofessionals involve: defining assertive, passive, and aggressive behavior; recognizing and clarifying belief systems related to assertive and nonassertive behavior; identifying thoughts and feelings about assertive and nonassertive behavior; identifying behavioral components of assertiveness; demonstrating assertive skills; and giving and receiving feedback about assertive behavior.

Non-Indian Professionals

> One of the most effective ways to learn about oneself is by taking seriously the cultures of others. It forces you to pay attention to those details of life which differentiate them from you. (Hall, 1959, p. 54)

Since it is unlikely that most trainers of this Assertion Training with American Indians program will be both Indian and a professional counselor, this section is written for the non-Indian professional who works with American Indians or has been asked to conduct training with them. Ethically, it is important that those who offer mental health services to persons of culturally different backgrounds be competent in the understanding of the culture of those groups (American Psychological Association Conference, 1973). For this reason, cross-cultural orientation training is gaining importance in the counseling field, since most of the people in this area are limited to the norms of the majority culture. Anglo professionals are simply unable to understand communication based on a set of norms unlike their own. Even the label "non-Indian" may be disrupting to professional identity, for the slight detail of a label which indicates non-group membership can challenge one's identity.

Theoretically, there should be no problem when people of different cultures meet. Relations begin with friendship, goodwill, and a rational understanding that each party has a different set of beliefs, customs, norms, and values. Unfortunately, unintentional misunderstandings occur when people start working together since people remain within the grip of their own cultural identification (Hall, 1977). For this reason it is recommended that non-Indian professionals engage in cross-cultural training prior to working with Indian people. Cross-cultural communication training allows non-Indian trainers the opportunity to identify those problems which arise throughout training because of their own culture-shaped response rather than the trainee's shortcomings. By comparing the similarities and differences of cultural coherence, gaining limited information about Indians, self-examination, and testing of hypothetical stereotypes, trainers may learn something about their own identity. They learn how their thoughts and behavior are grounded in cultural assumptions, values, and beliefs, and how their feelings are based on cultural values, all of which affect their relationships with trainees and are possible sources of misunderstanding (Breslin & Pedersen, 1976; Haigh, 1966; Hall, 1977).

The ability to recognize cultural influences in cognitions is defined as cultural self-awareness (Katz, 1978). With this awareness, trainers can make deliberate rather than accidental decisions about whether they want to retain their opinions and frame of reference, or use transpection, the process of putting oneself in the mind of another person (Lee, 1966; Maruyama, 1970). They should become more knowledgeable about their own limitations in facilitating behavioral change

with people from a culture unlike their own. Each of the following cultural differences affects how trainees perceive and carry out assertive behavior: the details of language pronunciation, the way people move (tempo and rhythm), the way they use their senses (representational systems), how close they get to each other (the types of bonds they form), how they show and experience their emotions, their image of what constitutes maleness and femaleness, how hierarchical relationships are handled, and the flow of information in social systems (Hall, 1977).

The results of cultural self-awareness and awareness of the elements of cultural coherence are immense. Trainees become aware of certain phases of ethnic identity which they experience as they develop "an understanding of Indian behavior." This awareness is invaluable in providing Indian trainees with information concerning the possible confused negative reactions non-Indians may experience towards Indian assertiveness (Jackson, 1975). This non-Indian feedback also improves trainees' skills at diagnosing difficulties in intercultural communications. The goals of intercultural communication applied to trainers of assertiveness include increasing non-Indian trainers' awareness of: their impact on other people, their own patterns of handling interpersonal conflict, and their own motives in interactions with others (Haigh, 1966). Trainers also learn to suspend judgment when confronted with a behavior which seems uniquely different. Hopefully, as trainers become increasingly aware of their own ignorance of the vast differences among Indian cultural groups, their motivation to learn about diverse ways will correspondingly

increase. Finally, non-Indian trainers may also become aware of areas of Indian communication which may be modified to be more congruent with non-Indian communication.

Cultural Simulation

A complete description of cross-cultural communication programs is beyond the scope of this manual. A very valuable aspect of cross-cultural orientation programs is cultural simulation. Simulation of issues on assertion training may help non-Indian trainers better understand the unspoken cultural system of learning and behaving inherent in Indian ways of communicating. Simulation is necessary since the people who live by the system can verbalize little about the laws in operation or the way the system works. Behavioral guides sponsored by cross-cultural research are also unavailable. Indians avoid verbalizing their basic modes of interacting with each other since they take them for granted (Hall, 1977), and also because they wish to preserve what unique ways that remain. Indian people usually only tell trainers whether they are using the cultural system correctly or not. They will not tell trainers how to use the cultural system. Therefore, to understand the realities of this culture and accept the ways of this culture is not something that is learned academically. Cultural uniqueness must be lived (i.e., simulation) rather than reasoned (Hall, 1976).

There are two existing types of cultural simulations, cultural synthesis and cultural simulators. Cultural "synthesis" is an active simulation or role play of a variety of cross-cultural encounters which forces an effective performance and the subsequent processing

of that performance. Cultural "simulators" are written, programmed learning experiences designed to expose members of one culture to some of the basic concepts, attitudes, role perceptions, customs, and values of another culture. Selection of the appropriate response helps a person to interact effectively with persons from another culture (Decrow, 1969; Fiedler, Mitchell, & Triandis, 1971). Both of these media are aimed at cultural-cognitive awareness by confronting and putting individual, sub-cultural, and cultural thought patterns in contrast.

Written cultural simulators generally consist of a series of situations depicting interpersonal conflicts often encountered in cross-cultural contacts. Two existing simulators which help non-Indian trainers learn to deal with Indian trainees are the Gauntlet Quiz (Native American Learning Corporation, 1978), and The Cultural Simulator (Ross & Trimble, 1976). Both are designed for non-Indian trainers to learn more about Indian culture.

In the event that non-Indian trainers would like to write their own simulations of problem situations, the following components are recommended for inclusion in each scenario: (1) a common occurrence in which an Indian and a non-Indian interact, (2) a situation which Anglo culture finds conflicting or puzzling and is likely to misinterpret, and (3) a situation which can be interpreted in a fairly unequivocal manner given sufficient knowledge about the culture. The situation created may be pleasant, unpleasant, or simply non-understandable in terms of interpersonal attitudes, values, and customs. Topics for the simulation of cultural differences may be found in the works of Danielian (1967), Danielian and Stewart (1968),

Fielder, Mitchell, and Triandis (1971), Kraemer (1969), and Stewart, Danielian, and Foster (1969).

Most cultural conflicts occur within the following areas of differences: perception of self and the individual, perception of the world, modality of motivation, modality of relations to others, and dominant form of activity (Stewart, 1966). To illustrate these five modalities and the value of adapting modes of training to Indian ways of learning, the following topics for simulation or synthesis address potential problems which non-Indian trainers may encounter during the Assertion Training with American Indians Program. The situations created in this simulation demonstrate a variety of training problems which non-Indians may experience.

1. Autumn Jackson is a very conscientious trainer who is interested in learning about Indian culture and eliciting discussion about typical Indian behavior from trainees. This is her first workshop with Indians, yet she has previously worked with a few Indian clients. As she is beginning the discussion of Indian behavior, one of the trainees decides to challenge her credibility as a trainer with Indian people since she is noticeably non-Indian. The trainee implies by innuendo that she can not possibly understand Indian difficulties in assertiveness since she herself has never experienced prejudice and racism (perception of self).

2. Ronnie Snow was a previous peace corps volunteer. He has been involved extensively in cross-cultural information and decides to write a proposal to bring American Indians, Blacks, and Chicanos together for a cross-cultural assertion training program. When he

enthusiastically discusses this idea with trainees, he gets no support. He can not understand why Indian people are not interested in working with other minorities to share ideas and help each other. He decides to find out why in the next training session (perceptions of the world).

3. Clarence Jones has been conducting assertion training groups for several years and is about to conduct his first session with American Indians. He is excited about all the material there is to cover in just two days and plans an agenda full of activities. The first day comes and he arrives ready to train at 9:00 a.m. Trainees begin wandering in late. He has printed out certificates of training and no one acts happy to receive them. He assigns a homework assignment of written materials and few people read them. He leaves the training very frustrated (modality of motivation).

4. Mary Thomas has just finished conducting a two-day training session. She feels that the training went well. She enjoyed the time spent in training as well as the time spent outside of training visiting and meeting people on the reservation. After collecting the evaluation forms and wrapping up the session, she says goodbye and expresses her appreciation for their input. She waits around awhile wishing that someone would give her verbal feedback about training. No one does. As she leaves, a couple of the trainees shake her hand and let her know that their pow wow is the first week of June. She leaves feeling confused (modality of relation to others).

5. Jim David has conducted six assertion training sessions with Indian trainees which he feels were successful because trainees

participated openly in the group discussion and became involved in the behavior rehearsals. This was very positive for him because he relies primarily on trainee input in designing his training. In this particular workshop he detects that something is different. When he leads the discussion on Assertive Indian Messages (see Appendix N), particularly the Indian with Indian Orientation category and the Traditional Indian category, the trainees remain quiet and do not offer their ideas. Becoming frustrated with their apparent lack of interest, he calls a break. During the break a trainee politely tells the trainer that one of the workshop participants is a medicine man and the other trainees are reluctant to discuss cultural issues since this man has not volunteered (dominant form of activity).

What is most important in simulations, then, is what actually happens during the encounter, not the correctness of the interactional choices. What happened can be processed dynamically in terms of reactions and perceptions of the reactions of the people involved in the simulations, those observing the simulation, and the feelings participants have for one another as they explore the implications of their behavior. Processing has a dual function--it precipitates an emotional loosening and sets the stage for the acquisition of new cognitive frames of reference (Stewart, 1966). Once the non-Indian trainer goes beyond the initial reactions of uncertainty, doubt, and anxiety, the trainer learns how to deal with new conflicts which occur during training. A goal for non-Indian trainers is cultural tolerance (empathy) and suspended cultural judgment. Ideally, cross-cultural involvement should mean appreciation of culture beyond empathic

understanding, allowing a person to incorporate those values of other cultures which have meaning into his or her own life.

Some specific suggestions for trainers of assertiveness are presented as a guide toward becoming culturally experienced individuals:

1. Avoid discussing Indian assertiveness on the basis of your personal beliefs. Instead, elicit information from trainees about their beliefs by asking probing questions in a respectful manner.

2. Learn all you can about the culture of the particular tribal group with whom you plan to train. This will provide some insight concerning preferred behavior and possible beliefs which conflict with assertion. You may simply ask those who contact you for training to send you historical and cultural information in advance.

3. When becoming acquainted with group members, practice sincerity and humility by admitting that you do not know their ways, but would like to learn as much about their culture as they care to volunteer.

4. Remember that insincerity can not be feigned for very long. Indian people are sensitive to your actions and may sense when you are trying to fool them. One detection of insincerity may undo everything you have accomplished previously.

5. Do not try to act Indian. There are very few people who can do this successfully without causing resentment. You can display understanding and respect for Indian ways without pretending to be something you are not (Powers, 1963).



6. Do not become overly curious about Indian traditional ways. There are certain sacred aspects of Indian culture which are not desired to be shared with non-Indians. Prying into those areas builds resentment.

7. As a trainer your responsibility is to model appropriate assertive behavior which is culturally appropriate within the Indian community and also effective in Anglo culture.

8. Develop patience and self-control. If what you desire in the ways of reactions or behavior is not immediately forthcoming, take you time. Learn to build relationships with trainees in keeping with their pace of living.

9. Do not be afraid to make mistakes. Mistakes are human and the person making them is often respected for being able to deal with them humorously rather than egocentrically. Being able to find humor

in Anglo ways also helps "break the ice" when discussing racial differences between you and the members of the group.

10. The literature reports that Indians perceive the world field independently or wholistically (Berry, 1972; Dinges & Hollenbeck, 1978). Whenever possible illustrate instructional components with visual aids since the more sense modalities involved in learning, the greater the enthusiasm and retention.

11. Emphasize your personal equality by being on the same level with trainees. Show that you are a person who is no better or worse than others by being willing to listen to other ideas, by really hearing what is being said, and by respecting the ideas trainees present.

Ethical Considerations

The issue of non-Indian trainers being unprepared for work with people from a culture unlike their own and paraprofessional trainers being unprepared for work with people whose problems require in-depth counseling procedures, rather than assertive training, was previously discussed in this chapter. Lange & Jakubowski (1976) have reported several other critical ethical issues for trainers of assertiveness (confidentiality, training behavior during training, competency of trainers, legitimate definition of assertive training, appropriate issues for an assertion group, etc.). It is recommended that the trainers review the Ethical Consideration chapter of their book, in addition to the ethical considerations provided here.

Some particular ethical issues regarding the training of Indian people in assertiveness warrant discussion here. The foremost concern is the idea of teaching a behavior which is alien to Indian

traditional ways of behaving and communicating. Critics often generalize that assertion training will cause Indians to lose some of the most valuable aspects of Indian culture: peace, tranquility, and passivity. It is feared that Indians will become competitive, perhaps even aggressive, after exposure to assertion training. This criticism emphasizes the global nature of assertiveness rather than the situation-specific nature of responsible assertive behavior. It also ignores the fact that Indian people are recognizing the need for assertion skills if they are to be self-determining and are actively requesting this type of training themselves. Indians realize that if they are going to decide programs and policies for themselves, manage their own affairs, govern themselves, and control their land and natural resources, they need to be able to communicate effectively with non-Indians as well as Indians so that their ideas, opinions, and feelings will be both heard and understood.

Trainees who adhere to a professional, informational mode of notifying Indian groups about assertion training, who exercise caution in making unwarranted claims about the effects of assertion training, and who train upon the request of Indian people themselves, should feel that they are providing a valuable service to aid Indians in their question for self-determination. If professionals are contacted by non-Indian agencies who provide mandatory leadership training for their Indian employees, then the motives for training and concern over whose best interest is being represented is in question. Training of a voluntary nature can be guaranteed by conducting screening interviews with potential participants and conveying to them that their

participation must be their choice and that they should not feel forced into training. If screening is impractical, the trainer should emphasize to the sponsoring agency that people who are pressured into training will most likely be resistant and have a negative influence on other trainees (Lange & Jakubowski, 1976). The trainer might also express a personal concern that having someone in the training without their personal commitment violates the very definition of assertiveness and is perceived as interference rather than respect for an individual's sense of being.

Trainers should also assess their personal goals for doing assertive training with American Indians. Everyone who leads training obviously seeks personal fulfillment through such work. If the nature of this fulfillment is to be recognized as an activist for the Indian cause or to patronizingly "help" Indian people, it is likely these personal reasons may have a negative effect on training. For instance, a trainer may place undue emphasis on rights without looking at the responsibilities involved or mask advice-giving in the instruction segment of training at the expense of behavior rehearsal.

A final and grave ethical consideration in assertion training involves the issue of conducting research on the impact of assertion training with Indian people. It should be reemphasized that trainee participation in research should be voluntary. Participants should be informed of what they are required to do and the reasons for conducting the research prior to being asked permission to do so. Voluntary trainees should also be guaranteed anonymity beyond trainers and should be given the opportunity to see the global results prior to

publication. Indians are becoming very leary of research projects, and for this reason the ASES answer sheets are self-scored and carefully discussed prior to administration to assure group members that this instrument is simply for their own personal information, not data collected for a research project.

Again, it is emphasized that trainers of this program should be able to respond to trainees' concerns about the consequences of their assertiveness, help trainers discriminate between culturally appropriate and inappropriate assertiveness, be available for consultation or referrals for extended family members and friends who feel uneasy about the trainee's new behavior, and help trainees deal with the fears they might have about being perceived as assertive by Indian and non-Indian people. These issues are of particular concern, and trainers must recognize they are working with people who are beginning to exert control over, rather than merely adapt to, a dominant cultural system in which the potential for negative reactions to Indian assertiveness is great.

CHAPTER IX

ASSESSMENT OF INDIAN ASSERTIVE BEHAVIOR

Assertive behavior involves a number of verbal, non-verbal, and paralanguage (voice characteristics, length of response, etc.) elements. Assertive behavior is learned as a means of communicating a person's wants, needs, and opinions to others in a socially appropriate manner. This involves expressing a variety of behaviors (giving compliments, standing up for rights, etc.) to a number of target people, within a situation (private, public, etc.) embedded within a cultural context (Galassi & Galassi, 1977b). According to this, assertion is conceptualized as a series of learned situation-specific behaviors rather than a general or unidimensional personality trait displayed pervasively (Eisler, et al., 1975; McFall & Marston, 1970; Rimm & Masters, 1974). The following discussion supports the view that assertive and socially acceptable behavior is influenced by the situational factors detailed above.

Trainers who conduct this Assertion Training with American Indian program face three essential assessment tasks: (1) screening or determining whether potential trainees would benefit from this kind of assertion training; (2) monitoring changes during training

sessions or outside of training; and (3) determining the efficacy of training and designating the maintenance of gains after training is finished for follow-up (Galassi & Galassi, 1977b; Jakubowski & Lacks, 1978). The first task involves screening or assessing trainee's potential acceptance and motivation for training. Screening is usually designed to determine answers to the following questions prior to training: Within the potential trainee's particular cultural context, which complex of verbal, non-verbal, and paralanguage behaviors does she or he either have difficulty expressing or express infrequently, to what target persons, and in what situations? Within the potential trainee's particular cultural context, which complex of behaviors does she or he express in an aggressive manner, to what target persons, and in what situation? What are the variables controlling the potential trainee's ability to be assertive (lack of information, beliefs, or coping strategy)? What training components (modeling, behavior rehearsal, cognitive restructuring, etc.) would help the potential trainee overcome these obstacles in an assertion training program (Galassi & Galassi, 1977b)?

The first two questions can be adequately answered through behavioral observation of trainees' attempted assertive behavior in real life (in vivo) or in simulated role play situations in the laboratory recorded by trainers or trained observers (Galassi, 1973; McDonald, 1974; McFall & Marston, 1970). Details of each of these assessment methods will be discussed later on in this chapter. The purpose of in vivo and laboratory simulations is to secure a baseline of the trainee's behavior and the trainee's deficits in the verbal, non-verbal,

and paralanguage components of assertiveness before training. Adequate training necessitates this assessment since it has been found that assertion training does not always generalize to untrained forms of assertive behavior. It is therefore important for each trainee to have some training experience with each of the situations he or she is experiencing difficulty with in real life (Colter & Guerra, 1976). The advantages of such measures include precision, for behavioral measures achieve closer approximations to reality than self-reports of strengths and weaknesses in self-expression; and ethics, for problems implied in the principle of informed consent are avoided when trainees are aware of being observed. The disadvantages of screening using behavioral observation with this program may outweigh the advantages. Reliance solely on behavioral observation for pre-training assessment may be impractical in light of the difficulty of screening large groups of potential trainees from distances often far away from the trainer or training site. American Indian trainees may also be resistant to such measurement because of their historical heritage of uniqueness which often attracts anthropologists, sociologists, and psychologists who often prefer to disseminate cultural information Indian groups would like to maintain.

The third goal of screening, to determine the conditions and reasons for the potential trainee's difficulties in displaying assertive behavior, may be ascertained in the screening interview by questions like the following: How are you most likely to act in this situation? If that failed, what would you do? What would you like to be able to say? What stops you from acting the way you would like?

How can you tell whether you have acted nonassertively or aggressively in this situation? What methods do you use to lower your anxiety (stay calm) in this situation (Lange & Jakubowski, 1976, p. 272)? It is recommended that trainers realize that the purpose of screening interviews is to get some sense of the main causes of nonassertive and aggressive modes of responses to better plan the components of training, not conduct a full analysis of the potential trainee's difficulty in acting assertively. The success of this medium with potential American Indian trainees will depend upon maintaining a tentative rather than exact manner during screening. This information, in addition to answers to questions like: How do you think you learn best? What kinds of activities have you liked and benefited from in previous training sessions?, will help the trainer determine whether skill acquisition, consciousness raising, self-awareness activities, etc., should be emphasized during the training program.

The second and third tasks in the assessment of assertive behavior, monitoring changes during training and determining the efficacy or generalizability of training, can be viewed from three vantage points: behaviors within the group, behaviors outside the group during training, and behaviors outside the group after training (Sanbury, 1974). The methods by which these behaviors are evaluated include in vivo measured behavioral performances in natural settings, contrived behavioral performance in laboratory settings, and paper and pencil, self-report measures.

Assessment for this training program is plagued with numerous methodological problems in both cross-cultural assessment and the

assessment of assertion training in general. The outcome of assertion training is more difficult to evaluate than some other behavioral approaches because of the broad range of problem behaviors covered, the wide variety of treatment approaches, and the lack of statistical evaluations of many of these treatment approaches (Colter & Guerra, 1976). Additional difficulties are associated with developing reliable, relevant, and valid cross-cultural assessment techniques. Multiple social and cultural differences complicate the development of culturally equivalent variables; problem situations relevant to assertive issues in different cultures; criteria for the differentiation of appropriate and inappropriate assertive behavior; and assessment procedures which reduce anxiety and adjust to variations in trainees' set, readiness, and orientation to paper and pencil or laboratory tests (Trent, et al., 1960; Triandis, 1972). Keeping the unrefined nature of these means of assessment in mind, the following discussion will review some in vivo measures, laboratory simulations, and self-report devices for assessing assertive behavior. The author wishes to emphasize the desirability of multiple measures of assertiveness so that the weaknesses of one (difference between self-report questionnaires and actual behavior) can be offset by the strengths of another as in the case of in vivo measures' advantage of unobtrusiveness into people's everday routine (Breslin, 1974).

In Vivo Measures

In vivo measures are contrived measures of a trainee's behavior which occurs in the natural environment rather than in laboratory settings. Although trainees are aware of being evaluated, they

experience less anxiety than they would enacting the behavior in a laboratory setting. This means of assessment is stated to be a potentially stronger test of assertion training than laboratory assessment. Few studies engage in this procedure since it is difficult to implement and the results are usually affected by other variables which make such assessment findings difficult to interpret (Galassi, 1973; Galassi & Galassi, 1975; McFall & Twentyman, 1973).

Trainers could devise target situations of common assertion problems shared by group members such as asking for clerical assistance, taking orders from more than one supervisor, requesting time off, etc. Once these situations are decided upon the trainer develops the situations in role-play form and asks the cooperation from the trainee's program supervisors, significant others, and co-workers to enact the role plays and rate the trainee's behavior according to verbal (McFall & Twentyman, 1973; Rimm, et al., 1974) and non-verbal (Eisler, Miller, & Hersen, 1973) criteria reported in the literature. If the confederates are willing, various contrived problem situations may be presented to trainees during training to assess progress throughout training and also be presented some time within months after training to assess the generalization of training over time.

Another <u>in vivo</u> measure of trainees' assertive performance in educational settings could be recorded by interested teachers or professors. Students identified as trainees in this program could be monitored before and after training to determine the frequency and amount of questions asked, number of participations in class, number of conferences requested with the instructor, or requests for individual

help. It would also be interesting to see if there were any consequent changes in grade point average as a result of changes in assertive behavior.

If permission is given, conversational sampling of trainee's tape-recorded discussions at conferences or meetings could be analyzed according to the linguistic and paralinguistic components of assertive verbal behavior (Eisler, Miller, & Hersen, 1973). It is suggested that conversation samples from a variety of situations (i.e., peers vs. supervisors, Indian vs. non-Indian) be measured separately and compared. One obvious limitation to conversation sampling concerns audible recorded conversation. Speech which is muttered, mumbled, or left unsaid may contain significantly different content than loud and clear speech (Webb, et al., 1966). On the simplest level of analysis it is hoped that the proportion of clear and distinct speech will increase in post-training speech samples.

Laboratory Simulations

A second method of assessment involves behavioral measures in laboratory settings. These experimental studies can be tailor made for individuals in single case studies (Sidman, 1960) or designed to measure the same behavior across all trainees in assertion training groups through in-class role-play procedures. This procedure involves the trainer creating six to ten real-life situations which can be simulated through role play and require the kind of behaviors assertion training is designed to increase or decrease.

Although situations common to Anglo assertion problems are already reported in the literature (Eisler, Hersen, Miller, & Blanchard,

1975; Eisler, Miller, & Hersen, 1973; McFall & Lillesand, 1971; McFall & Marston, 1970) and could be employed, it is recommended that trainers create their own situations relevant to Indian needs. Trainers could select problem situations which Indians reportedly encounter that are discussed throughout this training manual and situations expressed in pre-training screening insterviews, using the following criteria:

1. Is this a situation with which most of the target population have difficulty?
2. Is there reason to believe that this is an important situation for the group members to learn to deal with?
3. Is this situation one which would be comparatively easy to set up in role play (Lange & Jakubowski, 1976, p. 285)?

A tape recording or person reading a descriptive statement usually sets the context of the situation in laboratory simulations. A role-playing confederate then role plays the situation with the trainer while the trainee's behavior is audiotaped, videotaped, or observed directly. The various verbal and non-verbal behaviors are then rated on the basis of whether assertive behavior occurred or not (Eisler, Miller, & Hersen, 1973) or variations in level of assertiveness (Rimm, et al., 1974). One advantage of this method over in vivo measures is that nearly identical relevant reoccurring situations can be constructed and replayed unlike their intermittent and sporadic occurrence in real life. Also, videotaped role playing can be used as a teaching device, as well as assessment device, for the instruction of non-verbal components of assertive behavior (Serber, 1972).

The use of behavioral assessment in assertiveness is so new that no one battery has the qualities of an ideal procedure nor available definitive reliability and validity data. The development of valid measures of assertive behavior is also difficult because it involves many simultaneously occurring verbal and non-verbal responses (Eisler, et al., 1975).

The most promising behavioral assessment procedure reported in the literature which complements this training program deals with the influence of various social-interpersonal contexts on assertive behavior (Eisler, et al., 1975). An adaptation of this behavioral measure could assess the expression of positive and negative feelings and self-affirmation by varying the socio-cultural, situational factors (category, status, and familiarity of the target person; setting; level of survival; etc.) with each behavior. It is also suggested that trainers only deal with some of the situations measured on behavioral pre- and post-tests during training so that the remaining untrained situations can be used to provide a measure of the extent to which trainees generalize their newly acquired assertive skill to untrained situations (Jakubowski & Lacks, 1978).

Self-report Measures

Besides behavioral role-play measures and *in vivo* measures, the most economical, quantifiable, and popular form of assessment of assertiveness is the paper and pencil, self-report inventory. Its popularity lies with the ease in which patterns of nonassertive behavior, kinds of situations, and conditions under which trainees are likely to act

nonassertively or aggressively can be recognized. One very essential advantage to paper and pencil measures is their use in peer evaluations (i.e., friends or employers) of trainees' behavior as a further measure of the generalizability of training (Hollandsworth, Galassi, & Gay, 1977).

The limitations of the paper and pencil approach with American Indians are numerous. First, existing self-report questionnaires do not tap each trainee's idiosyncratic areas of nonassertion since they only deal with common social situations (Lazarus, 1971). Since these instruments are either unstandardized (Alberti & Emmons, 1974; Fensterheim, 1972; Wolpe & Lazarus, 1966) or standardized on relatively homogeneous (predominantly Anglo) college populations (Bates & Zimmerman, 1971; Galassi, Delo, Galassi, & Bastien, 1974; Lawrence, 1970; McFall & Lillesand, 1971; Rathus, 1973), they contain items which are culturally inappropriate and considered aggressive in effect within an American Indian cultural context. For example, items which ask how often a person expresses justified feelings of anger to parents or whether it is difficult to refuse unreasonable requests from parents, may unduly penalize an Indian person's overall assertion score since either of these behaviors would show disrespect for one's elders within the American Indian way of living.

Another disadvantage of self-report measures is the contradictory findings concerning the correlation between self-report and behavioral measures of assertion reported in the literature (Hersen, Eisler, & Miller, 1973). Some studies have reported substantial relationships (McFall & Lillesand, 1971) while others have reported

low relationships (Friedman, 1971). Sometimes trainees change their overt behavior but do not significantly change on self-report measures of assertion (Hersen, Eisler, Miller, Johnson, & Pinkston, 1973) or display change on paper and pencil measures but do not display significant changes in observable behavior (McFall & Marston, 1970).

The final disadvantage involves the wide range of test-taking abilities and interests of Indian trainees. Unfortunately, most paper and pencil measures have been developed for people who have had college level training experiences. The median number of years of schooling for Indian adults is 10.4 (Comptroller General, 1974). Coupled with the wide range of trainee abilities is the general distrust among many American Indians of unethical, distasteful, or involuntary research studies previously conducted with instruments similar in appearance to assertion questionnaires.

In light of these disadvantages, it is difficult to select an instrument which effectively assesses Indian assertive behavior and applies a within-culture frame of reference (Lefley, 1975). To date, there has been no reports in the literature of attempts to validate assertion self-report inventories with American Indian populations. There has been an investigation of the validity of the College Self Expression Scale with Mexican-American male college students reported (Hall & Beil-Warner, 1978). This study revealed that Mexican-Americans were rated lower in overall assertiveness than Anglos on the ASES due to their responses on three of the seven situations/questions which reflected socialization practices in Mexican-American culture.

At the present time, the Adult Self Expression Scale (Gay, Hollandsworth, & Galassi, 1974) appears to be the instrument of choice for the trainees of this program. The scale appears to be methodologically sound, significantly correlated with scales on the Adjective Check List (Gough & Heilbrun, 1965) which correspond with the definition of assertiveness, and valid with adults in general (Gay, Hollandsworth, & Galassi, 1975). The ASES also appears to measure a wide variety of different types of assertive behaviors (Lange & Jakubowski, 1976). If trainers decide to use the ASES, it is recommended that they consider the education level of trainees and simplify the language of the scale if necessary.

A pilot study addressing the question of valid assessment of Indian assertive behavior is being conducted to determine the cultural relevance of items on the Adult Self Expression Scale with the adult American Indian population (LaFromboise, in preparation). Indian adults from an urban area in the north-central United States, two reservations in the midwest, and a reservation in the southwest were asked to fill out the Adult Self Expression Scale and the Adjective Check List to establish concurrent validity of the ASES with Indian adults. The overall level of assertiveness of Indian adults will be compared with that of Anglos reported in the literature (Gay, Hollandsworth, & Galassi, 1975). An analysis of the items responsible for lower overall assertive scores on the ASES will be related to specific socialization practices among American Indian subcultures.

Summary

Finally, an evaluation form for the assessment of the trainer's presentation and content of training is provided in Appendix O. Trainees may wish to provide feedback concerning their opinion of the trainer, content, and practical applicability of the materials presented with this form. The overall purpose of assessing Indian assertive behavior is twofold: planning and evaluation. Assessment prior to training can be used for selecting the appropriate people for training and planning the components of an assertion training program which would be most beneficial to a given group of people. Assessment during training provides diagnostic information of the current effects of training and also of common problem situations and target persons trainees have difficulty being assertive with. With this information trainees with similar problems may practice together in small groups during behavior rehearsals and trainers may concentrate on problems prevalent to most trainees in the instructional segment of training. The evaluative aspects of pre- and post-training assessment involve whether or not trainees profited from this program beyond experiencing an enjoyable workshop or pleasant group, in terms of the stated goals of this training program: that Indian trainees be able to meet the general demands of an assertive society, defend their special rights as sovereign people, discriminate the appropriateness of acting assertively within the Indian community, and enact assertive message-matching in bicultural interchanges.

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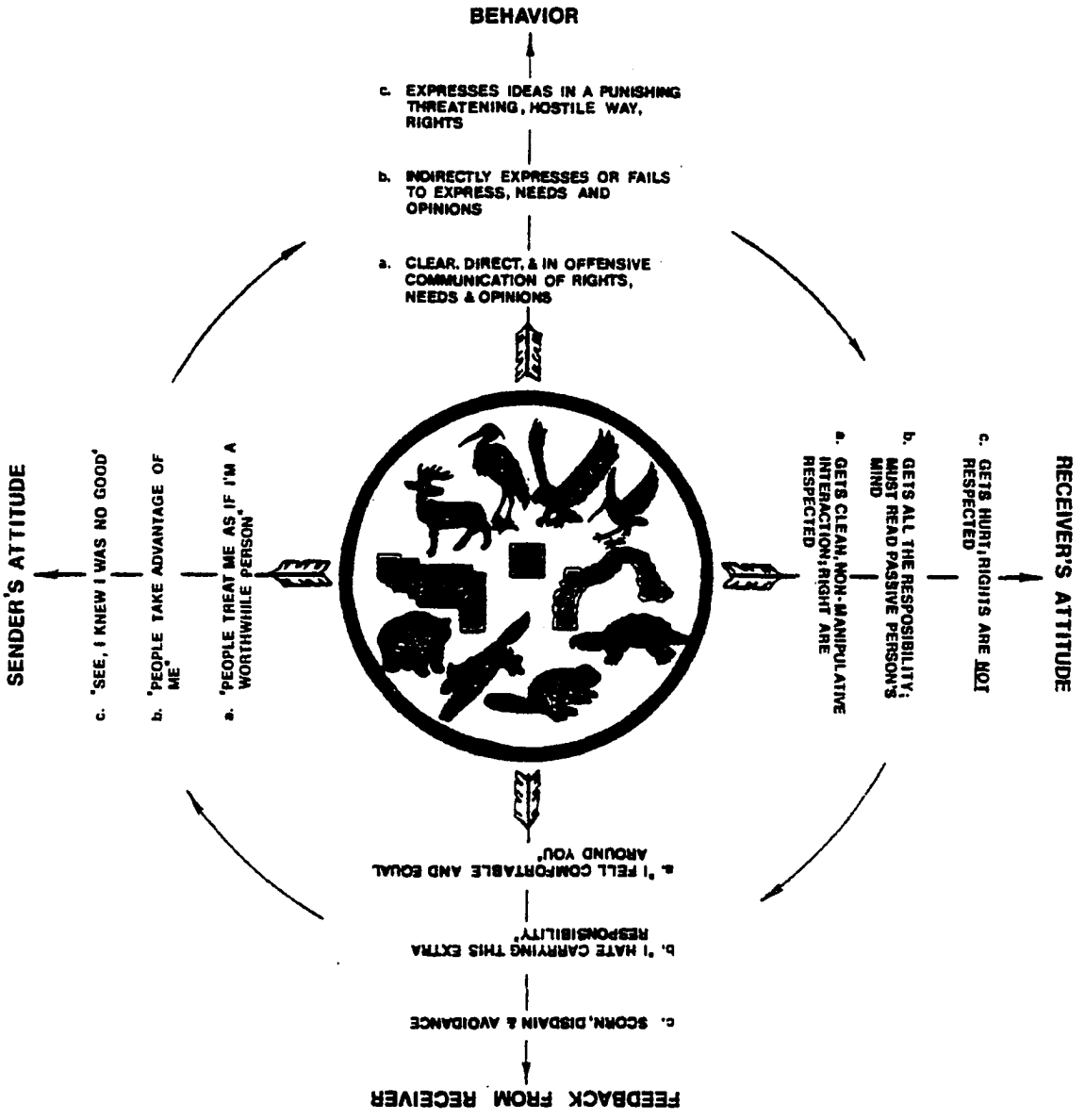
APPENDIX A

BEHAVIOR-ATTITUDE CYCLE



LEGEND:

a. ASSERTIVE
b. NON-ASSERTIVE
c. AGGRESSIVE

A.K. FALCON

APPENDIX B

INDIAN RIGHTS AND RESPONSIBILITIES

I. Right to Tribal Sovereignity
William v. Lee, 358 U.S. 217 (1959)

II. Right to Self-Government
William v. Lee, 358 U.S. 217 (1959)

III. Treaty Rights
William v. Lee, 358 U.S. 217 (1959)

IV. Right to Jurisdiction
Choate v. Trapp, 224 U.S. 665, 675 (1912)
Oliphant v. Suquamish Indian Tribe (1978)

V. Right to Exclusion
State v. Fox, 82 Wash. 2d 289, 510P. 2nd 230 (1973)

VI. Right to Leadership
Indian Reorganization Act of 1934

VII. Right to Indian Preference
Morton v. Mancari, 417 U.S. 535 (1974)

VIII. Right to Determine Membership
Court of Appeals of New York in Patterson v. Council of Seneca Nation, 245 N.Y. 433, 157 N.E. 734, 736 (1927)
Santa Clara Pueblo v. Martinez, 98 S. Ct. 1670 (1978)

IX. Right to Self-Determination
P.L. 93-638, 88 Stat. 2203

X. Right to Hunt, Fish, Trap
Organized Village of Kake etc. v. Egan, etc., 369 U.S. 60, 82 S. Ct. 562, 7 L. Ed. 2d 573 (1962)
Puyalleys Tribe v. Department of Game, 391 U.S. 392.88 S. Ct. 1725, 20 L. Ed. 2d 689 (1968)

XI. Water Rights
Winters v. United States, 207 U.S. 564, 574, 28 S. Ct. 207, 52 L. Ed. 340 (1908)

XII. Right to Health Care
William v. Lee, 358 U.S. 217 (1959) 25 U.S.C. S 13, 42, U.S.C. s 2001

XIII. Right to be Different

XIV. Right to Worship
American Indian Religious Freedom Act P.L. 95-341 (1978)

XV. Right to an Education
Indian Education Act P.L. 92-318 (1972)

APPENDIX C

SURVIVAL LADDER

Levels of Survival and Degree of External Control	Roles as Targets for Assertive Behavior	Sample Problems
1. Daily Routine	Bank Teller	Producing two photo I.D.'s
	Waiter	Receiving "Small-tip Service"
	Checkout Clerk	Comments on what a good food-stamp shopper you are
2. Leisure/ Recreation	Bartender	Tells you to watch out for the firewater
	Peers-acquaintances	Too many "Chiefs" and "Indians"
	Parties	Time to solve problems
3. Home	In-Laws	Toleration
	Children	Conflict with "to be seen and not heard" upbringing
	Friends	Need $5 till pay day
4. Community Involvement	Tribal Council	Unemployed directing the employed
	Church	Being saved (becoming Christian) EVERY Sunday
	Committees	All-Conference Indian
5. School/ Education	Teacher	Uses "Dick and Jane" analogies
	Administrator	We show no favoritism
	Boarding school student	School of last "resort"
6. Job/Profession	Supervisor	Monitors your breaks, compt. time, etc.
	Clerical	Reads same old guidelines when confronted about policies
	Female Employee	Equal minority status
7. Aging/ Institutional-ization	Social Worker	College graduated and impersonal
	Probation Officer	One time problem-solving agent
	Physician	Specialist on leave at THIS hospital

APPENDIX D

SCRIPTS FOR INDIAN BEHAVIOR REHEARSALS

1. You are working in an Indian program in a small community. The minister of the church in that community, who has contributed to your program in the past, asks you to give a talk on American Indian beadwork. You have little knowledge or interest in the subject but would rather make a presentation to his group about some aspect of Indian culture you are interested in. Here comes the minister now.

   Minister: The people in our Sunday classes have expressed an interest in learning about Indian beadwork. Would you come and give a presentation on Indian beadwork to the members of my church?

   Minister: I really don't know that many Indian people around here could talk as well as you do.

   Minister: We can pay you for your time.

   Minister: It seems to me that you really don't want us to learn about your culture. Isn't that it?

   Minister: I thought all Indians knew something about beadwork, at least most of the Indians in this area.

2. You go to a pow-wow with your husband and he leaves for a forty-nine all night without you. You are hurt because you missed the forty-nine and you want to tell your husband that you are disappointed about being left behind. You also want to ask him why he did not take you. It is the next day when your husband returns.

   Husband: Wow, what a forty-nine! Really good times out there.

   Husband: Saw a lot of your cousins out around the drum.

   Husband: I couldn't find you when it was time to take off.

   Husband: You always enjoy visiting with the folks back at camp anyway.

   Husband: Remember all the times I've asked you to go and you said you didn't want to stay out all night.

3. You and your fellow Indian friends have worked hard on a program proposal all day. You stop by the local bar for a drink. When you walk in the door, a non-Indian stranger cups his hand over his mouth and goes "woo-woo" Hollywood war-hoop style. You want to tell him that his behavior offends you and that you would like him to stop. You are standing face to face with that stranger now.

   Stranger: I didn't mean anything by it.

   Stranger: See, you're ready to fight already.

   Stranger: Can't you take a joke? You Indians are always on the warpath.

   Stranger: It's a free country. I can crack any kind of jokes I want to.

   Stranger: Oh, here comes Frank with your drinks anyway, the firewater ought to calm you down.

4. You have been working for weeks at the first decent job you have ever had. You like your boss and the people you work with but one of the popular employees always calls you "Chief." You do not like to be called "Chief" and would like to tell him/her so.

   Employee: Hey, Chief, how's your project coming along?

   Employee: Yep, I told the folks at the office how easy-going you are and how hard you work.

   Employee: My Indian friend in the service went by "Chief" all the time, said he liked the name.

   Employee: I figure it's a compliment. After all, not all Indians get to be "Chief."

   Employee: You really are touchy, how about "Injun" or "Brave" then?

5. Your organization does a good job for your Indian community but there are two people who always try to undermine the group efforts. You and some others in your group realize this and decide to have a private meeting with the two individuals. The meeting has just begun and you want to tell them how much it upsets you to see them do this to the organization.

   Member 1: Look who is here tonight. It's always the same hard workers like us that show up regularly.

Member 2: We're always the ones to be criticized by those who just sit and watch.

Member 1: Let those who complain about us tell their complaints in person.

Member 2: Oh, ain't it! We need to straighten up.

Member 1: Sounds like you just want to get rid of us.

6. You are at a meeting speaking to a large group of non-Indians about issues involving Indian child welfare. A non-Indian who is married to an Indian disagrees openly with you on these issues. The group seems to be listening more to this person. You decide to openly disagree with this person by giving factual examples that refute the non-Indian's statement.

In-Law: If non-Indians can provide a more comfortable home for the children than an Indian family approved for adoption, they should have first priority.

In-Law Most Indian families are so large anyway, children would get more individual attention in smaller families.

In-Law: Your philosophy of placement is prejudiced against non-Indians.

In-Law: Wouldn't it be easier for adopted children to forget about their past?

In-Law: It is too much to expect a child to live successfully in both Indian and White worlds.

7. A friend borrowed some money from you several months ago. He told you that he was going to have the money in a week. You feel disappointed and you would like to request that he pay you back. Here comes your friend now.

Friend: Hey, how you doing? Long time since we've had a drink together. How about it?

Friend: Oh come on. I'll buy.

Friend: You don't trust my word.

Friend: If I lent you the money, I'd leave it up to you to pay me when you could.

Friend: What kind of "whiteman" talk is this?

Friend: You're really <u>tight</u>. How about two weeks from now then?

8. You are the local chairperson of your Title IV, Indian Education Program. The school superintendent always tells groups how well the school provides special programs for Indian children when you go to conferences; you believe the opposite to be true; you decide to say nothing in public, but discuss this with him in the car on the way home. You are in the car riding home and the time is right to talk to him about these things.

   Superintendent: I think our programs and policies concerning Indian education are far advanced when compared to other school systems.

   Superintendent: It takes time to implement all the ideas and change the attitudes of people.

   Superintendent: To do that, we need the support of the parents which is next to impossible to get.

   Superintendent: We must be especially careful not to look as though we are giving preferential treatment to our Indian students.

   Superintendent: You Indians are never satisfied.

APPENDIX E

ASSERTION TRAINING--REINFORCERS QUESTIONNAIRE

Reinforcers are the results of behavior which serve to increase the frequency or intensity of a behavior. For example, when a child begins to talk (behavior) people talk to the child and pay attention to him/her (reinforcement) thus encouraging the child to talk again.

1. What are your main sources of reinforcement within the Indian community?

2. What are some events that have not yet happened which could act as possible reinforcers?

3. Is there anything that you hope might happen in being assertive with non-Indians and fellow Indians?

4. Which of these present and possible reinforcers are available within the Indian community?

5. Which of these events which occur in the Indian community can be used as reinforcers during training?

6. What events are punishing or unpleasant when Indians behave non-assertively in the Indian community?

7. What events concerning assertiveness have a possible punishing or unpleasant effect?

8. Which of these punishing or unpleasant events are apt to be experienced outside the Indian community?

9. Which of these punishers or unpleasant events can be changed or eliminated?

10. Which of these disagreeable experiences can be avoided?

APPENDIX F

CONSCIOUSNESS RAZORS*

The following is a list of razors. Each razor, as the name implies, has a sharp edge to help you cut through some attitudes which may inhibit your assertiveness. Try to answer each item as honestly as possible. After responding to each item, review your comments carefully.

- Have you ever felt different from other people?
- Have you ever felt you were sold out by other Indians?
- Were you treated differently from other children as you were growing up?
- Do you ever feel dumb?
- Do you ever want to be invisible?
- What was your relationship to your extended family members?
- What was your parents' relationship to you?
- How was your education affected by your being Indian?
- How was your career choice affected by your being Indian?
- What goal have you wanted most to achieve in your life?
- What, if anything, has stopped you from achieving this goal?
- How do you relate to authority figures? (BIA, doctor, police, etc.)
- Have you ever felt powerful?
- Have you ever punished yourself? When? How?
- How do you feel about your body?
- Do you often feel a sense of aloneness or loneliness?
- Do you have some attitudes that could inhibit your being more assertive?

*Adapted from Phelps, S., & Austin, N. The assertive woman: Developing an assertive attitude. In R. Alberti (Ed.), Assertiveness: Innovations, applications, issues. San Luis Obispo, CA.: Impact Press, 1977.

APPENDIX G

AMERICAN INDIAN DISCRIMINATION TEST ON
ASSERTIVE AND NONASSERTIVE BEHAVIOR*

Read each situation and classify each response as either assertive (+), aggressive (-), or nonassertive (N). The correct answers will be provided. A sum of 90 percent correct would indicate a satisfactory understanding of these concepts. We highly recommend that those who obtain less than 90 percent ask the trainer to help you go over each of your errors to discover where the misunderstanding occurred. For example, mistaking excuses for refusals, etc.

Situation	Response (+,-, or N)
1. Husband/wife gets silent, instead of saying what's on his/her mind, you say,	I guess you are uncomfortable talking about what's bothering you, I think we can work it out if you tell me what's irritating you.
2. Your daughter comes home with a history exam in which she missed a question because she rated the statement that "Indians were savage and warlike people" false. You go to the teacher and say,	I don't think this statement is an appropriate question for students in this area. The word "savage" is a stereotype. Indians in this area did not engage in war. If you are going to teach about Indians, please talk about the tribes of the surrounding area rather than generalize or stereotype Indians.
3. A friend has asked you for the second time in a week to watch her child while she runs errands. You have no children of your own and respond,	You're taking advantage of me and I won't stand for it! It's your responsibility to look after your own child.
4. You are at a meeting in which one of the committee members presents his/her own opinions (which are different from the committee's agreed position) as if they were the opinions of the committee and the Indian community. You say,	If that's what the committee agreed on?

*Adapted from Lange, A. J., & Jakubowski, P. Responsible assertive behavior. Champaign, IL.: Research Press, 1977.

Situation	Response (+, -, or N)
5. An attendant at a gas station you frequently trade with did not replace your gas cap. You notice this and return to ask about it and say,	One of you guys here forgot to put my gas cap back on! I want it found now or you'll buy me a new one.
6. A person you know has asked to borrow your car for the evening. You say,	I don't know. . . . Well, it's not worth getting into a fuss about it. You can borrow it, but I should warn you that I've been having trouble with the brakes.
7. You'd like a raise and say,	Do you thank that, ah, you could see your way clear to giving me a little extra on the paycheck?
8. You are the only Indian on a predominantly white bowling league. You are a good bowler and the other team members call you "Chief" jokingly. You do not like this and have decided to tell your team members so you say,	I get sick and tired of you calling me names and expecting me to laugh at "nigger" jokes and "pollack" jokes. Let me tell you a few "white honky" jokes and see how you like that.
9. Someone asks for a ride home and it is inconvenient because you're late and have a few errands to run. The drive will take you out of your way. You say,	I am pressed for time today but can take you to the bus stop or to a friend's house. I won't be able to take you home this time.
10. A person enjoyed the minister's sermon and says,	You make the material interesting. I like the way you talk about the scripture.
11. You meet with the State Johnson O'Malley administrator to discuss the high costs incurred by the school system for administering JOM funds. He starts talking about "current expenditures," "combined fiscal effort," "non-local educational agencies," etc. You say,	I really don't understand all the jargon or JOM rules and regulations and I'm not sure that they apply to our complaint. We think that the 13¢ of every dollar appropriated by JOM which actually goes to the improvement of Indian education is too low in comparison to 87¢ for administrative costs.
12. Your husband promised you that he would talk to your daughter about her behavior at school. The promise has not been carried out. You say,	I thought we agreed last Tuesday that you would have a talk with Barb about her behavior at school. So far there's been no action on your part. I still think you should talk to her soon. I'd like for you to do it sometime tonight.

Situation	Response (+, -, or N)
13. A meeting is being established. The time is convenient for other people but not for you. The times are set when it will be next to impossible for you to attend regularly. When asked about the time, you say,	Well I guess it's OK. I'm not going to be able to attend very much but it's a good time for everyone else.
14. A white building contractor who is constructing the new health clinic is always asking questions and causing disruption among employees at the tribal center. You believe that he is trying to undermine the unity of the employees. You say,	Looks like you're trying to start something.
15. In a conversation, a non-Indian man suddenly says, "What do you people want anyway?" The spokesman responds,	Fairness and equality.
16. You've been talking for a while with a friend on the telephone. You would like to end the conversation and you say,	I'm terribly sorry but my supper is burning, and I have to get off the phone. I hope you don't mind.
17. At a meeting one person often interrupts you when you're speaking. You say,	Excuse me. I would like to finish what I'm talking about before answering your questions.
18. It is Saturday morning, and you're doing the laundry. Your cousin comes over and wants you to drive her to the store as she does every Saturday. You say,	I'm sorry, but I'm busy with the wash right now. I drive around a lot through the week and like to stay home on Saturday. I would like you to try to find a ride with someone else.
19. A visiting cousin keeps after you to get high, saying, "come on, what harm can it do just this once?" You respond,	I like the way I live right now. I wouldn't feel good about it. I'll go with you downtown, but I won't get high.
20. A blind person approaches and asks you to purchase some materials. You respond,	You people think that just because you're blind, people have to buy stuff from you. Well, I'm certainly not going to.

Situation	Response (+, =, or N)
21. A teenager is asked to do laundry. As the child puts laundry in the washer, the parent says,	Don't forget to balance the load. Make sure you push the right buttons. You just never do things right!
22. A minister from a church in town brings you a box of dirty and ragged-looking clothes and asks you to give them out to the people on the reserve. The last time, no one wanted them because they looked so bad. You reply,	Well, I guess some of the people can cut up the decent ones for quilt pieces.
23. You have been pestered several times this week by a caller who has repeatedly tried to sell you insurance. The caller contacts you again with the same insurance proposition. You say,	That is the third time I've been disturbed and each time I've told you that I'm not interested in buying insurance. If you call again, I'll simply have to report this to the Better Business Bureau.
24. Kids upstairs are making a lot of noise. You bang on the ceiling and yell,	Hey you brats, knock off the noise!
25. You are at a meeting in which one of the committee members presents his/her own opinions as if they were the opinions of the committee and the Indian community. You say,	I don't believe what you are saying is totally correct. I was at the meeting. What the committee decided was to support the issue of curbing the sale of alcohol to minors on the reservation.
26. Your non-Indian aunt is always sending you information about college grants and scholarships. You don't want to go to college because you want to go for training as a paralegal aide. She offers to let you live with her while you go to college. You say,	I realize that you think the best thing for me to do is get a college degree and I appreciate your offer, but that is not what I want. I want to be a paralegal aide. I'd appreciate it if we drop the college issue.
27. A wife tells her husband she'd like to return to school. He doesn't want her to do this and says,	Why would you want to do that? You know you're not strong enough to handle the work load and classes and take care of the family too!
28. An employee makes a lot of mistakes in his work. You say,	You're a lazy and sloppy worker.

Situation	Response (+, -, or N)
29. Husband expects dinner on the table when he arrives home from work and gets angry when it is not there immediately. You say,	I know you are tired and hungry and would like to have dinner right away, but I have been doing some work which is important to me. I will have dinner ready soon.
30. You are having trouble writing a paper and don't know exactly what further information you need. You say to your teacher,	I really must be dumb but I don't know where to begin on this paper.
31. A neighbor about to leave for work tells you that a friend of his needs a ride that afternoon and he has volunteered your services. You say,	You've got your nerve committing me without asking first! There's no way I'm going to the city today. Let him take a bus like everybody else does.
32. You are at a meeting of seven men and one woman. At the beginning of the meeting the chairman asks you to be the secretary. You respond,	No, I'm sick and tired of being the secretary just because I'm the only woman in the group.
33. A student comes late to class for the third time. Teacher responds,	When you're not here at the beginning of my lecture, I have to repeat parts of the lecture and that takes extra class time. I'm getting bothered by your tardiness.
34. A man/woman asks you for a date. You've dated the person once before and you're not interested in going out with that person again. You respond,	Oh, I'm really so busy this week that I don't think I will have time to see you this Saturday night.
35. You are in a line at the store. Someone behind you has one item, and asks to get in front of you. You say,	I realize that you don't want to wait in line. I was here first and I really would like to get out of here too.
36. A parent is talking with a married child on the telephone and would like the child to come for a visit. When the child politely refuses, the parent says,	You never come when I need you. All you ever think about is yourself.

Situation	Response (+, -, or N)
37. Your husband expects dinner on the table when he arrives home from work and gets angry when it is not there immediately. You respond,	I feel awful about dinner. I know you're tired and hungry. It's my fault. I'm just a terrible wife.
38. Your alcoholic father wants to come live with you after your mother has kicked him out. He begs you to take him in. You don't want to get in the middle of your parents' problems and also don't want your children to have to live like you did growing up. You say,	I'm sorry, Dad, but this is between you and Mom. I don't want you to stay here. You can come visit but you can't come in.
39. A parent is scolding the children when they haven't cleaned up their room and says,	You've got to be the worst kids on the reservation. If I had know it was going to be like this, I would never had had any kids at all!
40. Your husband wants to watch a football game on TV. There is something else that you'd like to watch. You say,	Well, ah, honey, go ahead and watch the game. I guess I could do some ironing.
41. A parent is annoyed that the school counselor has not done anything about her son's conflict with a teacher. The parent says,	I have asked the school to check on the situation in my son's classroom and it concerns me that nothing has been done. I must insist that this situation be looked into.
42. Supervisor has just criticized you for your work. You respond,	I think some of your criticisms are true, but I don't like the way you exaggerated my personal shortcomings.
43. It is your turn to clean the house which you have neglected to do several times in the last month. In a very calm tone of voice your sister asks you to clean up the house. You say,	Would you get off my back!
44. The loud stereo upstairs is disturbing you. You telephone and say,	Hello, I live downstairs. Your stereo is loud and is disturbing me. Would you please turn it down?

Situation	Response (+, -, or N)
45. Your wife/husband gets silent instead of saying what's on his/her mind. You way,	Here it comes. The big silent treatment. Would it kill you to spit it out just once?
46. Your husband/wife criticizes the way you look in front of your friends. You say,	I really feel hurt when you criticize the way I look in front of other people. If you have something to say, please bring it up at home before we leave.
47. A friend often borrows small amounts of money and does not return it unless asked. She again asks for a small loan which you'd rather not give her. You say,	I only have enough money to pay for my own lunch today.
48. A neighbor has been constantly borrowing your vacuum sweeper. The last time, she broke it. When she asked for it again, you reply,	I'm sorry, but I don't want to loan my sweeper anymore. The last time I loaned it to you it was returned broken.
49. Your mate wants to go out for a few beers. You're too tired to go out and say,	I really don't feel like going out tonight. I'm too tired. But I'll go with you anyway.
50. You're walking to the copy machine when a fellow employee, who always asks you to do his copying, asks you where you're going. You respond,	I'm going to the Celtics ball game. Where does it look like I'm going?

KEY FOR AMERICAN INDIAN DISCRIMINATION TEST ON ASSERTIVE AND NONASSERTIVE BEHAVIOR

1.	+	26.	+
2.	+	27.	-
3.	-	28.	-
4.	N	29.	+
5.	-	30.	N
6.	N	31.	-
7.	N	32.	-
8.	-	33.	+
9.	+	34.	N
10.	+	35.	+
11.	+	36.	-
12.	+	37.	N
13.	N	38.	+
14.	-	39.	-
15.	+	40.	N
16.	N	41.	+
17.	+	42.	+
18.	+	43.	-
19.	+	44.	+
20.	-	45.	-
21.	-	46.	+
22.	N	47.	N
23.	+	48.	+
24.	-	49.	N
25.	+	50.	-

APPENDIX H

DEFINITIONS ACTIVITY*
ROLE-PLAY SCRIPT

I. PASSIVE BEHAVIOR

PROGRAM DIRECTOR: Mary, Joe just left early because his grandchild is sick. With all these new recommendations for the Title IV proposal that is due this Friday, we're really bogged down. I'd like you to stay late tonight and help with this proposal.

EMPLOYEE: Well . . . I, uh . . . Cliff and I had plans to do something with the kids tonight.

PROGRAM DIRECTOR: Why don't you use the phone in my office to call him and see if you can stay. I really need your assistance. Think of all the children you will be helping if this proposal gets in on time and is accepted.

EMPLOYEE: Well . . . I don't know. I guess we could work something out so that I could stay.

PROGRAM DIRECTOR: Good!

II. AGGRESSIVE BEHAVIOR

PROGRAM DIRECTOR: Mary, Joe just left early because his grandchild is sick. With all these new recommendations for the Title IV proposal that is due this Friday, we're really bogged down. I'd like you to stay late tonight and help with this proposal.

EMPLOYEE: Why do you always pick on me to stay over when this kind of thing happens. . . . Cliff, the kids, and I have big plans tonight and I don't intend to change them! Why don't you pick on someone else like Ben or Betty for a change!

PROGRAM DIRECTOR: Mary, you don't have to get mad about it! I <u>am</u> the director of this program, and I really don't care for your hostility and lack of consideration.

EMPLOYEE: Well--you can just take this job and <u>shove it</u>!

*Adapted from Cameron, P. L., Ferrandino, J. J., & Marlow, H. A. <u>Assertion skills training manual</u>. Tampa, FL.: Florida Mental Health Institute, undated.

III. ASSERTIVE BEHAVIOR

PROGRAM DIRECTOR: Mary, Joe just left early because his grandchild is sick. With all these new recommendations for the Title IV proposal that is due this Friday, we're really bogged down. I'd like you to stay late tonight and help with this proposal.

EMPLOYEE: I see that we've been real busy lately and that you've been under a lot of pressure to get this proposal in on time; however, I won't be able to work tonight because Cliff and I have already made important plans with the children.

PROGRAM DIRECTOR: Why don't you use the phone in my office to call him and see if you can stay. I really need your assistance. Think of all the children you will be helping if this proposal gets in on time and is accepted.

EMPLOYEE: I can't change our plans. I can stay for an extra half hour if you'd like to check with Ben or Betty to see if they would stay and help you. They might like to earn some extra cash.

PROGRAM DIRECTOR: Thanks--that's a good idea. I really hadn't considered asking any of the other staff members. I'll do that.

APPENDIX I

VERBAL AND NON-VERBAL BEHAVIORS EXERCISE

In the following exercise, decide which of the following statements are verbal or non-verbal examples of nonassertive, assertive, and aggressive responses. Identify each behavior as either assertive (+), aggressive (-), or nonassertive (N). Check your answers with the trainer's feedback provided at the conclusion of the exercise.

____1. Shaking a fist in someone's face.

____2. "I need your reactions to this if you have time."

____3. Relaxed, non-slouched body position.

____4. "Get the hell out of here."

____5. Loud shouting

____6. "I'm sorry I can't do that, I have too much to do."

____7. Looking at the floor while talking.

____8. "It's hard for me to tell you how I feel."

____9. Inaudible voice

___10. "I'm sorry I brought the idea up, yours is better."

___11. Direct eye contact

___12. "Don't give me any grief. Just do it the way you are told."

___13. "What the hell did I do to deserve this kind of treatment?"

___14. Seated in a stooped-shoulder, huddled position.

___15. "I'd like to spend some time with you and get to know you."

___16. "I'm afraid to ask girls I don't know out for a date."

___17. Firm, pleasant tone of voice

___18. "I let other people make decisions for me."

___19. "Don't push me or I'll show you who's boss."

____20. "What you just said bothered me and I'd like to talk about it."

____21. "I'll do whatever you tell me to do."

____22. "I can't type a paper for you today because it's too short notice."

____23. Soft, timid voice; speech errors

____24. Walking away from the situation

APPENDIX J

GROUP AWARENESS PROFILE

1.	I think most whites see me as	Passive	Assertive	Aggressive	Not Sure
2.	I think most Indians see me as	Passive	Assertive	Aggressive	Not Sure
3.	I think most white people are	Passive	Assertive	Aggressive	Not Sure
4.	I think most Indian people are	Passive	Assertive	Aggressive	Not Sure
5.	I would like most white people to see me as	Passive	Assertive	Aggressive	Not Sure
6.	I would like most Indian people to see me as	Passive	Assertive	Aggressive	Not Sure
7.	I think I usually look	Passive	Assertive	Aggressive	Not Sure
8.	I think I usually act	Passive	Assertive	Aggressive	Not Sure
9.	With an Indian person it is easy for me to be	Passive	Assertive	Aggressive	Not Sure
10.	With a white person it is easy for me to be	Passive	Assertive	Aggressive	Not Sure
11.	With an Indian person it is hard for me to be	Passive	Assertive	Aggressive	Not Sure
12.	With a white person it is hard for me to be	Passive	Assertive	Aggressive	Not Sure

APPENDIX K

INDIAN-WHITE LANGUAGE COMPARISON OUTLINE

Content (what you talk about)

Indian-Indian	Indian-White

Style (how you talk about it)

Indian-Indian	Indian-White

Function (why you talk about it)

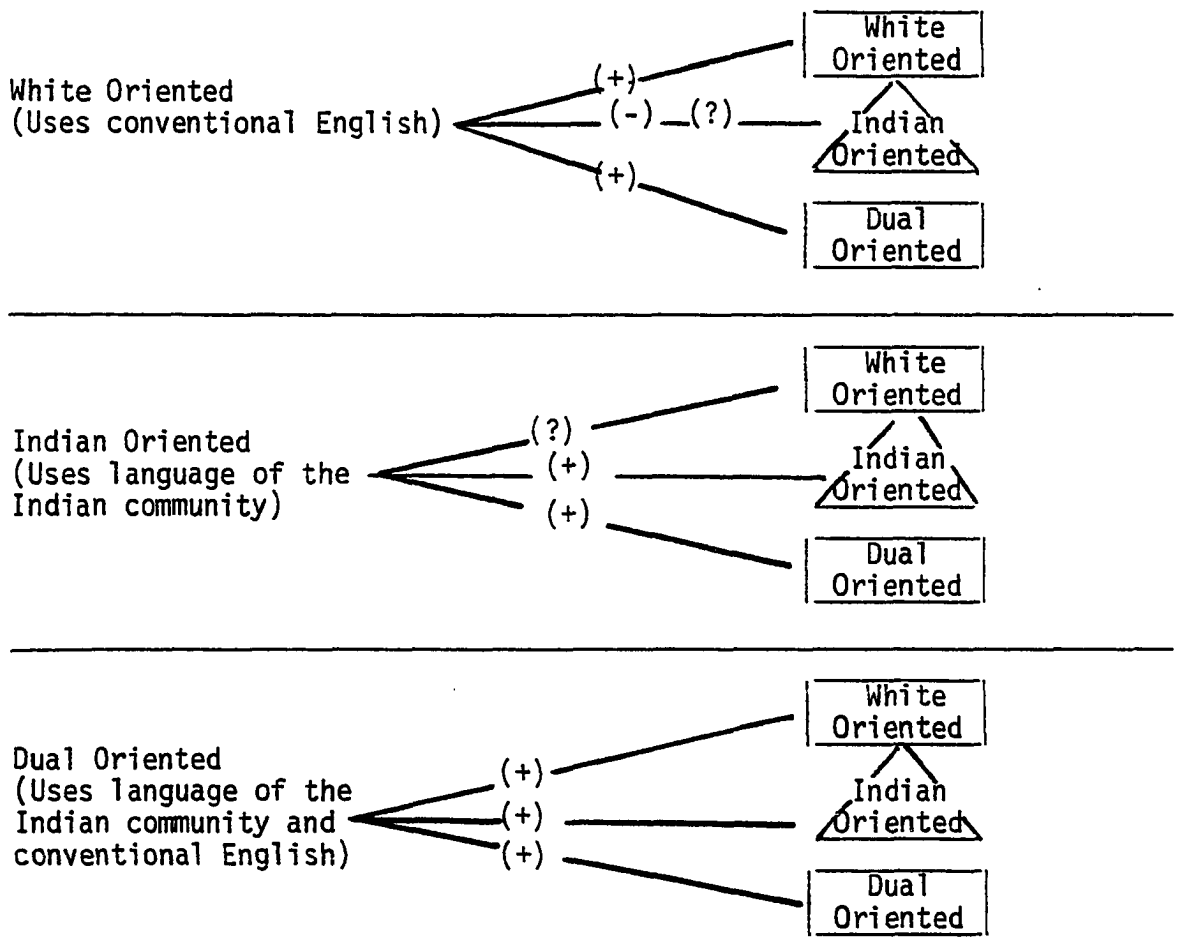
Indian-Indian	Indian-White

APPENDIX L

MESSAGE MATCHING I*

Message matching is the process of considering various verbal options with regard to a target person and then selecting the most appropriate and effective message.

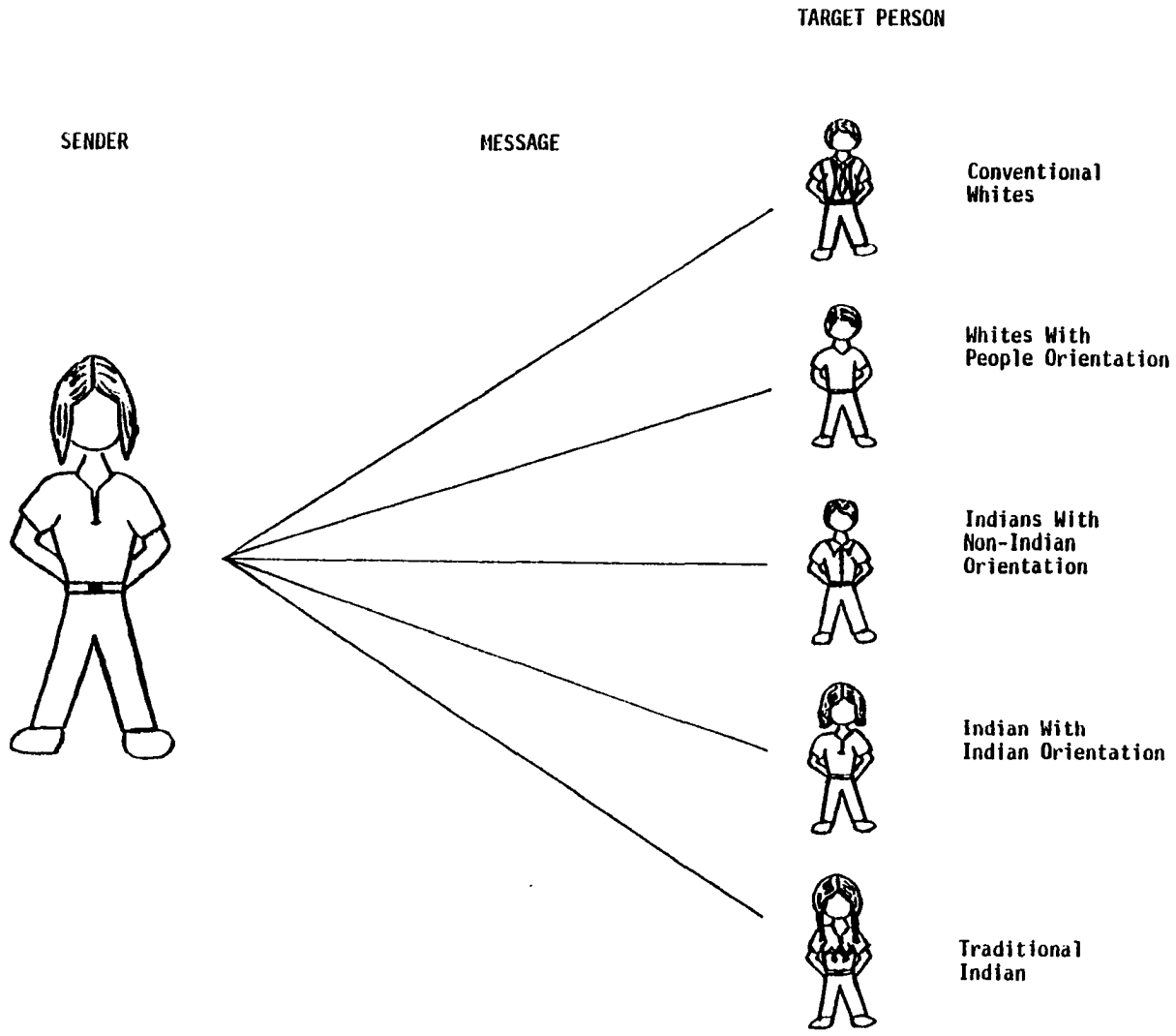
The Indian communicator should be able to intentionally and consciously select the most appropriate assertive message considering the different types of people to be dealt with.



This material was adapted from Cheek, D. Assertive black . . . puzzled white. San Luis Obispo, CA.: Impact Press, 1976.

APPENDIX M

MESSAGE MATCHING II



APPENDIX N

ASSERTIVE INDIAN MESSAGES

If an Indian person is to communicate in an assertive and effective manner, there must be some thought given to the message or communication as it fits the receiver or target person. Indian communicators must be aware of the various audiences they address in daily living--and the manner in which they speak assertively but differently to members of each group. The "matching" or "fit" is important to the degree that it directly affects his or her current or future survival.

The following five general categories of people are identified:

	Verbal Cues	Non-verbal Cues
1. Conventional Whites		
2. Whites with people orientation		
3. Indians with non-Indian orientation		
4. Indians with Indian orientation		
5. Traditional Indians		

APPENDIX O

WORKSHOP EVALUATION

WORKSHOP TITLE:_____WORKSHOP LEADER:_____

Check one: male ____ female ____ Age ____ Tribe _____

Primary reason for attending the workshop: personal growth ____

curiosity ____ referral ____ professional growth ____ class

requirements ____ other _____

Please circle items (1-8) by code:

	POOR 1	WEAK 2	FAIR 3	GOOD 4	OUTSTANDING 5
1. Group leader's presentation of the subject matter was	1	2	3	4	5
2. Group leader's helpfulness was	1	2	3	4	5
3. Appropriateness of the material to Indian culture was	1	2	3	4	5
4. Quality of the materials presented in the group was	1	2	3	4	5
5. How relevant was the group to your work situation?	1	2	3	4	5
6. Opportunity for input, interaction and involvement in the program was	1	2	3	4	5
7. Your overall feeling of the experience was	1	2	3	4	5
8. Possible usefulness of the workshop was	1	2	3	4	5

---

9. What was the main help you received from attending this group? (Check as many as you wish)

____ Helped confirm some of your ideas
____ Presented new ideas and approaches

____Acquainted you with problems and solutions from other people
____Gave you a chance to look at yourself and your job
____Taught you a new skill or technique
____Gave you a chance to practice new skills with feedback
____Other benefits: _____

10. What parts of the workshop were most useful to you?

_____

11. What parts of the workshop were least useful to you?

_____

12. Would you recommend this workshop to others? Yes ___ No ___

13. Was the level of the presentation too advanced ____ just right ____ too simple ____?

14. If you have any suggestions for future workshops, I welcome your ideas. Write you suggestions on the space provided below, please.

APPENDIX P

ASSERTION SELF-ASSESSMENT TABLE*

BEHAVIORS	Casual Friends of the Same Sex	Casual Friends of the Opposite Sex	Boyfriend Girlfriend	Parents and Other Adult Members	Younger or Older Siblings	Authority Figures Police Teacher	Stepfather Stepmother Halfbrother Halfsister	Co-workers Classmates Teammates
Expressing positive feelings--give compliments								
Receive compliments								
Make requests, e.g. ask for favors, help, etc.								
Express liking, love and affection								
Initiate and maintain conversations								
Self-affirmation--stand up for your legitimate rights								

*This table was adapted from Galassi, S. P., & Galassi, M. D. Assert yourself. New York: Human Sciences Press, 1977.

BEHAVIORS	Casual Friends of the Same Sex	Casual Friends of the Opposite Sex	Boyfriend Girlfriend	Parents and Other Adult Members	Younger or Older Siblings	Authority Figures Police Teacher	Stepfather Stepmother Halfbrother Halfsister	Co-workers Classmates Teammates
Refuse requests								
Express personal opinions including disagreement								
Expressing negative feelings								
Express justified annoyance and displeasure								
Express justified anger								

APPENDIX Q

INSTRUCTIONS FOR ASSERTION SELF-ASSESSMENT TABLE

Step 1: In reading the table, use the following question with each row and column headings:
Do I (row heading) to/from/of/with (column heading) when it is appropriate? For instance, if you begin with the upper left hand cell, you would form the following question: Do I give compliments to friends of the same sex when it is appropriate?

Step 2: In answering the question for each cell, write in the word which best describes how often you engage in the behavior in that situation. Choose your answer from the words usually, sometimes, or seldom. For example, if you seldom give compliments to friends of the same sex when appropriate, you would write the word seldom in the upper left hand cell of the table.

Step 3: Now complete each cell in the table in the manner described in Steps one and two.

Step 4: Look at the table and find the places where you answered with the words seldom and sometimes. Are there one or more behaviors (for example, making requests) for which you have given a number of seldom and sometime answers? If there are, list those behaviors. We suggest that you devote special attention to these behaviors when you practice problem situations during traning.

Step 5: Again, look at the places where you have the words seldom and sometimes. Are there one or more persons (for example, initimate relations: spouses, boyfriends, girlfriends) for whom you have a given number of seldom and sometimes answers? If there are, list those pesons. We suggest that you devote special attention to these persons when you practice problem situations during training.

Step 6: As you look at your seldom and sometimes answers, you may find that they do not group into any particular behaviors or persons. This is not uncommon, since people often have difficulty expressing only certain feelings to only certain people.

Step 7: If you are considering assertion training because you feel that your behavior is aggressive at times, continue on.

Step 8: As you may know, aggression may be direct and include such behaviors as threats, hostile remarks, name calling, and ridicule, or it may be indirect and include such behaviors as sarcasm and malicious gossip. To determine whether you behave aggressively at times use the following question with each row and column heading:

Am I aggressive (row heading) to/from/of/with (column heading)? For instance, if you are reading the lower right hand cell (last cell in table), you would form the following question: Am I aggressive when I express justified anger to teammates?

Step 9: In answering the question for each cell, shade in those cells for which you report behaving aggressively.

Step 10: Look at the table and note the cells you have shaded. Are there one or more behaviors for which you have shaded a number of cells? If there are, list those behaviors.

Step 11: Again, note the cells you have shaded. Are there particular persons for whom you have shaded a number of cells? If there are, list those persons.

APPENDIX R

PRESENTING PROBLEMS FOR ASSERTION TRAINING

In the following exercise, determine which of the following potential trainee problems would probably be appropriate for assertion training. Check (✓) only those statements which represent problems which may need assertive training. Feedback is provided at the conclusion of the exercise.

____1. A wife comes to the training session complaining that her husband takes her for granted, but she is afraid to confront him.

____2. You are working with a trainee who is encouraging her husband to spend more time listening and talking with her.

____3. You are working with a high school senior who is caught up pushing dope and doesn't know how to get out of doing it.

____4. An older retired widower comes to the interview stating that he would like to re-marry, but is waiting to do so because of his daughter's opposition to the idea.

____5. A trainee discusses his/her dissatisfaction with certain aspects of his/her marriage.

____6. A parent reveals his hesitation at imposing restrictions or confronting his son who has been caught stealing several times.

____7. A trainee reports that he finds himself constantly yelling at his wife when she doesn't get something done on time.

____8. A disabled trainee who has recently lost his leg reveals that he often responds to over-solicitous people by telling them he is able to maneuver himself.

____9. The trainee is a student who reports difficulty in participating in class discussions.

___10. The trainee is a young woman who has difficulty describing herself and her ideas in job interviews.

___11. The trainee reports he has been fired from three jobs because of swearing at co-workers.

___12. The trainee expresses anxiety in expressing opinions in meetings with large groups of people or in social situations with strangers.

___13. The trainee would like to tell his/her parents he/she doesn't want to go to college, but would rather get into an apprenticeship training program.

___14. The trainee has been referred to you by the program director because of initiating constant fights with co-workers when drinking on the job.

___15. A student trainee initiates a conference with his program director, one of his supervisors, and himself because he feels that the supervisor has unjustly accused him of misusing his compensation time.

If this exercise, trainees 1, 4, 6, 7, 9, 10, 11, 12, and 13 could be appropriate candidates for assertive training. Trainees in 2, 8, and 15 are already assertive. Trainees in 3, 5, and 14 need more extensive counseling.