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Native American Postcolonial Psychology. Eduardo Duran and Bonnie Duran. Reviewed by Dana Wilson Klar, Washington University.

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Eduardo Duran and Bonnie Duran, *Native American Postcolonial Psychology*. Albany, NY: State University of New York Press, 1995. \$16.95 hardcover.

In the field of Native American psychology, *Native American Postcolonial Psychology* presents a fresh, welcome perspective, and in providing the native perspective, it likewise provides the famed rose (red) colored lens with which psychology and related fields may view their work; hopefully yielding culturally appropriate assessment and treatment methodologies for Native American clientele.

This long overdue book is aimed at allowing for the reader a paradigm shift, to one that is PC (postcolonial, that is). The authors define the postcolonial paradigm as one that accepts knowledge from differing cosmologies as valid in their own right, without having to adhere to a separate cultural body for legitimacy. In this vein, this book is prefaced on "the logic of difference: the celebration of diverse ways of life as opposed to the commonplace logic of equivalence: comparing others to what they are not."

I share in the authors' implicit hope that postcolonial thought will eventually become "pc" for the future.

Among the book's contributions are the definition and validation of Native American cosmology (worldview); the call for a sociohistorical understanding of the Native American psyche, concurrent with the explicit recognition of the resultant intergenerational trauma; and the delineation of the honesty entailed in a respectful approach to "cross-cultural" psychology; all necessary for the healing that must occur.

The book is divided into two sections, Part one the Theory section, defines such basic terms as Native American cosmology, soul wound, etc.; and Part two, the Clinical Praxis, describes models of intervention for the areas of alcohol, family treatment, suicide and community intervention. Part two is followed by a sensitive epilogue summarizing the key points the authors hoped to convey.

Part One includes in chapter three a brief overview of the phases of trauma Native Americans have experienced which has led to the intergenerational post traumatic stress disorder from

which many individuals and communities suffer. The basic underlying theory presented is that it is necessary to keep a socio-historical context at the forefront of work with Native Americans. The authors offer that this recognition of the impact of history, combined with an honest and sincere addressing of any perceived therapist relationship to the ancestral oppressor (as remote as that relationship may be); can lead to the birth of an effective therapeutic process.

Chapter four seems the core around which *Native American Postcolonial Psychology* revolves. In this chapter, entitled "Theoretical Concerns," the authors seem to lean heavily on Jungian thought to present some support for their perceived journey to the outer limits of this limb. Here the Durans present a number of excerpts from Jungian works leading to the conclusion that Jung also believed in the need to recognize differing worldviews, and even in the bridging of the same. In this chapter the authors also present methodological suggestions for effective work with Native American clientele; based on the Native American worldview—a systematic, uncompartamentalized approach to being in the world—including such tools as symbols, myths, images, and finally phenomenology (the interpretation of dreams). By the end of this chapter (and the end of Part One), I found myself convinced by this work that there must be a better way to treat indigenous clientele than what typical western ideology has attempted, that traditional teachings provide some guidance and that I had no clue as to how to achieve this end.

The authors then perfectly timed their introduction to the clinical piece, and provided in Part two much insight, eloquent case scenarios, and lessons learned that should benefit both the clinically minded and the communities served. At times the psychological/medical terminology felt a bit heavy and difficult to digest, but nonetheless the impression was indelible . . . I was a student in need. Fortunately the wording in the case scenarios and the surrounding passages (the postcolonial discourse) was more palatable. This section of the book offers the "how to" I was yearning after reading Part One. The authors provide descriptive evaluation of some creative methodology, with the indigenization of treatment and the attendant subjectification of Native Americans as peoples capable of producing knowledge from within

their culture (knowing and acting) versus their objectification (being known, and acted upon) as their cornerstones. This I found simultaneously enlightening and challenging.

The authors see their work as counterhegemonic discourse—perhaps radical and subject to controversy in some of its points, yet necessary for a re-definition of psychology . . . and I think it works. *Native American Postcolonial Psychology* is a *must* for Native American mental health profession students, a tremendous resource for those courses purportedly advancing the understanding of human diversity, and highly recommended for all related professionals, educators, and scholars.

For this Native American reviewer, *Native American Postcolonial Psychology*, in its honest and necessary deviation from the Euro-western academic norm, achieves excellence as a tool for embarking upon new understandings, honesty, and acceptance of difference—the sort of things that may one day lead to world harmony. Thanks!

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Madeline R. Stoner, *The Civil Rights of Homeless People: Law, Social Policy, and Social Work Practice*. New York: Aldine DeGruyter, 1995. \$38.95 hardcover, \$19.95 papercover.

The obvious outstanding feature of this text is its uniqueness. I know of no other single work in the fields of social work or social welfare which so thoroughly reviews the law and policy issues related to homeless litigation. Stoner takes the reader on a journey covering the the civil rights of the homeless. Her expertise encompasses critically important topics such as: the right to shelter; income maintenance litigation; public child welfare; mental health services; evictions; voting rights and education. Also covered under the general rubric of the right of free speech are rights concerning begging, loitering and sleeping in public. She also deals with various homeless arrest campaigns.

The book is logically organized and flows nicely from one chapter to the next. Stoner has a way of making each chapter interesting and the court cases relevant. But as the author notes,