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Christianity and Assertiveness: Response of Adults In Two Evangelical Churches to Assertive Behavior

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CHRISTIANITY AND ASSERTIVENESS: RESPONSE OF ADULTS IN

TWO EVANGELICAL CHURCHES TO ASSERTIVE BEHAVIOR
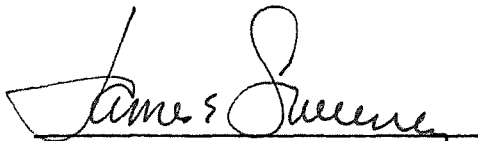
by

Paul S. Otto

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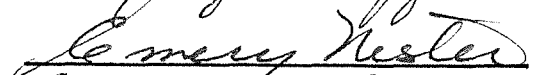
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DEDICATION

This work is dedicated to my best
friend, Robin, and our children,
Ryan, Joshua and IvaJo.

ACKNOWLEDGEMENTS

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ABSTRACT

A review of the assertiveness literature from a
biblical perspective produced six issues needing further
examination: 1) definition of assertiveness, 2) concept
of rights, 3) value issues, 4) relationship of self-denial
to assertiveness, 5) goals of Christian assertiveness, 6)
effects of assertiveness on others.

In the present study, 114 subjects were randomly
assigned to one of six conditions in a 2x3 analysis of
variance design. Stimulus models were identified as
"Christian" or "non-Christian" and modeled one of three
types of interaction: 1) passive, 2) assertive, 3) con-
siderate assertive. After reading one script, each person
completed a 32 item adjective checklist to evaluate the
personality of the model to which they were exposed. The
32 items produced four factors (considerate, pleasant,
competent, desirable) which were used as the dependent
variables.

Results indicated that passive models were rated as
the most pleasant and considerate. Models demonstrating
assertiveness with extra concern for others were rated as
the most competent and desirable. Conventional assertive
models were rated as more competent than passive with no
difference in their level of desirability. Only one

difference was found in the rating of the Christian and non-Christian. In the considerate assertive condition, the Christian was rated as more competent than the non-Christian.

The discussion listed six concepts to be included in assertiveness training for Christians. It was suggested that acting assertively will probably produce respect from others but not necessarily likeability.

CHAPTER I

CHRISTIANITY AND ASSERTIVENESS: RESPONSE OF ADULTS IN
TWO EVANGELICAL CHURCHES TO ASSERTIVE BEHAVIOR

Assertion Training (Wolpe, 1958) continues to be a
fundamental therapeutic intervention for the behavior
therapist as well as a favorite tool for the eclectic
psychotherapist. Although there are several theoretical
possibilities and definitional problems (Galassi and
Galassi, 1978), the general consensus is that training in
assertiveness does bring about change.

While there remain many unresolved issues within the
psychological community on the subject of assertiveness,
the number of problems is multiplied when the theological
community joins the discussion. As it was initially
defined and currently practiced, asserting one's rights is
greatly influenced by a person's theoretical values and
persuasions.

But what are the rights spoken of? From where do
they come? Does everyone have the same rights?
Clearly, the concept of interpersonal rights places
assertive behavior within a value-oriented moralistic
framework (Heimberg, Montgomery, Madsen, and Heimberg,
1977, p. 953).

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The initial goal of this paper is to review and then to analyze some of the issues involved with bringing assertiveness into a theological context. A brief history of assertiveness and its interaction with Christianity leads into six issues requiring further clarification.

Much wasted energy has been spent developing the concept of Christian assertiveness because of the lack of a clear definition of assertiveness. This lack of clarity is compounded by two questions that bear on a comprehensive definition. 1) Is assertiveness best seen as a communication skill or as a value system? Does being assertive only connote a style of interacting with others or does it also carry some intrinsic ethics? 2) What are the "rights" in various situations? How do personal values compare with these "rights?" A summary of the above questions suggests areas that must be addressed in defining assertiveness.

While the above would be of interest both to the secular and religious community, two additional matters emerge specifically for persons dealing with the theological implications of assertiveness. 1) Are assertiveness and self-denial mutually exclusive concepts? Can a person "crucify himself" as Christ taught and still be assertive? 2) Is there an implicit goal in assertive living that is equal to the explicit goal of most religious teaching? If the goals are different, are they at least compatible?

A final area of discussion that again applies to both
the religious and secular population is the question of
how assertiveness is perceived by others. What can a
person expect as a response to his or her assertiveness?
This, of course, will interact with a person's goals. If
a person's goal is to please others first and they find
that acting assertively is generally more offensive than
non-assertive behavior, the type of relating they will
choose is clear.

A summary of the above issues will be followed by a
study aimed at measuring perceptions of assertive behav-
ior. Analysis was made as to differences between how
Christians versus non-Christians who were acting as-
sertively would be judged. Other questions included:
difference in impact between two types of assertiveness,
and the perceived likeability and efficiency of persons
involved in assertive behavior.

Assertiveness

The roots of assertiveness can be traced to the work
of Salter (1949). He viewed self-assertion as an act with
physiologically excitatory properties which could serve as
a biologically-mediated antidote to "inhibitory" personal-
ities. Wolpe's (1958) conceptualization also was built on
questionable neurological explanations. He classified as-
sertive behaviors along with relaxation and eating re-
sponses as a "reciprocal inhibitor" of fear and considered

them of value primarily in the treatment of social anxiety. After these initial explanations, there has been a noticeable omission of speculation concerning physiological processes related to assertiveness.

More recent conceptualizations (Alberti and Emmons, 1974; Lazarus, 1973) describe assertion in terms of its functional consequences as it occurs between people. This latter formulation of assertiveness takes in much more than just anger-expressive behavior. Lazarus (1973) made some initial distinctions between different types of assertive behavior: 1) refusal responses, 2) making requests, 3) expression of positive and negative feelings, 4) initiation, continuation and termination of conversations. Recently, two additional ways of categorizing assertive behavior have been added. As well as types of assertion, there is also the person dimension (with whom it occurs, i.e., family vs. stranger) and a situational dimension (the environmental context, i.e., in one's home vs. at church) (Rudy, Mertuzzi and Henahan, 1982). With the addition of these two categories, it has become possible to be more discriminating between different aspects of assertive behavior. However, even with recent clarifications, assertiveness continues to be a concept that is used in many different ways. In this study, a further attempt has been made to clarify some additional concepts involved in assertiveness particularly as it relates to the religious community.

Assertiveness and Christianity

Following is a chronological listing and review of articles, studies and books that have been written on the subject of the relationship and integration of assertiveness and Christianity.

Writing in the mid 60's, Wolpe and Lazarus (1966) spoke of the moral issues that were of concern to patients. They reported that a good many of them questioned the morality of assertive behavior that was being required of them to achieve therapeutic goals. Wolpe and Lazarus dealt with the issue through a discussion of selfishness. At one point, they quote from the Talmud as justification for assertiveness: "If I am not for myself, who will be for me? But if I am for myself alone, what am I?"

Although the issue of religion and assertiveness was not addressed in the first edition of Your Perfect Right, by the writing of the second edition, a brief section was included dealing with the application of assertiveness in a religious context (Alberti and Emmons, 1974).

Alberti and Emmons discussed the issue of religiously oriented people often believing they are not to feel good about themselves. After touching briefly on some possible causes of these feelings they conclude by saying:

We feel that clients with religious-based barriers toward assertion need re-education about what it truly means to be assertive. There need be no incompatibili-

ty between asserting one's perfect (i.e., God-given, natural, inherent) rights and having deep religious convictions (Alberti and Emmons, 1974, p. 85).

These initial statements acknowledge the fact that people were concerned about the possible moral implications of assertive behavior, but did little to clarify the actual issues.

The first person to write on the subject from a religious perspective was Edward McAllister (1975). His article, "Assertive Training and the Christian Therapist," was a mixture of explaining to the Christian community what assertiveness was as well as giving a brief rationale showing that assertiveness could be a valid tool to be used by Christians. His way of validating assertiveness was to cite the six modes of assertive behavior proposed by Salter (1949) and then give examples of each of those types of behavior from the book of Mark. His unspoken presupposition that it is possible to talk about assertive behavior as a value-free communication tool will be discussed in the section "A Moral Model or Value System."

Another article written from the Christian perspective dealt with assertiveness and the Christian woman (Scanzoni, 1976). In his defense of assertiveness, Scanzoni gives his definition and explanation:

To be assertive or exercise "holy boldness" is to determine what one should or must do because it is

right in the sight of God and because it is fair and just to oneself and to others, and then to act on those convictions. That's the "boldness" part. The "holy" part is trying to help others profit by your assertiveness and trying not to hurt them (p. 16).

Following this definition, he gives several examples of women both from the Bible and from other sources that due to their willingness to be assertive brought much good to many. His definition, while fitting well with biblical verses used to support it, has a few points of emphasis quite different from popular concepts of assertiveness. These distinctions will be discussed in the section "Goals of Assertiveness." At this point, enough questions were raised about the relationship of assertiveness to religion that some research was begun in the area.

Randolph Sanders, in 1976, while at Stephen F. Austin State University, combined a program of Christian religious education with role-playing techniques in order to increase assertive behavior. He used a religiously-oriented Assertiveness Training (A-T) group and a standard A-T group. While there was not a significant difference in the effectiveness of one group over the other, it did demonstrate that A-T can help the religiously conservative individual develop assertive behavior (Sanders, 1976).

In 1977, a study was done of Catholic college students to determine whether or not assertiveness was a unidimensional behavior (Weber, 1977). The only

integrative factor of this study was the fact that it used a religious population for the study.

In 1978, John Stoudenmire wrote an article entitled "Jesus and Assertiveness." His stated purpose was a "documentation of the theological acceptability of assertiveness" (p. 75). His documentation consisted of taking Smith's (1975) seven assertive skills, Salter's (1961) six assertive techniques, and Lazarus' (1973) four components of assertiveness and then giving examples of each from the life of Christ. As in McAllister's (1975) article, his quoting examples of assertiveness from Christ's life did little to clarify areas of agreement or disagreement between Christianity and assertiveness.

Helm (1978) conducted a study designed to measure whether specific demographic factors would influence the effectiveness of Assertiveness Training (A-T). One of the factors considered was religious preference. One of the findings of the study was that Christians in the treatment group had significantly greater average decrease scores on the Subjective Unit of Discomfort Scale than non-Christians. This study was significant in pointing out religion as a possible variable in the approach and success of A-T.

Timothy Irwin's (1978) article differed from those that had preceeded him. He examined critically the concepts of passivity, assertion and aggression as they relate to the history and theology of Christian behavior.

His study included a brief historical overview of the Church's position, a theological explanation and an annotation of Scripture related to each position. He clearly pointed out the problem with prior logic used to validate assertiveness. To cite examples of "assertive" behavior from the Bible thereby validating A-T, was to do injustice to the unity of the Bible. There could be many examples of passive and aggressive behavior also quoted from the Bible. His position was that "one is hard-pressed to find a scriptural passage that clearly teaches assertiveness in the manner in which it is commonly de-fined" (p. 13). He also discussed the difference between the goals of the Christian and the goals of assertive-ness. His line of reasoning will be developed in the section "The Goal of Assertiveness."

A study (Swenson, Brady, and Edwards, 1978) dealing with the effective as well as cognitive and behavioral components of A-T with Christians used the concept that congruity of the desired attitude with an important object in an individual's value system is important. They found that Christian college students who were given pre-training instructions indicating that there is clear biblical support for assertive behavior were the most suc-cessful in developing an attitude strong enough to stimu-late assertive behavior in real life situations. This suggests that A-T for Christians is more effective if a convincing argument is presented that A-T and Christianity

are compatible.

Mauger, Simpson and Adkinson (1979) did a study that indicated some interesting characteristics of the relationship of assertiveness to Christian versus non-Christian student populations. They found the Christian groups were less aggressive but not less assertive than the non-religious students. An exception to this was the fundamentalists, a subgroup of the Christians, who scored lower than the non-religious group on several assertiveness scales. This latter finding suggested that trainers should be sensitive to the threat of assertiveness training for fundamentalists.

David Augsburger wrote the first book that dealt with assertiveness and religion. Released in 1979, Anger and Assertiveness in Pastoral Care illustrated how pastors could handle anger and aggression constructively. His emphasis was that unprocessed anger was destructive. Stressing the need for pastors to own their anger and then to choose their behavior, he encouraged them to invite the same from their parishioners. Augsburger's thrust was to apply assertiveness to a religious setting. He did not spend time dealing with possible conflicts between the two and, therefore, did not clarify or answer questions that had arisen (Irwin, 1978) in previous work.

In 1980, Michael Emmons was the guest editor for ASSERT, a newsletter dealing with issues of assertive behavior and personal development. He brought together

six articles that made up a special issue on assertiveness and religion. Titles and authors of articles within the issue were as follows: "Assertiveness and Religion," by Michael L. Emmons; "Issues in A-T with Conservative Christians," by Randolph K. Sanders; "But Isn't it Wrong for Christians to be Assertive?" by Sisters Michelle Meyers and Kay O'Neil; "Assertiveness Training and Religious Institutions," by David Duke and Larry D. Clanton; "The Assertive Jesus," by David Richardson; "Assertive Behavior and Religion: A Compatible Duo?" by Candace E. Kiely. Without exception, the six articles endorsed the idea that assertiveness was to be embraced by religion. Two of the more enthusiastic endings were: "I hope you will find the articles exciting and reach the conclusion I have: Assertiveness and Religion - A successful Marriage!!!" (Emmons, 1980, p. 1); "With regard to human expression, however, there is no debate; the Christian and the humanist should both stand up for themselves and speak out, assertively being themselves" (Richardson, 1980, p. 5). The main thrust of the articles was to give answers to different problems the authors had faced in either teaching or practicing assertiveness in a religious context.

In 1980, there were also two books, Holy Boldness (Cerling, 1980) and Beyond Assertiveness (Faul and Augsburger, 1980), and one article "Assertive Behavior in a New Testament Perspective" (Moy, 1980) that shared a common thrust. While they all accepted the general

concept of assertiveness being appropriate, they also wanted it qualified to some degree. Faul and Augsburger (1980) wanted people to go "Beyond Assertiveness" by stressing affirmation.

First affirm. Then assert. Then master the art of affirming and asserting simultaneously! This frees us to be authentically powerful in relationships since to be truly loving transforms power, and to be truly powerful translates loving into effective living (p. 47.).

Moy (1980) introduced the idea of a wider range of appropriate behavior for Christians. Calling one extreme "radical assertiveness," he suggested that particular situations would call for different types of responses. While not willing to say specifically that Christians were sometimes called to be passive and sometimes to be assertive, he certainly suggested the possibility.

Cerling (1980), like Faul and Augsburger (1980), called for more of an emphasis on showing love rather than asserting "I." He reasoned that to properly demonstrate love to others demands assertiveness.

But love does mean that you have a responsibility to communicate to others information that you alone possess that is important input into their decisions. If knowing how you feel or think, or what you want, would have an effect on the way a person will behave, you have the responsibility to communicate that infor-

mation. That is love; it is also at the heart of assertiveness. (p 41)

Both Holy Boldness and Beyond Assertiveness were written on a popular level, however, and did little to clarify definitions or theoretical models. They were trying to pass on assertive principles to help Christians live more effectively. While recognizing problems in A-T as popularly understood, they proposed more emphasis on caring for others as a solution.

Rodger Bufford's article, "Assertiveness: Recognizing the Limits" (1981) documented the confusion that surrounded assertiveness on both a theoretical, conceptual and empirical level. One tool, he suggested, that holds promise of unscrambling the confusion between assertion and aggression is the Interpersonal Behavior Survey (IBS) (Mauger and Adkinson, 1980). He went on to raise the issue of assertive "rights" and the problem of assertion turning into "rampant selfishness." Whereas Cerling (1980) and Faul and Augsburger (1980) were willing to accept the basic tenants of A-T with different emphasis, Bufford suggested another approach: "Briefly stated, the individual places others first, but also considers himself" (p. 2). This suggestion carries some important implications, which will be discussed in "The Goal of Assertiveness."

The most recent book to come out on the subject is The Assertive Christian (Emmons and Richardson, 1981).

The title, however, is a bit misleading and would be more accurate as "The Assertive Religious Person."

The authors began their book with the following explanation:

> Throughout this book we will be using the term "God" to refer to that which is ultimate. Over the centuries, men and women have attested to experiences with a reality or power which is beyond them. This reality has been called many names, among them, God, Brahman, Being, Allah (p. 1).

Throughout the book, they wrestle with the concept of self and what that means in a religious versus assertive context. For Emmons and Richardson, asserting self comes very close to asserting God's will.

> We need to analyze what is implicit in Jesus' words concerning the reality of the self or spirit. We cannot comprehend what we mean by the assertive self unless we are clear about the nature of the self that is being asserted. In Jesus' understanding, our self is given to us by God and we can only be truly assertive when we are what God requires of us (p. 37).

In relationship to Bufford's (1981) suggestion that we put others first, it seems that they might agree with the concept, but agree because that will best fulfill self.

Regardless of the words used, the self is best served and asserted in a real way when it is responsi-

ble and caring for the needs of others. This strengthens our relationships and brings joy. It brings self-discovery, and, as Paul says, this is the way to experience the mind of Christ (p. 138).

Although Emmons and Richardson never produced a clear statement as to what exactly the goal of Christian assertion was, they made it obvious that it was a question that needs further research and was a goal most likely different than that of secular assertiveness.

In addition to the above issue, Emmons and Richardson have chapters relating assertiveness to self-denial, meekness, anger and guilt, as well as other topics. The content of these chapters will be discussed as they relate to specific issues in the following section of this paper.

A series of articles by Mary Dye (1981) relate assertiveness specifically to Christian women. She avoids dealing with some of the difficult issues that others have raised (Bufford, 1981; Irwin, 1978) by the way she defines assertiveness:

An assertive style of behavior is neither good nor bad in itself. It is neutral in terms of an abstract mode of behavior. Assertiveness is an approach to behavior management. As such, it can be manipulative, but it can also be edifying. Inherently, it is neither (Dye, p. 16).

Dye's approach has both positive and negative results. The positive effect is that people have a better

idea what she is talking about when using the term. The
negative result is that it adds confusion to people's
overall understanding of the relationship of assertiveness
to Christianity. Later in her article she refers to When
I Say No I Feel Guilty (Smith, 1975) to back up one of her
points. Smith begins his book with "A Bill of Assertive
Rights." His concept of assertiveness is not "neutral in
terms of an abstract mode of behavior" (Dye, p. 16).

Dye defends a Christian's use of assertiveness, as
she defines it, by suggesting three Biblical principles
that call for assertiveness:

> 1) Christians are people called to receive and
> exercise power; 2) God has given human persons the
> power and freedom to choose; 3) The source of power
> and freedom lies in self-esteem, which, in the Chris-
> tian faith, is secured in identity (p. 17).

Summary. Writing in the area of assertiveness and reli-
gion can be put into three general categories. First are
those who see no significant conflict between assertive-
ness and Christianity. Biblical examples of assertive
behavior are often given to prove the validity of assert-
iveness for Christians (McAllister, 1975; Moy, 1980;
Scanzoni, 1976; Stoudenmire, 1978). Others, while stating
some difficulty, see the problems as superficial and give
brief replies (Duke and Clayton, 1980; Meyers and O'Neil,
1980; Sanders, 1980).

A second category involves the views of those who have primarily accepted assertiveness and work at translating assertive principles into Christian language and life- styles. Within this second category are two groups. The first consists of the popularizers (Augsburger, 1979; Cerling, 1980; Emmons and Richardson, 1981; Faul and Augsburger, 1980). Their books are designed to convince people of the validity of assertiveness and then give practical instructions on becoming assertive. The second group consists of researchers (Sanders, 1976; Sanders, 1980; Swenson, Brady, and Edwards, 1978). Their studies have focused on discovering the most efficient ways of teaching assertiveness.

The third category of writers is made up of persons who see significant difficulties with Christianity embracing assertiveness and call for further clarification on several issues (Bufford, 1981; Irwin, 1978). Issues they have pointed out are: 1) definition of assertiveness lacks clarity; 2) source and grounds for rights are assumed; 3) the place of self in assertiveness versus its place in Christianity; 4) the goal of Christianity versus the goal of assertiveness; and 5) the effects of assertiveness on others.

It becomes apparent that far more energy has gone into selling the product than has been invested in refining it. The following section will be an endeavor at clarifying the issues that have been suggested while

hopefully refining the product in the process.

Issues Surrounding Integration

Human Rights or Personal Values

The word "rights" is used so often in assertiveness writing one gets the idea that its meaning is obvious and well understood. Generally what is meant by a person claiming he/she has a right is that the proposed action conforms with a standard of acceptable behavior. The standards can be legal, philosophical or moral. This is not the case in assertiveness writing.

In appealing to the Universal Declaration of Human Rights set forth by the United Nations, Alberti and Emmons (1974) appear to be claiming rights on the basis of a legal standard. However, since the United Nations has no authority to enact laws, their "Declaration" is at best a suggestion by several nations as to what they feel the world is striving for and at worst an idealistic exercise in futility. Smith (1975) makes no claim to any specific standard and simply entitles his statement as "A Bill of Assertive Rights."

As these "rights" are accepted and adopted by others, a sense of validity grows through consensual validation (Bufford, 1981). Rights based on such standards are more accurately referred to as personal values. People who state values in the form of human rights are adding unwarranted authority to their personal beliefs and

preferences.

When assertive trainers and authors define what the human rights are that people possess, when they provide lists of human rights, or when they identify other than legal rights in specific situations, they enter the areas of theology and philosophy. These declarations are not objective facts based on expert knowledge or scientific evidence. Assertive trainers who present themselves as possessing expert knowledge about rights deceive their clients. There is no course of study that can develop such expertise. (Ralph, 1982, p. 329)

Recognizing the above problems, Rakos (1979) gives a behavioral analysis suggesting "...rights are behaviors for which systematic external controlling consequences are absent in certain situations" (p. 768). His example is that women do not currently have the right to equal employment because of the controlling consequences such as lower pay, less desirable jobs, sexual advances and early dismissal.

A helpful concept added by this behavioral definition is to place rights clearly within the context of a larger behavioral chain. Whereas one may have the right (systematic external controlling consequences are absent) to enter the theater once he or she has has purchased a ticket and waited in line, one does not have the right without fulfilling these two prior obligations.

Using Rakos' definition, the concept of rights cannot be summarized in a list of ten assertive rights. Whether certain behaviors will produce systematic external controlling consequences will be determined by the accomplishment of antecedent obligations and the socially defined standards of behavior for the setting in which the behavior is performed. These socially defined standards of behavior will vary from group to group and represent consensually validated values.

To diminish the ambiguity surrounding the term "rights," it should be reserved for indicating legal authority and the behavioral concept suggested by Rakos. When most actions are measured in the light of whether or not there exists any systematic controlling consequences, it becomes apparent that there are very few social "rights." Most behavior is based upon personal values. People are constantly in the process of deciding if they will act upon their values when that means reaping the results of the systematic controlling consequences. For example, Assertive Right VII: You have the right to be illogical in making decisions (Smith, 1975). There are definitely systematic controlling consequences which will follow that type of behavior. While clearly not a right, it may be a value a person will choose and by so doing reap the consequences.

As Christians, we would also like to add our God given rights to the definition believing that they are

applicable to all people. Doing that, however, would
return the concept to the level of confusion in which it
now exists. It will be more accurate to preface a state-
ment about God given rights with, "According to a Chris-
tian interpretation of the Bible, all people have the
following rights. . . ." In the same manner, authors and
trainers will cause significantly less confusion if they
identify which values are personally held and which are
drawn from some particular philisophical or religious
system. This clearly puts the choice back onto the
individual as to whether or not he or she wants to adopt
those values.

Summary. The concept of "rights" is ambiguous and
misleading as used in assertiveness literature. It has
been suggested that the term "rights" be used only to con-
vey legal authority and the behavioral concept suggested
by Rakos (1979). By following these guidelines, value
seduction can be avoided. It will not be avoided when
assertive trainers fail to explain clearly that their
pronouncements about rights reflect their own beliefs
about and personal preferences for one of many possible
codes of conduct (Ralph, 1982).

Amoral Model or Value System

In their critical review of assertion, Galassi and
Galassi (1978) indicated the lack of scientific objectiv-
ity in assertiveness.

Perhaps more than any other behavioral construct, definitions of assertive behavior appear to be influenced by therapists' personal and theoretical value persuasions (p. 16).

This confusion of values and behaviors is also well represented within Christian writers. In Holy Boldness, Cerling (1980) suggests: "As you have read this far, you have probably recognized that assertiveness is more than just a way of behaving. It's also a way of looking at life" (p. 44). Dye (1981) represents the other extreme by claiming it is value free: "An assertive style of behavior is neither good nor bad in itself. It is neutral in terms of an abstract mode of behavior. Assertiveness is an approach to behavior management" (p. 16).

In spite of Dye's claim, it is clear that writing in the field of assertion contains both neutral behavioral skills and value-laden constructs (Alberti and Emmons, 1974; Emmons and Richardson, 1981; Lang and Jakubowski, 1976). While it is not misleading to teach value-laden subjects, it is often confused in A-T by the following type of disclaimer. Smith (1975) in his very popular book on A-T quotes a friend who states:

These assertive verbal skills are like any other skills you learn; they are amoral. After you learn to drive a car, you can use that skill to take children to a Sunday school picnic, or you can use it to drive a get-away car for the Mafia (p. 83).

While this statement is true, it is important to note that it follows 40 pages describing and illustrating his values, which he labels as "your rights." His statement, therefore, carries an important distinction that is not elaborated and can be misleading. This is also the case with the previous quote of Dye's.

While there are aspects of A-T that can be classified as "amoral" i.e., the assertive verbal skills, it cannot be said for A-T in general. When Emmons (1980) announces, "Assertiveness and Religion - A Successful Marriage!!!" (p. 1), it is not on the basis of A-T being a value free tool but rather his belief that the goals and values of both are compatible.

To alleviate the above confusion, a distinction needs to be made between the value laden components of A-T and those that are value free. This will be the case particularly for Christian writers and trainers bringing A-T to other believers.

As was pointed out in the previous section, the problem is not that values are included, rather it is that they are not being identified as values while being taught. To say a skill is value free because one has the choice whether or not he or she utilizes it is misleading. The same logic would classify a course on mugging old people as value free because it is up to the student to decide whether he/she will carry out the course content. Likewise, to say A-T is amoral is misleading.

Summary. At present, A-T contains both amoral skills and value laden concepts and constructs. Rather than efforts being made to distinguish one from the other, examples have been given where the two are confused. It will be necessary for both research and application that values are separated from skills. It will be suggested in the following section that this distinction can be made clear at a definitional level.

Definition of Assertiveness

Bufford (1981) has summarized past confusion surrounding the concept of assertion and its relationship to aggression on both a theoretical and empirical level. From his analysis, a definition is given. To his definition has been added several qualifiers.

A survey of suggested definitions reveal several components needed for a comprehensive definition of assertiveness. Galassi and Galassi (1978) maintain that an adequate conceptualization of assertive behavior involves the specification of three components of assertion: a behavioral dimension, a person dimension and a situational dimension. Lazarus (1973) specified four separate and specific response patterns that would make up the behavioral dimension: the ability to say "no;" the ability to ask for favors or to make requests; the ability to express positive and negative feelings; and the ability to initiate, continue and terminate general conversa-

tions. The person dimension includes such variables as boyfriend/girlfriend, parents, family, authority figures or strangers. The situational dimension specifies the setting in which the behavior takes place and thereby determines its appropriateness, e.g., a funeral versus party setting.

Rakos (1979) adds another dimension by pointing out that behaviors cannot be determined as assertive without viewing them within a behavioral chain. An action would be assertive or aggressive depending on whether or not the necessary antecedent obligations had been fulfilled or omitted.

Alberti (1977) used four dimensions that he saw as necessary criteria for classifying particular behaviors: intent, behavior, effect and social-cultural context. Intent brings in the dimension of motivation; effect suggests that the response of the other person must also be taken into consideration.

Bufford's (1981) definition will be modified by the above concepts as well as the conclusions from the first two sections of this paper to propose a value free definition.

Summary. Assertion is the free expression of wishes, plans, desires, feelings, perceptions, impressions, thoughts, opinions and beliefs, and the free initiation of desired courses of action while not denying these same

freedoms to others. The appropriateness of specific behaviors must take into consideration: the person with whom one is relating, the social situation in which it is taking place, the antecedent obligatory behavior(s), intent of the action and the effect on the other person. The desirability of any particular assertive act can be determined only by the individual's personal value system.

Assertiveness and Self-denial

Since much of the focus of assertiveness is centered upon the ability of a person to protect his/her self-interests, the question must be dealt with as to what our attitude towards the self is to be. While Trobisch (1976) writes Love Yourself, Piper would question the need for such a book.

According to the spirit of this decade, the ulti-
mate sin is no longer the failure to honor God and
thank him but the failure to esteem oneself. Self-
abasement, not God-abasement, is the evil. And the cry
of deliverance is not, "Oh wretched man that I am, who
will deliver me?" but, "Oh worthy man that I am, would
that I could only see it better!" (Piper, 1977, p. 6)

No doubt there is much confusion in this area because of the lack of precision in the terms often used. One of the major errors involved is the western idea that love deals primarily in the area of emotions rather than in

cognitions.

This problem comes into focus as we read a statement made by a German psychotherapist, Dr. Guido Groger, "In any case, the psychologist has to underline the fact that there is in man no inborn self-love. Self-love is either acquired or it is non-existent" (cited in Trobish, 1976, p. 9). This may be true if we are talking about some type of self-esteem or sense that we are "okay." If, on the other hand, we talk of love in terms of simply desiring and seeking one's own good, from the moment a baby is born there is a tremendous amount of built in self-love.

While not degrading the desire of people to have a "psychological self-love," it just does not do justice to the concept of which the Bible speaks. The idea that Jesus is telling people that they need to love themselves in the commandment "Love your neighbor as yourself" (Lev. 19:18, Lk. 10:27, Rom. 13:9, Gal. 5:15, Ja. 2:8) necessitates some very precarious exegetical gymnastics.

Grammatically, it is impossible to construe the words "as yourself" as a command. When you supply the verb, the commandment reads simply, "You shall love your neighbor as you in fact already love your-self." Jesus is not calling for self-love; he assumes that it already exists (Piper, 1977, p. 8).

Paul in writing to the Ephesians uses the same concept but this time, rather than assuming it, simply states "No man ever hates his own flesh but nourishes and

cherishes it" (Eph. 5:29).

The golden rule is another case where self-love is assumed. When Christ says, "Do unto others as you would have them do unto you," the assumption is that everybody wants good things done to them. One does not have to be terribly observant to find that people very consistently operate from such a position.

It is interesting to note the condition of those who are emotionally sick. One of the first things that is noticeable upon entering a mental hospital is the self-centered and self-absorbed lives which people live there. A major step forward is just to get them to talk to each other. Most patient interactions are no more than the exchanging of simple informational statements. Even though there is no concern expressed for other persons, however, at least patients can learn to make contact with someone outside themselves. This points to the fact that even in the case of hospitalized people, the concern for self is very much in tact.

Suicide, which at first consideration, seems to be the one exception to the idea that everybody "loves" him or herself is, in fact, the ultimate proof. It is out of consideration for self that a person determines life is no longer worth living. This may take many different forms. People kill themselves because of health problems (they may decide they are willing to take their chances with whatever comes after this life rather than to continue on

in pain). A man kills himself because he is such a bad husband and father; his family will be better off without him. The ultimate sacrifice for others? No! He has decided it is easier to kill himself than it is to stay around and make the changes he knows need to be made.

The above discussion should not be construed to imply that the Bible is saying we are not to love ourselves. But we must be careful about carrying other concepts of what this "love" is into the Bible.

The "self-love" to which Jesus referred appears to be a given part of human existence. It is not what needs to be established or protected through assertive living. Nor does the Bible call Christians to rid themselves of this self-love. Rather, it demands that it not be the central focus of our existence. Christ exemplifies this tension in the garden of Gethsemane. While acknowledging his self-love, "If it is possible, may this cup be taken from me," he did not make it the focus of his existence, "Yet not as I will, but as you will" (Matt. 26:39).

This acceptance of self-love, while not making it the focus of ones existence (self-denial), is further compli-cated by the common notion of self-esteem, the idea of "liking" oneself and having a good self-image. If care is not taken, these concepts become confused. An example of this confusion can be seen in the following statement by Emmons and Richardson (1981). "Religious and secular persons must know how to be what they are, how to

actualize the self and be assertive...when one is blocked
in being able to assert the self, anxiety and frustration
develop" (p. 18).

One is left wondering what is this "self" that is
needing to be asserted. Is it the "self" that we all love
in ourselves and that we innately are inclined to serve?
Or is it the "self" which chooses to place God's will
before its own desires (self-denial)? In the above quote,
the context does not clarify which is the case, but rather
attempts to run the two together as if they are synony-
mous. This form of amalgamation does a grave injustice to
the struggle that is presented throughout the Bible and
highlighted in Romans chapter seven.

From the above, it can be concluded that humans are
all born with a sense of self-love. The Bible does not
call individuals to give this up, but rather demands that
self-love not become the focus of ones existence. This
change of focus from self to the accomplishment of God's
will is the biblical concept of self-denial. When a
person is trying to accomplish God's will, the skills and
some of the principles of assertiveness training are help-
ful and even essential.

The second issue of self-denial and assertiveness is
the effect on self-esteem. Is it possible for Christians
to "feel good about themselves" or is that one of the
prices to be paid for self-denial? When we strive to
assert God's will, does that mean a rejection of self is

necessary?

Christians have taken different approaches to helping people achieve this sense of self-worth. One position is summarized by the reasoning of Cecil Osborne when he states, "There must be something truly wonderful about us if he (God) can love and accept us so readily" (cited in Stott, 1978, p. 35). This position is very compatible with the intent of humanistic psychology, but with the addition of ones source of value being attributed to God.

The second approach to achieving self-worth is described by Hoekema. "The ultimate basis for our positive self-image must be God's acceptance of us in Christ" (Hoekema, 1975, p. 102).

From this writer's perspective, the first approach mentioned can be only inconclusive at best. If one emphasizes his or her good points in a very charitable fashion, that person can be considered "okay." Whereas, the second approach allows a person to be completely human, make a mess out of things at times, very seldom do things out of "pure" motives but still be considered a a very worthwhile person because he/she is loved by God. There is no need to deny any aspect of oneself to be able to accept oneself. The second view also leaves a person in the position of being able to grow and change.

It will lead us beyond self-acceptance to something better still, namely self-affirmation. We need to learn both to affirm all the good within us, which is

due to God's creating and recreating grace, and ruthless-
ly to deny (i.e., repudiate) all the evil within us, which
is due to our fallenness (Stott, 1978, p. 35).

Summary. The concept of self must be qualified when
brought into a Christian context. While all persons
possess an innate love for self with a propensity to place
the desires of self at the center of their wills, Chris-
tians have been called to deny that aspect of self. The
process of the Christian making his/her will conform to
God's does not call for low self-esteem. A Christian's
high respect for his/her personhood will come as a result
of accepting the worth that God has placed upon him/her.
Assertiveness when defined as an amoral skill can be used
to live out God's will or it can be used towards purely
selfish ends.

Goal of Assertiveness

The goals of assertiveness as stated by different
authors are far from uniform. At one end of the continuum
is the position that assertiveness is simply a tool to get
what one wants. Wolpe (1973) apparently advocates such a
position in his advice on how to handle a situation in
which direct assertion would be inappropriate:

> For example, it is not often advisable for an em-
> ployee to give his employer" a piece of his mind."
> If assertion is necessary, it calls for subtle
> tactics. These are sometimes suggested by special

knowledge of the other person's weaknesses; but there
are gambits that may be applied to almost anybody -
statements that automatically put the recipient at a
disadvantage, without revealing an aggressive intent
on the part of the speaker. (p. 90)

At the other end of the continuum would be a position
that seeks an equal relationship where everybody stands
the best chance of getting what they want. An example of
this position would be Lange and Jakubowski (1976).

...we advocate responsible assertion which involves
mutuality, asking for fair play, and using one's great-
er assertive power to help others become more able to
stand up for themselves. Interestingly, a by-product
of responsible assertion is that people often do get
what they want. Why? Because most people become coop-
erative when they are approached in a way which is both
respectful of self and respectful of others (p. 9).

This variation in goals is not surprising considering
the previous discussion of how personal values are reflec-
ted in assertiveness. If, however, one adopts a value
free definition of assertiveness as has been suggested,
the goals should be a reflection of his/her values.
However, since values are generally presented in the form
of "rights," the issue of goals is seldom dealt with.

In summarizing current goals, Bufford (1981) gives
three presently articulated systems and then suggests a
fourth alternative. The first would be to look after

ones own interest and ride roughshod over others. The
second is to always put others before oneself. The third
is to place himself/herself first but take others into
account. As an alternative to these three, Bufford
suggests that, "the individual places others first, but
also considers himself" (p. 2). While agreeing with the
statement in principle, I find a different continuum to be
more helpful.

Rather than trying to determine whether the issue is
my interest first or your interest first, it is what is
God honoring.

More than rights, Scripture seems to be interested
in one's walking rightly, honoring the image of God
in all involved. The issue often seems not to be ag-
gression, assertion or passivity, but rather what is
right before God (Irwin, 1978, P. 12).

When such a goal is adopted by an individual, it be-
comes apparent that the traditional goals of assertiveness
training are better described as irrelevant rather than
right or wrong. Ones desires versus the desires of
another is not the issue.

To say the goal of Christian assertiveness is to do
what is right before God cannot be misconstrued to say
that acting assertively is necessarily doing God's will.
Irwin (1978) has built a strong case for passivity,
assertiveness and aggression all being represented both in
biblical accounts and church history. Doing what is

honoring to God will demand the entire continuum of be-
haviors.

Summary. The goal of assertiveness has generally
been seen as helping a person achieve what he or she
wants. The amount of concern for the other person varies
from writer to writer. It was suggested that the goal of
a Christian is, doing what is right before God. With this
as a goal, the question as to who's desires are to come
first is not the issue. It will vary from situation to
situation and cannot be determined out of context. This
over-riding principle of honoring God will also determine
when one will respond assertively, passively or aggres-
sively.

Effect of Assertiveness on Others

Research on assertion has typically focused on either
evaluation of methods of assertion training (e.g., Hersen,
Eisler, and Miller, 1974; Kazdin and Mascitelli, 1982;
McFall and Twentyman, 1973) or sought to delineate those
behavioral skills which are involved in assertion (e.g.,
Alberti and Emmons, 1974; Hollandsworth, 1977). An un-
tested assumption of the early assertion literature was
that assertive behavior produced positive interpersonal
consequences relative to aggressive and non-assertive
behavior. For example:

  ... while it is true that people will sometimes
  disapprove of assertion, usually other people respect

and admire those who are responsibly assertive, show respect for self and others, have the courage to take stands and deal with conflict openly and fairly (Lang and Jakubowski, 1976, p. 13).

Recently investigators have begun to examine empirically the interpersonal effects of assertiveness and have found the above not to be the case. Hollandsworth and Cooley (1978) found that assertion elicited greater compliance and provoked less anger than aggression. Hull and Schroeder (1979) found that assertion and aggression did not differ in compliance produced, but both produced significantly more compliance than non-assertion. Both non-assertion and assertion were rated more favorably than aggression. However, there were more negative effects of assertion than is usually assumed. Besides rating the assertive individuals as fair and non-revengeful, subjects also rated them as unsympathetic, aggressive and dominant.

A study by Woolfolk and Dever (1979) also found that subjects evaluating assertive portrayals rated the assertive individual as more appropriate and effective than unassertive persons, but they were also rated as impolite, unsatisfying and hostile. In a second experiment, assertiveness was modified with "extra consideration andempathy." While this form of assertion was not rated differently from regular assertion on appropriateness - efficacy or neuroticism, it was rated as kinder and less hostile.

Kelly, Kearn, Kirkley, Patterson and Kean (1980) compared assertive versus unassertive behavior when exhibited by male and female models. They found that although assertive persons were described as higher than unassertive persons in many characteristics assessing their presumed competence, ability and achievement, they were also described as lower on many measure of like- ability, warmth, flexibility and friendliness. They also found that the assertive behavior of a female stimulus model performing the same objective behavior as the male model, was rated lower on multiple indices of likeability, attractiveness, ability and competence. Kelly, Lawrence Bradlyn, Himadi, Graves and Keane (1982) replicated the study adding race as an additional variable. While finding some distinctions due to race, the differentiation was clearly less distinct than when it was based on models' behavior. Again, assertive models were viewed as handling the portrayed situations effectively. However, they were also described as lacking in positive interpersonal qualities, especially those related to warmth and likeability.

It is of interest to note the consistency of findings of these studies in light of the wide diversity of stimu- lus material: role play (Hull and Schroeder, 1979); typed scripts for experiment 1, audio tapes experiment 2 (Woolfolk and Dever, 1979); video tape (Kelly et al., 1980 and 1982). One weakness of all these studies is that they

all used college students for their subjects.

Summary. The early assumption that assertive behav-
ior produced positive interpersonal consequences has been
challenged by recent research (Hull and Schroeder, 1979;
Kelly et al., 1980 and 1982; Woolfolk and Dever, 1979).
While models who behave assertively are evaluated as fair,
non-revengeful, more appropriate and competent, they are
also seen as being impolite, unsatisfying and generally
less likeable. In one experiment (Woolfolk and Dever,
1979), these results were modified by adding extra con-
sideration and empathy to the assertive interaction.
While these results have been consistent across several
types of model presentations, they have only been evalu-
ated on a college population.

Summary

It is difficult to evaluate the appropriateness of
assertiveness training due to the vagueness of terms and
concepts within assertiveness literature. An attempt has
been made to clarify issues that have a significant
bearing on the integration of assertiveness and Christian-
ity. The following suggestions were made:

1) The concept of "rights" is ambiguous and mislead-
ing as used in assertiveness literature. Pronouncements
about "rights" reflect personal values and need to be
labeled and discussed as such.

2) Assertiveness training contains both amoral

skills and value laden concepts. Distinction and clarification will need to be made between the two if discussion is to be meaningful as to the appropriateness of assertiveness training for Christian populations.

3) A value free definition of assertiveness was proposed. Criteria a person must consider in determining when to act assertively were incorporated.

4) Self-denial and assertiveness are not mutually exclusive concepts if a value free definition of assertiveness is accepted. The biblical concept of self-denial does inform a Christian as to how and when he/she will act assertively.

5) The current goal of assertiveness as generally accepted, is to help the individual achieve what he or she desires. This goal, however, is misleading in that it is generally embedded within a larger value system. It was suggested that a Christian goal is "doing what is right before God." This goal cuts across the issue of one person's rights versus another's rights and makes a Christian's criteria vary with the situation.

6) College students generally rate models behaving assertively as more competent but less likeable than those acting passively. This study gathered information as to how adults attending two evangelical churches perceive assertive behavior.

Intent of Study

The purpose of this study was to further clarify how assertive behavior was perceived by others. Information was gathered as to how subjects in a non-college setting perceive passive, assertive and a modified form of assertive behavior. A second question considered was whether the rating of a person's assertive behavior would change if they were identified as a Christian versus non-Christian.

CHAPTER II

METHOD

Subjects

One hundred fourteen respondents were taken from two middle class, evangelical, protestant churches. Subjects ranged in age from 18-63 with a mean age of 34.5 and a standard deviation of 9.5. In the space labeled sex, 50 responded male, 63 female and 1 answered yes. To the question "Do you profess to be a Christian, 110 answered yes, 3 left it blank and 1 said no.

Research Hypothesis

It was predicted that there would be a main effect for interaction style on likeability and competence. Passive models would be rated as more likeable than assertive but less competent. Assertive Plus models would be rated as more likeable than assertive but as competent. Information would be gathered as to whether or not the type of model (Christian versus non-Christian) would produce a significant change in evaluation by subjects.

Stimulus Materials

Assertive, unassertive and assertive-plus materials (Appendix I-VI) consisted of typewritten dialogues of a

male handling four different situations in which another
person made unreasonable demands of him. Within each
situation, the scripts provided a common description of
the offending action or speech. With the offending be-
havior held constant, the scripts were varied so that the
offended party made one of three responses: non-assertive,
assertive or assertive-plus. The scripts were further
varied so that a "Christian" or a "non-Christian" male
speaker was depicted as having made each kind of response
to each situation. Each subject responded to only one of
the possible six scripts.

Each script followed the same format. A brief
introduction to the scene was followed by the model inter-
acting either passively, assertively or with "assertive-
ness-plus." The four situations were: 1) a friend asked
to borrow money which the model did not want to lend, 2)
someone sat in the model's reserved seat at a sports
event, 3) a mechanic overcharged the model for auto repair
work, 4) a service station attendant failed to finish work
when it was promised. These stimulus scripts (assertive
and non-assertive) were used by Kelley et al. (1980 and
1982), who had adapted them from previous assertive
training research (cf. Eisler, Miller and Hersen, 1973).

The assertive condition script gave those styles
which are typically targeted in assertive-training inter-
ventions (Edelstein and Eisler, 1976; Eisler et al.,

1973). The assertive speakers conveyed verbal disapproval of the partner's unreasonable behavior, requested more acceptable behavior from the person and elaborated their position clearly. Under the unassertive condition, the speaker's messages were characterized by the absence of the above components. He exhibited acquiescence to the partner's unreasonable act, did not request partner behavior change and made no clear statement of personal opinion. The "assertive-plus" script was the same as the assertive with extra consideration demonstrated to the partner. This was modeled after Woolfolk and Dever (1979).

Data Collection

The study was conducted in the subjects' regular church classroom during the educational hour of their Sunday morning services. They were told the purpose of the study was to provide information that would be used for a dissertation. The results and purpose of the dissertation would be given to them upon completion of the study. Of the 137 tests distributed, 14 were not returned and 8 were not usable because of incomplete answering. One completed test was eliminated by random selection to give an even number in each of the six cells.

Individuals were randomly assigned to one of the six forms of stimulus material. This was accomplished by taking one set of each form of stimulus material, putting

the six forms into random order and then placing them on
the pile. This procedure was repeated until all forms
were randomly stacked. The stimulus material was passed
out to the subjects in the random order in which they had
been stacked. The first sheet stated:

Following are descriptions of a Christian (or non-
Christian) man handling four everyday situations.
After reading them, you will be asked to evaluate that
individual based on your response to his replies to
other people. Read all four situations before you
rate your reactions to him.

Evaluation Tool

After reading one set of scripts, each subject com-
pleted an inventory consisting of 26 personality items and
six religious variable items (See appendix VII and VIII).
Items were anchored seven-point bipolar ratings (e.g., 1 =
extremely untruthful). The scoring direction was kept the
same as in Kelley et al. (1982). In that study, the scor-
ing direction for each inventory item was randomly deter-
mined so that for some items, the more desirable pole was
"1" and on others it was "7." Kelley et al. (1980) se-
lected twenty-four adjectives which had been previously
validated as sensitive to interpersonal attraction and
likeability (Anderson, 1968), and which also appeared
relevant to assertiveness evaluation. Two items assessed
the degree to which the respondent would like to work in a

committee with the model and the degree to which the respondent would like to get to know the model better at a party.

The six religious variable items developed for this study were included to measure the degree to which subjects perceived the speaker's behavior being consistent with biblical teaching. These items were spiritually mature, Christian, loving, Christ-like, biblical and following the "Golden Rule."

As well as the above additions, one sentence was omitted from the directions, as used by Kelley et al. (1980 and 1982), that appeared to introduce a social acceptability bias. Christian or non-Christian (whichever matched the script) was substituted for the word "person" three times in the directions to the questionnaire.

Subjects were asked to give the following information about themselves: 1) age, 2) sex, 3) frequency of church attendance, 4) profession of Christian faith, and 5) a self-rating scale on their level of assertiveness.

Validity Check of Stimulus Scripts

All scripts were independently rated by four mental health professionals. Two were Ph.D's in psychology and two were A.C.S.W., all having been trained in and teachers of assertiveness classes. They were asked to classify scripts as to whether they were assertive or passive. The rates evidenced 100% agreement in classifying the content

of the stimulus scripts. The same approach to validation
was used by Kelly et al. (1980 and 1982) with the same
results.

Dependent Variables

The Interpersonal Attraction Questionnaire (Kelly et
al., 1980 and 1982) is made up of 24 adjectives and two
questions (Appendices VII and VIII). These adjectives
plus the six religious commitment items were used as the
dependent variables. All items were factor analyzed to
clarify underlying relationships in the data and
facilitate comparison with findings from previous
research.

Table 1 gives a diagram of the research design,
independent variables and dependent variables.

Insert Table 1 about here

Table 1

Research Design

2x3 ANOVA

Models	Type of interaction		
	Passive (Kelly)	Assertion (Kelly)	Assertion Plus (Otto)
Christian	N=19		
Non-Christian			

N = 114 subjects - 19 per cell

Independent variables = Christian/non-Christian
passive/assertion/assertion II

Dependent variables = Factor 1   Considerate
Factor 2   Pleasant
Factor 3   Competent
Factor 4   Desired

CHAPTER III.

RESULTS

Factor Structure of Questionnaire

Subjects' responses to the 32 questionnaire items were factor analyzed to clarify underlying relationships in the data and facilitate comparison with findings from previous research (Kelly, et al., 1980, 1982). The analysis used a principal axis solution with correlations on the diagonals followed by varimax rotation of those factors with eigenvalues equal to or greater than .90 prior to rotation.

Table 2 presents the four factors generated by the factor analysis and the factor loadings for individual items. Items with factor loadings of ± 0.50 were considered to have loaded significantly on a factor.

_____

Insert Table 2 about here
_____

The four factors underlying the questionnaire items appeared reflect dimensions of considerateness, pleasantness, competence and desirability. The considerateness factor was composed of the items inoffensive, friendly, considerate, loving, flexible, open-minded, sympathetic, Christ-like, fair, kind, golden rule and warm. The second

Table 2

Rotated Factor Patterns of the

Interpersonal Attraction Questionnaire and

Religious Identity Items

Factor 1 Considerate		Factor 2 Pleasant		Factor 3 Competent		Factor 4 Desired	
Inoffensive	.66	Agreeable	.77	Assertive	.59	Committee	
Friendly	.68	Pleasant	.77	Truthful	.57	Choice	.67
Considerate	.76	Good		Educated	.75	Party	
Flexible	.66	Natured	.70	Honest	.55	Choice	.67
Open-minded	.65	Likeable	.65	Intelligent	.54		
Sympathetic	.75	Thoughtful	.62	Socially			
Fair	.59	Christian	.54	Skilled	.52		
Kind	.58	Christ-		Superior	.63		
Warm	.67	like	.58	Spiritually			
Loving	.72			Mature	.61		
Golden Rule	.61						

factor, pleasantness, included the items Christian, agree-
able, pleasant, open-minded, good natured, kind, likeable
and thoughtful. The third factor, competence, contained
the items assertive, spiritual, truthful, educated, hon-
est, intelligent, socially skilled and superior. The
fourth factor, desirability, appeared to reflect the
degree to which people would like to be with this person.
It included the items that indicated the person would like
to work with him on a committee as a co-worker and would
enjoy him for casual social conversation.

While the four factors of this study did not exactly
replicate previous studies (Kelly, et al., 1980, 1982),
the same concepts appear to be measured. Factor 1
(considerateness) and factor 2 (pleasantness) of this
study were made up of the items from factor 1 (like-
ability) of the previous studies. The only exception to
this was "assertive" which had a negative loading in Kelly
et al's., (1980, 1982) studies as well as in the present
study, but was not of sufficient magnitude (-.448) in the
present study to be listed. Factor 3 (competence) of the
present study contained both factor 2 (ability/achieve-
ment) and factor 3 (honesty) from Kelly's study plus the
item "assertive." It did not contain the items "committee
choice" "or party choice." These two items made up factor
4 (desirability) of the present study. Table 3 contains a
comparison of factor loadings for this study and Kelly et
al., (1982).

Insert Table 3 about here

Analysis of Variance

Data on the subjects' perception of models identified as Christian or non-Christian who were passive, assertive and assertive plus was analyzed using a 2x3 analysis of variance design (ANOVA). After reading one script, each person completed a 32 item adjective checklist to evaluate the personality of the model to which they were exposed. The 32 items produced four factors (considerate, pleasant, competent, desirable) which were used as the dependent variables. Computation was done on a Honeywell computer using the Statistical Package for Social Science programs.

Analysis of variance using a sequential sums of squares was computed to determine main effects and inter-action. There were 19 subjects in each cell.

Analysis of variance of the subjects' perception of the models interaction style revealed significant main effects for the assertiveness manipulations: factor 1, considerateness, ($F=29.21$, $df=2,108$ $P<.001$), factor 2, pleasantness, ($F=12.60$, $df=2,108$ $P<.001$), factor 3, competence, ($F=39.12$, $df=2,108$ $P<.001$) and factor 4, desirability, ($F=4.01$, $df=2,108$ $P<.02$). There was no significant main effect on any factors for the religious variable, Christian vs. non-Christian.

Table 3

Comparison of Factor Loadings for

Kelly et al. (1982) and Otto (1983)

Otto's Factors	Factor 1 Considerate	Factor 2 Pleasant		Factor 3 Competent		Factor 4 Desired		
Kelly's Factors			Factor 1 Likeable		Factor 2 Competent		Factor 3 Honest	Factor 4 Tact
Assertive			(-.72)	.59				
Appropriate								(.64)
Tactful								(.75)
Inoffensive	.66		(.77)					
Truthful				.57			(.82)	
Educated				.75				
Friendly	.68		(.79)					
Agreeable		.77	(.84)					
Pleasant		.77	(.83)					
Considerate	.76		(.80)					
Flexible	.66		(.84)					
Open-minded	.65		(.77)					
Sympathetic	.75		(.88)					
Good-natured		.70	(.85)					
Fair	.59							
Kind	.58		(.87)					
Honest				.55			(.80)	
Likeable		.65	(.71)					
Intelligent				.54	(.60)			
Thoughtful		.62	(.81)					
Attractive					(.51)			
Socially-skilled				.52	(.70)			
Warm	.67		(.83)					
Superior				.63	(.57)			
Committee-choice					(.76)	.67		
Party-choice					(.78)	.67		

Model Relating Style

Results of the student-Newman-Keuls post hoc tests
are presented in Table 4. Tests were considered signifi-
cant at a .05 level.

Insert Table 4 about here

Passive models were evaluated as significantly more
considerate (factor 1) and pleasant (factor 2) than both
assertive or assertive "plus" models. Assertive "plus"
models, while being seen as less considerate and pleasant
than passive models, were rated higher on these two fac-
tors than assertive models.

Assertive "plus" models were rated as the most compe-
tent (factor 3). Assertive models were rated as more
competent than passive models but less competent than
assertive "plus" models.

While there was no significant difference in desir-
ability (factor 4) between the passive and assertive
models, both were rated significantly less desirable than
the assertive "plus" models. See Table 4 for breakdown of
specific results.

Interaction Effects

The only interaction effect that was significant was
assertiveness plus x Christian/non-Christian on factor 3,
competence, $(F=3.39, df=2,108 P<.05)$. This means that the
Christian model who responded in a considerate assertive

Table 4

Means of Factors Combined Christian/non-Christian

(Means produced by raw score multiplied

by factor coefficients)

	Passive	Assertive	Assertive "plus"	Results
Factor 1 Considerate	.68	-.66	.00	1>3>2*
Factor 2 Pleasant	.51	-.46	-.04	1>3>2*
Factor 3 Competent	-.77	.09	.69	3>2>1*
Factor 4 Desirable	-.17	-.14	.33	3>1=2*

*All difference significant <.05

manner was rated as more competent than the non-Christian model responding in the same manner. Table 5 presents the means for each treatment condition on each factor.

Insert Table 5 about here

Post Hoc tests used the Student-Newman-Keuls' statistic because of its moderate position in indicating real difference and indicating a false difference (Dowdy and Wearden, 1983, p. 269).

Hypothesis Conclusions

The above results indicated that the prediction of a main effect for the interaction style of the model on likeability and competence was confirmed. The second hypothesis that passive models would be rated as more likeable but less competent was also confirmed.

The third hypothesis, which stated that assertive plus models would be rated as more likeable than just assertive models, but equally competent, was rejected; rather than seen as equally competent, the assertive plus models were rated as more competent.

Table 5

Means of All Treatments and Factors

(Means produced by raw score multiplied

by factor coefficient)

		Passive	Assertive	Assertive "plus"
	Factor 1 Considerate	.60	-.58	.14
Christian	Factor 2 Pleasant	.42	-.46	-.12
	Factor 3 Competent	-.89	.24	1.01*
	Factor 4 Desirable	-.14	-.20	.07
	Factor 1 Considerate	.76	-.74	-.14
Non-	Factor 2 Pleasant	.61	-.46	-.03
Christian	Factor 3 Competent	-.65	-.06	.39*
	Factor 4 Desirable	-.20	-.08	.57

*Only significant interaction effect. Significant

at <.05 level.

CHAPTER IV

DISCUSSION

The results of this study replicated and extended
information of how a person interacting in an assertive
style is perceived and evaluated by others. Findings
were: 1) Passive models were rated most favorably on
factors that presumably measure considerateness and pleas-
antness. Models using conventional assertiveness were
rated as the least considerate and pleasant. 2) Assert-
ive models showing extra consideration were rated as the
most competent with passive models rated as the least
competent. 3) Assertive plus models were rated as more
desirable than passive or conventionally assertive models
with no difference being indicated in the latter two. 4)
There was no significant difference in the rating of
models identified as Christian versus those identified as
non-Christian with one exception. Considerate assertive
Christian models were rated as more competent than those
identified as non-Christian.

These findings replicated studies by Kelly et al.
(1980 and 1982) which also found passive models to be
rated as more likeable but less competent than assertive

models. Since Kelley did not use an assertive model demonstrating extra consideration, comparisons on that dimension were not possible.

There are several possible explanations for the minor differences in factor loadings between this study and Kelly et al. (1982). Both of Kelly's studies used samples made up of undergraduate students; one study (1980) indicated their mean age to be 23.3 years. The present study sampled a cross section of adult church attenders with a mean age of 34.5 years and a standard deviation of 9.5 years; thus the present study differs from Kelly's in both age and church attendance.

A further possibility was the difference in stimulus material and models. Kelly et al. (1980 and 1982) used video tapes which showed both male and female models. This study used typed scripts and indicated the models to be males. While it was not possible to determine exactly why the difference occurred, it did not substantially change the interpretation of the results.

Recommendations

Suggestions for future Christian assertiveness training from the literature review and conclusions of this study are:

1. The concept of "rights" is ambiguous and misleading as used in assertiveness literature (Alberti and Emmons, 1974; Bufford, 1981; Ralph 1982). Pronouncements

about "rights" reflect personal preferences and need to be labeled and discussed as such.

2. Assertiveness training contains both amoral skills and value-laden concepts (Cerling 1980; Galassi and Galassi, 1978; Smith 1975). Christian assertiveness trainers will need to make a distinction between the two and adapt the values to that of the Christian population.

3. Current definitions of assertiveness are either value laden or ambiguous (Bufford, 1981). The following definition was suggested for future use in Christian assertiveness training. Assertion is the free expression of wishes, plans, desires, feelings, perceptions, impressions, thoughts, opinions and beliefs, and the free initiation of desired courses of action while not denying these same freedoms to others. The appropriateness of specific behaviors must take into consideration: the person with whom one is relating, the social situation in which it is taking place, the antecedent obligatory behavior(s), intent of the action and the effect on the other person (Alberti, 1977; Lazarus, 1973; Rakos, 1979).

4. While teaching assertiveness to Christians, the issue of self-denial needs to be addressed. Being assertive does not necessitate a rejection of the biblical concept of self-denial if the above definition of assertiveness is used (Hoekema, 1975; Stott, 1978).

5. The goal of Christian assertiveness needs to be clarified and distinguished from secular assertiveness.

The current goal of secular assertiveness, as generally accepted, is to help the individual achieve what he or she desires (Lange and Jakubowski, 1976). While this appears to be a value-free goal, it is misleading in that it is generally embedded within a larger value system. It was suggested the goal for a Christian is to assert what is right before God (Irwin, 1978).

6. Individuals desiring assertiveness training should be made aware of the effects of passive and assertive behavior on both instrumental goals and personal relationships. A person moving from a passive to a more assertive position can expect to be seen as less likeable (Kelly et al., 1980 and 1982), considerate and pleasant. This study indicates, however, that it is reasonable to expect they will be seen as more competent. If they are considerate as well as assertive, it can also be expected they will be seen as more desirable. It should be kept in mind that due to the limited number of contexts in which the three types of communication styles were studied, generalization of these findings to all situations is premature.

Further Research

So far studies that have tried to measure or classify an individual's response to assertive behavior share a common potential weakness. Subjects in this study read scripts of behavior exhibited by others, while in other

studies they have observed models on video (Kelly, et al., 1980 and 1982). None of these studies investigated how subjects rated people who have been assertive or passive with them in real life situations, nor how they would rate similar responses in the context of an ongoing relationship with the person. Hull and Schoeder (1979) came the closest by using subjects and models in a role-play situation. Whether subjects would respond differently to individuals in real life situations remains to be studied.

Generalization of the findings of this study need to take into account the population used. Subjects were adults who were attending two middle class Evangelical Churches in Portland, Oregon. Further research is required to validate the applicability of these findings for other groups.

Conclusion

Results indicated that passive models were rated as the most pleasant and considerate. Models demonstrating assertiveness with extra concern for others were rated as the most competent and desirable. Conventional assertive models were rated as more competent than passive models, with no difference in their level of desirability. While there was not a significant difference between how Christians and non-Christians were rated in this study, this may be due to the fact that only male models were used. Since some denominations strongly teach the "submission"

of women, it will be important to do further research to determine how assertive Christian women would be perceived.

The consistent difference in ratings given to models demonstrating assertive and assertion with extra consideraton, call into question "assertive behavior" being thought of as a single mode of behavior. While Bufford (1981) elaborated some of the empirical and theoretical distinctions between assertion and aggression, it appears that the same process may be needed in clarifying the continuum of behavior that is now labeled as assertive behavior. This study focused on the effect of extra consideration being added to a person's assertive style. Further research will be needed to locate other factors that affect how assertiveness and unassertiveness are perceived by others.

Assertiveness training appears to be an important tool for the Christian. If followers of Christ are to go into all the world and preach the gospel and make disciples, assertive behavior will be essential. This study, however, indicates that there are some negative effects of assertive behavior. One way in which some of these negative effects can be avoided is by the use of extra consideration. The use of extra consideration also appears to make the Christian to be seen as more competent and desirable, both of which will be helpful in the accomplishment of the goals we are called to pursue.

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APPENDIX I

Stimulus material: Non-assertive/Christian

1) A Christian man is having lunch with a friend when suddenly the friend asks the man if he would lend him $30 until he gets paid next week. The Christian man has the money but was planning on spending it on something for himself. The friends says:

Prompt 1: "Please lend me the money. I'll pay you back next week."

Reply 1: "I... I don't think I can. I... plan to buy something with the money I have. I'd like to loan you the money, but I'm just not sure that I can do that. I'm sorry...."

Prompt 2: "Come on, please, I really need that money. What do you say?"

Reply 2: "Well, I really don't know if I should...OK - I guess so. I probably can get along with the money I have left over."

2)   A Christian man is going to a ballgame with reserved
seat tickets.   When he arrives he finds that someone has
put his coat in the seat he has reserved tickets for.   He
asks him to remove his coat but the man tells the Christian
that he is saving that seat for a friend.   He says:

Prompt 1:   "I'm sorry.   This seat is saved."

Reply 1:   "But...but that is my seat you have your coat
            on.   Isn't the number on my ticket the same as
            the number on the chair?"

Prompt 2:   "Listen, I got here first.   I'm not moving."

Reply 2:   "OK.   I'm not going to argue about it.   If this
            is going to be a hassle, why don't you just
            keep the seat.   I don't think its right, but
            what the heck."

3) A Christian takes his car into a service station to have a new tire put on. The mechanic tells the man that his car will be ready in an hour. When the Christian returns to the station, he finds that instead of one new tire, they have put two new tires on his car and given it a major tune-up. The cashier says:

Prompt 1: "You owe us $250.00 will that be cash or charge?"

Reply 1: "Uh, I don't know. I'm not sure... Didn't you do some extra work beyond what I had counted on?"

Prompt 2: "The work needed to be done, so we did it. You brought your car in here to be serviced didn't you?"

Reply 2: "Well, yes I did. I guess the car really needed that work to be done on it and I probably would have had it done sooner or later anyway. Let's see, I guess I'll pay with my Visa Card."

4) A Christian man brings his car into a local service station for a grease job and oil change. He tells the attendant he can only leave the car for an hour as he has another appointment. The attendant tells the man to come back in 45 minutes and the car will be ready. When the Christian man returns to the station an hour later, he sees that the car hasn't been touched. The attendant says:

Prompt 1: "I just haven 't had a chance to get to it."

Reply 1: "Well, gee, I'm sorry to see that you're so busy today. I hadn't realized you were this tied up when I came in here. I can sure understand that. Will you be able to get to it soon?"

Prompt 2: "Can't you see all these cars here? I'm doing the best I can."

Reply 2: "I understand that, I really do. I had an appointment to go to, but maybe I can postpone it for a while. I'll leave the car here and you can call me when it's finished.

APPENDIX II

Stimulus material: Non-assertive/non-Christian

1) A non-Christian man is having lunch with a friend when
suddenly the friend asks the man if he would lend him $30
until he gets paid next week. The non-Christian has the money
but was planning to spend it on something for himself. The
friend says:

        1:   "Please lend me the money. I'll pay you back
              next week."

Reply 1:   "I... I don't think I can. I... plan to buy
              something with the money I have. I'd like to
              loan you the money, but I'm just not sure that I
              can do that. I'm sorry..."

        2:   "Come on, please, I really need that money. What
              do you say?"

Reply 2:   "Well, I really don't know if I should...Okay - I
              guess so. I probably can get along with the money
              I have left over."

2) A non-Christian goes to a ballgame with reserved seat tickets. When he arrives he finds someone has put his coat in the seat that he has reserved tickets for. He asks him to remove his coat but the man tells the non-Christian that he is saving the seat for a friend. The man says:

      1: "I'm sorry. This seat is saved."

Reply 1: "But... but that is my seat you have your coat on. Isn't the number on my ticket the same as the number on the chair?"

      2: "Listen, I got here first. I'm not moving."

Reply 2: "Okay. I'm not going to argue about it. If this is going to be a hassle, why don't you just keep the seat. I don't think its right, but what the heck."

3) A non-Christian man takes his car to a service station
to have a new tire put on. The mechanic tells the man that
his car will be ready in an hour. When the non-Christian
returns to the station, he finds that instead of one new
tire, they have put two new tires on the car and given it
a major tune-up. The cashier says:

1: "You owe us $250.00, will that be cash or charge?"

Reply 1: "Uh, I don't know. I'm not sure... Didn't you
do some extra work beyond what I had counted on?"

2: "The work needed to be done, so we did it. You
brought your car in here to be serviced didn't
you?"

Reply 2: "Well, yes I did. I guess the car really needed
that work to be done on it and I probably would
have had it done sooner or later anyway. Let's
see, I guess I'll pay with my Visa Card."

4) A non-Christian man brings his car into a local service
station for a grease job and oil change. He tells the
attendant he can only leave the car for an hour as he has
another appointment. The attendant tells him to come back
in 45 minutes and the car will be ready. When the non-
Christian man returns to the service station an hour later,
he sees that the car hasn't been touched. The attendant
says:

         1: "I just haven't had a chance to get to it."

Reply 1: "Well, gee, I'm sorry to see that you're so
            busy today. I hadn't realized you were this
            tied up when I came in here. I can sure under-
            stand that. Will you be able to get to it soon?"

         2: "Can't you see all these cars here? I'm doing
            the best I can."

Reply 2: "I understand that, I really do. I had an
            appointment to go to, but maybe I can postpone
            it for awhile. I'll leave the car here and you
            can call me when it's finished.

APPENDIX III

Stimulus material: Assertive/Christian

1) A Christian man is having lunch with a friend when
suddenly the friend asks the man if he would lend him $30
until he gets paid next week. The Christian man has the
money but was planning on spending it on something for
himself. The friend says:

    1: "Please lend me the money. I'll pay you back
       next week."

Reply 1: "I can't loan you that kind of money so don't
       ask me for it. I already have plans for my
       money."

    2: "Come on, please, I really need the money. What
       do you say?"

Reply 2: "Would you please not ask me anymore to borrow
       $30.00 because I won't lend it to you. I'd like
       to, but I am not going to do it. That's just
       the way it is."

2) A Christian man is going to a ballgame with reserved
seat tickets. When he arrives he finds that someone has
put his coat in the seat he has reserved tickets for. He
asks him to remove his coat but the man tells the Christian
that he is saving that seat for a friend. He says:

       1: "I'm sorry. This seat is saved."

Reply 2: "Please move your coat. That is my seat. I
           have a reserved ticket for it and I am going to
           sit there."

       2: "Listen, I got here first. I'm not moving."

Reply 2: "This is my seat. It was assigned to me. I
           want you to move that coat. If you don't move
           your coat, I will have to get the usher."

3) A Christian takes his car into a service station to have a new tire put on. The mechanic tells the man that his car will be ready in an hour. When the Christian returns to the station, he finds that instead of one new tire, they have put two new tires on his car and given it a major tune-up. The cashier says:

1: "You owe us $250. Will that be cash or charge?"

Reply 1: "It won't be either. You did extra work that I didn't authorize and I will not pay you for that extra work. You'll have to take it off my bill."

2: "The work needed to be done, so we did it. You brought your car in here to be serviced, didn't you?"

Reply 2: "Yes I did, but only the service I had asked for. I will not pay your bill and I want you to refigure the bill for only the services I requested."

4) A Christian man brings his car into a local service station for a grease job and oil change. He tells the attendant he can only leave the car for an hour as he has another appointment. The attendant tells the man to come back in 45 minutes and the car will be ready. When the Christian man returns to the station an hour later, he sees that the car hasn't been touched. The attendant says:

1: "I just haven't had a chance to get to it."

Reply 1: "I don't think it is right for you to promise to have the car ready, especially when I have an appointment. I won't accept your excuse and I want you to work on it immediately."

2: "Can't you see all these cars here? I'm doing the best I can."

Reply 2: "If you can't finish work when you promise it, you shouldn't have promised it in the first place. If you want my service ever again, you will need to start work on it right now."

APPENDIX IV

Stimulus material: Assertive/non-Christian

1) A non-Christian man is having lunch with a friend when suddenly the friend asks the man if he would lend him $30 until he gets paid next week. The non-Christian man has the money but was planning to spend it on something for himself. The friend says:

1: "Please lend me the money. I'll pay you back next week."

Reply 1: "I can't loan you that kind of money so don't ask me for it. I already have plans for my money."

2: "Come on, please, I really need the money. What do you say?"

Reply 2: "Would you please not ask me anymore to borrow $30 because I won't lend it to you. I'd like to, but I am not going to do it. That's just the way it is."

2) A non-Christian man goes to a ballgame with reserved
seat tickets. When he arrives he finds someone has put their
coat in the seat that he has reserved tickets for. He asks
him to remove the coat but the man tells the non-Christian
that he is saving the seat for a friend. The man says:

        1: "I'm sorry. This seat is saved."

Reply 1: "Please move your coat. That is my seat. I
        have a reserved ticket for it and I am going to
        sit there."

        2: "Listen, I got here first. I'm not moving."

Reply 2: "This is my seat. It was assigned to me. I
        want you to move that coat. If you don't move
        your coat, I will have to get the usher."

3) A non-Christian man takes his car to a service station to have a new tire put on. The mechanic tells the man that his car will be ready in an hour. When the non-Christian returns to the station he finds that instead of one new tire, they have put two new tires on the car and given it a major tune-up. The cashier says:

1: "You owe us $250. Will that be cash or charge?"

Reply 1: "It won't be either. You did extra work that I didn't authorize and I will not pay you for that extra work. You'll have to take it off my bill."

2: "The work needed to be done, so we did it. You brought your car in here to be serviced, didn't you?"

Reply 2: "Yes I did, but only the service I had asked for. I will not pay your bill and I want you to re-figure the bill for only the services I requested."

4) A non-Christian man brings his car into a local service
station for a grease job and oil change. He tells the attendant
he can only leave the car for an hour as he has another
appointment. The attendant tells him to come back in 45 min-
utes and the car will be ready. When the non-Christian man
returns to the service station an hour later, he sees that
the car hasn't been touched. The attendant says:

        1:     "I just haven't had a chance to get to it."

Reply 1:   "I don't think it is right for you to promise
              to have the car ready, especially when I have
              an appointment. I won't accept your excuse
              and I want you to work on it immediately."

        2:     "Can't you see all these cars here? I'm doing
              the best I can."

Reply 2:   "If you can't finish work when you promise it,
              you shouldn't have promised it in the first
              place. If you want my service ever again, you
              will need to start work on it right now."

APPENDIX V

Stimulus material: Assertive II/Christian

1) A Christian man is having lunch with a friend when suddenly the friend asks the man if he would lend him $30 until he gets paid next week. The Christian man has the money but was planning on spending it on something for himself. The friend says:

1: "Please lend me the money. I'll pay you back next week."

Reply 1: I am sorry but I have already made plans for that money so I would rather not lend it out. However, if you are in a bind and want to talk about it, maybe there is something we can work out."

2: "Come on, please, I really need that money. What do you say?"

Reply 2: "No. I am glad you felt good enough about our relationship to ask - but with the information you have given me so far I do not choose to loan the money."

3: "Listen, it is just some things that have come up! Can I count on you or not?"

Reply 3: "Yes, you can count on me to be your friend, but no I am not going to loan the money. I would like to help you but under the present circumstances I would feel imposed upon if I loaned the money. I value our relationship too much to have those kind of feelings come between us.

2) A Christian man is going to a ball game with reserved seat tickets. When he arrives, he finds that someone has put his coat in the seat he has reserved tickets for. He asks him to remove his coat but the man tells the Christian that he is saving that seat for a friend. He says:

1: "I'm sorry. This seat is saved."

Reply 1: "Apparently there has been a misunderstanding. These seats are in the reserved section and are assigned when you purchase the ticket. This seat is the one I have a ticket for."

2: "Listen, I got here first. I'm not leaving."

Reply 2: "You did get here first, but these seats are not assigned on a first come first serve basis. If you need two seats together, you may want to check at the ticket booth and see what is still available. So please move your coat, that seat is assigned to me."

3: "Looks like we have a problem."

Reply 3: "You don't know whether or not you have a problem until you check to see if there are other tickets available. Now please move your coat or I will have to get the usher."

3) A Christian takes his car into a service station to
have a new tire put on. The mechanic tells the man that
his car will be ready in an hour. When the Christian re-
turns to the station, he finds that instead of one new
tire, they have put two new tires on his car and given it
a major tune-up. The cashier says:

1: "You owe us $250. Will that be cash or charge?"

Reply 1: "I am sorry but there has been a mistake made.
I asked to have a new tire put on. There has
apparently been an error in the cost of the tire
or work has been done that I did not ask for."

2: "The work needed to be done, so we did it. You
brought your car in here to be serviced, didn't
you?"

Reply 2: "You are right, I did, but the only service I
requested was one new tire. If you have a policy
of fixing whatever is wrong with a car, it was
never explained or shown to me. If I have made
an oversight, I will be glad to listen. If not,
I will be paying only for the work I requested."

3: "Well, we have a practice of doing things right."

Reply 3: "Good, I appreciate that. I wanted my new tire
put on right and I am pleased that you did do
that. So please refigure the bill for only the
cost of the new tire that I had requested."

4) A Christian man brings his car into a local service station for a grease job and oil change. He tells the attendant he can only leave the car for an hour as he has another appointment. The attendant tells the man to come back in 45 minutes and the car will be ready. When the Christian man returns to the station an hour later, he sees that the car hasn't been touched. The attendant says:

1: "I just haven't had a chance to get to it.

Reply 1: "I can see that you are busy. I also deal with busy people, and therefore, need to be on time for appointments. To do that I need to have my car work done at a service station that makes appointments and can stick to its time commitments. My understanding was that is your policy."

2: "Can't you see all these cars here? I'm doing the best I can."

Reply 2: "Yes, I can see that you are working hard, but our understanding was that you would have my car finished in 45 minutes. It has been an hour. I would appreciate you working on my car now so that I can get to my next appointment."

3: "And what am I supposed to do about all these other cars needing to be worked on?"

Reply 3: "I am sorry if you have over committed yourself. I, however, need my car worked on now. If you are not able to do that, I will need to find a service station that can perform its work within the time it promises."

APPENDIX VI

Stimulus material: Assertive II/non-Christian

1) A non-Christian man is having lunch with a friend when suddenly the friend asks the man if he would lend him $30 until he gets paid next week. The non-Christian man has the money but was planning to spend it on something for himself. The friend says:

        1:   "Please lend me the money. I'll pay you back next week."

Reply 1:   "I am sorry but I have already made plans for that money so I would rather not lend it out. However, if you are in a bind and want to talk about it, maybe there is something we can work out."

        2:   "Come on, please, I really need that money. What do you say?"

Reply 2:   "No, I am glad you felt good enough about our relationship to ask - but with the information you have given me so far I do not choose to loan the money."

        3:   "Listen, it is just some things have come up! Can I count on you or not?"

Reply 3:   "Yes, you can count on me to be your friend, but no I am not going to loan the money. I would like to help you but under the present circumstances I would feel imposed upon if I loaned the money. I value our relationship too much to have those kind of feelings come between us.

2) A non-Christian man goes to a ballgame with reserved
seat tickets. When he arrives he finds someone has put
their coat in the seat that he has reserved tickets for. He
asks him to remove his coat but the man tells the non-
Christian that he is saving that seat for a friend. He
says:

       1:   "I'm sorry. This seat is saved."

Reply 1:   "Apparently there has been a misunderstanding.

            These seats are in the reserved section and are

            assigned when you purchase the ticket. This seat

            is the one I have a ticket for."

       2:   "Listen, I got here first. I'm not leaving."

Reply 2:   "You did get here first, but these seats are

            not assigned on a first come first serve basis.

            If you need two seats together, you may want to

            check at the ticket booth and see what is still

            available. So please move your coat, that seat

            is assigned to me."

       3:   "Looks like we have a problem."

Reply 3:   "You don't know whether or not you have a prob-

            lem until you check to see if there are other

            tickets available. Now please move your coat

            or I will have to get the usher."

3) A non-Christian takes his car to a service station to
have a new tire put on. The mechanic tells the man that his
car will be ready in an hour. When the non-Christian returns
to the station, he finds that instead of one new tire, they
have put two new tires on the car and given it a major tune-
up. The cashier says:

1: "You owe us $250. Will that be cash or charge?"

Reply 1: "I am sorry, but there has been a mistake made.
           I asked to have a new tire put on. There has
           apparently been an error in the cost of the tire
           or work has been done that I did not ask for."

2: "The work needed to be done, so we did it. You
    brought your car in here to be serviced, didn't you?"

Reply 2: "You are right, I did, but the only service I
           requested was one new tire. If you have a policy
           of fixing whatever is wrong with a car, it was
           never explained or shown to me. If I have made
           an oversight, I will be glad to listen. If not,
           I will be paying only for the work I requested."

3: "Well, we have a practice of doing things right."

Reply 3: "Good, I appreciate that. I wanted my new tire
           put on right and I am pleased that you did do
           that. So please refigure the bill for only the
           cost of the new tire that I had requested."

4) A non-Christian man brings his car into a local service
station for a grease job and oil change. He tells the
attendant he can only leave the car for an hour as he has
another appointment. The attendant tells him to come back
in 45 minutes and the car will be ready. When the non-
Christian man returns to the service station an hour later,
he sees that the car hasn't been touched. The attendant says:

1: "I just haven't had a chance to get to it."

Reply 1: "I can see that you are busy. I also deal with
busy people, and therefore, need to be on time
for appointments. To do that I need to have my
car work done at a service station that makes
appointments and can stick to its time commitments.
My understanding was that is your policy."

2: "Can't you see all these cars here? I'm doing
the best I can."

Reply 2: "Yes, I can see that you are working hard, but our
understanding was that you would have my car
finished in 45 minutes. It has been an hour. I
would appreciate you working on my car now so that
I can get to my next appointment."

3: "And what am I supposed to do about all these
other cars needing to be worked on?"

Reply 3: "I am sorry if you have over committed yourself.
I, however, need my car worked on now. If you
are not able to do that, I will need to find a
service station that can perform its work within
the time it promises."

APPENDIX VII

Introductory sheet and Christian questionnaire

Directions

Following are descriptions of a Christian man handling four everyday situations. After reading them you will be asked to evaluate that individual based on your response to his replies to other people. Read all four situations before you rate your reactions to him.

Directions

You have just read about a Christian handling some everyday situations. Although your knowledge of this Christian has been brief, and while you have read of the person handling only four situations, you probably have some "first impressions" of what this individual is like. Think carefully of how the person acted and what the person said in the four different situations. Try to decide what this Christian is like.

Listed below are a number of personality descriptions. Each description consists of two extremes and a number of points in between them. For example:

Extremely happy   Extremely unhappy

        1   2   3   4   5   6   7

If you thought this person was extremely happy, you would circle the "1". If you thought he was extremely unhappy, you would circle the "7". If you thought he was quite happy (but not extremely so), you might circle the "2". A "4" always represents the exact midpoint of the two extremes. Circle a "4" only if the person falls exactly between the two extremes.

Please read each of the sets of descriptions carefully. Then, for each, circle the number (1 to 7) which most closely represents your evaluation of the person. Don't skip any.

We realize it may be hard to evaluate this Christian since you've read about the person in brief situations. However, we are interested in your first impression and, based on what you have just read, your best "hunch" of what the person is like.

Extremely assertive						Extremely unassertive
1	2	3	4	5	6	7
Extremely inappropriate						Extremely appropriate
1	2	3	4	5	6	7
Extremely untactful						Extremely tactful
1	2	3	4	5	6	7
Extremely inoffensive						Extremely offensive
1	2	3	4	5	6	7
Extremely spiritually immature						Extremely spiritually mature
1	2	3	4	5	6	7
Extremely truthful						Extremely untruthful
1	2	3	4	5	6	7
Extremely uneducated						Extremely educated
1	2	3	4	5	6	7

Extremely friendly
      1   2   3   4   5   6   Extremely unfriendly 7

Extremely friendly						Extremely unfriendly
1	2	3	4	5	6	7
Extremely unChristian						Extremely Christian
1	2	3	4	5	6	7
Extremely disagreeable						Extremely agreeable
1	2	3	4	5	6	7
Extremely unpleasant						Extremely pleasant
1	2	3	4	5	6	7
Extremely considerate						Extremely inconsiderate
1	2	3	4	5	6	7
Extremely loving						Extremely non-loving
1	2	3	4	5	6	7
Extremely flexible						Extremely inflexible
1	2	3	4	5	6	7
Extremely open-minded						Extremely closed-minded
1	2	3	4	5	6	7
Extremely sympathetic						Extremely unsympathetic
1	2	3	4	5	6	7
Extremely Christ-like						Extremely not like Christ
1	2	3	4	5	6	7
Extremely bad-natured						Extremely good natured
1	2	3	4	5	6	7
Extremely fair						Extremely unfair
1	2	3	4	5	6	7
Extremely unkind						Extremely kind
1	2	3	4	5	6	7
Extremely dishonest						Extremely honest
1	2	3	4	5	6	7
Extremely unlikeable						Extremely likeable
1	2	3	4	5	6	7
Extremely unbiblical						Extremely biblical
1	2	3	4	5	6	7
Extremely intelligent						Extremely unintelligent
1	2	3	4	5	6	7
Extremely thoughtless						Extremely thoughtful
1	2	3	4	5	6	7
Extremely attractive						Extremely unattractive
1	2	3	4	5	6	7

Extremely followed "Golden Rule"						Extremely violated "Golden Rule"
1	2	3	4	5	6	7

Extremely socially unskilled						Extremely socially skilled
1	2	3	4	5	6	7

Extremely warm						Extremely cold
1	2	3	4	5	6	7

Extremely superior						Extremely inferior
1	2	3	4	5	6	7

Imagine that you have been assigned to a committee. You need to pick another person to serve on the committee with you and the person you just read about is available to work with you. How eager would you be to choose this person to work with you on a committee?

Extremely eager to work with him						Extremely eager not to work with him
1	2	3	4	5	6	7

Imagine that you are at a party where you don't know many of the guests. You'd like to get to know someone who would be fun to talk with. How likely is it that you would want to get to know this person better at a party?

Extremely likely to seek him out						Extremely unlikely to seek him out
1	2	3	4	5	6	7

Please complete the following about yourself

Age_____

Sex_____

Frequency of church attendance <u>for the past year</u>

_____less than 4 times

_____5 - 12 times

_____1 - 3 times per month

_____weekly

_____more than once a week

Do you profess to be a Christian   _____ yes _____ no

How long have you been a Christian

_____ less than one year

_____ 1 - 5 years

_____ 6 - 10 years

_____ more than 10 years

Please rate <u>yourself</u> on the following scales. I see myself as usually being:

passive	1	2	3	4	5	6	7	assertive
out spoken	1	2	3	4	5	6	7	inhibited
bold	1	2	3	4	5	6	7	shy
insecure	1	2	3	4	5	6	7	self-confident

APPENDIX VIII

Introductory sheet and non-Christian questionnaire

Directions

Following are descriptions of a non-Christian man handling four everyday situations. After reading them you will be asked to evaluate that individual based on your response to his replies to other people. Read all four situations before you rate your reactions to him.

Directions

You have just read about a non-Christian handling some everyday situations. Although your knowledge of this non-Christian has been brief, and while you have read of the person handling only four situations, you probably have some "first impressions" of what this individual is like. Think carefully of how the person acted and what the person said in the four different situations. Try to decide what this non-Christian is like.

Listed below are a number of personality descriptions. Each description consists of two extremes and a number of points in between them. For example:

Extremely happy   Extremely unhappy

    1   2   3   4   5   6   7

If you thought this person was extremely happy, you would circle the "1". If you thought he was extremely unhappy, you would circle the "7". If you thought he was quite happy (but not extremely so), you might circle the "2". A "4" always represents the exact midpoint of the two extremes. Circle a "4" only if the person falls exactly between the two extremes.

Please read each of the sets of descriptions carefully. Then, for each, circle the number (1 to 7) which most closely represents your evaluation of the person. Don't skip any.

We realize it may be hard to evaluate this non-Christian since you've read about the person in brief situations.. However, we are interested in your first impression and, based on what you have just read, your best "hunch" of what the person is like.

Extremely assertive						Extremely unassertive
1	2	3	4	5	6	7
Extremely inappropriate						Extremely appropriate
1	2	3	4	5	6	7
Extremely untactful						Extremely tactful
1	2	3	4	5	6	7
Extremely inoffensive						Extremely offensive
1	2	3	4	5	6	7
Extremely spiritually immature						Extremely spiritually mature
1	2	3	4	5	6	7
Extremely truthful						Extremely untruthful
1	2	3	4	5	6	7
Extremely uneducated						Extremely educated
1	2	3	4	5	6	7

Extremely friendly
  1 2 3 4 5 6 7 Extremely unfriendly

Extremely unChristian
  1 2 3 4 5 6 7 Extremely Christian

Extremely disagreeable
  1 2 3 4 5 6 7 Extremely agreeable

Extremely unpleasant
  1 2 3 4 5 6 7 Extremely pleasant

Extremely considerate
  1 2 3 4 5 6 7 Extremely inconsiderate

Extremely loving
  1 2 3 4 5 6 7 Extremely non-loving

Extremely flexible
  1 2 3 4 5 6 7 Extremely inflexible

Extremely open-minded
  1 2 3 4 5 6 7 Extremely closed-minded

Extremely sympathetic
  1 2 3 4 5 6 7 Extremely unsympathetic

Extremely Christ-like
  1 2 3 4 5 6 7 Extremely not like Christ

Extremely bad-natured
  1 2 3 4 5 6 7 Extremely good natured

Extremely fair
  1 2 3 4 5 6 7 Extremely unfair

Extremely unkind
  1 2 3 4 5 6 7 Extremely kind

Extremely dishonest
  1 2 3 4 5 6 7 Extremely honest

Extremely unlikeable
  1 2 3 4 5 6 7 Extremely likeable

Extremely unbiblical
  1 2 3 4 5 6 7 Extremely biblical

Extremely intelligent
  1 2 3 4 5 6 7 Extremely unintelligent

Extremely thoughtless
  1 2 3 4 5 6 7 Extremely thoughtful

Extremely attractive
  1 2 3 4 5 6 7 Extremely unattractive

```
     Extremely followed                          Extremely violated
        "Golden Rule"                              "Golden Rule"

          1      2      3      4      5      6      7

Extremely socially unskilled                    Extremely socially skilled

          1      2      3      4      5      6      7

        Extremely warm                            Extremely cold

          1      2      3      4      5      6      7

      Extremely superior                          Extremely inferior

          1      2      3      4      5      6      7
```

Imagine that you have been assigned to a committee. You need to pick another person to serve on the committee with you and the person you just read about is available to work with you. How eager would you be to choose this person to work with you on a committee?

```
Extremely eager to work                         Extremely eager not to
        with him                                  work with him

          1      2      3      4      5      6      7
```

Imagine that you are at a party where you don't know many of the guests. You'd like to get to know someone who would be fun to talk with. How likely is it that you would want to get to know this person better at a party?

```
Extremely likely to seek                        Extremely unlikely to
        him out                                   seek him out

          1      2      3      4      5      6      7
```

Please complete the following about yourself

Age_____

Sex_____

Frequency of church attendance <u>for the past year</u>

_____less than 4 times

_____5 - 12 times

_____1 - 3 times per month

_____weekly

_____more than once a week

Do you profess to be a Christian _____ yes _____ no

How long have you been a Christian

_____ less than one year

_____ 1 - 5 years

_____ 6 - 10 years

_____ more than 10 years

Please rate _yourself_ on the following scales. I see myself as usually being:

passive	1	2	3	4	5	6	7	assertive
out spoken	1	2	3	4	5	6	7	inhibited
bold	1	2	3	4	5	6	7	shy
insecure	1	2	3	4	5	6	7	self-confident