Native American Postcolonial Psychology

Eduardo Duran and Bonnie Duran
This work is respectfully dedicated to all sundancers and meditators who suffer willingly for the healing of the earth and its people.
By Postcolonial we mean "a social criticism that bears witness to those unequal processes of representation by which the historical experience of the once colonized comes to be framed in the west."

—Bhabha
Foreword

It was Autumn 1983 in central California. Made fearless by mild wet winters, the leaves generally refused to turn color. The few exceptions, stirred by genetic memories of four real seasons, were even more powerfully beautiful by contrast. In a very few minutes, yet another beautiful contrast would take place. I was due to supervise a new psychology intern, Eduardo Duran, and it was a part of the week I most looked forward to. Effective supervision sessions are two-way streets for learning. But these sessions were exceptionally productive and full of mystery.

Eduardo, drawing on ethnic tradition (Pueblo and Apache) and psychological framework (Jungian, empowerment, identity and individuation, self-esteem) had found a middle ground for effective clinical intervention. He used dreams, sandtray, cultural and personal metaphor, and nondirective technique in a way simultaneously congruent with millennia of Native American tradition and contemporary psychological practice. More important, this special blend worked. Clients with severe alcohol and substance abuse problems returned to health. Even those with chronic psychosis or character disorder responded. Violent and chaotic home situations improved. My continuing curiosity as a supervisor flourished: How did he do it?
This book is a strong beginning at answering that question. Eduardo Duran began with a fundamental honesty and self-reflection that consistently directed his work. As he encountered new systems and techniques, they were incorporated reliably into a worldview full of hope and history, dream and reality.

In addition to his theoretical perspective, he gives us chapters on specific clinical areas: alcohol and chemical abuse, abused children and families, community intervention by traditional integration. With added case histories, he has designed a practical primer for depth psychotherapy with Native American people, an approach culturally congruent with generations of experience and thought. It is also an excellent model for psychotherapy with other multicultural clients.

Jung is used here as a bridge, not as a foundation. In speaking to psychologists through one of our more familiar frameworks, Dr. Eduardo Duran is being as culturally congruent with clinical practitioners as he has been with his Native American clients. In this way, as he puts it in this book, he can share concepts already old in 1646. Psychology, existing not more than a century, benefits well from this infusion of venerable thought. And action.

His first book, *Archetypal Consultation* (1984), was followed by an appointment as associate professor of psychology at the Pacific Graduate School of Psychology in Palo Alto, California, and Fort Lewis College. Presently he directs the Family and Child Guidance Clinic at the Urban Native American Health Board in Oakland and San Francisco, where I now have the pleasure of learning from Eduardo as friend, colleague, administrator, and adopted uncle. This, his third book is a first-rate guide for practice or classroom. Everyone working in a clinical setting with Native Americans or other people of diverse color and culture should have it on their shelf. And read it.

His tree is of many colors. This is its season.

Postscript

When I wrote the preceding preface to Eduardo Duran’s work, Bonnie Guillory-Duran had not yet fully contributed her significant portion, a gift now integrated within the present work.

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Perhaps Eduardo's greatest miracle in the midst of one of his most trying times was the discovery of lover and partner Bonnie. To his quiet, understated compassion and power were added new clarity, energy, and compelling vision. Between them now their vision encompasses Eduardo's distant mountains and Bonnie's sparkling cities. Ed's insights now have new and broader applications; Bonnie's catalytic intellect newer implications. They're a great team and wonderful people, but more, the interpersonal focus of Ed Duran's therapy has new energy for prevention and innovation (e.g., urban tribalization). Bonnie is completing a doctoral degree in public health at the University of California at Berkeley and at this writing is assistant professor at UNM medical school.

These two give us hope for the future of our multicultural home in chaotic times. I am reminded that children are art that finish themselves, but fully realized adults are artists that parent the future. Ed and Bonnie's art has opened new doors.

Robert Morgan, Ph.D.
Dean, Professor, Psychologist, Author, and adopted Uncle