

Assessment of American Indians

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2. Talk to people who know the client. Assuming you have the client's permission, it can be extremely helpful to talk to people who know the client, including family members, friends, and co-workers. They can add a valuable perspective, since they have known the client a long time and may have a very realistic view of the client's interests, goals, skills, and limitations. Keep in mind that friends and family may have a tendency to either minimize or exaggerate the client's abilities.

3. Review the client's records. Again assuming you have the client's permission, the evaluator should get as many records on the client as possible, including medical reports, school records, and work evaluations. This takes some extra effort, but the information gained can save you time later, since it may make some assessment unnecessary. For example, if the client has an excellent school record, you may not need to assess intelligence, reading level, or other basic skills. If the medical report cautions that the client should not bend from the waist or lift heavy objects, you can eliminate certain vocational aptitude tests. Workplace performance evaluations may emphasize the client's good work habits and interpersonal relations, making further evaluation of these traits unnecessary.

4. Observe the client. It is often helpful to observe the client in a real-life situation, such as at home, in the classroom, or on the job. This can provide information which would not be available in the artificial situation of an interview. How does the client interact with other people? How assertive is the client? Does the client behave appropriately? Does the client appear to be active, interested, and competent, or do certain problems become apparent?

After gathering information using the methods described above, it may not be necessary to conduct any further assessment using tests. However, if you still have specific questions regarding what the client can do or whether the client has specific psychological problems which should be addressed, testing may be appropriate.

5. Use norm-referenced tests. These are tests that compare the client's performance to a large number of other people's performance. For example, a norm-referenced reading test can tell you if the client can read at a certain grade level. A norm-referenced vocational interest test can tell you if the client's interest level in carpentry is similar to that of employed carpenters (which would be a positive sign).

Many psychological tests are norm-referenced. Since they compare the client's score to how people in the general population score, they may or may not provide useful information. Only tests which include the client's cultural group in the norm group should be used. Even then, caution is in order, since we know that some cultural groups score artificially high on certain tests, potentially leading to inaccurate diagnoses.

Components of Vocational Assessment

1. Work Evaluation. This includes the following methods of gathering information:

(a) interviewing the client to identify the client's interests, work history, and goals for the future.

(b) using standardized vocational tests to measure the client's interests, aptitudes, and abilities.

(c) using work samples and job samples. Work samples are simulated tasks not limited to one job. The Valpar is an example of a work sample system which measures general aptitudes (such as sorting small items by size or guiding a ball through a maze). Job samples are models of a specific job and involve using the tools of the trade and standards associated with that job (such as typing, sorting mail, or small engine repair).

(d) situational assessment. This is a real or simulated work environment which is set up to observe the client's work personality in a sheltered work program or in an actual job.

2. Work Adjustment

(a) Engineering approach. This approach focuses on modifying the worker and/or the work place. For example, it may include modifying the physical layout or location of the work; providing assistive devices for the client; restructuring job processes; or modifying machines or equipment so the client can operate them.

(b) Counseling. Counseling may be necessary to help the client develop a positive self-image, relate appropriately to co-workers, and change inadequate work behaviors.

(c) Instruction. This is training clients in proper work attitudes and interpersonal behavior.

(d) Situational approach. This involves modifying inappropriate behaviors by using a work environment like a sheltered workshop to help clients improve gradually in work requirements related to quantity, quality, and speed.

3. Job Site Evaluations or Job Tryouts

In this situation the client is placed on a real job and observed while actually working. If a client has a specific, realistic vocational interest and appears to be capable of performing the job, it may be worth placing the client into a real job without extensive vocational evaluation. If the client is successful, everyone is happy, and if the client is not successful, a more detailed evaluation can be conducted. A danger of this streamlined process is that employers may be less willing to take clients in the future if they feel clients were placed with them without adequate preparation.

are the most realistic and readily available for Navajo people who live on or near the reservation. This interest inventory shows promise for use with this group, if reliability and validity studies are conducted and norms are established. Similar tribe-specific tests could be developed to evaluate other traits. Unfortunately, at this time there are very few Indian culture-specific tests available.

In vocational assessment, criterion-referenced tests are more important than norm-referenced tests. It is more important to know if the client can meet a certain absolute standard of performance (for example, in typing) rather than knowing how the client compares to the performance of other people who took the same test. Most psychological tests are norm-referenced, and thus have no absolute standards. The client's performance on an intelligence or personality test is compared to how other people scored on the same test. This means that great caution would be necessary to interpret the results of tests given to members of ethnic minority groups, including American Indians.

Psychological Assessment

Assessment of Acculturation

Psychologists who work with Indian clients often use standard (etic) tests, possibly with a "correction" for culture. Moderator information indicates the extent to which the original culture of the client remains intact, and the extent to which values and behaviors of the dominant society have been adopted. An evaluation of the American Indian client's degree of acculturation (assimilation to the dominant culture) should be done before any further testing is attempted.

Moderator variables can include socioeconomic status; education; intelligence; age; gender; personal history; rural/urban differences; and degree of acculturation. Cultural factors are often confounded with other variables.

A Pan-Indian Acculturation Scale

1. Traditional. The person thinks in their native language; knows little English; holds to the traditional values of the tribe; and participates in tribal ceremonies and religious practices.
2. Transitional. The person speaks both English and the native language in the home; and questions traditionalism but cannot fully accept the culture and values of the dominant culture. This person tends to feel some stress due to being pulled between the two cultures.
3. Marginal. The person feels unable to either live the cultural heritage of the tribe or identify with the dominant society. Of the five types, this person tends to have the most difficulty in coping.

Issues in the Assessment of American Indians

1. Language differences. Obviously, tests which require a certain reading level cannot be administered to clients who do not read at that level. This can be a significant problem, particularly with open-ended questions. After an assessment of the client's degree of acculturation, the examiner should evaluate the client's reading level before proceeding with any further testing. If standardization is broken with a particular test, such as using a translator, the results must be considered suspect.

2. Non-verbal communication. There are many cultural differences regarding non-verbal and paralinguistic behavior which should be taken into account. Great caution should be used when attempting to interpret the nonverbal behavior of an Indian client. For example, an Indian client who avoids intense eye contact, displays little emotion, and behaves very modestly may very well be communicating respect and humility rather than reticence or resistance.

3. Expectations and beliefs. Due to the long history of mistrust between American Indians and European-Americans, non-Indian evaluators face the challenge of establishing their trustworthiness with Indian clients. Indian clients who grew up in a remote rural area may be unfamiliar with the whole concept of testing and believe that it is intrusive and unhelpful. The client may need a thorough orientation to what testing is, how it can help, and reassurance that the information will be used only for the benefit of the client. If these assurances cannot be made, then of course the testing should not be done.

4. Evaluator-client similarity. Indian clients tend to state a preference for Indian evaluators and counselors, but research shows that they do just as well with examiners who are culturally sensitive as with Indian examiners. With so few Indian examiners and counselors available, most Indian clients will be served by non-Indian people. Rapport between Indian clients and non-Indian evaluators can be enhanced if the evaluator subtly matches the client's nonverbal and paralinguistic behavior, thus increasing their similarity. More time than usual should be spent orienting the Indian client to the testing situation and engaging in rapport-building through small talk and possibly sharing food, such as coffee and a snack, since food sharing is so important in Indian social life.

5. Client acculturation and assimilation. Since clients may be anywhere on the continuum of acculturation, an assessment of acculturation is a prerequisite to further evaluation. Since existing acculturation scales are still in a primitive state, further research should be conducted to develop acculturation scales with adequate psychometric properties. Descriptions of several acculturation scales and further discussion of this topic is available in Dana (1993).

The DSM-IV list of 25 culture-bound syndromes includes two which are specific to American Indians or Alaska Natives:

Ghost sickness is a preoccupation with death and the deceased, common in many Indian tribes. It is similar to the description of depression in the Dakota Sioux above. Various symptoms can be attributed to ghost sickness, including bad dreams, weakness, fainting, fear, anxiety, and hallucinations.

Pibloktok is an abrupt dissociative episode accompanied by extreme excitement, often followed by seizures and coma, which is seen in Eskimo (Inuit) people.

The fourth edition of the DSM is the first edition to put much emphasis on culture. It says "it is important that the clinician take into account the individual's ethnic and cultural context in the evaluation of each of the DSM-IV axes " (1994, p. 843). It advises the clinician to write a narrative summary to address each of the following points:

1. Cultural identity of the individual: note the client's self-identification of ethnic or cultural reference groups. Note the client's degree of involvement with both culture of origin and the dominant culture. Note the client's language abilities, use, and preference.
2. Cultural explanations of the individual's illness: note how the client describes symptoms and what the client thinks about their possible causes and meaning.
3. Cultural factors related to stressors, supports, and level of functioning.
4. Cultural elements of the relationship between the client and the clinician.

For example, note differences in culture and social status.

Applying personality disorder criteria across cultures may be especially difficult due to wide variations in concepts of self, styles of communication, and coping mechanisms. For example, American Indians are especially vulnerable to misdiagnosis as having dependent personality disorder.

Personality Assessment

Issues in Personality Assessment

1. Although it may be difficult, the examiner should make an effort to avoid confounding culture and personality.
2. There is always a danger of assessor bias. For example, the examiner may assume (inaccurately) that all Indian people are alike; there may be positive or negative stereotyping of the client; the examiner may have a Eurocentric world view and not be knowledgeable about how Indian people may differ.
3. The major personality theories were developed by European and American males, and are not necessarily applicable across cultures.

Projective Personality Tests

Picture-Story Techniques

Some culture-specific picture-story techniques have been developed to evoke stories from clients (based on the original Thematic Apperception Test). Henry (1947) adapted the TAT for use with Indian children. When used with American Indians, the following criteria should be met:

1. the pictures should be culturally relevant to the local tribe.
2. scoring should reflect variables that are culturally important regarding psychopathology or problems in living.
3. normative data should be available for the intended population.
4. the interpretation of findings should make use of information available within the living contexts of intended clients, to verify the meaning of the scoring variables.

These techniques have not generated an appreciable research literature regarding their use with American Indians. One consideration with the TAT is that it relies on clients to be highly verbal, and some Indian clients do not give very extensive responses.

There are no picture-story tests for use with all American Indians. However, there are culture-specific sets of picture cards for the Tell Me A Story Test (TEMAS) (Costantino, Malgady & Rogler, 1988) for several Indian tribes, including the Menomini, Navajo, Sioux, Northern Cheyenne, and Eskimo. However, there are no interpretative systems for these sets, so it is impossible to really know what the results mean. Only examiners who know the specific tribe very well should use the culture-specific picture card sets. The TEMAS is considered good for use with Hispanic-American and African-American children and adolescents.

Ink-Blot Techniques

Inkblot techniques used cross-culturally include the original Rorschach Test with Klopfer or Beck scoring, the Exner Comprehensive Rorschach, and the Holtzman Inkblot Test.

People used to think that the inkblot stimuli and the symbolism of responses were universal, but the scoring system and the psychoanalytic personality theory were products of a Eurocentric self-action model, which is inappropriate with American Indians. The cross-cultural validity is questionable, especially when used with nonliterate societies and cultures with very different world views. One good point of the Rorschach is that it requires less verbal facility from clients, but the basic projective data may be contaminated when English is a second language or a when an interpreter is used (Dana, 1993).

Some interpretive errors have occurred when the Rorschach is used with American Indians. For example, an Apache medicine man was diagnosed with a "character disorder, with oral and phallic fixations, with hysterical dissociations." But the medicine man's responses simply reflected a different

IDD: Inventory to Diagnose Depression

This is considered an adequate inventory for use with Indian clients.

Regarding the Beck, the Zung, and other standard scales, there is a lack of enough evidence to recommend them for use with American Indians. Some authors recommend the use of symptom checklists with Indian clients.

Assessment of Alcohol Usage

Alcoholism percentage rates for American Indians are at least twice the rate in the general American society, with even higher rates of relapse, recidivism, cirrhosis, and alcohol-related accidents, suicide, and homicide.

Alcohol Use Inventory: seems to be reasonably effective; a 147 item self-report instrument.

BMAST: a modified version of the MAST: Michigan Alcoholism Screening Test
Has been used effectively for screening Indian clients.

ADBI: Alcohol Dependency Behavior Inventory

Reliably distinguishes between alcoholic and non-alcoholic Indian clients, and also between nondrinkers, moderate, heavy, and abusive drinkers.

Regarding the assessment of psychopathology, it is worth emphasizing that no test can diagnose a disorder; only trained professionals qualified to diagnose psychopathology. Diagnosis should always be based on the accumulated information resulting from several sources.

Assessment of Intelligence

The standardization samples of most standard intelligence tests include some minority persons. Research has shown that group differences can be minimized by careful matching on sociodemographic variables, but factor invariance has not been demonstrated for Wechsler tests used with American Indians. The number of factors differs, and the factorial structure pattern also differs. So these tests apparently measure the construct of intelligence somewhat differently across cultural groups (Dana, 1993).

Standard tests are based on theories of intelligence that remain Eurocentric in their construct composition. According to Jensen (1980), the main standard intelligence, aptitude, and achievement tests are not [psychometrically] biased for native-born English-speaking minority groups in the U.S.; and the non-verbal standardized tests are not [psychometrically] biased even for the non-English speaking minority groups.

Considerations in Testing Indian Clients

1. Consider the impact of the assessor's gender, linguistic proficiency, cultural identity, and style of test administration.
2. Test administration procedures, test materials, and a culturally appropriate style of interaction should be presented in the client's first language.
3. Using translators to administer an English test in an Indian language is probably inappropriate and may be unethical, since there is no assurance of equivalence.
4. Assessors must be aware that the Wechsler intelligence tests do not have factor invariance for American Indians.

Other General Recommendations

Use the Wide Range Achievement Test (WRAT) for a quick and accurate measure of academic skills, and use the Reading subtest of the WRAT to see if the client has adequate reading level to take other tests (generally, should be at least 6th grade level).

The General Aptitude Test Battery (GATB) can be used with Indian clients if the client has at least a sixth grade reading level.

Know enough about the client's culture to know how they might think about assessment and therapy.

Be wary of overculturalizing and overpathologizing.

Put assessment in perspective: Why is the information needed? Who will benefit? What are potential side-effects? What are the alternatives to get the information you need?

Potential Sources of Bias in Standardized Tests

1. The test itself may not be designed to yield valid information when used with American Indians.
2. The person using the test may be biased or may not be knowledgeable of or sensitive to the relevant cultural differences of American Indians.
3. The very idea of testing may be alien to traditional Indian people, and the idea of classifying people on quantitative scales may be contrary to their basic values, such as equality, cooperation, and the emphasis on the group rather than the individual.
4. Testing procedures may be biased if they emphasize factors which conflict with basic cultural values. For example, timed tests may penalize Indian clients who are not accustomed to rushing through a task in order to appear competent. Without an orientation, a client might think that the test results will be used against him or her, and thus not be motivated to cooperate.

Assessment for American Indian and Alaska Native Learners

by Roger Bordeaux, Ed.D.

THIS DIGEST EXAMINES the use of standardized, nationally normed testing in assessing the progress of American Indian and Alaska Native (AI/AN) students. It describes studies that have shown the inadequacies of these assessment methods as well as theories that attempted to explain the poor test results of the AI/AN population. The Digest then describes alternatives to standardized testing—particularly performance-based assessment—recommended by Native and non-Native educators and researchers.

Criticism of Current Assessment Measures

For years, various researchers have criticized the overuse of standardized nationally normed tests to assess learner and school success (Guérin & Maier, 1983; Shepard, 1989; Sperling, 1994). The problems with using such testing are compounded for AI/AN learners by the common disregard for the diversity of languages and cultures among Native learners from more than 500 tribes, clans, and villages.

Chrisjohn and Lanigan (n.d.) recently objected to five major characteristics of the research using intelligence test scores of North American Indians: Pan-Indianism (the tendency to assign common traits to all Native groups), small sample sizes, use of inappropriate instruments, lack of fundamental psychometric research, and lack of theory. Williams and Gross (1990) evaluated the strengths and weaknesses of six commercially developed tests designed to measure various levels of oral and listening proficiency. Their final analysis recommended limiting the use of commercial instruments in assessing Yupik Eskimo students in western Alaska. Cantrall, Pete, and Fields (1990), in a program evaluation study, concluded that the Comprehensive Test of Basic Skills (CTBS) was inappropriate for Navajo learners. Nichols (1991) reviewed the education literature and summarized findings from the Indian Nations At Risk Task Force hearings held across the country in the early 1990s. He concluded that public school reliance on standardized testing may hurt Native Americans, and reported on indicators that some educators have found more useful, such as skill mastery, student portfolios, and attitudinal measures.

Ever since IQ and other standardized testing gained popularity, mainstream observers have theorized reasons for the poor test results of some groups. These theories tended to look only for deficiencies in the people being tested and not for deficiencies in the tests themselves. For example, the IQ deficit theory held that students from minority and low socioeconomic backgrounds do poorly because they lack intelligence due to genetic deficiencies. However, Villegas (1991) cites research that shows the failure of IQ tests to measure important features of intelli-

gence; the unreliability of intelligence testing due to test administration factors; and the inconclusiveness of basic assumptions about IQ and its inheritability.

Another theory suggests that minority students' difficulties are sociocultural rather than genetic in origin. Critics of this cultural deficit theory point out that *differences* do not necessarily represent *deficiencies* in the upbringing of minority children. Villegas recommends that teachers respect the learning capability of all students and thus maintain high expectations for all children, regardless of background.

Alternatives to Current Standardized Testing

For White-Man-Runs-Him, as for all youth, games were real-life situations in the miniature that taught important cultural values. His youth was filled with play designed to educate and prepare him to fulfill his future role as an adult Crow warrior. In the Crow way it seemed everyone was a teacher, including his father, grandfathers, uncles, and a variety of interested educators. (Harcey & Croone, 1993, p. 35)

Before the European conquest of the Americas, nearly all Native peoples used performance-based assessment—as suggested above—to determine how each individual could best contribute to the survival of the tribe, clan, or village. As children grew up, adults observed them to determine their knowledge and skill development. Children exhibited different levels of knowledge and skill in tasks such as hunting, running, consensus building, healing, and spiritual leadership. Children who demonstrated superior performance were the ones who later led hunting parties, provided spiritual guidance, served as orators for the people, and performed other necessary tasks for the group.

Today, such performance-based assessment is regaining wide acceptance as a way to evaluate learner success. Educators have begun to question the uses of standardized, norm-referenced tests (including achievement, aptitude, ability, and intelligence tests). No longer are such tests so widely viewed as the best (or only) way to measure learner success. The increased use of performance-based assessment may help give AI/AN communities more legitimate evaluations of Native learners' knowledge and skills.

Performance-based assessment directly examines student performance on specific tasks that are important for life (Worthen, 1993). The federal government defined performance standards as "concrete examples and explicit definitions of what students have to know and be able to do to demonstrate that such students are proficient in . . . skills and knowledge" (PL 103-227-Goals 2000: Educate America Act, 1994, p. 129). Some forms of performance-based assessment include student portfolios, student performances,

THEORY

"You have noticed that everything an Indian does is in a circle, and that is because the Power of the World always works in circles, and everything tries to be round" (Black Elk, 1982). The various major cultures of this world differ considerably in their perceptions and explanations of the universe, and how a person should interrelate with that universe. These differences have important implications for the resulting behavioral responses, and cultural reinforcement histories. For example, the American Indian looks at the physical world, sees himself as an integral part of it and strives to live in harmony. Western European culture tends to view the physical world as a separate, relatively hostile force, and strives to master that world. And so it goes among cultures and different perceptions of responses to the same phenomena.

The USA has been heavily influenced by western thought—the dominant culture in recent history. This has been true to such an extent that many US institutions have adopted these cultural interpretations and responses as the absolute correct form. This makes life relatively simple and convenient for those who have grown up in and subscribe to the dominant culture. The USA, however, as a result of its history, is not a homogeneous cultural society. It, in fact, has been a melting pot of cultures as a result of its colonial heritage, its policies on slavery, and policies and patterns of immigration. Thus, there exists in this country numerous subcultures which differ in profound ways from the dominant culture.

As managers of human services, it is an easy trap into which to fall, when we conclude, that it makes

little real difference or that it is the responsibility of the subcultures to assimilate the dominant culture and change accordingly. That presumes that all members are clamoring to be a part of the dominant culture and give up their own cultural values and traditions. That presumption proves to be quite false in some circles, for example, if you view yourself as a separate nation surrounded by an army of occupation, or ancestors of persons who (over 200 years ago) were kidnapped from their homeland and held against their will until it was too late to return and successfully reintegrate in that homeland.

For those of us who are charged with the delivery of rehabilitation services and the management of those services to persons from those subcultures, we have an important responsibility. Understanding of, tolerance, and system accommodation for those cultural differences is an absolute essential ingredient. To do otherwise will most always result in system failure and thus failure to reach our lofty goals of affirmative action and equal employment opportunity. Can we afford such a failure and loss of potential in our society.

The Editor

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CULTURAL DIVERSITY IN MANAGEMENT

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After three years of working in administration on the Navajo Nation, the author reflects on the cultural differences between American Indian and Euro-American societies. He also attempts to extrapolate from his experiences and reading how one might be more effective in managing a cross cultural rehabilitation agency or facility. It is suggested that manage-

ment theories are culturally specific and that another theory or style may need to be developed to improve the effectiveness of managers of cross-cultural agencies. In addition, to the examination of cultural and theoretical problems, the author offers some practical suggestions for the manager to improve the overall effectiveness of a cross-cultural organization.

Introduction

In the state of New Mexico, in a remote area of the Navajo Nation, there exists a rehabilitation facility for profoundly retarded adults. The area is called Coyote Canyon. There is no town there, only open range and a trading post. On any given day, forty to fifty adult Navajo persons with disabilities participate in work activity and functional academics.

One hundred miles west of Coyote Canyon, in the state of Arizona, is Toyey Boarding School compound, where another rehabilitation facility has been developed. There is no town here either, so the forty clients engaged in work activity and work training, also reside in dormitories. Since 95 percent of the staff in both facilities are Navajo people, fluent in Navajo language, the facilities, in some ways, are a vast improvement over their alternatives in urban areas where a foreign culture and language predominates.

Ninety miles to the north of Toyey is the campus of Navajo Community College. This is the first Indian owned and operated college on an Indian Reservation to be fully accredited. It was established by an Act of Congress in 1969, after 100 years of forced education, provided for in the Treaty of 1868. There is no town around the College. It is situated on a high desert plateau at 7,400 feet above sea level, where all stu-

dents and staff live on a campus not unlike other boarding schools on the reservation.

In 1979, the College received an Experimental and Innovative Grant from the Rehabilitation Services Administration. The purpose of this grant is to create a rehabilitation education program, and train manpower for existing and developing rehabilitation agencies and facilities of the Navajo Nation.

The director of this project, Ann Badoni Oetinger, is Navajo, as is her administrative secretary. The one faculty member and trainer in the project, Leon Lowrey, is white or Anglo as the whites are frequently called. This distribution is much the same as the rest of the College with approximately 2/3 staff being Native American and 1/3 being white. Most white employees at the college are faculty members.

The Navajo Nation most closely resembles a "Third World" developing nation. Its institutions and bureaucracies are frequently patterned after those of the dominant society which surrounds them, but their administration and function is greatly influenced by the culture of the Navajo society. The outcome of this union is generally a very confusing and complex organization that straddles two cultures. This will be described in more detail below.

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Rehabilitation and Culture

Managers of rehabilitation agencies should be aware that the concepts and processes of rehabilitation are culturally biased. The culture of the United States of America is basically English speaking Euro-American. Though the American society is very new, in comparison to nearly every other society of the world, its people and institutions are recognized by others as being uniquely American. Rehabilitation agencies, like other bureaucracies, are extensions of the Euro-American culture.

Those individuals of cultural and racial minorities in the United States are able to recognize the cultural aspects of the services agencies that reflect the dominant society. Experience and research has shown that the culture of rehabilitation is based on values or class experiences that often create problems for those who hold different values or do not share those class experiences.

One example is the concept and process of determining "eligibility". Since, the majority of rehabilitation workers are professionally trained, urban educated, middle class people, the methods common to their experiences have come to be identified with eligibility (McCauley, 1967; Banks, 1973).

Interviews, forms, and a linear process of evaluation are common to nearly every rehabilitation facility or agency. In the rehabilitation process there is a sequential and linear mentality that requires the completion of one step in order for the person to go to the next.

This process is described by Chapple (1970), an anthropologist, looking at rehabilitation. "It is evident that a series of emotional interactional patterns are involved, each sufficiently ritualized so as to be communicated as a high order symbolic statement of the cultural values represented" (p. 54). Those people who are unwilling or unable to see the value of this dance frequently refuse to participate and may be labeled "poorly motivated" or "uncooperative".

Such has been the experience of many American Indians. A five year rehabilitation project for the rehabilitation of Navajo persons with disabilities, recommended that the helper must be well acquainted with the varied concepts of Navajo culture and customs, and work within that framework. There is a general distrust of outsiders and a preference to receive help

from someone who is conversant with Navajo language and culture (Henderson, 1967).

This Navajo project was preceded by a similar five year project with Montana Indians, and followed by the Alaska project (Craft, 1970). Testing, case studies, and general observation confirmed that traditional cultural and social values played a substantial part in determining the client's ability and willingness to partake in, or make use of, helping services.

It is not the purpose of this article to examine in depth the conflicting values of the American Indians, and the basic assumptions and functions of traditional rehabilitation workers. Suffice it to say that over twenty years of research has demonstrated the need for examination and change.

As we look at the problems of managing in a cross cultural rehabilitation setting we see that many of the strongly held views of rehabilitation workers will need to be examined in order to recognize their cultural content and the values they represent. One of the most important skills needed by managers as well as service workers is that of self awareness. Understanding one's own values and culture is a prerequisite to being sensitive to one's impact on those with different values and culturally different from oneself.

Culture and Bureaucracy

Bureaucracy is a system which enables the rehabilitation manager to organize, plan, control, and facilitate a group of people to achieve agreed upon goals. Any group of people organized into a cooperative unit with shared goals and functions will generally reflect the values and patterns of the culture within which the organization exists. It is also true that rehabilitation bureaucracies are unique extensions of culture.

Some of these rehabilitation agencies exist in areas similar to the Navajo reservation where the majority of the residents do not have the history, culture, or values of the white English speaking Euro-American society (Craft, 1970). Because they are located in the United States these bureaucracies and agencies may appear externally and on paper to be the same as those in other parts of the country. However, the day to day operations will tend to be more reflective of the local culture (Triandis, 1980). Some examples where Navajo culture can be seen in otherwise Anglo organizations are listed in Table 1.

How these cultural and value based issues get reflected in the policies, procedures, and organizational

TABLE 1
Aspects of Culture

language and communications
dress and appearance
housing arrangements and family constructs
time and time consciousness
rewards and recognition
organizational relationships and supervision
leadership style
decision making style
authority and responsibility delegation
sense of self and space

structures will determine the overall effectiveness of the organization. Many managers fear that attempts to create a system that is acceptable to both the dominant society and a minority culture may result in the creation of a double standard. For many management theorists this would be difficult to accept. Some believe there are only two ways to manage an organization; effectively and ineffectively. The question we should ask ourselves is "can a cross cultural organization be viewed as effective by all the cultures represented within it, served by it, or related to it?"

Any public or private agency engaged in human service delivery, has several contexts within which it must operate (see Figure 1). There is a need for the balanced support and positive evaluation of each context in order to insure organizational effectiveness and continuation.

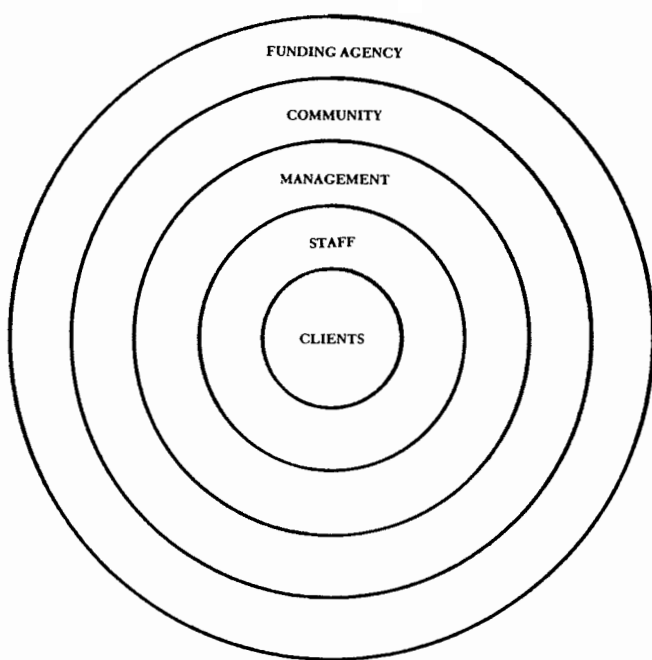


Figure 1. Spheres influencing an agency or facility

In a monolithic or uniform situation, where each context is of the same culture and holds in similar values to the other contexts, it is fairly clear what an organization must do to achieve the support of each context. The evaluation of the organizational effectiveness, as it relates to culturally produced values (i.e., relevancy and efficiency), would be quite similar in each of the contexts.

A cross cultural organization is in quite a different situation. Imagine, if you can, a rehabilitation agency where the clients are exclusively American Indian, the staff is 50 percent Euro-American, the management is 75 percent American Indian, the majority of the community is American Indian, and the outside funding agency is Euro-American.

This is the actual description of several rehabilitation agencies on the Navajo Reservation. With the exception of the clientele and the community, there is great diversity of expectations and views of organizational effectiveness. To disregard any of the contexts is likely to result in decreasing effectiveness and could result in the ultimate demise of the organization. To respond to them all equally and similarly is to be viewed ineffective by all.

In managing a culturally diverse organization the goals of clear communication, clean lines of authority, and uniformly administered personnel policies are even more difficult to achieve than in a monolithic system. It is possible that a brief look at the individual process of acculturation will hold some clues for "corporate acculturation".

When the individual lives in and is surrounded by the culture of origin, he or she is in a situation which might be called "homogeneous", as illustrated in Diagram A of Figure 2. In the normal developmental process one should eventually achieve satisfactory adjustment and autonomy in this situation. Upon prolonged cultural contact with one or more other cultures, one may develop an amalgamous or mixed orientation to oneself and the world. This is somewhat represented in Diagram B of Figure 2. In this situation one may have a more confused identity, mixed language and lack of autonomy in any of the cultures experienced. Diagram C of Figure 2, describes a situation where one has prolonged contact with another culture, and manages to remain clear with separate languages, and separate orientations to oneself and the world. In this case one eventually achieves autonomy in more than one culture and is able to move comfortably between the two.

The beauty of the last mode of adaptation is that one need not lose one's culture of origin to be competent and autonomous in another culture. Such individuals are generally held in esteem and are the leaders in a cross cultural context. For want of a better term, I shall call them, heterogeneous.

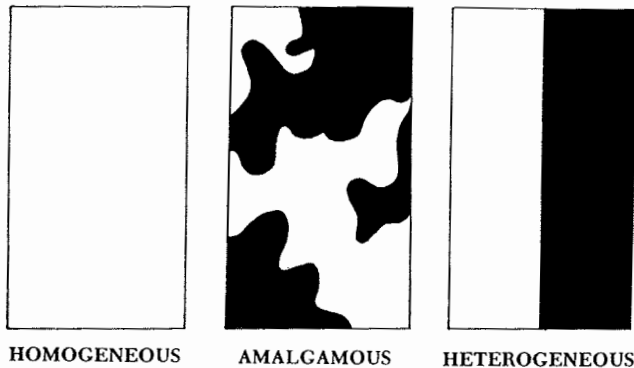


Figure 2 Cultural mixing

While it is difficult to say how some people achieve a heterogeneous adjustment to two cultures, it is important for the manager to understand that an amalgamous adjustment is generally an unsatisfactory one. Since currently there is no evidence that anyone has discovered how to assist another person in achieving a heterogeneous adjustment the selection process should include efforts through interview and questionnaire to screen out those applicants for employment who have made an unsatisfactory adjustment to a cross cultural setting.

It is particularly important that line supervisors and managers are able to move comfortably between the cultures represented. In many instances, they need to be able to serve as communicators and translators between the cultures within and outside the organization.

Direct service personnel may be heterogeneous but could also be homogeneous as long as they are of the same culture of the majority of clients they are serving, or indigenous. Such homogeneous indigenous workers are generally unable or unwilling to accept instructions and supervision from a person who is not anymore able to understand or explain actions or concepts from the other culture, than the workers themselves.

In order to select supervisors or managers who are heterogeneous, it seems best to promote from within. It may be possible through interview or questionnaire to determine the type of acculturation adjustment the

individual has made but more research in this area is needed. Previous employers or instructors may also be able to provide accurate information.

In this article the two cultures used to illustrate a cross cultural organization are Navajo (American Indian) and Anglo (Euro-American). The author is aware that there are numerous exceptions to every generalization, and yet, there are similarities among groups of people that permit us to make at least limited generalizations. There is no intent here to suggest that a rehabilitation organization should or could be based on ancient Navajo history or tradition. However, any manager of people, needs understanding of the people he is attempting to manage. This understanding must be based on the unique history, culture, and values of the people to be managed. Some of the unique aspects of both Navajo and Anglo cultures are described below.

Monochronic and Polychronic Organizations

Euro-Americans, according to anthropologist Edward T. Hall (1976), are captives of their own time and space system. He describes two methods used in organizing time and space. The "Monochronic system", most closely describes the method used by Euro-Americans, emphasizing schedules, segmentation, and a one dimensional, linear view of time stretching into the future and the past. The "Polychronic system" more nearly describes the method used by American Indians, emphasizing time as a point in which many things are happening simultaneously. The Polychronic system would stress relationships and involvement of people over schedules or efficiency.

These two ways of organizing activities in time and space have a great impact on the way people organize themselves into bureaucracy. Both Monochronic (M) and Polychronic (P) bureaucracies exist in modern societies. Latin American, the Middle Eastern countries and Mediterranean areas all tend to have "P" systems, where Northern Europe and the United States function in an "M" system. While both systems have their strengths and weaknesses, it is important to remember that they are most effective in a society that organizes time and space in a similar manner.

Hall (1976) goes on to describe some of the characteristics of both types of bureaucracy, as listed in Table 2 and illustrated in Figures 3 and 4.

In a cross cultural setting such as the Navajo Nation, both systems may be working simultaneously.

TABLE 2
Characteristics of Bureaucracy

Polychronic	Monochronic
centralized control	delegated control
simple structure	complex structure
many small bureaucracies	large complex bureaucracies
assigned tasks & report	assigned functions & responsibilities
complete transactions	stay on schedule
shared office space	private offices
many activities at once	one activity at a time
many interruptions	fewer interruptions
interrelationships with many	interrelations with few
all related to whole	compartmentalized by function

The organizational chart may reflect an "M" type system on paper, but those members of the staff who are from a "P" type culture will view the system and function within it as though it were a polychronic organization. Behaviors such as going around the immediate supervisor to the director with problems, not complying with an eight to five work day, spending much time visiting during working hours and failing to comply with deadlines, may all be symptoms of the polychronic employee in a monochronic system. Since their functioning is consistent with their view of what is important and may be consistent with the context, the supervisors and managers must decide the cost of the organizations' effectiveness in trying to force a monochronic standard on all employees. In fact, the question may not be, "is one standard desirable?" but instead, "is one system possible?" For example, ac-

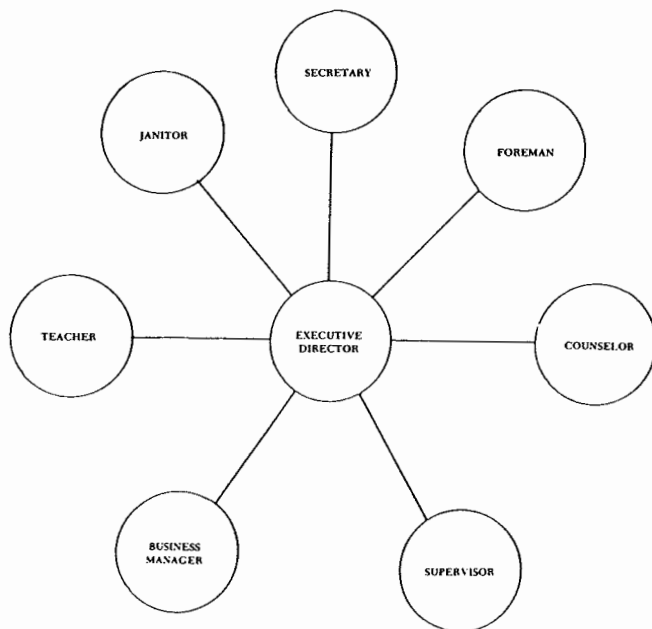


Figure 3. Polychronic organizational chart

complishing a task in a Navajo bureaucracy is easier if you have relationships by clan or friendship with those you must rely on to accomplish the task. It takes time to maintain those relationships. To stress efficiency and to prevent an employee from developing or maintaining needed relationships is to decrease the employee's effectiveness. Yet, to "socialize" during "working" hours, may be considered a waste of time in an Anglo bureaucracy.

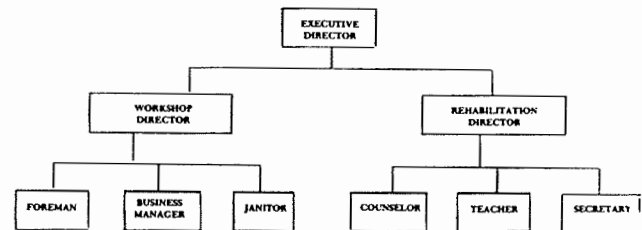


Figure 4. Monochronic organization chart

When a supervisor asks an "M" type person for certain information by a specific date and time, they are allowing the employee to use judgment and creativity in obtaining the information. A "P" type employee may not mind being told how to obtain the information but the date and time may interfere with using their skill in obtaining the information through family relationships and developed friendships.

There are many other aspects of culture that will effect the structure of an organization in a cross cultural context. Values and ideologies are not changed easily and when the individuals' values conflict with those supported by their employers, there is likely to be frequent conflict and high stress. Knowing one's own values and understanding how they differ from others with whom we have contact is one way of reducing conflict and stress. On-going training to sensitize staff at all levels is an essential ingredient of successful management.

SUMMARY

Human service organizations, like all other bureaucracies, should be an outgrowth of the culture of the people they are designed to serve. If they exist in a culturally diverse community they should reflect the diversity of the community.

Wherever possible the line staff and the client as well as the method of helping should be culturally indigenous and homogeneous. Likewise, when the organization interfaces with another culture which may

be the funding source, the staff of the part of the organization that interfaces and the structure of that part of the organization should be compatible with the culture of the funding source. The ideal supervisors and managers of a culturally diverse organization should be heterogeneous, that is, clear in their own identity with one culture, and be autonomous with highly developed skills to understand, live, and work in the other culture or cultures.

If managers are to allow two or more cultures to exist simultaneously in an organization, they cannot apply a single standard for staff functioning or conduct. Those aspects of the organizations that emphasize one culture over another (i.e., service component), need to be clearly identified and staff selected for their ability to function well in the culture identified.

Extra effort must be put forth by management to provide the opportunity for clarification of the cultural aspects of communication, values and procedures. Employees should be provided with orientation and instruction to help them see and allow for those parts of the organization that reflect values and concepts that are of another culture than their own. They too should be helped to develop the skills of language and understanding that would enable them to be autonomous in their own culture, as well as, the

others with which they work. Employees developed in this way would then be prepared to move into supervisory and management levels within the organization.

It is very possible, and in fact not uncommon, for employees working in a cross cultural organization to be unaware that another culture exists within their organization. Such blindness is the cause of much confusion, misunderstanding, and a poorly functioning organization.

Until one has lived in a culture other than one's own, it is difficult to see cultural diversity. Unless one can recognize cultural diversity one cannot hope to manage effectively a cross cultural organization. Training of future rehabilitation managers should include both theoretical and experiential aspects that facilitate self awareness and awareness of others in the area of values and culture. With the shrinking world and increased mobility of people, culturally homogeneous areas of the world are rapidly disappearing, and being replaced not by one big amalgamous or mixed society, but communities where two or more cultures exist simultaneously. Managing a culturally diverse organization, therefore, appears to be the challenge of the future for administrations of human service organizations such as rehabilitation.

EXECUTIVE SUMMARY

The concepts and processes of rehabilitation and the various theories of management are extensions of the cultures from which they have evolved. Those who work in bureaucracy as well as those who are served by it, will view the organization through their own system of values. In this article it is suggested that a culturally diverse organization has very unique processes and problems that may require new theories, new styles, and possibly new management skills in order for the managers to be effective.

I. Describing the culture of rehabilitation.

- A. The concept of rehabilitation evolved from the Euro-American culture of 1900.
- B. The values reflected in the rehabilitation procedures are derived from a middle class urban society.
- C. The sequential and linear rehabilitation process has limited success in a non-linear and non-compartmentalized society.

II. Bureaucracy described as an extension of culture.

- A. A bureaucracy is a unit organized with co-

operative functions toward shared goals.

B. Methods of organizing, cooperating and prioritizing goals are culturally specific.

C. Culturally diverse organizations may have more than one system operating simultaneously.

1. Organizational effectiveness will be measured according to the values of the cultures represented.
2. Organizational effectiveness will be measured against the cultural context in which it exists.

D. Management and staff in a cross cultural organization need to develop ability to operate in each culture and system.

1. Hiring practices at all levels must take into account the applicant's ability to relate to the cultures represented and to move back and forth among them.
2. Supervisor practices may have to take into account cultural differences in providing and receiving direction.

3. *Personnel policies need to reflect procedures considered fair and appropriate in cultures represented.*

III. *Cultural considerations in organizing time and space.*

- A. *Monochronic systems emphasize schedules, segmentation and a one-dimensional, linear view of time.*
- B. *Polychronic systems emphasize relationships and stress involvement of people over schedules or efficiency and have a multi-dimensional view of time in the now.*
- C. *Both monochronic and polychronic bureaucracies exist within the modern world.*
- D. *A cross cultural bureaucracy may have both*

systems operating simultaneously.

IV. *Application of theories in a cross cultural setting.*

- A. *Organizations should reflect the cultural diversity of the context in which they are operating.*
- B. *Whenever possible, recipients of services should be served in their own language by staff who understand their culture.*
- C. *Supervisors and managers should be culturally heterogeneous.*
- D. *When dual cultural systems exist they should be clearly identified for all staff.*
- E. *Orientation and instruction on working in a cross cultural setting should be provided to all staff.*

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COMMENTS ON THE LOWERY THEORY ARTICLE

By *Seymour Bryson*, Ph.D., Associate Dean, College of Human Resources, and Associate Professor, Rehabilitation Institute, Southern Illinois University at Carbondale.

The author of "Cultural Diversity and Rehabilitation" introduces the concept of "cultural diversity" which, unfortunately, is a relatively new concept in the professional rehabilitation literature. Cultural diversity recognizes and accepts both social and cultural similarities and differences, and specifically, attempts to devaluate the differences in experiences, values and perceptions among ethnic minority groups. Lowrey attempts to explain the shortcomings of professional managers of rehabilitation programs who may have received training before the concept of cultural diversity was generally recognized/accepted. These are professionals who may have been frustrated in their

attempts to provide service to individuals whose skin color, skills, language, social class, cultural values and traditions, and personal experiences differed from their own and those of members of the dominant society—Anglo-Saxon, white, English-speaking individuals.

The differences between this writer's approach and that of his predecessors is apparent in a comparison of remarks made by Benson and Allen (1969) and the author. All question the adequacy of bureaucratic professional organizations to deal effectively with the rehabilitation needs of special groups. They differ, however, in their philosophical bases. While Allen and Benson talk in terms of altering and changing the value system of the "disadvantaged," the author asserts that professionals who are truly inter-

ested in managing effective rehabilitation programs for native Americans and other underrepresented groups must at least minimally understand that there are significant differences in basic values, philosophies, and goals between the dominant group and the minority group. They also must comprehend that some of the values held by native Americans are antithetical to the traditional organization, structure, and service delivery system.

Although the author's focus is on Navajo Indians, the problems that are outlined can be generalized to all other ethnic minority groups. Some of the basic tenets promulgated by the writer are increasingly prevalent in the professional human services literature in general, and counseling literature in particular.

I perceive that the writer believes that to provide quality and effective services to native Americans, professional managers must be willing to deal realistically and truthfully with the following factors/inadequacies:

1. Many of the concepts and processes of rehabilitation are biased.
2. Rehabilitation bureaucracies are unique extensions of culture.
3. Human services organizations and other bureaucracies should be an outgrowth of the culture of the people they are designed to serve.
4. Many staunchly held views and routing practices of rehabilitation workers need to be examined in order to recognize their cultural content and the natives they represent.
5. Awareness of one's values and culture is a prerequisite to being sensitive to one's impact on those with different values.
6. Helpers must be well acquainted with the Navajo culture and its customs, and work within that framework.
7. Knowing non-values and understanding how they differ from others with whom we have contact is one way of reducing conflict and stress.
8. Training programs and strategies should include both theoretical and experiential aspects that facilitate self-awareness and awareness of others in the areas of values and culture.

I agree with these and other perceptions of the author gained through his personal observations. I encourage him and other interested professionals to pro-

vide empirical evidence to support their observations and conclusions.

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Benson, J., & Allen, D.L. Organizational structure and rehabilitation of the disadvantaged. *Rehabilitation and the Culturally Disadvantaged*, The University of Missouri-Columbia, Regional Rehabilitation Research Institute, Research Series No. 1, 1969, 1972-201.

By *Thomas L. Evenson*, Ph.D., Assistant Professor, Center for Rehabilitation Studies, North Texas State University, Denton, Texas.

Rehabilitation professionals do not have to be working on an Indian reservation to recognize the validity of Lowrey's charge that the concepts and processes of rehabilitation are culturally biased. Acknowledging the existence of this problem within our profession is one thing. Doing something to address that problem is another matter. Before we can do anything concrete to minimize this cultural bias we must clarify how we perpetuate a biased approach to rehabilitation. Lowrey's article contributes to this needed clarification. He demonstrates with specific examples how a cross-cultural rehabilitation organization is affected by value differences within two separate cultures.

Lowrey's ideas present a formidable yet realistic challenge to educational programs that prepare professionals in rehabilitation administration. He clearly points out the need for self-awareness on the part of the administrator. Additionally, he emphasized the importance of an administrator's ability to facilitate personal value clarification on the part of staff working in the rehabilitation setting. Rehabilitation administration training programs can do a great deal in narrowing the cultural gaps within rehabilitation by incorporating experiences that allow future administrators to carefully explore and clarify their personal value systems as well as learn to share these skills with their future employees.

The strength of Lowrey's article was in what it implied. I was more disappointed in the practical suggestions that were promised. For example, he carefully described how essential a "heterogeneous" manager was within a cross-cultural context. He then broke the news that he didn't know how we could find such a character.

Neither did Lowrey address the evaluation of organizational effectiveness within a polyethnic situation.

Continued on page 80

From dance stage to TV screen

'CRAZY HORSE' FROM 1-J

"I thought, 'What an incredible role. I'm the right age for it. I can't hope to get it, but I can hope to get an audition.'"

Actually, he got more than one — a taped audition in Cleveland, an interview in Toronto and a screen test in Los Angeles — before being signed to lead a cast that includes Irene Bedard, Wes Studi, Ned Beatty and Peter Horton as Gen. George Armstrong Custer.

Part of his preparation involved horsemanship. Greyeyes, a self-described city dweller and "terrible, terrible" rider, called a stable in Chardon, identified himself as an actor auditioning for a role and started lessons.

He was thankful he did it, since the screen test included riding, but it was only the first step: For two solid weeks before production started, Greyeyes trained on horseback with a stunt coordinator.

"The Lakota warriors were the greatest horsemen, and above them all was Crazy Horse. He was, above all, renowned for his horsemanship," he said. "It was pretty tough. I went through periods of extreme soreness, but when filming started, I felt that insights to Crazy Horse would come forth."

Greyeyes drew additional insight from long hours of reading. "My source was the Cleveland Public Library," he said. "I pulled out every book on Crazy Horse and Custer I could find."

"So many films have been made about Custer," he said, "that there's this nice role reversal with this film — it's about Crazy Horse and his relationships with other Native American people. The script allows some of the facts of his life to come forward while retaining a lot of the mystery, which I think is one of the most important things about his memory."

Filming started last Aug. 31, in the Black Hills region of South Dakota, and ran into October. Unusually long for a TV movie, the schedule "was indicative of the fact that Turner wanted to create a feature-quality product," Greyeyes said. "They really pumped a lot of money into this one, in hopes of making a splash."

"Ted Turner himself was really excited about the project. He actually came to the set, which is sort of unusual."

The set itself was also unusual. Since they were working far from the nearest town and hotel ac-



SCOTT SHAW / PLAIN DEALER PHOTOGRAPHER

Michael Greyeyes: "Cleveland's the ideal place for us. We were living in these small places in New York City, and now we're spreading out."

commodations, and needed as many hours of daylight as possible, the company lived in a canvas "tent city," an experience Greyeyes recalls as both exhausting and exhilarating.

Directed by John Irvin ("Hamburger Hill," "Dogs of War"), "Crazy Horse" was built around one of the most representative groups ever assembled for a Native American film: Indian actors fill all 28 of its principal Indian roles. All the riders in the core warrior group are from the Pine Ridge Indian Reservation. Members of the Lakota community filled more than 150 featured extra roles, and 114 American Indians worked in technical positions behind the scenes.

Greyeyes fills a larger-than-life role as Crazy Horse. The Oglala warrior has been regarded as a Sioux messiah and the greatest of all war chiefs.

"His charisma was legendary, and he was a man who knew his destiny," Greyeyes said. "What I wanted to get hold of as an actor was the human element. One part of that was conflict, between duty to his vision and desire as a man wanting to be with a woman and have a family. They were opposite paths, and I hope that comes out in the film."

He credits Robert Schenkken for a script that is "very complex and really quite brilliant."

"One thing that really struck me," Greyeyes said, "was learning that Robert had lost a child, a short time before he wrote it in 1992. In doing my research, I

found out that Crazy Horse had lost a daughter, and the grief of it almost unhinged him completely. That was something I think Robert was really able to connect with him on."

When the film premiered for a select theatrical audience in Los Angeles last month, Greyeyes discovered that he had also connected with Crazy Horse on another level. He kept hearing comments that there was a strong sexual element to his portrayal.

"That was a real compliment and totally unexpected," he said. "But one of the technical advisers said women were very attracted to Crazy Horse, which created a lot of jealousy among other men. This film explains the world as Crazy Horse saw it — and the circumstances which caused people to betray him."

The world as Greyeyes sees it, these days, is not what it used to be. When he visits Hollywood now, he sees his own blown-up image peering down from a billboard on Sunset Blvd.

"It was an honor to land this role. Now that the movie is coming out, it's just so exciting," he said. "I'm at the front end of an acting career — hopefully."

He laughed. "Hopefully, at the front end. Hopefully, it'll be a career."

✓ For your information

Michael Greyeyes stars in "Crazy Horse." Not rated. Movie debuts at 8 tonight on TNT cable, repeats at 10 p.m. and midnight. Also repeats Wednesday, Thursday and July 14, 19, 20.

FROM DANCE stage to TV screen

Greyeyes finds great
role in 'Crazy Horse'

By TOM FERAN

STAFF WRITER FOR THE CLEVELAND PRESS

Michael Greyeyes portrays one of the most fabled figures of American history in the title role of "Crazy Horse," the fifth and most ambitious movie in TNT cable's lavish Native American series.

He makes love as well as war, defeats Custer at Little Big Horn and goes thundering across the plains to defend his ideal of freedom — a demanding performance and first leading role for the increasingly visible American Indian actor.

But the story behind the portrayal makes more than a footnote to the movie, which debuts at 8 tonight on TNT.

It's that Greyeyes learned horseback riding in Chardon.

He researched the history at the Cleveland Public Library downtown.

And he lives, with his wife, in a duplex in Lakewood.

Greyeyes, 29, laughs off the inevitable question.

"Everybody asks me, 'Why are you in Cleveland? Why aren't you living in New York or L.A.?' " he said in a recent interview. "I say, 'You don't get it — I love Cleveland. I moved here officially last year, but I've been in and out of the city the last three years.' "

Marriage brought him to town. His wife, Nancy Latoszewski, is in her fourth season dancing

with the Cleveland Ballet. Greyeyes is a graduate of the prestigious National Ballet School of Canada, and the couple met dancing with the Feld Ballet of New York.

"I wanted to pursue acting," he said, "so I headed to Toronto because of all the film work being done there. Nancy came to Cleveland, auditioned for Dennis Nahat and was downtown living at the Chesterfield. I would be in my truck, driving back and forth between Toronto and here, and finally last year we got married.

"She's always asking, 'Should we be in L.A.?' I say, 'Are you kidding? Our quality of life is fantastic.' "

"I don't necessarily have to be living where I'm working — we made 'Crazy Horse' in South Dakota, and I made another film in Wichita, Kan. It made little sense for her to be giving up her career at the top level of her craft, move to Encino or Studio City and pay \$1,200 rent, hoping to find work, and be miserable. Cleveland's the ideal place for us. We were living in these small places in New York City, and now we're spreading out."

The son of a Sweetgrass Cree Nation mother and Muskeg Lake Cree Nation father, Greyeyes grew up in Saskatchewan. But his family's desire to nurture his dancing and theatrical abilities led them to move to Toronto, for the National Ballet School, in his teens.

"My mother always says that the plains Cree are talented artistically," he said, "so there's a background for performance there." (In fact, Greyeyes is not even the most visible Canadian Cree on a Turner Broadcasting cable channel — that distinction belongs to Linden Soles, the weeknight prime-time news anchor on CNN.)

His interest in acting was driven partly by a desire to keep performing past the age (often about 35) when many dancers retire. He started with a leading role in TNT's "Geronimo," went on to movie and TV parts that included the feature "Dance Me Outside," and recently completed a tour of Canada with the children's play "How a Promise Made a Buffalo Dance," which he wrote, directed and choreographed.

He co-stars as the love interest of Janine Turner ("Northern Exposure") in "Stolen Woman," a recently completed TV-movie scheduled for broadcast this fall on CBS.

The script for "Crazy Horse" was waiting in the mailbox when he and his wife returned to Lakewood from their honeymoon last year.

"I read it and thought it was incredible," Greyeyes recalled. "The scriptwriter was a Pulitzer Prize winner [Robert Schenkkan, "The Kentucky Cycle"]."

SEE, CRAZY HORSE/19-J



Michael Greyeyes
as Crazy Horse.

Cultural Factors That Can Affect Rehabilitation of American Indians

By: Mr. Lyle W. Frank

We are who we are because of our cultural heritage. Cultural heritage includes the complex whole that is knowledge, belief, art, values, morale, and any other capabilities and habits acquired by man as a member of society (Tylor, cited by Johnson, 1974). Richardson (1972) states that no two cultures differ more in value systems than the American Indian and the dominant society. Culture can also be a catalyst for achieving individualism and it can also represent a tool of discrimination (Annis, 1984).

The first attempt by the U.S. government at assimilation (a process by which a distinct cultural or racial group takes on the values of a more dominant group) of American Indians was the reservation period. The reservation period was characterized by harsh living conditions, disease and starvation in the early decades. The reservation period replaced the effective policy of genocide, only after the Indian tribes were rendered powerless.

For some tribes the powerlessness occurred through the senseless slaughter of their main food supply, the buffalo. Indian reservations were established as a permanent means of controlling the rebellious tribes (Davis, 1979). The impetus behind this strategy was to force American Indians to abandon their traditional values and forms of living and adopt the dominant society values and thus make the Indian a red "White Man."

The same way in which values influence perceptions of life, behavior and belief systems, these different values can also influence individuals' perceptions of disability, their recognition of solutions to problems requiring rehabilitation services, and the selection of certain practices when participating in rehabilitation programs. A few examples of specific differences between American Indians and dominant society values are described below in the areas of: (a) family systems and social organization, (b) health and medicine, (c)

religion, and (d) language.

Family Systems and Social Organization

The extended family system forms the normative base for American Indian society (Pedigo, 1983). The extended family may consist of three or more family units all closely related. Indians consider many more people to be their relatives than do members of other cultures. If the tribal group in question has a clan system, then members of the clan are considered relatives with the same influence on one's life as parents, brothers and sisters.

The absence of the extended family system can affect rehabilitation when the client relocates for employment and training. It is often hard for an employer or training facility personnel to understand that a client must return home if any member of their family suddenly becomes ill or dies. There is also pressure on the individual to return home, not to do so would leave one open to perceptions by family members of disrespect and of being acculturated. In a society where gossip is an important control over behavior, negative verbal berating is not sought out but would be the resultant consequence if one failed to return home for family or tribal purposes (McFee, 1972).

Health and Medicine

For many American Indians, a state of health refers to harmony within one's life whereas disease is caused by disharmony within the individual and/or disconnection within the family, community and universe. Many American Indians believe that the human being is made up mind, body and spirit (Clark, 1985). The physical body cannot be separated from the mind and spirit. Thus, if one treats the physical being without treating the mind and spirit, the treatment is not likely to be effective. American Indian tribes exhibit varying levels of openness regarding health, healing and medicine. For example, the Navajo display a greater amount of



Paul Strange Horse, Upper Brulé Sioux, 1905

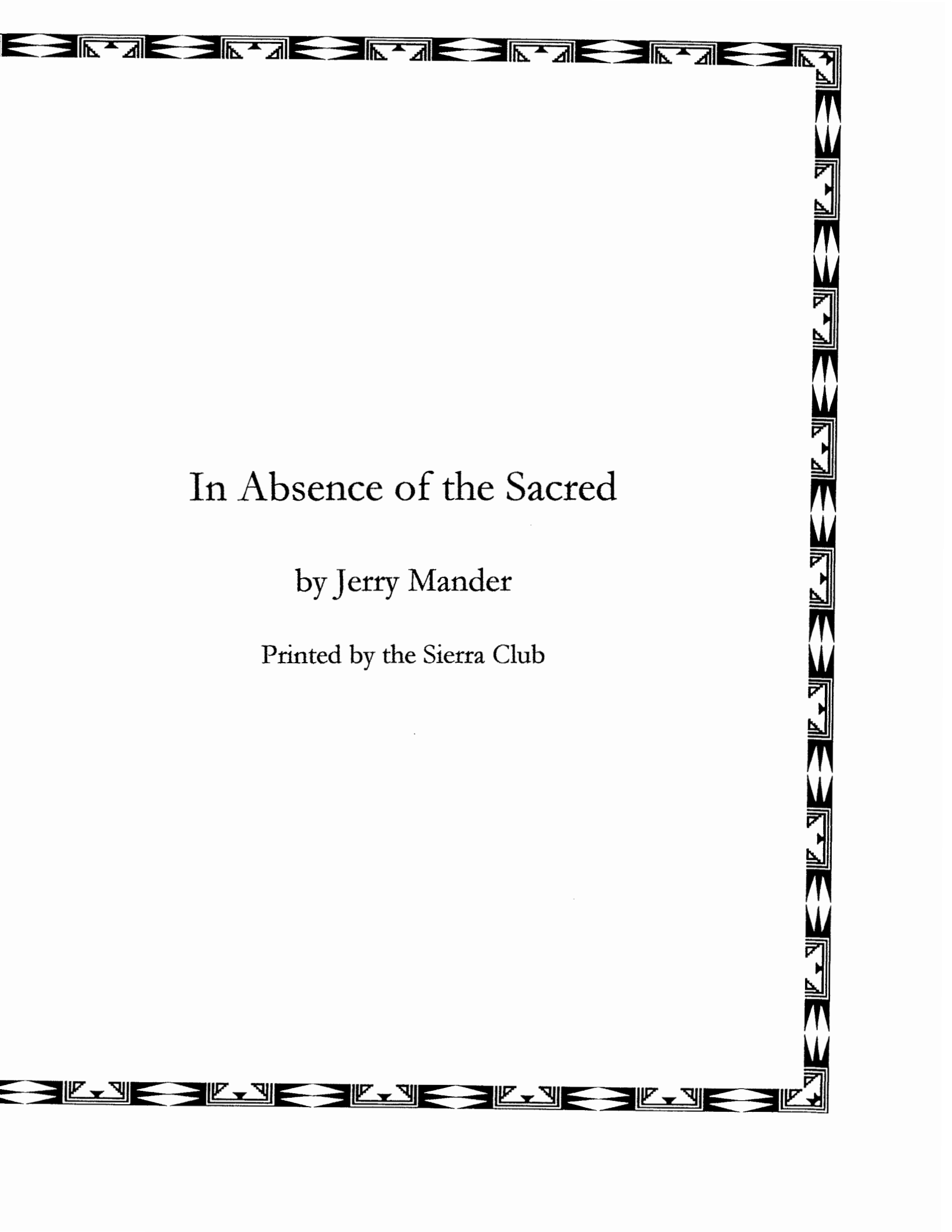
openness about their healing practices than the Pueblos and other tribes who are very secretive (Parks, 1987).

When rehabilitation counselors work with Indians who adhere to their traditional healing and medicine practices, they should keep in mind that these matters are typically perceived as very private and personal. A counselor should attempt to establish a trusting relationship first and then if the client initiates the topic, explore the possibilities in more detail. If a non-Indian counselor asks a question related to this topic in an initial interview, this could inhibit the therapeutic rapport needed to be an effective rehabilitation service provider. In addition, a counselor should have some knowledge about the cultural group to which the client belongs, i.e. Plains, Southwest, Northwest Coast.

Religion

American Indian religions represent traditions that have been present in North America for thousands of years (Brown, 1982). These traditions have not only survived the test of time and acculturation, but are being reexamined and reaffirmed by the American Indian people. In all American Indian languages there is no equivalent for the word religion.

Religion among American Indians cannot be separated from other parts of their lives. In American Indian society,



In Absence of the Sacred

by Jerry Mander

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Many authors, notably Carl Jung and Aldous Huxley, have stated that Western societies fear, hate, destroy, and also revere Indians, precisely because they express the parts of our personal and cultural psyches that we must suppress in order to function in the world as we do. How could present-day America possibly exist if great numbers of people believed that the minerals in the ground, the trees and the rocks, and the earth itself were all alive? Not only alive, but our equal? If our society suddenly believed it was sacrilegious to remove minerals from the earth, or to buy and sell land, our society would evaporate. Nor could it exist if Americans believed in an economic life organized along steady-state, collective-subsistence forms, as most Indian societies are. **Therefore, it is logical, normal, and self-protective for Americans to find the philosophical, political, and economic modes of Indian culture inappropriate and foolish.**

Table of Inherent Differences

The concept of an organic female earth is basic to native societies, and is also a basic difference between native peoples and the people of technologized societies. Believing that the earth is alive leads to a world view utterly unlike the one that emerges when you believe the planet is dead, or that it is a "machine." Is it possible, then, for the two societies to coexist? To look at that issue, I thought it would be helpful to create a chart that compares the two societies in various aspects of life. **The more detailed the comparisons, the more obvious it becomes that in almost every category Indian and Western societies are at virtually opposite poles. Beyond "opposite," they are in contradiction.**

During the years I have worked on this book, I kept an informal list of various characteristics that seem to be inherent in all (or most) native societies. Though it is by no means complete, and does not pretend to be scientific, I think it reveals the near impossibility of assimilation. The two cultures are profoundly at odds. To attempt to merge them does not produce coexistence or integration, but death for one or the other, which is already happening.

The following chart is not universally applicable to all Indian societies or all Western societies. There are differences among Indian tribes just as there are among Western societies. For example, though the Aztecs and Incas were Indians, they were more like modern Americans than the majority of other Indians. In fact, it is because of the ways in which the Aztecs and Incas were similar to us—they created a "state," they had hierarchical authority (which most Indian societies do not), and their architecture was built for permanence—that we speak of them as "an advanced civilization."

In fundamental ways, however, Indian tribes and aboriginal peoples, whether they live in the far north or in tropical forests, are more alike than not. The Inuit, the Navajo in the southwestern U.S., and the Aborigines in Australia all share very similar attitudes toward nature. To the degree that they have not been overtaken by Westerners, they still engage in collective production, share commodities, and live in extended families. They have similar ideas about art, architecture, time, and dozens of other dimensions of life. Their religions are nature based; they believe in a living planet. Also important, they share the fact that Westernized nations are behaving toward each of them in exactly the same fashion. This in turn is because despite all or differences, most Westerners are also more alike than different. In both the Soviet Union and the U.S., we wear ties and wristwatches, drive cars, live in nuclear families in permanent structures alongside pavement walkways. We work for fixed hours of the day for years at a time for a person we call "boss." We use money to purchase commodities. We share an attitude about our level of superiority to nature and to non-technological humans.

What follows, then, is a rough description of tendencies, loosely comparing technological cultures on the one hand and native cultures on the other. It is meant as a vehicle for exploration and discussion.

Technological Peoples

Native Peoples

RELIGION AND PHILOSOPHY Continued	
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The dead are regarded as gone.

The dead are regarded as present.

Individuals gain most information from media, schools, authority figures outside their immediate community or experience.

Individuals gain information from personal experiences.

Time measured by machines; schedules dictate when to do things.

Time measured by awareness according to observance of nature; time to do something is when time is right.

Saving and acquiring.

Sharing and giving.

It is important to note that the characteristics on each side of this chart form an internally consistent logic. In politics, for example, hierarchical power makes a great deal more sense for operating a large-scale technological society in widely separated parts of the world than does a consensual decision-making process, which is much too slow to keep pace with machinery, electronics, and the need to grow and expand. In relation to the environment, the notion of "humans above nature" is more fitting for technological cultures, and for capitalism in particular, than "humans within nature," which throws wrenches in the wheels of progress.

It has proven unfortunate for the survival of Indian nations that their way of viewing the world is so drastically at odds with the views of American technological society. Indigenous systems of logic have not led them to emphasize expansion, power, or high-impact technologies of violence. Meanwhile, several aspects of the industrial system, especially in capitalist societies, do celebrate and even require the goals of expansion, growth, and exploitation and the development of the technologies appropriate to those goals. When the two world views come into conflict, we in the industrial cultures have the brute advantage of the violent technologies to help wipe out indigenous cultures; we then interpret this so-called victory as further evidence of our greater fitness to survive.

It is clear from this big picture of both cultures that they are incompatible. They do not and probably cannot mix. They ought rightly to be viewed as antitheses of each other, or as each other's shadow. They are both branches on the tree of human life, but they have grown very far from each other. Author Dee Brown has suggested that the Indians have always known about this schism, and the inevitable conflict that comes with it. **Case after case of Indian-white interaction documents that Indians were never interested in assimilating with white culture.**

Indians do not want to be Americans. They have historically tried to negotiate with us as to what was theirs and what was ours; they never wanted to be part of us, and many still do not want to be. **For these reasons the new Indian leadership puts great emphasis on political separation, and on reclaiming Indian identity, land, and sovereignty.** They see assimilation as an absurdity.

This may be the most important and yet most difficult point for Americans to grasp: that Indians in this country and elsewhere are different from other "oppressed" or "underdeveloped" Third World peoples who seek to share the fruits of our society. In fact, many Indians speak of themselves as a Fourth World. They do not wish to become like us. They are fighting to avoid that outcome, struggling to maintain their land base and to live as they have always lived.

Contrary to our prevailing paradigms, which assume that indigenous peoples throughout the world wish to participate in our economy, many Indians do not see us as the survivors in a Darwinian scenario. They see themselves as eventual survivors, while we represent a people who has badly misunderstood the way

things are on the earth. They do not wish to join the technological experiment. They do not wish to engage in the industrial mode of production. They do not want a piece of action. They see our way as a striving for death. **They want to be left out of the process.** If we are going over the brink, they do not wish to join us.

Throughout the world, whether they live in deserts or jungle or the far north, or in the United State, millions of native people share the perception that they are resisting a single, multi-armed enemy: a society whose basic assumptions, whose way of mind, and whose manner of political and economic organization permit it to ravage the planet without discomfort, and to drive natives off their ancestral lands. That this juggernaut will eventually consume itself is not doubted by these people. They meet and discuss it. They attempt to strategize about it. Their goal is to stay out of its way and survive it.

Fast Forward: Leisure in Technotopia

In the United States today, according to figures from Louis Harris and Associates, the average work week is forty-seven hours. This is up from forty hours, the average of a decade earlier. More than one-third of the male employed population works longer than the average. According to the U.S. Department of Labor, nearly six million men and more than one million women work more than **sixty hours** per week at paid jobs. (This does not include the added unpaid domestic work of most women.)

In certain job categories, such as self-employed farmers, entrepreneurs, and professional people, the typical work week is **sixty hours**. The heads of corporations average more than **sixty hours** of work per week.

So have things really improved? Those of us who enjoy the fruits of the technological juggernaut have more stuff in our lives. We are cleaner and we live longer. But if we compare ourselves to pre industrial societies, it is arguable that we work harder than they did. **In addition, our devotion to gathering and caring for commodities has created an extraordinary modern paradox: a scarcity of time, loss of leisure, and increase of stress amidst an environment of apparent abundance and wealth. A decrease in the quality of life and experience.**

Back in 1609 when the Algonkin Indians discovered Henry Hudson sailing up their river, they were living off the fat of the land. They lived so well yet worked so little that the industrious Dutch considered them indolent savages and soon replaced their good life with feudalism. **Today, along the Hudson River in New York, supposedly free citizens of the wealthiest society in the history of the world work longer and harder than any Algonkin Indians ever did, race around like rats in a maze, dodging cars, trucks, buses, bicycles, and each other, and dance to a frantic tempo destined to lead many to early deaths from stress and strain....**What went wrong? How, in the process of acquiring so much material wealth, did Americans manage to lose so much leisure?

MacDougall quotes the late anthropologist Peter Farb: "The fact is that high civilization is hectic, whereas **primitive hunters and collectors of wild food . . . are among the most leisured people on Earth.**" And, says Farb, **"they are among the best fed people on Earth and also among the healthiest."**

MacDougall continues: "Work consumes as much of the average wage earner's time as it did a generation ago (actually, it takes more time now), while commuting to and from work takes more. And higher material living standards have so complicated Americans' lifestyles as to require them to spend more time at shopping, maintenance, and housework, leaving them less time to enjoy all the goods and recreational opportunities at their disposal In an age of high living standards, longer vacations, faster transportation, and supermarkets stuffed with convenience items, Americans somehow have wound up feeling more harried than ever."

Charley's Powwow Rules

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Powwow general rules for first timers.

It should be noted that every POWWOW is different so the first rule is the most important. The key is respect, and many "first timers" don't have access to the life-long teachings that we take for granted. Here is "Charley's 16 rules", hope you enjoy.

The following are general rules I give to follow when going to a POWWOW.



- 1. Listen to the Master of Ceremonies**
- 2. Do not sit within the arena. The chairs inside the arena are reserved for the dancers. Use the outside circle or bleachers if provided.**
- 3. If you want to take pictures, check with the POWWOW host first, then check with the person you are taking pictures of and ASK THEIR PERMISSION. Under no circumstances may you enter the arena to take photos. Put your camera down for all memorial dances.**
- 4. All tape recording must be done with the permission of the Master of Ceremonies and the Lead (or Head) Singer of each drum. When a new drum starts, do not enter the arena to get to the other drum. Don't run. Miss the song and wait for the next one to take your time getting to the drum. Nothing is more rude than "Recorder-runners" ganging around a drum. Many Powwow disallow this anyway (fine by me!).**

- 5. If you are not wearing traditional Regalia, you may dance only on social songs (like Two-Step, Blanket Dance, Honoring Songs, Circle, etc.) Sometimes a blanket dance is held to gather money. You may enter the circle to donate.**
- 6. Only those with the permission of the Lead Singer may sit at a drum. (And it's a good idea to know the songs because it's often a habit to ask the "stranger" to lead one.)**
- 7. Stand and men must remove their hat (unless traditional head gear) during the Grand Entry, Flag Songs, Invocation, Memorial, Veterans' songs, and the Closing Song.**
- 8. During the Gourd Dancing, only Gourd Dancers and Gourd Dance Societies are to enter the arena. Owning a gourd rattle does not make one a Gourd Dancer. Check with the local Societies.**
- 9. Please do not permit your children to enter the dance circle unless they are dancing.**
- 10. Do not touch anyone's Regalia without their permission. These clothes are not "costumes" and, yes we use modern things like safety pins and such because we are a "living" culture, our Regalia is subject to change. Leave your stereotypes at home. (Yes there are some blond tribal enrolled Indians...no one's fault that life goes on!)**
- 11. If you are asked to dance by an elder, do so. It is rude and disrespectful to say, "I don't know how." How can you learn if you turn the elders down?**
- 12. Most all Powwows do not allow Alcoholic beverages, Gold Paint cans, or drugs here. The Powwow is a time of joyful gathering and celebration of life. Alcohol and drugs are destroying our way of life and these "bad" spirits are not welcome.**
- 13. It's funny how much trash we as people drop. Make an effort to walk to the trash can. Respect Mother Earth.**
- 14. Remember always: Native American dances are more than the word "dance" can describe. They are a ceremony and a prayer which all life encompasses and produce many emotional and spiritual reactions. Some dances are old, some are brand new...the culture continues to live and evolve.**
- 15. Urban Powwows are much more "tense" than Powwows on the rez. As people are away from the comfort of culture, they tend to take**

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Fry Bread from the Internet

4 cups flour

$\frac{1}{2}$ teaspoon salt

2 Tablespoons baking powder

$\frac{1}{4}$ cup oil

$\frac{1}{2}$ to 1 cup powdered milk

2 cups water

Mix dry ingredients in a large bowl. Make a well in it and pour in the water and oil. Knead thoroughly to make a stiff dough. Add flour because it shouldn't be sticky. Then slap it around plenty. Let it sit for a while, then take off pieces of the dough, flatten out with your hands, and put a little hole in the middle. Heat your cooking oil so it sizzles when a piece of dough is dropped in. Put your piece of dough in the oil and cook until brown on both sides.

Checklist for planning a meeting

Today's Date: _____

Name of session: _____ Session #: _____

☐ Dates? _____

☐ Times? First day: _____ Second day: _____ Third day: _____

☐ Trainer(s): _____ Registration Fee: \$ _____

☐ Location? 1st Choice Hotel _____

2nd Choice Hotel _____

Session posted as: Dine`/(State VR) _____

☐ Hotel Reservations

Phone Number: _____

Number of participants: _____

Disabled access issues? _____

(Interpreter for hard of hearing/deaf, mobility, sight impairment, diet, etc.)

☐ Hotel direct-billed? Yes ☐ No ☐

<input type="checkbox"/> Participant reimbursement?	Stipends	Yes <input type="checkbox"/>	No <input type="checkbox"/>
	Hotel	Yes <input type="checkbox"/>	No <input type="checkbox"/>
	Meals	Yes <input type="checkbox"/>	No <input type="checkbox"/>
	Transportation	Yes <input type="checkbox"/>	No <input type="checkbox"/>
	Parking	Yes <input type="checkbox"/>	No <input type="checkbox"/>

☐ Special room arrangements for Dine` contractor? _____

☐ Who? _____

☐ Special needs? _____

☐ Address: _____

☐ Phone: _____ FAX: _____ E-Mail: _____

☐ Travel: (Circle) Air, car, shuttle

☐ Hotel (No. of days) _____ Per diem (No. of days) _____