

This issue marks the close of the third volume of *American Indian and Alaska Native Mental Health Research*. It presents four articles that cover a diverse array of topics ranging from family interactional patterns to social and psychological symbolism in oral-traditional stories. In "A Comparison of Time Ojibway Adolescents Spent with Parents/Elders in the 1930s and 1980s," Zitzow reports evidence of major changes in the kind and extent of time that Indian youth spend with family members: a phenomenon often discussed in terms of its implications for bonding as well as socialization and frequently thought to be responsible for the disruption of various aspects of community life. As the author notes, though the investigative method suffers from several intrinsic limits, it nonetheless offers considerable insight into these dynamics and suggests more specific avenues for future study.

Despite the rapid growth of substance abuse treatment and prevention programming among American Indians and Alaska Natives, very little has emerged in terms of either the systematic description or evaluation of such efforts. Indeed, two recent Indian Health Service publications, both sponsored by the Substance Abuse/Alcoholism Programs Branch, emphasize the need to undertake this challenge. Gurnee, Vigil, Krill-Smith, and Crowley, in their article entitled "Substance Abuse Among American Indians in an Urban Treatment Program," provide a good example of what can be accomplished with existing program data. Their findings describe the difficult tasks that these services face, question some of the prevailing assumptions about intervention emphasis, and highlight several next steps that might be taken toward improving their effectiveness.

Coulehan, Topper, Arena, and Welty's article, "Determinants of Blood Pressure in Navajo Adolescents," returns us to a line of inquiry that has had considerable appeal for those working at the interface of the biobehavioral sciences. As life style changes, so do patterns of morbidity and mortality. One of the longstanding questions in this area has focused upon the relationship between culture change, specifically its concomitant stresses, and blood pressure. The authors found no conclusive evidence for such an association in their study, but report intriguing gender differences that bear further investigation.

The last article in this issue, "The Ethics of Heroism in Medieval and American Indian Tales," by Scott, may appear at first glance to bear little immediate relationship to mental health. However, as one considers the enculturative and therapeutic roles of oral-traditional stories within this special population, their significance becomes much more apparent. As the author eloquently argues, these tales contain core symbols that reflect the social and psychological organization of an entire culture. Her comparative analysis depicts similarities and differences between American

Indian and Euro-American traditions that one cannot help but relate to much broader human experiences.

In bringing this issue to a close, we wish to thank all of the individuals who have selflessly contributed their time and effort to the publication process. These include: Dr. George Guilmet, Dr. Teresa LaFromboise, Dr. Joyce Kramer, Dr. Aron Wolf, Dr. Bernard Segal, Dr. Linda Kames-Cross, Dr. Sandra Joos, Dr. Joseph Pine, Dr. Joseph Trimble, Dr. John Nagel, Dr. Jenny Joe, Dr. Candace Fleming, and Ms. Susan Thornton.

Spero M. Manson, Ph.D.
Editor-in-Chief