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## American Indian Culture and Research Journal

### Title

American Indian and Alaska Native Mental Health Research. The Journal of the National Center, Vol. 1, No. 1, June, 1984.

### Permalink

<https://escholarship.org/uc/item/0p37060k>

### Journal

American Indian Culture and Research Journal , 11(2)

### ISSN

0161-6463

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### Publication Date

1987-03-01

### DOI

10.17953

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Russel Lawrence Barsh and James Youngblood Henderson's *The Road* (1980), Charles F. Wilkinson's *American Indians, Time, and the Law* (1987), and Deloria's two recent works on Indian law, co-authored with Clifford M. Lytle, *American Indians, American Justice* (1983) and *The Nations Within* (1984). The book is a welcome addition to the available literature on contemporary Indian policy. It will broaden the scope of Indian policy studies in the future.

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**American Indian and Alaska Native Mental Health Research. The Journal of the National Center**, Vol. 1, No. 1, June, 1984. Denver: University of Colorado Health Sciences Center. 73 pp. Periodical, \$35 annually.

This is the first issue of a journal issued by the Department of Psychiatry, University of Colorado Health Sciences Center. It consists of four articles, only one of which is the work of a single individual. These contributions are not grouped around a single theme, but deal with widely divergent subjects, not all of them strictly definable as mental health problems. All are the work of highly qualified persons who are professionally involved in the matters with which they deal.

The first article, by Spero Manson and associates, deals with "Emerging Tribal Models for Civil Commitment of American Indians." Some of the material presented here is probably of greater interest to legal scholars than to health service personnel. It deals with processes used to effect the institutionalization of mentally ill persons adjudged to be a danger to themselves or others. This involves the use by Indian communities of procedures and concepts which were until recently quite foreign to Indian societies. The dominant culture, recognizing the partial sovereignty of Indian nations, has usually been reluctant to intrude upon native communities in order to commit non-criminals. The authors conclude that, as a result, "there are a significant number of mentally ill Indian people who do *not* receive appropriate treatment."

Since the decision of a federal court in *White v. Califano* (1977), in which a "hands off" policy was imposed on state authorities,

some tribes sought other ways to deal with the problem. Five of the procedures are outlined here, without tribal identification. All recognize the inability of tribes to establish their own treatment facilities. Therefore they deal with ways to secure involuntary transfer of patients to state facilities by procedures which "respect tribal customs and traditions." It could be argued that use of coercive methods is inconsistent with the older customs and traditions of American tribes. This is not to argue that pre-contact methods of problem solving are suitable now, when the problems themselves are largely of post-contact origin. It is a recognition of a change that has taken place.

The second contribution, "Health Beliefs and Regimen Adherence of the American Indian Diabetic," by Patricia Miller and associates, deals with patient cooperation in the treatment of a disease which has only recently become significant among native Americans. Observers in the colonial period reported no diabetes among Indians (e.g., John Lawson, *History of North Carolina*, Richmond, 1937, p. 151). As late as January, 1902, Dr. Ales Hrdlicka reported only one case of diabetes among the Pima of Sacaton, Arizona, although it is a principal disease among them today (Hrdlicka, *Physiological and Medical Observations*, Washington, 1908, p. 182). However, the present authors declare that "diabetes has been noted as a major problem with the American Indian population." Obesity is cited as a major risk factor for the disease among Indians, and the disease is more prevalent among women.

This article reports on a study of the adherence of diabetic Indians to a prescribed regimen. The items studied were medication, stress, activity, smoking, and diet. In the controlled group, attitudes were favorable in descending order for activity, diet, and medication. In the uncontrolled group, medication, activities, and diet were, in that order, most frequently followed. Stopping smoking was the least favorably regarded behavior in both groups. This was attributed at least partly to the tradition of smoking in Indian culture.

The third article is entitled "The High Achieving Indian Child: Some Preliminary Findings from the Flower of Two Soils Project," and is authored by William H. Sack and three associates. As part of a larger study embracing three other tribes and off-reservation schools, it analyzes data from a study of 30 second and fourth grade Oglala Sioux children.

The object of the study was "to identify a variety of emotional, cognitive, and cultural factors that differentiate high academic achievement from low academic achievement." We are told that of Oglala children entering ninth grade at Pine Ridge Community School, only 25% will graduate.

Students were divided into high and low achieving groups in order to compare the characteristics of each which might relate to their performance. No gender differences were noted. In the high achieving group, parents were more likely to be employed, and two parent families predominated among them. Parents of high achievers were more likely to visit the school. Parents of both groups of students favored a greater emphasis on traditional tribal history, customs, and activities in the school curriculum.

However, families of the high achievers were less likely to follow tradition in their own lives. Speakers of the native language were less common among them. In a questionnaire designed to measure leanings toward acculturation, parents of high achievers proved more likely to be adaptive toward the dominant culture. These kinds of data might be used by those who argue against the preservation of native language and culture, but the authors hasten to declare, without amplification, that "one should not conclude that traditional beliefs are antithetical to academic progress." The authors might have investigated whether the curriculum was weighted against high achievement by pupils from traditional families.

The article closes with a profile of the low and high achieving students. The high achiever is said to perform well socially and verbally, and to be seen by teachers as relatively free of behavioral and emotional problems. The lower achiever is reported to score below the 15th percentile in "standard majority based achievement tests." His/her parents "are less comfortable with accommodation to the majority culture." Both Sioux and English are spoken in the home, and the child is in contact with an extended family. The parents assert a belief in education, but the students are seen by teachers as being prone to more problems and difficulties.

In conclusion the authors declare that they are not teachers, but they suggest methods of elevating the performance of the low achievers, making use of their native strength in visual motor tasks. The general tone of the entire study, however, leads toward the unspoken conclusion that adaptation to the dominant

culture is the route to improved performance. What ought to be done is to find out whether majority culture-bound teaching methods ignore or denigrate native culture and define success in a framework set by the alien culture.

Twenty years ago the Senate Subcommittee on Indian Education, chaired by Senator Robert Kennedy, held hearings at Pine Ridge. Sam Deloria there outlined the problem of Indian education and his solution to it:

Indian schools are administered by people who are independent of the community. . . . Statistics are plentiful that a loss of pride and self-image is at the root of many of the problems of Indian people . . . the school has defined its own socialization role as one of acculturation. . . . The effect has been to alienate the student from his family, community, heritage, culture, and finally of course himself.

Deloria's solution was community control of Indian schools (*Indian Education Hearings*, Part 4, April 16, 1968, pp. 1231-33.)

"Suicide and Self-Destruction among American Indian Youths," by Philip A. May, is the last article in this volume. After some preliminary observations on the prevalence of suicide among other races and among Indians as a whole, the study is narrowed to a single unidentified tribe, which is called "Intermountain tribe."

In 1968 the suicide rate at the Intermountain reservation was nine times the national average for all races. This rate was also much higher than the rate for other Indians. However, Dr. May reports, "Indian suicide, like other behaviors, varies tremendously from one location to the next and over time" (p. 56).

Among all Indians and Alaska natives, the suicide rate in 1980-82 was 19.4 per 100,000 persons, while that for the general population in 1981 was 11.5. By age group, the highest rate of suicide for both Indians and the general population was among those 20-24 years of age.

However, suicide rates among older Indians are below the national average. Also significant is his observation that suicide rates are highest in tribes undergoing rapid change in their social and economic conditions. Among notable observations he makes is that "Those Indians who are least likely to wind up as statistics in any major category of deviance are well grounded or

well situated in both cultures" (p. 68). On the Intermountain reservation, we are told, tribal identity and self-esteem were low among many individuals. Social change and modernization were altering life styles and introducing new values. These in turn placed stress on families and individuals. These factors are compounded by a non-Indian school system and "a world of unclear and seemingly hostile values."

Tribal methods of solving these problems included reduction of the role of boarding schools so that more youths were educated for a longer time on the reservation "where they might benefit from a more positive cultural experience." Tribal self-determination has improved and "the importance of tribal customs, community, and family are more generally recognized, acknowledged, and supported."

These articles are abundantly supplied with charts, graphs, tables, notes, and references. Of the fourteen authors, all but one have graduate degrees. There is a shortage of learned journals devoted to native American problems, so that the appearance of this one may be seen as a sign of the growing maturation of the genre. However, one might properly wish that the kind of knowledge presented here, which is directed to a professional audience, might be made available in language intelligible to non-specialists. Still, the dominant impression that this reviewer has is one of satisfaction that the problems dealt with in this publication are receiving the attention that they deserve.

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**Irredeemable America: The Indians' Estate and Land Claims.** Edited by Imre Sutton. Albuquerque: University of New Mexico Press, 1985. 421 pp. \$27.50 Cloth.

This handsome and valuable book, the first volume in a New Mexico Press series to be published cooperatively with the Institute of Native American Studies, collects fifteen seminal essays which "explore the widest range of concerns, theories, decisions, and viewpoints of tribal land claims through a focus on the U.S. Indian Claims Commission" (p. xvii). The contributors, a diverse group of attorneys, historians, anthropologists and historians,