

**COUNSELING IN NATIVE AMERICAN COMMUNITIES:
PRINCIPLES AND PRACTICES**

**CPSY 521
2 semester hours**

**Fall 2011
SCCC 117**

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COURSE DESCRIPTION: This course is the formal offering of the Indigenous Ways of Knowing (IWOK) curriculum designed particularly for graduate students preparing to be community counselors, marriage and family therapists and school psychologists. Based in the interests and concerns of contemporary Native American communities, the content and activities of this course assist counselors in developing deep understanding and capacity for supporting the mental health of Native American individuals, families and communities. Through careful consideration of the research bearing on contemporary Native American experience alongside stated concerns of regional and global indigenous leaders, this course explores in detail the practices and sensibilities that support cultural and personal health.

PRIMARY AUDIENCE: Graduate students in the Counseling Psychology Department and others interested in better supporting the well being of Native American individuals, families and communities in rural and urban settings.

RATIONALE: Few graduate counseling, addictions, MFT or school psychology programs in the Pacific Northwest prepare practitioners for work with Native American individuals and communities. Even fewer base course content in the context of the distinctive interests and concerns articulated by the people of those communities. Contemporary conditions for many Native people link with generational trauma following from the historical violence of U.S./Indian Wars, removal of tribal peoples from traditional lands, suppression of language and culture through public policy and mandated boarding schools, and numerous practices arising from the dominant culture's weak understanding of Tribal Sovereignty. Especially devastating has been the denial of spiritual beliefs and ways of knowing resulting from encounter between the U.S. government and Native communities. Counselors, therapists and school psychologists who work with these populations need to understand the multiplicity of factors that have contributed to Native Americans' negative experiences of public services. This understanding alongside careful consideration of the interests and concerns of contemporary Native peoples can guide mental health services that are more congruent with Native communities and beliefs.

COURSE OBJECTIVES:

Students will:

- Describe and critique the history of Native American social services since contact with European settlers with particular attention to the way that federally-supported services have been used as a tool for cultural suppression and domination.
- Describe and critique traditional counseling, therapy and educational practices of the prevailing (i.e., post-contact) culture encountered in rural and urban indigenous communities across the Americas and elsewhere.
- Summarize findings from studies that examine factors and related interventions or programs that contribute to wellness in Native American communities.
- Apply theories of cultural resistance to case studies regarding the experience of Native American students in public and boarding schools, youth and adults in the criminal justice system, and individuals and families referred to public health services (including foster care and Indian Child Welfare services).
- Describe and critique a variety of contemporary community service agencies created by indigenous peoples and their supporters with particular attention to the identification and support of natural helpers and traditional approaches to addressing individual and community well being.
- Describe and critique contemporary political and social conditions (e.g., trust reform, public health and housing, sovereignty) as they influence the mental health of indigenous individuals and communities in North America and elsewhere.

READINGS

Books:

Duran, Eduardo. (2006). *Healing the soul wound: Counseling with American Indians and other Native peoples*. New York: Teachers College Press.

LaFromboise, Teresa D. (1996). *American Indian life skills development curriculum*. Madison, WI: University of Wisconsin Press.

Articles:

Clare, Mary M. (2006). Interview with Angayuqaq Oscar Kawagley. *Democracy in Education*, 17 (2), 4-9.

Cross, Terry L. (June, 1994). *Understanding family resiliency from a relational world view*. Keynote address as part of the Resiliency in Families: Racial and Ethnic Minority Families in America Conference, University of Wisconsin – Madison.

Cross, Terry L. (1997). Understanding the relational worldview in Indian families. *Pathways Practice Digest*, 12 (4).

Demmert, William (Personal perspectives on organizational issues in the standards-based education movement. [source unknown]

Dixon, Mim & Iron, Pamela E. (2006). Making space for cultural and history in Indian health care. *Strategies for cultural competency in Indian health care*. Washington, DC: American Public Health Association.

Freedenthal, Stacey, & Stiffman, Arlene Rubin (2007). "They might think I was crazy." Young American Indians' reasons for not seeking help when suicidal. *Journal of adolescent research*, 22, 58-77.

Garrett, Michael Tlanusta. Hear the eagle's cry: Native American spiritual traditions and counseling. [source unknown].

Lowery, Christine T. (1998). American Indian perspectives on addiction and recovery. *Health & Social Work*, 23 (2), 127-135.

Silko, Leslie Marmon. Language and literature from a Pueblo Indian perspective. [source unknown].

Strong, Ted. (1999). Sovereignty: The law of life. *Open spaces: Views from the Northwest*, 2 (3), 6-7.

Brief bibliography of other resources:

Duran, Eduardo & Duran, Bonnie. (1995). *Native American postcolonial psychology*. Albany NY: SUNY Press.

French, Laurence. (2000). *Addictions and Native Americans*. Westport, CT: Praeger Publishers.

Maracle, Brian. (1993). *Crazywater: Native voices on addiction and recovery*. Toronto: Viking.

Waldram, James. (2004). *Revenge of the Windigo: The construction of the mind and mental health of North American aboriginal peoples*. Toronto: University of Toronto Press.

Weaver, Hillary, Ed. (1999). *Voices of First Nations people: Human services considerations*. New York: Hayworth.

Films:

Hitting Sticks, Healing Hearts; The Drums of Winter; DVD about STAR School; *The Fringe Dwellers* (available through Amazon)

FORMAT

This course will include a variety of large and small group discussions about topics raised in readings and films, extensive reflective writing, work with outside resources, and interaction with professional who serve Native American individuals and communities in the Portland area. Outside speakers will be invited into the course to describe their experiences and insights.

COURSE REQUIREMENTS

Attendance.

Preparation.

Participation.

In class writing.

Out of class writing.

Dialogue Journal: At the first of each class, we will give time to writing in response to two prompts --

1. What do I know?
2. What are my next questions?

You will exchange your writing with a classmate for their written response and contribute to a class list for guiding that day's discussion.

Reading Responses: Prior to classes 2, 3 & 4, you will make note of "Greatest hits" from the readings for that class. You will refer to these notes during class and turn them end at the close of class.

Direct Experience: Prior to the last class and anytime during the course, you will attend one Native event or spend time speaking with someone from the community. Details and options will be outlined in our first class meeting.

Personal Guidelines and Plan for Continued Development: The dialogue journal and reading responses can be used as ways of developing your thinking over the duration of the course regarding your own "best practice" guidelines and plan for continued development relative to your professional skills for counseling with Native peoples and their communities. Your direct experience will also contribute to your understanding. This paper will include reference (in the text and in a reference listing at the end of the paper) to relevant readings from class and other resources you have consulted. The paper will be due **Monday, Nov 14.**

EVALUATION

Based on completion of reading and writing assignments, active class participation. Letter grades with credit/no-credit option. Evaluation will be tied to discussion about the way grading practices can contribute to the establishment or definition of "normative" behaviors that may or may not match students' ways-of-being.

SCHEDULE

Date	Topics	Readings
Friday, Oct 21 5:30-8:30	Mental health in context: European contact, Tribal/Federal relationship, sovereignty, tradition, worldview “Who are you?”	Strong, <i>Sovereignty</i> Clare, <i>Kawagley</i>
Saturday, Oct 22 9:00-5:00	Mental health in Indian health care, Relational worldview, families, adoption. Skill focus – entering therapeutic relationship.	Duran, pp 1-28, 148 Dixon & Iron, <i>Health</i> Cross, <i>Worldview</i> Cross, <i>Family</i>
Friday, Oct 28 5:30-8:30	Internalized oppression, addictions, suicide, violence. Elders, storytelling. Skill focus – addressing illness as conscious entity.	Duran, pp 29-78 LaFromboise Lowery, <i>Addiction</i> Freedenthal & Stiffman, <i>Youth</i>
Oct 31- Nov 3	Attend six (6) hours of the National Congress of American Indians Portland Convention Center (program options reviewed in Oct 22 class)	
Friday/Saturday, Nov 4/5 (F) 5:30-8:30 (S) 9:00-5:00	Theory to practice. Native Cases	Duran, pp 79-138 LaFromboise Demmertt, <i>Education</i> Silko, <i>Language</i>