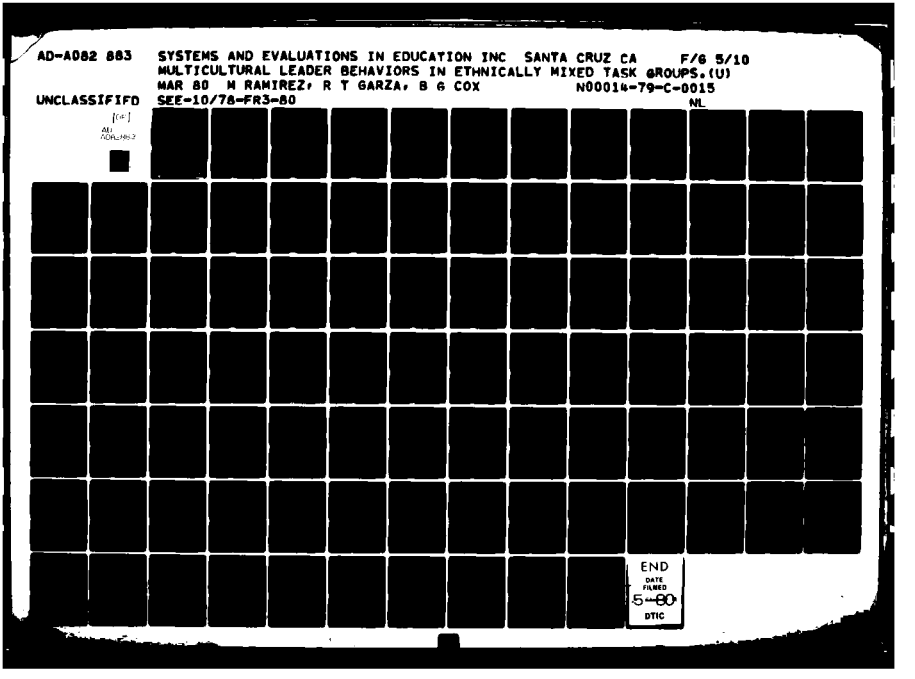
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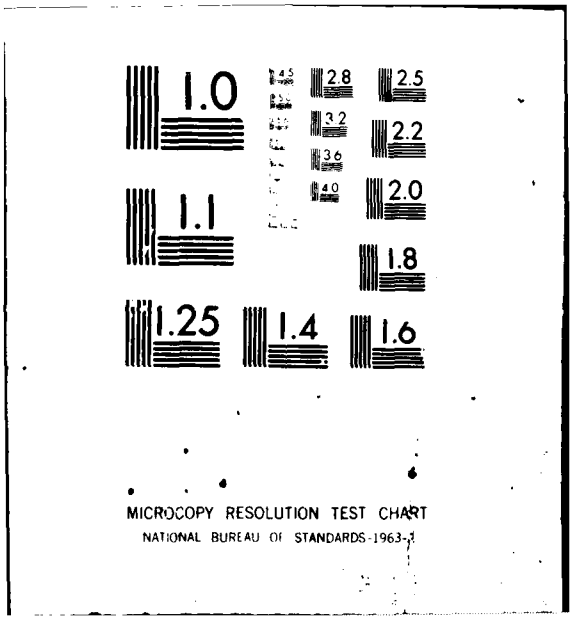
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MULTICULTURAL LEADER BEHAVIORS IN ETHNICALLY MIXED TASK GROUPS

Prepared by:

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DTIC ELECTE S D E

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Based on a model of multiculturalism developed by Ramirez and colleagues, this project sought to identify Mexican-American college students who represent a range of multicultural experiences, to identify cognitive and behavioral characteristics of these students as well as examine development of these characteristics, and finally to examine leader behaviors of students with extensive versus minimal multicultural experience, specifically in ethnically mixed task group situations.

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20. ABSTRACT (continued)

The Flexibility, Unity and Expansion model predicts, by its definitions, that multicultural people are more comfortable, adaptable and culturally flexible in different situations. Multicultural people, because of their greater experience in diverse sociocultural environments should also have developed more social sensitivities, such as sensitivity to differences in others. They should be more flexible in terms of cognitive style, that is, in modes of processing information, or organizing, classifying, assimilating, and responding to the environment. In addition, they should have developed interpersonal skills such as abilities to facilitate interethnic contacts and mediation abilities. Multicultural persons should be able to effect better interpersonal understanding and cooperation among peoples and to prevent possible misinterpretations of verbal and non-verbal behaviors which could lead to interpersonal conflict.

Thirty-six Mexican-American male college students acted as coordinators for task groups composed of an Anglo, a Black and another Chicano. The subjects were categorized as "high" or "low" multiculturals, based on their degree of multicultural experience, multicultural identity and historical development pattern. Their behaviors in the task group situation, which involved attempting to attain group consensus concerning a problematic decision, were recorded by a highly trained observer using a Bales-type instrument developed for this study. The findings indicated five dimensions of group leader behaviors which subjects with greater degrees of multicultural experience used more frequently than subjects with less multicultural experience. These dimensions and behaviors are: (1) taking charge (time elapsed to assumption of leader role; being dominant, assertive and active; assessing group progress); (2) effectiveness of communication (asking for opinions, evaluations and feelings; asking for clarification of positions; clarifying statements of members; clarifying problem being discussed); (3) attempting to reduce interpersonal conflict (mediating; seeking compromise solutions); (4) social sensitivity and personableness (acknowledging contributions made by members; addressing members by name); (5) coping with stress (fewer visible indicators of tension and stress).

In addition, leaders were classified according to their degree of cognitive flexibility (Ramirez and Castaneda, 1974) and behaviors in the groups analyzed accordingly. Differences apparent for subjects with high versus low cognitive flexibility were in the category of communication effectiveness (eliciting opinions, clarifying statements) and coping with stress.

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"Human beings in any society are not automatons. They do and make things but they have feelings about what they do and how they relate. It is not enough to know that the Chinese use chopsticks, the Hindus wear saris and the Japanese have flower arrangements, or the sizes of Balinese families, the customs governing Malayan employment and the ways the Navajo Indians dispose of their dead. If we are truly interested in the human individual—and this interest is reiterated often enough—we must attempt to unravel how different people feel about the self, about each other and about the rest of the world. These to me are at the heart of intercultural understanding for it is these feelings that motivate human behavior, regulate the differing cultural premises which make human beings behave differently in different societies, and determine the individual's happiness or satisfaction in the long run." F. L. K. Hsu

The need to recognize human diversity and the critical role that American diversity can and must fulfill has never been greater than it is today. Technological advances continue to render the globe ever smaller; economic, political, scientific, social and cultural communications and exchanges continue to become increasingly intricate and demanding, and relations more delicate. To deal with the manifold complexities of such a global community, our potential for competent interactions and relations must be identified and developed. Similar needs are evident within U.S. Institutions as these begin to reflect more of the broad range of racial, ethnic, cultural, sexual, and socioeconomic diversity of American society. As corporations, small businesses, governmental agencies, schools and other organizations employ and serve persons of various backgrounds, the value of social understandings and skills becomes paramount. This research project has examined some of these skills within the theoretical context of multiculturalism. Specifically, this project has sought to identify Mexican-American college students who represent a range of multicultural experiences, to identify cognitive and behavioral characteristics of these students as well as examine development of these characteristics, and finally to examine some of them in specifically defined group task situations.

I. MULTICULTURALISM: AN ACTIVE MODEL OF DEVELOPMENT, BEHAVIOR AND IDENTITY

A. Background

The effects of existing in a U.S. sociocultural system which differs from one's own cultural background have been characterized in several ways:

—Conflict, marginality, pathology

—Functionalism

—Transcension

—Biculturalism or multiculturalism

Personality development of minority group members has been conceptualized according to a model of personality conflict and cultural replacement. If two sociocultural systems were incompatible, it would follow that conflict would result for the individuals participating as members of the two systems and eventually the values, belief systems and coping behaviors of one culture would be replaced with those of another. This conflict model also implies that as an individual becomes more identified with one of the cultures, he or she moves away from the other culture, replacing the values and life styles of one with those of another. At the simplest level, this type of model describes a linear process of cultural identity change.

One early conceptualization based on this conflict/replacement model was proposed by Stonequist (1937) who referred to members of minority groups as "marginal." Stonequist conceived the marginal man as "poised in psychological uncertainty between two (or more) social worlds, reflecting in his soul the discords and harmonies, repulsions and attractions of those worlds."

According to Stonequist, the "life-cycle" of marginal man follows three stages: (1) positive feelings toward the host culture; (2) conscious experience of conflict; (3) responses to the conflict, which may be prolonged and more or less successful in terms of adjustment. Furthermore, the third stage

may encourage the individual to adopt one of three roles: (1) nationalism—a collective movement to raise the groups' status; (2) intermediation—promoting cultural accomodation; and (3) assimilation. Stonequist noted the possibility that some of these conditions might result in creativity, citing the case of the Jewish people, but for the most part his model focuses on conflict and implies that the only "healthy" resolution is assimilation into the dominant culture.

Another conceptual framework of the conflict genre was proposed by psychologist Irvin Child (1943) who focused on young adult male second generation Italian Americans in New Haven. Child suggested a framework based on three types of conflict reaction: (1) the rebel reaction—desire to achieve complete acceptance by the American majority group and reject Italian associations; (2) the in-group-reaction—desire to actively participate in and identify with the Italian group; and (3) the apathetic reaction—a retreat from conflict situations and avoidance of strong "rebel" and "in-group" identity. This apathetic reaction, according to Child, could be observed in the individual making a partial approach toward both cultures in an effort to find a compromise or combination as solution to the conflict.

Somewhat more recently, Madsen (1964) subscribed to the conflict/replacement model when interpreting observations he made of young adult Mexican Americans in South Texas. The article, "The alcoholic agringado" describes traumas of cultural tranfer in acculturating Mexican-American males. Madsen depicts the

Mexican American as standing alone between two conflicting cultural worlds and resorting to alcohol for anxiety relief. (Models such as these convinced many, minority and majority alike, that diversity creates problems and that assimilation assistance, policies and programs would help solve or avoid those problems.)

A second characterization of the effects of living or operating in two cultures, or more, is that of functionalism. This characterization describes persons who have learned the surface structures, the situational dialogs such as Hall (1977) describes, of a "second" culture. Furthermore, these persons are described as being able to use behaviors appropriate to the cultural situation, whether consciously or not. Fitzgerald's (1971) description of Maori students is an example of this functionalism. He describes persons as "shuttling" between two cultures behaviorally, but without any change in cultural identity or identification. That is, one can assume any number of social identities (i.e. certain learned roles expected of an individual outside his first culture) without assuming a corresponding cultural identity (i.e. the individual retains identity within his first culture).

Another study that discusses this flexibility of behavior is that of McFee (1968). Studying Blackfeet Indians in a bicultural reservation community, McFee emphasized the relationship of the situational context to the development and expression of flexibility of behavior. He hypothesized that, in the course of tribal acculturation, a bicultural social structure becomes established that provides both cultural models (white and Indian).

Valentine (1971) also draws conclusions concerning behavioral flexibility in his discussions of biculturation among black Americans. "The collective behavior and social life of the Black community is bicultural in the sense that each Afro-American ethnic segment draws upon a distinctive repertoire of standardized Afro-American behavior and, simultaneously, patterns derived from mainstream cultural systems of Euro-American derivation." (Page 143)

A third characterization of an acculturation effect is that of transcension. Transcension refers to identity, a type of identity formation that does not develop from conflict but from commitments to a global community. According to Adler (1974), this may be similar to Erikson's (1959) descriptions of identity diffusion, though such could be the case only if transcension is being viewed in isolation from other psychocultural factors. This one aspect of bi- or multiculturation effects is described by Adler (1974) as maintaining indefinite boundaries of self: "The parameters of his identity are neither fixed nor predictable, being responsive, instead, to both temporary form and openness to change."

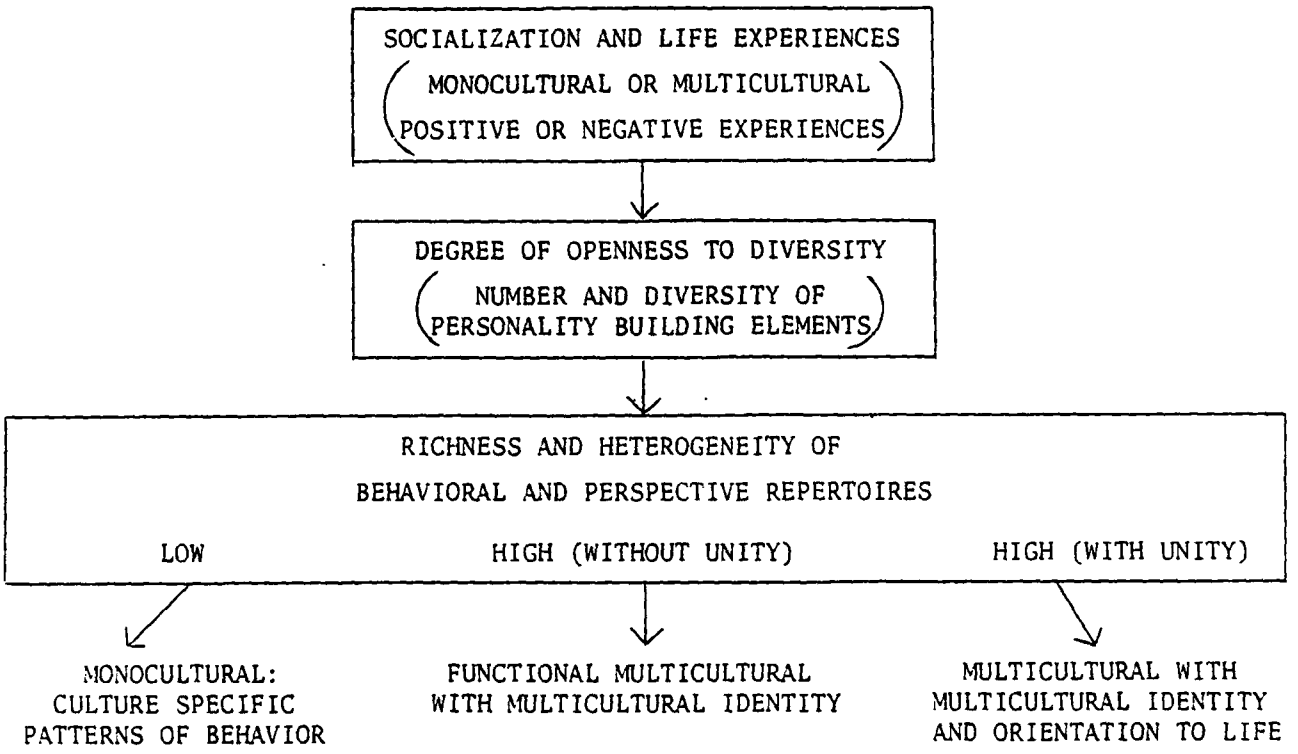
The two characterizations, functionalism and transcendence, taken together in various forms, lead to discussion of biculturalism or multiculturalism. For example, Ramirez and Castaneda (1974) found that some Mexican-American elementary school children function quite effectively in their traditional Mexican-American homes, in a public school, and with both Anglo and Mexican-American peers and authority figures. The children

exhibited considerable flexibility in their behavior and used problem solving strategies and perceptual modes of different cognitive styles depending on the characteristics of the situation and the task. The behavior and attitudes of these children are viewed by Ramirez and Castaneda as part of the process of developing a bicultural identity, which taken all together describe a bicultural personality. Recently, Ramirez and colleagues (1979) have discussed a model of flexibility, synthesis or unity, and expansion to describe aspects of developing biculturalism or multiculturalism. This model is consistent with principles of a mestizo philosophy and world view as reflected in the writings of Vasconcellos (1976) and Zea (1974). The description includes the following: (1) individuals learn from the diversity reflected by cultures, situations, environments, other individuals; (2) an individual's behavioral repertoires and perspectives are enhanced by incorporation of knowledge and experiences of people of various experiences and backgrounds; (3) these expanded repertoires provide a basis for a multicultural orientation to life—willingness and ability to adapt situationally; (4) the individual continues to develop abilities and perspectives in his or her original culture; (5) growth takes place in various domains of different cultures simultaneously; (6) a resulting orientation that includes an experience of oneself as having incorporated value systems, attitudes, beliefs and world view from various groups and experiences as well as a commitment to openness and further growth. The flexibility of behavior is a first step in the development; synthesis or unity or fusion of

culture and personality, of social and philosophical motivations is another; and commitment to further expansion of one's world and personal growth is another.

The last element, commitment to personal growth and multicultural expansion is one which distinguishes a person's functioning in multicultural behaviors and those who are functional and have a transcendent or multicultural identity as well. The model is summarized in the schema below:

FLEXIBILITY, UNITY AND EXPANSION MODEL OF ACCULTURATION



B. Multiculturalism and Leader Behaviors in Ethnically Mixed Groups

The Flexibility, Unity and Expansion model predicts, by its definitions, that multicultural people are more comfortable, adaptable and culturally flexible in different situations. Multicultural people, because of their greater experience in diverse

sociocultural environments should also have developed more social sensitivities, such as sensitivity to differences in others. They should be more flexible in terms of cognitive style, that is, in modes of processing information, or organizing, classifying, assimilating, and responding to the environment. In addition, they should have developed interpersonal skills such as abilities to facilitate interethnic contacts and mediation abilities. Multicultural persons should be able to effect better interpersonal understanding and cooperation among peoples and to prevent possible misinterpretations of verbal and non-verbal behaviors which could lead to interpersonal conflict.

The objectives of this research project included testing some of these hypotheses concerning characteristics of multicultural persons, in particular, of Mexican-American multicultural adults. The work consisted of three phases:

(1) to devise means of identifying multicultural Mexican-Americans;

(2) to identify developmental, personality, and social and other experiental determinants of multiculturalism and to examine the relationship of these to interethnic facilitation and mediation skills, leadership experiences and cognitive flexibility;

(3) to test some of these skills, particularly behaviors relevant to leadership, in specific, ethnically-mixed task groups.

The first two of these phases are summarized below by way of background for Phase III which is reported at length in later sections of this report.

II. PHASE I SUMMARY

The two main tasks of Phase I were development of an inventory of questionnaire format and development of a life history interview procedure. The process also involved identification of developmental patterns and identity types among multicultural persons.

Development of the Inventory. Initial extensive interviews (4 to 6 hours each) were conducted with four Mexican-American university students. Two of these were identified by the investigators, two independent consultants and peers as being very multicultural, and two were identified as being minimally multicultural, according to the model described in the previous section. Judgments included consideration of (a) degree of bilingualism; (b) frequency of intra- and inter-ethnic friendships; (c) positive inter-ethnic attitudes; (d) comfortable functioning in a variety of situations regardless of ethnic setting; (c) acceptance by both Chicanos and Anglos or other non-Chicanos.

These interviews generated information used for initial biculturalism inventory construction both by indicating dimensions that seemed to discriminate between high and low bicultural or multicultural individuals and by suggesting relevant content.

A pool of items was then developed based on the interview information, information derived from earlier investigations, and items from related instruments (Ramirez, 1967; also, Teske and Nelson, 1973). The questionnaire was then assembled, pilot tested, reviewed by external consultants, and revised. The

procedure was repeated three times. The resulting questionnaire consisted of three parts: demographic information, personal history, and bicultural participation. Among the dimensions included in the latter two areas are socialization and educational experiences, interpersonal interactions and experiences in situations related to school, political, athletic, religious, family and recreational spheres.

This questionnaire was administered to 402 Mexican-American college students, ages 18 to 21. From these completed inventories, those of 41 subjects were identified as reflecting a high degree of multiculturalism.

(Consult Report #TR1 for a detailed account of the scoring system used to identify degree of biculturalism from the inventory scores.) These 41 subjects were interviewed at length for life history information.

Life History Interviews

Life history interview questions centered on themes such as language learning, school experiences, family and community life, peer relations, religious orientation, political behavior, and sociocultural identity.

Thirty-eight of the completed interviews provided sufficient information about their socialization, development, and functioning to warrant inclusion in a multi-dimensional content analysis. The dimensions included Contemporary Bicultural Identity, Historical Development Pattern, Sociocultural Competencies, Leadership Experiences, Multicultural Participation and Intercultural Facilitation Experience.

Five Historical Development Patterns were identified: Paralle,; Early Chicano/Gradual Anglo; Early Chicano/Abrupt Anglo; Early Anglo/Abrupt Chicano; Early Anglo/Gradual Chicano. Five "types" of identity were also identified: Synthesized Bicultural; Functional Bicultural/Chicano Orientation; Functional Bicultural/Anglo Orientation; Predominantly Chicano and Predominantly Anglo (the latter two to be considered "monocultural identity types" rather than bicultural).

In addition to the life history interview, subjects completed a Spanish Proficiency Instrument, the California Psychological Inventory, a Leadership Flexibility and Potential instrument developed for the study, and the Bicognitive Orientation Scale, also developed for the study.

Results indicated that generally, subjects whose HDP reflected more experience with Mexican-American and Anglo culture were more flexible in leadership, more bicognitive, and scored higher on multicultural participation; subjects whose identity type reflected more positive attitudes toward both Mexican-American and Anglo cultures felt more accepted by members of both cultures, had a "transcendent" philosophy of life, were more bicognitive, and scored higher on interethnic skills.

III. PHASE II SUMMARY

In Phase II, some of the same areas of experience, development, identity and sociocultural skills were further examined with subjects who represented a larger Mexican-American population. The multicultural experience inventory was administered

to 284 Mexican-American female and male college students in Texas and California. Based on the inventory scores, 55 subjects (28 from Texas, 27 from California) who could be easily classified as traditional, atraditional, or bicultural were selected. A test battery was administered to these students along with a life history interview. Results showed that biculturals scored significantly more internal on the Rotter I-E Scale than either traditionals or atraditionals. Biculturals also achieved higher scores on leadership, interethnic facilitation, and multicultural participation dimensions of the life history. Of three bicultural identity types (Synthesized, Functional Bicultural/Chicano Orientation, and Functional Bicultural/Anglo Orientation), Synthesized Biculturals obtained the highest scores on interethnic facilitation, multicultural participation, and positive interpersonal experiences with peers and authorities who were both Mexican American and Anglo in the domains of school, home and community. It was concluded that the above findings support the major assumptions of the Flexibility, Unity and Expansion model of biculturalism/multiculturalism.

While an Early Chicano development pattern is most common in both Texas and California, more subjects in California have an early Anglo developmental pattern than subjects in Texas.

Regarding sex differences, the most interesting findings are in data from the Rokeach Values Inventory and the life history. (See Report TR-3 for discussion of these findings.)

IV. PHASE III — LEADERSHIP IN ETHNICALLY OR RACIALLY MIXED GROUPS: EXISTING RESEARCH

A small, but slowly growing body of research on leadership is attending to ethnic and racial variables in group dynamics and leadership. Groups that are ethnically and/or racially diverse offer more complexities to the leaders, coordinators or directors of such groups than do groups of more homogeneous composition. For example, Rombouts (1962) found that groups consisting of both Flemish and French speaking Belgian students exhibited more tension than linguistically homogenous groups. Fiedler (1966) found that culturally heterogenous Belgian Navy teams exhibited more interpersonal tensions and provoked more anxiety for their leaders than those groups which were culturally homogenous.

Other studies have found that ethnic/racial variables are related to perception of leadership ability and leadership style. Cox and Krumboltz (1958) obtained leadership ratings from Anglo and Black Air Force personnel who rated their peers on their potential to be squad leaders. Their results showed evidence of race-bound friendships with raters expressing more favorable impressions of people who belonged to their same group. Similarly, Scontrino, Larson and Fiedler (1977) found that subordinates viewed leaders who belonged to their same ethnic group as being less threatening than leaders who were members of other groups. Adams (1978) found significant differences in perceptions of Black male and Anglo male and female leaders by Anglo and Black subordinates. In general results showed that Black leaders were perceived to be more considerate and in addition, Black subordinates

reported experiencing fewer job related difficulties when their supervisors were Black.

Relevant interpersonal skills and other characteristics of multicultural persons described in the first phases of the present research, especially abilities to relate to a variety of contexts without alienation from the situations, may be critical for leadership in mixed group circumstances. This phase of the project sought to examine differences in leadership behaviors between persons identified as high in multiculturalism and as low in multiculturalism—in specific ethnically mixed group settings. The results of the previous phases that describe characteristics of intercultural skills led to the following hypotheses:

(1) Leaders with higher multicultural scores will use more types of communication than leaders with less multicultural experience. For example, high multicultural leaders will elicit more opinions from all group members, clarify statements more often, summarize progress, etc.

(2) High multicultural leaders will more often attempt to mediate in situations of disagreement between group members.

(3) Leaders with greater multicultural experience may tend to personalize their relationships with group members more often than leaders with more limited crossethnic experience.

(4) High multicultural leaders will be less likely to be autocratic and *laissez faire* and will be more likely to be democratic in their overall leadership style.

(5) High multicultural leaders will exhibit greater sensitivity to the social environment by being more accurate in recalling actual social exchanges or personal positions in the group sessions than will low multicultural leaders.

(6) High multicultural leaders will show a greater willingness to be active in the ethnically mixed situation than will low multiculturals.

(7) Degree of cognitive flexibility will also predict communication factors, mediation, personalization, leadership style and assertiveness.

Leadership Behaviors: Further Identification of Variables

The behaviors that served as dependent variables for this small group study were identified from literature on "effective" leadership as well as multiculturalism. No predictions were made concerning the success or effectiveness per se of the subjects, as the description of the design and procedure clearly show. Rather, discrete behaviors were observed and tallied. The relationship of these variables to effectiveness across various leadership situations was not addressed; however, since many of the behavioral variables were drawn from the leadership effectiveness literature, some tentative conclusions could be drawn.

In addition to the variables derived from the earlier phases of this research project, Hammer et al's (1978) dimensions of intercultural effectiveness were considered: (1) the ability to deal with psychological stress; (2) the ability to communicate effectively and (3) the ability to establish interpersonal relationships.

Leadership effectiveness literature produced two general sets of factors that were also considered, one set from Couch and Carter (1952) and one set from Winer (1952).

Couch and Carter (1952) studying small groups with observational techniques identified three factorial dimensions which were characteristic of effective leaders: (1) Factor I: Group Goal Facilitation—a dimension of behavior which is interpreted as being effective for achieving the goal toward which the group is oriented; (2) Factor II: Individual Prominence—associated with traits of influence, aggressiveness and leadership initiative; and (3) Factor III: Group Sociability—positive social interaction with individuals in the group, exhibiting traits such as sociability, striving for group acceptance and adaptability.

Winer (1952) identified four factors related to effective leader behavior as follows: (1) consideration—warmth of personal relationships, readiness to explain actions, willingness to listen to subordinates and allow them to participate in decision making; (2) initiating structure—extent to which the leader organizes and defines the relationship between himself and his subordinates; (3) production emphasis—emphasized the job to be done or the group goal, and (4) sensitivity—sensitive to what goes on in the group and particularly to conflicts between group members.

These factors were incorporated in the identification of specific observable group leader behaviors which were used in developing the Bales-type group observation instrument for this study. This instrument was pilot-tested with several volunteer

groups and inter-rater item reliabilities then used for refinement of the instrument which appears in Appendix A. Table 1, below, lists the behaviors identified for observation in the study.

TABLE 1
OBSERVABLE BEHAVIORS: SMALL GROUP COORDINATORS

1.	Dominant, active, assertive
2.	Shows tension, jokes-laughs inappropriately
3.	Give own opinion
4.	Suggests a solution
5.	Asks for opinions, evaluations, feelings (ABCG)*
6.	Asks for clarification of position of members (ABCG)
7.	Clarifies problems
8.	Clarifies statement of other member (ABCG)
9.	Shows agreement, concurrence with other members (ABCG)
10.	Acknowledges contribution of other member (ABCG)
11.	Assesses group progress
12.	Analyzes feasibility of proposed courses of action
13.	Mediates between members (A/B. B/C. C/A)
14.	Seeks compromise or intermediate solution
15.	Asks for vote
16.	Makes reference to X's ethnicity and cultural values
17.	Addresses members by their first names (ABCG)

*ABCG=Anglo, Black, Chicano, Group

In addition to these behaviors, an oral report was given by each subject/coordinator to the experimenters of personal interpretations of what transpired during the group session including major and turning points and ratings of the group members on various characteristics. The oral report on group progress was scored for accuracy and attribution of responsibility for the subject's perceptions and for what actually transpired during the group discussion.

A. Multiculturalism Variables: The Oral Life History

The interview protocol served as the basis for questioning subjects about their participation and socialization experiences in Chicano, Mexican, mainstream Anglo-American, and other cultures. Interview questions centered on such themes as language learning, religious orientation, school experiences, family and community life, peer relations, political behavior, and sociocultural identity. Completed interviews were transcribed and scored on the following dimensions:

(1) Identity Type

(2) Historical Development Pattern

(3) Sociocultural Competencies

(a) Spanish/English language experiences in the home, community, and school

(b) Interpersonal Chicano/Anglo peer experiences in the home, community, and school

(c) Interpersonal Chicano/Anglo authority experiences in the home, community, and school.

Each of these subdivisions is briefly explained in the following paragraphs.

1. Identity Type

The identity types (5) according to which subjects could be easily classified were identified in Phase I as: (1) "synthesized" multicultural, transcendent, strongly identified with more than one culture; (2) functional multicultural, Chicano orientation and (3) functional multicultural, Anglo orientation

(behavioral competency in both cultures with comparatively much greater comfort and degree of participation in one culture; (4) predominantly Chicano (minimal competencies in Anglo culture); (5) Predominantly Anglo (minimal competencies in Chicano culture).

2. Historical Development Pattern

Based on an earlier phase of this study, subjects were classified into one of five categories descriptive of their historical development pattern. The first of these patterns, "Parallel," is descriptive of individuals whose lives as children and adolescents have been characterized by continued and consistent intimate association with both Chicano and Anglo cultures. A typical example would be a person from a traditional Chicano family residing in a predominantly Anglo community.

Definitions of the other four historical development patterns are evident from their respective titles: Early Chicano/Abrupt Anglo; Early Chicano/Gradual Anglo; Early Anglo/Abrupt Chicano; Early Anglo/Gradual Chicano. The Early Chicano/Abrupt Anglo category, for example, applies to individuals who experienced nearly exclusive association or functioning in Chicano culture relatively early in life, and who were later suddenly and extensively placed in contact with Anglo culture. This pattern contrasts with that used to describe persons who experienced early familiarity with one culture and who gradually gained increasing exposure to or familiarity with a second culture (e.g., Early Chicano/Gradual Anglo). Analagous situations apply to the "Early Anglo" categories with the order of cultural participation reversed.

3. Sociocultural Competencies

In addition to providing classifications for Identity Type and Historical Development Pattern, the interviews yield further scorable information concerning cultural participation, personal history, and competent functioning in Mexican-American and Anglo sociocultural systems. Each subjects' interview is assessed in terms of experiential history of competence in three domains: home, community, and school. The three areas of functioning in both Anglo and Mexican-American cultural contexts were language, peer relations, and relations with authority figures.

Language Experience: The oral Life History scoring rates each subject's experience with Spanish and English in the home, community, and school on a five-point scale. A score of zero indicates virtually no experience with the language in a given setting while a score of 4 indicates continual, consistent experience in a given setting for the language in question. Rating language experience in both English and Spanish for each of the three settings (home, community, and school) yields six separate scores for each subject on the language experience variable.

Interpersonal Experiences with Chicano and Anglo Peers/ Authorities: Additional series of five-point scales rate the extent of subjects' experiences in relating competently to Chicano and Anglo peers and authority figures in the home, community, and school. A low score indicates few reported experiences of having related competently; a high score indicates

extensive experience in relating competently to either Chicano or Anglo peer or authority figures in the particular setting. Scoring of these variables produces twelve separate values for each subject.

B. Bicognitive Orientation

Ramirez and Castaneda (1974) suggest that persons with multicultural experiences tend to develop bicognitively; i.e., they can and do function in both the field independent and field sensitive cognitive styles. Such individuals are able to utilize behaviors characteristic of either style depending upon the situation in which they find themselves. The broader behavioral repertoires enjoyed by such individuals enhance their flexibility, enabling them to cope with an extended range of situations.

The Bicognitive Orientation in Life Scale was developed to provide an indication of flexibility by asking respondents to register their concurrence or disagreement with statements indicative of either a field sensitive or field independent orientation (see Appendix B). Scale items express a field sensitive orientation in the areas of (1) interpersonal relationships; (2) leadership style; (3) learning style; (4) attitudes toward authority; and (5) interest in science versus humanities. Corresponding items express a field independent orientation in the same areas of behavior. Subjects indicate their extent of agreement with each statement via a four point Likert scale. Each of 24 statements is subsequently scored on a scale from 1 to 4, higher scores indicative of greater concurrence with the statement.

A separate field sensitivity and field independency score can be obtained by summing across the appropriate item cluster. A "bicognitive" score is derived by summing across both field sensitivity and field independence items. The Bicognitive Orientation in Life Scale is self-administered and completion time is about 15 minutes.

V. SUBJECTS

Research participants were selected on the basis of responses to the Multicultural Experience Inventory (MEI), an instrument which assesses the extent of an individual's experience with Mexican-American, mainstream Anglo and other cultures (See Appendix C). In order to achieve representative samples of Chicano college students the questionnaires were administered at four universities in both California and Texas to (n=360) Chicano males between the ages of 18 and 23. All subjects who participated in the study were paid volunteers recruited through their classes or via campus advertising. Thirty-six subjects were chosen from the sample of 360. Half of the subjects were drawn from Texas, half from California. In addition to participation in the twenty-minute discussion group, the subjects completed the bicognitive orientation instrument and were interviewed by the principal investigator using the Oral Life History protocol.

VI. PROCEDURE

A. Small Group Discussion Sessions

In order to obtain behavioral measures of leaderhip in multicultural or multiethnic settings, the 36 subjects were

asked to participate in an ethnically mixed discussion group composed of four members including the subject. Three of the four group members were actually research assistants who had been instructed to promote a certain point of view during the session. For the purposes of the study, however, they were introduced to the actual subject as fellow subjects and precautions were taken to insure that their true roles were not uncovered. In order to establish an ethnically mixed group the three assistants were selected to represent three distinct populations: Anglo, Black, and Chicano. (Thus, for all sessions there were a total of two Chicanos, i.e. the assistant and the subject.)

When the subject and the three assistants all arrived at the scheduled session, the two experimenters introduced themselves. All group members were told by the first experimenter that the purpose of the research was to study decision-making processes in mixed ethnic groups. The group members were told that they would be given twenty minutes to discuss a hypothetical social issue: the discovery of a traditional people who have a culture of their own. Prior to revelation of the discussion topic details, the first experimenter informed the group that a coordinator was needed. By means of a controlled drawing, the naive real subject was always selected to be the group coordiator. Immediately following the "selection," the first experimenter and the group coordinator went into an adjoining room where the experimenter gave the subject further instructions on his task as coordinator: he was informed that he was to achieve group consensus as to the solution the group should adopt

regarding the issue to be discussed. Additionally, the coordinator was asked not to reveal to the other group members whatever initial position he might have concerning the social issue.

Meanwhile, the second experimenter assigned each confederate the role he was to play for that particular session, counterbalancing so that the Black, Anglo, and fellow Chicano assistants would adopt a pro-intervention, anti-intervention, or middle-of-the-road position an approximately equal number of times. Furthermore, the middle-of-the-road role called for a switch to either a pro or anti-intervention commitment at the five minute notice to be issued. The direction of the switch was also counterbalanced. Group consensus could never be achieved within the context of the design. As part of the training and pilot testing phase, the three assistants were trained at length in delivering arguments for each of the three roles they would be required to play. While different sets of confederates were used at the two field sites, all used the same arguments, and care was taken to assure similarity of physical appearance as much as possible. Examples of materials used are contained in Appendix D.

After a five-minute instruction session, the subject and the first experimenter returned to the experimental room. At this time each member was provided with a copy of information relating to the issue to be discussed so that they could continue to make reference to the fact sheet throughout the course of the session. The fact sheet consisted of a few paragraphs describing the benefits and drawbacks of daily life in the non-industrialized

society which had been recently "discovered." This fact sheet also appears in Appendix E. Next, all members were asked to record their initial position regarding the problem and these were collected.

Present and introduced at this time, was a trained observer who recorded the frequencies of specific small group behaviors with the instrument shown in Appendix A.

The observer remained in one corner of the experimental room throughout the duration of the session. The same trained observer was used at both the California and Texas field sites in order to achieve greater reliability. Additionally, all group sessions were audio-taped in order to later verify the accuracy of the behavioral observations recorded.

Upon completion of all instructions the first experimenter instructed the group to begin as soon as he left the room. The coordinator (subject) was reminded that the group had 20 minutes for discussion and his attention was directed to a timer readily visible. He was also reminded that he would be given 5-minute, 2-minute and 10-second reminders prior to the elapse of the 20 minutes.

After twenty minutes, discussion was halted and the experimenter re-entered the room and asked the coordinator to accompany him to the adjoining room to give an oral report on the group proceedings. All other group members were thanked for their participation and dismissed at this point. The subject was then asked a few questions about the session, made an appointment for a follow-up life history interview, completion of the Bicognitive Orientation Scale and de-briefing.

VII. RESULTS

A. Multiculturalism Contemporary Identity Type

The 36 subjects varied considerably in terms of their reported contemporary multicultural identity. Subjects' identities, as described in the interviews, ranged from almost exclusively Chicano or almost exclusively Anglo, to "synthesized" (strongly identified with both Chicano and Anglo cultures). Categories of "functional multicultural" indicate competency in both cultures but comparatively greater comfort and degree of participation in one culture; i.e., a greater tendency to orient toward either the Chicano or Anglo culture.

This typology proved to be successful in terms of the reliability of scoring; independent ratings of contemporary bicultural identity in a random sample of subjects by two scorers were unerringly consistent (r=1.00). The overall ratings yielded the following distribution:

TABLE 2
DISTRIBUTION OF THE 36 INTERVIEWED SUBJECTS
BY CONTEMPORARY MULTICULTURAL IDENTITY

N	CONTEMPORARY MULTICULTURAL IDENTITY
4	Synthesized or Transcendent Identity
11	Functional Multicultural/Anglo Orientation
14	Functional Multicultural/Chicano Orientation
4	Predominantly Chicano
3	Predominantly Anglo

B. Historical Development Pattern

The number of interviewed subjects assigned to each of the five historical development pattern categories is indicated below.

The inter-rater reliability of two independent judges in making these assignments from a randomly selected sample of the larger subject pool was again perfect (r=1.00).

TABLE 3
DISTRIBUTION OF 36 INTERVIEWED SUBJECTS
BY HISTORICAL DEVELOPMENT PATTERN

N	HISTORICAL DEVELOPMENT PATTERN
3	Parallel
7	Early Chicano/Abrupt Anglo
23	Early Chicano/Gradual Anglo
0	Early Anglo/Abrupt Chicano
3	Early Anglo/Gradual Chicano

C. A Multiculturalism Index, Sociocultural Variables and Bicognitive Orientation

The scores of the two measures of multiculturalism, the Multicultural Experience Inventory and the Oral Life History Interview were summed to give an overall multiculturalism index. Although the separate predictive validity of each measure is examined in relation to the behavioral measures, the descriptive profile below is based on a high-low median split dichotomy of the overall Multiculturalism Index.

D. Low and High Multiculturals: Sociocultural Variables

The means and standard deviations for the comparison of the two samples, Low and High Multiculturals, are presented in Table 4.

Several significant differences were found between the two samples on the Oral Life History assessment. Language usage

differed significantly on at least two counts. While the two samples did not differ in their Spanish language usage in either the home or community settings, Low Multiculturals (M=2.84, S.D.= 1.21) did report significantly greater Spanish language usage in the school setting than High Multiculturals (M=2.00, S.D.=1.12), $F(1,34)=4.65$, $p<.04$. This same pattern did not hold for the subjects' English language usage: High Multiculturals (M=3.82, S.D.=0.39) reported significantly greater English usage in the home setting than low Multiculturals (M=3.16, S.D.=1.07), $F(1,34)=5.88$, $p<.02$.

While no significant differences were found for the two samples with regards to interpersonal Chicano peer and/or authority experiences such was not the case with regards to Anglo interpersonal experiences. In this setting three very significant differences emerged in addition to three interesting trends. As expected, High Multiculturals reported significantly more interpersonal Anglo peer experiences in the home (M=2.82, S.D.=1.13) than Low Multiculturals (M=1.05, S.D.-1.31), $F(1,34)=18.61$, $p<.001$. This same pattern was also found in the community setting with High Multiculturals (M=3.12, S.D.=0.78) reporting greater Anglo contact than Low Multiculturals (M=2.05, S.D.=1.35, $F(1,34)=8.10$, $p<.007$. The school setting yielded a trend with the High Multiculturals (M=3.29, S.D.=0.92) reporting more Anglo peer contact than the Low Multiculturals (M=2.68, S.D.=1.25), $F(1,34)=2.73$, $p<.11$.

The High Multiculturals again demonstrated their flexibility across cross-ethnic settings with regards to interpersonal

TABLE 4
SUMMARY TABLE OF ANALYSIS OF VARIANCE
BY DEGREE OF MULTICULTURALISM:

Sociocultural Variables

	Low Multicultural (n=19)		High Multicultural (n=17)		Total (n=36)			
	Mean	SD	Mean	SD	Mean	SD	F	P
Oral Life History								
Span Lang Usage								
-Home Settings	3.00	1.45	2.65	1.22	2.83	1.34	<1	ns
-Community "	2.74	1.41	2.24	1.35	2.50	1.38	1.19	ns
-School "	2.84	1.21	2.00	1.12	2.44	1.23	4.65	.04
Eng Lang Usage								
-Home Settings	3.16	1.07	3.82	0.39	3.48	0.88	5.88	<.02
-Community "	3.42	1.02	3.71	0.47	3.56	0.81	1.12	ns
-School "	4.00	0.00	3.90	0.32	3.94	0.23	1.89	.18
Interpersonal Chicano Peer Experiences								
-Home Settings	3.32	1.29	3.12	1.22	3.22	1.26	<1	ns
-Community "	3.32	1.11	3.12	1.05	3.22	1.07	<1	ns
-School "	3.47	0.96	3.29	0.85	3.39	0.90	<1	ns
Interpersonal Anglo Peer Experiences								
-Home Settings	1.05	1.31	2.82	1.13	1.89	1.51	18.61	.0001
-Community "	2.05	1.35	3.12	0.78	2.56	1.23	8.10	.007
-School "	2.68	1.25	3.29	0.92	2.97	1.13	2.73	.11
Interpersonal Chicano Authority Experiences								
-Home Settings	3.89	0.46	3.94	0.24	3.92	0.37	<1	ns
-Community "	3.26	1.33	3.00	1.23	3.14	1.27	<1	ns
-School "	2.58	1.12	2.71	0.92	2.64	1.02	<1	ns
Interpersonal Anglo Authority Experiences								
-Home Settings	1.26	1.19	2.00	1.12	1.61	1.20	3.63	.07
-Community "	2.32	1.20	3.18	0.81	2.72	1.11	6.18	.02
-School "	3.47	1.02	3.82	0.39	3.64	0.80	1.76	.19
Degree of Participation in Other Cultures								
-Home Settings	0.16	0.38	0.06	0.24	0.11	0.32	<1	ns
-Community "	0.26	0.56	0.35	0.49	0.31	0.53	<1	ns
-School "	0.53	0.61	0.76	0.66	0.64	0.64	1.26	ns
Interethnic Skills								
-Home Settings	0.00	0.00	0.00	0.00	0.00	0.00	n/a	n/a
-Community "	0.18	0.40	0.14	0.38	0.17	0.38	<1	ns
-School "	0.64	0.81	0.43	0.53	0.56	0.70	<1	ns
Leadership Experience								
-Home Settings	0.00	0.00	0.00	0.00	0.00	0.00	n/a	n/a
-Community "	0.09	0.30	0.43	0.53	0.22	0.43	2.98	.10
-School "	0.91	0.83	1.43	0.53	1.11	0.76	2.14	.16

Note: All analyses performed with 1 and 34 degrees of freedom

experiences in dealing with Anglo authority figures. In the community setting the High Multiculturals (M=3.18, S.D.=0.81) gave evidence of more frequent positive relations and experiences with Anglo authority figures than Low Multiculturals (M=2.32, S.D.=1.20), $F(1,34)=6.18$, $p<.02$. A trend revealed that in the home setting High Multiculturals (M=2.00, S.D.=1.12) reported more Anglo contact than Low Multiculturals (M=1.26, S.D.=1.19), $F(1,34)=3.63$, $p<.07$. Similarly, High Multiculturals reported more interpersonal experiences with Anglos in the school setting (M=3.82, S.D.=0.39) than Low Multiculturals (M=3.47, S.D.=1.02), $F(1,34)=1.76$, $p<.19$.

Reported leadership experience in each of the three settings reveal two trends. High Multiculturals (M=0.43, S.D.=0.53) reported more leadership experiences in the community setting than Los Multiculturals (M=0.09, S.D.=0.30), $F(1,34)=2.98$, $p<.10$. Additionally, High Multiculturals (M=1.43, S.D.=0.53) reported more leadership experiences in the school setting than Low Multiculturals (M=0.91, S.D.=0.83), $F(1,34)=2.14$, $p<.16$.

E. Low and High Multiculturals: Identity Types and Historical Development Patterns

The classification by Low or High Multiculturalism and both Contemporary Identity and Historical Development Pattern yielded the following:

Regarding Contemporary Identity, the majority of Low Multiculturals fell into the Functional Multicultural/Chicano Orientation group (53%). Twenty-one percent were classified as Predominantly Chicano, followed by an even split into the Functional

Multicultural/Anglo Orientation and Predominantly Anglo groups with eleven percent in each. One Low Multicultural in terms of experience nonetheless described himself as having a philosophy of life, world view and sense of self in a manner which led to his classification as Synthesized or Transcendent in Identity Type.

In the area of Historical Development Pattern, almost all of the Low Multiculturals (89%) had an Early Chicano/Gradual Anglo pattern. Eleven percent followed an Early Anglo/Gradual Chicano pattern. Only five percent were classified into the Early Chicano/Abrupt Anglo group. Low Multiculturals did not fall into either the Parallel or Early Anglo/Abrupt Chicano development patterns.

In contrast to the identity classifications found for the low Multiculturals, more than half of the High Multiculturals adopted a Functional Multicultural/Anglo Orientation identity (53%). This was followed by the Functional Multicultural/Chicano Orientation group (24%), and the Synthesized Multicultural group (18%). One High Multicultural was classified as Predominantly Anglo and none had a Predominantly Chicano identity.

Forty-one percent of the High Multiculturals had followed an Early Chicano/Gradual Anglo development pattern. This was followed by the Early Chicano/Abrupt Anglo group (35%), and the Parallel group (18%). Only six percent of the High Multiculturals were classified into the Early Anglo/Gradual Chicano group and none were classified as Early Anglo/Abrupt Chicano.

F. Low and High Multiculturals: Bicognitive Orientation Scores

The means and standard deviations for the comparison of the two samples, Low and High Multiculturals, are presented in Table 5. There were no significant differences on any of the personality measures as a function of the subject's degree of multiculturalism. However, there was one nearly significant trend of the Bicognitive Orientation Scale with High Multiculturals showing more field independence (M=31.71, S.D.=3.51) than Low Multiculturals (M=29.42, S.D.=3.78), $F(1,34)=3.51$, $p<.07$.

TABLE 5
SUMMARY TABLE OF ANALYSIS OF VARIANCE
BY DEGREE OF MULTICULTURALISM:
BICOGNITIVE ORIENTATION

	Low Multicultural (n=19)		High Multicultural (n=17)		Total (n=36)		F	P
	Mean	S.D.	Mean	S.D.	Mean	S.D.		
Field Sensitive	35.42	3.47	34.88	2.89	35.17	3.18	<1	ns
Field Independent	29.42	3.78	31.71	3.51	30.50	3.78	3.51	.07
Bicognitive	64.84	4.45	66.59	3.59	65.67	4.07	1.65	ns

NOTE: All analyses performed with 1 and 34 degrees of freedom.

G. Low and High Multiculturals: Leadership Behaviors

The means and standard deviations for the two classifications, Low and High Multiculturals, are presented in Table 6. Several interesting differences are evident. High Multiculturals (M=3.00, S.D.=1.50) clarified the actual issue under discussion significantly more often than Low Multiculturals (M=1.89, S.D.=1.53), $F(1,34)=4.70$, $p<.04$. Additionally, requests for clarification of each group members' respective opinion was made

significantly more often by High Multiculturals (M=0.24, S.D.= 0.56) than Low Multiculturals, who did not make any such requests (M=0.00, S.D.=0.00), $F(1,34)=3.16$, $p<.08$. While the two groups did not differ in asking for the opinions, evaluations, and feelings of the group as a whole, closer inspection of this measure revealed that High Multiculturals questioned the Black group member significantly more often (M=3.59, S.D.=1.94) than Low Multiculturals (M=2.37, S.D.=1.61), $F(1,34)=4.26$, $p<.05$. A slight trend also indicates that the High Multiculturals (M=1.35, S.D.=1.00) assessed group progress more frequently than the Low Multiculturals (M=0.95, S.D.=0.78), $F(1,34)=1.87$, $p<.18$. However, it was the Low Multiculturals who exhibited a greater tendency to analyze the feasibility of the proposed course of action (M=0.89, S.D.=1.29) than their High Multicultural counterparts (M=0.29, S.D.=0.69), $F(1,34)=2.95$, $p<.10$.

While the two samples did not differ in terms of being generally dominant, active and assertive, a closer analysis suggested differential treatment of group members as a function of their ethnicity. High Multiculturals acted in a more assertive manner toward the Anglo (M=1.18, S.D.=2.43) than the Low Multiculturals (M=0.16, S.D.=0.50), $F(1,34)=3.20$, $p<.08$. Another trend indicated that the same pattern was followed with the Black member, High Multiculturals displaying more assertive behaviors toward him (M=0.47, S.D.=1.37) than Low Multiculturals (M=0.05, S.D.=0.23), $F(1,34)=1.71$, $p<.20$. High Multiculturals demonstrated more personableness toward the group (M=2.47, S.D.=3.54) than Low Multiculturals (M=0.53, S.D.=1.17), $F(1,34)=5.13$, $p<.03$. High

TABLE 6
SUMMARY TABLE OF ANALYSIS OF VARIANCE
BY MULTICULTURALISM:

LEADERSHIP BEHAVIORS

	Low Biculturalism (n=19)		High Biculturalism (n=17)		Total (n=36)		F	P
	Mean	S.D.	Mean	S. D.	Mean	S.D.	F	P
Time in seconds to assume leadership	4.21	3.90	4.88	3.06	4.53	3.53	<1	ns
Dominant, active and assertive -Total	3.90	3.18	4.59	4.61	4.22	3.92	<1	ns
-Anglo	0.16	0.50	1.18	2.43	0.64	1.71	3.20	.08
-Black	0.05	0.23	0.47	1.37	0.25	0.96	1.71	.20
-Chicano	0.63	1.61	0.47	1.46	0.56	1.54	<1	ns
-Group	1.74	2.86	1.65	2.29	1.69	2.61	<1	ns
Shows tension, inappropriate behavior	0.68	1.73	0.71	1.99	0.69	1.86	<1	ns
Gives own opinion	12.00	7.54	10.94	6.03	11.50	6.87	<1	ns
Suggests a solution	0.63	0.83	0.71	0.69	0.67	0.77	<1	ns
Asks for opinions, evaluations, feelings -Total	11.47	5.19	12.76	5.39	12.08	5.29	<1	ns
-Anglo	3.37	3.30	4.00	2.72	3.67	3.04	<1	ns
-Black	2.37	1.61	3.59	1.94	2.94	1.77	4.26	.05
-Chicano	4.32	2.38	3.47	2.07	3.92	2.24	1.28	ns
-Group	1.42	1.07	1.71	2.23	1.56	1.72	<1	ns
Asks for clarification of position of members -Total	3.05	2.09	3.53	2.43	3.28	2.26	<1	ns
-Anglo	0.95	1.31	1.12	1.05	1.03	1.20	<1	ns
-Black	0.84	0.83	1.12	1.11	0.97	0.97	<1	ns
-Chicano	1.33	1.19	1.06	0.97	1.20	1.09	<1	ns
-Group	0.00	0.00	0.24	0.56	0.11	0.39	3.16	.08
Clarifies problem	1.89	1.53	3.00	1.50	2.43	1.52	4.70	.04
Clarifies statement of other member -Total	2.22	2.34	2.41	3.55	2.31	2.99	<1	ns
-Anglo	0.94	1.20	0.82	1.24	0.88	1.22	<1	ns
-Black	0.65	1.00	0.82	1.38	0.74	1.20	<1	ns
-Chicano	0.71	0.77	0.65	1.37	0.68	1.11	<1	ns
-Group	0.11	0.32	0.12	0.49	0.11	0.40	<1	ns
Shows agreement, concurrence with other member -Total	1.37	1.54	1.12	1.73	1.25	1.63	<1	ns
-Anglo	0.42	0.69	0.24	0.44	0.33	0.59	<1	ns
-Black	0.58	0.90	0.47	1.07	0.53	0.98	<1	ns
-Chicano	0.32	0.58	0.35	0.61	0.33	0.59	<1	ns
-Group	0.05	0.23	0.06	0.24	0.06	0.24	<1	ns

(continued)

TABLE 6
Page 2

Acknowledges contribution of other member								
	-Total	1.00	1.37	1.29	2.57	1.14	2.03	<1	ns
	-Anglo	0.11	0.32	0.29	0.59	0.19	0.46	1.49	ns
	-Black	0.53	1.07	0.65	1.41	0.58	1.14	<1	ns
	-Chicano	0.16	0.37	0.12	0.33	0.14	0.36	<1	ns
	-General	0.21	0.42	0.29	0.99	0.25	0.74	<1	ns
Assesses group progress		0.95	0.78	1.35	1.00	1.14	0.89	1.87	.18
Analyzes feasibility of proposed course of action		0.89	1.29	0.29	0.69	0.61	1.05	2.95	.10
Mediates between members									
	-Total	1.68	1.57	1.41	2.09	1.56	1.83	<1	ns
	-Anglo/Black	0.74	0.81	0.71	1.05	0.72	0.93	<1	ns
	-Black/Chicano	0.58	0.61	0.53	0.72	0.56	0.66	<1	ns
	-Chicano/Anglo	0.42	0.69	0.35	0.70	0.39	0.70	<1	ns
Seeks compromise or intermediate solution		1.42	1.26	1.94	1.68	1.67	1.47	1.12	ns
Asks for a vote		0.05	0.23	0.12	0.33	0.08	0.28	<1	ns
Makes reference to member's ethnic and cultural values		0.00	0.00	0.06	0.24	0.03	0.17	1.12	ns
Addresses members by their first names	-Total	0.53	1.17	2.47	3.54	1.44	2.57	5.13	.03
	-Anglo	0.26	0.56	0.94	1.20	0.58	0.92	4.90	.03
	-Black	0.16	0.37	0.71	1.21	0.42	0.88	3.52	.07
	-Chicano	0.11	0.32	0.82	1.55	0.44	1.09	3.91	.06
	-Group	0.00	0.00	0.00	0.00	0.00	0.00	n/a	n/a

Note: All analyses performed with 1 and 34 degrees of freedom.

Multiculturals addressed the other group members significantly more by first name (M=2.47, S.D.=3.54) than did the Low Multiculturals (M=.53, S.D.=1.17), $F(1,34)=5.13$, $p<.03$.

Global ratings of the leadership styles utilized by the two samples suggested that Low Multiculturals were primarily autocratic (58%), followed by laissez-faire (21%), democratic (11%), or some combination of the styles (11%). The subjects who utilized the combination approach primarily did so upon the five minute warning by the experimenter at which time they switched from, for example, a democratic to an autocratic approach. High Multiculturals also tended to me more autocratic (41%) but were more evenly spaced among the four categories. Twenty-four percent chose a democratic leadership style, while eighteen percent chose the laissez-faire or combination/switch approach, again often changing styles at the five minute warning. (Less than 100% is reported since it was impossible to determine a predominant style for some subjects.)

H. Low and High Multiculturals: Post Session Interview

There were some interesting differences in terms of the subjects' accuracy of report of the group proceedings to the experimenters during the post experimental session. While only twenty-six percent of the Low Multiculturals were perfectly accurate with respect to the session's details, fifty-nine percent of the High Multiculturals were completely accurate. Most of the Low Multiculturals were partially accurate (68%) as compared to about one third (35%) of the High Multiculturals. Less

than seven percent of both the Low and High Multiculturals were completely inaccurate.

The two groups did not differ with regard to their perceived effectiveness as a group coordinator. The two samples did differ, however, as to the reasons they gave the experimenters for not achieving group consensus. Sixty-nine percent of the Low Multiculturals gave an external, other-directed responsibility attribution (e.g., "The members were too stubborn to ever agree,") while most of the High Multiculturals (53%) gave a self-responsibility attribution (e.g., "I didn't get after the middle-of-the-road person as much as I probably should have.").

I. Intercorrelations of the Measures of Multiculturalism: The Multiculturalism Index, the Multiculturalism Experience Inventory, and the Oral Life History

Presented in Table 7 are the intercorrelations of the measures of multiculturalism for comparison purposes. Assessment of one's degree of multiculturalism using the Multiculturalism Experience Inventory (MEI) alone correlates nearly perfectly (.91) with the Multiculturalism Index, implying that the two measures produce essentially the same information. This is to be expected since the Multiculturalism Index is a more complete scoring procedure which incorporates information obtained from the MEI and the Oral Life History.

The Multiculturalism Index also correlates quite highly (.71) with the Oral Life History means of assessment, again suggesting that there is much overlap in the type of information obtained when both measures are utilized.

However, the Oral Life History measure correlates much less (.38) with the MEI, suggesting that an oral interview taps different, unique information from an individual than a paper and pencil measure. Given these findings, then, it can be concluded that in order to obtain maximal information about an individual's degree of multiculturalism, a personal, oral interview should be included along with a paper and pencil measure as part of the total assessment package.

TABLE 7
INTERCORRELATIONS AMONG MULTICULTURALISM MEASURES

	MULTICULTURALISM INDEX	MULTICULTURAL EXPERIENCE INVENTORY	ORAL LIFE HISTORY
Multiculturalism Index		.91**	.71**
Multiculturalism Inventory	.91**		.38*
Oral Life History	.71**	.38*	

* p<.01
** p<.0001

J. Bicognitive Orientation: Leadership Behaviors

The means and standard deviations for the comparison of the two samples, subjects scoring low on bicognitivism and scoring high, are presented in Table 8. The analyses of variance by cognitive orientation produced significant differences, most being consonant with theoretical predictions. High Bicognitives were active and assertive more often (M=5.41, S.D.=3.54) than the Low Bicognitives (M=3.16, S.D.=3.95), $F(1,34)=3.22$, $p<.08$. A closer inspection of this measure identifies the behavior as not directed towards any

one group member but to the group as a whole with High Bicognitives (M=3.06, S.D.=3.15) displaying these behaviors more often than Low Bicognitives (M=0.47, S.D.=0.84), $F(1,34)=11.88$, $p<.002$. A trend also suggested that High Bicognitives gave their opinion (M=13.53, S.D.=4.96) more often than Low Bicognitives (M=9.68, S.D.=7.77), $F(1,34)=3.05$, $p<.09$. However, a more trustworthy trend suggested that it was the Low Bicognitives who had greater difficulty with the group; i.e., they showed more tension and inappropriate behavior while in the group (M=1.21, S.D.=2.39) than the High Bicognitives (M=0.12, S.D.=0.49), $F(1,34)=3.41$, $p<.07$.

High Bicognitives asked for the opinions, feelings, and evaluations of the group members more often (M=15.00, S.D.=4.81) than Low Bicognitives (M=9.47, S.D.=4.22), $F(1,34)=13.49$, $p<.0008$, a very significant difference. Closer inspection of this finding yielded the following: High Bicognitives asked the Anglo member for opinions more often (M=4.82, S.D.=3.32) than Low Bicognitives (M=2.63, S.D.=2.34), $F(1,34)=5.33$, $p<.03$. High Bicognitives also asked the Chicano member for such more often (M=4.88, S.D.=2.37) than Low Bicognitives (M=3.05, S.D.=1.78), $F(1,34)=6.96$, $p<.01$. A trend suggested that the Black member was also questioned for such more often by High Bicognitives (M=3.47, S.D.=1.91) than Low Bicognitives (M=2.47, S.D.=1.71), $F(1,34)=2.73$, $p<.11$.

While there were no significant differences in the total number of times that the two samples asked for clarification of the members' respective positions, a breakdown of the data suggested that High Bicognitives more actively asked the Black to clarify his position (M=1.24, S.D.=1.03) than the Low Bicognitives (M=0.74, S.D.=0.87), $F(1,34)=2.47$, $p<.13$. Additionally,

TABLE 8
SUMMARY TABLE OF ANALYSIS OF VARIANCE
BY BICOGNITIVE ORIENTATION:

BEHAVIORAL VARIABLES

	Low Bicognitivism (n=19)		High Bicognitivism (n=17)		Total (n=36)			
	Mean	S.D.	Mean	S.D.	Mean	S.D.	F	P
Time in seconds to assume leadership	4.89	4.51	4.12	1.87	4.53	3.49	<1	ns
Dominant, active and assertive								
-Total	3.16	3.95	5.41	3.54	4.22	3.88	3.22	.08
-Anglo	0.58	1.68	0.71	1.90	0.64	1.76	<1	ns
-Black	0.32	1.16	0.18	0.73	0.25	0.97	<1	ns
-Chicano	0.37	1.38	0.76	1.68	0.56	1.52	<1	ns
-Group	0.47	0.84	3.06	3.15	1.69	2.57	11.88	.002
Shows tension, jokes, laughs inappropriately	1.21	2.39	0.12	0.49	0.69	1.83	3.41	.07
Gives own opinion	9.68	7.77	13.53	4.96	11.50	6.79	3.05	.09
Suggests a solution	0.68	0.95	0.65	0.49	0.67	0.76	<1	ns
Asks for opinions, evaluations, feelings								
-Total	9.47	4.22	15.00	4.81	12.08	5.25	13.49	.0008
-Anglo	2.63	2.34	4.82	3.32	3.67	3.01	5.33	.03
-Black	2.47	1.71	3.47	1.91	2.94	1.85	2.73	.11
-Chicano	3.05	1.78	4.88	2.37	3.92	2.25	6.96	.01
-Group	1.32	1.11	1.82	2.19	1.56	1.70	<1	ns
Asks for clarification of position of members								
-Total	2.89	2.40	3.71	2.02	3.28	2.24	1.19	ns
-Anglo	1.00	1.25	1.06	1.14	1.03	1.18	<1	ns
-Black	0.74	0.87	1.24	1.03	0.97	0.97	2.47	.13
-Chicano	1.16	1.07	1.25	1.13	1.20	1.08	<1	ns
-Group	0.00	0.00	0.25	0.58	0.11	0.40	3.58	.07
Clarifies problem	2.53	1.61	2.31	1.62	2.43	1.60	<1	ns
Clarifies statement of other member								
-Total	1.63	3.04	3.13	2.70	2.31	2.95	2.32	.14
-Anglo	0.67	0.91	1.13	1.45	0.88	1.20	1.25	ns
-Black	0.44	1.25	1.06	1.06	0.74	1.19	2.39	.13
-Chicano	0.56	1.29	0.81	0.83	0.68	1.09	<1	ns
-Group	0.00	0.00	0.24	0.56	0.11	0.40	3.34	.08
Shows agreement, concurrence with other member								
-Total	0.84	1.26	1.71	1.86	1.25	1.61	2.71	.11
-Anglo	0.16	0.37	0.53	0.72	0.33	0.59	3.91	.06
-Black	0.47	0.90	0.59	1.06	0.53	0.97	<1	ns
-Chicano	0.16	0.37	0.53	0.72	0.33	0.59	3.91	.06
-Group	0.05	0.23	0.06	0.24	0.06	0.23	<1	ns

(continued)

TABLE 8
Page 2

Acknowledges contribution of other member								
-Total	0.63	1.07	1.71	2.62	1.14	2.00	2.71	.11
-Anglo	0.16	0.50	0.24	0.44	0.19	0.47	<1	ns
-Black	0.32	0.67	0.88	1.62	0.58	1.23	1.96	.17
-Chicano	0.05	0.23	0.24	0.44	0.14	0.35	2.54	.12
-General	.11	0.32	0.41	1.00	0.25	0.73	1.60	ns
Assesses group progress	1.21	0.86	1.06	0.97	1.14	0.90	<1	ns
Analyzes feasibility of proposed course of action	0.68	1.11	0.53	1.07	0.61	1.08	<1	ns
Mediates between members								
-Total	1.16	1.21	2.00	2.26	1.56	1.81	1.99	.17
-Anglo/Black	0.47	0.61	1.00	1.12	0.72	0.91	3.16	.08
-Black/Chicano	0.47	0.61	0.65	0.70	0.56	0.65	<1	ns
-Chicano/Anglo	0.26	0.56	0.53	0.80	0.39	0.69	1.36	ns
Seeks compromise or intermediate solution	1.47	1.47	1.88	1.50	1.67	1.47	<1	ns
Asks for a vote	0.11	0.32	0.06	0.24	0.08	0.28	<1	ns
Makes reference to member's ethnic and cultural values	0.05	0.23	0.00	0.00	0.28	0.17	<1	ns
Addresses members by their first names								
-Total	1.16	1.64	1.76	3.59	1.44	2.72	<1	ns
-Anglo	0.58	0.90	0.59	1.06	0.58	0.97	<1	ns
-Black	0.32	0.48	0.53	1.23	0.42	0.91	<1	ns
-Chicano	0.26	0.45	0.65	1.58	0.44	1.13	1.03	ns
-Group	0.00	0.00	0.00	0.00	0.00	0.00	0	ns

Note: All analyses performed with 1 and 34 degrees of freedom

High Bicognitives were more actively questioning the group as a whole (M=0.25, S.D.=0.58) than Low Bicognitives (M=0.00, S.D.=0.00) who did not pose any general questions to the group, $F(1,34)=3.58$, $p<.07$.

High Bicognitives directly clarified the statements of other members more often (M=3.13, S.D.=2.70) than Low Bicognitives (M=1.63, S.D.=3.04), $F(1,34)=2.32$, $p<.14$. Many of these clarifications were in the form of questions directed toward the Black group member which High Bicognitives did more often (M=1.06, S.D.= 1.06) than Low Bicognitives (M=0.44, S.D.=1.25), $F(1,34)=2.39$, $p<.13$. Additionally, High Bicognitives made more clarifications about group statements in general (M=0.24, S.D.=0.56) than Low Bicognitives, who did not display this behavior (M=0.00, S.D.=0.00, $F(1,34)=3.34$, $p<.08$.

Individuals with a high bicognitive orientation showed a greater tendency to agree with other group members (M=1.71, S.D.= 1.86) than those with a low bicognitive orientation (M=0.84, S.D.= 1.26), $F(1.34)=2.71$, $p<.11$. The data suggests that the agreement was equally divided between the Anglo and the Chicano members. High Bicognitives agreed more often with the Anglo (M=0.53, S.D.= 0.72) than Low Bicognitives (M=0.16, S.D.=0.37), $F(1,34)=3.91$, $p<.06$.

High Bicognitives displayed a tendency to acknowledge the contribution of the other group members more often (M=1.71, S.D.= 2.62) than Low Bicognitives (M=0.63, S.D.=1.07), $F(1,34)=2.71$, $p<.11$. A breakdown of this measure by ethnicity revealed two trends: One suggests that, of these, High Bicognitives were

acknowledging the Black more often (M=0.88, S.D.=1.62) than Low Bicognitives (M=0.32, S.D.=0.67), $F(1,34)=1.96$, $p<.17$. The other trend suggests that High Bicognitives were also acknowledging the Chicano (M=0.24, S.D.=0.44) more often than Low Bicognitives (M=0.05, S.D.-0.23), $F(1,34)=2.54$, $p<.12$.

Two final trends developed, both relative to the degree of mediation taking place by the coordinator within the group. Overall, High Bicognitives mediated more often (M=2.00, S.D.=2.26) than Low Bicognitives (M=1.16, S.D.=1.21), $F(1,34)=1.99$, $p<.17$. Closer inspection of this measure revealed that mediation between the Anglo and Black was attempted more frequently by High Bicognitives (M=1.00, S.D.=1.12) than by Low Bicognitives (M=0.47, S.D.=0.61), $F(1,34)=3.16$, $p<.08$.

VIII. DISCUSSION

The findings indicate five dimensions of group leader behaviors which subjects with greater degrees of multicultural experience used more frequently than subjects with less multicultural experience. These dimensions and behaviors are:

(1) taking charge (time elapsed to assumption of leader role; being dominant, assertive and active; assessing group progress)

(2) effectiveness of communication (asking for opinions, evaluations and feelings; asking for clarification of positions; clarifying statements of members; clarifying problem being discussed)

(3) attempting to reduce interpersonal conflict (mediating; seeking compromise solutions)

(4) social sensitivity and personableness (acknowledging contributions made by members; addressing members by name)

(5) coping with stress (fewer visible indicators of tension and stress).

Similarly, important differences were apparent for subjects with high cognitive flexibility versus those with low cognitive flexibility. Clear differences were seen in the category of effectiveness of communication (eliciting feelings, opinions and evaluations and clarifying statements) and in the area of coping with stress (fewer indications of tension or stress). However, subjects who were more bicognitive did ignore the experimenter's instructions not to reveal their position concerning the problem to the group and also showed more tendency to express open agreement with the position of a member or members in their groups than did low bicognitive subjects.

Ratings on global leadership style indicated that high multicultural and high bicognitive subjects are more flexible, that is, these subjects tended to be less autocratic and more democratic. High multicultural and high bicognitive subjects were active and assertive but they combined these behaviors with being tactful and personable whereas low multicultural and low bicognitive subjects either became authoritarian, rudely interrupting their group members or shouting them down, or became passive and laissez-faire in that they allowed time to be spent with unproductive arguments.

The findings from the post-group interview with the subjects indicated that the high multicultural and high bicognitive subjects saw their actions as being important to the success or failure of the group to achieve consensus: In giving self responsibility attributions to the question, "What would you do differently if you had another opportunity with the group?" they suggested use of other strategies, whereas low multicultural and low bicognitive subjects frequently said that nothing more could be done. The greater accuracy reflected in the reports of the high bicognitive subjects and high multiculturals also shows that they were more sensitive to process and interpersonal dynamics in the group and were more open to their experiences, that is, less defensive (less likely to distort what actually transpired to avoid blame for failure of the group to achieve consensus).

The differences observed in our data between high and low multicultural and high and low bicognitive subjects vis-a-vis frequency of use of the five dimensions of behaviors lends support to the Bicognitive or Cognitive Flexibility as well as the Synthesis, Flexibility and Expansion models. For example, the superior performance of the multicultural subjects indicates that:

(1) They appeared to have more behavioral and perspective resources available to them, for example, use of more attempts to reach a compromise, personalization of interactions and assertive behaviors;

(2) They made more efforts to communicate with the Anglo and Black group members, that is, they ensured that these members expressed their opinions and that the other members in the group understood their statements;

(3) They seemed to have multicultural perspectives and patterns of behavior available to them, for example, the accuracy of their reports indicated that they were more understanding of the dynamics in their groups, they used more mediation techniques and they responded more effectively to interpersonal conflicts by becoming more adaptive and assertive in their role as leaders).

Recommendations for future research

Now that instruments have been developed for identifying degrees of multiculturalism and bicognitive orientations as well as data from an experimental situation which addresses leadership behavior issues within mixed ethnic contexts, further work should pursue these issues in more naturalistic situations. Furthermore, complex situations of this paradigm could be designed which would incorporate definitions of success and effective leadership (e.g. group consensus, task completion, etc.) among the variables.

CITED
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APPENDIX A

OBSERVATION FORM

SUBJECT ID# _____ EXPERIMENTAL CONDITION _____

TIME FROM ROLE ASSIGNMENT TO INITIAL LEADERSHIP STATEMENT: _____

1. Dominant, active, assertive												
2. Shows tension, jokes-laughs inappropriately												
3. Gives own opinion												
4. Suggests a solution												
5. Asks for opinions, evaluations, feelings (ABCG)												
6. Asks for clarification of position of members (ABCG)												
7. Clarifies problems												
8. Clarifies statement of other member (ABCG)												
9. Shows agreement, concurrence with other members (ABCG)												
10. Acknowledges contribution of other member (ABCG)												
11. Assesses group progress												
12. Analyzes feasibility of proposed courses of action												
13. Mediates between members (a/b. b/c. c/a)												
14. Seeks compromise or intermediate solution												
15. Asks for vote												
16. Makes reference to X's ethnicity and cultural values												
17. Addresses members by their first names (ABCG)												

SOLUTION CHOSEN: _____ MOST AVOIDED MEMBER _____

GENERAL LEADERSHIP STYLE: AUTOCRATIC _____ DEMOCRATIC _____ LAISSEZ FAIRE _____ OTHER _____

KEY:		
	A=Anglo	a/b=Anglo/Black
	B=Black	b/c=Anglo/Chicano
	C=Chicano	c/a=Chicano/Anglo
	G=Group	

APPENDIX B-1

APPENDIX B

BICOGNITIVE ORIENTATION IN LIFE

After each statement indicate whether you: Strongly Agree (SA), Agree (A), Disagree (D), or Strongly Disagree (SD). Please circle your choice.

1. I have always done well in subjects like history or psychology.

   SA A D SD

2. I prefer parties that include my parents and other family members.

   SA A D SD

3. An individual's primary responsibility is to himself.

   SA A D SD

4. I learn best by working on a problem with other individuals.

   SA A D SD

5. I like a leader who is primarily concerned with the welfare of the group, even if it means that the job takes a little longer.

   SA A D SD

6. When learning something for the first time I prefer to have someone explain it to me or show me how to do it.

   SA A D SD

7. What my teachers think of me is not as important as knowing that I am learning something.

   SA A D SD

8. Math has always been one of my favorite subjects.

   SA A D SD

9. Some persons do not deserve respect even though they are in positions of authority.

   SA A D SD

10. Whenever I experience some failure or let down the encouragement of my family helps me get going again.

SA A D SD

11. I enjoy living alone more than living with other people.

SA A D SD

12. I like to get suggestions from others and frequently ask my family for advice.

SA A D SD

13. It is <u>less</u> important to achieve a goal quickly than to make sure no one gets their feelings hurt in the process.

SA A D SD

14. When I look at a mural or large painting first I see all the little pieces and, then, gradually I see how they all go together to give a total message.

SA A D SD

15. I have always done well in courses like chemistry or physics.

SA A D SD

16. One of the greatest satisfactions in life is the feeling of having done better than others.

SA A D SD

17. I learn better from listening to a teacher than from reading a book.

SA A D SD

18. History and social studies in general, have always been among my favorite subjects.

SA A D SD

19. I give people honest criticism, even though it might hurt their feelings.

SA A D SD

20. Getting individuals to compete with one another is the quickest and best way to get results.

SA A D SD

21. I like to read biographies and autobiographies.

SA A D SD

22. I prefer to learn things on my own, even if I make repeated mistakes before finally understanding.

SA A D SD

23. I learn better by reading about something myself than by listening to a teacher lecture about it.

SA A D SD

24. When I look at a photograph of someone, I am more aware of the total person than of details such as hair color, facial expression or body type.

SA A D SD

APPENDIX B-4

SCORING PROCEDURE FOR THE BICOGNITIVE ORIENTATION IN LIFE SCALE

Twenty-four scale items express a field sensitive orientation in the areas of (1) interpersonal relationships, (2) leadership style, (3) learning style, (4) attitudes toward authority, and (5) interest in science versus humanities. Twenty-four corresponding items express a field-independent orientation in the same areas of behavior. Subjects express extent of agreement with each statement on a four-point Likert scale. Each statement is subsequently scored on a scale from 1 to 4, with higher scores indicating greater agreement with the statement.

A separate field sensitive and field independent score is obtained for each subject and the bicognitive score is then calculated by taking the absolute difference between the two scores. The closer a respondent's score is to zero, the more bicognitive is the respondent judged to be. The further the score from zero, the greater the degree of either field independence or field sensitivity.

APPENDIX C

MULTICULTURALISM EXPERIENCE INVENTORY

This questionnaire is part of a study being conducted to gain information about cultural interactions and socialization. We think that this study is a very important one because there is so little information available regarding cultural experiences for use in planning educational, community service, research, and training programs. We appreciate your time and cooperation in assisting us with this endeavor.

Some of the persons who answer the questions on these pages will be asked to participate in an interview to obtain follow-up information, and these persons will be compensated for their time. It is for this reason that we ask for your name and address. The information given in each questionnaire, however, will be held strictly confidential.

APPENDIX C-2

Part 1

1. Name: _____

2. Address: _____ _____
(number, street) (city, state, zip code)

3. Phone Numbers: day: _____ evening: _____

4. Sex (check one): ___male ___female

5. Age: _____

6. Date of Birth: ___ ___ ___
month day year

7. Place of Birth: _____ _____ _____
city state country

8. Father's Place of Birth: _____ _____ _____
city state country

9. Mother's Place of Birth: _____ _____ _____
city state country

10. Please indicate the ethnic background of the following persons (check where applicable):

	yourself	father	mother
Mexican-American/Chicano(a)			
Black			
Anglo/White			
Asian-American			
Native-American			
Other (specify)			

11. What school do you now attend? _____

12. What is your major? _____

13. What is your class standing? (check one): ___freshman ___sophomore ___junior ___senior ___graduate student

14. Even if you are not currently active, what is your religious background? (check one):
___Catholic ___Protestant ___Jewish ___other: _____
(specify)

15. How many years have you lived in the United States? _____

16. Have you lived in a country other than the United States? (check one): ___yes ___no

16a. If yes, what country: _____

16b. For how many years? _____

APPENDIX C-3

17. Are you a resident of the state in which you attend school? (check one): ___yes ___no

17a. If yes, how many years have you been a resident?_____

18. Have you lived in a state other than the one in which you attend school? (check one):

___yes ___no

18a. If yes, which state?_____

18b. For how many years?_____

19. Where did you spend the first 15 years of your life? (list all places):_____

_____

20. Where do you consider home?_____
city, town, or community

20a. Approximately how many miles is this place from the Mexican border? (check one):

___0-100 ___101-200 ___201-300 ___301-400 ___401-500 ___500-750

___750-1,000 ___1,000-2,000 ___more than 2,000 miles

20b. How would you describe this community? (check one):

___rural ___semi-rural ___semi-urban ___urban

21. What language(s) does your father speak? _____

22. What language(s) does your mother speak? _____

23. What language(s) do you speak?_____

24. How well do you speak Spanish? (check one): ___very fluently ___somewhat fluently

___ can communicate basic ideas ___can speak only some basic words and phrases

___no knowledge of Spanish

25. What language(s) do your parents speak at home?_____

26. What language(s) do you speak at home?_____

27. How many of the following do you have? younger brothers:_____ younger sisters:_____

older brothers:_____ older sisters:_____

28. What is the highest level of education achieved by each of your parents? (check one in each column):

	Father	Mother
less than high school		
some high school		
high school graduate		
some college		
college graduate		
advanced degree (for example, Ph.D., M.D.)		

29. Parents' occupation: (If retired, deceased, or unemployed, indicate former occupation)

29a. Father's occupation: _____

29b. Mother's occupation: _____

30. What is your marital status? (check one): ___never married ___divorced ___married ___separated ___widowed

30a. If you are (were) married, what is (was) the ethnic background of your spouse? (check one):

___Mexican-American/Chicano ___Black ___Asian-American ___Native-American ___Anglo/White ___Other: _____ (specify)

31. Do you have relatives who live in Mexico? (check one): ___yes ___no

31a. If yes, in what city? _____

32. Do you have friends who live in Mexico? (check one): ___yes ___no

32a. If yes, in what city? _____

APPENDIX C-5

Part II

(Check appropriate choices)

33. The approximate ethnic composition of the high school I attended was

___1. All Chicanos
___2. Mostly Chicanos
___3. Chicanos and Anglos, about equal
___4. Mostly Anglos
___5. All Anglos

34. The ethnic composition of the neighborhood in which I grew up was

___1. All Chicanos
___2. Mostly Chicanos
___3. Chicanos and Anglos, about equal
___4. Mostly Anglos
___5. All Anglos

35. The ethnic composition of the neighborhood in which I now live is

___1. All Chicanos
___2. Mostly Chicanos
___3. Chicanos and Anglos, about equal
___4. Mostly Anglos
___5. All Anglos

36. At present, my close friends are

___1. All Chicanos
___2. Mostly Chicanos
___3. Chicanos and Anglos, about equal
___4. Mostly Anglos
___5. All Anglos

37. In elementary school, my close friends were

___1. All Chicanos
___2. Mostly Chicanos
___3. Chicanos and Anglos, about equal
___4. Mostly Anglos
___5. All Anglos

38. In high school, my close friends were

___1. All Chicanos
___2. Mostly Chicanos
___3. Chicanos and Anglos, about equal
___4. Mostly Anglos
___5. All Anglos

39. The ethnic background of the people I have dated is

___1. All Chicanos
___2. Mostly Chicanos
___3. Chicanos and Anglos, about equal
___4. Mostly Anglos
___5. All Anglos

40. The people with whom I have established close and meaningful relationships have been

___1. All Chicanos
___2. Mostly Chicanos
___3. Chicanos and Anglos, about equal
___4. Mostly Anglos
___5. All Anglos

41. When I am with my friends, I usually attend functions where the people are

___1. All Chicanos
___2. Mostly Chicanos
___3. Chicanos and Anglos, about equal
___4. Mostly Anglos
___5. All Anglos

42. At most of the functions I attend with my parents, the people are

___1. All Chicanos
___2. Mostly Chicanos
___3. Chicanos and Anglos, about equal
___4. Mostly Anglos
___5. All Anglos

43. My parents' close friends are

___1. All Chicanos
___2. Mostly Chicanos
___3. Chicanos and Anglos, about equal
___4. Mostly Anglos
___5. All Anglos

44. In the service, my close friends were

___1. All Chicanos
___2. Mostly Chicanos
___3. Chicanos and Anglos, about equal
___4. Mostly Anglos
___5. All Anglos

45. My childhood friends who visited in my home and related well to my parents were

___1. All Chicanos
___2. Mostly Chicanos
___3. Chicanos and Anglos, about equal
___4. Mostly Anglos
___5. All Anglos

46. My close friends at work are

___1. All Chicanos
___2. Mostly Chicanos
___3. Chicanos and Anglos, about equal
___4. Mostly Anglos
___5. All Anglos

47. The people where I work are

___1. All Chicanos
___2. Mostly Chicanos
___3. Chicanos and Anglos, about equal
___4. Mostly Anglos
___5. All Anglos
___6. Do not work

48. I enjoy going to gatherings at which the people are

___1. All Chicanos
___2. Mostly Chicanos
___3. Chicanos and Anglos, about equal
___4. Mostly Anglos
___5. All Anglos

49. The people who have most influenced me in my education have been

___1. All Chicanos
___2. Mostly Chicanos
___3. Chicanos and Anglos, about equal
___4. Mostly Anglos
___5. All Anglos

50. When I study with others, I usually study with

___1. All Chicanos
___2. Mostly Chicanos
___3. Chicanos and Anglos, about equal
___4. Mostly Anglos
___5. All Anglos

51. In the job(s) I have had, my close friends have been

___1. All Chicanos
___2. Mostly Chicanos
___3. Chicanos and Anglos, about equal
___4. Mostly Anglos
___5. All Anglos

52. When I have attended churches, the pastor and church members have been

___1. All Chicanos
___2. Mostly Chicanos
___3. Chicanos and Anglos. about equal
___4. Mostly Anglos
___5. All Anglos

53. When I am involved in group discussions where I am expected to participate, I prefer a group made up of

___1. All Chicanos
___2. Mostly Chicanos
___3. Chicanos and Anglos, about equal
___4. Mostly Anglos
___5. All Anglos

54. The ethnic affiliation of the priests, ministers, nuns, or other clergymen who have influenced my life have been

___1. All Chicanos
___2. Mostly Chicanos
___3. Chicanos and Anglos, about equal
___4. Mostly Anglos
___5. All Anglos

55. The teachers and counselors with whom I have had the closest relationships have been

___1. All Chicanos
___2. Mostly Chicanos
___3. Chicanos and Anglos, about equal
___4. Mostly Anglos
___5. All Anglos

56. I attended functions which were predominantly Anglo in nature

___1. Extensively
___2. Frequently
___3. Occasionally
___4. Seldom
___5. Never

57. In the community where I grew up, I interacted with Anglos

___1. Extensively
___2. Frequently
___3. Occasionally
___4. Seldom
___5. Never

APPENDIX C-10

58. In the community where I grew up, I interacted with Mexican-Americans (Chicanos)
___1. Extensively
___2. Frequently
___3. Occasionally
___4. Seldom
___5. Never

59. I visit the homes of Anglos (not relatives)
___1. Very often
___2. Often
___3. Occasionally
___4. Seldom
___5. Never

60. I invite Anglos to my home (not relatives)
___1. Very often
___2. Often
___3. Occasionally
___4. Seldom
___5. Never

61. I visit the homes of Chicanos (not relatives)
___1. Very often
___2. Often
___3. Occasionally
___4. Seldom
___5. Never

62. I invite Chicanos to my home (not relatives)
___1. Very often
___2. Often
___3. Occasionally
___4. Seldom
___5. Never

63. At social gatherings, I speak Spanish.
   ___1. Always
   ___2. Most of the time
   ___3. Occasionally
   ___4. Seldom
   ___5. Never

64. When in public, I speak Spanish
   ___1. Always
   ___2. Most of the time
   ___3. Occasionally
   ___4. Seldom
   ___5. Never

65. I visit Mexico
   ___1. Very often (about once a month)
   ___2. Often (several times a year)
   ___3. Occasionally (once or twice a year)
   ___4. Seldom (less than once a year)
   ___5. Never

66. I visit relatives and/or close friends in Mexico
   ___1. Very often (about once a month)
   ___2. Often (several times a year)
   ___3. Occasionally (once or twice a year)
   ___4. Seldom (less than once a year)
   ___5. Never

67. Relatives and/or close friends from Mexico visit me
   ___1. Very often (about once a month)
   ___2. Often (several times a year)
   ___3. Occasionally (once or twice a year)
   ___4. Seldom (less than once a year)
   ___5. Never

68. For pleasure, I read books about Mexican culture or history

___1. Very often
___2. Often
___3. Occasionally
___4. Seldom
___5. Never

69. For pleasure, I read books about Chicano culture or history

___1. Very often
___2. Often
___3. Occasionally
___4. Seldom
___5. Never

70. For pleasure, I read books about United States culture or history

___1. Very often
___2. Often
___3. Occasionally
___4. Seldom
___5. Never

71. For pleasure, I read books about Spanish culture or history

___1. Very often
___2. Often
___3. Occasionally
___4. Seldom
___5. Never

72. When I was a child, my parents taught me the history of

___1. Mexico only
___2. Mostly Mexico
___3. Mexico and the United States, about equal
___4. Mostly the United States
___5. the United States only

73. As a child, I learned to pray in

___1. Spanish only
___2. Mostly Spanish
___3. Spanish and English, about equal
___4. Mostly English
___5. English only

74. When I write poetry or other personal material, I write in

___1. Spanish only
___2. Mostly Spanish
___3. Spanish and English, about equal
___4. Mostly English
___5. English only

75. When I discuss personal problems or issues, I discuss them with

___1. Only Chicanos
___2. Mostly Chicanos
___3. Chicanos and Anglos, about equal
___4. Mostly Anglos
___5. Only Anglos

76. I have attended functions which were predominantly Chicano in nature

___1. Extensively
___2. Frequently
___3. Occasionally
___4. Seldom
___5. Never

77. To my parents, it was _____ that I learn to speak Spanish well.

___1. Very important
___2. Important
___3. Slightly important
___4. Not very important
___5. Not important at all

APPENDIX C-14

SCORING PROCEDURE FOR THE MULTICULTURALISM EXPERIENCE INVENTORY

The Multiculturalism Experience Inventory (MEI) was developed in the initial phase of the three-year research program in order to assess the nature and extent of an individual's experience with both Chicano and mainstream Anglo cultures. During the three-year period it has been administered to large groups of male and female Chicano college students throughout the states of Texas and California. Extensive item analyses were performed and indicated the need for substantial revision, particularly in regards to the scoring procedures. The new scoring procedure proved to be the most sensitive for predicting behaviors in ethnically mixed small group situations.

The Multiculturalism Experience Inventory is composed of two types of questions. Type A items are scored so that a response of "All Chicanos" or "All Anglos" (alternatives one and five respectively) receive one point; responses of either "Mostly Chicanos" or "Mostly Anglos" (alternatives two and four) receive two points; responses of "Chicanos and Anglos about equal" (alternative three) receive three points. Hence, higher scores are indicative of a greater degree of multiculturalism. Type A items include the following: Items #33, 34, 36, 37, 38, 40, 43, and 45.

Type B items are arranged in a Likert-type format with alternatives ranging from "Very Often" (alternative number one) to "Never" (alternative five). The eight Type B items are arranged into four pair combinations, each pair contrasting the individual's degree of participation in both Anglo and Chicano cultures on a given domain. A response of either "Very often" or "Often" on the two items comprising a specific pair combination receives three points. Pair responses including any combination of "Very often", "Often", or "Occasionally" receive two points. All other pair

combinations receive one point. The higher the score the greater the degree of multiculturalism. Type B items consist of the following pairs: Items #57 & 58, 56 & 76, 59 & 61, and 60 & 62.

A total multiculturalism score is obtained by summing the points awarded for the Type A and Type B items. Since there are nine Type A items and four Type B pairs, a maximum value of thirty-nine (highest level of multiculturalism) can be obtained.

APPENDIX D

SMALL GROUP DISCUSSION SESSION

1. Introduction to Group Discussion

We are doing a study on decision-making in mixed ethnic groups. As you can see, you are a group that is mixed ethnically. We are particularly interested in how a person's ethnic background or culture may affect his opinion on an important social problem concerning culture. As you know, many businesses, government agencies, educational institutions, etc., have people of different ethnic groups working side by side, so we want to know what works well together in groups. I'm going to tell you about a fictitious situation that was made up for this project. You will be given twenty minutes to talk about the problem; your goal is to try to come to a decision that all of you can agree on. You will each be given a detailed copy of the situation later, but let me just give you a brief description now.

The situation involves the "discovery" of a traditional people who have a culture of their own. These so-called discoveries usually present a moral dilemma for modern technological societies:

1. Should we intervene and teach them what we know—our skills and technology, in order to help them raise their standard of living?

2. Or, should we not intervene, and, instead, allow them to pursue their own lifestyle independent of our influence?

You will all be asked to try to agree on one solution to this problem. We are going to ask some of you to participate in other group discussions we will hold later.

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Our research assistant will be doing some observations on how the group discussion proceeds. Since it is difficult to get everything on the spot, we are also doing tape recordings to check our ratings. Everything you say here will be confidential. We will not use your names, but only identification numbers we assign to you. Now, let us proceed with this group.

First, we would like to choose one of you to serve as a coordinator. We will pass some pieces of papers with numbers on them. Whoever selects the lowest number will be asked to serve as coordinator.

[Selection of the coordinator is made]

Will the coordinator please come with me so that I can give him brief instructions on his task.

[Experimenter and subject leave the room]

2. *Instructions to Coordinator*

Your task as a coordiantor of the group is to do all you can to get the three poeple in your group to agree on one solution to the problem we will give you. However, please try not to tell the other members of the group what you think the solution to the problem should be because then it is harder to get group to reach agreement. We are going to ask every member to write down the solution they would recommend before the discussion actually begins. Try to get them to all agree on one solution which the group can recommend.

Please keep track of time, since you will only have twenty minutes to agree on a decision. You will be given three warnings: one at five minutes, two minutes, and ten seconds.

After the twenty minutes are up I would like you to come here with me and dictate the answer to three questions:

a. On what did the group decide?

b. Give me a brief report of what went on in the group.

c. What would you do differently to make things go better if you were to do it again? Or, do you think that it would be impossible for the group to ever agree on a decision?

3. Instructions to Group Members

All of you have copies of the situation you are being asked to consider. Please read it carefully first and then on the piece of paper we are handing out now, briefly write down what your own opinion is right now before the group discussion starts. We will collect these from you before we begin the group discussion.

All right, are you ready to begin? Remember you will only have 20 minutes. As soon as I leave the room you may begin to discuss the issue.

4. Issue for Discussion

The tribe are a non-industrialized society. The average life span is forty seven years. The mortality is high: nearly 20% of all infants die at birth; nearly 10% of the women die giving birth. Malnutrition and infectious diseases also contribute to the mortality rate.

These people live in grass huts without the convenience of electricity or running water. Because they live in an isolated region, they have no immediate neighbors. Interestingly enough, homicide and war are unknown to them. Tools have never been developed nor used that are more sophisticated than primitive instruments, such as stone-age knives and hammers. Stress from daily living seems minimal.

This society revolves around family life and religion. Families are very

cohesive and provide individuals with a sense of identity and purpose of every day of their lives. Holding a spiritual life built around ancestor worship contributes to family unity. This "religion" emphasizes duty and happiness without reference to guilt or imperfection.

5. Examples of Statements Used by the Confederates

Anti-Intervention Statements:

"You talk about improving their health...well, isn't cancer related to stress? And heart attacks? How many people die each year from these illnesses in our "advanced" society?- Well,. these people that we're thinking about intervening with don't die from cancer or heart attacks because they don't even have to worry about stress in the first place!"

"A stress-free society...isn't that what we would like for ourselves?"

"You can't just send a few doctors and some water sterilization tablets--you can't without creating more interference. Because the hospitals and insurance companies and everything and everybody else will follow. And these people just won't be the same anymore."

"Who says our lifestyle is better, "more civilized" than theirs? Maybe we should invite them over here so we can learn from them."

"They don't even have murder to worry about--or wars either. And how long do you think that would last if we took our influence over there?"

"It sounds like the perfect society to me."

"Stress, crime, murder, poverty--if all these are associated with "civilization" then I'm all for a traditional lifestyle."

"The American family is falling apart faster than the sharpest statisticians and computers can keep track of. They don't have that problem. So maybe the U.S. government should hire them as marriage and family counselors."

"Think about the drug industry that is built up around making people feel guilty and incompetent. If we're going to bring changes to their society that would make them question their religion, then we'd better have planes filled with psychiatrists and drugs ready to send over to fill the void."

"Their life revolves around the family and religion...not the bureacratic mess we call "government" over here."

"So we give them guns so that they can kill wild animals. This insures

that they will eat better. But it won't stop there. Soon enough the guns will be used on each other to end life as well."

"We must not intervene."

"Live and let live--remember?"

"You can't give them hot running water and electricity without giving them Southern California Edison (change name when in Texas), or sewers, or dams, or electrical wires running in every which direction, or air pollution from dirty exhaust. You can't do that without changing their very way of life."

"You can't intervene a little without intervening a lot."

"They are beautiful people and if we want them to survive then we have no other choice but to leave them alone."

"Their religion preserves thier past. Intervention will only destory that sacred link."

"Can you imagine living in a society where you don't have to lock your doors at night? Where you can feel free to take a walk outside without fear of having your head beat in? They have this freedom."

Pro-Intervention Statements:

"No wonder they have occasional episodes of infectious diseases: with no running water with which to cook they must rely on rainfall which collects in the rivers and swamps. Too often these are only stagnant pools of disease which give rise to such killers as malaria."

"I feel that we must intervene in order to save their lives. With our specialized medicine we have been able to extend the average life span to seventy years. Theirs is only forty-seven! With our knowledge they will be able to live almost twice as long!"

"With our specialized medicien we can save their lives. We have combatted malnutrition and if they are suffering, then we need to help."

"Look at how many lives are lost in childbirth. Their mortality rate is so high, and so many women lose their lives. This death is needless when we know that it can be prevented."

"We must share our knowledge with these people. If we fail to do so then we are not only denying them our knowledge, but more importantly, we are denying them life itself."

"Oh sure. You can make the naive claim that we shouldn't interfere and that we should be in praise of their primitive culture. But when it gets down to the hard fact, which lifestyle would you rather choose for yourself?"

"Can we afford to worry about charges of imperialism when human life is at stake? Can't we for once just forget about politics and look seriously at human morals? Can we allow people to die?"

"They're living a hard life. We can at least try to make it a little bit easier for them. How much harm can a few doctors and hot water do?"

"I'm not saying that our lifestyle is better than theirs. What I am saying, though, is that we have learned some pretty important ideas--like using penicillin to treat fatal diseases and infections--which I feel we ought to teach them. Some of these ideas we've learned from other cultures, as a matter of fact. You call it 'influence', but I don't see it that way. I see it as human concern and feeling obliged to help others when that help is obviously needed."

"The reason why you probably don't see stress in them is because either: number one--they die as soon as they're born; or number two--they die at such a young age. So what if we see stress all around us-- isn't it better than seeing death all around us like they do?"

"And that's probably the only reason why they don't have murder or wars--only because they die off before they can kill each other."

"They sound like beautiful people. If we want them to survive then we must teach them the medicine and other things we know so that they can continue to live."

"Live-and-let-live only works when you're sure that you will."

"We must intervene."

"They need to eat better."

"Intervention will insure that they have a future."

Middle-of-the-Road Statements:

"I just don't know what to say: the issues are too clouded."

"I really think that we should help these people, but then again I don't think that we should butt into someone else's business."

"Gee, I really feel torn between the points you have just raised: I can see where giving them medical help might be good, but then again, I can see where it might be harmful."

"Of course I would like to live in a society where there aren't any murders or wars to worry about. But I would also like to live past childbirth and into my old age. Forty-seven years is just too young to die."

"We can see in our own society how vulnerable the family is to social

stresses. I'd hate to see their family structure fall apart, but then again, the family life would probably be better if it were spared frequent tragedies like babies dying at birth, or mothers dying at birth, or fathers dying so young and leaving behind a family to take care of themselves."

"There's absolutely no question in my mind that they would live longer and eat better if we gave them modern tools. However, it's just as likely that soon enough people would get ideas and start using these tools--like guns--to start settling disputes by resorting to violent means like murder."

"What would happen to their self-sufficiency and independence? Wouldn't depending on us undermine their whole outlook? But then, the globe is shrinking and we're only delaying the inevitable if we protect them from contact with the outside world."

"Let's give the tribal leaders a list of pluses and minuses of intervention and then let them decide. That way, the responsibility for whatever happens will be theirs and not ours."

"Living in a jungle without electricity or hot water is a hard back-breaking life. But even when you do have electricity and hot water life is still hard. So what's the difference."

"Yes, I like and agree with what you just said. But then, I can see your point too."

"They must be allowed to live and to survive as they see fit, but yet I don't see how they can survive for very much longer if they don't have the the techniques for making sure that there will be future generations of their own people."

"We do not have the right to impose our will or influence upon them. Yet we don't have the right to see people die or suffer without taking action."

"There is a need to make sure that there will be a future for them. Yet, we must not do this at the expense of forgetting their past."

"An uncle of mine was in the Peace Corps and he said that sometimes the work he did didn't even make a difference one way or the other."

APPENDIX D-8

6. Examples of Counterarguments Used by the Confederates

PRO INTERVENTION STATEMENTS	POSSIBLE ANTI STATEMENTS	POSSIBLE M-O-R STATEMENTS
"No wonder they have occasional episodes of infectious diseases: with no running water with which to cook, they must rely on rainfall which collects in the rivers and swamps. Too often these are only stagnant pools of disease which give rise to such killers as malaria."	"You can't give them hot running water and electricity without giving them Southern California Edison, or sewers, or dams, or electrical wires running in every which direction, or air pollution from dirty exhaust. You can't do it without changing their clean air and very way of life."	"Gee, I feel really torn between the two points you've just raised: On one hand I can see the need for safe drinking water but then I don't see how we can do that without taking the pipelines and wires with us as well. "I just don't know what to say: the issues are too clouded."
"They sound like beautiful people. If we want them to survive then we must teach them the medicine and other things we know so that they can continue to live. "Live and let live only works when you're sure that you will."	"They are beautiful people and if we want them to survive then we have no other choice but to leave them alone." "Live and let live--remember?"	"They must be allowed to live and to survive as they see fit, but yet I don't see how they can survive for very much longer if they don't have the techniques for making sure that there will be future generations of them!"
"I feel that we must intervene in order to save their lives. With our specialized medicine we have been able to extend the average life span to seventy years. Theirs is only forty-seven! With our knowledge they will be able to live almost twice as long!"	"You talk about improving their health. Well, isn't cancer related to stress? And heart attacks? How many people die each year from these illnesses? Well, they don't die from cancer or heart attacks because they don't even have to worry about stress in the first place."	"Gee, I really feel torn between the two points you have just raised: I can see where given them medical help might be good, but then again, I can see where it might be harmful."

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PRO INTERVENTION STATEMENTS	POSSIBLE ANTI STATEMENTS	POSSIBLE M-O-R STATEMENTS
"Can we afford to worry about charges of 'imperialism' when human life is at stake? Can't we just for once forget about politics and look seriously at human morals? Can we allow people to die?"	"We have no moral right to interfere with the lifestyle they have developed. Besides, who says our lifestyle is better, 'more civilized' than theirs? It smacks of imperialism. Maybe we should invite them over here so we can learn from them."	"We do not have the right to impose our will on them. But we do not have the right to see people die without taking action."
"We must intervene."	"We must not intervene."	"Let's just give the tribal leaders a list of the pluses and minuses of intervention and then let them decide. That way, the responsibility for whatever might happen will be theirs, and not ours."
**********	**********	**********
"The reason why you probably don't see stress in them is because: number one--they die as soon as they're born; or number two--they die at such a young age. So what if we see stress all around us--isn't it better than seeing death all around us like they do?"	"Stress, crime, poverty, murder--of all of these are associated with 'civilization' then I'm all for a primitive lifestyle."	"Of course I would like to live in a society where there aren't any murders or wars to worry about. But I would also like to live past childbirth and into my old age. Forty-seven years is just too young to die. But the question is, can we have both?"
"Oh, sure. You make the naive claim that we shouldn't interfere and that we should be in praise of thier primitive culture. But when it gets right down to the hard fact, which lifestyle would you rather choose for yourself?"	"A stress-free society--isn't that what we would like for ourselves?"	"Yes, I can see your point and agree with what you said. But then I can see your point as well."
"And that's probably the only reason why they don't have murder or wars--only because they die off before they can kill each other. Think about it."	"It sounds like the perfect society to me."	"There's absolutely no question in my mind that they would live longer and eat better if we gave them modern tools. However, its just as likely that soon enough people would get ideas and start using these tools--like guns--to start settling disputes by resorting to violent means like murder."
	"They don't even have murder or wars to worry about. And how long do you think that would last if we took our influence over there?"	
	"So we give them guns so that they can kill wild animals. This insures that they will eat better. But it won't stop there. Soon enough the guns will be used not only to stop tooth decay but to end life as well. I can't help but think that tooth decay is less harmful."	
**********	**********	**********

...TATEMENTS

...'m not saying that our lifestyle is better than theirs. What I am saying, though, is that we have learned some pretty important ideas--like using penicillin to treat fatal diseases and infections--which I feel we ought to teach them. Some of these ideas we've learned from other cultures, as a matter of fact. You call it 'influence', but I don't see it that way. I see it as human concern and feeling obliged to help others when that help is obviously needed."

ANTI STATEMENTS

"Think about the drug industry that is built up around making people feel guilty and incompetent. If we're going to bring changes to their society that would make them question their religion, then we'd better have planes filled with psychiatrists and drugs ready to send over to fill the void."

"Their life revolves around the family and religion--not the bureaucratic mess we call 'government' over here."

M-O-R STATEMENTS

"Sure we can see in our society how vulnerable the family is to social stresses. I'd hate to see their family structure fall apart but then again, the family life would probably be better if it were spared frequent tragedies like babies dying at birth, or mothers dying at birth, or fathers dying so young and leaving behind a family to take care of themselves."

APPENDIX E

FACT SHEET

Issue for discussion

A traditional group of people who have a culture of their own has recently been "discovered" in a remote area. The tribe is a non-industrialized society. The average life span is forty-seven years. The mortality rate is high: nearly 20% of all infants die at birth; nearly 10% of the women die giving birth. Malnutrition and infectious diseases also contribute to the mortality rate.

The people live in grass huts without electricy or running water. Because they live in an isolated region, they have no immediate neighbors. Interestingly, homicide and war are unknown to them. Tools have never been developed nor used that are more sophisticated than primitive instruments, such as simple knives and hammers. Stress from daily living seems minimal.

Life revolves around family and religion. Families are very cohesive and provide individuals with a sense of identity and purpose every day of their lives. A spiritual life built around ancestor worship contributes to family life. This "religion" emphasizes duty and happiness without reference to guilt or imperfection.

Questions:

(1) Should we intervene and teach them what we know—our skills and technology, in order to help them raise their standard of living?

(2) Or, should we not intervene, and, instead, allow them to pursue their own lifestyle independent of our influence?

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