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ABSTRACT

This bibliography presents 75 annotated entries on counseling and psychotherapy with American Indians. Entries include journal articles, books, book chapters, newspaper and newsletter articles, and conference papers, published 1964-96. Topics covered include counseling approaches and techniques, mental health services for Native Americans, cross-cultural psychology, cultural awareness in social work, rehabilitation counseling, opinions of college and high school students about counseling and counselor characteristics, suicide, community intervention, traditional healing, child and family services, culturally relevant counseling, professional education and training, and counseling students. Also included are lists of publications by Teresa LaFromboise, Damian McShane, Candace Fleming, Spero Manson, Beatrice Medicine, and Joseph E. Trimble. (SV)

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1999

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Anderson, M.J. & Ellis, R. (1988). On the reservation. In N.A. Vacc, J. Wittmer & S. DeVaney (Eds.), *Experiencing and counseling multicultural and diverse populations* (pp. 107- 126). Muncie, IN: Accelerated Development Inc.

Several suggestions were made by the authors for helpers who provide counseling services to Native American clients. The goal is to avoid common errors that might alienate clients or damage the counselor's credibility as a helping professional. The authors support a new perspective that differs from the perspective non-Native Americans traditionally hold. The authors feel this new view is essential for effective counseling. They caution against making broad generalizations because of the diversity among American Indian tribes and individuals. The information provided was developed out of work specifically with the Seneca reservation.

Attneave, C. L. (1982). American Indians and Alaska Native families: Emigrants in their own homeland. In M. McGoldrick, J. Pierce & J. Giordana, *Ethnicity and family therapy* (pp. 55- 83). NY: Guilford Press.

This chapter provided a concise overview of relevant issues that may arise when a helping professional is working with American Indians and Alaska Natives as clients. For example, the author addressed acculturation, non-interference, the importance of recognizing tribal differences, and family problems and strengths. The authors describe educational information that counselors need to be informed about in order to meet the needs of American Indian and Alaska Native clients.

Attneave, C.L. (1987). Practical counseling with American Indian and Alaska Native clients. In P. Pederson (Ed.), *Handbook of cross-cultural counseling and therapy* (pp. 135- 140). Westport, CN: Greenwood Press.

An historical overview of the development of mental health services for Native Americans and the present status of the services was presented in this chapter. The author provided some fundamental assumptions and possible future directions for Native American mental health services.

Beiser, M., & Attneave, C.L. (1978). Mental health services for American Indians: Neither feast nor famine. *White Cloud Journal 1,* 2, 3- 10.

The chapter provided an overview of the mental health services provided to Native Americans in the 1960's and 1970's. It is part of a series of evaluation studies carried out for the Indian Health Service. It is suggested in the chapter that the IHS's mental health program and a comprehensive thirteen year experiment in comprehensive mental health care may provide some insight for the larger society as it struggles to evolve a system of universal health coverage.

Bennett, S.K., & BigFoot- Sipes, D.S. (1991). American Indian and White college student preferences for counselor characteristics. *Journal of Counseling Psychology, 38,* 4, 440- 445.

Seventy-three American Indian and eighty one White college students were studied in the survey to determine their preferences for various counselor characteristics when facing academic or personal problems. Results indicated that both White and American Indian students most preferred a counselor with similar attitudes and values. Ethnicity appeared to be more important with American Indian culture. Significant differences were found in both American Indian and White preferences for counselor characteristics according to the type of problem.

Berry, J.W., & Kim, U. (1993). The way ahead: From indigenous psychologies to a universal psychology. In U. Kim & J.W. Berry (Eds.), *Indigenous psychologies: Research and experience in cultural context* (pp. 277- 280). Newbury Park, CA: Sage Publications.

The chapter discussed cross-cultural psychology's main criticisms of general psychology, e.g., that it is culture blind and culture bound. To rectify the culture-bound problem a different focus must be used in psychology that incorporates the influence of many different indigenous cultures. When these cultures are considered together as a comprehensive body of information, psychology may be more effective in explaining human behavior. Outlined in this chapter is the cross-

indigenous approach's ability to complement and supplement the cross cultural approach.

Boyer, B.L. (1964). Psychoanalytic insights in working with ethnic minorities. *Social Casework, 45,* 519- 526.

This article reports on a research project which was completed by the author with Apache Indians of the Mescalero Reservation. The purpose of the study was to delineate how the social structure, the child rearing patterns, and the personality organization of this group of Apaches interact. Background information on the aboriginal setting was compared to the Mescalero Apaches today. The author stated that he was successful in gathering information because of five factors that are also relevant to therapeutic contact with ethnic minority groups. The implications of the five factors are discussed in the article.

Blount, M., Thyer, B.A., & Frye, T. (1991). Social work practice with Native Americans. In D.F. Harrison, J. S. Wodarski & B.A. Thyer (Eds.), *Cultural diversity and social work practice* (pp. 107- 134). Springfield, IL: Charles C. Thomas Publishing.

Cultural awareness training in social work will enable four positive improvements in service delivery to minority clients: (1) a reduction in the incidence of improper diagnosis, (2) a decrease in under utilization of available services, (3) a reduction in premature service dropouts, (4) improvement in counseling techniques. This chapter focused specifically on increasing awareness of the Native American culture and addressed characteristics of Native Americans, education, social problems, therapeutic variables, research issues, and future implications for social work practice.

Center offers help, heritage. (May 14- 2, 1996). *Indian Country Today.* pg. A8.

The article reviewed the Native American Counseling Center in Washington that is run by the Seattle Indian Health Board. The center provides mental,

spiritual, and social counseling for American Indians and Alaskan Natives. The center focuses on the belief that recognizing cultural differences is essential to accurate diagnosis and effective treatment of mental health problems. The Center works to improve personal identity through empowerment. The staff also works with clients who have grief and loss issues along with other issues that may arise. The Center staff utilize a combination of modern approaches to psychotherapy and traditional healing techniques.

Choney, S.K., Berryhill- Paapke, E., & Robbins, R.R. (1995). The acculturation of American Indians: Developing frameworks for research and practice. In J.G. Ponterotto, J.M. Casas, L.A. Suzuki & C.M. Alexander (Eds.), *Handbook of Multicultural Counseling* (pp. 73- 92). Thousand Oaks, CA: Sage Publications.

This chapter included a brief demographic description of the U. S. American Indian/ Alaska Native population, a rationale for the discussion of acculturation rather than racial identity, and an overview of historical and present day acculturative influences. Information about the effects of acculturation on some of the more prevalent mental health issues of American Indians was presented along with a discussion on American Indian help seeking behavior. Further, they reviewed existing models of acculturation and offered an alternative model that attempts to address some of the deficits of earlier models. Finally, the authors included recommendations for counseling and research with American Indians.

Cross-cultural rehabilitation: Working with the Native American population. *Rehab brief: Bridging research into effective focus, 9,* 5, 1- 4.

The article reviewed basic statistical information on disabilities among Native Americans. It also provided a discussion about factors that may put Native Americans at risk for disabilities and barriers to success that Native Americans may confront. The article summarized implications and recommendations for Native Americans living on and off the reservations.

DeAngelis, T. (1994, October). History, culture affect treatment for Indians. ***APA Monitor,*** **pg. 36.**

Theresa LaFromboise told attendees at the 1994 APA convention that working with Native American clients requires therapists to have a special understanding of Indian culture and of the negative history many Indian people have had with white people. She supported the view that therapists must understand that Native Americans have suffered many losses and these losses may appear as depression, anxiety, and drug and alcohol abuse. Therapists should also be aware that Native Americans are at different levels of acculturation and the therapists need to acknowledge Native American belief systems. Along with supporting an increase in understanding, LaFromboise also suggested some therapeutic techniques that may be effective with Native American clients.

Dauphinais, P., Dauphinais, L., & Rowe, W. (1981). Effects of race and communication style on Indian perceptions of counselor effectiveness. ***Counselor Education and Supervision, 21,*** **72- 80.**

This article reported the results of a study in which 102 American Indian 11th and 12th grade high school students rated 7 dimensions of perceived counselor credibility and utility. Results indicated that Indian counselors were perceived as more effective than non- Indian counselors and that the non- directive, verbal response style was rated less effective than either a directive or a cultural/ experimental style.

Dauphinais, P., LaFromboise, T., & Rowe, W. (1980). Perceived problems and sources of help for American Indian students. ***Counselor Education and Supervision, 20,*** **37- 44.**

One hundred-fifty American Indian and fifty non-Indian 11th and 12th grade students were surveyed to assess self-reported problem areas and persons perceived as potential sources of help. Problems likely to be discussed with counselors or with significant others are identified and different patterns of persons nominated as providing help are described. Although the authors caution against over

generalization, the findings are intended to increase the understanding of those concerned with training counselors to work with Indian youth.

Dillard, J.M. (1983). American Indians. In *Multicultural Counseling* (pp. 31- 67). Chicago: Nelson Hall.

Dillard provided information about how social and psychological conditions of American Indians affect their communicative behavior. The author supported that a counselor must recognize all factors such as tribal customs, location, health, discrimination and unemployment and adjust counseling attitudes to account for individual behavior variances in order to be successful.

Dinges, N.G., Trimble, J.E., Manson, S.M., & Pasquale, F.L. (1981). Counseling and psychotherapy with American Indians and Alaskan Natives. In A.J. Marsella & P.B. Pedersen, *Cross-cultural counseling and psychotherapy* (pp. 243- 276). NY: Pergamon.

The primary goal of the chapter was to place the theory and practice of counseling and psychotherapy with American Indians and Alaskan Natives in the context of programmatic mental health efforts. The authors discussed mental health programs that are illustrative of foundations, evaluation, and the cultural themes of this volume. The chapter is divided into sections which discussed collaboration with Indian healers, the introduction of western mental health into Indian culture, design and delivery of preventative mental health programs for isolated reservation families, evaluation of mental health training programs, and proposed research questions.

Dizmang, L.H. (1967). Suicide among the Cheyenne Indians. *Bulletin of Suicidology, 7,* 8- 11

Two major symptoms of the present cultural deterioration for the Cheyenne are the high rates of alcoholism and the exceptionally high incidence of violent injuries, which include suicide, homicide and accidents. The chapter addressed the

possible reasons suicide reached epidemic proportions, the cultural obstacles that effectively thwart the Cheyenne from breaking away from the present situation, and possible solutions used in the Cheyenne community to combat these problems and decrease suicide.

Duran, E. (1990). Community Intervention. In*Transforming the soul wound* (pp. 118- 148). Berkeley, CA: Folklore Institute.

This chapter reviewed community intervention for American Indians. The author supported the idea that therapeutic relevance can only be accomplished by implementing a model that encompasses the whole community. The author took a hard stand against the policy this country has taken towards funding American Indians in the area of community mental health. The author suggested that due to the lack of resources the government provides, consultation strategies may be the best option, as they make the most use of services. The chapter summarized four types of consultation and a typical consultation model that the author found to be practical within a traditional context.

Edwards, R. (1995, August). American Indians rely on ancient healing techniques. *APA Monitor*, p. 36.

This article described American Indians in Oklahoma who are turning to their heritage to heal their spiritual and emotional wounds through a program called "Project Making Medicine." The program is for mental health professionals working in IHS, tribal health clinics or tribal residential treatment centers. It is a train-the-trainer program with an emphasis on teaching skills that mental health professionals can incorporate on reservations or in Indian communities.

Edwards, E.D., & Edwards, M.E. (1983). American Indians: Working with individuals and groups. In D.R. Atkinson, G. Morten, & D.W. Sue (Eds.), *Counseling American minorities: A cross cultural perspective* (2nd ed., pp. 72- 84). Dubuque, IA: William C. Brown Publishers.

The chapter reviewed the history of American Indians and the importance of groups in American Indian culture past and present. The authors suggested using culturally specific techniques and recommended that service providers review intervention strategies and skills with groups.

Everett, F., Proctor, N., & Cartmell, B. (1989). Providing psychological services to American Indian children and families. In D.R. Atkinson, G. Morten, & D.W. Sue (Eds.), *Counseling American minorities: A cross cultural perspective* (3rd. ed., pp. 53- 71). Dubuque, IA: William C. Brown Publishers.

The chapter suggested that psychologists who work with Indian children and families must become sensitized to the issues inherent in service delivery to this population. The chapter reviewed a few of the cultural differences considered relevant to the psychologist inexperienced in working with American Indian children and families.

Freiberg, P. (1990, October). APA testifies on Indian health-care bill. *APA Monitor,* p. 21.

The American Psychological Association, along with other concerned organizations, testified in favor of congressional legislation aimed at improving health services for the urban Indian population. Under the bill, care would be expanded to offer services which are now largely non-existent in urban Indian clinics, including mental health services. The committee staff said the bill, called the Urban Indian Health Equity Act, would broaden the range of services available to urban Indians to the level provided to reservation Indians. The APA also urged that a national needs assessment should be carried out to allow funds to be targeted to urban areas in the greatest need; that Indian health programs be required to hire licensed and trained professionals; and that expanded programs for urban Indians include a strong research and evaluation component.

Garrett, J.T., & Garrett, M.W. (1994). The path of good medicine: Understanding and counseling Native American Indians. ***Journal of Multicultural Counseling and Development,*** **2, 134- 144.**

This article presented a brief overview of Native American cultural values, beliefs, and practices concerning the tribe, elders, family, and spirituality. Native American Indian communication style, humor, and cultural commitment are briefly discussed and recommendations were given for counseling with Native American Indians.

Garrett, M.T., & Myers, J.E. (1996). The rule of opposites: A paradigm for counseling Native Americans. ***Journal of Multicultural Counseling and Development,*** **24, 2, 89- 104.**

The rule of opposites offered a cultural lesson that is useful for counselors working with Native American clients. The rule of opposites, based on the concept of the Circle of Life, is presented as a world view that allows individuals to move beyond their current frame of reference toward an understanding of universal truths and underlying meanings. Use of the Rule's seven lessons helps both the counselor and the client to recognize and resolve conflict, to ask more effective questions, to seek harmony and balance in life for greater purpose and direction, and to explore personal decision making and choices.

Good Tracks, J.G. (1976). Native American noninterference. ***Social Work, 18,*** **6, 30- 34.**

The article discussed how intervention may be perceived in the Native American culture as interference or coercion. In the Native American culture this is unacceptable even when someone is doing something foolish or dangerous. It is suggested that members of the helping profession have patience, respect and consideration for the different cultural values that Native Americans have in regard to services. The worker should not intervene unless the client requests the support. This way the worker is incorporated into the client's functional system instead of trying to intervene from a foreign system.

Gurnee, C. G., Vigil, D.E., Krill- Smith, S., & Crowley, T.J. (1990). Substance abuse among American Indians in an urban treatment program. ***American Indian and Alaskan Native Mental Health Research,*** **3, 3, 17- 26.**

Chart reviews were used to describe demographic and clinical characteristics of 68 urban American Indian people attending an Indian oriented outpatient substance abuse treatment program in Denver, Colorado, and to describe program staff's assessment of the clients' responses to treatment. Alcohol and marijuana were the drugs abused most frequently. The program admitted about equal numbers of males and females and their age averaged 24 years. Although Colorado has only Ute reservations, 49% of the clients were Sioux while none were Ute. Moreover, 87% of clients were not active in Indian religion and culture. Clients had low educational achievement and very low income. Few were in stable marriages. In comparison to counselors, clients underestimated the severity of their problems. By counselors' assessment, 78% of clients did not finish the program and only two fully achieved the treatment goals. Areas for further clinical research are suggested.

Hanson, W. (1978). Grief counseling with Native Americans. ***White Cloud Journal, 1,*** **2, 19- 21.**

The article discussed the complexities of grief counseling in the urban Indian community such as the effect of behavioral stereotypes, customs, and counseling techniques. The authors provided background on the urban migration of Native Americans and discussion on stereotypes, burial practices, the language of grief and counseling techniques. This article addressed in-depth concepts of grief and therapy.

Heinrich, R.K., Corbine, J.L., & Thomas, K.R. (1990). Counseling Native Americans. ***Journal of Counseling and Development, 69,*** **128- 133.**

This article addressed the issues facing White counselors in providing services to Native Americans, whose values differ significantly from those of the dominant culture. Native Americans have been consistently threatened with cultural assimilation. Previously published recommendations to counselors are reviewed and the relevance and possible use of traditional Native American

healing practices were discussed. One such practice, the vision quest, was described in detail. The authors suggested that counselors need to undergo their own acculturation and learn culturally relevant metaphors in order to promote healing and change.

Herring, R.D. (1991). Counseling Native American youth. In C. C. Lee & B. L. Richardson (Eds.), *Multicultural issues in counseling: New approaches to diversity* (pp. 37-47). Alexandria, VA: American Association for Counseling Development.

The chapter examined sociocultural challenges to Native American child and adolescent development. The authors stated that counseling can be effective, although there are barriers of trust and other challenges when counseling Native American youth. Counselors who incorporate traditional Native American attitudes, beliefs and values into the therapy can expect more successful encounters.

Herring, R.D. (1992). Seeking a new paradigm: Counseling Native Americans. *Journal of Multicultural Counseling and Development, 20,* 35- 43.

The history and current status of Native Americans was reviewed in this chapter which offered viable evidence to suggest a new paradigm for addressing the unique dilemmas of Native Americans. The authors provided suggestions and recommendations for counseling that incorporates the many unique qualities of Native Americans. The authors state that the suggestions are not intended to be all-inclusive and generalizations should be made with caution and care.

Herring, R.D. (1996). Synergetic counseling and Native American Indian students. *Journal of Counseling and Development. 74,* 542- 547.

This article examined issues surrounding traditional school counseling efforts which seem to be failing to meet the needs of Native American Indian students. Because many Native American students have spiritual as well as secular concerns, school counselors must become more empathic and competent in serving

these students. This article argued that synergetic counseling efforts with Native American students increases counseling effectiveness. A vignette is provided and suggestions are made to provide an example of synergetic counseling.

Indigenous American and Rehabilitation. (1991). ***Rehab Brief : Bringing research into effective focus, XIII,*** **1- 4.**

This article summarized research reports on vocational rehabilitation projects and programs for indigenous Americans. The first research report examined special needs and problems of American Indians on and off the reservation. Specific attention was given to access to services and resources, and state vocational rehabilitation and blind service programs. Another report focused on the rehabilitation counselors on and off the reservations. The last report discussed the development and direction of rehabilitation efforts in the Pacific Basin.

Jilek, W., & Jilek-Aall, L. (1981). The psychiatrist and his shaman colleague: Cross-cultural collaboration with traditional Amerindan therapists. In R.H. Dana (Ed.), ***Human services for cultural minorities*** **(pp. 15- 26). Baltimore: University Park Press.**

The article discussed historical and contemporary factors influencing the relationship between the Western psychiatrist and his shaman colleague. The authors also tried to convey their own experiences with traditional therapeutic resources in the care of the Salish Indian patients. The demonstrated effectiveness of traditional therapies, when compared to Western medical and correctional management in cases of Amerindian anomic depression, prompted the exploration and practice of cross-cultural collaboration with traditional indigenous therapists. The authors reviewed the past and present difficulties of finding respect for traditional therapists, cultural reappraisal by Western authors of the merits of indigenous healing and a brief description of contemporary shamanic healing treatments of soul loss and spirit intrusion.

Kahn, M.W., Conrad, R., Galvez, E., Goldstein, G., Lejero, L., & Williams, C. (1975). The Papago psychology service: A community mental health program on an American Indian reservation. ***American Journal of Community Psychology, 3, 2,*** **81- 97.**

The chapter discussed a community mental health service run by the Papago Indian tribe. The center is unique because the Papago tribe is in complete control of the center, the director of the clinic is Papago, and the adaptations of current mental health techniques in assessment, therapy and consultation have been and are being developed specifically for the clinic's clientele. The chapter reviewed many aspects of the program, such as policies, personnel, consultation, mental health concerns, adapted techniques and means of treatment.

Koss Chioino, J.D. (1995). Traditional and folk approaches among ethnic minorities. In J.F. Aponte, R.Y. Rivers & J. Wohl (Eds.), ***Psychological Interventions and Cultural Diversity*** **(pp. 145- 163). Boston: Allyn & Bacon.**

The chapter discussed two popular religious healing traditions that transcend tribal boundaries: the Native American Church and Pentecostalism. The author briefly described the religions from the perspective of how these types of organizations and healing ideologies radically differ from psychotherapy, making attempts at inclusion extremely difficult. This discussion was a preface to the final section of the chapter, which dealt with perspectives on interfacing or integrating traditional healing systems and psychotherapy.

Krippner, S. (1990). Native Healing. In J.K. Zeig & W. M. Munion (Eds.), ***What is psychotherapy? Contemporary perspectives*** **(pp. 179- 185). San Francisco: Jossey- Bass Publishers.**

This article defined and described Native healing and how it is similar to current psychotherapies. Native healing attempts to modify dysfunctional behavior and experience through a structured series of contacts between a socially sanctioned practitioner and distressed client. The author suggested Native healing should be included in any comprehensive survey of current psychotherapies because, in its

various forms, it is relied upon by a larger percentage of the world's population than any other form of psychotherapy. Native healing retains a close connection with its mythic roots and uses personal or cultural myths in a way that helps the client. Other forms of psychotherapy tend to neglect these mythic roots to their own and the client's disadvantage.

LaFromboise, T.D. (1988). American Indian mental health policy. ***American Psychologist, 43,*** **5, 388- 397.**

The article reviewed mental health services available to American Indians, the utilization of psychological services, and the delivery of services through various agencies and funding. The article identified some possible effects that assumptions made by Native Americans and psychologists may have on services. The authors offer recommendations for policy and action that address recruitment, education and training.

LaFromboise, T.D., & Fleming, C. (1990). Keeper of the fire: A profile of Carolyn Attneave. ***Journal of Counseling and Development, 68,*** **May/June, 537-547.**

Carolyn Attneave, founder of network therapy and perhaps the best known American Indian psychologist today, discussed in this article her life and work experiences. She is best known for her expertise on cross-cultural issues in counseling and for her pioneering work to extend family therapy to include the social network of the identified client. Her students say she has "the power of stone" and the authors further conclude that she is what the Hopi call "keeper of the fire."

LaFromboise, T.D., & Jackson, M. (1996). MCT theory and Native American populations. In D.W. Sue, A.E. Ivey & P.B. Pedersen, ***A theory of multicultural counseling and therapy*** **(pp. 192- 203). Pacific Grove, CA: Brooks/ Cole Publishing Co.**

The chapter described Multicultural Counseling and Therapy and some listed aspects of the theory that are relevant to developing culturally sensitive counseling interventions with Native Americans. These aspects include MCT theory's emphasis on the essential function of culture and social contexts in the helping process as well as in the roles that helpers play both inside and outside the helping encounter.

LaFromboise, T.D., Trimble, J.E., & Mohatt, G.V. (1990). Counseling intervention and American Indian tradition. ***The Counseling Psychologist, 18,*** **4, 628- 654.**

The article argued that the training of American Indian counseling and community psychologists should move away from conventional counseling beliefs toward the use of culturally sensitive mental health approaches that maintain American Indian values. In this article, unique American Indian social and psychological perspectives concerning the process and theory of counseling are contrasted with the standard approaches to psychotherapy practiced in America today. Empirical studies were reviewed concerning the role of social influences in the counseling process as perceived by American Indians and the types of problems they present in counseling. In addition, three types of psychological intervention (social learning, behavioral, and network) are reviewed and summarized for their contributions and implications for training counselors in effective mental health service delivery with American Indians.

Landers, S. (1989, November). Programs for Indians on tribal customs. ***APA Monitor.***

American Indian women are seeking treatment in greater numbers for depression, alcohol abuse, suicide attempts, and child abuse and neglect. The author stated that there are few programs that offer the necessary help. The most successful programs incorporate traditional Indian values in therapy and build on the resources already present in Indian culture. This article discussed some of the successful programs, barriers that must be addressed, and cultural beliefs that should

be respected as well as considered in the development and implementation of Native American support programs.

Lewis, R. (1977). Cultura' perspective on treatment modalities with Native Americans. Proceedings of the NASW Professional Symposium, San Diego (pp. 71- 78).

To work with Native Americans successfully, a blending of the Western philosophy and the Native American philosophy is necessary. Native Americans are often willing to accept new ideas if they fit into their culture and values. This paper represented an attempt to combine differing beliefs from the Western and Native American philosophies in order to develop productive styles of counseling with the Native Americans.

Lewis, R.G., Ho, M.K. (1989). Social work with Native Americans. In D.R. Atkinson, G. Morten & D.W. Sue, *Counseling American minorities : A cross cultural perspective* (3rd. ed., pp. 85- 92). Dubuque, IA: William C. Brown Publishers.

The chapter discussed ways to increase basic knowledge of Native American customs and culture. The authors reviewed Native American traits, client-worker relations, family counseling, group work and community work, and suggested that helping professionals must have a background in Native American culture before they are able to provide effective treatment.

Locke, D.C. (1992). Native Americans. In P. Pedersen and D. Locke (Eds.), *Multicultural aspects of counseling series 1. Increasing multicultural understanding: A comprehensive model* (pp. 46- 61). Newbury Park, CA: Sage Publications.

The chapter reviewed the historical background and present issues of Native Americans. Included were summary sections on acculturation, economic concerns, history of oppression, language and art, racism and prejudice, sociopolitical factors,

child-rearing and religious practices, family structure and dynamics, and cultural values and attitudes. The authors concluded with discussion about the implications of these issues and how they may affect counseling Native Americans.

Lowrey, L. (1983). Bridging a culture in counseling. ***Journal of Applied Rehabilitation Counseling, 14,*** **1, 69- 73.**

This article focused on the Navajo population and counseling. The Navajo tribe is the largest and fastest growing Indian tribe in the continental United States. Somewhere near 18,000 Navajo people resided on the Navajo reservation located in three states: New Mexico, Arizona, and Utah in 1983. Tens of thousands more Navajo people live in cities throughout the United States. The ability to work effectively with more traditional Navajo people will require the counselor to have an understanding and respect for the ancient language and culture of the client.

Manson, S. M., & Trimble, J.E. (1982). American Indian and Alaska Native communities: Past efforts, future inquiries. In L.R. Snowden (Ed.), ***Reaching the under served*** **(pp. 143- 163). Beverly Hills: Sage Publishing.**

In this chapter the authors summarized the information known about the delivery structure, treatment processes, program evaluation, epidemiology, and prevention for American Indians and Alaskan Natives. A series of specific questions that can serve as guideposts to future inquiry were offered.

Matheson, L. (1986). If you are not an Indian, How do you treat an Indian? In P.B. Pedersen, & H. P. Lefley (Eds.), ***Cross cultural training for mental health professionals*** **(pp. 115- 130). Springfield, IL: C. Thomas Pub.**

For the purpose of creating positive, growth-enhancing relationships between non-Indian service providers and American Indian clientele, three areas of focus are suggested by the author. The first is an inner assessment or self-adjustment. Second is a focus on becoming knowledgeable about the client. In the third focus, each of the above elements is related to the process of providing ethnically sensitive

psychotherapy and other human services. This paper introduced several examples of the type of knowledge which seems to be important for non-Indian therapists to learn about American Indians. Many of these ideas are generalizations which are not intended to become stereotypes, but to be used as possible examples of outsiders' observations of some American Indian people.

McVay, K. (1989). Counseling the American Indian: A review of the literature. ***Arizona Counseling Journal, 14,*** **1, 17- 24.**

This article examined the professional literature related to within-group cultural differences, language, class and cultural values, thinking and communication styles of American Indians, and the influence of these issues on the counseling process. Specifically addressed is literature pertinent to counseling adult Indians from the Southwestern United States.

McWhirter, J.J., & Ryan, C.A. (1991). Counseling the Navajo: Cultural understanding. ***Journal of Multicultural Counseling and Development, 19,*** **74- 82.**

The purpose of the article was to identify several issues that seem important to counseling Navajo clients who reside on the reservation. Some issues may also be appropriate to non-reservation Navajo and other Native Americans, though the diversity of so many different cultures can not be addressed in one article and information should not be over-generalized. The article addressed family, language, dominant culture conflicts, and the implications and applications these issues have for counseling Native Americans.

Miller, N.B. (1982). Social work services to urban Indians. In J.W. Green (Ed.), ***Cultural awareness in the human services*** **(pp. 157- 183). Englewood Cliff, NJ: Prentice Hall.**

The purpose of the research presented was to explore some of the cultural traits that have been attributed to "urban Indians," to describe the experiences of American Indians in cities with social and medical services, and to assess the

influence of cultural traits in transcultural interactions with professionals. The chapter also demonstrated the values of an interdisciplinary approach in transcultural social work. This study attempted to question the basis for making generalized statements which are then universally applied.

Mohatt, G.V. (1991, August). ***Healing and spirituality: implications for the training and practice of psychologists*** **. Paper presented at the APA conference, San Francisco, CA.**

The paper outlined a psychologist's insights about traditional American Indian healing which were developed through twenty years of friendships with, and observations of, Lakota Medicine Men. Reflections on traditional healing practices and the medicine man's role raised many questions concerning the practice of western psychotherapy and the training of psychologists.

Peregoy, J.J. (1993). Transcultural counseling with American Indians and Alaskan Natives: Contemporary issues for consideration. In J. McFadden (Ed.), ***Transcultural counseling*** **(pp. 163- 191). Alexandria, VA: American Counseling Association.**

It was the primary goal of this chapter to discuss some relevant factors for creating positive helping relationships in transcultural settings with American Indians and Alaskan Natives. Structural biases and myths were explored as they affect the perception of the non-Indian healing professional when working with American Indian and Alaskan Native clients. Components of the American Indian's perception of mainstream America were presented through ethnographic interviews conducted by the author. The information was reviewed as a way to understand historical and contemporary issues that currently affect values and interactions between helping professionals and the American Indian and Alaska Native clients.

Red Horse, J. (1988). Cultural evolution of American Indian families. In C. Jacobs & D. Bowles (Eds.), *Ethnicity and Race* (pp. 86- 102). Silver Springs, MD: National Association of Social Workers.

This chapter addressed contemporary variations in the American Indian family and individual behavior. The chapter included discussion of several aspects of American Indian lifestyles. Demographic trends provided a macroscopic view of life circumstances among American Indians. Examples of the lives of several individuals were used to show the specific changes in their behavior and aspirations that affect the cultural maintenance within and between generations. Two resource manuals were reviewed to examine the art of diagnosis, assessment, and direct service to American Indian families and individuals. A final summary discussed the implications for human service education and practice.

Red Horse, J. G., Lewis, R., Feit, M., & Decker, J. (1979). Family behavior of urban American Indians. In G. Henderson (Ed.), *Understanding and counseling ethnic minorities* (pp. 307- 317). Springfield, IL: Charles C. Thomas Publishing.

Ecological models of human services are popular protocols. The authors stated that if ecological standards were applied to American Indian families they would appear to be on the verge of extinction. This article discussed specific characteristics of American Indians families and the attempted to relate these characteristics to the human ecology models in casework. The influence of these characteristics and family networks on the helping relationship was addressed. The objective of the article was to identify important attributes of the American Indian family network structure and cultural behavior to inform professionals about the importance of culture as a variable in human services.

Renfrey, G.S. (1992). Cognitive-behavior therapy and the Native American client. *Behavior Therapy, 23,* 321- 340.

This article discussed therapy and the Native American client. A brief review of Native American mental health needs and the response of the psychological community to date is provided. It is argued that a culturally sensitive approach to

working with different cultures is a professional and ethical necessity. It is suggested by the authors that a congruence exists between the cognitive-behavioral approach to therapy and the needs and preferences of Native Americans. Key therapeutic issues and problems for helping relationships with Native Americans were discussed and guidelines for creating a more therapeutic and successful relationship were presented. Suggestions for possible future directions for better serving Native Americans were provided.

Sage, G. P. (1991). Counseling American Indian adults. In C. C. Lee & B. L. Richardson (Eds.), *Multicultural issues in counseling: New approaches to Diversity* (pp. 23- 35). Alexandria, VA: American Association for Counseling Development.

This brief and concise chapter addressed three different concepts and recommendations that helping professionals should understand for effective psychotherapy with American Indians. Grace Powless Sage affirmed that helping professionals must have a thorough understanding of American Indian history, their relationship with the government, and their unique socio-developmental experiences. She emphasized a cross-cultural curriculum for treatment and a need for practitioners to be aware and sensitive of the diversity within and between American Indians. Her strategies and techniques for therapy are enhanced through a specific and practical example of the Indian Women's Group which illuminated the therapeutic aspects of combining traditional and contemporary practices.

Sandhu, D.S., Reeves, T.G., & Portes, P.R. (1993). Cross-cultural counseling and neurolinguistic mirroring with Native American adolescents. *Journal of Multicultural Counseling, 21,* Apr., 106- 118.

This study examined the effects of selected nonverbal behaviors on empathy, trustworthiness and positive interaction in a cross-cultural setting among 60 Choctaw adolescents and two Caucasian female counselors. Results indicated significant mirroring effects on the empathy scale of the Barrett Leonard Relationship Inventory.

Saslow, H.L., & Harrover, M.J. (1979). Research on psychological adjustment of Indian youth. In G. Henderson (Ed.), *Understanding and counseling ethnic minorities* (pp. 291- 306). Springfield, IL: Charles C. Thomas Publishing.

The authors presented a point of view supported by research instead of a comprehensive view of the literature. The authors' position was that the failure in the psychosocial development of Indian youth in the latency and early pubertal years contributed heavily to the reported incidents of problem behavior and the reported differences between Indian and non-Indian youth. The authors refer specifically to Erikson's stages of initiative vs. guilt and industry vs. inferiority which occur during schooling age and how the school systems fail to provide support for American Indian youth during these important developmental steps.

Spang, A. (1965). Counseling the Indian. *Journal of American Indian Education, 5,* 10- 15.

Alonzo Spang emphasized the importance of adapting a personal philosophy of counseling and the use of scientific techniques when working with American Indian students. The specific population he addressed was reservation oriented. Spang tried to present the type of client a counselor would find on the reservation, what students' concerns may be and what the counselor needs to modify to appropriately work with American Indian students.

Spector, R. (1985). Health and illness in the Native American community. *In cultural diversity in health and illness* (pp. 180- 193). Norwalk, CN: Appleton.

The author provided an overview of the relationship between Native Americans and their health and illness. A brief historical background provided a basic understanding of how their history affects Native Americans today. The traditional definitions of health and illness are reviewed along with a brief description of the different healers and healing methods of different tribes. The section on current health care issues for Native Americans included statistics, barriers, and problem solving strategies for these issues. The last section focused on

health-care provider issues and what can be done to improve services to Native Americans.

Stock, L. (1987). Working with Native American persons: Issues in facilitating communication and providing culturally relevant services. ***Journal of Visual Impairment & Blindness,*** **Apr., 151- 155.**

This article discussed several special concerns in providing education and rehabilitation services to Native American individuals. Suggestions were offered to assist non-Native American professionals in developing effective patterns of communication and interaction with Native American students or clients who are disabled and their families. A list of suggested readings on the education of Native American students was also included.

Sue, D.W., & Sue, D. (1990). Counseling American Indians. ***In Counseling the culturally different*** **(pp. 175- 188). NY: John Wiley & Sons Inc.**

The chapter reviewed background information on the Native American population, values, problem areas, education, and how these aspects affect non-Native/ Native American counseling relationships. Sue and Sue specifically addressed counseling American Indian children and youth, working with families, and general counseling issues related to the Native American population.

Sue, S. (1988). Psychotherapeutic services for ethnic minorities: Two decades of research findings. ***American Psychologist, 43,*** **4, 301- 308.**

Considerable controversy exists over the effectiveness of psychotherapy for ethnic minority clients, especially when treated by White therapists. Some researchers and practitioners believe that ethnic clients are less likely to benefit from treatment. Others maintain that ethnic clients are as likely as Whites to show favorable outcomes from treatment and that ethnic or racial matching of clients and therapists is unnecessary. This article argued that the issue has been misconceptualized. Ethnic or racial match in treatment is more of a moral/ethical

concern whereas cultural match is more of an empirical issue. The author suggested that the failure to differentiate between the two types of matches has prolonged an unresolvable question.

Sue, S., Zane, N., & Young, K. (1994). Research on psychotherapy with culturally diverse populations. A.E. Bergin & S.L. Garfield (Eds.), *Handbook of psychotherapy and behavior change* (4th ed. pp. 783- 817). New York: John Wiley & Sons Inc.

The chapter provided a broad analysis of research on psychotherapy with ethnic minority clients and reasons why psychotherapy research is important. The chapter addressed research with American Indians, African-Americans, Asian-Americans and Latinos in separate sections and provided specific information for each culture.

Swinomish Tribal Mental Health Project. (1991). *A gathering of wisdoms.* LaConner, WA: Swinomish Tribal Community .

This book was designed for tribal administrators, mental health workers, social workers and other agency personnel interested in working with members of Indian tribes. It is a resource manual which reviewed different aspects of tribal mental health such as cultural considerations, a model mental health program, record keeping, training, and resources.

Thomason, T.C. (1993). Counseling Native Americans: An introduction for non-Native American counselors. In D.R. Atkinson, G. Morten, & D.W. Sue (Eds.), *Counseling American minorities: A cross-cultural perspective* (4th ed., 171- 187). Dubuque, IA: WCB Brown & Benchmark Pub.

This article is a primer on counseling Native American clients for non-Native American counselors and psychotherapists. The diversity of this population is described and a general model of healing from a traditional Native American

perspective is presented. Relevant research is reviewed and practical suggestions are offered for providing counseling services to Native Americans.

Thomason, T.C. (1995). Counseling Native American Students. In C.C. Lee (Ed.), *Counseling for diversity: A guide for school counselors and related professionals* (pp. 109- 126). Needham Heights, MA: Allyn & Bacon.

The author stated that the key to successful counseling and the development of successful relationships with Native American students is to counsel and understand the students as unique individuals. The chapter discussed educational issues for Native American youth, counseling issues, and group counseling. Case studies were used as examples to clarify the information provided in the chapter.

Topper, M.D. (1992). Multidimensional therapy: A case study of a Navajo adolescent with multiple problems. In L.A. Vargas & J.D. Koss- Chioino (Eds.), *Working with culture* (pp. 225-245). SanFrancisco: Jossey Bass Publishers.

The chapter described a broad-based clinical approach to the treatment of mental and emotional illnesses among American Indian adolescents. The approach focused on the environmental context and medical status of the patient as much as on the patient's mental and emotional condition. The approach is referred to as "multidimensional" because it views the patient from the perspective of several dimensions of human existence in its attempt to develop an interdisciplinary method of evaluation. The author used an eclectic approach in theory and treatment that views people as continually developing and involved in ever widening social systems.

Trimble, J.E. (1976). Value differences among American Indians: Concerns for the concerned counselor. In P. Pederson, W.J. Lonner, J.G. Draguns (Eds.), *Counseling across cultures* (pp. 65- 81). Honolulu: University Press of Hawaii.

The chapter highlights some of the difficulties that American Indians have encountered in maintaining indigenous values and trying to adjust to the modern

industrialized non-Indian society. The chapter also suggests how non-Indian counselors might truly assist rather than inhibit an American Indian client.

Trimble, J.E., & Fleming, C.M. (1989). Providing counseling services for Native American Indians: Client, counselor, and community characteristics. In P. Pederson, W.J. Lonner, J.G. Draguns & J.E. Trimble (Eds.), *Counseling across cultures* (3rd, ed., pp. 177- 204). Honolulu: University Press of Hawaii.

The chapter reviewed background information, a definition of American Indian, population statistics, and mental health issues for American Indian people. Various sections in this chapter provided suggestions for promoting counselor effectiveness, while other material also points to gaps that exist in understanding what works best given the heterogeneity of the population of Native American Indians. More documentation of case studies and empirical findings were suggested to improve the delivery of mental health services.

Trimble, J.E., Fleming, C.M., Beauvais, F., & Jumper- Thurman, P. (1996). Essential cultural and social strategies for counseling Native American Indians. In P.B. Pedersen, J.G. Draguns, W.J. Lonner & J.E. Trimble (Eds.), *Counseling across cultures* (4th Ed., 177- 209). Thousand Oaks, CA: Sage Publications.

The primary objective for the chapter was to identify and describe the essential ingredients that will lead to effective counseling strategies for Native American Indian clients. The authors provided a sociodemographic description of the Native American population and attempted to define those cultural elements that relate to the counseling process and distinguishes Native American Indian populations such as acculturation. The authors also described counselor characteristics that have been shown to provide the best match for counseling with American Indians.

Trimble, J.E., & LaFromboise, T. (1985). American Indians and the counseling process: Culture, adaptation, and style. In P. Pederson (Ed.), *Handbook of cross-cultural counseling and therapy* (pp. 127- 133). Westport, CN: Greenwood Press.

The chapter provided an historical perspective of Native American culture and mental health along with an overview of the current status. The authors discussed fundamental approaches being used in Native American counseling and the possible directions the helping professions may take which could improve the counseling relationship with the Native American population.

Trimble, J.E., & Medicine, B. (1993). Diversification of American Indians: Forming an indigenous perspective. In U. Kim & J.W. Berry (Eds.), *Indigenous psychologies: Research and experience in cultural context* (pp. 133- 151). Newbury Park, CA: Sage Publishing.

The intent of this chapter was to examine critically the extent to which the subjects of the field of psychology exist within the context of culturally unique groups. The authors supported that in its present form the current knowledge base of psychology cannot be generalized to the American Indian and an attempt to use conventional psychology tenets to identify and describe American Indians would be flawed.

Youngman, G., & Sadongei, M. (1979). Counseling the American Indian child. In D.R. Atkinson, G. Morten, & D.W. Sue (Eds.), *Counseling American minorities: A cross cultural perspective* (1st ed., pp. 59- 62). Dubuque, IA: William C. Brown Publishers.

The authors provided information to help support counselors in providing services to Native American children. Focused mostly on school settings, the authors discussed contrasts between cultural expectations of the Native American culture and the Anglo-based school system. Suggestions are made to improve communication and understanding of these differences and how they may be dealt with in a school setting.

Zayas, L.H., Torres, L.R., Malcolm, J., & DesRosiers, F.S. (1996). Clinician's definitions of ethnically sensitive therapy. ***Professional Psychology: Research and Practice,*** **27, 1, 78- 82.**

A survey of 150 non-minority psychologists and social workers who provided clinical services in multiethnic urban institutional settings was conducted to explore how they define ethnically sensitive therapy. Underlying the investigation was the assumption that how clinicians define ethnically sensitive therapy reflects their attitudes and influences the efforts they make to operationalize their definition in therapy. Results showed that clinicians' definitions fall along a continuum with four overlapping dimensions that emphasize (a) being aware of the existence of differences, (b) having knowledge of the client's culture, (c) distinguishing between culture and pathology in assessment, and (d) taking culture into account in therapy. The dimensions may reflect a developmental process in how clinicians arrive at conceptualizations of ethnically sensitive therapy that influence their behaviors in the treatment encounter.

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Note: I believe that the last entry, though taken directly from PsychLit, is incorrect with regard to the co-authors.