


These books have provided a substantial and unique contribution to the graduate courses I have taught at the Institute of Transpersonal Psychology, the University of Guam, and elsewhere. They should be seriously considered for syllabi in courses emphasizing diverse clinical applications, multicultural understanding, psychology and spirituality, and practicum/internship skills. They should be fully understood by professionals long awaiting our best paradigm shift.

Native American Post Colonial Psychology (1995) is a comprehensive update of Eduardo Duran’s earlier published work on “Archetypal Consultation” in 1984, and on “Transforming the Soul Wound” in 1990. It is written in concert with Bonnie Duran. The authors added fresh perspective on the “urban re-tribalization” occurring in areas such as their own Urban Indian Health Clinic in Oakland, California. The book remains a robust foundation for current courses; my first impressions on its original printing still apply. Here are my notes from that time:

It was Autumn 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 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 looked most forward to. Effective supervision sessions are two-way streets for learning. But these sessions were exceptionally productive and full of mystery.

Eduardo, drawing on his own 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, sand tray, cultural and personal metaphor, and non-directive 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 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 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 world view 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 archetypal psychotherapy with Native American people, an approach culturally congruent with generations of experience and thought. It is also an excellent model for psychotherapy with multicultural clients.

Jung is used here as a bridge, not as foundation. In speaking to psychologists through one of our more familiar frameworks, the printed word, Dr. 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, new to its second century, benefits well from this infusion of venerable thought. And action.

This is a first rate guide for practice or classroom. Everyone working in a clinical setting with Native Americans or other people of diverse color or culture should have it on their shelf. And read it.

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

*Buddha in Redface* (2000), the second book in the trilogy, surfaced five years later. In that time, the first book had been recognized by Bernard Wilpert, President of the International Association of Applied Psychology (IAAP), at the IAAP World Congress in San Francisco in 1998, as the most significant fresh direction for psychology in the new millennium. In his Presidential key-note address, Wilpert specifically identified Duran’s concepts of inter-generational trauma and healing as the basis for this honor, applying the power of this concept to the generational PTSD in his own country, Germany, for all descendants of the holocaust, children of victims, perpetrators, onlookers, all. At that same Congress, a movie produced by the Durans, *Follow Me Home* (written and directed by Peter Bratt, including actors Jesse Borrego, Ben Bratt, Salma Hayek, Steve Reevis, Alfre Woodard) was shown. This winner of the 1997 San Francisco Film Festival and nominee for the 1996 Grand Jury Prize at the Sundance Film Festival was inspired by Duran’s last book. The title and theme of book number two begins with a quote:

“‘When iron birds fly in the sky and when the iron horse moves across the land, the Buddha will be in the land of the Redface’” - prophesied by Padmasambava, Indian Holy Man who introduced Buddhism into Tibet, circa 700 A.D. (p. v.)

This new volume was more fully focused on issues used most effectively in classes on clinical training, practicum/internship, and the counseling of diverse populations. Eduardo’s true New Mexico internship mentor is a terminal client. A first benefit: this illustrates and models learning from our clients. A second benefit: in the debates with his cognitive-behavioral supervisor on spiritual, archetypal, and indigenous perspectives, the fundamental issues of supervision become illuminated. Eduardo’s client-mentor, Tarrence, the Buddha in Redface, has inevitably been compared to...
Castaneda’s Don Juan and other historic healers practicing medicine without a paycheck. This time there is more. The book takes us into a native dream time experience at its close. Students find the book a compelling and quick read but some get lost in this part. Those who understand it gain, beyond the multicultural insights and therapist-client role reversals, an understanding of this important warning to the survival of the human family. The book’s events take place on the Los Alamos, New Mexico, land once owned by the Duran family. This land was appropriated by the federal government to develop the atomic bomb, and never returned.

As an instructor, I return to this book regularly, as do my students. Noted Jungian therapist and author Sabina Lucas said of this book:

The visionary intensity and sincerity of this book is buffered by a healthy dose of self-deprecating Indian humor. Eduardo Duran has created a compelling modern day myth, which might well be true.

Healing the Soul Wound (2006), with the kindness of the author, was emailed to me chapter by chapter over the last 2 years, as it was written, so I might share it with my graduate students. This I did in several classes and the feedback was continually enthusiastic. Here, for example, are the comments of one of those students, Mark Yoslow:

If there is anyone who could bring the minds of Carl Jung and Joseph Campbell to life for the average therapist, it is Duran. As he continues his book and delves into the concepts of Indian medicine and spirit, we are no longer in an irrational place with these terms. They simply define a limit of experience in which things happen that do not take the forms with which we are accustomed, and this cannot be used to judge if they are real or not, as it is an expansion of mind that is required to see this new experience as opposed to a closure of mind that denies its existence. It is the same with the concept of the visiting entity, and how rational their presence and process is, and how reasonably they need to be encountered.

When disorder is viewed from this context, as a visiting entity, the idea that it can leave as freely as it arrived contains an energy that allows us to see the person, the entity, and the moment as three separate realities that we can step into and out of, a Roshomon of psychotherapeutic experience with a sequence of witnesses, ourselves, the client, and the entity itself.

‘My style is that I have no style’ is the phrase used by Duran in supervision to describe his theoretical perspective on working with interns serving Native American people. The number one fear that comes up is that authenticity is not enough, when the truth is that our work cannot settle for anything less. Making contact with one’s authentic self is the shibboleth into Duran’s work and world, and if a vulnerability results that is too painful to bear in the process, it is the therapist who needs more work, not the client.

The Buddhist koan that says ‘it is what we need to rid ourselves of that will set us free, and not what we need to learn’ is the embodiment of the knowledge that
Duran gains from working with his Aboriginal teachers, who take from him everything he needs to let go of to become one of them, and then authentically pursue his destiny as a healer. His blood runs in my veins.

Now these chapters have come together as a book available through Columbia University’s Teachers College Press. It makes a perfect companion book to *Buddha in Redface*, offering more specific applications and a mature development of the intergenerational trauma paradigm. There is a section in each chapter to help non-Indian counselors generalize the concepts presented to use in their own practice in culturally sensitive ways. It presents a model in which patients have a healing relationship with the problems they are having, whether their symptoms are physical, mental, or spiritual. This most recent volume of the Duran trilogy outlines fresh methods for serving American Indian clients by translating Western metaphor into indigenous ideas that make sense to Native People. This is a theme in all three books, usefully read together, but with this last book, the paradigm shift is completed. Duran is one of our profession’s top contemporary authors. If children are art that finish themselves, then our most significant artists in psychology are fully realized adults that parent our best future. Eduardo invites us to walk through the doors of his books and we should do so. It’s still his season.

The Author

*Eduardo Duran*, Ph.D., is currently Director of Health and Wellness for the United Auburn Indian Community of Northern California, effectively blends his own experience as a psychologist working in Indian country with his ethnic experience as an Indian working in academic country. He has been a submariner in the Navy and movie producer; he is a parent, husband, teacher, family, mentor, psychologist, friend, and Sun Dancer.

Reviewer