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Violence in the heartland: A Southern California tribe's view of Native American victimization

Monahseetah Le Hanson

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VIOLENCE IN THE HEARTLAND: A SOUTHERN CALIFORNIA TRIBE'S VIEW OF NATIVE AMERICAN VICTIMIZATION

A Project
Presented to the
Faculty of
California State University,
San Bernardino

In Partial Fulfillment
of the Requirements for the Degree
Master of Social Work

by
Monahseetah Le Hanson
June 2000
VICTIMIZATION IN THE HEARTLAND: A SOUTHERN
CALIFORNIA TRIBE'S VIEW ON NATIVE AMERICAN VICTIMIZATION

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Approved by:
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Social Work

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ABSTRACT

The purpose of this study was to compare and contrast the views and opinions of two Southern California Indian tribes about victimization against Native Americans. The two tribes to be compared and contrasted were the Pechanga Band of Luiseño Mission Indians in southern Riverside County and the Pala Band of Cupéño Mission Indians in northern San Diego County. The Pechanga tribe is very involved in the gaming industry and the Pala tribe has yet to become involved. Unfortunately, due to limited time constraints and slow response from the Pechanga Band of Luiseño Mission Indians, only the Pala Band of Cupéño Mission Indians was surveyed. The original intent was to examine opinions about the victimization of Native Americans and explore whether there was a difference in opinion between a gaming tribe and a non-gaming tribe. However, since the Pala tribe cordially gave their permission to distribute surveys on their reservation, only that tribe was examined for the purpose of this study. The examination involved questions concerning the respondents perceived conceptions towards the relationships between substance use, law enforcement, the gaming industry and Native American victimization. It also involved the respondent's beliefs as to which ethnic group victimizes Native Americans the most.
To examine these relationships and beliefs, a survey created by the author was distributed throughout the Pala Reservation.

The findings indicate that Pala tribal members feel that there is a significant relationship between substance use and law enforcement treatment of Native Americans and victimization. Another finding is that Pala tribal members perceive Mexican-Americans as the most probable group to victimize Native Americans.
ACKNOWLEDGMENTS

I would like to acknowledge the Pala Band of Cupeno Indians for their approval and support of this project. I would like to thank Nicole Scott, Pala tribal member, with her assistance in distributing the surveys.

I would like to acknowledge my classmates, many of whom have become close friends, for their support and encouragement throughout this project.

I would like to extend my appreciation to John Preble and Dr. Morley Glicken, both who have given me direction and support throughout this project.

I would like to give special thanks to my parents, Charles and Donna Settle, my brother Wade Settle; and my in-laws, Dr. Kent Hanson and Helen, Joe, Melissa and Brad Denn for all of their overwhelming support. I would also like to thank Tazz and Spazz for their emotional support.

Finally, my very special heartfelt gratitude to my husband Jim for his never-ending love, patience and support throughout the past two years.
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The purpose of this study is to examine the prevalence and possible reasons why Native Americans are at such a high risk of victimization. Native Americans are the victims of violent crimes at more than twice the national average, according to the first comprehensive study of crimes involving Native Americans. The study, released by the Bureau of Justice Statistics (1999), notes that the average rate at which Native Americans were victims of crimes - 124 per 1,000 people, aged 12 or older - is about two and a half times the national average of 50 crimes per 1,000 people who are above the age 12. The average for Caucasians was 49 per 1,000 people; for African Americans, 61 per 1,000; and for Asians, 29 per 1,000.

Unlike the situation between Caucasians and African Americans where the large majority of crime victims are of the same race as the perpetrators, the study found that 70 percent of those committing crimes against Native Americans are of a different race.

According to the report and the victims, 60 percent of the perpetrators of violent crimes against Native Americans are Caucasian, while 30 percent of the offenders are other Native Americans and 10 percent are African American.
The types of violent crimes experienced by Native Americans were generally similar to that found across the United States: rape/sexual assault, robbery, aggravated assault and simple assault (Bureau of Justice Statistics, 1999). Among all the violent crimes reported by Native Americans, 28 percent were aggravated assault, 10 percent were robbery and six percent were rape/sexual assault (Bureau of Justice Statistics, 1999). The violent crime rate among Native American males was 153 per 1,000 males aged 12 or older, more than double that found among all males and the violent crime rate for Native American females during this period was 98 per 1,000 females, a rate higher than that found among Caucasian females (40 per 1,000) or African American females (56 per 1,000) (Bureau of Justice Statistics, 1999). The violent crime rate for Native Americans was highest for those in urban areas, 207 per 1,000 and lowest for those in rural areas, 89 per 1,000 (Bureau of Justice Statistics, 1999). The following story presents a possible reason as to why statistics were reported as lowest in rural areas:

On a cold winter’s night, a mother and her daughter were watching television in a trailer on a reservation in Northern Arizona. All of a sudden the lights went out and the two women were confronted by a man with a gun. Following a violent struggle, the gunman dragged the daughter from the trailer and
drove off, leaving the mother for dead. The next morning the daughter’s body was found. She had been raped repeatedly and shot as she struggled to get away. The mother survived the attack and still lives with the father on the reservation. She asserts crucial evidence was destroyed by incompetent tribal police officers and that a lazy FBI agent who made no effort to conceal his prejudice against Native Americans, failed to follow up on important leads. Ultimately, the case lapsed into obscurity along with hundreds of other unsolved murders and rapes on the reservation. The father contends that if the crime had occurred in a metropolitan area, the murderer would have been caught in an efficient and timely manner. The father also contends that the reservation is always neglected, as other reservation members have had similar experiences.

The government's own statistics support the father's contentions. On reservations in Arizona, Utah and Nevada, Bureau of Indian Affairs (BIA) officers investigated 2,456 felony cases in 1986 and the first half of 1987 but arrested only 181 suspects. During this period, BIA officers presented 390 cases to the U.S Attorney, of which 233 were rejected for prosecution. From 1984 through the middle of 1987, there were 974 serious crimes reported on
six Montana reservations, but only 87 convictions (Federal Justice Statistics Program, 1990).

These dated statistics compiled by the Federal Justice Statistics Program (FJSP) suggest that an inadequate enforcement record may contribute to Native Americans being victims of violent crimes at about two and a half times the national average. Or perhaps, poor investigative skills and/or jurisdictional issues with Federal Bureau of Investigations (FBI) state and tribal law enforcement offices account for the high percentage of violent crime victimization towards Native Americans. Further exploration is needed. The lingering question is, "Why are Native Americans at such a high risk of being victimized"? Could the reason(s) be the general society's perception of increased assets for Native Americans, or discrimination against Native Americans, or an increase in substance use by Native Americans due to an increase of assets, or law enforcement problems, or a various mixtures of all of these? This study attempts to examine any weak associations and/or trends between these factors in relation to violence against Native Americans.

This study was exploratory in nature and utilized a Post-Positivist approach. A qualitative research design was employed utilizing self-reporting questionnaires regarding basic demographic information, beliefs and
attitudes about possible reasons behind Native American victimization, beliefs and attitudes about law enforcement, beliefs and attitudes about substance use and beliefs and attitudes about casinos. The hypothesis guiding this study was that Native Americans, in Northern San Diego County, California have a similar perspective on victimization against Native Americans as reported by the Bureau of Justice Statistics (1999). The principal research question of the study was, "How does the current gaming industry affect victimization against Native Americans?"

According to Winchell & Lounsbury (1997/1998), gaming operations have provided a whole new arena for tribal economic development and self-sufficiency. Gaming operations have brought employment opportunities to tribal members, revenues to tribal governments through taxes or as profits to the tribes, and have produced capital for investment and development not just for casinos but for other community programs, activities and facilities (Winchell & Lounsbury, 1997/1998). It is thought these community programs, activities and facilities ease the effects of criminal victimization.

The purpose of this study was to examine such factors as Pala tribal members' perception about the society's general knowledge and understanding of Native American
culture, enforcement of law on reservations, drugs and alcohol and feelings and reactions towards today's Native American gaming industry and expand on how they may or may not relate to the statistics provided by the Bureau of Justice Statistics (1999).

In light of the recent study by the Bureau of Justice Statistics (1999), Native American levels of criminal victimization and levels of reaction to criminal victimization should become a crucial area of concern for every social worker. Society and professionals within the society have long overlooked this problem. Understanding and respecting the diversity in the culture and history of Native Americans is important in working with and maintaining relationships with Native Americans.
LITERATURE REVIEW

Violence is considered one of the most serious and challenging issues facing contemporary society (Gelles & Loseke, 1993). One reason may be tied to homicide rates. For example, homicide is the leading cause of death for Americans between the ages of 15 and 34 (U.S. Department of Justice, 1996a). Society's preoccupation with violence may very well be associated with such facts as increasing diversity in the general population and thus the increasing collaboration of beliefs and attitudes about this diversity. American society is clearly one of the most diverse in the world. In fact, the 1990 census shows a continuing "browning" of America (U.S. Bureau of Census, 1990). Dramatic increases in the awareness of the number of linguistic, ethnic and racial minorities can be observed simply by viewing one's television or reading the newspaper. This includes new and heightened awareness of America's original population - Native Americans.

The distribution of Native Americans in the United States has created widely recognizable geographical regions. Ethnic identification is a handicap in the analysis of the Native American population. The difficulty of defining a Native American individual or group status has primary importance in examining changes in numbers and distribution of the Native American
population, but there is no agreement on definitions. Designation as a Native American or a member of a tribe may bring unique rights and privileges, including guarantees of services from the federal government. Consequently, the federal government has used a wide variety of definitions to determine who is a Native American, each of which is specific to a federal agency providing the service (U.S. Department of Commerce, 1980). Historically, Native Americans were able to recognize their own ancestry and identified themselves as Native American. During the nineteenth century, in efforts to define who was a Native American, blood quantum became the primary basis for determining the percentage of the individual’s ancestry derived from a specific tribe. Today, blood quantum is not directly used to determine who is Native American, it is enrollment in a federally recognized tribe. However, these enrollments are subject to uncertainties because each tribe relies on its own membership definition (Chaudhuri, 1985).

Underrepresentation of Native Americans in recent censuses results in part from the shifting definitions used by the Bureau of Census (Snipp, 1999). Since the 1980 census, the bureau has asked individuals to state either their ethnicity or their ancestry.

According to the Bureau of Justice Statistics (1999), statistical coverage of incidents or cases in Indian
Country utilizing law enforcement, judicial or corrections data is difficult to quantify because Federal, State and local authorities may have overlapping jurisdiction on tribal lands. Data about some crimes are collected by the Bureau of Indian Affairs (BIA) in Indian Country while crimes by or against Native Americans are recorded by local Sheriff’s or police. Arrest data are profoundly limited by the lack of information on arrest coverage among tribal and BIA law enforcement agencies (Bureau of Justice Statistics, 1999).

A one of a kind Federal Bureau of Investigation (FBI) program on Arizona’s Navajo Reservation is providing a model for how to protect and police Native American Reservations. Operation Safe Trails has significantly curbed crime and violence in Navajo Territory, and fostered cooperation among two groups that have traditionally been at odds, by bringing together FBI and Navajo investigators in a special task force (O’Connor, 1996).

With the nation’s Native American tribes facing a rise in potential crime and corruption from gaming operations, the issue of who bears responsibility for combating tribal crime is increasingly in the spotlight. A program like Operation Safe Trails could help law enforcement in states where tribes lack their own police forces, such as California. Currently, California law
enforcement officials are permitted to enter Native American territory to enforce criminal law and arrest suspects. However, these law enforcement officials are not always met with a cordial reception.

By all accounts, crime is a major social problem in contemporary American society. About one-fourth of U.S. households are touched by crime each year (U.S. Department of Justice, 1992). Crime is often the major theme in the mass media and political elections. The psychological and behavioral reactions to crime are diverse and often severe. For example, criminal victimization and fear of crime may be so traumatizing for some people that it results in altered personal identity and a complete restructuring of their lives, whereas others may react differently by becoming more suspicious of strangers, taking greater precautions against further risks of crime, decreasing their feelings of personal autonomy and control or changing their daily activities and specific aspects of their personal lifestyles (Skogan, 1982, LaGrange, Ferraro & Supanic, 1992).

One of the most widely assumed responses to rising crime rates is an elevated fear of criminal victimization. How prevalent is the general concern or worry about crime in contemporary American society, and how does it vary by the sociodemographic characteristics of individuals and
their crime related experiences? This is a question this study attempted to address in a specific demographic area.

Limitations of data on trends concerning Native Americans severely limit the Nation’s ability to know much of the details about victims, offenders and the consequences of the crime for both. According to the Bureau of Justice Statistics (1999), crime data relying upon either samples of population or incident and case-level data from administrative records suffers from the lack of repetitive collection so that change rates and trends can be analyzed. Much data on the employment, education and quality of life measures of Native Americans are only available from periodic collections and are often of only limited value for comparisons over time (Bureau of Justice Statistics, 1999).

Native Americans have been stereotyped in American literature, both popular and professional, as having great problems with alcohol, particularly alcoholism (Westmeyer, 1974), yet the scientific evidence on the topic is mixed. In many tribes, Native American adults over the age of 35 have a higher percentage of abstaining than that found in comparable categories in the general population of the United States; Native American women show higher rates of abstention than United States norms in most age groups; and several different drinking styles exist among Native American groups, some of which are not typically abusive.
Among those Native Americans who do drink, sporadic alcohol abuse (heavy binge drinking) causes a greater frequency of mortality and negative effects than does chronic abuse (Whittaker, 1982).

There are several facts that seem to oppose the above observations. Among many male and female Native Americans who choose to drink, there is a tendency to drink in a manner that produces very high blood alcohol levels, and in some tribal communities, the percentage of abusive drinking is two to three times higher among Native Americans than the percentage among the general population of the United States (Guerin, 1991). Further, the drinking styles that are practiced by many Native American drinkers in a number of tribes and the high risk environments in which many Native Americans drink (i.e., rural and border town settings) combine to produce high levels of intoxication, arrest, morbidity, trauma and mortality (Guerin, 1991). The Indian Health Service believes that no other condition adversely effects so many aspects of Native American life as much as alcoholism. Whittaker (1982) investigated the incidence of alcohol consumption at a Midwestern reservation and found that alcohol problems effected almost the entire reservation population directly or indirectly and that approximately one of every three Native Americans over 15 years of age drank to excess.
Further, among young adult Native Americans (particularly males), the incidence of excessive drinking was close to 95 percent. Alcohol figures prominently in the picture. Arrests of Native Americans for alcohol violations (drunk driving, liquor law violations and public drunkenness) are more than double the national rate. And 55% of Native American victims of violent crime report that their assailant was under the influence of alcohol or drugs, compared with 44% of Caucasian victims and 35% of African American victims (Bureau of Justice of Statistics, 1999).

Racial prejudice continues to pervade social realms in the United States (Ancis & Choney, 1995; Ponterotto & Pedersen, 1993). Native Americans represent an ethnic minority who have been subject to longstanding and profound forms of racism and discrimination in the United States (Ancis & Choney, 1995; Morris, 1993). Stereotypical and negative images of Native Americans have permeated movies, textbook, research literature and the news media (Ancis & Choney, 1995; Bataille & Silet, 1980; Costco, 1970; Trimble, 1988). These stereotypes have ranged from depictions of Native Americans as naïve and passive to brutal savages and murderers (Ancis and Choney, 1995). Moreover, the diversity of this population is often ignored because the unique heritage and customs of the many tribes are rarely acknowledged. Inaccurate, distorted, exaggerated and homogenized representations of
the history and culture of Native Americans continues to exist (Ancis & Choney, 1995; Kitano, 1985; Trimble, 1988).

Social work theory on practice with people of color contains unevaluated assumptions that render it problematic for these ideas to genuinely account for the life experiences of people of color in ways that can be meaningfully applied to the development of practice skills (Gross, 1995) and creation of programs. Generalizations exist about Native Americans being a solo unified identity when in reality, Native Americans contain much diversity within their culture. This diversity is very necessary to consider when working with Native Americans, whether it be for mental health purposes or program development and evaluation.
METHODOLOGY

Sample
The sample population of this study consisted of 46 members of the Pala Reservation in Northern San Diego County. This included males and females at least 18 years of age and older.

Instrumentation
A non-standardized questionnaire was designed for this study (see Appendix A). The questionnaire was developed through the careful scrutinization of a focus group and myself.

A decision was made to create a questionnaire because of the scarcity of an instrument relevant to the topic studied and because of the scarcity of instruments specific to Native American culture. The focus group consisted of tribal members, a law enforcement official, a Native American substance abuse counselor, a Native American psychologist and a recorder.

The questionnaire covered such topics as sociodemographic information, levels of criminal victimization, beliefs about discrimination towards Native Americans, beliefs and attitudes towards substance use, beliefs and attitudes towards law enforcement, beliefs and attitudes towards casinos and beliefs and attitudes towards the possibility of a violence prevention program.
The questionnaire, informed consent (see Appendix B) and debriefing statement (see Appendix C) were distributed randomly to self identified Pala tribal members by a trained volunteer (a Pala tribal member). The volunteer ensured the informed consent was read and checked off, all questions were answered and the respondent received a debriefing statement.

The questionnaire has no history of validity or reliability. For pretest purposes, the questionnaire was distributed to Native Americans of various educational and economic levels who were not members of the Pala tribe but live in the proximate area. The average time of completion was 10 minutes. 93% of the pretest participants agreed the questionnaire is culturally sensitive and relevant to the topic studied. The pretest was conducted to attain as high a validity rating as possible.
RESULTS

Demographics

From the 50 questionnaires distributed to Pala tribal members, 46 were returned, yielding a sample of 46, a 92% response rate. Of these, 35 were females (76%) and 11 were males (24%). (see Table 1).

Table 1. Frequency Distribution of Gender

<table>
<thead>
<tr>
<th>Gender</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>11</td>
<td>24.0</td>
</tr>
<tr>
<td>Female</td>
<td>35</td>
<td>76.0</td>
</tr>
<tr>
<td>Total:</td>
<td>46</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The average age among the respondents was 32.11, with the ages ranging from 18 to 65. The majority of the respondents had a high school education (67.5%). Eight (17.5%) of the respondents did not complete high school. Six (13%) had an AA Degree and one (2%) respondent had a Master’s Degree. Interestingly, there were no respondents with a Bachelor’s Degree. (see Table 2).

As shown in Table 3, income level of the respondents varies widely, from less than $15,000 to $65,000. The majority of the respondent’s income level was less than $15,000 (48%). 15 (33%) of the respondents were in the $15,001 to $25,000 level. Four (8.5%) of the respondents were in the $25,001 to $35,000 and $35,001 to $45,000
levels, respectively. One (2%) respondent was in the $55,001 to $65,000 level. (see Table 3).

Table 2. Distribution of Education

<table>
<thead>
<tr>
<th>Education Level</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Did not complete high school</td>
<td>8</td>
<td>17.5</td>
</tr>
<tr>
<td>High school</td>
<td>31</td>
<td>67.5</td>
</tr>
<tr>
<td>AA Degree</td>
<td>6</td>
<td>13.0</td>
</tr>
<tr>
<td>Bachelor’s Degree</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>Master’s Degree</td>
<td>1</td>
<td>02.0</td>
</tr>
<tr>
<td>Total:</td>
<td>46</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 3. Frequency Distribution of Income

<table>
<thead>
<tr>
<th>Income Level</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than $15,000</td>
<td>22</td>
<td>48.0</td>
</tr>
<tr>
<td>$15,001 - $25,000</td>
<td>15</td>
<td>33.0</td>
</tr>
<tr>
<td>$25,001 - $35,000</td>
<td>4</td>
<td>08.5</td>
</tr>
<tr>
<td>$35,001 - $45,000</td>
<td>4</td>
<td>08.5</td>
</tr>
<tr>
<td>$45,001 - $55,000</td>
<td>0</td>
<td>00.0</td>
</tr>
<tr>
<td>$55,001 - $65,000</td>
<td>1</td>
<td>02.0</td>
</tr>
<tr>
<td>Total:</td>
<td>46</td>
<td>100.0</td>
</tr>
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</table>

Data Analysis

The study was exploratory in nature and it employed a qualitative analysis of the data. The questionnaire questions were coded for a range of responses and frequency tables, cross tabulations and Pearson’s chi-square were run for each variable. Correlations were then ran.

Once the data were collected, descriptive statistics were formulated on the sample using the Statistical
Package for the Social Sciences (SPSS). Univariate analyses were performed on gender, education level and income level.

To compare the sampling of this study to the previous report put out by the Bureau of Justice Statistics (1999), the statistical test used was the Pearson chi-square.

There were three major findings of this study that can be compared and contrasted to the Bureau of Justice Statistics (1999) report. The first major finding is that Pala tribal members feel there is a significant relationship between substance use and victimization (see Figure 1 in Appendix D). The second major finding is that Pala tribal members also feel there is a significant relationship between law enforcement officials’ treatment of Native Americans and victimization (see Figure 2 in Appendix D). The third major finding is that Pala tribal members perceive Mexican-Americans as the most probable group to act as victimizers against Native Americans (see Figure 3 in Appendix D).
DISCUSSION

It should be emphasized this study presents only one tribe's point of view on victimization against Native Americans. It should also be emphasized that evidence indicates perceptions of being victimized vary dramatically between males and females. In comparison of attitudes, males have been found to be more likely than females to endorse accepting attitudes towards violence (Beyers, J.M. et al., 2000).

Three significant findings emerged from this study which have important implications for social work practice and future research.

The first significant finding which emerged from this study was the significant relationship between substance use (substance use is the generic referent to alcohol and other drug use) and Native American victimization. Trimble, Padilla and Bell (1987) observed that no universal and all-encompassing explanations exist for substance use among Native Americans. Overall, the evidence indicates that many etiological influences are the same for Native Americans as they are for other ethnic groups and that high levels of substance use are not the result of anything inherent in Native American tradition (Beauvais & LaBoueff, 1985; Query, 1985). Among the implicated factors are peer group encouragement, laissez-faire child-rearing practices, conflicts between cultural
ideals and behavioral realities, parental and community attitudes about substance use and concomitant adult-use models - all of which have been shown to be associated with substance use in other populations as well (Weibel-Orlando, 1984).

From the perspective of this study, conflicts between cultural ideals and behavioral realities about substance use seem to have the most implications on violence against Native Americans. As one respondent noted,

I think because a lot of Indians like to drink and when they drink, they get into fights.

Another respondent noted,

Alcohol abuse and drug (illicit) use contribute to violence. Repressed anger and misdirected aggression are often the result of abuse of alcohol and drugs.

Recognition of the plight of the Native American has been acknowledged frequently in recent years (e.g., Rodriguiz, 1992, Wiley, 1989), particularly as it relates to substance abuse. Numerous interventions and strategies have been presented and implemented. The amount of substance use, however, continues to be alarming. Perhaps the time has come to explore the causality of substance use among Native Americans with a more dedicated and ethnic-appropriate effort, therefore realizing an effect on Native American victimization.

The second significant finding that emerged from this study was the relationship between law enforcement
officials' treatment of Native Americans and victimization. Under the Major Crimes Act, the federal government has jurisdiction over major crimes committed on Native American reservations, and these crimes are violations of federal law. Public Law 280, passed by Congress in 1953, allows the states to choose to share responsibility with the federal government for investigating and prosecuting a variety of criminal cases.

"Law enforcement on Indian reservations is in serious trouble", the U.S. Department of Justice said in a report issued in the mid-1980s. "Most Indian reservations receive totally inadequate police services, given their size and extraordinarily high rate of crime. It is particularly embarrassing that this exists in an area of primarily federal responsibility". One respondent noted,

Some law enforcement officials are not knowledgeable to our ways and they are abusive to our people. They treat Natives like they are criminals. If you call them, they take forever and assume you won’t press charges, so they talk to you badly.

Another respondent noted,

I have noticed some discrimination on our rez - when a white person and Indian clash, the non-Indian always seems to be favored.

From past and present perceptions about law enforcement and Native Americans; foremost, as the façade on the Supreme Court building reminds us, is equal justice
under the law. As Chief Joseph of the Nez Perce told a congregational delegation more than a hundred years ago, "We only ask an even chance to live as other men live. We ask that the same law shall work alike on all men. If an Indian breaks the law, punish him by the law. If a white man breaks the law, punish him also".

Native Americans would benefit from increased cooperation among the various law enforcement agencies responsible for investigating and prosecuting crimes on reservations. Perhaps, with increased cooperation, victimization against Native Americans will begin to decrease.

The third significant finding which emerged from this study is that Pala tribal members perceive Mexican-Americans as the most probable group to victimize Native Americans. This does not compare to the results reported by the Bureau of Justice Statistics report (1999), in which the finding was that Caucasians are the most probable group to victimize Native Americans.

There is no research to sustain the perception found in this study. However, the reasoning behind this unique finding may be due to the proximity of the Pala tribe to the Mexican border. The difference in findings between this study and the federal study may be because of the diversity of the regions surveyed.
Interestingly, in response to the research question "How does the current gaming industry affect victimization against Native Americans?", 98% of the respondents indicated the current gaming trend has no effect on victimization, 67% of the respondents indicated they viewed the gaming industry as a beneficial asset for Native Americans, 8.7% of the respondents indicated they viewed it as a negative asset and 24% indicated they were undecided.

83% of the respondents indicated they thought a violence prevention program would be helpful in reducing victimization against Native Americans.

Limitations

The primary limitation of this study is that it was homogeneous to the Pala Band of Cupéno Band of Mission Indians. The results are not representative of other Native American tribes.

Another limitation of this study was to ask for the respondent's general thoughts towards why Native Americans are victims of violence. The answers depended on individual cases. If this study were to be replicated, changes in the instrument would be helpful. A general definition of violence would be helpful to assure similar patterns of thinking. Perhaps, to make the questions deal
with specific, individual cases, vignettes might be utilized in the future.

Implications for Social Work

Social work practitioners, of all ethnic and racial groups, will continue to need to approach "differentness" respectfully and helpfully. We are all different even though we may come from a similar racial and ethnic group as others. Practitioners will also need to identify and critically re-evaluate those hidden assumptions and biases that typically affect helping postures in ways that are counterproductive for the interests of the population at risk, in this case, Native Americans. It is imperative these assumptions are identified. This is because the population being worked with and those working with the population need to be educated about each other.

It is well known Native Americans do not access "helping" modalities very readily. This study has shown a questionnaire can be developed to take the considerations of the population to be studied into account so inaccurate information or inadequate exploitation is not dispersed. This study provides information on a tribe's thoughts and beliefs about various factors concerning the victimization of Native Americans. This information can be used to educate those in a "helping" modality so higher levels of cooperation between Native Americans and "helpers" can be
achieved. This information gathered from this study demonstrates the achievement of higher levels of cooperation is more beneficial for Native Americans rather than for the "helpers".
APPENDIX A

Questionnaire
Questionnaire

Please circle one answer for each question and/or fill in the blanks where appropriate.

1. What is your age? __________
2. Are you male or female?
3. What is your tribal affiliation? _________________
4. What is your highest level of education?
   a. Did not complete high school
   b. High school
   c. AA Degree
   d. Bachelor’s Degree
   e. Master’s Degree
   f. Doctorate
   g. Law Degree
   h. Medical Doctor
   i. Doctor of Dental Science
5. What is your current household income?
   a. Less than $15,000
   b. $15,001 - $25,000
   c. $25,001 - $35,000
   d. $35,001 - $45,000
   e. $45,001 - $55,000
   f. $55,001 - $65,000
   g. $65,001 - $75,000
   h. $75,001 - $85,000
   i. $85,001 - $95,000
   j. More than $95,000
6. Do you feel there is a high level of crime committed against Native Americans?
   a. Yes  
   b. No
   c. Not sure
7. Have you ever known anyone who has been raped and/or sexually assaulted?
   a. Yes
   b. No

8. Have you ever known anyone who has been burglarized?
   a. Yes
   b. No

9. Have you ever known anyone who has been assaulted?
   a. Yes
   b. No

10. What ethnic group do you feel victimizes Native Americans the most?
    a. Native American
    b. Caucasian
    c. Mexican-American
    d. Hispanic
    e. Afro-American
    f. Asian
    g. Other

11. Why do you think Native Americans are victims of violence?

12. Have you ever known anyone who has abused drugs and/or alcohol?
    a. Yes
    b. No

13. What are your feelings about drug and/or alcohol use?
    a. I do not like it and I do not tolerate it.
    b. I do not like it but I tolerate it.
    c. I see nothing wrong with it but I don't tolerate it.
    d. I see nothing wrong with it and I tolerate it.
14. Do you feel that alcohol should be legal on the reservation?
   a. Yes
   b. No

15. Do you feel drugs should be legal?
   a. Yes
   b. No

16. What are your feelings about law enforcement officials on the reservation?
   a. I do not like them and I do not tolerate them.
   b. I do not like them but I tolerate them.
   c. I like them and I tolerate them.
   d. I like them and I support them.

17. Do you feel law enforcement officials are competent? Why or why not?

18. Do you think tribes should have their own law enforcement officials?
   a. Yes
   b. No

19. Do you think the current gaming industry is a good thing or a bad thing? Why?

20. Do you think the current gaming industry is beneficial to tribes?
   a. Yes
   b. No
21. Do you think the current gaming industry has increased or decreased Native American substance abuse?
   a. increased
   b. decreased
   c. no difference

22. Do you think the current gaming industry has increased or decreased the number of law enforcement officials on Reservations?
   a. increased
   b. decreased
   c. no difference

23. Do you feel law enforcement officials treat Native Americans favorably?
   a. Yes
   b. No

24. Do you feel Native Americans are discriminated against by law enforcement officials?
   a. Yes
   b. No

25. If yes to question #24, how do you feel they are discriminated against?

26. Do you feel Native Americans are discriminated against by other ethnic groups?
   a. Yes
   b. No
27. If yes to question #26, how do you feel they are discriminated against?

28. Do you feel Native Americans are discriminated against by other Native Americans?
   a. Yes
   b. No

29. If yes to question #28, how do you feel they are discriminated against?

30. Do you feel violence is an important issue in Indian Country?
   a. Yes
   b. No

31. Do you feel level of household income has an effect on violence against Native Americans?
   a. Yes
   b. No

32. Do you feel substance abuse has an effect on violence against Native Americans?
   a. Yes
   b. No
33. Do you feel law enforcement has an effect on violence against Native Americans?
   a. Yes
   b. No

34. If yes to question #33, in what way do you think law enforcement has an effect on violence against Native Americans?

35. Do you feel casinos have an effect on violence against Native Americans?
   a. Yes
   b. No

36. If yes to question #35, in what way do you feel casinos have an effect on violence against Native Americans?

37. Do you feel discrimination has an effect on violence against Native Americans?
   a. Yes
   b. No

38. Do you feel a tribal violence prevention program would be helpful?
   a. Yes
   b. No

Thank you very much for your cooperation and participation in this study! ☺
APPENDIX B

Informed Consent
Informed Consent

The study in which you may voluntarily participate is a study of perceived notions about violence against Native Americans. The study is being done by Monah Hanson, Social Work Graduate Student at California State University, San Bernardino (CSUSB) under the supervision of John Preble, faculty member in the Department of Social Work at CSUSB. The study has been approved by the Institutional Review Board of CSUSB. The university requires that you give your consent before participating in this or any other research study.

In this study you will find a two-part survey. The first part asks socio-demographic questions. The second part contains questions related to perceived reasons related to violence against Native Americans. The survey you will be given will not have your name on it to ensure complete anonymity of responses. Please note that you are not required to fill out the survey and can refuse to complete it at any time you wish to. Completion of the instrument has taken our test respondents no more than 10 minutes to fill out but it may take you more or less time than that.

Please be assured that findings will be reported in a group form only. No identifying information will be used which may identify you. At the conclusion of the study, you may, upon request, receive a copy of the findings.

Questions related to violence against Native Americans may cause you emotional discomfort. The attached debriefing statement has the name and number of an agency you may contact to help discuss and resolve that emotional discomfort.

If you have any questions about the study or if you would like a report of the findings, you may contact John Preble, M.F.C.C., L.C.S.W. at (909) 880-7224. If you have any questions about research participants' rights or injuries, please call the CSUSB Institutional Review Board at (909) 880-5027.

By checking the box provided below and dating this form, you acknowledge that you have been informed and understand the nature of the study and freely consent to participate. You further acknowledge that you are at least 18 years of age.

I agree to participate in the study. [ ] (Check if you agree).

Today's Date: ____________________
APPENDIX C

Debriefing Statement
Debriefing Statement

This research study was conducted by Monah Hanson, Social Work Graduate Student at California State University, San Bernardino (CSUSB), to clarify views about violence against Native Americans. The researcher created the survey used in the study. The CSUSB Institutional Review Board has approved the study.

If any of the questions asked on the survey or any aspect of the research caused you any emotional stress, you can contact the Indian Health Council at (760) 749-1410.

A brief summary of the findings and conclusions of the study will be available after June 1, 2000, and can be obtained by calling John Preble, M.F.C.C., L.C.S.W., faculty member in the Department of Social Work at CSUSB at (909) 880-7224. Thank you for your participation in the study.
APPENDIX D

Figures 1, 2 & 3
Figure 1: Perceived thoughts of why Native Americans are victims of violence

- Other
- Drugs/alcohol, lack
- Lack of education and
- Drugs/alcohol and
- Money
- Lack of education

Figure 2: Do law enforcement officials treat Native Americans favorably?

- Yes
- No
Figure 3: Which ethnic group victimizes Native Americans the most?
REFERENCES


Snipp, C.M. (1999). American Indians: The first of
this land. New York: Russell Sage Foundation.


