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THE CONSTRUCTION OF AN INTERCULTURAL SENSITIZER FOR TRAINING NON-NAVAJO PERSONNEL

The University of Arizona

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THE CONSTRUCTION OF AN INTERCULTURAL SENSITIZER
FOR TRAINING NON-NAVAJO PERSONNEL

by
Michael Bruce Salzman

A Dissertation Submitted to the Faculty of the
DEPARTMENT OF COUNSELING AND GUIDANCE
In Partial Fulfillment of the Requirements for
The Degree of
DOCTOR OF PHILOSOPHY
In the Graduate College
THE UNIVERSITY OF ARIZONA

1987

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As members of the Final Examination Committee, we certify that we have read the dissertation prepared by Michael Bruce Salzman entitled 
THE CONSTRUCTION OF AN INTERCULTURAL SENSITIZER FOR THE TRAINING OF NON-NAVAJO PERSONNEL

and recommend that it be accepted as fulfilling the dissertation requirement for the Degree of Doctor of Philosophy.

Final approval and acceptance of this dissertation is contingent upon the candidate's submission of the final copy of the dissertation to the Graduate College.

I hereby certify that I have read this dissertation prepared under my direction and recommend that it be accepted as fulfilling the dissertation requirement.

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I dedicate this dissertation to the beauty, strength and humanity of the Navajo people.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>LIST OF TABLES</td>
<td>vii</td>
</tr>
<tr>
<td>ABSTRACT</td>
<td>viii</td>
</tr>
<tr>
<td><strong>CHAPTER</strong></td>
<td></td>
</tr>
<tr>
<td>1. INTRODUCTION</td>
<td>1</td>
</tr>
<tr>
<td>The Need</td>
<td>1</td>
</tr>
<tr>
<td>Values, Assumptions and Models</td>
<td>6</td>
</tr>
<tr>
<td>Definition of Terms</td>
<td>9</td>
</tr>
<tr>
<td>Significance of the Study</td>
<td>9</td>
</tr>
<tr>
<td>Theoretical Issues</td>
<td>10</td>
</tr>
<tr>
<td>Purpose of the Study</td>
<td>16</td>
</tr>
<tr>
<td>Research Questions and Hypothesis</td>
<td>17</td>
</tr>
<tr>
<td>2. REVIEW OF LITERATURE</td>
<td>18</td>
</tr>
<tr>
<td>Six Basic Approaches to Intercultural</td>
<td>28</td>
</tr>
<tr>
<td>Training</td>
<td></td>
</tr>
<tr>
<td>Evaluation Evidence: Validity and</td>
<td>31</td>
</tr>
<tr>
<td>Reliability</td>
<td></td>
</tr>
<tr>
<td>The Thai ICS Laboratory Study</td>
<td>33</td>
</tr>
<tr>
<td>The Greek ICS Field Study</td>
<td>34</td>
</tr>
<tr>
<td>The Black Arms Assimilator Validation Study</td>
<td>34</td>
</tr>
<tr>
<td>3. METHODOLOGY</td>
<td>38</td>
</tr>
<tr>
<td>Design</td>
<td>38</td>
</tr>
<tr>
<td>Variables</td>
<td>38</td>
</tr>
<tr>
<td>Issues and Requirements</td>
<td>39</td>
</tr>
<tr>
<td>Description of Participants and Samples</td>
<td>44</td>
</tr>
<tr>
<td>Materials</td>
<td>52</td>
</tr>
<tr>
<td>Generation of Episodes</td>
<td>52</td>
</tr>
<tr>
<td>Episode Selection and Construction</td>
<td>52</td>
</tr>
<tr>
<td>Attribution Elicitation</td>
<td>54</td>
</tr>
<tr>
<td>Attribution Selection</td>
<td>54</td>
</tr>
<tr>
<td>Procedures</td>
<td>54</td>
</tr>
<tr>
<td>Episode Generation</td>
<td>54</td>
</tr>
<tr>
<td>Episode Selection and Construction</td>
<td>55</td>
</tr>
</tbody>
</table>
# TABLE OF CONTENTS--Continued

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attribution Elicitation</td>
<td>57</td>
</tr>
<tr>
<td>Attribution Selection</td>
<td>57</td>
</tr>
<tr>
<td>Summary</td>
<td>59</td>
</tr>
<tr>
<td>4. RESULTS</td>
<td>60</td>
</tr>
<tr>
<td>Hypothesis</td>
<td>60</td>
</tr>
<tr>
<td>Treatment of Data</td>
<td>60</td>
</tr>
<tr>
<td>Analysis of Data</td>
<td>68</td>
</tr>
<tr>
<td>Primary Analysis</td>
<td>69</td>
</tr>
<tr>
<td>Secondary Analysis</td>
<td>69</td>
</tr>
<tr>
<td>Validation Analysis</td>
<td>71</td>
</tr>
<tr>
<td>Summary</td>
<td>72</td>
</tr>
<tr>
<td>5. DISCUSSION</td>
<td>73</td>
</tr>
<tr>
<td>Evaluation</td>
<td>73</td>
</tr>
<tr>
<td>Research Questions and Hypothesis</td>
<td>73</td>
</tr>
<tr>
<td>Limitations and Considerations</td>
<td>77</td>
</tr>
<tr>
<td>Statistical Conclusion Validity</td>
<td>77</td>
</tr>
<tr>
<td>Threats to Internal Validity</td>
<td>79</td>
</tr>
<tr>
<td>Threats to Construct Validity</td>
<td>81</td>
</tr>
<tr>
<td>Threats to External Validity</td>
<td>82</td>
</tr>
<tr>
<td>Content Validity</td>
<td>82</td>
</tr>
<tr>
<td>Implications</td>
<td>83</td>
</tr>
<tr>
<td>Conclusions and Suggested Future Research</td>
<td>85</td>
</tr>
<tr>
<td>APPENDIX A: EPISODE GENERATION QUESTIONNAIRE</td>
<td>88</td>
</tr>
<tr>
<td>APPENDIX B: CRITICAL INCIDENT REPORT</td>
<td>92</td>
</tr>
<tr>
<td>APPENDIX C: ATtribution ELicitation QUESTIONNAIRE</td>
<td>100</td>
</tr>
<tr>
<td>APPENDIX D: ATtribution SElection EMPIRICAL TEST</td>
<td>107</td>
</tr>
<tr>
<td>APPENDIX E: THE NAVAJO INTERCULTURAL SENSITIZER</td>
<td>149</td>
</tr>
<tr>
<td>REFERENCES</td>
<td>441</td>
</tr>
</tbody>
</table>
# LIST OF TABLES

<table>
<thead>
<tr>
<th>Table</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Sources of critical incidents</td>
<td>47</td>
</tr>
<tr>
<td>2.</td>
<td>Attribution selection: The empirical test samples</td>
<td>51</td>
</tr>
<tr>
<td>3.</td>
<td>Composition of the Navajo sample for the validation analysis</td>
<td>53</td>
</tr>
<tr>
<td>4.</td>
<td>The most frequently chosen attributions per item with associated percentages of group choosing the indicated response</td>
<td>61</td>
</tr>
<tr>
<td>5.</td>
<td>Chi-square test results of the relationship between subjective culture and attribution selection per incident</td>
<td>65</td>
</tr>
</tbody>
</table>
ABSTRACT

The purpose of this study was to develop a Navajo Intercultural Sensitizer. It is an attempt to sensitize non-Navajo educational personnel who have come to work in the Navajo Nation to the attributional system of the Navajo culture. The assimilationist, culturally destructive educational policies of the past have been an objective failure. This effort attempts to build on the cultural strengths of Navajo people by promoting the acknowledgment, respect, and understanding of cultural differences. The method used is based on the identification of critical incidents that produce misunderstanding, confusion, or bad feelings between Anglo and Navajo people.

The construction of the Navajo Intercultural Sensitizer involves four phases: episode generation, episode selection and construction, attribution elicitation, and attribution selection.

Critical incidents (87) were gathered from Navajo students, teachers, and teachers' aides at two Reservation sites.

Fifty-six of the incidents were selected by an eight person bilingual and bicultural panel of Navajos who were community and educational leaders.
Attributions were elicited in response to the incidents and questions posed. An Anglo sample was drawn from students who were entering the fields of education, educational psychology, counseling, and clinical psychology. Attributions were elicited from them upon presentation of each episode and associated question concerning the thoughts, feelings, or behavior of the Navajo participant in the incident.

An empirical test, consisting of 56 incidents and the question associated with each episode, was administered to a sample of Navajos (n = 70) from two Reservation sites and the Anglo group (n = 56). Each question was followed by four choices. Forty-six of the incidents yielded significant (p < .05) differences in the attributions chosen by the two cultural groups in a chi-square test of significance. These incidents, plus two more, were used in the development of the Navajo Intercultural Sensitizer.

The ICS is in a programmed instructional format. The learner is presented with the incident, the question, and four plausible attributions. The task of the learner is to learn how the Navajos tended to attribute meaning to the incident.
CHAPTER 1

INTRODUCTION

The Need

"The suicide rate among Indians is 10 and one half times greater than the general population. Two problems endemic to Indian youth, he said, are trying to maintain the Indian culture in a white world and the high alcoholism rate among Indians" (Jack Sauter, counselor serving the Wind River Indian Reservation, Navajo Times, 10/3/85). This quote was a response to the ninth adolescent suicide in a seven-week period on the Wind River Indian Reservation in Wyoming, which prompted a mobilization of mental health services in the area.

In order to address the root issues involved in the Wind River situation, it is necessary to understand the historical process which spawned the psychological conditions productive of such tragedies that have afflicted so many different communities in Native America. These conditions will be examined in light of the systematic assault on the cultural foundations of Indian life that have characterized intercultural relations between Native and Anglo American people. The nature and function of
"subjective culture" in the psychological life of the individual will be discussed, as will the possible consequences of its being ignored, disrespected or attacked. A product of this dissertation is an "Intercultural Sensitizer" constructed to aid Navajo school districts in teaching non-Naavo educational personnel important aspects of Navajo culture and perspectives. Increased understanding and sensitivity could help establish the foundation for the development of mutually respectful, cooperative interpersonal relations based on the principle of social equality.

The maintenance of indigenous culture has been jeopardized by 350 years of European-American policy toward Native American people. The terms historians have used to characterize successive phases of that policy range from "civilization" to removal, extermination, incorporation, assimilation, termination, and finally, self determination. Formal education has played a primary role in the implementation of these policies. In all cases except the last, it has aimed at the radical change of Indian societies for the purpose of promoting order in the larger economic and political system of the dominant culture. An 1880 report by the presidentially appointed "Board of Indian Commissioners," a supervisory group, stated "As we must have him (the Indian) among us, self-interest, humanity, and Christianity require that we should accept the situation and
go resolutely at work to make him a safe and useful factor in our body politic" (Prucha, 1973, p.191). So, after a century of unsuccessful attempts to physically obliterate native populations, rhetoric turned toward the destruction of Indian-ness. Captain Richard H. Pratt, soldier turned educator and the superintendent of the Carlisle Indian School, expressed it this way: "All the Indian there is in the race should be dead. Kill the Indian in him and save the man." (Prucha, 1973, p.191).

The guiding principle of early Indian education was that the children must be fitted to enter white society upon completion of school. Consequently, it was deemed advisable to remove Indian children from the home and its influences. For Navajos, the first boarding school was established in Fort Defiance, Arizona (the primary site of the study) in 1883. The school was unsuccessful in attracting students who would attend voluntarily. "Horror stories" spread from Fort Defiance throughout the reservation, telling of beatings, children being chained to beds, handcuffed and placed in solitary, and "otherwise physically and mentally abused" (Young and Morgan, 1952, pp. 11-12). Consequently, when the Indian Agent for the Navajo Reservation, David L. Shipley, needed students for his school, he was forced to take the Navajo police and go from community to community and literally kidnap prospective students, rope and tie
them, throw them in the back of a wagon and haul them off to school where, if they displayed any dissatisfaction or desire to return home, they were chained to their beds and/or forced to haul a large chain and ball around with them. These policies led to a confrontation with a Navajo named Black Horse, which was chronicled in a United States publication in 1952 called "Trouble at Round Rock" (Young and Morgan, 1952). Commonly, in such government boarding schools, children were forbidden to speak Navajo and were subjected to military discipline. The policy was to undermine and dissolve the existing Navajo social organization. While more than 95 percent of the Navajo children returned home upon completion of the "education," no effort was made to prepare them for Reservation conditions. They were, in fact, handicapped in taking part in Navajo life because they did not know the customs and techniques of their own people. Roessel (1979), in a book published by the Navajo curriculum Center at Rough Rock Demonstration school characterized education on the Navajo Reservation as:

... the weapon used by non-Navajos to teach Navajo young people to become Anglos--to reject their own heritage and culture and accept the identity and culture of the dominant society. ... 

For more than a decade following World War II cultural genocide was the deliberate, if not stated, objective of most schools teaching Navajo students. (Roessel, 1979, p.17)
In 1969, the Special Subcommittee on Indian Education of the Committee on Labor and Public Welfare of the U.S. Senate issued its conclusions in what is known as the "Kennedy Report." In documenting the failures of these externally controlled, assimilationist policies, the report found that 18 percent of Indian high school graduates went on to college compared to 50 percent of white graduates; 3 percent of Indians and 32 percent of whites who did go to college, graduated. The nationwide dropout statistics on Native American youth in public schools reflect a litany of failure: 87 percent in Ponca City, Oklahoma; 90 percent in Nome, Alaska; 90 percent in Klamath, Oregon. According to the report, low achievement levels reflect the insensitive curricula and the anti-Indian attitudes prevalent in most public schools attended by Indian youth. The report identified the lack of Indian control over schools serving Indian youth as problematic.

The Navajo Nation is actively seeking to remedy this situation. On the occasion of the inauguration of the Zah-Begay administration, (then) Vice-Chairman Edward T. Begay was quoted by the Navajo Times (January 12, 1983): "One of our first and most important concerns will be education. We will encourage local control of all schools in the Navajo Nation. We will encourage the teaching of Navajo language and culture in all our schools" (p. 3). The
newly elected Chairman, Peter McDonald, indicated support for these efforts in the 1986 campaign for Navajo Tribal Council Chairman.

A *Navajo times* editorial (4/20/83) emphasized the importance of intercultural sensitivity in non-Navajo teachers working in Reservation schools. The editorial was printed in response to a reported loss of confidence in one of the largest of the Reservation school districts, Chinle. "Another area where parents can help is in educating . . . the teachers. Most move here from areas much different than the Navajo Nation. Parents, through an effective organization can help teachers understand and learn from the culture" (p. 20).

**Values, Assumptions and Models**

The assumptions underlying the nature of the policies described have been challenged both in the community and in academia. Rapaport (1977) criticized the traditional paradigms used in American psychology for adopting an implicit faith that the single standard of White, middle class society is, on an absolute basis, superior to all others. At the same time, because rank ordering is built into these paradigms, some will always be on the top and others in the middle and still others at the bottom. Being born into a white middle class home will automatically increase one's chances of not being on the bottom. He concludes that
American psychology's paradigms are historically so tied to such contradictions that they are necessarily a function of them. The effect of such paradigms on educational policy is profound, but often unquestioned. Rappaport, from the perspective of a community psychologist, finds that the dominant models offered by psychology tend to recognize but do not respect individual and cultural differences. He proposes the development of a new paradigm, an ecological one. This model rejects the need for rank ordering of people on a single criterion, and instead posits the maximization of each person's potential according to a style of life selected by the people themselves, in this case the Navajo people. The fundamental values underlying this proposed model is a respect for diversity and cultural relativity. This ecological viewpoint has at least three related implications for the educational system with specific applications to Indian education. First, because it is based on the legitimacy of multiple kinds of people and environments, it requires a perspective supportive of diversity. Second, it requires careful understanding of the experiences, strengths, and abilities of the target groups and an accommodation of educational methodologies to the people being served by the system. Third, because current educational policy is dominated by those who expect all children to fit into one environment (or be negatively
labelled), it would require community-based social action to implement such a paradigm. This ecological view, then, emphasizes respect for diversity, strengths, resources and person/environment fits rather than presumed deficits, deficiencies and disabilities as measured against a single white, middle-class standard.

Kahn (1985), extrapolating from his experience working with Native American and aboriginal people, noted the tendency of people to see their class- and culture-bound values as universal truths. When the behavior or very existence of others violate these perceived truths, it is considered to be deviant, wrong or deficit, rather than the product of a different set of assumptions. It is important, rather, to understand other culturally based values as having an alternate and equal value in adapting to one's slice or version of reality.

Perhaps the fundamental assumption behind this effort at intercultural sensitivity training is that human relations need to operate on the basis of social equality and respect among people, cultural groups and nations for it is the necessary condition for stability in human affairs. Dreikurs (1967) articulated the Adlerian position by supporting the "basic principle of human equality and of respect for each individual as he is." He continued (1971): "Adler recognized equality as a fundamental prerequisite for
the logic of social living; with it there can be no social harmony."

**Definition of Terms**

**Culture:** This term shall be used interchangeably with "subjective culture," which was defined by Triandis (1972) to be the manner in which individuals from a given group characteristically perceive their social environment. In his study, "Analysis of Subjective Culture," he found frequent convergence between role perception, values and the perception of the antecedents and consequences of events. It was concluded that it was possible to identify general themes that characterize the subjective culture of a given group. Since Triandis has been instrumental in the development of a number of Intercultural Sensitizers, it is appropriate to employ this definition.

**Attributions:** This term shall be defined as the inferences we make about the causes and meaning of incidents, situations and behaviors.

**Significance of the Study**

A primary motivation for developing this Intercultural Sensitizer is to respond to the needs and goals articulated by educational, community, and political leaders of the Navajo Nation. The dismal legacy of externally
controlled and culturally destructive educational policies of the past is apparent. Navajo culture is now seen as a foundational strength that must be recognized and respected by all involved in the education of Navajo children. It is in a sense of affirmation that this dissertation is offered.

Theoretical Issues

The cultivation of a genuine respect for cultural diversity and expression is important because of the nature and function of culture. It is a complex entity which has both structure and function. Culture has structure in the sense that its different elements are systematically related and function because it makes survival more probable (Triandis, 1983). Becker (1962) saw the main function of culture as providing the individual with the conviction that he or she is an object of primary value in a world of meaningful action. Culture provides action goals for the individual by introducing the possibility of choice between alternatives, weighing them according to degrees of rightness or wrongness. The task for the individual is clear: he or she only has to choose that behavior or course of action that produces a feeling of being right. The source of this feeling of "okayness" is the cultural context within which the individual is embedded. It follows that the destruction of, or alienation from the cultural context
deprives the individual of the opportunity for the self perception of "rightness" or "okayness." Culture, then, determines what constitutes meaningful action and which personality characteristics are positively and negatively valued. Becker saw culture as the source of self esteem and the maintenance of self esteem as its basic function because it is at the very core of human adaptation. Self esteem buffers the individual against anxiety, a state that is incompatible with effective adaptive action. Humans, as self-reflective, anxiety-prone animals, require a predictable world within which to act, a world in which he or she is firmly oriented. Becker (1962) cites five common problems that each culture must address in order to permit predictable action:

1. What are the innate predispositions of humans? (What kind of reaction is one to expect from volatile human objects?)

2. What is the relation of humans to nature? (What are the supports and limitations of my powers?)

3. What is the significant time dimension? (In what schema are my actions embedded--past, present, future?)

4. What type of personality is to be most valued? (How can I best orient my actions to safety and maximum satisfaction?)
5. What is the dominant modality of the relationship of humans to other humans? (How can I best navigate in the world of person objects?)

From a social learning perspective, we are programmed by culture through a lifetime of experience with its rewards and punishments. We learn to make adaptive attributions concerning the meaning of the behavior of others, and to develop those personality traits most culturally favored. Greenberg and Pyszcznski (1985), expanding on Becker's ideas, saw self esteem as serving an essential anxiety-buffering function against the existential terror that we humans have the unique capacity to experience because of our ability to reflect on the unpredictable and terrifying nature of our lives and the inevitable decay and death that await us. Citing Becker, they argue that we would be paralyzed by terror if we could not deny such a conception. This need results in the development of culturally produced world views that allow for the description of a reality that is imbued with order, predictability, meaning and permanence, thus allowing for the denial of our ultimate vulnerability and mortality. These social psychologists saw the development of self esteem as a function of an individual's cultural foundations.
humans are not unique because they are social animals, but because they are cultural animals. Humans live within a shared symbolic conception of the universe that is ultimately determined by culture, and yet is believed to be an absolutely accurate representation of reality by individuals within the culture. As the source of meaning and value, the culture provides the individual a basis for valuing himself or herself. The individual can have a sense of worth to the extent that she or he satisfies the cultural criteria for being good or valuable. Thus, self-esteem consists of viewing oneself as valuable within the context of the universal drama conveyed by the culture.

It follows that Anglo-American policies tending to ignore, derogate or destroy Native American culture deny the possibility of achieving a level of self esteem that would serve to buffer the individual against immobilizing anxiety. A person unbuffered against the terror inherent in human existence by a culturally derived sense of self esteem may well resort to a variety of maladaptive (see Literature Review) strategies to bolster private self-esteem in the face of this threat. The instrument for intercultural sensitivity training presented here is an attempt to acknowledge, respect, and support Navajo culture as the source of foundational strength and beauty it has been for the People and the non-Navajos who have been touched by it.

Kluckhohn and Murray (1953) point out that every human being is in certain respects:
- like all other humans;
- like some other humans;
- like no other humans.

This conceptualization points to the universal, the culture-specific, and the idiosyncratic in the human personality. The Intercultural Sensitizer focuses on those intercultural differences that need to be acknowledged, understood, and respected if cooperation based on equality and mutual respect is to be fostered among people from different ethno-cultural traditions. This focus is in no way intended to obscure the overriding connections all groups share in their common humanity.

The occurrence, form, and meaning of a particular behavior in a particular situation may differ from culture to culture due to differences in norms, values, role perceptions/expectations and experiences. Consequently, individuals from different cultures bring to cross-cultural interactions different implicit as well as explicit frameworks for interpreting these experiences (Albert, 1983). These differences in interpretive frameworks may lead members of the two different cultures to view even the same situation very differently, resulting in misunderstanding and even conflict. The silence of an individual from one culture may be interpreted by a person from a different cultural tradition as indifference or hostility when it was
intended as respectful non-interference. The behavioral consequences of this discrepancy could interfere with the development of mutually respectful, cooperative, professional, and personal relationships.

Attributions, as have been defined, are inferences about the causes of behavior. Heider (1958) indicated that we are constantly engaged in the process of making inferences about observed behavior. We seek to explain the behaviors we observe by attributing causes and motives to those who perform them in order to make our world view more predictable and understandable. Although the behaviors that are or are not performed in any interaction are important, it is the interpretations we give to these behaviors that are critical (Albert and Triandis, 1979). A compliment can be interpreted as an attempt to manipulate; help can be interpreted as demeaning; and a gift can be seen as a bribe. These interpretations have behavioral consequences and consequential impact on the interaction. Therefore, discrepancies in attributions (interpretations) may result in misunderstandings, low interpersonal attraction, rejection, and even conflict. Such discrepancies are thought to be more likely to occur when two individuals come from different cultural traditions because of differences in norms, roles and values, each culture has developed in its
historical adaptation to the rigors of life in its particular geographic, economic and historical circumstances.

**Purpose of the Study**

**Purpose 1:** To develop an instrument that will help sensitize non-Navajo educational personnel to the perspectives of Navajo people.

**Purpose 2:** To help non-Navajos working in the Navajo Nation learn the subjective culture of Navajo people by teaching them to make attributions that are isomorphic to those made by Navajos, resulting in increased awareness and understanding of the cultural details that are critical for successful intercultural interaction.

**Purpose 3:** To contribute to a perspective in education and psychology which recognizes the right to be different, that focuses on the experiences, strengths, abilities, and perspectives of the people being served.

The fulfillment of these purposes is limited by the nature and intent of the non-Navajo personnel sensitized. Those who would err out of ignorance should be aided in their understanding and appreciation of Navajo culture and therefore be in a position to assist the People in meeting their goals. Those who would err out of arrogance and a
commitment to a belief in a racial and/or cultural superi­
ority would probably emerge from the training with that commitment intact. A community-controlled school district, however, could then make an assessment of such an individual based on the knowledge that such attributes and behaviors were not manifested out of ignorance.

Research Questions and Hypothesis

Question 1: Can learners be provided with extensive infor-
mation about the Navajo culture in a two-to six-hour time span?

Question 2: Can critical incidents or episodes be identi-
fied that elicit different interpretations or attributions from the identified groups?

Question 3: Will those for whose use the Intercultural Sensitizer was proposed see it as sufficiently useful to participate in its development?

Hypothesis: It is predicted that samples of Navajo and Anglo people will yield significantly (p < .05) different attributions of meaning to critical incidents identified according to procedures used in the construction of the Intercultural Sensitizer.
CHAPTER 2

REVIEW OF LITERATURE

This review will focus on the literature relating to attributitional processes and sources of potential bias in these processes that can negatively affect cross-cultural interactions. In addition, the field of intercultural sensitivity training will be briefly surveyed in order to place the Intercultural Sensitizer in the context of current efforts aimed at improving cross-cultural relations. Finally, evidence supporting the effectiveness of previously developed Intercultural Sensitizers will be offered.

Heider (1958), as noted earlier, stated that we constantly engage in the process of making inferences about observed behavior, acting as "naive scientists" seeking to explain the behaviors we observe by attributing causes and motives to those who perform them. It is suggested that we engage in this process in order to render our world more predictable and understandable, thereby making survival more probable. Causal attribution, then, answers the vital "why" questions about behaviors. They serve as mediators between all the stimuli we encounter in the world and the response we make to these stimuli. We therefore do not respond
directly to the events around us; we respond to the meanings or interpretations we give to these events. Social psychologists have conducted a great deal of theoretical and empirical work on attributions over the period of the last two decades. In addition, the field of linguistics has offered some important insights into the relationship between subjective culture and attributional processes.

It is suggested that biases in the attributional process—based on perceptual, self-esteem maintenance, and linguistic factors—can interfere with the development of mutually respectful and cooperative intercultural relationships. Heider (1958) had also noted that attributors have a strong tendency to attribute causality to people. When we observe a person's behavior, we tend to believe the person was free to choose and intended the behavior. Heider's comment that "behavior engulfs the field" has relevance to intercultural interactions in the sense that a person's culture is part of that field which is "engulfed" by a particular behavior. This perceptual process of focusing on the person and the behavior, while environmental forces fade into the background has been called (Ross, 1977) the "fundamental attribution error." One explanation for this error is that people are perceptually prominent or salient to observers. Jones and Nisbett (1971) argued that actors and observers differ in their physical viewpoints: The
situation is salient to the actor, but the actor is salient to the observer. In a sense, then, intercultural sensitivity training through the development of an "intercultural sensitizer" can be seen as an effort to bring the actor's cultural field, within which his or her behavior is embedded, to a higher level of saliency, thereby making that behavior accurately interpretable in the light of the field from which it emerges. Several studies (i.e., Greenberg and Rosenfield, 1979) have shown that there is an ethnocentric bias in the attributions that are used to explain the behavior of ingroup and outgroup members. When an ingroup member does something well, it is explained in terms of some underlying personality trait (i.e., intelligence); but if an outgroup member does something equally well, the performance tends to be attributed to situational factors (i.e., luck). The opposite occurs for negative behavior where the outgroup member's behavior is explained by some enduring trait. Perhaps the terms "genetic inferiority" and "cultural deprivation" are the result of this ethnocentric attributional bias which Pettigrew (1979) called the "ultimate attributional error." Positive traits will be used to explain ingroup behavior, while negative traits are used to explain outgroup behavior.

In addition to the perceptual basis for attributional biases, Greenberg, Pyszczynski and Solomon (1982)
provide empirical support for the suggestion that there may be a self-serving bias in causal attributions for personal outcomes that result from a motive to protect and/or enhance one's private image by attributing more responsibility to the self for favorable outcomes than for unfavorable outcomes. Self-esteem needs, then, could influence the direction of the attributional biases in cases of interactions that result in a perception of failure in the form of misunderstandings, confusion and conflict. Related experimental research tends to support the suggestion that individuals tend to attribute success to internal factors and failure to factors external to the attributor of causality. These studies typically entail randomly assigning subjects to experience either favorable or unfavorable outcomes on a test and then obtaining their estimates of the extent to which potential causal factors such as ability, luck, and task difficulty were responsible for their particular outcomes. The one highly consistent finding has been that individuals who experience success assign greater responsibility to factors within themselves and less responsibility to factors external to themselves than do individuals who experience failure (e.g., Johnson, Feigenbaum and Welby, 1964; Miller, 1976; Snyder, Stephan and Rosenfeld, 1976; also see Bradley, 1978 and Zuckerman, 1979 for reviews). Consequently, it seems plausible that
self-serving attributional biases could function as a source for attributing the failure of an interaction, unsuccessful teaching methodology or motivational strategy to supposed deficits and deficiencies within the people presumably being served by the institutions. Ryan (1971) described this tendency as "blaming the victim":

The formula for action becomes extraordinarily simple: Change the victim. All this happens so smoothly that it seems downright rational. First, identify a social problem. Second, study those affected by the problem and discover in what ways they are different from the rest of us as a consequence of deprivation and injustice. Third, define the differences as the cause of the social problem itself. Finally, of course, assign a government bureaucrat to invent a humanitarian action program to correct the differences (p. 8).

Ryan calls this the "art of savage discovery," or how we identify the victims by automatically labelling "the strangers" (people different from ourselves) as "savages."

Rappaport (1977) elaborates:

We have many ways to identify them. Psychological tests, observations of their lifestyle and their "lower class" values, as well as stereotypes and myths about their motivation or lack of it, their inability to delay gratification, their promiscuity, and their supposed inability to deal with the abstract. In the view of the victim blamer the poor child is said to contain, within himself, the cause of his inability to read and write well. . . . The child is said to be impulse ridden and culturally disadvantaged. We are told to confine or attention to the child's failure rather than to the schools the child attends. . . . Cultural deprivation explains it all (p. 177).

This self-serving attribution may serve to protect the institution and the self esteem of those who represent it,
while attributing failure to the individual who is different in cultural orientation and tradition. Practically, this leads to a policy of cultural genocide as those cultural differences are labeled as deficiencies and not acknowledged as strengths and the source of self esteem.

Efforts to protect one's private self esteem in the face of a threat to one's public image have been found to be especially vigorous (Apsler, 1975; Frey, 1978; Greenberg and Pyszczynski, 1985). It is common parlance that alcohol can be used as a "shot of courage" and may well be included as among the strategies a person may employ to bolster self esteem in the face of apparent public failure. American politics of cultural genocide toward its indigenous peoples attacked what Becker called the source of self esteem—a person's cultural foundations.

Scollon and Scollon (1981), from the field of linguistics, conclude that the only viable solution to miscommunication in interethnic communication is to "cultivate a deep respect for the fundamental differences of the individuals, groups, and communication styles. Cultural and ethnic pluralism must be fostered as the only means of ensuring stability in national and world communicative systems" (p. 10). In their examination of interethnic communication between Athabaskan language), Scollon and Scollon (1978) found the discourse system to be the source
of the greatest difficulty. That is, the way ideas are put together in an argument, the way some ideas are selected for special emphasis, or the way emotional information about the ideas is presented that causes miscommunication. While the grammatical system gives the message, it is the discourse system that tells how to interpret the message and the "greatest cause of [interethnic] problems lies in the understanding now what someone says but what they say it" (p. 12). In addition, they find that as miscommunication increases, racial and ethnic stereotyping begin to develop and impede further communication.

Scollon and Scollon (1983) define "Athabaskan" as anyone "who has been socialized to a set of communicative patterns which have their roots in the Athabaskan languages (i.e., Navajo). These investigations point out that discourse patterns and cultural expectations are learned very early in life and change slowly, so that even if someone learns to speak a new language later in life it is very likely that he or she will speak it using the discourse patterns of his early language training. They caution that even if the two speakers do not differ greatly in grammar or vocabulary, misunderstanding could develop because of differences in discourse patterns. Examples of such differences include:
Presentation of Self: The investigators (Scollon and Scollon, 1979) found "real differences" between Athabaskan- and English-speaking people in how much they choose to speak and when they so choose. For English speakers, it was found that "volubility" is related to social distance and "taciturnity" to intimacy, while for Athabaskan speakers the situation is reversed.

Distribution of Talk: It was found that Athabaskans will initiate a conversation only when there is a relatively long relationship and a deep understanding between participants. Whereas English speakers tend to initiate talk as a means of establishing the relationship. Since the initiator of the talk tends to control the topic (Schegloff, 1972), the topic of the conversation is almost always determined by the English speaker. Additional problems occur when the two speakers have different systems for pausing between turns. This affects the exchange of speaking terms. The result is that the Athabaskan often cannot get a word in edgewise due to a slightly longer pausing system. The English speaker feels free to continue after his normal pause while the Athabaskan has difficulty completing his or her point.
Due to the Athabaskan-English discourse differences, then, talk is distributed so that the English speaker is favored as first speaker, a controller of topic, as principal speaker, and yet in the end "he may not have any idea of what went on" (p. 17). These investigators also cited differences in modes of conceptual organization between the two linguistic groups. Citing (Toelkin, 1969), they noted that Navajo stories were organized around themes of four as opposed to three as were European folktales. They conclude that differences in organization would indicate a potential source of confusion in interethnic communication if English speakers were organizing around threes and Athabaskans around fours. This may produce disorganization in the discourse with the listener often responding at the wrong time from the speaker's point of view. Also, they continue, this organization by regular units or chunks of three or four is probably even more important in terms of memory and cognitive processing. They cite Kintsch and Green (1978), who found that English-speaking college students who were asked to remember Athabaskan stories (in English) only remembered three of the four parts, but had no difficulty with European folktales organized around themes of three. These differences suggest that some of the conflict in Athabaskan-English interethnic communication may come from a very basic difference in themes of conceptual organization,
in that an Athabaskan and an English speaker may well remember very different things to have happened in a conversation, resulting in a feeling that the other did not make sense in some profound way. Benjamin Whorf (1956) noted that underlying linguistically determined rules control both thought and behavior, and that linguistic and cultural variables influence the way a person experiences the universe. Hall (1959), an anthropologist, noted a growing accumulation of evidence to indicate that man has no direct contact with experience per se but that there is an intervening set of patterns which channel his sense and his thoughts, causing him to react one way when someone else with different underlying patterns will react as his experience dictates (p. 113).

Hall defines these patterns as "those implicit cultural rules by means of which sets are arranged so that they take on meaning" (p. 113), and that "man as a cultural being is bound by hidden pathways culture provides for him" (p. 111).

Albert (1983), in her review of the development and uses of the Intercultural Sensitizer, notes that when individuals from different cultures interact, they bring to that interaction "not only different experiences, but also different implicit as well as explicit frameworks for interpreting these experiences" (p. 186). These differences in interpretive frameworks may lead, then, members of two different cultures to view even the same situations and
behaviors very differently, resulting in misunderstanding, confusion, rejection or even conflict.

Various approaches have been developed for the purpose of promoting intercultural competence. A number of empirical studies has indicated the type of positive effects that can result from carefully prepared and executed cross-cultural training (see Brislin, Landis and Brandt, 1983). These include:

1. Greater understanding of those nationals from the host national's point of view (Albert and Adamapoulos, 1980).
4. Better interpersonal relationships in work groups composed of people from different cultural backgrounds (Riedler et al., 1971).
5. Greater ease in interacting with host, as perceived by hosts themselves (Randolph et al., 1971; Hulgus and Landis, 1981).

Six Basic Approaches to Intercultural Training

The above benefits, it is cautioned, are not guaranteed. Rather, they are potential benefits that can result
from carefully prepared and well-executed programs. Brislin, Landis and Brandt (1983) identify six basic approaches to intercultural training. They are, in brief summary:

1. **Information or fact-oriented training:** Trainees are presented with facts and information about the host culture (i.e., climate, economic organization, etc.). There is a concern that the facts may not be organized into a meaningful whole.

2. **Attribution training:** The attribution approach focuses on explanations of behavior from the host's point of view. Trainees read short passages which summarize cross-cultural interactional problems that commonly occur when members of the host culture and guests interact (or when majority and minority group members interact within the U.S.). After studying a large number of such passages, trainees may develop internalized standards that will allow them to understand many aspects of the host culture without imposing their own standards. It teaches guests to make attributions isomorphic to those of the hosts concerning the meaning of particular behaviors and situations.

3. **Cultural awareness:** By studying the behavior and values that are common in one's own culture,
trainees are acquainted with basic ideas about cross-cultural relations. The goal of the training is to introduce knowledge about culture by asking trainees to study their own, and to prepare them for life in other cultures by introducing the nature of cultural differences.

4. **Cognitive behavior modification:** In this method, well-documented principles of learning are applied to the specific problems of adjustment to other cultures. For example, trainees might be asked to list what they find rewarding and punishing in their own country (culture), and then examine the host culture to determine how the rewards can be obtained and the punishments avoided.

5. **Experiential learning:** The key difference between experiential learning and other forms of cross-cultural training is that the trainees are maximally involved as participants. The goal of experiential learning is to introduce the nature of life in another culture by actively experiencing that culture or a functional simulation of it.

6. **The interaction approach:** People interact with host nationals or "old hands" during the training program. The assumption is, that if people can learn to become comfortable with hosts during training,
and if they can learn from "old hands," then they will be able to begin productive work much earlier during the actual assignment.

The Intercultural Sensitizer, also called the "Culture Assimilator," has been the most carefully researched of the intercultural training techniques. It has been developed from the attributional approach outlined above. Albert (1983), who summarized a substantial body of research, found that the evidence suggests that it is very effective as a culture learning and training device. The research specifically found that the ICS is an effective instrument for imparting cultural information, for increasing the isomorphic attributions (convergent with members of the host culture) of the trainees, and for facilitating interpersonal relations between trainees and the members of the target culture. In addition, some studies have shown that it can affect task performance.

Evaluation Evidence: Validity and Reliability

A number of Intercultural Sensitizers has been constructed in the last several years. Despite some differences in the details of their construction, they nevertheless followed the basic steps and format used for the Navajo Intercultural Sensitizer. They include (see Albert, 1983):
1. The Iran Culture Assimilator (Chemers and Chemers, 1967).
2. The Honduras Culture Assimilator (Symonds et al., 1967).
4. The Culture Assimilator: For Interaction with the Economically Disadvantaged (Slobodin et al., 1972).
5. The Culture Assimilator for Interaction with White People (Clay et al., 1973).

In addition, an ICS for "White nurses interacting with Australian Aborigines" was developed and validated by Gordon Obrien of Flanders University, Australia (Obrien and Plooij, 1973). A summary of evaluative evidence and procedures will follow.

Albert (1983), in her review of the relatively substantial evaluative evidence on the ICS, concluded that:

It is clear from all of the studies conducted so far that the ICS is an effective instrument for imparting cultural information. A number of studies have shown that it increases the isomorphic attributions made by trainees and members of the target culture. In addition, some studies have shown that it affects task performance. . . . One area in which the ICS would seem particularly helpful is in alerting its readers not to perform certain behaviors that are offensive to members of the target culture (p. 209).
The Thai ICS Laboratory Study

Mitchell and Foa (1969) conducted a study using the Thai ICS. The participants were 32 American ROTC cadets of a Special Forces Company, who were matched for rank and randomly assigned to an assimilator training program (experimental group) or a geography training program (control group). In this study, 16 pairs of foreign students participated in the work team; each pair consisted of one student from Thailand and one student from another Far Eastern country. Each pair worked under the supervision of an ICS trained American on a task and of a geography trained American on another task. The American acted as leader of the team and supervised the construction of a "toy" building but was not permitted to work on the task directly. The idea was to simulate the problems of "Western Experts" working in developing countries.

At the completion of each task, a Thai observer and each member of the group completed an evaluation form consisting of scales dealing with both the interpersonal relations and the perceived effectiveness of the group. The order of the tasks, the leader training conditions, and the observers were counterbalanced. Neither the Far Eastern students nor the observers knew which type of training the Americans had received. It was found that the ICS trained supervisors received significantly better interpersonal
relations ratings from the Thai observers and Thai group members than did geography-trained leaders. No significant differences were found, however, in group performance measures. In addition, no differences were found in ratings of performance or interpersonal relations given by non-Thais, thus suggesting that the Thai ICS may be specific to Thai culture. The pattern of results suggest that the interpersonal aspects of the situation seem to be more sensitive to the effects of culture training than the performance aspects.

The Greek ICS Field Study

Worchel and Worchel (1970) reported a study in which 14 American military and civilian advisors in Greece were randomly assigned to read the Greek ICS, while 62 advisors constituted no-training control group. A questionnaire, similar to the one used in the Thai study, was given to all advisors several months after the training. ICS trained advisors reported themselves to be significantly better in interpersonal relations with Greeks, in productivity, adjustment, and enjoyment of their tour of duty.

The Black Army Assimilator Validation Study

Landis et al. (1976) conducted a study with black and white junior-grade officers in several U.S. Army bases. This study sought to validate an ICS focusing on the target
culture of black enlisted men by comparing the responses of 84 white junior-grade officers and 85 black junior-grade officers. Subjects read and responded to ICS items that were presented in counterbalanced sequences. In addition to choosing the best attribution for each item, subjects rated each attribution in terms of adequacy and each episode in terms of familiarity. In addition, subjects took the Weldon et al. (1975) intercultural sensitivity test. Results indicated that black officers were significantly more knowledgeable than white officers about the black perspective as presented in the ICS. They were also significantly more familiar with the types of problems presented. Furthermore, the results indicated that white officers' performance on the ICS improved as they progressed through the ICS, and the white officers' scores on the intercultural sensitivity test were significantly higher after the training than before.

In summary, and to reiterate, the Intercultural Sensitizer may serve as a very effective culture learning device. The research specifically found that the ICS is an effective instrument for imparting cultural information, for increasing the isomorphic attributions of the trainees, and for facilitating interpersonal relations between trainees and members of the target culture. In addition, some studies have shown that it affects task performance (see Albert, 1983 for additional evidence). It is therefore reasonable
to expect that an Intercultural Sensitizer constructed along the guidelines developed, could facilitate the working relationships between Anglo and Navajo educational workers and Anglo teachers and Navajo children by recognizing and respecting important cultural differences. The failure of assimilationist social and educational policies toward Native Americans have been linked to the ignorance of important cultural differences between Anglo and Native America. When these differences have been acknowledged, they have been disrespected and formulated into various "deficit" hypotheses, holding all accountable to a single white, middle-class standard that ignores real cultural strengths and the value of diversity.

The prime function of culture has been identified as the providing for the development and maintenance of self esteem—the primary buffer against existential terror. When the source of self esteem is derogated or destroyed, the individual is deprived of the possibility of being an "object of primary value in a world of meaningful action." It is culture that prescribes value and meaning to personality characteristics, action goals, and behavior. An individual deprived of the source of self esteem may adopt various maladaptive strategies to compensate for that deprivation. Such compensation may include alcoholism and/or suicide. Attribution research has indicated that
both self-serving and ethnocentric bias serve to obscure the real issues and prevent problems in communication and cooperation from being remediated.

The purpose of this Navajo Intercultural Sensitizer is to move beyond the "blaming of the victim" and the various forms of the "deficit hypothesis" to an ability to see situations and behaviors through the eyes of Navajo people. Evidence has been provided that indicates that such an instrument could facilitate that process, while at the same time acknowledging, respecting and affirming Navajo culture as the source of self esteem, meaning and beauty that it has been for the People.
CHAPTER 3

METHODOLOGY

Design

The design for the construction of the Navajo Intercultural Sensitizer combines a "convergence of experts," and a post test only non-equivalent groups type. The samples drawn for the empirical test were homogenous, disproportionate and stratified.

Variables

Citing Strodbeck (1964), Triandis (1972) wrote that one of the important purposes of cross cultural research is to find or develop situations in which subjective culture functions as the experimental treatment. Consequently, the independent variable in this study is the cultural identification of the respondents. The dependent variable is the attribution selected by the respondent in reference to the meaning of the episode. Both variables are nominal in character. The dependent variable for the validation analysis (Anova) is a "Navajo Score" (interval level data) constructed on the basis of the frequency with which respondents chose the attribution identified as the hypothesized Navajo response from the attribution elicitation and selection process (see Procedures section).
Issues and Requirements

The procedures followed are intended to be consistent with the purpose of the instrument and the requirements outlined by Albert (1983). A brief discussion of these will be followed by a description of the participants, samples, materials used and procedures followed.

The ICS (Intercultural Sensitizer) attempts to provide learners with extensive information about the target culture in a two to six hour time span. The information is chosen so as to present situations where probably differences in the interpretations (attributions of meaning) of the learners and target culture people are either very great or very important. The ICS focuses on critical problems and key differences.

The basic need for the construction of the instrument is to identify critical incidents, situations and problems that occur during an intercultural interaction and are differentially interpreted by the Navajo and Anglo participants. The cultural/historical information and context relevant to the incidents needs to be identified for presentation to the learner. The task of the constructed ICS is to provide the learner with an active experience from which norms, perceptions, values, and attributions of Navajo people in an educational setting can be learned. It is recognized that wide variations do exist within groups, and
the conclusions reached in this study are not intended nor should they be interpreted as indicating that a given perspective hold true for all members of the populations from which the samples were drawn.

Fiedler, Mitchell and Triandis (1971) describe the basic issues in ICS construction as:

The main problem in the development of the culture assimilator, as well as any culture training program is: How can we meaningfully simulate intercultural interactions? There are innumerable ways of learning about another culture. Most methods involving paper and pencil or books make the trainee a passive observer. Yet the heterocultural encounter is by definition active process. the participants must continually evaluate, interpret, react and again evaluate the effect of their reactions. We were, therefore, committed to an instruction program which made the trainee an active participant in the learning process ... programmed instruction does have the advantage of forcing the individual to interpret and evaluate various situations and to assimilate immediate feedback on the adequacy of his interpretation (p. 96).

It is recalled that a purpose of the Navajo ICS is to teach individuals entering or involved in professions that directly impact Navajo education to see problematic situations from the perspectives of Navajo people. The training does not, as Albert and Adamopoulos (1976), have stated, require the trainee to surrender his or her own cultural identity and become "assimilated." The proposition is that individuals can learn to make attributions that are appropriate to a different cultural environment. A culturally sophisticated individual can learn to switch to a
different attributional system when interacting with persons from the different culture (Albert, 1983).

Albert (1983) reviewed both published and unpublished literature on the considerable number of IES's that have been constructed and described the instrument as one:

... consisting of a large number of episodes or critical incidents depicting interactions between persons from two cultures followed by alternative attributions to their behaviors. The critical incidents present typical situations in which misunderstandings are likely to occur between members of the two cultures. The alternative attributions that are presented are all plausible interpretations of the situation. They may focus on behaviors, feelings or thoughts of stimulus persons in the incident." (p.190)

Typically, in previous IES's, each incident is followed by four attributions, of which three are the interpretations that members of the learner's culture tend to make and one is an attribution persons of the culture being learned tend to make. A programmed learning format is used and participants are asked to select the attributions they believe members of the host culture typically select. After each choice relevant feedback is provided to the learners.

The basic requirements for constructing an IES are as follows (Albert, 1983):

1. **Generation of Episodes:** The approach used is the critical incident technique developed by Flanagan (1954). An incident is defined as any activity that
is sufficiently complete to permit inferences and predictions to be made by the person performing it.

a. **Task**: To identify those incidents and situations that produce misunderstanding, problems, confusion or conflict between people from the two different cultures.

2. **Episode Construction and Selection**:

   a. **Task**: To select appropriate incidents and identify and extract all potentially useful information. To flush out the basic details by modifying the original "raw" episode to produce a clear representation of the original situation that produced the misunderstanding.

3. **Attribution Elicitation**: Once a large number (several dozen) of episodes depicting potentially problematic interactions are constructed, the different interpretations/attributions that people from the different cultures tend to give for each episode must be identified.

   a. **Task**: To identify the attributions given, by the two cultural groups, in response to questions based on the incidents/episodes. The questions focus on the thoughts, feelings and behavior of the participants in the incident.
4. Attribution Selection:

a. **Task:** To select those attributions that differentiate the two cultural groups. The elicited attributions are empirically tested to determine if the elicited attributions differentiate cultural groups, and which attributions are preferred by each group.

The final ICS consists of an episode (critical incident) followed by a question concerning the behavior thoughts or feelings of the participants. The question is followed by four alternative attributions. One (occasionally two) of these alternatives represents the most frequently chosen Navajo response(s) while the remainder are those frequently chosen by Anglos or represent a plausible attribution. The learner has the opportunity to be exposed to several dozen episodes and is asked to select the attribution by people coming from the Navajo cultural tradition. Following each response in the programmed instruction format, appropriate cultural feedback is given and the learner continues until the correct (from the Navajo point of view) attribution is chosen.
Description of Participants and Samples

Participants in the process of developing the Navajo ICS will be described in correspondence with the phases of the process outlined above.

Generation of Episodes (Participants). A total of 87 critical incidents were gathered from 87 individuals at two sites in the Navajo Nation. Fifty-seven incidents were gathered from Navajo teachers, teacher aides, high school students and Anglo teachers at the Window Rock Unified School district in Fort Defiance. Seventeen of these were offered by Anglo teachers assigned to Fort Defiance Elementary School and Tse Ho Tso Middle School. The students ranged in age from 16 to 18 and were taking a course in Navajo culture and language at Window Rock High School. The staff was between 25 and 62 years old. In Lower greasewood, 29 incidents were gathered from 29 Navajo Middle School students in a Bureau of Indian Affairs boarding school. These participants ranged in age from 12 to 15 years.

The Navajo Nation is located in a large, ruggedly beautiful area of northeastern Arizona, a part of northwestern New Mexico and southern Utah. The Fort Defiance/Window Rock site is the capital of the Navajo Nation. It is a few miles from the Arizona-New Mexico border in the northeastern corner of the state of Arizona. It is a place
where tribal offices, federal agencies, a hospital and schools exist and serve as a source of employment. Often people live and work in this area but consider their homes to be somewhere else on the Reservation. Lower Greasewood is located in the south central part of the Reservation. It is, in many ways, a more traditional region with students often engaged in sheephearding, wood gathering and other traditional economic and religious activities. The Navajo language is more likely to be the first language learned in the homes.

The first language learned by the Navajo respondents, their gender, and the gender of the Anglo respondents are shown in Table 1.

**Episode Selection and Construction (Participants).**

A panel was assembled to review the incidents. Their task was to decide on the appropriateness of each of the 87 incidents for inclusion in the Navajo Intercultural Sensitizer, and to modify the raw incident in order to bring out the relevant cultural/historical issue. Finally, they offered their responses (attributions) to the question posed after each incident. The all-Navajo panel consisted of two school administrators and four bilingual teachers of the Window Rock Unified School District in Fort Defiance, Arizona. The teachers were responsible for developing the Navajo culture and language curriculum for the school
These people were raised traditionally, spoke the Navajo language first, and educated in the institutions of the dominant Anglo culture. The panel also included a teacher of Navajo history, religion and culture for Navajo Community College and an elected community leader. This eight-person panel consisted of three males and five females. These people are knowledgeable of both Navajo and Anglo culture because of being raised traditionally and educated in the institutions of the dominant Anglo culture. In addition, they all have been given leadership responsibilities, by the community they serve in the development of educational and community services.

**Attribution Elicitation (Participants).**

The elicitation of Navajo attributions was accomplished with the Navajo panel after they had selected the incidents deemed appropriate for inclusion in the Navajo Intercultural Sensitizer.

The elicitation of Anglo attributions was accomplished by randomly selecting Anglo respondents from two of the subgroups that were constituents of the total Anglo sampling frame. The total Anglo sampling frame consisted of students at the University of Arizona who were enrolled in:

1. A senior Education class abut to enter the student teaching component of their training.
Table 1. Sources of critical incidents.

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<th>Greasewood</th>
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<td>H.S. Students</td>
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<td>Navajos (N = 70)</td>
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<td>First language</td>
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<td>English</td>
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<td>Gender</td>
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<td>Male</td>
<td>11</td>
<td>8</td>
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<td>Female</td>
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<td>Anglos (N = 17)</td>
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2. A 300 level Educational Psychology course
3. A Masters level Counseling and Guidance course in "Foundations."
4. A "Cross Cultural" seminar of doctoral students in clinical psychology.

The selected sample from this frame were volunteers who received no tangible "reward", but were encouraged by their instructors to participate. Thirty-seven people volunteered from the senior education class. Ten out of these were randomly assigned to the attribution elicitation task while the remainder were assigned to the attribution selection task. Thirteen people volunteered from the Counseling and Guidance class. Five of these were randomly assigned to the attribution task while the remainder were assigned to the attribution selection process (the next developmental stage of the ICS). The remaining groups were all assigned to the attribution selection process.

The Anglo respondents who participated in this responded to the same incidents and questions as the Navajo panel did in the Navajo attribution elicitation process. Eight of the ten people randomly assigned to the elicitation process returned the questionnaire from the education class. All five of the Counseling and Guidance students assigned to this task returned the completed questionnaire. This questionnaire differed from the final test questionnaire in
that it asked for open-ended responses and included related additional questions (see Procedures section). The age of the thirteen Anglo participants in the attribution elicitation process was from 21 to 50 years. The ages of the Navajo panel ranged from 25 to 60 years.

**Attribution Selection (Samples).** The samples drawn to test the hypothesis that Anglo and Navajo people would differentially attribute meaning to critical incidents were non-equivalent, homogeneous, and independent. They were matched on the basis of the impact that professionals trained in the disciplines of education, education psychology and psychology have on the educational systems of the Navajo Nation specifically and Native America in general.

The Anglo sample was drawn from a 300 level basic educational psychology class primarily consisting of junior and senior elementary education majors (total enrollment 195), an education class for seniors (total enrollment 72) in their last semester of elementary education training who were currently involved in their student teaching experience, a masters level counseling and guidance class (total enrollment 13) and a seminar of graduate students of clinical psychology (total enrollment 6) at the University of Arizona. Students involved in the attribution elicitation process were not included in this sample. All of these
students were volunteer respondents who were encouraged by their instructors to participate but received no tangible incentive.

The Navajo sample was drawn from two primary sites in the Navajo Nation. Fort Defiance, in the eastern part of the Reservation, was the source of respondents drawn from the Navajo teachers and teacher's aides at Fort Defiance Elementary School (FDES), High School students at Window Rock High School (WRHS), adult students of Navajo Community College (NCC), community members and Chapter officials at the Fort Defiance Chapter House (Chapter). Tuba City, in the extreme western part of the Reservation, was the source of respondents from the students and staff at Tuba City High School. The Fort Defiance sampling frame was selected by the panel members. In Tuba City the director of student services recruited volunteers from what he considered to be a good representation of the student and staff population. Table 2 describes the samples used to test the hypothesis that samples of Navajo and anglo people will differ significantly in the attributions chosen when responding to the questions posed concerning the critical incidents presented. The Navajo sample included 35 Navajos whose first language learned was Navajo, and 33 whose first language was English. Two of the Navajo respondents did not report their first language.
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<td>12</td>
<td>22</td>
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<td>11</td>
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</table>
The validation analysis utilizing a one-way analysis of variance involved the same Anglo sample (n = 56). The Navajo sample was reduced by 10 (n = 60) due to these cases having more than 25 missing values for their responses to the 56 items presented. The composition of the Navajo sample for this analysis is shown in Table 3. The Navajo sample for the validation analysis included 29 respondents whose first language was Navajo and 29 respondents whose first language was English (missing data equals 2).

Materials

The materials used corresponded to the stages of the process outlined above.

Generation of Episodes

A "Questionnaire for the Development of Critical Incidents for Intercultural Sensitivity Training" was used to gather the incidents (see Appendix A).

Episode Selection and Construction

A six-page "Critical Incident Report" (see Appendix B) was used to present the incidents to the panel for review, selection, and modification. In addition, this form was used to elicit attributions from the panel.
Table 3. Composition of the Navajo sample for the validated analysis.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Males</th>
<th>Females</th>
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<td>4</td>
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<td>Missing data</td>
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<td></td>
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<tr>
<td>Students</td>
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<td>10</td>
<td>0</td>
</tr>
<tr>
<td>Staff</td>
<td>6</td>
<td>2</td>
<td>4</td>
<td>3</td>
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</table>
Attribution Elicitation

The Navajo attributions were elicited from the panel with the "Critical Incident Report" form. Anglo attributions were elicited by presenting the selected incidents to the Anglo group in an open response format (see Appendix C).

Attribution Selection

The empirical test was accomplished through the presentation of the selected incidents followed by four alternative responses in a closed, forced choice format (see Appendix D).

Procedures

Episode Generation

Critical incidents were gathered at the Fort Defiance/Window Rock site by the author. The respondents were asked to respond to the question, "Can you think of a situation or incident involving people from the other culture (Anglo people if you are Navajo, and Navajo people if you are Anglo), that you experienced or observed which resulted in some kind of difficulty, trouble, misunderstanding or left you with bad feelings or thoughts about the other group?" The respondents were asked to describe "What happened?", "Who was involved", "Where did the incident occur?", "Why do you think the incident happened? Why do you think the people in the incident acted the way they
"What feelings did you have when you experienced or observed the incident?" Finally, the Navajo respondents were asked, "What do non-Navajo teachers need to know about you in order to treat you respectfully as a Navajo?" Questions about the instructions were answered by repeating the instructions and informing the respondents that there was no right or wrong answers but that their perceptions and views are needed. The project was introduced as one designed to improve the educational system by teaching the teachers how to be respectful to the Navajos through increased understanding and sensitivity to Navajo culture and perspectives. The student respondents were specifically invited to "Help teach the teachers" about them.

The incidents gathered in Greasewood were gathered by a bilingual, bicultural Navajo doctoral student who was working on a project at the Greasewood School. She reported that she followed the instructions on the form and needed to respond to questions about what an "incident" was. She emphasized situations where their experience at school conflicted with the teaching and treatment they received at home. She spoke in both Navajo and English.

Episode Selection and Construction

The 87 critical incidents gathered were presented to a Navajo panel constituted as described. The "Critical Incident Report" presented the raw incident in quotation
marks describing "What Happened?", "Who was involved?", "Where did it occur?", and the respondent's reported "Thoughts/feelings?" On page two a "First Draft" of the incident was presented to the panel with possible questions that proposed for use in the final ICS in order to focus on the relevant cultural/historical issue embedded in the incident. The panel was offered an opportunity on page 3 to modify the incident and indicate if the incident should or should not be included in the ICS. On page 4, the panel proposed additional questions if the ones proposed were deemed inadequate. Attributions for the incident were elicited on page 5 and additional, relevant cultural information was asked for on page 6.

The panel worked for approximately 30 hours over a period of one week to complete this phase of their task. They selected 56 out of the 87 incidents gathered. They divided the incidents into three stacks "Good", "O.K." and "Not Acceptable." The first two were then reviewed again and then combined. The incidents were reviewed and discussion frequently switched back and forth from Navajo to English. Navajo was often used in response to a question like "what would we say" in a situation or in response to a particular behavior. The incidents often provoked discussions among the panel members about their own, similar experiences. Decisions about the incidents were reached by
consensus. The first draft of the incidents were modified in two cases. No new questions were proposed but often some were eliminated or preferred. The panel concentrated fully on their task and were intensely engaged in the experiences and issues raised by the incident. They reported that the experience was interesting, useful and somewhat tiring. Two complained, jokingly, that it gave them a headache because of the intensity of thought provoked by the experience.

Attribution Elicitation

The elicitation of Navajo attributions occurred during the panel's work described above. The Anglo attributions were elicited with the selected incidents and questions presented to a sample of the Anglo group. They were presented in open-ended form. The respondents took the form (see Appendix C) home and were instructed to answer them from their current point of view without consulting any ethnographic literature. The forms were returned within one week.

Attribution Selection

The empirical test was constructed from the approved (by the panel) incidents and questions. Four alternative responses were offered in a forced choice format. One or two of the presented responses were the attributions elicited from the panel and that of the author of the
incident if they differed. These were the hypothesized "Navajo responses." The remaining choices were developed from the attributions most frequently chosen by the Anglo group that participated in the open-ended elicitation process. On occasion a plausible alternative was offered that was not developed from the elicitation process when their did not appear to be a difference between the attributions elicited from the two panel and the Anglo group.

The Anglo and Navajo samples differed in the amount of time spent on responding to the 56 incidents. The Anglos tended to spend between 45 to 75 minutes on the task whereas Navajo respondents reported taking from two and a half to three and a half hours to complete the questionnaire.

A Chi Square analysis, yielding a 2 x 4 contingency table, was done in order to determine if a significant relationship exited between the respondent's subjective culture and the attribution chosen in response to the incident presented. Incidents that yielded significant differences ($p < .05$) were included in the final ICS. The Cramer's V was calculated to determine the strength of the association.

The validation analysis was done by constructing an additive scale based on the frequency with which the hypothesized (elicited) Navajo response was chosen by the two groups. A mean "Navajo Score" was calculated for each group
and a one-way Analysis of Variance was done to determine if the groups differed on this interval level variable.

Summary

This chapter described the methodology employed in the construction of the Navajo Intercultural Sensitizer. The chapter was organized as a response to the research questions and the research hypothesis. The basic issues and requirements for the construction of an Intercultural Sensitizer were discussed, as was the constructed instrument. The participants in the development of the ICS were described in correspondence with the four stages of the process (generation of episodess, episode construction, attribution elicitation, attribution selection). The chapter concluded with an identification of the materials and procedures used, and the statistical treatment of the data used in the construction of the Navajo ICS.
CHAPTER 4

RESULTS

This chapter will review and elaborate on the statistical procedures employed and present the results of the test of the research hypothesis.

Hypothesis

It is predicted that samples of Navajo and Anglo people will yield significantly ($p < .05$) different attributions of meaning to critical incidents identified according to procedures used in the construction of the Intercultural Sensitizer.

Treatment of Data

The respondents were grouped according to the self-identified subjective culture of each respondent. The independent variable "culture" was then cross-tabulated with the attribution chosen by the respondent for each incident (item). The results of the cross-tabulation are reported in Table 4. The first and second most frequently chosen response for each item are shown with the appropriate percentages parenthetically enclosed next to the items favored by each group (see Appendix D for corresponding testing instrument).
Table 4. The most frequently chosen attributions per item with associated percentages of group choosing the indicated response.

<table>
<thead>
<tr>
<th>Item No.</th>
<th>Navajo</th>
<th>Anglo</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Most Chosen (%)</td>
<td>2nd Most (%)</td>
</tr>
<tr>
<td>1</td>
<td>b (38.8)</td>
<td>d (37.3)</td>
</tr>
<tr>
<td>2</td>
<td>d (47.8)</td>
<td>c (37.9)</td>
</tr>
<tr>
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<td>a (42.0)</td>
<td>b (39.1)</td>
</tr>
<tr>
<td>4</td>
<td>b (33.3)</td>
<td>a (31.9)</td>
</tr>
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<td>d (38.2)</td>
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<td>a (31.5)</td>
<td>a,c</td>
<td>a (90.9)</td>
</tr>
</tbody>
</table>

Note: ns = not statistically significant at p < .05 level,
An independent samples chi-square test was used to determine if the subjective culture of the respondent (Navajo, n = 70; Anglo, n = 56) was related to the attribution chosen for the particular episode. That is, were the obtained cell frequencies discrepant enough from the cell frequencies expected by chance to warrant the conclusion that there is (p < .05) probably a systematic relationship between the two variables? Each incident was tested for statistical significance. Since, by itself, chi square only indicates that whether two variables are independent or related, the Cramer's V statistic was computed and presented to indicate the strength of the relationship. This statistic, a slightly modified version of "phi," ranges from 0 to +1. A large value V signifies that a high degree of association exists without revealing the manner in which the variables are associated (Nie, Hull, Jenkins, Steinbrenner and Bent, 1975). The results of the tests of significance (chi square) and strength of association (Cramer's V) are shown in Table 5. Missing values were excluded from the calculations.

A "Navajo Score" was computed by developing an additive scale to enable the nominal dependent measures to be treated as an interval-level data. A respondent was given a Navajo Score of 0+1 when the predicted Navajo response was chosen (the attributions elicited from the
Table 5. Chi-square test results of the relationship between subjective culture and attribution selection per incident.

<table>
<thead>
<tr>
<th>Item No.</th>
<th>( \chi^2 ) (df, N = ) = Value, ( p &lt; )</th>
<th>Cramer's V</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>( \chi^2 (3, N = 123) = 28.43, p &lt; .01 )</td>
<td>.48</td>
</tr>
<tr>
<td>2</td>
<td>( \chi^2 (3, N = 125) = 1.46, p = ns )</td>
<td>.11</td>
</tr>
<tr>
<td>3</td>
<td>( \chi^2 (3, N = 125) = 14.27, p &lt; .01 )</td>
<td>.34</td>
</tr>
<tr>
<td>4</td>
<td>( \chi^2 (3, N = 125) = 8.17, p &lt; .05 )</td>
<td>.26</td>
</tr>
<tr>
<td>5</td>
<td>( \chi^2 (3, N = 124) = 24.94, p &lt; .01 )</td>
<td>.45</td>
</tr>
<tr>
<td>6</td>
<td>( \chi^2 (3, N = 125) = 21.28, p &lt; .01 )</td>
<td>.41</td>
</tr>
<tr>
<td>7</td>
<td>( \chi^2 (3, N = 125) = 43.72, p &lt; .01 )</td>
<td>.59</td>
</tr>
<tr>
<td>8</td>
<td>( \chi^2 (3, N = 119) = 15.33, p &lt; .01 )</td>
<td>.36</td>
</tr>
<tr>
<td>9</td>
<td>( \chi^2 (3, N = 121) = 18.43, p &lt; .01 )</td>
<td>.39</td>
</tr>
<tr>
<td>10</td>
<td>( \chi^2 (3, N = 121) = 19.78, p &lt; .01 )</td>
<td>.40</td>
</tr>
<tr>
<td>11</td>
<td>( \chi^2 (3, N = 124) = 68.77, p &lt; .01 )</td>
<td>.75</td>
</tr>
<tr>
<td>12</td>
<td>( \chi^2 (3, N = 122) = 10.43, p &lt; .05 )</td>
<td>.29</td>
</tr>
<tr>
<td>13</td>
<td>( \chi^2 (3, N = 125) = 16.60, p &lt; .01 )</td>
<td>.36</td>
</tr>
<tr>
<td>14</td>
<td>( \chi^2 (3, N = 122) = 21.35, p &lt; .01 )</td>
<td>.42</td>
</tr>
<tr>
<td>15</td>
<td>( \chi^2 (3, N = 122) = 13.92, p &lt; .01 )</td>
<td>.34</td>
</tr>
<tr>
<td>16</td>
<td>( \chi^2 (3, N = 121) = 3.13, p = ns )</td>
<td>.16</td>
</tr>
<tr>
<td>17</td>
<td>( \chi^2 (3, N = 119) = 34.49, p &lt; .01 )</td>
<td>.54</td>
</tr>
<tr>
<td>18</td>
<td>( \chi^2 (3, N = 115) = 18.99, p &lt; .01 )</td>
<td>.41</td>
</tr>
<tr>
<td>19</td>
<td>( \chi^2 (3, N = 118) = 16.96, p &lt; .01 )</td>
<td>.38</td>
</tr>
<tr>
<td>20</td>
<td>( \chi^2 (3, N = 121) = 12.37, p &lt; .01 )</td>
<td>.32</td>
</tr>
<tr>
<td>21</td>
<td>( \chi^2 (3, N = 118) = 8.60, p &lt; .05 )</td>
<td>.27</td>
</tr>
</tbody>
</table>
Table 5—Continued

<table>
<thead>
<tr>
<th>Item No.</th>
<th>$X^2 (df, N = ) = Value, p &lt; .01$</th>
<th>Cramer's V</th>
</tr>
</thead>
<tbody>
<tr>
<td>22</td>
<td>$X^2 (3, N = 116) = 7.13, p &lt; .01$</td>
<td>.25</td>
</tr>
<tr>
<td>23</td>
<td>$X^2 (3, N = 119) = 16.94, p &lt; .01$</td>
<td>.38</td>
</tr>
<tr>
<td>24</td>
<td>$X^2 (3, N = 111) = 7.87, p &lt; .05$</td>
<td>.27</td>
</tr>
<tr>
<td>25</td>
<td>$X^2 (3, N = 113) = 10.69, p &lt; .05$</td>
<td>.05</td>
</tr>
<tr>
<td>26</td>
<td>$X^2 (3, N = 114) = 29.44, p &lt; .01$</td>
<td>.51</td>
</tr>
<tr>
<td>27</td>
<td>$X^2 (3, N = 115) = 4.05, p = ns$</td>
<td>.19</td>
</tr>
<tr>
<td>28</td>
<td>$X^2 (3, N = 118) = 17.79, p &lt; .01$</td>
<td>.39</td>
</tr>
<tr>
<td>29</td>
<td>$X^2 (3, N = 117) = 63.56, p &lt; .01$</td>
<td>.74</td>
</tr>
<tr>
<td>30</td>
<td>$X^2 (3, N = 115) = 21.00, p &lt; .01$</td>
<td>.43</td>
</tr>
<tr>
<td>31</td>
<td>$X^2 (3, N = 114) = 32.73, p &lt; .01$</td>
<td>.54</td>
</tr>
<tr>
<td>32</td>
<td>$X^2 (3, N = 105) = 31.50, p &lt; .01$</td>
<td>.55</td>
</tr>
<tr>
<td>33</td>
<td>$X^2 (3, N = 106) = 8.70, p &lt; .05$</td>
<td>.29</td>
</tr>
<tr>
<td>34</td>
<td>$X^2 (3, N = 111) = 23.13, p &lt; .01$</td>
<td>.46</td>
</tr>
<tr>
<td>35</td>
<td>$X^2 (3, N = 113) = 2.83, p = ns$</td>
<td>.16</td>
</tr>
<tr>
<td>36</td>
<td>$X^2 (3, N = 113) = 14.16, p &lt; .01$</td>
<td>.35</td>
</tr>
<tr>
<td>37</td>
<td>$X^2 (3, N = 113) = 11.18, p &lt; .01$</td>
<td>.32</td>
</tr>
<tr>
<td>38</td>
<td>$X^2 (3, N = 112) = 15.69, p &lt; .01$</td>
<td>.37</td>
</tr>
<tr>
<td>39</td>
<td>$X^2 (3, N = 112) = 11.57, p &lt; .01$</td>
<td>.32</td>
</tr>
<tr>
<td>40</td>
<td>$X^2 (3, N = 111) = 8.60, p &lt; .05$</td>
<td>.28</td>
</tr>
<tr>
<td>41</td>
<td>$X^2 (3, N = 114) = 2.67, p = ns$</td>
<td>.15</td>
</tr>
<tr>
<td>42</td>
<td>$X^2 (3, N = 114) = 11.25, p &lt; .01$</td>
<td>.31</td>
</tr>
<tr>
<td>43</td>
<td>$X^2 (3, N = 112) = 19.34, p &lt; .01$</td>
<td>.42</td>
</tr>
</tbody>
</table>
Table 5--Continued

<table>
<thead>
<tr>
<th>Item No.</th>
<th>$X^2(df, N = \ldots)$ = Value, $p &lt; \ldots$</th>
<th>Cramer's V</th>
</tr>
</thead>
<tbody>
<tr>
<td>44</td>
<td>$X^2(3, N = 111) = 6.68, p = ns$</td>
<td>.25</td>
</tr>
<tr>
<td>45</td>
<td>$X^2(3, N = 107) = 30.08, p &lt; .01$</td>
<td>.53</td>
</tr>
<tr>
<td>46</td>
<td>$X^2(3, N = 108) = 22.59, p &lt; .01$</td>
<td>.46</td>
</tr>
<tr>
<td>47</td>
<td>$X^2(3, N = 108) = 10.32, p &lt; .05$</td>
<td>.31</td>
</tr>
<tr>
<td>48</td>
<td>$X^2(3, N = 113) = 6.68, p = ns$</td>
<td>.24</td>
</tr>
<tr>
<td>49</td>
<td>$X^2(3, N = 111) = 10.06, p &lt; .05$</td>
<td>.30</td>
</tr>
<tr>
<td>50</td>
<td>$X^2(3, N = 112) = 19.78, p &lt; .01$</td>
<td>.42</td>
</tr>
<tr>
<td>51</td>
<td>$X^2(3, N = 114) = 13.35, p &lt; .01$</td>
<td>.34</td>
</tr>
<tr>
<td>52</td>
<td>$X^2(3, N = 112) = 6.03, p = ns$</td>
<td>.23</td>
</tr>
<tr>
<td>53</td>
<td>$X^2(3, N = 111) = 6.44, p = ns$</td>
<td>.24</td>
</tr>
<tr>
<td>54</td>
<td>$X^2(3, N = 110) = 11.51, p &lt; .01$</td>
<td>.32</td>
</tr>
<tr>
<td>55</td>
<td>$X^2(3, N = 111) = 29.32, p &lt; .01$</td>
<td>.51</td>
</tr>
<tr>
<td>56</td>
<td>$X^2(3, N = 109) = 41.88, p &lt; .01$</td>
<td>.62</td>
</tr>
</tbody>
</table>

Note: ns = not statistically significant at $p < .05$ level.
The mean Navajo Scores were compared to determine the probability that the sample means could have come from the same population through a one-way analysis of variance. This analysis excluded cases where more than 26 of the 56 items were declared missing; therefore the Navajo n = 60 and the Anglo n = 56 for these analyses.

An additional chi-square analysis was done comparing the attribution selections made for each incident between Navajos below the age of thirty (n = 41) and the total Anglo group (n = 56) to clarify within group differences that appeared on the Navajo Score analysis.

Analysis of Data

The results of the primary chi-square analysis of the relationship between the cultural identification of the respondent and the attribution selected for the 56 incidents are presented. A secondary chi-square set of analyses examines the influence that age, gender, language and regional factors may have contributed to the effect. The analysis (Anova, with culture as the I.V. and Navajo Score as the D.V.) will report on the validity of the predicted Navajo responses (predicted from the elicitation process) as well as variation within the Navajo group.
Primary Analysis

The chi-square test of significance showed that forty-six out of the fifty-six incidents tested produced results that were as predicted. That is, the cell frequencies deviate so much from what could be expected under conditions of statistical independence that it may be concluded that a systematic relationship does exist between the subjective culture of the respondent and the attribution chosen for these items (see Table 5).

Secondary Analyses

Separate chi-square tests were done on the relationship between the gender and age of the respondent and the attributional response chosen for each incident in order to determine the effects of these variables. The influence of the first language among the Navajo group on attributional response as well as the "eastern" or "western" reservation location of the Navajo respondent were also tested.

Three of the forty-six incidents that tested significantly at the $p < .05$ level when the subjective culture of the respondent was used as the independent variable showed similar ($p < .05$) results when the gender of the respondent was used as the I.V. The incidents that yielded significant chi-square results for both the culture by item and the gender by item analyses were items 25, 37, and 50.
Eleven of the forty-six incidents that tested at the p < .05 of significance also showed the similar (p < .05) results when the age group of the respondent (30 years old, n = 72; or greater than 29 years old, n = 47) was used as the independent variable and attributional response as the dependent variable. The incidents that yielded significantly different attributional responses in both the age group by item and culture by item analyses were incidents numbered 3, 6, 7, 8, 12, 17, 20, 26, 33, 36, 41 and 50.

Comparisons were made within the Navajo group. The first language learned (English or Navajo) of the respondents was used as the I.V. with attributional response to the item as D.V. Four of the incidents that yielded significant chi squares also showed differences in attributional response when Navajos whose first language learned was Navajo (n = 35) were contrasted with Navajos of the sample whose first language learned was English (n = 33). These items were 7, 12 and 46.

Comparisons were made between Navajos from Tuba City (n = 18) and Navajos from the Fort Defiance area (n = 52) in an "east-west" test of significant differences in attributional response to the incidents. One of the incidents that yielded significant results when culture was used as the I.V. also produced a significant difference on the east-west comparison.
Validation Analyses

The "Navajo Score" ($M = .52$) of the Navajo group ($n = 60$) was significantly higher than the Navajo Score ($M = .48$) for the Anglo group ($n = 56$) in the analysis of variance, $F(1, 114) = 7.55, \ p < .01$.

An analysis of variance also compared the Navajo Scores of the Navajo respondent under 30 years old ($n = 29$) and those over 29 year old ($n = 27$). The score ($M = .58$) of the older Navajos was significantly greater than those below the age of thirty ($M = .48$), $F(1, 54) = 32.12, \ p < .01$.

The Navajo Scores ($M = .52$) of the Tuba City portion of the Navajo sample ($n = 16$) and the Navajo Scores ($M = .52$) Fort Defiance/Window Rock portion ($n = 44$) did not differ significantly, $F(1, 58) = .004, \ p > .05$.

The Navajo Score ($M = .50$) of the Navajo respondents whose first language was English ($n = 28$) did not differ significantly from the Navajo Score ($M = .54$) of those Navajos whose first language was English, $F(1, 56) = 2.58, \ p > .05$.

The Navajo Score ($M = 48$) of the Navajos below the age of thirty was identical with the Navajo Score of the Anglo group. Therefore, to clarify the issue, a chi-square analysis was done contrasting the attribution selections of the Navajos below age 30 and the Anglo sample. In this analysis, forty-five of the sixty-six incidents yielded
significant differences (p < .05). In contrast to the older Navajos, the younger Navajo respondents and the Anglos did not significantly differ on incidents 4, 25, 47 and 53, while differing on incidents 48 and 22. There was correspondence between the older and younger Navajos in comparison with the Anglo group on the other incidents.

**Summary**

This chapter presented the results of the analyses done in a test of the research hypothesis. The primary analysis tested the relationship between subjective culture and attribution selection. The results of the fifty-six chi-square tests of significance were reported. Secondary analyses examining the possible contributions of the variables of age, gender, the geographical location of the Navajo respondents and their first language learned were done and reported. The results of the analysis of variance testing the validity of the items and the elicited Navajo attributions were shown. In addition, a tally of the incidents where the most popular selection of the Navajo respondents corresponded with the predicted Navajo response was presented for further validation of content.
CHAPTER 5

DISCUSSION

Evaluation

The hypothesis was supported by the significant differences ($p < .05$) found in the pattern of attribution selections of Navajo and Anglo respondents in response to forth-six of the fifty-six incidents presented.

This chapter will present an evaluation of the results in relation to the research questions and hypothesis. Questions of statistical conclusion, internal, construct, external and content validity will be examined. The limitations and implications of this study will be discussed. Conclusions drawn from the data will be offered and directions for future research suggested. Finally, the contributive value of this offering will be discussed in light of the stated purposes of the research outlined in Chapter 1.

Research Questions and Hypothesis

Question 1: Can learners be provided with extensive information about Navajo culture in a two to six hour time span?
A Navajo Intercultural Sensitizer has been developed (see Appendix E) consisting of forty-eight incidents elicited and validated according to procedures outlined in the preceding chapter. Cultural information relating to interpersonal relationships, relationship to nature and to the contradictions present in Anglo-Navajo interactions were presented in the Navajo ICS. In addition, specific incidents and relevant feedback addressed the issues of the decision-making style, beliefs, norms, taboos reflected in Navajo culture. Incidents focused on situations occurring in school settings, and contrasts were drawn between differences in the Navajo student's school and family experience.

**Question 2:** Will those for whose use the Intercultural Sensitizer was proposed see it as sufficiently useful to participate in its development?

Eighty-seven incidents were gathered at two sites in the Navajo Nation. Seventy Navajo teachers, teachers aides, middle and high school students contributed incidents during the "episode generation" stage of the process. These contributors were, as were all the participants in the process, essentially volunteers. They received no tangible reward or incentive for participating. The students gave much apparent thought and approximately fifth minutes to
complete the task. The adults took from thirty minutes to one hour.

The bilingual/bicultural panel described in the previous chapter worked for approximately thirty hours on the tasks of selecting appropriate incidents and offering their open-ended attributions in response to the questions posed. Each incident was discussed, in both Navajo and English, until a consensus was reached as to the appropriateness and meaning of the incident. These eight people, then, spent a total of two hundred and forty person-hours in this effort. The elected president of the Fort Defiance chapter house publicly offered his support when the project was proposed and spent four to five hours in consultation with the researcher on issues relevant to the construction of the Navajo ICS. A panel member specifically knowledgeable in Navajo religion, culture and language conferred with the researcher for three to four hours on issues relating to the cultural feedback offered in the ICS.

Seventy Navajo teachers, teachers aids, community members, students at Navajo Community College, and high school students at two sites (Fort Defiance/Window Rock, and Tuba City) participated in the empirical test of the incident during the attribution selection process. These participants spent two and one-half to three and one-half hours each on the task of reading the fifty-six selected
incidents and selecting the response best representing their attributions.

**Question 3:** Can critical incidents or episodes be identified that elicit different interpretations or attributions from the identified groups?

In response to this question, the following hypothesis was tested:

The primary analysis supported the prediction of the hypothesis in forty-six of the fifty-six incidents. The contribution to the effect of the Navajo respondent's first language and region of the Reservation seems minimal. There were few incidents that differentiated Tuba City and Fort Defiance Navajos or Navajos whose first language was Navajo from Navajos whose first language was English. Age did appear to have a greater influence when the total sample was classified as above twenty-nine or below thirty years old. Eleven of the incidents that tested at the \( p < .05 \) showed similar results when the variable "age group" was substituted for subjective culture as the independent variable. This relationship was further investigated.

The analysis of variance of the Navajo Score of the groups produced the expected results, with the Navajo group recording a significantly higher (\( M = .52 \)) correspondence to the predicted (elicited from the panel) Navajo response than
the Anglo group (M = .48). Variation within the Navajo group on the basis of age (under 30 or above 29) showed the younger navajos and the Anglo group to have the same mean Navajo Score. In contrast, the Navajos above the age of twenty-nine reported a mean Navajo Score of M = .58. A chi-square test was done with the younger Navajos and the Anglos to determine if the incidents yielded significant differences despite the relatively low Navajo Score of the younger Navajos. Forty-five of the incidents showed significant differences in the attributions selected by these groups. These results suggest the younger Navajos share neither the attributional system of their elders or of the dominant culture.

Limitations and Considerations

Statistical Conclusion Validity

The chi-square test is dependent on the assumption that the observed frequencies will be normally distributed about their expected frequencies (Minium, 1978). When the expected frequency is small, the distribution of the observed frequencies tends to be skewed and the theoretical chi-square model is not adequate. This potential problem is most serious when df = 1. Most statisticians would find the model inadequate if any expected frequency is less than five when df = 1. In cases where the df > 1, there is much less agreement. A suggestion frequently offered (Cochran, 1954)
is that it is permissible to use the model if no more than 1/5 of the expected frequencies are less than five where \( df > 1 \). It is proposed that under such conditions, expected frequencies as low as one are allowable. Twenty-five of the forty-six incidents that produced significant results met this requirement. These are incidents numbered 1, 4, 5, 6, 8, 12, 13, 14, 19, 20, 24, 25, 26, 29, 30, 36, 37, 38, 40, 42, 49, 50, 54, 55, and 56. Nineteen of the significant forty-six incidents had more than one cell, with an expected frequency less than five but none as low as one. These are incidents numbered 3, 7, 9, 10, 11, 15, 17, 18, 21, 23, 28, 31, 32, 33, 34, 39, 45, 46, and 47. Two of the incidents, 43 and 51, each had two cells where the expected frequencies equaled one. The ability of these more questionable incidents to differentiate can be established by examining the relevant percentages in Table 4.

The assumptions of the Anova technique of normally distributed subgroup populations and homogeneity of variance are tempered by the relatively equal-sized samples employed of fifty-six Anglos and sixty Navajos. Minium (1979) suggests that a moderate departure from homogeneity of variance will have little effect when each sample consists of 20 or more observations. He also emphasizes that because of the Central Limit Theory the sampling distribution of means tends toward normality even when the population of
scores is not normally distributed, and that this tendency is pronounced when samples are large. The necessity of the assumption that the samples be drawn at random is mitigated by the specificity of the target population.

Threats to Internal Validity

The threat of history an issue on the incidents reflecting the so-called "Navajo-Hopi land dispute." Incidents numbered 41, 44 and 55 may have reflected the tensions present in this emotionally laden issue. Incidents 41 and 44 produced no significant results while the most popular Navajo response to incident 55 did not attribute cause to the land dispute. It was apparent during the elicitation process that this issue was an exceedingly painful one.

The threat of testing is possibly an issue with the Anglo group, as the testing instrument itself appeared to have sensitizing properties. Six of the ten nonsignificant results occurred after the midpoint of the testing instrument. Comments by Anglo participants suggested a sensitizing effect as the testing process went on.

The threat of mortality may have influenced the quality of inference. The Navajo respondents averaged between two and one-half hours to complete the testing instrument, while the Anglos averaged between forty-five minutes and one and a quarter hours. The ten respondents
dropped from the Anova calculations because of a high number of missing responses (> 26) were all from the Navajo group. Frequently the incidents coded as "missing" were in fact two attribution selections for a given item.

The threat of selection is particularly troublesome for the quality of inference because of the non-randomness of the samples. The instructors who cooperated with the study tended to be sympathetic to assumptions of cultural pluralism and respect for diversity. They may have influenced their students in that direction. Similarly, the students who volunteered to participate may be presumed to have sympathy for these assumptions. The Navajo sample was largely recruited by panel members and other knowledgeable informants. The students were selected from classes where Navajo culture and language were salient and valued. It is therefore plausible that these respondents were not representative of the Navajo population. The nature of these respondents, though, is consistent with the purpose of affirming the cultural foundations of Navajo people.

The threat to internal validity represented by the "diffusion or imitation of treatments" (Cook and Campbell, 1979, p. 54) is somewhat plausible due to the generic and specific knowledge of Native American cultures possessed by interested Anglo volunteer respondents.
Threats to Construct Validity

Mono operational bias and mono method bias seem not to be major threats to construct validity, because of the multi-stage process used to inductively develop the testing instrument. Critical incidents were gathered, reviewed, selected and attributed by different groups of Navajo people. Culture was identified by two means, and two types of statistical analyses were employed.

Hypothesis guessing by the respondents is possibly an issue as the Anglo respondents may have engaged in this process to achieve the "correct" answer rather than responding on the basis of their operational knowledge and predisposition.

Finally, there may have been a problem with confounding constructs and levels of constructs. It was apparent from the Navajo Score analysis that the independent variable of subjective culture has numerous levels in respect to "Navajo-ness." The degree of acculturation to the dominant culture of the Navajo respondents may have been a factor in the relatively frequent dispersion of Navajo responses for many incidents in comparison to the Anglo group. It may, however, point to the reality of a "Navajo-ness" that includes a wide range of attributional diversity.
Threats to External Validity

The lack of random sampling presents problems for generalizability beyond the sample. However, similar results among Navajos of both sexes, Navajos from Tuba City and Fort Defiance, and Navajos whose first language was Navajo and those whose first language was English tend to indicate a degree of generalizability to the general Navajo population involved in educational systems in the Navajo Nation.

A method suggested by Cook and Campbell (1979, p. 75), the "impressionistic Instance Model," suggests the explication of the kinds of persons, settings, or times to which one wants to generalize for increasing external validity. This model was employed because all the respondents were either involved or about to be involved in the educational systems, and the use of the ICS is proposed for Navajo school districts.

Content Validity

The validity of the content of the items was strengthened by the process of developing the instrument. An incident was reported by a respondent who attributed it meaning by interpreting the actions, feelings and thoughts of the participants. The panel of knowledgeable informants selected the most culturally relevant incidents and offered their attributions. The incident was tested and shown to
differentiate Navajo and Anglo groups in their pattern of attributions. Finally, the analysis of variance showed the Navajo respondents more likely to choose the attributions elicited from the panel than the Anglo group.

**Implications**

The implications of this study range from the concrete to the speculative.

The time, thought and effort that the Navajo panel, knowledgeable informants and respondents spent on the various phases of this project at three very distinct locations of the Navajo Nation indicate a strong sentiment for cultural affirmation.

Subjective culture influences the interpretation of the meaning of events, actions and interactions. It is likely that, given the strength of the probable effect of subjective culture on attribution selection, many more incidents could be identified that would yield similar results. There are probably a great many actual and potential interactions between Navajos and Anglos that would leave the participants with confused perceptions about the intent and meaning of the other person's words and actions. These misunderstood interactions may serve to support the negative stereotypes each might hold towards the other.

The similarity of results in the Navajo Score analysis between the younger Navajos and the total Anglo
sample, coupled with the results showing the younger Navajos differing with the Anglos on forty-five of the fifty-six incidents, imply that the younger Navajos might share neither the attributional system of their elders or of the dominant culture. Since a culturally influenced attributional system provides interpretive meaning to a person's experiences in the world, this possibility is of potential consequence. Culturally influenced attributional systems provide a person with a clear understanding of what is valued, the kinds of meaningful actions that can produce a sense of worth and self esteem, the types of behaviors and personal characteristics that lead to social approval and acceptance, and the kinds of attitudes and behaviors leading to a greater sense of safety. Confusion on issues of how to achieve meaning, personal value, and a sense of safety leaves one without an essential anxiety buffer in the face of the terrifying nature of human existence. The legacy of cultural genocide may have left many of the People without a buffer against this existential terror.

The substantial number of Anglo people entering the fields of education, educational psychology, counseling and guidance and clinical psychology who volunteered to participate in this study indicate a willingness to be sensitized to the perspectives of other cultural groups. This willingness, even eagerness to become more aware and more
respectful was one of the most encouraging aspects of this study. The educational and training institutions responsible for preparing students to work in these fields have a responsibility to provide greater opportunities for the teachers, counselors, school psychologists and clinical psychologists of the future to become more aware of their own cultural assumptions and those of the people they serve. An attitude of mutual respect may then be cultivated from such an awareness. The alternative is cultural and racial chauvinism, arrogance, racism and human anguish.

Conclusions and Suggested Future Research

The purpose of this study was threefold:

Purpose 1: To develop an instrument that will help to sensitize non-Navajo educational personnel working in the Navajo Nation to the perspectives of Navajo people.

Purpose 2: To help non-Navajos in the Navajo Nation learn the subjective culture of Navajo people by teaching them to make attributions that are isomorphic to those made by Navajos, resulting in increased awareness and understanding of the cultural details that are critical for successful intercultural interaction.

Purpose 3: To contribute to a perspective in education and psychology which recognizes the right to be different, that focuses on the experiences, strengths, abilities and perspectives of the people being served.
An Intercultural Sensitizer has been developed to help sensitize non-Navajo personnel to the perspectives of Navajo people. The forty-eight incidents included provide an incomplete representation of a people. This effort could serve as a pilot for a more extensive representation that would include a greater sampling of the Navajo Nation and people. More incidents could be gathered, selected and attributed that could be included under the general headings of: interpersonal relations, family relationships, beliefs, religion, motivation, learning styles, language and thought. An Intercultural Sensitizer could be developed to assist any two groups who experience conflict and misunderstanding in their interactions achieve greater awareness of and respect for the point of view of the "other." Two possibilities are an ICS for males and females, and an ICS for adults and children.

The actualization of the intent to help non-Navajos learn the subjective culture of Navajo people will have to be tested in the field. Such a test could include the ICS training of one-third of a sample of new Anglo educational personnel, alternative type of culture training for another third, and no culture training for the last third. Pre and post measures could be taken on the basis of sensitivity or interpersonal attraction ratings by Navajo coworkers and parents. The differences in ratings could then be analyzed.
to determine the effectiveness of the ICS in achieving its purposes.

This effort has been motivated, in part, by an intent to contribute to a perspective in education and psychology that recognizes the right to be different, that focuses on the experiences, strengths, abilities and perspectives of the people being served by these disciplines. It is a perspective that promotes the mutual respect and sense equality necessary for harmonious and stable human relationships. It is a perspective that allows for diversity and mutual enrichment among peoples. Finally, it is a perspective that offers a courageous individual the delightful prospect of alternative possibilities and realities.
APPENDIX A

EPISODE GENERATION QUESTIONNAIRE
EPISODE GENERATION QUESTIONNAIRE

I. Personal Information:
   A. Cultural Identification (please check):
      1. Navajo _____ Anglo _____ Other _________
      2. First language learned: Navajo _____
         English _____
         Other __________
   B. Gender: Female _____ Male _____
   C. Age: _____

II. The Question:

   Can you think of a situation or incident involving people from the other culture (Anglo people if you are Navajo, and Navajo people if you are Anglo), that you experienced or observed which resulted in some kind of difficulty, trouble, misunderstanding or left you with bad feelings or thoughts about the other group?

   A. What happened? (write on back of page if necessary)
II. The Question:

B. Who was involved in the incident? (example: "a high school boy," "an Anglo teacher," "a Navajo parent")

C. Where did the incident occur?

*D. (IMPORTANT) Why do you think the incident happened? Why do you think the people in the incident acted the way that they did?

E. What feelings did you have when you experienced or observed the incident?

F. What thoughts did you have when you experienced or observed the incident?

G. What do non-Navajo teachers need to know about you in order to treat you respectfully as a Navajo?
III. Any other comments?

Thank you for helping.

Michael Salzman
Department of Counseling and Guidance
University of Arizona
Tucson, Arizona
APPENDIX B

CRITICAL INCIDENT REPORT
CRITICAL INCIDENT REPORT

Critical Incident Report No. ______

Purpose: This incident is presented to the panel for editing and possible inclusion in the "Intercultural Sensitizer."

I. Description of respondent:
   A. Cultural identification:
      1. Navajo _____ Anglo _____ Other _____
      2. First language learned? Navajo _____
         English _____
         Other __________
   B. Gender: Female _____ Male _____
   C. Age: 6-12 _____ 13-18 _____ 19 or older _____

II. Incident as reported by respondent:
   A. What happened?

   B. Who was involved?
C. Where did it occur?

D. Thoughts/feelings?
III. First Draft of Incident (as it might appear in the "Intercultural Sensitizer"): 

Possible questions relating to the incident?
IV. This incident should ____, should not ____, appear in
the "Intercultural Sensitizer":

V. Second Draft (Panel Draft): Please edit/change the
incident report in any way that brings the relevant
cultural or historical issue into clearer focus, or
better represents the issue in order to promote mutually
respectful relationships between Navajo and non-Navajo
people.
V. (continued) \textbf{Additional or revised questions that might be asked about the thoughts, feelings or behaviors of the Navajo participant(s) in the incident that would focus the attention of the learner on the cultural differences/issues involved in the incident.}
VI. Panel Attributions/Interpretations: Why do you think this incident occurred? How do you think the Navajo participant(s) reacted to this incident (i.e., thoughts, feelings, behavior)? Why? What important cultural difference or historical experience is expressed in this interaction? Please relate your responses to the questions posed at the bottom of page 2 and/or to the questions developed by the panel based on the incident presented.
IV. Additional Culturally or Historically Relevant Information: What other important cultural and/or historical information needs to be included in the "Intercultural Sensitizer" to help non-Navajo people learn to behave respectfully to Navajo people and their culture? Can you think of any other "critical incidents" that might focus on cultural differences that non-Navajos need to be made aware of—particularly in their role as teachers and administrators in the school system?
APPENDIX C

ATTRIBUTION ELICITATION QUESTIONNAIRE
Instructions and Format of Attribution Elicitation Questionnaire
Thank you for helping in the development of the Navajo Intercultural Sensitizer. You will find in this packet a description of 56 incidents drawn from actual experiences of Navajo and Anglo people in interaction with each other. These incidents have resulted in misunderstanding, confusion and/or bad feelings. It is important therefore to determine how people from these groups attribute meaning and significance to the situation and behaviors represented in the incidents. Each incident is followed by one or more open-ended questions concerning the actions, thoughts and/or feelings of the participants in the incident. Your task is to answer these questions as you see them—from your point of view. You will find many of these questions difficult to answer; please try as best as you can. Where there is not sufficient space to write your response, please record the number of the question to which you are responding on the back of the same page and record your response there. There is no correct answer; only your point of view is needed. It is my hope that this instrument will aid in the development of greater understanding and respect between peoples.
Thank you,

Michael Salzman

Age:
Gender:
Cultural Identification:
A Navajo woman had a daughter who was in the second grade in a Catholic private school on the Reservation. The woman, at the time, was a dancer in Yei-Bei-Chai ceremonies. One day the girl returned from school and reported that she had been told by her teacher that Yei-Be-Chais were devils.

1- How did the mother feel about the incident?

2- What did the mother think about the incident?

3- What action do you think the mother decided to take as a result of the incidents?
A Navajo parent observed an Anglo teacher reprimanding a group of Navajo students. When one of the students sought to explain his point of view to the teacher he was told to "shut up". The parent complained to the school administration. The teacher expressed surprise when the parent's complaint was made known to him, as he felt that he had done nothing out of the ordinary based on his prior teaching experience.

4. What may have been particularly disturbing to the parent about this interaction?
A white male saw a Navajo woman, a good friend, at a business gathering. He had not seen her for sometime and was extremely happy to see his friend again. The man greeted the woman with a kiss on the cheek and was then introduced to her husband. The Navajo woman seemed both pleased and embarrassed.

5-What do you think the woman thought of her friend's gesture of greeting?

6-What might be considered a more appropriate gesture of greeting in this situation?
APPENDIX D

ATTRIBUTION SELECTION EMPIRICAL TEST
You will be participating in the development of the "Navajo Intercultural Sensitizer". Thank you.

The purpose of this instrument is to promote a greater understanding of and respect for Navajo people and their culture particularly as it relates to non-Navajo professionals who come to work in the educational systems operating in the Navajo Nation.

You will be presented with an episode, an incident that did in fact occur, involving Navajo and non-Navajo people. These incidents produced confusion, misunderstanding and sometimes bad feelings. You will be asked to read the incident and the question(s) following it. Please select from the alternative responses (a-d) the one that best represents your point of view. When asked about the thoughts, feelings or behavior of a person in the incident please answer as you best understand the meaning of the situation or interaction.

There will probably be questions that you will find difficult if not impossible to answer with confidence.
Please pick the one that best represents your point of view. Your name will not be used or recorded—only your gender (male, female), age, cultural identification (i.e. Navajo, Anglo-American, Hopi, Mexican-American etc.), and your first language learned are needed.

Thank you again for your time and help.

Sincerely,

Mike Salzman

Gender: __________ Cultural Identification: __________

Age: __________ First language learned: __________
A Navajo woman had a daughter who was in the second grade in a Catholic private school on the Reservation. The woman, at the time, was a dancer in Yei-Be-Chai ceremonies. One day, the girl returned from school and reported that she had been told by her teacher that Yei-Be-Chais were devils.

1-WHAT ACTION DID THE MOTHER DECIDE TO TAKE IN RESPONSE? WHAT, DO YOU THINK, DID THE MOTHER DO?

a. She withdrew the child from the Catholic school.

b. She kept the child in the Catholic school while taking more time to teach her the Navajo way.

c. She stopped dancing in Yei-Be-Chai ceremonies in order to make it easier for her daughter to remain in Catholic school.

d. She angrily confronted the teacher who made the comments and expressed her extremely angry feelings directly.

A Navajo parent observed an Anglo teacher reprimanding a group of Navajo students. When one of the students sought to explain his point of view to the teacher he was told to "shut up". The parent complained to the school administration. The teacher expressed surprise when the parent's complaint was made known to him, as he felt he had done nothing out of the ordinary.

2.WHY, DO YOU THINK, WAS THE MOTHER DISTURBED BY THE TEACHER'S BEHAVIOR?

a. Male Navajo children are never spoken to that way because they are considered to be future leaders and must be treated respectfully.

b. Navajo people tend to be over sensitive to verbal criticism.
c. The teacher was being disrespectful to the child.

d. Traditionally, the meaning of "shut up" is a strong and very negative thing to say to someone in addition to being generally disrespectful.

A white male saw a Navajo woman, a good friend, at a business gathering. He had not seen her for sometime and was extremely happy to see his friend again. The man greeted the woman with a kiss on the cheek and was then introduced to her husband. The Navajo woman seemed both pleased and embarrassed.

3. Why, do you think, did the Navajo woman react the way she did?

a. Although she was pleased to see her friend, a kiss on the cheek is an inappropriate gesture.

b. She was pleased to see her friend but was afraid that her husband would get the wrong idea.

c. She was an unusually shy and self-conscious person.

d. She was pleased to see her friend but objected to being kissed on the cheek by a white man.

An Anglo teacher greeted a Navajo co-worker one morning when she arrived at work. She was new to the Reservation and was anxious to appear as friendly as possible, and offered a "good morning!" followed by comments on the weather, her feelings and the question "how are you?". The Navajo co-worker seemed ill at ease and, after a brief pause, continued walking down the hall.
4. WHY DID THE NAVAJO CO-WORKER WALK AWAY IN APPARENT DISCOMFORT?

a. She, like most Navajos, was quiet and reserved.
b. She was not used to casual conversation.
c. She was a militant
d. She didn't know how to respond

A new Anglo teacher had explained a math assignment to her fifth grade class. She took great care in explaining the assignment and told the class to begin. John, a Navajo boy from a traditional family, did not begin to work on the problem. The teacher asked, "Did you not understand how to do the problem?" The boy replied, "Yes". The teacher returned to her desk. After a few minutes, she noticed that John had still not begun to work. The teacher concluded that John was refusing to work in her class and would not allow him to go on the class trip to which everyone had been looking forward. The relationship between the two got progressively worse.

5. WHY, DO YOU THINK, DID THE STUDENT NOT BEGIN THE ASSIGNMENT?

a. He may have had a learning disability.
b. He was embarrassed to admit that he didn't know how to do it.
c. Navajo students tend to think about a task for a period of time before beginning it.

d. He had told the teacher that he didn't understand the assignment but received no help.

A second grade Anglo teacher insisted that her students look her directly in the eye when she was speaking to them. One of the students, a girl from a traditional background, seemed very reluctant to maintain eye contact and focused her eyes downward. The teacher would attempt to hold the student's face directly in front of hers to force eye contact.

6. Why wouldn't the student maintain eye contact with her teacher?

a. She was frightened by her teacher's aggressive manner.

b. She didn't want to show disrespect or call attention to herself.

c. She thought the teacher was giving her the "evil eye".

d. She didn't know what her teacher expected of her; therefore, she withdrew.

An Anglo teacher, new to the Reservation, was admiring a red cape that her aide was wearing. The teacher mentioned jokingly, "When you die, will you leave it to me?" The teacher's aide, a Navajo with traditional beliefs, said nothing but later spoke of being extremely uncomfortable with the remark.
7. WHY DID THE TEACHER'S AIDE BECOME UNCOMFORTABLE?

a. She was uncomfortable speaking about death.

b. The comment made her feel obligated to give her cape to the woman.

c. The color red has special significance to the Navajo.

d. She thought the woman rude for coveting her cape.

A Navajo man was invited to dinner at the home of an Anglo family. The food was good and the man expressed his appreciation. Later, he was surprised and embarrassed to find out that his host thought he had poor table manners.

8. WHY DO YOU THINK THAT THE DINNER GUEST WAS THOUGHT TO HAVE BAD MANNERS?

a. He asked to take home some of the left-over food.

b. He smacked his lips while eating.

c. He used the main course fork as a salad fork.

d. He didn't use silverware.

A Navajo parent sought family therapy in a large city near the Reservation. The process of therapy involved the teaching of communication skills in order to promote "open and honest" communication. Skills such as the use of "I statements," reflective listening, appropriate body language, maintenance of eye contact, and democratic problem solving techniques were taught as part of the
counseling process. The parent became uncomfortable with some of the counselor's suggestions and found it difficult to continue the process. The counselor noted the discomfort and was puzzled by the client's reluctance.

9. WHY DID THE NAVAJO PARENT BECOME UNCOMFORTABLE WITH THE FAMILY THERAPY PROCESS?

a. She was a resistant client.

b. Democratic problem-solving is not appropriate in a society that is hierarchically structured.

c. Sustained eye contact can be considered disrespectful.

d. Navajos don't openly discuss their feelings.

A Navajo teacher was appointed head football coach of the high school football team under the supervision of an Anglo administrator. His method of coaching was based on the following principles:

- Eliminate the practice of "cutting" players who do not make the varsity squad because there is a "potential in every person, you just have to get it out of them with patience".

- Group decision making (i.e. rules).

- Student athletes were allowed to give feedback to the coaches, including the head coach in regard to coaching techniques and the quality of their interaction with the students.

- No corporal punishment or verbal abuse directed toward the students.

An assistant coach was found to be using "foul language" and corporal discipline on a student athlete and was
suspended for one week after meeting and consulting with the head coach. The administrator (Anglo) criticized the head coach's decision indicating that the assistant coach was doing his duty in the usual coaching role: "loud, aggressive, disrespectful, etc" (as the head coach understood it). Even though the football team's won/loss record was comparable to previous years, the head coach was fired.

10. WHY WAS THE HEAD COACH FIRED?

a. He was reluctant to defeat and humiliate other teams because of his cultural values.

b. His cultural values were reflected in his coaching and they were in conflict with the dominant culture.

c. He disciplined an Anglo assistant coach.

d. He was too passive.

On Halloween day, a full-sized skeleton (the type used for teaching in a biology class) was hung in the administration office of a public high school on the Navajo Reservation. One of the Navajo teachers objected by stating that this was in very poor taste. The teacher pointed out the reasons for her disapproval; however, the skeleton remained on display for the entire day of Halloween.

11. WHY DID THE TEACHER OBJECT?

a. Navajo religion emphasizes death but only in a ceremonial setting.

b. The remains of the dead are honored not flaunted
c. Navajos do not speak of death or deal with human remains.

d. She was seeking to challenge the Anglo school administration.

A Navajo man was working in a responsible position "trying to run a camp for boys and girls" that was under the sponsorship of a "large area" religious mission. He was told that the pastor, an Anglo who was responsible for the "financial portion of the summer program," felt that he was "playing second banana" to the Navajo administrator and seemed to resent him.

12. HOW DO YOU THINK THE NAVAJO MAN RESPONDED?

a. He concentrated on his job while trying to stay away from the pastor.

b. He invited the pastor to share in his responsibilities.

c. He quit.

d. He directly confronted the pastor about the issue.

A Navajo high school student in a Reservation public school reported that, in her English class, the teacher stressed the opportunities for different jobs and careers off the Reservation. He made it clear that he wanted to see the students seek their future careers and lives off the Reservation. The student became upset with the English teacher's message and emphasis.
13. WHY DID THE STUDENT GET UPSET WITH WHAT THE TEACHER WAS SAYING?

a. She was afraid to leave the security of the Reservation and her family.

b. She didn't want to adjust to the Anglo conception of time.

c. She feared that she couldn't "make it" off the Reservation.

d. The teacher failed to recognize and respect the Navajos' attachment to the land and seemed to want to get rid of them.

A Navajo high school student, whose first language was English, previously attended a high school off the Reservation in Utah. Most of the students were white. One of the students started harassing him with insulting names (i.e., "wagonburner") and questions about his color (i.e., "why am I brown," "if I was related to blacks"). The student felt he didn't belong at that school where "only whites go." He felt lost and angry. He was angry at everybody including himself. He asked himself, "Why was I brown?" He felt like hitting people who spoke to him. He asked, "Why do some white students and people hate the Indians? And, call us a bunch of dirty names? Why?!

14. HOW DO YOU THINK THIS EXPERIENCE WILL AFFECT THIS STUDENT IN LATER YEARS?

a. He won't feel accepted by either group.

b. He will become quiet and withdrawn and avoid situations where he has to interact with white people.
c. He will try harder to fit into the "white world."

d. He will develop negative feelings toward all white people.

A Navajo high school student held the title of "princess" for the Navajo Nation. Her responsibilities included visiting different areas of the Reservation to speak, give presentations, entertain, or appear as a V.I.P. guest. She was scheduled to appear in Chinle, Arizona in her role as princess. She informed her teachers, her parents and the principal about the event and received permission from all except her American History teacher who had planned an examination for that day. She offered to take the test at a different time. He replied, as reported by the student, that she wasn't "special" and that he expected her to take the test as scheduled or receive an "F." The student replied, "If that's the way you feel, I'll gladly take the "F." The student's grade went from an "A" to a "D" as a result of the "F" she received for that exam. She stated that as a result of that incident she was "mad at every Anglo because that had ruined my chance at being on the honor roll again. I couldn't believe it. He's usually nice to Anglo kids." In addition she felt that he never tells us about any Indians just things like they're nothing, or they're all drunks, or just plain mean."

15—WHAT DID THE STUDENT FIND MOST UPSETTING ABOUT THIS INCIDENT?

a. The student realized that she couldn't manipulate the teacher.

b. The teacher showed disrespect to an important role that was valued by both the student and her tribe.
c. The student felt resentful that her superior status was not recognized by the teacher, and she felt it was a personal put-down.

d. The student felt that she was being treated differently than the Anglo students and felt discriminated against.

A Navajo high school student was troubled by an experience she had at a school on the Reservation. Her teacher, she felt, was always down-grading Indian students. She was troubled by the way he spoke to her about the special treatment "her people" received (i.e., "taxes"). The student had chosen to go to this school in order to "advance her education." One day, she brought him a note from her mother regarding an absence due to being "out for a ceremony." He refused to accept the student's attendance at the ceremony as a valid excuse.

16. HOW DO YOU THINK THE STUDENT REACTED TO THE TEACHER IN THIS INCIDENT WHEN HE MENTIONED THAT INDIANS RECEIVED SPECIAL TREATMENT AND WERE A BURDEN TO ANGLO PEOPLE?

a. She didn't understand what he was talking about.

b. She felt saddened about the way things are.

c. She was angered by what she felt to be the stupidity of the remark.

d. She felt embarrassed because she knew the teacher was right.
A Navajo high school student was very angry with her English teacher. Convinced that the teacher had lost one of her tests, she could not get the teacher to allow for that possibility. The teacher's response to the student's insistence that the test was handed in made the student extremely frustrated and angry. The teacher said, (as reported by the student) "If you turned it in, you would have gotten it back." The student, who felt she had put considerable effort into the class, thought, "She thinks she can never do anything wrong, like any typical Anglo." In addition, she felt that because the teacher had received an award for her teaching ability that "It's all a fake." The student informed her parents of the incident and concluded that "she treats Navajo and Anglo differently."

17-WHY WAS THE STUDENT SO UPSET?

a. She felt she had been treated unjustly.

b. She had been taught that Anglo teachers were perfect and found that to be false.

c. She wasn't successful in fooling the teacher.

d. Her honor had been called into question.

A Navajo high school student/athlete informed his (Anglo) coach that he was unable to meet the demands that were asked of him because of a necessity to concentrate on his school work. The coach, as reported by the student, stated, "It's always the Indian students who quit. That's typical of a Navajo." The student felt "personally destroyed" and noted that it seems that "if a student does something that conflicts with their ideals, they attack the student and not the issue." A result of the incident
was the student's conclusion that "I think I do feel bad feelings toward Anglos as a whole."

18—WHY DID THE STUDENT FEEL PERSONALLY DESTROYED?

a. He had trouble learning.

b. He felt uncomfortable with the coach's competitive, militaristic manner.

c. He felt that the coach had insulted the Navajo people.

d. He felt that he had made the right choice and was reproached for it.

A Navajo high school student recalls his experience in boarding school as a fearful time. In particular, he relates his fear of an Anglo teacher who "wanted me to do everything for her." He was "scared to death" and "thought she was going to kidnap me and to something with me. She talked her own language to me, too. I didn't understand her." The student relates that "from there on I never talked to any stranger and sometimes I never ask questions to any teacher that I don't know."

19—WHY WAS THE BOY SO UNCOMFORTABLE?

a. He felt that he was being singled out.

b. Being away from home made him anxious.

c. His teacher was physically affectionate with him, and he feared being sexually molested.

d. He had a problem accepting authority.
A Navajo high school student was in the library with a friend "talking about politics" when an Anglo male teacher (librarian) "came up yelling and telling us to get out of the library." The students were surprised and then angered when he turned in a "report" on them.

20. WHAT OFFENDED THE STUDENTS THE MOST ABOUT THE LIBRARIAN'S BEHAVIOR?

a. They feared the consequences of being reported.
b. The librarian called attention to them.
c. The students were not used to being yelled at.
d. The librarian did not respect their thoughts.

A Navajo high school student recalls incidents she had experienced while both going to school in Arkansas and traveling in areas off the Reservation. While in an Arkansas elementary school, she found that the "kids and even some teachers all had a stereotype figure of an Indian" as being poor, still living in teepees, using bows and arrows, etc. She was the only Indian in the school. The student speaks of being stared at in restaurants as if "we Indians came out of outerspace or it's the first time" they have seen Indians. Sometimes, she recalls, "We were in Denver and this stupid white man was sure staring at us and he started cussing us out for no reason like 'Go back to your reservations, etc.'" This behavior made her so angry that she "actually 'flipped him off'". The student reflected that it "was the first time I ever done that to a white person." These kinds of incidents left her feeling "kind of down because they don't know how much Indians think and know," but she if resolved to "always try to correct their thoughts about Indians."
21-WHAT DO YOU THINK MOST DISTURBED THIS STUDENT ABOUT THE STEREOTYPED WAY INDIANS ARE PERCEIVED BY NON-INDIANS?

a. Indian people don't like to be categorized.
b. There is truth in the stereotype.
c. The stereotyping denies her humanity.
d. The stereotyped images are extremely negative.

A Navajo high school student came into conflict with his (Anglo) English teacher. The student heard the teacher say that "the Navajo are crazy and that they don't know nothing."

22-WHAT EFFECT DO YOU THINK THE TEACHER'S REMARKS WILL HAVE ON THIS STUDENT?

a. He will feel inferior and lose self-esteem.
b. He will resist the teacher's description and become callous.
c. He will increase his commitment to his culture.
d. This incident probably didn't happen the way the student reported it.

An Anglo teacher in a middle school on the Reservation was told by one of her students that she had been absent from class due to her participation in the Kin-al-dah ceremony that marks a girl's transition to womanhood. The teacher noted that the young woman seemed embarrassed to tell her
about it and assumed that she didn't want the "adolescent boys to hear her say this" and thought "how similar Anglo girls felt about Anglo boys knowing that their menstrual cycles had occurred." The teacher also pointed out that "She didn't bring a note from home."

23—WHAT DID THE TEACHER NEED TO KNOW ABOUT THIS STUDENT'S EXPERIENCE?

a. The student will become increasingly spiritual.

b. The student will be more difficult to manage.

c. It was a whole physical, emotional and psychological training.

d. Those who experience this ceremony are from a special elite group of Navajos.

An Anglo teacher, new to the Reservation, was waiting on line at a local bank. The teacher tried to initiate conversation with a Navajo woman whom she had never met who was standing in front of her. She spoke of things like the weather but found little response from the Navajo woman. The teacher continued by asking questions of the woman and felt herself to be "cut off with one word answers."

24—HOW WOULD YOU EXPLAIN THE RELUCTANCE OF THE NAVAJO WOMAN TO CONVERSE WITH THE ANGLO TEACHER AT THE BANK?

a. She didn't want to be seen talking to a white person.

b. She was being forced to respond loudly and publicly.
c. She didn't like her privacy being invaded.

d. Navajo people don't socialize in public.

An Anglo elementary school teacher, new to the Reservation, was troubled over the way she handled a situation with a few of her female students. They had come running back from the bathroom "yelling that there were skinwalkers." The teacher reported that, at the time, she thought the children were being foolish and told them so.

25-HOW DO YOU THINK THE TEACHER SHOULD HAVE RESPONDED TO THE CHILDREN?

a. Find out about skinwalkers and send the children to the nurse.

b. Find out about skinwalkers and explain that they are not to fear in the winter months.

c. Explain that skinwalkers are a superstition and not real.

d. Find out about skinwalkers and explain that they don't come around during the daytime and won't come to the classroom.

An Anglo teacher on the Navajo Reservation told of an incident that she found upsetting. An Anglo man married to a Navajo woman was struck by lightning. He survived, his hair whitened, but his wife left him, and he seemed to become an "embittered man."
26—WHY SO YOU THINK THE NAVAJO WOMAN LEFT HER HUSBAND?

a. The woman was superstitious and didn't understand that lightening is a natural phenomenon.

b. The woman thought her husband was targeted by evil spirits and would then become evil himself.

c. The woman thought she would be struck next if she stayed with him.

d. Lightening has religious significance and needs to be corrected ceremonially.

An Anglo teacher of an elementary school class was new to the Navajo Reservation. She was approached by a student in her class who was very upset. The student complained that some other students had been "blinking" at him. The teacher thought little of it and sent the student back to his seat. She did notice that some of the other children were indeed "blinking" at the upset child, holding their eyes closed for a few seconds. The student's distress obviously increased. The teacher wondered about the meaning of this gesture and how it was interpreted by the student who complained.

27—WHAT DO YOU THINK THE "BLINKING" MEANT TO THE STUDENT WHO COMPLAINED?

a. "Blinking" is a negative gesture that communicates strong negative feelings.

b. "Blinking" is an obscene gesture in the Navajo culture.
c."Blinking" is a way of accusing someone of witchcraft or homosexuality.

d."Blinking" is a form of flirting.

An Anglo teacher on the Navajo Reservation became aware of the differences in the way Navajos and Anglos tend to shake hands when greeting each other. The teacher, raised in Anglo culture, interpreted a "firm" handshake ("more of a squeeze") as one that communicates sincerity, confidence and friendliness. The teacher was concerned that she was communicating the wrong message by her handshake. She wondered what to do.

28-IN ORDER TO BEST COMMUNICATE RESPECT AND ACKNOWLEDGEMENT TO A TRADITIONAL PERSON, THE TEACHER SHOULD:

a.Shake hands only with her left hand.

b.Shake hands gently and briefly.

c.Shake hands firmly and sincerely for at least 10 seconds.

d.Shake hands only after the person offers his/her hand.

An Anglo teacher working in a school district in the Navajo Nation was troubled by what she perceived to be a reluctance of "some Indian teachers" to "correct students who are doing wrong or misbehaving" if the students were in someone else's class. The teacher stated, "I don't know if they don't want to get involved or what. (This leaves me with a bad feeling that maybe they don't care about kids in general.)"
29—WHY DO YOU THINK THAT THE INDIAN TEACHERS REFERRED TO WERE RELUCTANT TO CORRECT MISBEHAVING STUDENTS IF THEY WERE IN ANOTHER TEACHER’S CLASS?

a. They didn't want to be accused of interfering with another teacher.

b. Navajos tend to be very permissive with their children.

c. Not correcting another teacher's student was a gesture of respect.

d. They really didn't care or see it as part of her responsibility.

An Anglo teacher working on the Navajo Reservation perceived that "Indian people in a position of leadership (teachers, principals, aides) are not forceful enough . . . Many are so passive; they never speak out or defend themselves . . . . They get pushed around and never speak up."

30—HOW MIGHT THE TEACHER'S PERCEPTION BE EXPLAINED FROM A NAVAJO POINT OF VIEW?

a. Navajos make ineffectual leaders because of cultural factors.

b. Navajos tend to be non-assertive in comparison to Anglos.

c. Anglos are perceived as having the power, the will, and the ability to keep the power.

d. Anglo methods of getting what they want are seen as undignified by Navajo people.
An Anglo male educator employed by a school district on the Navajo Reservation told of an incident at his church. A potluck was being held. A "large group of Navajo people came that had been invited by someone. They brought nothing to the potluck but walked out with numerous plates loaded with food to take home with them. These people were not known to the parishioners, and there was barely enough food left for the group." The group of parishioners observing this "felt the people had come in only to sponge/get a free meal/take a handout home." The educator shared these feelings to a degree but "had more of an appreciation of the idea that it is good they are interested in our church."

31-WHY DO YOU THINK THE NAVAJOS ACTED THE WAY THEY DID?

a. They felt uncomfortable at the church.

b. They were taking the opportunity to get food for themselves and family members.

c. They will take whatever they can from Anglos.

d. They thought they were paying the hosts a compliment by accepting their "gift."

An Anglo kindergarten teacher in a school district in the Navajo Nation commented that her students seemed to dislike being touched by the teacher. In addition, she found it difficult to get many of her Navajo students to hold hands on line. The teacher wondered if their reaction to her touch meant that her students didn't like her.
32- WHY WOULDN'T MANY OF THE CHILDREN HOLD HANDS ON LINE?

a. Navajo children tend to be resistant to school and its activities.

b. Physical contact is minimal in Navajo culture. It is considered a violation of one's personal space.

c. Physical contact is minimal in Navajo culture. It occurs only within a family.

d. Physical contact is minimal in Navajo culture. There may have been sibling or clan relationships within the class.

An Anglo teacher on the Navajo Reservation planned a lesson with her predominately Navajo class. The children were to put their names in a bottle and bury it in the ground as a "time capsule." The lesson went ahead over the apparent reluctance of a number of the Navajo children. The next day, the teacher was surprised to find out that quite a few complaints were made by parents concerning the "time capsule" lesson. The teacher felt obliged to dig up the bottles with the children's names in them and return them to the children. The complaints stopped.

33- WHY SO YOU THINK THAT THE PARENTS COMPLAINED ABOUT THE "TIME CAPSULE LESSON"?

a. Putting one's name into the earth is considered disrespectful to the earth which is considered the mother of the Navajo people.

b. Only the dead are buried. You do not bury the paraphernalia of a living being.
c. They saw no purpose in this lesson because they favored a "Back-to-Basics" educational program.

d. Navajos tend to emphasize the present not the future.

An Anglo teacher had attended a number of school board meetings in a Navajo school district in the Navajo Nation. The school board was all Navajo. The teacher was puzzled about the tendency for the board members to reach unanimous decisions (5-0) in their public meetings, with no apparent disagreement among them.

34—WHAT MIGHT EXPLAIN THE TENDENCY OF THE SCHOOL BOARD TO REACH UNANIMOUS DECISIONS AT PUBLIC MEETINGS?

a. The school board wanted to maintain a "united front" against attacks from Anglo administrators and teachers.

b. The Navajos emphasize cooperation over competition and individuality.

c. One or two strong personalities probably dominated the school board.

d. An opportunity to dissuade had been given so any opposing thoughts/feelings had already been expressed.

An Anglo elementary school teacher, who had lived and worked on the Navajo Reservation for some years, found that the more traditional children frequently failed to follow her instruction learned that failure to follow the teacher's instructions did not indicate that the child was being stubborn or defiant.
35- Why do you think the children referred to frequently failed to follow this teacher's instruction?

a. The children each waited for the other to take the lead in following the instructions.

b. The children were fearful of making mistakes in a new and threatening environment.

c. The children were culturally disadvantaged.

d. The children may have been between two languages and were trying to take on the expectations of the school which is a learning process.

An Anglo school official had greeted an elderly Navajo woman at the entrance to his office. While standing at the doorway, he invited her into the office. The woman did not enter. The Anglo official wondered why the woman did not enter the office.

36- What might have explained the woman's reluctance to enter the office?

a. It would have been traditionally unfitting for her to be alone in his office.

b. The woman felt she was being closed in.

c. Physical contact would have occurred if she tried to brush past him.

d. She was fearful that he was going to give her a hard time about something.
A thirteen year old Navajo student, now attending boarding school on the Reservation, recalls when she was attending elementary school in Utah. In this school, the student whose first language was Navajo found herself with "only Anglos and a few blacks." She reports that she was teased "about my color, the way I talked, and also did things." She noticed that the other girls had "short permed hair" and decided to cut her long hair and style it like the others. After some time, she "got used to them and made friends with them." She thought that her initial difficulties were "because of color . . . . Because they were more modern. While we're more traditional." When asked what non-Navajo teachers needed to know about her in order to treat her more respectfully as a Navajo she replied, "Give us time to think and help us with our work. Also, learn more or read more about our culture and traditions."

37-HOW CAN AN ATTEMPT TO "LIVE IN TWO WORLDS" (ANGLO AND NAVAJO) BE A PROBLEM FOR THIS NAVAJO CHILD AND OTHERS IN SIMILAR SITUATIONS?

a. The Navajo person becomes unable to function well in either world.

b. There is an inner conflict of being fake and behaving in ways you don't feel like but you do because of the setting.

c. The "problem" of living in two worlds is really not a problem for most Navajo people from traditional backgrounds.

d. The Navajo person becomes confused about which behavior is considered appropriate in each setting.
A twelve year old Navajo student who attended a Reservation boarding school and whose first language was Navajo observed an elderly woman trying to make a purchase at a grocery store on the Reservation. The student saw the Anglo cashier talking to the woman "but she wouldn't respond." The student felt bad for the elderly woman and was concerned because she saw that the "old woman felt bad." The student also felt that it was important for non-Navajo teachers who come to work in the Navajo Nation to "understand the culture of the Navajos."

38—WHY WAS THE OLDER NAVAJO WOMAN HAVING DIFFICULTY WITH THE CASHIER?

a. He was addressing her in a way that seemed intimidating.

b. She could not understand English and he could not speak Navajo.

c. She could not speak English.

d. She realized that she didn't have enough money to get what she needed.

A fifteen year old student at a boarding school on the Navajo Reservation was confused by her teacher's behavior. It seemed to the student that when she first came to school the teachers (Anglo) "were very kind and friendly," but then "two weeks later they mistreat us: talking about us, shouting real loud". Angry and worried, the student felt like running away from school. She thought that the teacher behaved that way because the students weren't doing as they were told because they couldn't understand the teacher. The student wanted the teachers to "be friendly to us, talk right but don't shout at us."
39-WHY DID THE STUDENT WANT TO RUN AWAY?

a. She could not understand what to do.

b. She could not handle being away from home.

c. She was not used to being shouted at and was upset by it.

d. Her teacher's behavior was incomprehensible and unpredictable.

A fourteen year old Navajo student at a Reservation boarding school recalls an unhappy time when she was a student in a Riverside, California elementary school. It was "my first time I've been to a school where there was nobody to talk to . . . . There was no other people like me." She describes some of the experiences she had: "Whenever somebody passes me, they just look at me and laugh. I didn't know what to do. I just felt like crying but I couldn't. So I just went to class. That day somebody put trash in my desk and everybody started to laugh." This student thought it was important that non-Navajo teachers who come to work with Navajo people be aware of how Navajos are treated and "treat them like they were people like them."

40-WHAT DO YOU THINK THE MOST SIGNIFICANT EFFECT OF THIS CHILD'S EXPERIENCE IS AND WILL BE?

a. She will feel anger towards the Anglo world.

b. She will assimilate.
c. She will have conflicts within herself because she probably wished she wasn't Indian so she could "belong."

d. She will experience a loss of confidence and self-esteem.

A thirteen year old student at a Reservation boarding school near the former Joint Use Area relates an incident that left her quite upset. The student, who was half Navajo and half Hopi, was at a basketball tournament. She, as team captain, received the instructions from the referee and was asked by the assistant coach, a Navajo, to share the information with her team mates. "While I was still talking, he slapped me and told me to shut-up and kinda yelled at me. And made it sound like you don't belong on this team . . . . And ever since then he's been on my case." The incident occurred on "Hopi Day" and the student attributed the behavior of the assistant coach to the fact that "I wasn't fully Navajo. And he's probably prejudice." The student also felt that the Anglo teachers, "called us dumb Indians and smart asses" and that they needed to know that we're not dumb."

41-HOW WOULD YOU EXPLAIN THE COACHES REPORTED BEHAVIOR?

a. Navajos and Hopis have never gotten along.

b. Perhaps the tension from the "Navajo-Hopi Land Dispute" was affecting relationships at the school.

c. The student was probably not telling the whole truth about this incident.

d. The student was attempting to place herself above her team mates, and the assistant coach was correcting her.
A fourteen year old Navajo student at a Reservation boarding school states that, "Everyday an incident happens." She tells of an Anglo teacher slapping her "for no reason." She went on to say that she didn't like whites that "abuse or touch me." The student expressed extreme resentment towards white teachers and over how "white people can rule a Navajo person" but that "as a Navajo girl, I feel that can ruin a person's life." She expressed her feelings and thoughts strongly. She thought that non-Naavo teachers should respect the abilities of Navajo people.

42—WHAT WOULD BE A MORE EFFECTIVE MANNER OF DISCIPLINE TO RECOMMEND TO THIS TEACHER?

a. Make expectations clear, and reward appropriate behavior with praise and recognition. Never touch or yell.

b. Address the student by name as an individual, thoroughly explain any discipline delivered, and never touch or yell.

c. Use corporal punishment appropriately (delivered by administrator with witness, etc.) and only as a last resort.

d. Make expectations clear, and modify their behavior with rewards and punishments.

A thirteen year old Navajo student at a Reservation boarding school tells of an uncomfortable situation arising out of a planned "Halloween Carnival." The teacher's (Anglo) idea was that there would be a haunted house. In the corner of the haunted house was a coffin; and "when someone came in, they were supposed to rise from
the coffin and scare the person." The teacher asked for volunteers who would "rise from the coffin," but none of the Navajo students volunteered except for one "who didn't know." The student who reported the incident thought that non-Navajo teachers needed to know about "our culture and tradition."

43-Why did the students refuse to volunteer?

a. The dead are sacred in Navajo beliefs.

b. Navajos often fear the dead, owls, human remains, and other such Halloween symbols.

c. Navajos fear being shut in and enclosed.

d. The concept of rising from the dead is frightening and unacceptable in view of Navajo beliefs about emergence.

A Navajo/Hopi student at a Navajo Reservation boarding school located near the Hopi Reservation recalled her first day at the boarding school. The student felt uncomfortable when some other students, speaking in Navajo, seemed to be making fun of her and "laughing about me." She couldn't understand Navajo and remarked that these were "full-blooded Navajos." The student went to her father who was Navajo and "started learning words in Navajo."

44-Why do you think the full-blooded Navajos were giving this student a hard time?

a. People who are different always get picked on.

b. Because Hopis and Navajos have always been enemies.
Because of the tensions arising from the "Land Dispute."

The "full blooded" students felt they were better because they had more Navajo blood.

A Navajo student in a Reservation boarding school was being questioned by his Anglo teacher in her middle school classroom. The teacher became increasingly angry as perhaps ten to fifteen seconds passed and the student had not responded. The teacher, having had similar experiences, became frustrated. The student, reacting to the teacher's apparent anger, became angry and non-cooperative. The student thought that "our teacher(s) have to know about Navajo . . . or we should just kick (them?) out of this school" because "they just get mad at you."

45-WHAT DID THIS TEACHER NEED TO KNOW?

a. Navajos like to reflect a little before giving a response.

b. The student probably finds the teacher intimidating and fearful of giving the wrong answer.

c. The student could be emotionally handicapped or learning disabled and need to be diagnosed.

d. The student might need time to translate English to Navajo and back to English before responding.

A Navajo middle school student in a Reservation boarding school found that she was often unable to understand her teacher. She thought, "Sometimes I wouldn't like it when some white people talk to some other white people. They
have some languages in their ways like 'Spanish' for example. I would always think, 'I wonder if they talk about their class . . . .' They might say bad words to people but we never know what they are saying." She thought that perhaps the students may have hurt the teachers' feeling provoking them to speak in ways that were incomprehensible to the Navajo students (whose first language is predominately Navajo). The students thought that the non-Navajo teachers who work on the Reservation "have to know how to respect people, treat them the they're supposed to, not to talk to us in languages, but they may want to learn our language so some Navajo students won't talk in bad language."

46—WHY MIGHT IT BE A GOOD IDEA FOR A NON-NAVAJO TEACHER TO LEARN SOME OF THE NAVAJO LANGUAGE?

a. It would enable the teacher to converse with the parents.
b. Because it demonstrates respect for the Navajo people.
c. It would give insight into Navajo thought.
d. It would be better to make the children speak English in school.

A Navajo middle school student became upset when her Anglo teacher began speaking Spanish to the class. It seemed that the teacher became angry when some of the students were speaking in Navajo. The student stated, "I couldn't understand it at all. Then I just got into trouble." She also felt it would be advisable to have non-Navajos teamed with Navajo teachers so the teacher would be able to determine if what was being said in Navajo was "mean" or not.
47-WHY DO YOU THINK THE STUDENT OBJECTED TO HIS TEACHER'S BEHAVIOR?

a. The teacher treated the student the same way the student treated the teacher, but the student couldn't take it.

b. The student felt uncomfortable because she didn't understand what was being said.

c. The student probably thought that the teacher was making fun of the Navajo language when the students may have been discussing something meaningful.

d. Spanish is the language of an historic enemy, and therefore could have been offensive to the student.

A Navajo middle school student, attending school in Ganado, Arizona, was assigned the task of dissecting a frog as part of the course requirements. The student refused to do this assignment. The teacher gave the boy an "F". Later the student returned with his mother, and they explained why he did not do this assignment. The student was glad he didn't "cut it open."

48-WHY, DO YOU THINK, DID THE STUDENT NOT DO THE ASSIGNMENT?

a. The Navajos honor animals as part of their ceremonial beliefs. Dissecting a frog would be dishonoring it.

b. Frogs are feared by Navajos as a messenger of great danger.

c. It would be showing disrespect for living things, and could result in bad health.

d. Frogs are sacred in Navajo religion, and prolonged drought could result from desecrating a frog.
A Navajo student, from a traditional home, was attending a boarding school on the Reservation. One of the Anglo teachers asked the student to bring her a lizard. The student assumed that she wanted it as a pet. The student didn't want to do this. She was "embarrassed" and "worried" as a result of this incident. The student thought that Navajo culture and its beliefs should be explained to non-Navajo teachers.

49-Why do you think the student became distressed as a result of this incident?

a. Navajos believe that animals should not be kept as pets.

b. The student had a superstitious belief about lizards.

c. Navajos believe that interfering with a lizard could cause bad health.

d. Navajos believe that animals could be re-incarnated ancestors and must not be interfered with (except for domestic animals.)

A Navajo boy was with some Anglo friends. They came upon two snakes "making love." The Anglo boys wanted the Navajo boy to separate the snakes, but he refused. The friends told the Navajo boy to "leave and not be their friend because of the snake." The boy felt bad and left out, but he knew he had done the right thing. He thought that his friends did not understand "my culture."

50-Why did the boy insist on leaving the snakes alone?

a. Snakes embody something spiritual and are not to be interfered with at certain times.
b. Navajos only use snakes for their rain dance and for no other purpose.

c. A Navajo teaching forbids the observing of the birth process of any animal.

d. Snakes represent very powerful supernatural forces that could become angered.

A Navajo student, attending a "bordertown" public school, was so upset with his teachers (Anglos) that he wished "I wouldn't go to school." It seemed that the teacher would keep "pointing her hands to me." He wanted to tell her to point to other students, but didn't. He reacted very negatively to the teacher pointing at him.

51-why did the student react the way he did when the teacher pointed at him?

a. Being pointed at singled out the student and separated him from the group.

b. Pointing at a person is disrespectful unless you are pointing out a witch or skinwalker.

c. Being pointed at made the student feel embarrassed and self-conscious.

d. The student was looking for a confrontation.

A Navajo boy whose first language was Navajo was visited by his cousin from Oklahoma who was not Navajo. One night they went for a walk. After a while, they heard an owl
sing. The Navajo boy "took off." His cousin grabbed his and asked him what was wrong. The boy explained, and both of them ran home.

52-Why do you think the boys ran home?

a. If an owl crosses your path, you will have terrible misfortune; and there is nothing you can do about it.

b. The boys were fearful because owls represent enemies seeking to do them harm.

c. The owl is one of the forms taken by witches in the Navajo beliefs.

d. A Navajo belief is that the owl is a messenger mostly associated with evil, death or bad luck.

A Navajo middle school student whose first language was English observed as Navajo parents were being spoken to by the principal of her Reservation boarding school. The student saw that the parents "didn't know what to say..." The student felt sorry for them and thought she should help but couldn't.

53-Why do you think the parents "didn't know what to say" when the principal was talking to them?

a. The principal was addressing them in a way that violated an important cultural belief.

b. The parents might not have understood English.
c. The parents were intimidated by the principal as an authority figure.

d. The parents were probably called to school because of their child's poor work or misbehavior.

A Navajo student recalls an unhappy time when she was attending Junior High School in Tucumcari, New Mexico. She tells of being teased and made fun of "because I was an Indian" and being frustrated because "I didn't know what to say back to him and when I would want to do something the . . . friends would push me back of it." The student felt she was treated this way because "they didn't like Indians," and that "I felt down and seemed as if I was a troublemaker or I was meant not to be born as I would think I wish I was dead." She thought that the teachers "didn't want to teach me" and that "I used to want to go to college but the teachers I had have took away that ability of me wanting to learn."

54 - WHICH OF THESE STATEMENTS IS MOST TRUE?

a. The teacher didn't want to teach the student because she was an Indian.

b. The student misinterpreted the teacher's behavior.

c. The teachers wanted to teach her but were frustrated because they didn't know how to "reach her."

d. The student was making excuses for her own failure.
A thirteen year old boy had a Navajo mother and a Hopi father. His family went to his father's parents' home and the experience made the boy feel "awful" because he felt that his grandparents "didn't like us" because "we were different. Because they thought that it wasn't right having different traditions." The boy thought that they "shouldn't" be like that and criticize people because they have different cultures," and that non-Navajo teachers need to know about the "culture, customs and traditions" of the Navajo people they work with.

55-HOW DO YOU EXPLAIN THE BOY'S GRANDPARENTS' REPORTED BEHAVIOR?

a. Indians are as prejudiced as white people.

b. The grandparents may have projected the tensions of the "Land Dispute" on to their relationship.

c. The boy may have felt very uncomfortable and misinterpreted his grandparents' attitude.

d. The grandparents probably disapproved of the "mixed marriage" across tribal/cultural lines.

A Navajo student at a Reservation elementary school was asked to stand up and receive applause from the class for his outstanding work. The boy did not return to school for days afterwards. It was difficult to persuade him to return to his class. Previously, his attendance was perfect.
Why, do you think, the boy acted the way that he did?

a. The teacher called attention to him thus separating him from the group.

b. The boy feared that he could not live up to what was now expected of him.

c. He was afraid to be seen as the teacher's pet.

d. He thought that his work did not merit such attention.
APPENDIX E

THE NAVAJO INTERCULTURAL SENSITIZER
A NAVAJO INTERCULTURAL SENSITIZER

Introduction

You are about to have an experience in Navajo culture. The Intercultural Sensitizer uses a programmed instruction format that provides the learner with incidents that have occurred in real interactions between Navajo and Anglo people. These incidents have resulted in misunderstanding, confusion and often bad feelings.

Our cultures influence the way we see things, the way we interpret a person's behavior and the meaning we attribute to a particular situation. The task of the learner is to learn how the Navajo participant in the incident perceived and reacted to the behavior of the Anglo person or to the situation itself. Each incident will be followed by a question and four possible answers. All of these answers may seem plausible. Sometimes a choice represents a commonly held, but distorted ethnocentric representation of reality. One, or occasionally two, of the responses will represent the point of view most favored by the seventy Navajo respondents who helped to test the validity of the items. The Navajo sample consisted of Navajo teachers, teacher aides, middle and high school students, community college students and residents of two communities in the eastern and western areas of the Navajo Nation. Fifty six
Anglo respondents were drawn from classes of senior education students who were involved in student teaching, educational psychology students, master's level counseling and guidance students and doctoral level clinical psychology students at the University of Arizona to provide the perspective of Anglo people at an advanced stage of training in the professions that directly impact Navajo education.

The learner's task is to choose the one response that is thought to best represent the Navajo perspective. If a chosen response is not the one most frequently chosen by the Navajo respondents, the learner will be given some information and directed to try again. When the learner chooses the "correct" response he or she will be congratulated and given feedback.

It is important to emphasize that there is great variation among Navajo people. The Intercultural Sensitizer does not intend to suggest that all Navajos think the same or respond to these situations with the same choice. It has been observed that:

- all people are alike
- groups of people differ
- all people are unique

An assumption of this instrument is that all of the above are true. The Intercultural Sensitizer focuses on group (cultural) differences without denying the truth of our
common humanity or individual uniqueness.

These incidents relate primarily to the school setting and are particularly relevant to Anglo teachers and mental health professionals who have come to work in the Navajo Nation. The cultural insights that can be achieved, though, are probably useful in a wide variety of settings where Navajos and Anglos interact.

It is hoped that this instrument will contribute to the development of mutually respectful and cooperative relationships among people from these different cultural traditions.

I hope you will enjoy this experience.

Mike Salzman
A Navajo woman had a daughter who was in the second grade in a Catholic private school on the Reservation. The woman, at the time, was a dancer in Yei-Bei-Chai-ceremonies. One day, the girl returned from school and reported that she had been told by her teacher that Yei-Be-Chais were devils.
1. What action did the mother decide to take in response?

What, do you think, did the mother do?

a. She withdrew the child from the Catholic school.

   Please go to page 1-3

b. She kept the child in the Catholic school while taking more time to teach her the Navajo way.

   Please go to page 1-4

c. She stopped dancing in Yei-Be-Chai ceremonies in order to make it easier for her daughter to remain in Catholic school.

   Please go to page 1-5

d. She angrily confronted the teacher who made the comments and expressed her extremely angry feelings directly.

   Please go to page 1-6
You selected a:

a. She withdrew the child from the Catholic school.

This is not the best answer. Twenty-one percent of the Navajo sample chose this response. Approximately seventy-six percent divided almost equally between two other choices. This is not the action the parent decided to take.

Yei - Be - Chai are important figures in Navajo religion.

Please go back to page 1-1 and try again
You selected b:

b. She kept the child in the Catholic school while taking more time to teach her the Navajo way.

Excellent! This was the most frequently chosen response by the Navajo respondents. Approximately thirty-nine percent of the Navajo sample chose this response.

The mother in this incident was very angry. Navajo consultants suggest that she felt "anxious about explaining differences in the conflict, offended, threatened--like being told you were false." It was important however, to "learn both ways" and try to "play the role of what is expected of you in each setting." However, you can "feel like losing your identity unless the Navajo way is continually emphasized."

Please go on to the next question
You selected c:

c. She stopped dancing in Yei-Be-Chai ceremonies in order to make it easier for her daughter to remain in Catholic school.

No. This is not what the parent chose to do. Only three percent of the Navajo sample thought that the Navajo mother would take this action.
You selected d:

d. She angrily confronted the teacher who made the comments and expressed her extremely angry feelings directly.

Good. This was the second most frequently chosen response by the Navajo respondents. Approximately, thirty-seven percent thought that the Navajo parent would act in this way. This was the most popular response among the younger Navajo people in the sample (less than thirty years old). The most frequently chosen selection of the total sample was a different attribution. So...

Please go back to page 1-1 and try again
A white male saw a Navajo woman, a good friend, at a business gathering. He had not seen her for sometime and was extremely happy to see his friend again. The man greeted the woman with a kiss on the cheek and was then introduced to her husband. The Navajo woman seemed both pleased and embarrassed.
2. WHY, DO YOU THINK, DID THE NAVAJO WOMAN REACT THE WAY SHE DID?

a. Although she was pleased to see her friend, a kiss on the cheek is an inappropriate gesture.
   Please go to page 2-3

b. She was pleased to see her friend but was afraid that her husband would get the wrong idea.
   Please go to page 2-4

c. She was an unusually shy and self-conscious person.
   Please go to page 2-5

d. She was pleased to see her friend but objected to being kissed on the cheek by a white man.
   Please go to page 2-6
You selected a:

a. Although she was pleased to see her friend, a kiss on the cheek is an inappropriate gesture.

Yes! This was the most popular response of the Navajo sample (42%). It was, however, also the overwhelmingly most popular choice of the Anglo sample (75%), so there is really not much to learn about real cultural differences here. Response "b" was the attribution that most differentiated the Navajo and Anglo samples. Approximately thirty-nine percent of the Navajo group chose this response, and only about nineteen percent of the Anglo group selected this perception of how the Navajo participant in the incident experienced the episode. The difference between the two could be a focus on the consequences of one's actions as opposed to an abstract principle of "right and wrong." Perhaps this theme will appear again?

Please go on to the next question.
You selected b:

b. She was pleased to see her friend but was afraid that her husband would get the wrong idea.

*Good answer!* However, this was the second most popular Navajo selection (39.1%). Relatively few of the Anglo sample chose this attribution (19.1%). This was the response that most differentiated the two groups; therefore, it is most useful to pay careful attention to what this choice may represent. More information will be available when you choose the most popular Navajo response.

Please go back to page 2-1 and try again!
You selected c:

c. She was an unusually shy and self-conscious person.

No. There is no evidence that the Navajo woman was an unusually shy or self-conscious individual.

Please go back to page 2-1 and try again!
You selected d:

d. She was pleased to see her friend but objected to being kissed on the cheek by a white man.

No! Very few (8.7%) of the Navajo respondents felt this explained the discomfort of the reporter of the incident.

Please go back to page 2-1 and try again!
An Anglo teacher greeted a Navajo co-worker one morning when she arrived at work. She was new to the Reservation and was anxious to appear as friendly as possible. The Anglo teacher offered a "Good morning!" followed by comments on the weather, her feelings, and the question "How are you?" The Navajo co-worker seemed ill at ease and, after a brief pause, continued walking down the hall.
3. WHY DID THE NAVAJO CO-WORKER WALK AWAY IN APPARENT DISCOMFORT?

a. She, like most Navajos, was quiet and reserved.  
   Please go to page 3-3

b. She was not used to casual conversation.  
   Please go to page 3-4

c. She was a militant.  
   Please go to page 3-5

d. She didn't know how to respond.  
   Please go to page 3-6

3-2
You selected a:

a. She, like most Navajos, was quiet and reserved.

Good choice! This was the second most popular Navajo attribution (31.9%). It seems likely that many Navajo people consider themselves to be quiet and reserved in comparison to Anglo people. There is a more popular Navajo response.

Please go back to page 3-1 and try again!
You selected b:

b. She was not used to casual conversation.

Bravo! This was the most popular selection. The reporter of the incident, a Navajo whose first language was Navajo, indicated that she had no idea how to respond to comments about the weather, the "Good morning" and other aspects of this "casual conversation". Navajo consultants offered the following comments:

"Why talk about things you can't control. 'How are you' is negative--don't ask--you may be inviting bad fortune." "'Good morning' doesn't translate."

A more common comment is "Where are you going?"

Please go on to the next question
You selected c:

c. She was a militant.

No! This was not the most popular Navajo response. A small percentage (5.8%) attributed "militancy" as the reason for the Navajo woman's reaction to the Anglo teacher. This would be quite unlikely.

Please go back to page 3-1 and try again!
You selected d:

d. She didn't know how to respond.

*Good try!* Almost a third (29%) of the Navajo sample chose this attribution. This is closely related to the most popular Navajo response. You are on the right track.

Please go back to page 3-1 and try again!
A new Anglo teacher had explained a math assignment to her fifth grade class. She took great care in explaining the assignment and told the class to begin. John, a Navajo boy from a traditional family, did not begin to work on the problem. The teacher asked, "Did you not understand how to do the problem?" The boy replied, "Yes." The teacher returned to her desk. After a few minutes, she noticed that John had still not begun to work. The teacher concluded that John was refusing to work in her class and would not allow him to go on the class trip to which everyone had been looking forward. The relationship between the two got progressively worse.

Please go on to the next page
4. Why, do you think, did the student not begin the assignment?

a. He may have had a learning disability.
   Please go to page 4-3

b. He was embarrassed to admit that he didn't know how to do it.
   Please go to page 4-4

c. Navajo students tend to think about a task for a period of time before beginning it.
   Please go to page 4-5

d. He had told the teacher that he didn't understand the assignment but received no help.
   Please go to page 4-6
You selected a:

a. He may have had a learning disability.

No! Poor choice. A very small number (4.4%) of the Navajo sample felt this was the explanation for the child's behavior. It is too easy to label people because they are not doing what we want or expect them to do. Other possibilities need to be considered before concluding that an individual, particularly a culturally different individual, is deficient or "disabled."

Please go back to page 4-1 and try again!
You selected b:

b. He was embarrassed to admit that he didn't know how to do it.

Nice going! Almost half of the Navajo sample (47.8%) thought that this was the best explanation for the student's behavior. Only 10.7% of the Anglo sample chose this response, so here is a good opportunity to understand a cultural difference. Two factors may be involved here—a linguistic issue and the child being singled out of the group. Navajo consultants offered the following observations: "They won't admit they don't understand in front of the group." "`Do you understand?' is not meaningful. It implies `Do you understand it?' What is it?" It is suggested that "Do you understand the problem?" is a more meaningful question to a Navajo dominant (language) student. The student should not be singled out in front of the group but asked individually about the specific "it." Please examine response "d" also.

Please go on to the next question
You selected c:

c. Navajo students tend to think about a task for a period of time before beginning it.

No! Only about ten percent of the Navajo respondents thought this answer explained the child's behavior. Not a bad try though.

Please go back to page 4-1 and try again!
You selected d:

d. He had told the teacher that he didn't understand the assignment but received no help.

Good! This was the second most popular Navajo response (38.2%). Consultants offered the following explanations:

"Double negatives are confusing because Navajos affirm a statement."

"Didn't you understand me?" is understood as "You did not understand me." The boy responded, "Yes," that he did not understand her. The teacher is advised to make a "straight statement" that could be affirmed and understood as such. See if you can find the most popular Navajo choice.

Please go back to page 4-1 and try again!
A second grade Anglo teacher insisted that her students look her directly in the eye when she was speaking to them. One of the students, a girl from a traditional background, seemed very reluctant to maintain eye contact and focused her eyes downward. The teacher would attempt to hold the student's face directly in front of hers to force eye contact.
5. WHY WOULDN'T THE STUDENT MAINTAIN EYE CONTACT WITH HER TEACHER?

a. She was frightened by her teacher's aggressive manner.  
   Please go to page 5-3

b. She didn't want to show disrespect or call attention to herself.  
   Please go to page 5-4

c. She thought the teacher was giving her the "evil eye."  
   Please go to page 5-5

d. She didn't know what her teacher expected of her; therefore, she withdrew.  
   Please go to page 5-6
You selected a:

a. She was frightened by her teacher's aggressive manner.

Good try! This was the second most popular Navajo choice (20.3%). Only about nine percent of the Anglo sample thought that this was the best explanation of the student's behavior, so cultural difference exists in the perception of this kind of behavior. It is important to realize that some gestures (like fixed gaze eye contact) that Anglo people see as an expression of sincerity and friendliness can appear to be aggressive to many Navajo people. The teacher needs to know the effect of her actions. There is a better answer.

Please go back to page 5-1 and try again!

5-3
You selected b:

b. She didn't want to show disrespect or call attention to herself.

Great! This was by far the most frequently chosen Navajo response (44.9%). Navajo consultants reported that humility is "A cultural more that is treated as a weakness by non-Navajo individuals. It is an important cultural difference (use of eye contact) that must be recognized and treated with respect. You don't draw attention to yourself by making eye contact because you will be singled out and bring trouble to yourself. It is protection for survival. Staring means you have an empty head. It is considered disrespectful, especially to an older person—you should humble yourself. Humility is a cultural value."

Please go on to the next question
You selected c:

c. She thought the teacher was giving her the "evil eye."

No! This is not a part of Navajo culture or religion. There is a belief that people can exercise supernatural power (i.e. witchcraft) for negative purposes but not the "evil eye" which comes from a different cultural tradition.

Please go back to page 5-1 and try again!
You selected d:

d. She didn't know what her teacher expected of her; therefore, she withdrew.

No. This is not the best response. It is significant, though, that the percentage of the Navajo sample (18.8%) that chose this response was much greater than the percentage of the Anglo sample (1.8%). The behavior of withdrawal could be a common Navajo reaction to the uncertainty and confusion that often characterize Anglo-Navajo interactions. There are two other answers that were more frequently chosen by the Navajo respondents to explain the probable experience of the child.

Please go back to page 5-1 and try again!
An Anglo teacher, new to the Reservation, was admiring a red cape that her aide was wearing. The teacher mentioned jokingly, "When you die, will you leave it to me?" The teacher's aide, a Navajo with traditional beliefs, said nothing but later spoke of being extremely uncomfortable with the remark.
6. WHY DID THE TEACHER'S AIDE BECOME UNCOMFORTABLE?

a. She was uncomfortable speaking about death.

Please go to page 6-1

b. The comment made her feel obligated to give her cape to the woman.

Please go to page 6-2

c. The color red has special significance to the Navajo.

Please go to page 6-3

d. She thought the woman rude for coveting her cape.

Please go to page 6-4
You selected a:

a. She was uncomfortable speaking about death.

Yes! This was by far the attribution most frequently chosen by Navajo respondents (75.4%).

One statement by a Navajo consultant was, "You don't talk about death in Navajo culture. It is like putting a death sentence on you."

Please go to the next question
You selected b:

b. The comment made her feel obligated to give her cape to the woman.

No. This was the most favored response of the Anglo sample (47.3%). Very few (5.7%) of the Navajo respondents thought that this attribution explained the discomfort of the teacher's aide.

Please go back to page 6-1 and try again!
You selected c:

c. The color red has special significance to the Navajo.

No! Very few (7.1%) of the Navajo respondents thought that this was the explanation for the discomfort of the teacher's aide. The reporter of the incident was upset about something else.

Please go back to page 6-1 and try again!
You selected d:

d. She thought the woman rude for coveting her cape.

No. Property was not the main concern of the Navajo woman. Relatively few (11.4%) of the Navajo respondents attributed the aide's discomfort to this explanation. Twice as many of the Anglo sample thought that "d" was the cause of the discomfort. Try again to see which explanation was most favored by the Navajos who responded to this item. Remember it is your task to learn to see the situation from the cultural perspective of the Navajo person in the incident.

Please go back to page 6-1 and try again!
A Navajo man was invited to dinner at the home of an Anglo family. The food was good and the man expressed his appreciation. Later, he was surprised and embarrassed to find out that his host thought he had poor table manners.
7. WHY DO YOU THINK THAT THE DINNER GUEST WAS THOUGHT TO HAVE BAD MANNERS?

a. He asked to take home some of the left-over food.
   Please go to page 7-3
b. He smacked his lips while eating.
   Please go to page 7-4
c. He used the main course fork as a salad fork.
   Please go to page 7-5
d. He didn't use silverware.
   Please go to page 7-6
You selected a:

a. He asked to take home some of the left-over food.

No. This is, however, a very plausible possibility. The last one hundred and twenty-five years of Navajo history included great suffering and often hunger. It is not unusual to "make your lunch when you can." The family and the extended network of supportive relationships of the clan system have been major sources of strength in the face of great hardship. About seventeen percent of the Navajo respondents selected this explanation.
You selected b:

b. He smacked his lips while eating.

Yes! This was one of the two most chosen explanations by the Navajo sample (34.4%). The gesture of lip smacking, which was intended to show appreciation for the good food, could easily have been interpreted as "bad manners" from the Anglo cultural perspective. Gestures often carry very different meanings cross culturally. There is another response equally favored by the Navajo group. If you haven't come across it try again to get a more complete picture of how the Navajo sample perceived the situation. If you've already been there...

Please go to next question
You selected c:

c. He used the main course fork as a salad fork.

No. Neither sample selected this response very frequently. The explanation is elsewhere.
You selected d:

d. He didn't use silverware.

**Yes!** This response and another response both were chosen by 34.4% of the Navajo sample. It is possible that the negative stereotypes used against Indians are internalized and believed by some Indian people. History and social life have many examples of this with different groups of people. This is the speculation of the researcher. There is another, equally popular Navajo response. If you haven't already been there go back to page 7-1 and try again for a more complete picture of how the Navajos in the sample tended to see this incident. If you've been there...

Please go to next question
A Navajo parent sought family therapy in a large city near the Reservation. The process of therapy involved the teaching of communication skills in order to promote "open and honest" communication. Skills such as the use of "I statements," reflective listening, appropriate body language, maintenance of eye contact, and democratic problem solving techniques were taught as part of the counseling process. The parent became uncomfortable with some of the counselor's suggestions and found it difficult to continue the process. The counselor noted the discomfort and was puzzled by the client's reluctance.
8. WHY DID THE NAVAJO PARENT BECOME UNCOMFORTABLE WITH THE FAMILY THERAPY PROCESS?

a. She was a resistant client.  
   Please go to page 8-3

b. Democratic problem-solving is not appropriate in a society that is hierarchically structured.  
   Please go to page 8-4

c. Sustained eye contact can be considered disrespectful.  
   Please go to page 8-5

d. Navajos don't openly discuss their feelings.  
   Please go to page 8-6
You selected a:

a. She was a resistant client.

No. There are many other possible explanations to explore instead of blaming the client. Very few of either group saw this as a good explanation.

Please go back to page 8-1 and try again!
You selected b:

b. Democratic problem-solving is not appropriate in a society that is hierarchically structured.

No. Traditionally, Navajos have not had "chain of command" hierarchical structure. Decisions are made with the input of all concerned. Navajo meetings can go on well into the night until everyone has had an opportunity to express themselves. Often in families, even the smallest children have their input solicited and respected. There are many egalitarian and democratic aspects of Navajo culture.

Please go back to page 8-1 and try again!
You selected c:

c. Sustained eye contact can be considered disrespectful.

**Good Answer!** But not the best. About eighteen percent of the Navajo respondents thought that "sustained eye contact" was the source of the parents discomfort. Children are taught at a very young age not to stare (eye contact) as a demonstration of respect--especially towards their elders. It is important for a new teacher to be aware of the meaning sustained eye contact has for many Navajos. The most frequently chosen selection of the Navajo respondents was a different attribution. Curious?

Please go back to page 8-1 and try again!
You selected d:

d. Navajos don't openly discuss their feelings.

Bravo! This was the most popular understanding of the parent's experience by the Navajo respondents. More than half of the sample attributed the parent's discomfort to her being uncomfortable "discussing feelings" openly. There is much apparent agreement on this response.

Please go the next question
A Navajo teacher was appointed head football coach of the high school football team under the supervision of an Anglo administrator. His method of coaching was based on the following principles:

- Eliminate the practice of "cutting" players who do not make the varsity squad because there is a "potential in every person, you just have to get it out of them with patience".

- Group decision making (i.e., rules).

- Student athletes were allowed to give feedback to the coaches, including the head coach in regard to coaching techniques and the quality of their interaction with the students.

- No corporal punishment or verbal abuse directed toward the students.

An assistant coach was found to be using "foul language" and corporal discipline on a student athlete and was suspended for one week after meeting and consulting with the head coach. The administrator (Anglo) criticized the
head coach's decision indicating that the assistant coach was doing his duty in the usual coaching role: "loud, aggressive, disrespectful, etc" (as the head coach understood it). Even though the football team's won/loss record was comparable to previous years, the head coach was fired.

9. WHY WAS THE HEAD COACH FIRED?

a. He was reluctant to defeat and humiliate other teams because of his cultural values.

   Please go to page 9-3

b. His cultural values were reflected in his coaching, and they were in conflict with the dominant culture.

   Please go to page 9-4

c. He disciplined an Anglo assistant coach.

   Please go to page 9-5

d. He was too passive.

   Please go to page 9-6
You selected a:

a. He was reluctant to defeat and humiliate other teams because of his cultural values.

No. This is not the best answer. Only about nine percent of the Navajo sample thought this was the best explanation for the coach's firing.

Please go back to page 9-1 and try again!
You selected b:

b. His cultural values were reflected in his coaching, and they were in conflict with the dominant culture.

Yes! More than half of the Navajo sample attributed the coach's firing to this factor.

Knowledgeable Navajo consultants point out, "There is no hierarchy in Navajo culture. Grandmother or mother would call a meeting to solicit input from all to solve a problem. Originally there were the headman and his band (regional). His decisions were done in a collective manner. They was no Tribal government until 1934. Discipline is not harsh and is directed to resolve problems within the group—to harmonize the group. Mistakes are forgivable. Let the group help the individual. The Navajo way is to teach a kid to think on his feet—not just to do what your told."

Please go to the next question
You selected c:

c. He disciplined an Anglo assistant coach.

**Good Try!** This was the second most popular Navajo response (22.7%). Very few of the Anglos attributed the firing to the above cause (3.6%). It is important to realize that a well founded awareness of racism exists among many Navajos. This awareness is revealed in the difference between the groups in the frequency with which they chose this response.

Please go back to page 9-1 and try again!
You selected d:

d. He was too passive.

No. Only about ten percent of the Navajos responding to this episode attributed his firing to being "too passive." Those that did choose this response may have internalized what they were told by non-Navajos who seemed to be in a dominant position. In this way a cultural strength can be believed to be a weakness or deficiency.

Please go back to page 9-1 and try again
On Halloween day, a full-sized skeleton (the type used for teaching in a biology class) was hung in the administration office of a public high school on the Navajo Reservation. One of the Navajo teachers objected by stating that this was in very poor taste. The teacher pointed out the reasons for her disapproval; however, the skeleton remained on display for the entire day of Halloween.
10. WHY DID THE TEACHER OBJECT?

a. Navajo religion emphasizes death but only in a ceremonial setting.
   Please go to page 10-3

b. The remains of the dead are honored not flaunted
   Please go to page 10-4

c. Navajos do not speak of death or deal with human remains.
   Please go to page 10-5

d. She was seeking to challenge the Anglo school administration.
   Please go to page 10-6
You selected a:

a. Navajo religion emphasizes death but only in a ceremonial setting.

No! Death is only dealt with ceremonially, but Navajo religion emphasizes life not death. Few of the Navajo sample thought this was the best choice.

Please go back to page 10-1 and try again!
You selected b:

b. The remains of the dead are honored not flaunted

No! This is not true. Few of the Navajos who responded to the incident selected this attribution.

Please go back to page 10-1 and try again!
You selected c:

c. Navajos do not speak of death or deal with human remains.

Yes! Excellent! This was by far the most popular (61.8%) Navajo explanation for the objection of the Navajo teacher. Few (7.1%) of the Anglo sample chose "c."

Consultants elaborate, "It is a violation of a teaching—that you do not deal with death or human remains. This directly goes against the essence of Navajo religion which emphasizes life, and to perpetuate it by harmonizing the living. When one dies it is acceptable (when old age comes). There are no assurances of life after death, but there is assurance of continuance through genes and values." The teacher, who reported the incident, said, "... we Navajos do not have anything to do with death or human remains. This is one of the biggest taboos in the culture." She thought it was very "disrespectful" to an Indian community.

Please go on to the next question
You selected d:

   d. She was seeking to challenge the Anglo school administration.

   No! This is not the reason for the teacher's reaction. There is no evidence in the incident to support this. Few (7.4%) of the Navajo sample thought this was the reason for the teacher's attitude.
A Navajo man was working in a responsible position "trying to run a camp for boys and girls" that was under the sponsorship of a "large area" religious mission. He was told that the pastor, an Anglo who was responsible for the "financial portion of the summer program," felt that he was "playing second banana" to the Navajo administrator and seemed to resent him.
11. HOW DO YOU THINK THE NAVAJO MAN RESPONDED?

a. He concentrated on his job while trying to stay away from the pastor.  
   Please go to page 11-3

b. He invited the pastor to share in his responsibilities.  
   Please go to page 11-4

c. He quit.  
   Please go to page 11-5

d. He directly confronted the pastor about the issue.  
   Please go to page 11-6
You selected a:

a. He concentrated on his job while trying to stay away from the pastor.

No. This is not the response most frequently chosen by the Navajos who responded to this incident. Approximately one quarter of the Navajo respondents thought that this was the likely action that the Navajo man took.

Please go back to page 11-1 and try again!
You selected b:

b. He invited the pastor to share in his responsibilities.

Yes! This is the response that the Navajo sample picked most frequently. It is notable that the Navajo man was not seeking status over the pastor. He sought an accommodation based on a sharing of responsibilities. If a Navajo attempts to elevate himself above the group, he or she is subject to pressures and negative reactions from the group. Personal status in relation to others is not a Navajo value.

Please go to the next question
You selected c:

c. He quit.

No! Very few (9.1%) of the Navajos in the sample thought this course of action was most likely. Far more of the Anglo sample thought that the Navajo man would quit in response to the situation presented. There is, then, a difference worth noting.

Please go back to page 11-1 and try again!
You selected d:

d. He directly confronted the pastor about the issue.

Close! But not quite. This was the second most popular Navajo response (28.8%). Confronting the pastor as opposed to quitting may represent an attempt to work things out through accommodation. This was the more popular response for the younger Navajos (less than 30 years old). For a more complete picture try to find the best interpretation of this event from the perspective of Navajo people. Harmonizing relationships is the major goal of conflict resolution.

Please go back to page 11-1 and try again!
A Navajo high school student in a Reservation public school reported that, in her English class, the teacher stressed the opportunities for different jobs and careers off the Reservation. He made it clear that he wanted to see the students seek their future careers and lives off the Reservation. The student became upset with the English teacher's message and emphasis.
12. WHY DID THE STUDENT GET UPSET WITH WHAT THE TEACHER WAS SAYING?

a. She was afraid to leave the security of the Reservation and her family.

   Please go to page 12-3

b. She didn't want to adjust to the Anglo conception of time.

   Please go to page 12-4

c. She feared that she couldn't "make it" off the Reservation.

   Please go to page 12-5

d. The teacher failed to recognize and respect the Navajos' attachment to the land and seemed to want to get rid of them.

   Please go to page 12-6
You selected a:

a. She was afraid to leave the security of the Reservation and her family.

No. This was the second most popular Navajo choice though (15.9%). The security represented by family is extremely important to most Navajo people. It has been this support and the support of the clan system that has sustained the People through terrible hardships. It is the basis of everyday existence.

Please go back to page 12-1 and try again!
You selected b:

b. She didn't want to adjust to the Anglo conception of time.

No. This was not chosen by many of the Navajo respondents (13.0%). However, it is an issue that can be troublesome in interactions between Anglos and Navajos. "Navajo time" is much more approximate than "Anglo time." Something happens when the time is ripe. It has its basis in the natural cycle of things.

Please go back to page 12-1 and try again!
You selected c:

c. She feared that she couldn't "make it" off the Reservation.

No! This is not the best explanation for the student's upset reaction. There is no evidence to support this choice.

Please go back to page 12-1 and try again!
You selected d:

d. The teacher failed to recognize and respect the Navajos' attachment to the land and seemed to want to get rid of them.

**Excellent!** This was the choice of 58% of the Navajo sample. It is important for the non-Navajo who works with Navajo people to understand the attachment of the People to the land between the Four Sacred Mountains. According to knowledgeable consultants, the mountains "create a boundary to live--there are rituals that must be performed if you leave and don't come back (harmony blessing). The teacher disregarded the spiritual tie of Navajos to the land between the Four Mountains." The student felt demeaned. The traditional creation stories can help illuminate the learner to this attachment.

Please go to the next question
A Navajo high school student, whose first language was English, previously attended a high school off the Reservation in Utah. Most of the students were white. One of the students started harassing him with insulting names (i.e., "wagonburner") and questions about his color (i.e., "why am I brown," "if I was related to blacks"). The student felt he didn't belong at that school where "only whites go." He felt lost and angry. He was angry at everybody including himself. He asked himself, "Why was I brown?" He felt like hitting people who spoke to him. He asked, "Why do some white students and people hate the Indians? And, call us a bunch of dirty names? Why?!"
13. HOW DO YOU THINK THIS EXPERIENCE WILL AFFECT THIS STUDENT IN LATER YEARS?

a. He won't feel accepted by either group.
   Please go to page 13-3

b. He will become quiet and withdrawn and avoid situations where he has to interact with white people.
   Please go to page 13-4

c. He will try harder to fit into the "white world."
   Please go to page 13-5

d. He will develop negative feelings toward all white people.
   Please go to page 13-6
You selected a:

a. He won't feel accepted by either group.

No. This was not a selection frequently chosen by the Navajo respondents (9%). Consultants have indicated that the feeling of non-acceptance by both groups is an experience common to many Navajos. More information on that when you get to the response most frequently chosen by the Navajo sample.

Please go back to page 13-1 and try again!
You selected b:

b. He will become quiet and withdrawn and avoid situations where he has to interact with white people.

No. A relatively small percentage (11.9%) of the Navajos chose this response. Almost thirty-five percent of the Anglo sample thought that this would be the student's response to racism. It is, apparently, more complicated than that.

Please go back to page 13-1 and try again!
You selected c:

c. He will try harder to fit into the "white world."

**Good Answer!** But not quite the best. This "c" was the second most frequently chosen Navajo response (31.3%). Probably very few Navajo people feel that they really fit in the "white world." A combination of trying to fit in and never really feeling that you do can create great stress on an individual. Few (3.6%) of the Anglo sample thought that striving harder to assimilate would be the student's response. This is the response which differentiated most between Anglo and Navajo respondents.

It is difficult for a person from the dominant culture to appreciate the complexities of the pressures and contradictions that the student experienced. Go back to the incident and try again for a more complete picture of this Navajo experience.

Please go back to page 13-1 and try again!
You selected d:

d. He will develop negative feelings toward all white people.

Yes! Almost half of the Navajo sample thought this would be the students most likely or strongest response. The Anglo group also favored this response.

Navajo consultants offer these observations:
"It is a common experience. It might make the student react at some point--might try to acculturate or attempt to act out and demean the other culture (become militant). If the student chooses to come back (to the Reservation) he will have problems--being acculturated he will do things on the surface that he thinks are Navajo without the accompanying belief. This puts the acculturated person in stress because he wants to connect but can't."

Please go on to the next incident
A Navajo high school student held the title of "princess" for the Navajo Nation. Her responsibilities included visiting different areas of the Reservation to speak, give presentations, entertain, or appear as a V.I.P. guest. She was scheduled to appear in Chinle, Arizona in her role as princess. She informed her teachers, her parents, and the principal about the event and received permission from all except her American History teacher who had planned an examination for that day. She offered to take the test at a different time. He replied, as reported by the student, that she wasn't "special" and that he expected her to take the test as scheduled or receive an "F." The student replied, "If that's the way you feel, I'll gladly take the "F." The student's grade went from an "A" to a "D" as a result of the "F" she received for that exam. She stated that as a result of that incident she was "mad at every Anglo because that had ruined my chance at being on the honor roll again. I couldn't believe it. He's usually nice to Anglo kids." In addition she felt that "He never tells us about any Indians just things like they're nothing, or they're all drunks, or just plain mean."
14. WHAT DID THE STUDENT FIND MOST UPSETTING ABOUT THIS INCIDENT?

a. The student realized that she couldn't manipulate the teacher.

   Please go to page 14-3

b. The teacher showed disrespect to an important role that was valued by both the student and her tribe.

   Please go to page 14-4

c. The student felt resentful that her superior status was not recognized by the teacher, and she felt it was a personal put-down.

   Please go to page 14-5

d. The student felt that she was being treated differently than the Anglo students and felt discriminated against.

   Please go to page 14-6
You selected a:

a. The student realized that she couldn't manipulate the teacher.

No! Less than five percent of the Navajo sample thought that this was the cause of the upset. There is no real evidence in the incident to support this choice.

Please go back to page 14-1 and try again!
You selected b:

b. The teacher showed disrespect to an important role that was valued by both the student and her tribe.

Bravo! This is the best answer. The Navajo respondents (40.9%) saw "b" as the attribution that best explained the student's interpretation of her experience. Consultants agreed that the teacher had shown disrespect to the student and the tribe, by attempting to "impose his values."

Please go on to the next incident!
You selected c:

c. The student felt resentful that her superior status was not recognized by the teacher, and she felt it was a personal put-down.

No. This was not a frequently chosen Navajo response (19.7%).

Please go back to page 14-1 and try again!
You selected d:

d. The student felt that she was being treated differently than the Anglo students and felt discriminated against.

Good choice! This was the second most popular Navajo choice (34.8%). There is evidence in the incident that the student felt she was being treated differently than the "Anglo kids." There was, however, no explicit evidence for the most popular attribution. Perhaps that makes it even more significant. Try again.

Please go back to page 14-1 and try again!
A Navajo high school student was very angry with her English teacher. Convinced that the teacher had lost one of her tests, she could not get the teacher to allow for that possibility. The teacher's response to the student's insistence that the test was handed in made the student extremely frustrated and angry. The teacher said, (as reported by the student) "If you turned it in, you would have gotten it back." The student, who felt she had put considerable effort into the class, thought,"She thinks she can never do anything wrong, like any typical Anglo." In addition, she felt that because the teacher had received an award for her teaching ability that "It's all a fake." The student informed her parents of the incident and concluded that "she treats Navajo and Anglo differently."
15. WHY WAS THE STUDENT SO UPSET?

a. She felt she had been treated unjustly.
   Please go to page 15-3

b. She had been taught that Anglo teachers were perfect and found that to be false.
   Please go to page 15-4

c. She wasn't successful in fooling the teacher.
   Please go to page 15-5

d. Her honor had been called into question.
   Please go to page 15-6
You selected a:

a. She felt she had been treated unjustly.

**Excellent!** This was the overwhelming (68.8%) response favored by the Navajo respondents. It is particularly significant because "a" was not the response favored by the Anglo sample. The student felt that there was a double standard. She attributed injustice to the teacher's actions. It is quite likely that she had experienced injustice before this incident.

Please go on to the next incident
You selected b:

b. She had been taught that Anglo teachers were perfect and found that to be false.

No. About ten percent of the Navajo sample chose this explanation for the student's upset. It was a more favored response by those Navajo respondents over the age of thirty. Perhaps this is more applicable to the older Navajos.

Please go back to page 15-1 and try again!
You selected c:

c. She wasn't successful in fooling the teacher.

No. Approximately eleven percent of the Navajos thought this explained the student's reaction.

Please go back to page 15-1 and try again!
You selected d:

d. Her honor had been called into question.

No. This was the favored (56.4%) response of the Anglo sample. Remember, it is your task to learn the Navajo perspective on these situations. The student's concerns were less abstract and more concerned with something else.

Please go back to page 15-1 and try again!
A Navajo high school student/athlete informed his (Anglo) coach that he was unable to meet the demands that were asked of him because of a necessity to concentrate on his school work. The coach, as reported by the student, stated, "It's always the Indian students who quit. That's typical of a Navajo." The student felt "personally destroyed" and noted that it seems that "if a student does something that conflicts with their ideals, they attack the student and not the issue." A result of the incident was the student's conclusion that "I think I do feel bad feelings toward Anglos as a whole."
16. WHY DID THE STUDENT FEEL PERSONALLY DESTROYED?

a. He had trouble learning.

Please go to page 16-3

b. He felt uncomfortable with the coach's competitive, militaristic manner.

Please go to page 16-4

c. He felt that the coach had insulted the Navajo people.

Please go to page 16-5

d. He felt that he had made the right choice and was reproached for it.

Please go to page 16-6
You selected a:

a. He had trouble learning.

No! There is no evidence to support this response.

Please go back to page 16-1 and try again
You selected b:

b. He felt uncomfortable with the coach's competitive, militaristic manner.

No. It is significant, however, that 15% of the Navajo sample chose this response while only 1.8% of the Anglo sample attributed the boy's reaction to the coach's manner.

Please go back to page 16-1 and try again!
You selected c:

c. He felt that the coach had insulted the Navajo people.

Excellent! This was the most popular (58.3%) Navajo choice. Almost half of the Anglos agreed. The coach was pretty clear about his insult. The biggest difference in response on this incident was that 15% of the Navajos attributed the problem to the coach's competitive and militaristic manner. Since there is no explicit reference to that in the incident, it seems that these respondents are calling on their own experiences with Anglo football coaches.

Consultants add, "These comments were and are very prevalent. Perhaps the student chose to resign because of economic responsibilities--lambing season--or he needed a job. The experience is confusing because he felt he had made the right choice and was reproached for it--a no-win situation.

Please go on to the next incident
You selected d:

d. He felt that he had made the right choice and was reproached for it.

No. This was the second most favored Navajo response (18.3%).

Please go back to page 16-1 and try again!
A Navajo high school student recalls his experience in boarding school as a fearful time. In particular, he relates his fear of an Anglo teacher who "wanted me to do everything for her." He was "scared to death" and "thought she was going to kidnap me and do something with me. She talked her own language to me, too. I didn't understand her." The student relates that "from there on I never talked to any stranger and sometimes I never ask questions to any teacher that I don't know."
17. WHY WAS THE BOY SO UNCOMFORTABLE?

a. He felt that he was being singled out.  
   Please go to page 17-3

b. Being away from home made him anxious.  
   Please go to page 17-4

c. His teacher was physically affectionate with him, and he feared being sexually molested.  
   Please go to page 17-5

d. He had a problem accepting authority.  
   Please go to page 17-6
You selected a:

a. He felt that he was being singled out.

No. This is not the best answer, but it is a good one. Being singled out from the group is a cause for anxiety for many Navajo people. It brings feelings of vulnerability and danger. It was the second most popular Navajo response (23.8%).

Please go back to page 17-1 and try again!
You selected b:

b. Being away from home made him anxious.

No. This response was picked by few Navajo (7.7%) respondents. This may be generally true of all children.

We are interested in cultural differences between groups of people and in the way that they see things.

Please return to page 17-1 and try again!
You selected c:

c. His teacher was physically affectionate with him, and he feared being sexually molested.

Great! This was the most popular Navajo response (39.7%). Consultants stated that, "Navajo children are not used to being physically handled by people outside the family (even brothers and sisters are forbidden to be physically close). So the child may have become fearful due to being touched physically. Only aunts and mothers can convey physical affection to a child. Not even a father can handle daughters in traditional homes. There is no physical contact between brothers and sisters."

Please continue on to the next learning experience!
You selected d:

d. He had a problem accepting authority.

No! There is no evidence to support this. Interestingly, a much larger percentage (17.5%) of Navajos chose this response than the Anglo group (1.8%). Internalized self-blame is a common response to domination by another group.

Please go back to page 17-1
A Navajo high school student was in the library with a friend "talking about politics" when an Anglo male teacher (librarian) "came up yelling and telling us to get out of the library." The students were surprised and then angered when he turned in a "report" on them.
18. WHAT OFFENDED THE STUDENTS THE MOST ABOUT THE LIBRARIAN'S BEHAVIOR?

a. They feared the consequences of being reported.
   Please go to page 18-3

b. The librarian called attention to them.
   Please go to page 18-4

c. The students were not used to being yelled at.
   Please go to page 18-5

d. The librarian did not respect their thoughts.
   Please go to page 18-6
You selected a:

a. They feared the consequences of being reported.

No. But this was the second most popular (20%) Navajo response. It is particularly noteworthy because of the relatively low percentage of the Anglo sample that attributed the students' reaction to this factor. The attention to the consequences of actions has come up before as a "Navajo theme" in some of the responses. Another possible explanation for this Anglo-Navajo discrepancy is an expectation of "getting into trouble" or being hassled for no understandable cause.

Please go back to page 18-1 and try again!
You selected b:

b. The librarian called attention to them.

No. This was a good try though. It was mentioned previously, that for most Navajos, being singled out from the group is an anxiety producing experience. However, there is a better answer to this item. This incident made no mention of the library being full of people when this interaction occurred. Less than eight percent of the Navajo respondents chose this attribution.

Please go back to page 18-1 and try again!
You selected c:

c. The students were not used to being yelled at.

No. This is a good answer though. It is true that most Navajos are not yelled at in the home. About fifteen percent of the Navajo sample chose this response to explain the reaction of the students. There is a better answer for this incident.

Please go back to page 18-1 and try again!
You selected d:

d. The librarian did not respect their thoughts.

Yes, Excellent! This was by far the most popular (56.9%) Navajo understanding of the meaning of this interaction for the Navajo students.

Navajo consultants add, "The students were offended by the teachers behavior, because at home their thoughts would be respected. They would be left alone to discuss. Students are also caught in a cultural change--less respect for authority. They would have responded differently to a respectful approach that acknowledged the significance of their conversation. They were also probably embarrassed in front of their peers.

Please go on to the next incident
A Navajo high school student recalls incidents she had experienced while both going to school in Arkansas and traveling in areas off the Reservation. While in an Arkansas elementary school, she found that the "kids and even some teachers all had a stereotype figure of an Indian" as being poor, still living in tepees, using bows and arrows, etc. She was the only Indian in the school. The student speaks of being stared at in restaurants as if "we Indians came out of outerspace or it's the first time" they have seen Indians. Sometimes, she recalls, "We were in Denver and this stupid white man was sure staring at us and he started cussing us out for no reason like 'Go back to your reservations, etc.'" This behavior made her so angry that she "actually 'flipped him off'". The student reflected that it "was the first time I ever done that to a white person." These kinds of incidents left her feeling "kind of down because they don't know how much Indians think and know," but she if resolved to "always try to correct their thoughts about Indians."

Please go to the next page
19. WHAT DO YOU THINK MOST DISTURBED THIS STUDENT ABOUT THE STEREOTYPED WAY INDIANS ARE PERCEIVED BY NON-INDIANS?

a. Indian people don't like to be categorized.  
   Please go to page 19-3

b. There is truth in the stereotype.  
   Please go to page 19-4

c. The stereotyping denies her humanity.  
   Please go to page 19-5

d. The stereotyped images are extremely negative.  
   Please go to page 19-6
You selected a:

a. Indian people don't like to be categorized.

No. This was not a frequently chosen (12.9%) Navajo response. This statement is probably true of people in general. Remember we are looking for cultural differences not what is generally true of all people or uniquely true of one person.

Please go back to page 19-1 and try again!
b. There is truth in the stereotype.

No. This was not a response favored by either the Anglo or Navajo sample. Interestingly, the only respondents who chose this explanation were Navajo (9.7%). This could be an example of the phenomena of internalized self blame. A stereotype usually has enough partial "truth" in it to keep it in use. It is, however, a distorted and incomplete picture of a people and their lives. A stereotype can be considered a prediction about someone that is inaccurate.
You selected c:

c. The stereotyping denies her humanity.

No. This is, however, a good answer. It was the second most popular Navajo choice. It is certainly very true that stereotyping denies a persons' full humanity.

Please go back to page 19-1 and try again!
You selected d:

d. The stereotyped images are extremely negative.

Yes! This was the most popular Navajo choice (48.4%). Perhaps it was preferred over "c" because it is more specific. The stereotyped images of Indian people are painful and negative.

Consultants add, "The non-Indian makes no attempt to change his stereotypical attitude and is reinforced by the media. It is destructive because the Indian is never given a chance to show his full humanity and the contribution that can be made to society.

Please go on to the next incident.
A Navajo high school student came into conflict with his (Anglo) English teacher. The student heard the teacher say that "the Navajo are crazy and that they don't know nothing."
20. WHAT EFFECT DO YOU THINK THE TEACHER'S REMARKS WILL HAVE ON THIS STUDENT?

a. He will feel inferior and lose self-esteem.  
   Please go to page 20-3

b. He will resist the teacher's description and become callous.  
   Please go to page 20-4

c. He will increase his commitment to his culture.  
   Please go to page 20-5

d. This incident probably didn't happen the way the student reported it.  
   Please go to page 20-6
You selected a:

a. He will feel inferior and lose self-esteem.

Yes! This was the most frequently chosen response by the Navajo sample (42.6%).

Consultants' comment included, "Some non-Navajo teachers are respectful of Navajos as equals." "The teacher was probably frustrated, it could have happened. Very early it is put in the Navajo student's mind that their culture and way of life is downgraded. Even Navajo parents tend to make fun of Navajo tradition--like herding sheep is degrading--you can't be a Navajo. The student might become callous and resist the teacher's description. The teacher communicates that they are above error and the Navajo is inferior."

If responses "b" and "c" are added they approximately equal "a". So it seems that there is an equal division in the Navajo sample between accepting the definition of inferiority and resisting it.

Please go on to the next incident
You selected b:

b. He will resist the teacher's description and become callous.

**Good Answer.** This was the second most popular choice of the total Navajo sample (29.5%). It was, however, the most popular response among those Navajos in the sample below the age of thirty. There is perhaps, a generational difference. See if you can identify the most popular response for the entire Navajo sample.

Please go back to page 20-1 and try again!
You selected c:

c. He will increase his commitment to his culture.

No. This was a pretty good try though. Almost twenty percent of the Navajo sample chose this selection. It is one of the responses that many Navajos would make to this kind of situation.

Please go back to page 20-1 and try again!
You selected d:

d. This incident probably didn't happen the way the student reported it.

No. Very few of either group thought that this response was valid. Remember, you are trying to see this from a "Navajo perspective".

Please go back to page 20-1 and try again!
An Anglo teacher in a middle school on the Reservation was told by one of her students that she had been absent from class due to her participation in the Kin-al-dah ceremony that marks a girl's transition to womanhood. The teacher noted that the young woman seemed embarrassed to tell her about it and assumed that she didn't want the "adolescent boys to hear her say this" and thought "how similar Anglo girls felt about Anglo boys knowing that their menstrual cycles had occurred." The teacher also pointed out that "She didn't bring a note from home."
21. WHAT DID THE TEACHER NEED TO KNOW ABOUT THIS STUDENT'S EXPERIENCE?

a. The student will become increasingly spiritual.
   Please go to page 21-3

b. The student will be more difficult to manage.
   Please go to page 21-4

c. It was a whole physical, emotional and psychological training.
   Please go to page 21-5

d. Those who experience this ceremony are from a special elite group of Navajos.
   Please go to page 21-6
You selected a:

a. The student will become increasingly spiritual.

No. This response was not frequently chosen by the Navajo respondents (4.8%). Keep trying.

Please go back to page 21-1 and try again!
You selected b:

b. The student will be more difficult to manage.

No. This is not the most frequently chosen Navajo response. It is interesting that a much larger percentage of Navajos (15.9%) chose this response than the Anglo sample (1.8%). It is possible that the girl who passed through this transition expects to be treated differently than before the ceremony. You'll get more information when you find the most frequently chosen Navajo response.

Please go back to page 21-1 and try again!
You selected c:

c. It was a whole physical, emotional and psychological training.

Yes indeed! This was the information that 61.2% of the Navajo respondents thought that the teacher needed to know.

Consultants add the following thoughts, "The student had a culturally different experience and was treated specially. The student experienced a whole physical, emotional, and psychological training. The teacher did not appreciate the uplifting experience that the student had and reduced it to a single universal experience. The student wished to share her experience with the teacher who she felt would understand. When a child asks for the ceremony there is no way to deny it. The woman that does the massage (in the ceremony) is a respected individual."

Please go on to the next experience
You selected d:

d. Those who experience this ceremony are from a special elite group of Navajos.

No. It is interesting that although a relatively small percentage (17.5%) of the Navajo sample chose this response, it was much greater than the Anglo percentage (1.8%) of the sample that select "d". Perhaps fewer and fewer Navajo youth are able to undergo this ceremony due to acculturation.

Please go back to page 21-1 and try again!

21-6
An Anglo teacher, new to the Reservation, was waiting on line at a local bank. The teacher tried to initiate conversation with a Navajo woman whom she had never met who was standing in front of her. She spoke of things like the weather but found little response from the Navajo woman. The teacher continued by asking questions of the woman and felt herself to be "cut off with one word answers."
22. HOW WOULD YOU EXPLAIN THE RELUCTANCE OF THE NAVAJO WOMAN TO CONVERSE WITH THE ANGLO TEACHER AT THE BANK?

a. She didn't want to be seen talking to a white person.  
   Please go to page 22-3
b. She was being forced to respond loudly and publicly.  
   Please go to page 22-4
c. She didn't like her privacy being invaded.  
   Please go to page 22-5
d. Navajo people don't socialize in public.  
   Please go to page 22-6
You selected a:

a. She didn't want to be seen talking to a white person.

No. This was not the most frequently chosen attribution by the total Navajo sample (16.1%). The percentage of the Anglo sample that thought this was the reason for the Navajo woman's reported behavior was considerably smaller (3.6%). The younger Navajos (under thirty) tended to choose this response more frequently (26.5%), although it was not their most popular response either. There are other explanations that were more persuasive.
You selected b:

b. She was being forced to respond loudly and publicly.

No. Good thinking though. This response (26.8%) was very close to the most popular attribution (28.6%) which will be revealed as you continue your intercultural training.

Please go back to page 22-1 and try again
You selected c:

c. She didn't like her privacy being invaded.

Yes! This was one of the two most popular Navajo responses (each with 28.6%). Taken together with "b", which is closely related, these responses point to the significant cultural issue.

Consultants explain the situation in the following way: "When in new situations, Navajos will not engage in small talk. There is no value placed on small talk. One is supposed to be humble and boasting is looked down upon. The teacher would not be correct to assume she was rejected or that the Navajo women held anti-white views. The fact that the Navajo woman had to respond in a loud way put stress on her, embarrassed her."

If you haven't come upon the other most frequently selected Navajo response go back to page 22-1 and try again. If not...

Please continue on to the next incident 22-5
You selected d:

   d. Navajo people don't socialize in public.

Yes! You did well. Three responses to this item were apparently closely related. This response was one of the two most frequently chosen Navajo responses (28.6%). If you haven't selected other one please go back and try again and you will find out more. If you've already been there...

Please continue on to the next item
An Anglo elementary school teacher, new to the Reservation, was troubled over the way she handled a situation with a few of her female students. They had come running back from the bathroom "yelling that there were skinwalkers." The teacher reported that, at the time, she thought the children were being foolish and told them so.
23. HOW DO YOU THINK THE TEACHER SHOULD HAVE RESPONDED TO THE CHILDREN?

a. Find out about skinwalkers and send the children to the nurse.
   Please go to page 23-3

b. Find out about skinwalkers and explain that they are noting to fear in the winter months.
   Please go to page 22-4

c. Explain that skinwalkers are a superstition and not real.
   Please go to page 22-5

d. Find out about skinwalkers and explain that they don't come around during the daytime and won't come to the classroom.
   Please go to page 22-6
You selected a:

a. Find out about skinwalkers and send the children to the nurse.

No. Very few (6.6%) of the Navajos in the sample chose this response. This was, however, the second most popular Anglo response (26.9%). This discrepancy indicates an opportunity for some cultural learning. Keep trying and you will receive more information.

Please go back to page 23-1 and try again!
You selected b:

b. Find out about skinwalkers and explain that they are noting to fear in the winter months.

No. This is not correct. Few (9.8%) of the Navajo respondents thought this was a valid statement. Keep trying.

Please go back to page 23-1 and try again!
You selected c:

c. Explain that skinwalkers are a superstition and not real.

No! For many Navajo people they are quite real.

Please go back to page 23-1 and try again!
You selected d:

d. Find out about skinwalkers and explain that they don't come around during the daytime and won't come to the classroom.

Excellent! This was the most popular (60.7%) Navajo response. Skinwalkers attempt to exercise supernatural powers with bad intention. Witchcraft is a real belief that is taken very seriously by many Navajos. Navajo consultants suggest, "The students were probably really frightened—within the belief system, skinwalkers are real. It was real to the kids. It is a real belief that should be respected and acknowledge that there may have been skinwalkers. The teacher should tell them that skinwalkers don't come around in the daytime—they won't come to the classroom. Tell the students to ask their parents about skinwalkers.

Please continue on to the next incident
An Anglo teacher on the Navajo Reservation told of an incident that she found upsetting. An Anglo man married to a Navajo woman was struck by lightening. He survived, his hair whitened, but his wife left him, and he seemed to become an "embittered man."
24. WHY DO YOU THINK THE NAVAJO WOMAN LEFT HER HUSBAND?

a. The woman was superstitious and didn't understand that lightening is a natural phenomenon.
   Please go to page 24-3

b. The woman thought her husband was targeted by evil spirits and would then become evil himself.
   Please go to page 25-4

c. The woman thought she would be struck next if she stayed with him.
   Please go to page 24-5

d. Lightening has religious significance and needs to be corrected ceremonially.
   Please go to page 24-6
You selected a:

a. The woman was superstitious and didn't understand that lightening is a natural phenomenon.

No. This was not the most selected Navajo response. It is interesting that about twice the percentage of Navajos (18.6%) chose "a" than the Anglos (9.1%).

Please go back to page 24-1 and try again!
You selected b:

b. The woman thought her husband was targeted by evil spirits and would then become evil himself.

No. This was the strongest Anglo response, but only about twenty percent of the Navajo group saw it this way. Keep trying; you're learning.

Please go back to page 24-1 and try again!
You selected c:

c. The woman thought she would be struck next if she stayed with him.

No. There is a cultural explanation.
You selected d:

d. Lightening has religious significance and needs to be corrected ceremonially.

Yes! This is the best answer. About half of the Navajo respondents chose this explanation. Comments from Navajo consultants include: "Lightening has religious significance—if it strikes your home or kills your animals. Several ceremonies must be done to correct it or else it will cause problems in later life. It can be found out through hand trembling. It will cause sickness in later life if a lightening incident is not corrected ceremonially. Cancer was blamed on lightening. Electricity and lightening have the same word and some believe that cooking with electricity is bad because of its association with lightening. The woman probably concluded that harm would come to her if she continued to live with him. Because he was an Anglo and outside the belief system, he wouldn't be cured ceremonially."
An Anglo teacher on the Navajo Reservation became aware of the differences in the way Navajos and Anglos tend to shake hands when greeting each other. The teacher, raised in Anglo culture, interpreted a "firm" handshake ("more of a squeeze") as one that communicates sincerity, confidence, and friendliness. The teacher was concerned that she was communicating the wrong message by her handshake. She wondered what to do.
25. IN ORDER TO BEST COMMUNICATE RESPECT AND ACKNOWLEDGEMENT TO A TRADITIONAL PERSON, THE TEACHER SHOULD:

a. Shake hands only with her left hand.

Please go to page 25-3

b. Shake hands gently and briefly.

Please go to page 25-4

c. Shake hands firmly and sincerely for at least 10 seconds.

Please go to page 25-5

d. Shake hands only after the person offers his/her hand.

Please go to page 25-6
You selected a:

a. Shake hands only with her left hand.

No. This is not correct.

Please go back to page 25-1 and try again!
You selected b:

b. Shake hands gently and briefly.

Exactly! Almost half of the Navajo respondents agreed on this response.

Consultants comment: "More traditional people tend to touch while acknowledging you with the touch. To show respect--it is safer to shake hands gently. When someone puts their hand out to shake, and you don't take it--it is very insulting, demeaning--it shows mistrust. One must use the right hand--the left hand is for the dead. The key message of the handshake is acknowledgement."

Please continue on

25-4
You selected c:

   c. Shake hands firmly and sincerely for at least 10 seconds.

No. A relatively small percentage (17.7%) of the Navajos chose this. Interestingly, a much smaller percentage of Anglos in the sample thought a firm prolonged handshake was appropriate. It is possible that the approximately 18% of the Navajos represent an "acculturated" group within the larger sample.

Please go back to page 25-1 and try again!
You selected d:

d. Shake hands only after the person offers his/her hand.

No. This was the most popular Anglo response (53.6%). About 25% of the Navajos thought that this was the best response.

Please go back to page 25-1 and try again!
An Anglo teacher working in a school district in the Navajo Nation was troubled by what she perceived to be a reluctance of "some Indian teachers" to "correct students who are doing wrong or misbehaving" if the students were in someone else's class. The teacher stated, "I don't know if they don't want to get involved or what. (This leaves me with a bad feeling that maybe they don't care about kids in general.)"
26. WHY DO YOU THINK THAT THE INDIAN TEACHERS REFERRED TO WERE RELUCTANT TO CORRECT MISBEHAVING STUDENTS IF THEY WERE IN ANOTHER TEACHER'S CLASS?

a. They didn't want to be accused of interfering with another teacher.

   Please go to page 26-3

b. Navajos tend to be very permissive with their children.

   Please go to page 26-4

c. Not correcting another teacher's student was a gesture of respect.

   Please go to page 26-5

d. They really didn't care or see it as part of their responsibility.

   Please go to page 26-6
You selected a;

a. They didn't want to be accused of interfering with another teacher.

Yes! This is the most popular Navajo response (37.1%). It contrasts sharply with the 5.5% of the Anglo group that chose this attribution. In comparison with "c," the difference might relate to a focus on possibly adverse consequences of an action. Non-interference is a norm.

Consultant comments: "Not correcting a student in someone else's class is a gesture of respect—you don't bother other people's children at ceremonies. It is a teaching—you don't bother other people's children. It is respectful non-interference."

Please continue to the next incident

25-3
You selected b:

b. Navajos tend to be very permissive with their children.

No. This was not the most popular Navajo response (27.4%) as opposed to (1.8%) of the Anglo group. It is not clear whether the Navajos who chose this response thought of "permissiveness" as a positive or negative characteristic.

Please go back to page 26-1 and try again!
You selected c:

c. Not correcting another teacher's student was a gesture of respect.

No. This was not the most popular Navajo choice. Approximate twenty percent of the Navajo respondents chose this attribution. It is closely related to the favored choice. Keep at it.

Please go to page 26-1 and try again!

26-5
You selected d:

d. They really didn't care or see it as part of their responsibility.

No. This was the least favored response of the Navajo sample. The answer lies elsewhere.

Please go back to page 26-1 and try again!
An Anglo teacher working on the Navajo Reservation perceived that "Indian people in a position of leadership (teachers, principals, aides) are not forceful enough . . . . Many are so passive; they never speak out or defend themselves . . . . They get pushed around and never speak up."
27. HOW MIGHT THE TEACHER'S PERCEPTION BE EXPLAINED FROM A NAVAJO POINT OF VIEW?

a. Navajos make ineffectual leaders because of cultural factors.

Please go to page 27-3

b. Navajos tend to be non-assertive in comparison to Anglos.

Please go to page 27-4

c. Anglos are perceived as having the power, the will, and the ability to keep the power.

Please go to page 27-5

d. Anglo methods of getting what they want are seen as undignified by Navajo people.

Please go to page 27-6
You selected a:

a. Navajos make ineffectual leaders because of cultural factors.

No. This was not a frequently chosen response by either group. It is interesting that 13.6% of the Navajo respondents chose "a" in contrast to 3.6% of the Anglo sample. This pattern has come up before on these kinds of choices. Could this be an internalization of a negative stereotype?

Please go back to page 27-1 and try again!
You selected b:

b. Navajos tend to be non-assertive in comparison to Anglos.

No. But this was the second most popular (32.2%) Navajo response. It would be interesting to consider this choice together with the response most frequently chosen by the participating Navajos. So check it out.

Please go back to page 27-1 and try again!
You selected c:

c. Anglos are perceived as having the power, the will, and the ability to keep the power.

No. But 18.6% of the Navajos explained the situation in this way as opposed to 1.8% of the Anglo sample. Continue for the most favored Navajo response and appropriate feedback.

Please go back to page 27-1 and try again

27-5
You selected d:

d. Anglo methods of getting what they want are seen as undignified by Navajo people.

Yes! This was the most popular response of the Navajo sample (35.6%). The Navajos were fairly evenly distributed over the four alternatives for this incident.

Consultant comments: "Indians are forced to use Anglo methods to get what they need, and that is difficult. To attain goals requires manipulating people in the Anglo way, and you (Navajo) want to live above that. It is a loss of dignity. You don't manipulate people. Non-Indians are seen as supporting each other in general. Anglos are perceived as having the power and the will to keep the power."

Please continue on
An Anglo male educator employed by a school district on the Navajo Reservation told of an incident at his church. A potluck was being held. A "large group of Navajo people came that had been invited by someone. They brought nothing to the potluck but walked out with numerous plates loaded with food to take home with them. These people were not known to the parishioners, and there was barely enough food left for the group." The group of parishioners observing this "felt the people had come in only to sponge/get a free meal/take a handout home." The educator shared these feelings to a degree but "had more of an appreciation of the idea that it is good they are interested in our church."
28. WHY DO YOU THINK THE NAVAJOS ACTED THE WAY THEY DID?

a. They felt uncomfortable at the church.
   Please go to page 28-3

b. They were taking the opportunity to get food for themselves and family members.
   Please go to page 28-4

c. They will take whatever they can from Anglos.
   Please go to page 28-5

d. They thought they were paying the hosts a compliment by accepting their "gift."
   Please go to page 28-6
You selected a:

a. They felt uncomfortable at the church.

No. This was not a frequently chosen Navajo response (11.9%).

Please go to page 28-1 and try again!
You selected b:

b. They were taking the opportunity to get food for themselves and family members.

No. But this was chosen by 37.3% of the Navajo group. Very few of the Anglo respondents chose this response (5.5%) so there is an opportunity for cultural learning on this issue.

Consultant comments: "There is a historical significance—when there is an opportunity to 'make your lunch' or store some food for another day—take the opportunity. It is survival."

Please go back to page to page 28-1 for another try!
You selected c:

c. They will take whatever they can from Anglos.

No. Very few (8.5%) of the Navajo respondents thought that this attribution explained the reported behavior of the Navajos. The answer lies elsewhere.
You selected d:

d. They thought they were paying the hosts a compliment by accepting their "gift".

Yes! This was the choice of 42.9% of the Navajo sample.

Consultant comments: "At a ceremony people are fed—if a church is to help—let them help."

Please continue on and keep learning

28-6
An Anglo kindergarten teacher in a school district in the Navajo Nation commented that her students seemed to dislike being touched by the teacher. In addition, she found it difficult to get many of her Navajo students to hold hands on line. The teacher wondered if their reaction to her touch meant that her students didn't like her.
29. WHY WOULDN'T MANY OF THE CHILDREN HOLD HANDS ON LINE?

a. Navajo children tend to be resistant to school and its activities.

Please go to page 29-3

b. Physical contact is minimal in Navajo culture. It is considered a violation of one's personal space.

Please go to page 29-4

c. Physical contact is minimal in Navajo culture. It occurs only within a family.

Please go to page 29-5

d. Physical contact is minimal in Navajo culture. There may have been sibling or clan relationships within the class.

Please go to page 29-6
You selected a:

a. Navajo children tend to be resistant to school and its activities.

No. A small percentage (8.2%) of the Navajo sample thought that this was the best explanation for the behavior.

Please go back to page 29-1 and try again.
You selected b:

b. Physical contact is minimal in Navajo culture. It is considered a violation of one's personal space.

No. But not a bad choice. You are definitely on the right track. A sizeable percentage (20.4%) of the Navajo sample thought that this was the best explanation. The Anglo respondents overwhelmingly (73%) chose this response.

Please go back to page 29-1 and try again
You selected c:

c. Physical contact is minimal in Navajo culture. It occurs only within a family.

Excellent! This was the most favored Navajo response (40.8%). It is especially important because the corresponding percentage of Anglos choosing this response is much lower (19.6%). This indicates that an importance difference in culturally influenced perception has been identified. Here is the view of the Navajo consultants views: "Physical contact is minimal in the Navajo culture. It is taught that one does not hold hands with one's sister and/or brother even if it is only a clan relationship. Siblings don't touch."

Please continue on to the next incident
You selected d:

d. Physical contact is minimal in Navajo culture. There may have been sibling or clan relationships within the class.

**Good Answer!** This is a distinct possibility. Approximately 31% of the Navajo respondents thought so too. So you are certainly "in the ballpark" try again for the rest of the picture.

Please go back to page 29-1 and try again!
An Anglo teacher on the Navajo Reservation planned a lesson with her predominately Navajo class. The children were to put their names in a bottle and bury it in the ground as a "time capsule." The lesson went ahead over the apparent reluctance of a number of the Navajo children. The next day, the teacher was surprised to find out that quite a few complaints were made by parents concerning the "time capsule" lesson. The teacher felt obliged to dig up the bottles with the children's names in them and return them to the children. The complaints stopped.
30. WHY DO YOU THINK THAT THE PARENTS COMPLAINED ABOUT THE "TIME CAPSULE LESSON"?

a. Putting one's name into the earth is considered disrespectful to the earth which is considered the mother of the Navajo people.

Please go to page 30-3

b. Only the dead are buried. You do not bury the paraphernalia of a living being.

Please go to page 30-4

c. They saw no purpose in this lesson because they favored a "Back to Basics" educational program.

Please go to page 30-5

d. Navajos tend to emphasize the present not the future.

Please go to page 30-6
You selected a:

a. Putting one's name into the earth is considered disrespectful to the earth which is considered the mother of the Navajo people.

No. This was not a frequently chosen (13.7%) response by the Navajo participants. About 25% of the Anglo group did attribute the reaction of the parents to "a".

Please go back to page 30-1 and try again
You selected b:

b. Only the dead are buried. You do not bury the paraphernalia of a living being.

Yes! The Navajo agreement on this response was strong. Seventy three percent attributed the parents reaction to this belief.

"Consultants' comments: "Only dead people are planted--therefore one does not bury the paraphernalia of a living being." "In 1968 the Navajo Tribal Museum director proposed and eventually buried large barrels of a comparable nature to be exhumed in 2068. Many Navajo leaders were offended."

Clyde Kluckhohn identified a principle he believed to be true in the Navajo world view--the part stands for the whole. In that view, burying someone's things is not going to be appreciated.

Please continue on to the next incident
You selected c:

c. They saw no purpose in this lesson because they favored a "Back to Basics" educational program.

No. This was not a popular response with either group.

Please go back to page 30-1 and try again!
You selected d:

d. Navajos tend to emphasize the present not the future.

No. This was not considered by many (5.9%) Navajos to be the best explanations for the complaints.

Please go back to page 30-1 and try again
An Anglo teacher had attended a number of school board meetings in a Navajo school district in the Navajo Nation. The school board was all Navajo. The teacher was puzzled about the tendency for the board members to reach unanimous decisions (5-0) in their public meetings, with no apparent disagreement among them.
31. WHAT MIGHT EXPLAIN THE TENDENCY OF THE SCHOOL BOARD TO REACH UNANIMOUS DECISIONS AT PUBLIC MEETINGS?

a. The school board wanted to maintain a "united front" against attacks from Anglo administrators and teachers.

Please go to page 31-3

b. The Navajos emphasize cooperation over competition and individuality.

Please go to page 31-4

c. One or two strong personalities probably dominated the school board.

Please go to page 31-5

d. An opportunity to dissuade had been given so any opposing thoughts/feelings had already been expressed.

Please go to page 31-6
You selected a:

a. The school board wanted to maintain a "united front" against attacks from Anglo administrators and teachers.

No. A very small percentage (5.5%) of the Navajo respondents thought this (a) was the explanation for this observation.

Please go back to page 31-1 and try again!
You selected b:

b. The Navajos emphasize cooperation over competition and individuality.

Yes! Just about half of the Navajo respondents thought that the emphasis on cooperation was the best explanation for the observed behavior. Standing out and seeking attention or obvious dominance is not positively valued.

Navajo consultants suggest, "Observe how decisions are made at other public meetings where the participants are all Navajo. Two thoughts--one is that to dissent would not be considered appropriate especially if the dissenter is younger. Secondly, an opportunity to dissuade had been given so any opposing thoughts and feelings had already been expressed."

If you haven't chosen "d" before this--check it out before moving on (page 31–6) for more information.

Please continue on to the next incident.

31–4
You selected c:

**c. One or two strong personalities probably dominated the school board.**

**No.** About twenty percent of the Navajo sample chose this response. Interestingly, none of the Anglo respondents chose this attribution.

Please go back to page 31-1 and try again!
You select d:

d. An opportunity to dissuade had been given so any opposing thoughts/feelings had already been expressed.

No. But a pretty good answer. Approximately one fourth of the Navajo sample chose this explanation for the observed behavior of the school board. Decision making occurs in more of a consensus mode among Navajos than with Anglos. Issue are fully discussed, and all sides are heard. An effort is made to "cover all the bases". Meetings can go on very long to allow all to speak who wish to speak. In families, meetings are often held and the thoughts and feelings of children are listened to and considered. More information when you get to the most popular Navajo response.

Please go back to page 31-1 and try again
An Anglo school official had greeted an elderly Navajo woman at the entrance to his office. While standing at the doorway, he invited her into the office. The woman did not enter. The Anglo official wondered why the woman did not enter the office.

Please go on to the next page
32. WHAT MIGHT HAVE EXPLAINED THE WOMAN'S RELUCTANCE TO ENTER THE OFFICE?

a. It would have been traditionally unfitting for her to be alone in his office.
   Please go to page 32-3

b. The woman felt she was being closed in.
   Please go to page 32-4

c. Physical contact would have occurred if she tried to brush past him.
   Please go to page 32-5

d. She was fearful that he was going to give her a hard time about something.
   Please go to page 32-6
You selected a:

a. It would have been traditionally unfitting for her to be alone in his office.

Yes! This is the most popular (43.1%) Navajo selection.

Navajo consultants add the following background information: "Navajo women, traditionally, were taught not to draw attention to themselves. The woman would be considered lacking in self respect."

Please continue on to the next incident
You selected b:

b. The woman felt she was being closed in.

No. But there is possibly some truth in this statement. Since a considerably higher percentage of the Navajo respondents (13.8%) chose "b" than the Anglo sample (3.6%). Navajo rugs, for example, include an intentional imperfection included by the artist. The Navajo wedding basket design always leaves an opening in the circle so as not to "close in one's thoughts". Although the meaning may have been lost to some, the practice continues.

Please go back to page 32-1 and try again
You selected c:

c. Physical contact would have occurred if she tried to brush past him.

No. But this was the second most popular attribution (27.6%) of the Navajo respondents. It would have been considered improper if physical contact would have occurred. Try again for the more popular Navajo choice.

Please go back to page 32-1 and try again.
You selected d:

d. She was fearful that he was going to give her a hard time about something.

No. But it is revealing that almost 16% of the Navajo respondents and none of the Anglo sample chose "d". Is there any reason, do you think, for the Navajo woman to expect a hard time from the Anglo school official? The history of Anglo--Navajo contact in general, and the often heavy handed assimilationist role of Reservation schools provide some clue as to why she may have expected a "hard time."

Please go back to page 32-1 and try again
A thirteen year old Navajo student, now attending boarding school on the Reservation, recalls when she was attending elementary school in Utah. In this school, the student whose first language was Navajo found herself with "only Anglos and a few blacks." She reports that she was teased "about my color, the way I talked, and also did things." She noticed that the other girls had "short permed hair" and decided to cut her long hair and style it like the others. After some time, she "got used to them and made friends with them." She thought that her initial difficulties were "because of color . . . . Because they were more modern. While we're more traditional." When asked what non-Navajo teachers needed to know about her in order to treat her more respectfully as a Navajo she replied, "Give us time to think and help us with our work. Also, learn more or read more about our culture and traditions."

Please go to the next page
33. HOW CAN AN ATTEMPT TO "LIVE IN TWO WORLDS" (ANGLO AND NAVAJO) BE A PROBLEM FOR THIS NAVAJO CHILD AND OTHERS IN SIMILAR SITUATIONS?

a. The Navajo person becomes unable to function well in either world.  
   Please go to page 33-3

b. There is an inner conflict of being fake and behaving in ways you don't feel like but you do because of the setting.  
   Please go to page 33-4

c. The "problem" of living in two worlds is really not a problem for most Navajo people from traditional backgrounds.  
   Please go to page 33-5

d. The Navajo person becomes confused about which behavior is considered appropriate in each setting.  
   Please go to page 33-6
You selected a:

a. The Navajo person becomes unable to function well in either world.

No. Few (12.%) of the Navajo sample chose this response. Survival often depends on an ability to "function in both worlds" regardless of stress the individual Navajo must endure.

Please go back to page 33-1 and try again!
You selected b:

b. There is an inner conflict of being fake and behaving in ways you don't feel like but you do because of the setting.

Excellent choice! This was the most popular (43.1%) Navajo response. It gives important insight into a stressful situation. Consultants offer the following observations: "When she returns to the Reservation family members may have objected—reprimanded by her elders for trying to be like the other culture. She is then out of place. The message is you must learn to live in two worlds. Stress is placed on every aspect of a person—physical, language, topics of conversation—all is affected by the tensions created by trying to live in two worlds. One must be so open minded, but there is inner the conflict of being fake. You are manipulated by the cultural setting. Inside you don't feel like behaving a certain way but you do because of the setting. This leads to withdrawal behavior because of feeling compromised."

Please continue on to the next incident
You selected c:

c. The "problem" of living in two worlds is really not a problem for most Navajo people from traditional backgrounds.

No. But almost twenty percent of the Navajo respondents thought that living in two world is really not a problem for most Navajos from traditional backgrounds. According to the results, there is a better choice.

Please go back to page 33-1 and try again!
You selected d:

d. The Navajo person becomes confused about which behavior is considered appropriate in each setting.

No. But this was the second most popular (25.9%) Navajo response. This a substantial percentage of the total sample, and is closely related to the most frequently selected Navajo choice. Try again to get a more complete understanding of this stressful situation.

Please go back to page 33-1 and try again
A fifteen year old student at a boarding school on the Navajo Reservation was confused by her teacher's behavior. It seemed to the student that when she first came to school the teachers (Anglo) "were very kind and friendly," but then "two weeks later they mistreat us: talking about us, shouting real loud". Angry and worried, the student felt like running away from school. She thought that the teacher behaved that way because the students weren't doing as they were told because they couldn't understand the teacher. The student wanted the teachers to "be friendly to us, talk right but don't shout at us."
35. WHY DID THE STUDENT WANT TO RUN AWAY?

a. She could not understand what to do.
   Please go to page 35-3

b. She could not handle being away from home.
   Please go to page 35-4

c. She was not used to being shouted at and was upset by it.
   Please go to page 35-5

d. Her teacher's behavior was incomprehensible and unpredictable.
   Please go to page 35-6
You selected a:

a. She could not understand what to do.

No. This is quite possible, but most of the Navajo respondents saw a different issue as more influential. Less than 13% of the Navajo respondents attributed the students reactions to "a".

Please go back to page 35-1 and try again!
You selected b:

b. She could not handle being away from home.

No. Less than 12% of the Navajo sample saw this as the most important issue in this interaction.

Please go back to page 35-1 and try again!
You selected c:

c. She was not used to being shouted at and was upset by it.

Bravo! This was the most favored Navajo response (41.1%). Consultants offer the following thoughts:
"The student didn't trust the teacher after the teacher changed personalities--she lost confidence in herself--felt humiliated because they were trying and were then yelled at. The student may have felt that she did something wrong but didn't know what it was. The response could be withdrawal or rebellion. It is demeaning to be yelled at if one is from a traditional background."

Please continue to the next incident
You selected d:

d. Her teacher's behavior was incomprehensible and unpredictable.

No. This was, however, the second most popular Navajo choice (35.7%). It was also the overwhelmingly favored choice of the Anglo respondents (57.1%). This may indicate that the above explanation is generally true across cultures. To find the cultural issue please continue.

Please go back to page 35-1 and try again
A twelve year old Navajo student who attended a Reservation boarding school and whose first language was Navajo observed an elderly woman trying to make a purchase at a grocery store on the Reservation. The student saw the Anglo cashier talking to the woman "but she wouldn't respond." The student felt bad for the elderly woman and was concerned because she saw that the "old woman felt bad." The student also felt that it was important for non-Navajo teachers who come to work in the Navajo Nation to "understand the culture of the Navajos."
34. WHY WAS THE OLDER NAVAJO WOMAN HAVING DIFFICULTY WITH THE CASHIER?

a. He was addressing her in a way that seemed intimidating.  
   Please go to page 34-3

b. She could not understand English and he could not speak Navajo.  
   Please go to page 34-4

c. She could not speak English.  
   Please go to page 34-5

d. She realized that she didn't have enough money to get what she needed.  
   Please go to page 34-5
You select a:

a. He was addressing her in a way that seemed intimidating.

No. This was not a favored Navajo attribution (8.9%) although it a plausible one. A much higher percentage of the Anglo sample (37.5%) chose "a". There is another issue involved. Continue on and find out.

Please go back to page 34-1 and try again.

34-3
You selected b:

b. She could not understand English and he could not speak Navajo.

Excellent! A sensitive choice. This was the most plausible explanation of the non-response of the Navajo woman for the Navajo respondents (58.9%). It is somewhat different than "c"— "She could not speak English" in that it seems to establish more of an expectation of equality.

Consultant input on this incident was as follows:
"No non-Navajo teacher should assume that a Navajo person speaks or understands English. It is important to understand the culture of Navajos in order to communicate appropriately. The student felt conflict because she would have liked to have helped but wouldn't interfere unless asked." It should be noted that these comments refer to "non-interference" as a cultural norm.

Please continue on to the next intercultural experience.
You selected c:

c. She could not speak English.

No. This is related to the most popular Navajo response but there is an important difference. Try again. Approximately 18% of the Navajo respondents chose this attribution.

Please go back to page 34-1 and give it another try
You selected d:

d. She realized that she didn't have enough money to get what she needed.

No. This was not a favored (14.3%) Navajo response.

Please go back to page 34-1 and try again!
A fourteen year old Navajo student at a Reservation boarding school recalls an unhappy time when she was a student in a Riverside, California elementary school. It was "my first time I've been to a school where there was nobody to talk to . . . . There was no other people like me." She describes some of the experiences she had: "Whenever somebody passes me, they just look at me and laugh. I didn't know what to do. I just felt like crying but I couldn't. So I just went to class. That day somebody put trash in my desk and everybody started to laugh." This student thought it was important that non-Navajo teachers who come to work with Navajo people be aware of how Navajos are treated and "treat them like they were people like them."
36. WHAT DO YOU THINK THE MOST SIGNIFICANT EFFECT OF THIS CHILD'S EXPERIENCE IS AND WILL BE?

a. She will feel anger towards the Anglo world.  
   Please go to page 36-3

b. She will assimilate.  
   Please go to page 36-4

c. She will have conflicts within herself because she probably wished she wasn't Indian so she could "belong."  
   Please go to page 36-5

d. She will experience a loss of confidence and self-esteem.  
   Please go to page 36-6
You selected a:

a. She will feel anger towards the Anglo world.

No. But this was the second most popular Navajo response (24.6%). This is one response often exhibited in reaction to the described situation.
You selected b:

b. She will assimilate.

No. But a sizeable (21.1%) percentage of the Navajo sample chose this response. When considered with the other frequently chosen responses to this incident, one understands the complexity of this confusing issue. Very few of the Anglo respondents (3.7%) thought that the student would react in this way, so there is an opportunity for learning about a difficult situation of a cultural minority.

Please go back to page 36-1 and try again
You selected c:

c. She will have conflicts within herself because she probably wished she wasn't Indian so she could "belong."

No. But it is important that almost eighteen percent of the Navajo respondents thought the student would react this way. It is related to the most popular Navajo response. Continue to find out more.

Please go back to page 36-1 and try again
You selected d:

d. She will experience a loss of confidence and self-esteem.

Yes! This is the response that was most frequently (36.6%) chosen by the Navajo respondents.

The Navajo consultants saw it this way:
"She probably thought of herself as unworthy—it took her away her confidence. She felt uncomfortable in the Anglo world, felt isolated and out of place and lonely. She probably developed negative feelings towards Anglos in general. Perhaps she wished that she wasn't Indian so she could belong. These feelings produce internal conflict."

Please continue on to the next incident
A fourteen year old Navajo student at a Reservation boarding school states that, "Everyday an incident happens." She tells of an Anglo teacher slapping her "for no reason." She went on to say that she didn't like whites that "abuse or touch me." The student expressed extreme resentment towards white teachers and over how "white people can rule a Navajo person" but that "as a Navajo girl, I feel that can ruin a person's life." She expressed her feelings and thoughts strongly. She thought that non‐Navajo teachers should respect the abilities of Navajo people.
37. WHAT WOULD BE A MORE EFFECTIVE MANNER OF DISCIPLINE TO RECOMMEND TO THIS TEACHER?

a. Make expectations clear, and reward appropriate behavior with praise and recognition. Never touch or yell.

   Please go to page 37-3

b. Address the student by name as an individual, thoroughly explain any discipline delivered, and never touch or yell.

   Please go to page 37-4

c. Use corporal punishment appropriately (delivered by administrator with witness, etc.) and only as a last resort.

   Please go to page 37-5

d. Make expectations clear, and modify their behavior with rewards and punishments.

   Please go to page 37-6
You selected a:

a. Make expectations clear, and reward appropriate behavior with praise and recognition. Never touch or yell.

No. This was the second most popular Navajo response (32.8%). More than half of the Anglo respondents chose this recommendation—here is another opportunity to learn something important. Given what you know about the respect shown by Navajos for the integrity of children—what do you think the most frequently chosen Navajo recommendation was?

Please go back to page 37-1 and try again!
You selected b:

b. Address the student by name as an individual, thoroughly explain any discipline delivered, and never touch or yell.

Yes! Excellent! You have learned something important. This was the most frequently chosen Navajo recommendation (41.4%). Notice how it is consistent with the traditional respect accorded the integrity of the individual (including children). Navajo consultants add: "The student had negative feelings toward Anglos because she was slapped and treated negatively. Only close relatives can do that. She was feeling resentful and rebellious. Her feelings are common across the Reservation. An Anglo teacher should know not to touch or yell, but address the student as an individual. Any discipline delivered must be thoroughly explained or else confusion will result.

Please continue on to the next incident.
You selected c:

c. Use corporal punishment appropriately (delivered by administrator with witness, etc.) and only as a last resort.

No! Only about fifteen percent of the Navajo sample chose this response. This does not correspond to the principle of respecting the integrity of the child that was discussed before.

Please go back to page 37-1 and try again.
You selected d:

d. Make expectations clear, and modify their behavior with rewards and punishments.

No! This response was chosen by about 10% of the Navajo sample. Reward and punishments may be seen as a form of manipulation. Manipulation of people, as discussed previously, may be seen as undignified and as a violation of respect for the individual. Although behavior modification is widely used on the Reservation, this response may indicate that it is not consistent with cultural values.

Please go back to page 37-1 and try again!
A thirteen year old Navajo student at a Reservation boarding school tells of an uncomfortable situation arising out of a planned "Halloween Carnival." The teacher's (Anglo) idea was that there would be a haunted house. In the corner of the haunted house was a coffin; and "when someone came in, they were supposed to rise from the coffin and scare the person." The teacher asked for volunteers who would "rise from the coffin," but none of the Navajo students volunteered except for one "who didn't know." The student who reported the incident thought that non-Navajo teachers needed to know about "our culture and tradition."
38. WHY DID THE STUDENTS REFUSE TO VOLUNTEER?

a. The dead are sacred in Navajo beliefs.
   Please go to page 38-3

b. Navajos often fear the dead, owls, human remains, and other such Halloween symbols.
   Please go to page 38-4

c. Navajos fear being shut in and enclosed.
   Please go to page 38-5

d. The concept of rising from the dead is frightening and unacceptable in view of Navajo beliefs about emergence.
   Please go to 38-6
You selected a:

a. The dead are sacred in Navajo beliefs.

No. This was not the most popular Navajo response. This was the overwhelming Anglo response (61.8%) with a much lower percentage (26.3%) of the Navajo sample choosing this attribution.

Please go back to page 38-1 and try again!
You selected b:

b. Navajos often fear the dead, owls, human remains, and other such Halloween symbols.

Yes! This was the best choice from the point of view of the Navajo respondents (36.8%). Few (7.3%) of the Anglo respondents chose this alternative. Another learning opportunity!

The Navajo consultants comments on this incident were: "The teacher should let the children plan their own Halloween--not her Halloween. She needs to be aware that Navajos fear the dead, owls' bones, skeletons, spider webs, etc. The teacher should review Navajo taboo literature which would include summer and winter games (string games, shoe games)."

Please continue; you are doing fine!
You selected c:

c. Navajos fear being shut in and enclosed.

No. Few (1.8%) of the Navajo respondents thought that this was the important issue revealed by this incident.

Please go back to page 38-1 and try again
You selected d:

d. The concept of rising from the dead is frightening and unacceptable in view of Navajo beliefs about emergence.

No. But this was the Navajos' second most popular choice (35.1%). Good answer but not quite the best.

Please go back to page 38-1 and try again.
A Navajo student in a Reservation boarding school was being questioned by his Anglo teacher in her middle school classroom. The teacher became increasingly angry as perhaps ten to fifteen seconds passed, and the student had not responded. The teacher, having had similar experiences, became frustrated. The student, reacting to the teacher's apparent anger, became angry and non-cooperative. The student thought that "our teacher(s) have to know about Navajo . . . or we should just kick (them?) out of this school" because "they just get mad at you."
39. WHAT DID THIS TEACHER NEED TO KNOW?

a. Navajos like to reflect a little before giving a response.

   Please go to page 39-3

b. The student probably finds the teacher intimidating and fearful of giving the wrong answer.

   Please go to page 39-4

c. The student could be emotionally handicapped or learning disabled and need to be diagnosed.

   Please go to page 39-5

d. The student might need time to translate English to Navajo and back to English before responding.

   Please go to page 39-6
You selected a:

a. Navajos like to reflect a little before giving a response.

No! This is a plausible answer. However only 11.3% of the Navajo respondents selected "a". There is a better answer.

Please go back to page 39-1 and try again!
You selected b:

b. The student probably finds the teacher intimidating and fearful of giving the wrong answer.

No. But this was a close second (35.8%) from the point of view of the Navajo respondents. Significantly, only 14.8% of the Anglo sample thought that this was the best answer. Another good opportunity for some cultural learning. The Anglo teachers need to know how these behaviors are experienced by the Navajo students. Good answer--try again for the best answer to this question.

Please go back to page 39-1 and try again
You selected c:

c. The student could be emotionally handicapped or learning disabled and need to be diagnosed.

No! Culturally different people are often mislabeled because of an ignorance of cultural differences. To be different does not mean deficient or disabled. About 15% of the Navajos chose this response.

Please go back to page 39-1 and try again!
You selected d:

d. The student might need time to translate English to Navajo and back to English before responding.

Excellent! This was the most frequently chosen Navajo attribution. The assumption of fluency in English should not be made. An assessment of language dominance is crucial.

The Navajo consultants' comments on this incident were: "The student will take time to interpret the English into Navajo and back to English in thought before responding. The teacher needs to give Navajo students time to answer."

Please go on to the next incident
A Navajo middle school student became upset when her Anglo teacher began speaking Spanish to the class. It seemed that the teacher became angry when some of the students were speaking in Navajo. The student stated, "I couldn't understand it at all. Then I just got into trouble." She also felt it would be advisable to have non-Navajos teamed with Navajo teachers, so the teacher would be able to determine if what was being said in Navajo was "mean" or not.
40. WHY DO YOU THINK THE STUDENT OBJECTED TO HIS TEACHER'S BEHAVIOR?

a. The teacher treated the student the same way the student treated the teacher, but the student couldn't take it.

Please go to page 40-3

b. The student felt uncomfortable because she didn't understand what was being said.

Please go to page 40-4

c. The student probably thought that the teacher was making fun of the Navajo language when the students may have been discussing something meaningful.

Please go to page 40-5

d. Spanish is the language of an historic enemy, and therefore could have been offensive to the student.

Please go to page 40-6
You selected a:

a. The teacher treated the student the same way the student treated the teacher, but the student couldn't take it.

No. There were, however about 28% of the Navajo respondents who were quite unsympathetic to the students.

Please go back to page 40-1 and try again
You selected b:

b. The student felt uncomfortable because she didn't understand what was being said.

Yes! This was the most popular Navajo response (37%). Consultants offer these comments: "Language differences may make the students uncomfortable and the more traditional ones would not ask the teacher what she means. Teachers should understand that the Navajo language structure is different--know that it is a descriptive language. A non-Navajo teacher who didn't make an effort to learn some Navajo would be viewed less favorably than one who did."

Please continue on to the next incident
You selected c:

c. The student probably thought that the teacher was making fun of the Navajo language when the students may have been discussing something meaningful.

No. This was the second most frequently chosen Navajo response (31.5%). Good thinking though. You applied some previously learned knowledge that children's thoughts are respected.

Please continue to the next incident
You selected d:

d. Spanish is the language of an historic enemy, and therefore could have been offensive to the student.

No. This was not a popular Navajo response (3.7%).
A Navajo middle school student in a Reservation boarding school found that she was often unable to understand her teacher. She thought, "Sometimes I wouldn't like it when some white people talk to some other white people. They have some languages in their ways like 'Spanish' for example. I would always think, 'I wonder if they talk about their class . . . .' They might say bad words to people but we never know what they are saying." She thought that perhaps the students may have hurt the teachers' feeling provoking them to speak in ways that were incomprehensible to the Navajo students (whose first language is predominately Navajo). The students thought that the non-Navajo teachers who work on the Reservation "have to know how to respect people, treat them the they're supposed to, not to talk to us in languages, but they may want to learn our language so some Navajo students won't talk in bad language."

Please go to the next page
41. WHY MIGHT IT BE A GOOD IDEA FOR A NON-NAVAJO TEACHER TO LEARN SOME OF THE NAVAJO LANGUAGE?

a. It would enable the teacher to converse with the parents.

Please go to page 41-3

b. Because it demonstrates respect for the Navajo people.

Please go to page 41-4

c. It would give insight into Navajo thought.

Please go to page 41-5

d. It would be better to make the children speak English in school.

Please go to page 41-6
You selected a:

a. It would enable the teacher to converse with the parents.

No. This was the second most popular choice among the total Navajo sample (26.4%), but it was the most popular response for the Navajo respondents under the age of thirty (40%). The Anglo percentage was relatively small by comparison (5.5%) indicating a large discrepancy of perceptions on this point. Perhaps the question of many Navajos would be—"Why do we always have to adapt to you."

Please go back to page 41-1 and try again
You selected b:

b. Because it demonstrates respect for the Navajo people.

No. But a substantial percentage of Navajo respondents (24.5%) did select this response. The indication is that it would be a good idea for non-Navajos to learn some Navajo as a gesture of respect.

Please go back to page 41-1 and try again
You selected c:

c. It would give insight into Navajo thought.

Yes! Good thinking. The relationship between language and thought is strong. A general knowledge of the structural differences in the English and Navajo languages would yield some important insights.

Please continue on to the next incident.
You selected d:

d. It would be better to make the children speak English in school.

No! This was the least frequently chosen Navajo response (9.4%).

Please go back to page 41-1 and try again
A Navajo middle school student, attending school in Ganado, Arizona, was assigned the task of dissecting a frog as part of the course requirements. The student refused to do this assignment. The teacher gave the boy an "F". Later the student returned with his mother, and they explained why he did not do this assignment. The student was glad he didn't "cut it open."
42. WHY, DO YOU THINK, DID THE STUDENT NOT DO THE ASSIGNMENT?

a. The Navajos honor animals as part of their ceremonial beliefs. Dissecting a frog would be dishonoring it.

Please go to page 42-3

b. Frogs are feared by Navajos as a messenger of great danger.

Please go to page 42-4

c. It would be showing disrespect for living things, and could result in bad health.

Please go to page 42-5

d. Frogs are sacred in Navajo religion, and prolonged drought could result from desecrating a frog.

Please go to page 42-6
You selected a:

a. The Navajos honor animals as part of their ceremonial beliefs. Dissecting a frog would be dishonoring it.

No. This response was supported by 24.6% of the Navajo sample. In general life is to be respected. The belief is that you don't interfere with life except for very specific ceremonial purposes. There is a more frequently chosen Navajo response. Look for it.

Please go back to page 42-1 and try again.
You selected b:

b. Frogs are feared by Navajos as a messenger of great danger.

No. This was the least supported response (12.3%) by the participating Navajos.

Please go back to page 42-1 and try again
You selected c:

c. It would be showing disrespect for living things, and could result in bad health.

Great! This is the most popular Navajo explanation for the student's reactions. It would violate a basic teaching of non-interference with life. The belief is that bad health could result from such an action. Teachers need to be aware of this belief--especially among traditional Navajos.

Please continue on to the next incident
You selected d:

d. Frogs are sacred in Navajo religion, and prolonged drought could result from desecrating a frog.

No. This response was supported, though, by 24.6% of the Navajo sample. It is related to the belief that you don't interfere with life. There is a better response.

Please go back to page 42-1 and try again
A Navajo student, from a traditional home, was attending a boarding school on the Reservation. One of the Anglo teachers asked the student to bring her a lizard. The student assumed that she wanted it as a pet. The student didn't want to do this. She was "embarrassed" and "worried" as a result of this incident. The student thought that Navajo culture and its beliefs should be explained to non-Navajo teachers.

Please go to the next page
43. WHY DO YOU THINK THE STUDENT BECAME DISTRESSED AS A RESULT OF THIS INCIDENT?

a. Navajos believe that animals should not be kept as pets.
   Please go to page 43-3

b. The student had a superstitious belief about lizards.
   Please go to page 43-4

c. Navajos believe that interfering with a lizard could cause bad health.
   Please go to page 43-5

d. Navajos believe that animals could be re-incarnated ancestors and must not be interfered with (except for domestic animals.)
   Please go to page 43-6
You selected a:

a. Navajos believe that animals should not be kept as pets.

No. This was not supported by a large percentage of the Navajo sample (19.6%). It is a significant item, however, because of the higher percentage of Anglos who chose it (30.9). There is a better explanation.

Please go back to page 43-1 and try again
You selected b:

b. The student had a superstitious belief about lizards.

No. There is a better response. Interestingly, twenty-three percent of the Navajo group chose "b" as against 7.3% of the Anglos. Perhaps it could be said that one person's superstition is another person's sacred religion.

Please go back to page 43-1 and try again
You selected c:

c. Navajos believe that interfering with a lizard could cause bad health.

Excellent! You have applied previously learned knowledge. This was the most popular Navajo response (37.5%) and reflects the belief of non-interference with living things.

Consultants add: "Interfering with a lizard could cause bad health. One must respect nature."

Please continue on to the next incident
You selected d:

d. Navajos believe that animals could be re-incarnated ancestors and must not be interfered with (except for domestic animals.)

No. Reincarnation is not a Navajo belief.

Please go back to page 43-1 and try again.
A Navajo boy was with some Anglo friends. They came upon two snakes "making love." The Anglo boys wanted the Navajo boy to separate the snakes, but he refused. The friends told the Navajo boy to "leave and not be their friend because of the snake." The boy felt bad and left out, but he knew he had done the right thing. He thought that his friends did not understand "my culture."
44. WHY DID THE BOY INSIST ON LEAVING THE SNAKES ALONE?

a. Snakes embody something spiritual and are not to be interfered with at certain times.

Please go to page 44-3

b. Navajos only use snakes for their rain dance and for no other purpose.

Please go to page 44-4

c. A Navajo teaching forbids the observing of the birth process of any animal.

Please go to page 44-5

d. Snakes represent very powerful supernatural forces that could become angered.

Please go to page 44-6
You selected a:

a. Snakes embody something spiritual and are not to be interfered with at certain times.

**Excellent!** This is the best response. About 37% of the Navajo respondents chose this attribution to explain the boy's behavior.

The Navajo consultants offer these comments:
"You shouldn't witness or observe snakes 'making love' or the birth process of any animals--because you are interfering with nature. A man is not supposed to be present at the birth of his child."

Please continue on to the next incident
b. Navajos only use snakes for their rain dance and for no other purpose.

No! Wrong tribe. The Hopis have a rain dance.

Please go back to page 44-1 and try again
You selected c:

c. A Navajo teaching forbids the observing of the birth process of any animal.

Yes. This is true according to Navajo consultants. It was the second most frequently chosen Navajo response (28.1%). There is a more popular Navajo choice though. Look for a related alternative. There will be additional feedback there. You are learning.

Please go back to page 44-1 and try again
You selected d:

d. Snakes represent very powerful supernatural forces that could become angered.

No. This was chosen by 22.8% of the Navajo respondents. There is a more popular response. More information will be found there.

Please go back to page 44-1 and try again.
A Navajo student, attending a "bordertown" public school, was so upset with his teachers (Anglos) that he wished "I wouldn't go to school." It seemed that the teacher would keep "pointing her hands to me." He wanted to tell her to point to other students, but didn't. He reacted very negatively to the teacher pointing at him.
45. WHY DID THE STUDENT REACT THE WAY HE DID WHEN THE TEACHER POINTED AT HIM?

a. Being pointed at singled out the student and separated him from the group.

   Please go to page 45-3

b. Pointing at a person is disrespectful unless you are pointing out a witch or skinwalker.

   Please go to page 46-4

c. Being pointed at made the student feel embarrassed and self-conscious.

   Please go to page 46-5

d. The student was looking for a confrontation.

   Please go to page 45-6
You selected a:

a. Being pointed at singled out the student and separated him from the group.

No. It is good answer though. Approximately 26% of the Navajo sample agree with your choice. There is a more popular alternative. You have learned that singling out a Navajo student from the group may be a very uncomfortable situation for him or her. There is something specific about the gesture and the way Navajos tend to interpret it.

Please go back to page 45-1 and try again.
You selected b:

b. Pointing at a person is disrespectful unless you are pointing out a witch or skinwalker.

Good. This was the second most frequently chosen alternative by the Navajo sample (31.0%).

The Navajo consultants confirm that, "Pointing at a person directly is disrespectful unless you are singling out a witch or a skinwalker." Try again.

Please go back to page 45-1 and try again.
You selected c:

c. Being pointed at made the student feel embarrassed and self-conscious.

Yes! This was the most popular Navajo response (41.4%). Pointing at a Navajo student can cause him or her great discomfort and should not be done. Navajos tend to point with their lips to avoid showing disrespect.

Please continue on to the next incident
You selected d:

d. The student was looking for a confrontation.

No. Not at all. Only one Navajo respondent out of the sample of seventy thought so. You can do better than that.

Please go back to page 45-1 and try again
A Navajo boy whose first language was Navajo was visited by his cousin from Oklahoma who was not Navajo. One night they went for a walk. After a while, they heard an owl sing. The Navajo boy "took off." His cousin grabbed his and asked him what was wrong. The boy explained, and both of them ran home.
46. WHY DO YOU THINK THE BOYS RAN HOME?

a. If an owl crosses your path, you will have terrible misfortune; and there is nothing you can do about it.

   Please go to page 46-3

b. The boys were fearful because owls represent enemies seeking to do them harm.

   Please go to page 46-4

c. The owl is one of the forms taken by witches in the Navajo beliefs.

   Please go to page 46-5

d. A Navajo belief is that the owl is a messenger mostly associated with evil, death or bad luck.

   Please go to page 46-6
You selected a:

a. If an owl crosses your path, you will have terrible misfortune; and there is nothing you can do about it.

No. A small percentage of the Navajo sample chose this response. If you are a Navajo in the belief system, there is something that can be done about it.

Please go back to page 46-1 and try again
You selected b:

b. The boys were fearful because owls represent enemies seeking to do them harm.

No. This was not a popular response (8.9%) of the Navajo respondents.

Please go back to page 46-1 and try again
You selected c:

c. The owl is one of the forms taken by witches in the Navajo beliefs.

No. Try again. Only 7.1% of the Navajo respondents agree with you.

Please go back to page 46-1 and try again!
You selected d:

d. A Navajo belief is that the owl is a messenger mostly associated with evil, death or bad luck.

Yes! You've got it. Seventy five percent of the Navajo sample chose "d".

The consultants explain it this way, "There is a belief that the owl is a **messenger**--a respected creature. Mostly the owl is associated with evil or death, or bad luck--especially if it crosses your path."

There are ceremonial remedies.

Please continue on to the next incident
A thirteen year old boy had a Navajo mother and a Hopi father. His family went to his father's parents' home and the experience made the boy feel "awful" because he felt that his grandparents "didn't like us" because "we were different. Because they thought that it wasn't right having different traditions." The boy thought that they "shouldn't" be like that and criticize people because they have different cultures," and that non-Navajo teachers need to know about the "culture, customs and traditions" of the Navajo people they work with.
47. HOW DO YOU EXPLAIN THE BOY'S GRANDPARENTS' REPORTED BEHAVIOR?

a. Indians are as prejudiced as white people.
   Please go to page 47-3

b. The grandparents may have projected the tensions of the "Land Dispute" on to their relationship.
   Please go to page 47-4

c. The boy may have felt very uncomfortable and misinterpreted his grandparents' attitude.
   Please go to page 47-5

d. The grandparents probably disapproved of the "mixed marriage" across tribal/cultural lines.
   Please go to page 47-6
You selected a:

a. Indians are as prejudiced as white people.

No. But 19.3% of the Navajo sample agreed with you. There are two more popular responses.

Please go back to page 47-1 and try again.
You selected b:

b. The grandparents may have projected the tensions of the "Land Dispute" on to their relationship.

No. A relatively small percentage of the Navajo respondents (17.5%) chose this attribution.

A new teacher to the Navajo Nation should know, according to consultants, that the "Land Dispute" with the Hopi Tribe and the federal government is a source of great pain and anguish. It is important for the non-Indian not to take sides.
You selected c:

c. The boy may have felt very uncomfortable and misinterpreted his grandparents' attitude.

No. The Navajo respondents were more favorable than the Anglos (28.1% to 7.4%) in attributing the problem to a misinterpretation. There is a more popular Navajo response.

Please go back to page 47-1 and try again.
You selected d:

d. The grandparents probably disapproved of the "mixed marriage" across tribal/cultural lines.

Yes. This was the most popular Navajo response (35.1%). It was also the most popular Anglo response (85.2%). This discrepancy shows a much greater tendency among the Anglos in the sample to attribute the boy's reaction to a disapproval of the "mixed marriage."

Please continue on to the next incident.
A Navajo student at a Reservation elementary school was asked to stand up and receive applause from the class for his outstanding work. The boy did not return to school for days afterwards. It was difficult to persuade him to return to his class. Previously, his attendance was perfect.
48. WHY, DO YOU THINK, THE BOY ACTED THE WAY THAT HE DID?

a. The teacher called attention to him thus separating him from the group.

Please go to page 48-3

b. The boy feared that he could not live up to what was now expected of him.

Please go to page 48-4

c. He was afraid to seen as the teacher's pet.

Please go to page 48-5

d. He thought that his work did not merit such attention.

Please go to page 48-6
You selected a:

a. The teacher called attention to him thus separating him from the group.

Good Answer. This is the second most frequently chosen Navajo response (31.5%). You have learned well. There is, though, a more popular answer that combines the separation from the group with another factor.

Please go back to page 48-1 and try again.
You selected b:

b. The boy feared that he could not live up to what was now expected of him.

No. This was not a frequently chosen Navajo response (16.7%).

Please go back to page 48-1 and try again.

48-4
You selected c:

c. He was afraid to seen as the teacher's pet.

Excellent! This was the most frequently chosen Navajo response. In addition to separating the child from the group, the teacher elevated him above the group. This makes the situation even more difficult for the student.

I hope you enjoyed your experience with Navajo culture.
You selected d:

d. He thought that his work did not merit such attention.

No. This was not a frequently chosen Navajo response (14.8%).

Please go back to page 48-1 and try again!
REFERENCES


Navajo Times (1/12/83). Window Rock, Arizona, 3.


