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Notes: Original on 1/2-inch reel. Master copy on CD. Any racist/sexist language is quoted from the speakers.

Recording begins with a man's voice talking about shock treatment usage. He wonders if there would be more shock treatment if there was more depression. A man says no. [Laughter.] He continues that there is a lot of depression around, but it doesn't show in the hospital and the man doesn't know where it is.

[Another man says something unclear about a reaction that has to occur.] A man's voice jokes that it's better to be rich and healthy than sick and poor. [Laughter.] [Unclear talking.] Yet another man adds that Mr. [James] Orvik was trying to get indirectly to the point that sometimes the use of psychiatric [unclear] that are widely used and accepted in Western society aren't necessarily as relevant when talking about a different culture. The speaker says that he doesn't necessarily agree with that, but just wanted to make the point clear.

2:21 A man's voice says that in ghettos, people don't have minor health problems that other populations enjoy, since their health problems are always major. There's procrastination in seeking medical care because of the difficulty of accessing hospitals. He wonders if Alaska Natives also don't get treated for their problems until they turn psychotic or extremely depressed.

Another man's voice says that that might be in line what Jim Orvik was saying, and that until a person is in the state of depressive psychosis, they might not be considered to be socially disruptive enough for the village to hospitalize them. Some cases of ambulatory schizophrenia aren't diagnosed because they are

considered merely quirky in their villages. He thinks that is the same way with other minority populations too.

3:48 A woman's voice says that she has a feeling that language has a lot to do with the issue and she wonders if medical doctors or psychiatrists who are fluent in Native languages would be able to notice the symptoms of depression.

Dr. Wilson says that to her knowledge, there isn't medical staff fluent in Native languages. She tells that many of the medical professionals work with interpreters and asks if Carl works with interpreters too. Carl says he doesn't need them, and wonders if only the ones who speak English make it to the institution. [Laughter.]

A man tells that he did a health survey in 1960s on Alaska Natives and [unclear] have the health questionnaire translated to Eskimo and they tried to be cognizant on the translation difficulties. They made numerous mistakes in their translation [unclear talking]. A woman's voice [Dr. Wilson] says it's easier to deal with [unclear].

5:41 A man asks about Dr. Wilson's accomplishments with tuberculosis. She tells that one of the accomplishments that had a negative side was that they caused lots of family disruption. It was necessary to separate children from their families for long periods of time, but that caused other problems. [A man's voice says something unclear.] Dr. Wilson says that there were no deaths from tuberculosis in 1968 and only one in 1969.

A man asks about the average length of hospital stay. Wilson says it's now only 3 months. In 1950, TB treatment lasted for 2 years and it was usually terminated by death rather than being cured. Dr. Wilson says that medical effort can make a very real difference for tuberculosis.

The other things that she [who?] mentioned are so complex that they have to have real understanding of the feelings of the people and their entire situation. They don't have "the one pink pill" like they have for tuberculosis. In regards to tuberculosis control, the whole state can be proud of their accomplishments.

The Alaska Center of Health, and Arctic Health Research Center have made quite an accomplishment.

8:30 A man tells that anthropologists have researched Native religion and wonders how much of that is still left among the Native people. The Native people are

trying to retain their culture and marry the two cultures so that they can live normally.

The concepts that the Natives have still influence whatever religion they possess today and the man wants to know if there has been any studies on that. Another man says there has been some research done in regard to Eskimo and Aleut ideas of supernatural. The speaker doesn't know many studies that would have done comparison or analysis of present religious systems.

The speaker was just speaking to a young lady who had done that kind of research at Lower Kuskokwim area. He is personally convinced, based on his own research that many of the ideas that formed the supernatural world view that existed in the past, influence current people's world view with various degrees of influence. For an example, the speaker thinks that in the past, an Eskimo looked upon skill to shoot many seals as not being a personally acquired one, but just good luck. It was something one didn't learn but rather inherited or acquired after observing activities. The idea that some things can't be learned causes fatalistic thinking: If one is meant to have it, one will, and there is no disgrace in giving up.

11:28 Some young fellows were target practicing at the National Guard in Anchorage. One of the fellows was standing beside a very good shooter, but he wasn't so good and he thought that he could have shot as well as the good shooter if he would have had the good shooter's target. In his mind, the target was connected to the skill. Their world view is definitely still influencing things.

With regard to particular religious activities, the speaker thinks that good many of them have been superficially taken over Catholicism. They have a substitution of elements, like using saint medals as talismans, and Hail Mary's as a substitute to formulas that one used to inherit.

The speaker thinks that that would be a fruitful area of observation and would benefit from someone who really knows the local language and is able to understand the world view.

13:12 A speaker asks Dr. Lantis [sp?] to comment. [Unclear talking.] A man's voice says that it might be fruitful for somebody to make a systematic analysis on how the Native people view their language. He adds that "we" view the language as means of making the way in the world, and that it's a manipulative device that is used in changing other people's behavior. In a real sense, it's a tool. Westerners grow up feeling that that is what language should do, but the man wonders if that is

so in Native cultures where one learns how to become an adult by watching, and not by hearing statements of right and wrong. Western observers find Native ways of teaching very subtle and they usually miss them.

The speaker wonders if this will have “some transfer” when a person comes from a culture “like this” and then learns English, and if they “may not carry this attitude” of not being able to change their future by what they say but just to accept what comes. He thinks it might be a fruitful field for someone to look into.

16:10 Another man says that, in Canada in Northern Quebec, they have studied the Cree for past 5 years and they have come into the conclusion that children speak Cree almost exclusively for their first 5 years and then they move into the educational context in which they speak English or French. They have severe blockages in their learning process.

They had a considerable support “for this idea” in an international conference where the northern countries came together to talk about their education policies and present their research. Time and time and again it was found that if one has Native teachers who take a major role in teaching, the severe cognitive problems are almost completely wiped out. [Unclear talking.]

There’s a fundamental conflict in learning that gets worse in high school where they get a lot of dropouts resulting from people not giving attention to “this reason.”

18:01 Another man says that over half of the Native people in Alaska are less than 16 years old and over 25,000 people are going to be in the school system in the following years.

Professor Lantis says that one of the principal conclusions of the Alaska Science Conference of 1952 was that they should study the white population. [Unclear.] It wasn’t done. They have invited sociologists to come to study white population and maybe the time has come now to do that. [Unclear talking.] They have studied school children for a long time and now it’s time to study their teachers. Lantis tells that he has heard of a couple of school teachers who are doing just that. [Unclear talking.] It may be time to study both sides of the cultural contact.

[Unclear comment, followed by laughter.]

20:45 A man asks if children’s views on test taking are influenced by the same kind of thinking that was apparent on the two Native men at the shooting range.

Another man says that he doesn't know but he gets the feeling from college dropouts that they don't believe in really trying.

Another man says that Native people go home thinking that they don't represent themselves. [Unclear talking.]

22:50 Another man wants to comment on the absence of Native people in the conference. The speaker is a Canadian from the Yukon, but he thinks that the problems they have are similar to ones in Alaska. It seems to him that all the facts that have been presented in the conference are the kind that one could get from talking with anybody in the villages. It seems that lots of people are professional [unclear] who have a hobby of hopping from place to place. It's a form of hobby for them to see where the Indian [unclear].

Another man mentions that when issues are being talked about in a conference, government officials and other professionals who work with Native people hear about them.

Yet another man asks how much control the Native people have [unclear]. In Canada, they had a change in the Indian Act and Native people were consulted for it. The making of the policy didn't include any Natives at all and when the policy was presented, it was rejected on the fact that no Native people were on the board to help people make plans. The speaker wonders if it would be a better idea to let Native people have more control instead of having them "spoon fed."

25:33 Another man says that in Alaska, Native people are leading several white men on path to very good solutions. Alaska Natives are making strides in taking their matters into their own hands. They have seized the opportunities in political and economic levels.

A woman's voice comments on Wien Airlines advertisements that show happy, round-faced Natives. She tells that lots of Native people work for pilots and stewardesses for Wien Airlines, and they also have Native mechanics. [Unclear talking.]

27:36 A man's voice says that they are ending at 5pm and thanks the members of the panel and audience.

[End of the recording.]