GROSS-CULTURAL COUNSELING WITH AMERICAN INDIANS:
IMPLICATIONS FOR COUNSELOR TRAINING

by

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My studies and work in counseling have made me aware that many minority clients possess such significantly different values and lifestyles that the traditional White middle-class counseling approach is not always adequate to meet their needs. This led me to read about cross-cultural counseling problems and research. I discovered that very little had been done in this area for the (American) Indian population. This paper is intended to provide information on: 1) cross-cultural counseling in general; 2) Indian history (as a basis for understanding contemporary Indian attitudes); 3) Wisconsin and Milwaukee Indians in particular; 4) Indian values and traditions; 5) Indian perceptions of counseling and non-Indian counselors; and 6) suggestions for improvement of counselor training programs.

Admittedly, this is a very broad scope. My intention is to expose the issues in counseling with Indians, in the hope that counselors and those responsible for training programs will realize the need to address cultural differences. I have tried to remain as objective as possible. Wherever the content appears to be subjective, it is because I have tried to present my data from the Indian point of view. If my own very strong feelings for this group have surfaced too, I ask the reader’s indulgence.

I am greatly indebted to the many Indians in the Milwaukee area who have helped me with this study. There are the forty-six people who took the time to fill out a survey—many of whom expressed gratitude for my interest in them. There are the many professionals who talked with me, sometimes for several hours, helping me to understand the Indian way of life. Very special thanks go to Cynthia Reusch of the Milwaukee Indian Health Board for her faith in me, her support at every point in the study, and her willingness to read my paper and correct any misperceptions.

I also thank my committee—my chairman Dr. Robert Nordberg, and committee members Drs. Alice Kehoe, Bernie Raiche, and Ronald Zaffrann. I am indebted to them for seeing the value in my study, and for their many helpful
Finally, a very special thank you goes to my family, without whose support I could never have completed this project. My children have been very patient and understanding of a mother who, although there physically, was often far away mentally. My husband has been my strongest advocate and a tremendous help. He guided me past my fear of the computer, spending many long hours assisting me with the intricacies of putting my thesis into the computer. I thank him for the time he has worked with me on this project, for his critical eye, and especially for the steady support, encouragement, and faith that were always there when I needed them the most.
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Cross-Cultural Counseling: 
What and Why?

The subject of cross-cultural counseling is becoming increasingly important in our American society. The number of ethnic minority members is growing steadily, and counselors are gradually becoming aware that the ethnic backgrounds and values of these people often differ markedly from those of the majority middle-class American population. Because we live in a multi-lingual, pluralistic society, a counselor cannot avoid coming into contact with clients from drastically different cultural backgrounds and lifestyles. At present, most mental health professionals are ill-prepared to deal effectively with such clients. Research indicates that over fifty percent of those minority people who do seek counseling drop out of counseling after only one session.\(^1\) Many minority groups make no use of counseling services at all—either in schools or in community agencies—because they view such services as designed to minister solely to the majority population.

A position paper on cross-cultural counseling competencies presented in 1981 by members of the American Psychological Association states: "In one way or another we are bound to interact with individuals who can be classified as 'culturally different' and it is our responsibility as practicing psychologists to become more culturally aware and sensitive to our work with different populations."\(^2\) As recently as 1978\(^3\) there was no place in the United States where a mental health professional could earn credentials


in cross-cultural counseling skills. There were, and still are, only isolated courses at a few universities. Atkinson, Morten, and Sue suggest that the paucity of research on cross-cultural issues may be due in part to the failure of the counseling profession to see the counseling of minorities as a problem or to seeing it as too controversial an issue to enter into.  

The 1981 APA Position Paper defines cross-cultural counseling as "any counseling relationship in which two or more of the participants differ with respect to cultural backgrounds, values and lifestyle." This could involve a majority-group counselor-minority-group client (or vice versa), or a counselor and client from two different minority groups. The key issue is the degree of dissimilarity between the background, values and lifestyles of each participant in the counseling relationship. When these variables are profoundly different, effective counseling is severely impaired, unless the counselor possesses sensitivity to, and awareness of the differences. When the counselor and client are genuinely open to each other and accepting of each other, the counseling experience can be very enriching for both.

Often those who are culturally different are referred to as "culturally deprived" or "culturally disadvantaged." The first term implies that such people possess no culture at all, and the second that they possess a culture, but that it is not the "right" culture. Such ethnocentrism blinds us to the unique value inherent in the cultural heritage of each ethnic group; it forces us to look at minority group members as inferior, rather than allowing us to appreciate and accept the real contribution which their cultural heritage makes to their lives—and can, in turn, make to ours.

One of the most severe limitations to effective cross-cultural counseling is that of counselor bias. Counselors who want to be able to work successfully with minority group clients need to know their own cultural and sub-cultural stereotypes. They must be aware of their own lifestyles, values,
and cultural heritage, and know to what extent these variables affect their interactions with members of different ethnic groups. As Nancy Schlossberg put it: "Not only are all of us guilty of some kind of bias, but all of us are victims as well as victimizers, forced ... to play roles which are not comfortable to us". 8 Schlossberg goes on to say the "individual’s life chances are limited by possibly erroneous assumptions based on ... membership in a particular group". 9 Minority groups in particular are often victims of this rigid stereotypic thinking. Each minority culture possesses its own “world view”—a perception of the relationship between self and world which results from the way people think, make decisions, behave and define events. 10

The counselor who can recognize how that world view may differ from the world view of the dominant culture, who can accept, and, more importantly, appreciate the positive qualities inherent in each world view has a much better chance of working successfully with a minority group client, than does the counselor who firmly insists that the client’s world view must be changed and must be brought into consonance with that of the dominant culture. Another barrier to effective cross-cultural counseling is the counseling model that is most often endorsed by American counselor-training programs. This model is generally viewed as having been developed for a White middle-class clientele, and as essentially ignoring the mental health issues of minority groups. The stress on introspection, verbal exchange and insight, as well as non-directive guidance runs counter to the basic cultural values of many ethnic groups. Research is needed on just what counseling methods work best with which client populations. The counselor must be conversant with many styles, techniques and approaches, and be capable of adapting her counseling skills to fit the individual needs of each client. According to Sue, “equal treatment ... may be discriminatory treatment!” 11

There is confusion “centered around the distinction between equal access

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9 Ibid., p. 483.
11 Sue, “Counseling”, p. 423.
and opportunities versus equal treatment". 12 In other words, more diversity of approach is essential when working with clients from widely varied cultural backgrounds.

Sue sees the barriers to effective cross-cultural counseling as falling into the following three categories: 13

1) Language barriers

Many minority group clients are bilingual, but their understanding of American English may be very minimal. Also, members of certain minority cultures may speak their own English dialect (e.g. Black English), or prefer not to express themselves verbally (e.g. American Indians). Many counselors falsely assume that such clients possess inferior intelligence or lack strong conceptual powers.

2) Class-bound values

The majority of minority group clients belong to the lower socio-economic class—many existing at the poverty level. Counselors often mistakenly attribute the attitudes and apparent values of these clients to specific ethnic traits, rather than realizing that these attitudes and values result from the state of poverty in which such clients exist. Strong concern with survival makes these clients averse to a counseling approach that stresses introspection and/or self-actualization. Immediate advice is much more valued, as is immediate action.

3) Culture-bound values

Included here are the predilections which some minority group clients have for not being verbally open, or for finding open disclosure to a virtual stranger totally alien. These clients may be seen as shy, repressed, inhibited (all undesirable traits by Western standards), or as hostile and/or unwilling to cooperate.

12 Ibid., p. 423.
13 See Sue, *Counseling*, pp. 32-41.
In addition, many minority group clients have a difficult time understanding and accepting the active role that most counselors expect the client to assume in the counseling process. Confusion in this area could also be misinterpreted as an unwillingness to help oneself. There are also non-verbal cultural barriers that can interfere with counseling. Among these are eye contact, personal space and culture-specific conventions regarding personal interactions. The counselor who is ignorant of a particular client’s cultural background in these areas can alienate the client very quickly.

When we look at all the biases, stereotypes and misunderstandings that can arise in a counseling relationship where the counselor is not culturally sensitive, it is easier to understand why so many members of minority groups distrust or actively avoid counseling. History and experience have taught most of these people that White Americans are racist, discriminatory and oppressive. Many have experienced an “institutional racism” that forces them to give up much of their cultural heritage in order to comply with what the majority culture values and finds important. Their sense of powerlessness and feelings of inferiority and/or anger make it very difficult for clients from minority groups to trust majority group counselors. Because White counselors often propose “White” solutions, the minority group client very often has no confidence in counseling.

In an attempt to understand the minority group client’s various reactions to counseling, Sue proposed what he calls a Minority Identity Development (MID) Model. Briefly stated, this model outlines five stages through which many minority groups pass in adjusting themselves to the majority culture:

1) Conformity

2) Dissonance

3) Resistance and immersion

14 Ibid., p. 49.

15 Ibid., pp. 66–68. See Appendix I for a fuller discussion of each stage of the MID Model.
4) Introspection

5) Synergetic articulation and awareness

The purpose of the MID Model is to help explain specific client attitudes toward counseling, as they relate to the particular stage(s) in which the client exists at a given moment. Stages may overlap, be skipped, be reversed, or become set. Presumably, those who move through all five stages to the point of synergetic articulation and awareness will have developed a reasonable balance between their cultural heritage and the majority culture. Sue uses this model to aid counselors in working with minority group clients. Being able to assess what stage(s) a particular client is in will greatly enhance chances of success with that client. The well-trained counselor will know what types of interaction to expect, why the client may be behaving in a given way, and which intervention strategies will probably prove to be most effective.

Ethnic minorities possess rich cultural heritages; yet, they have been caught up in a society that seems to demand that they give up that heritage in order to "fit" into the dominant White middle-class American society. The job of the cross-cultural counselor, then, is to aid each minority group client in finding "his own best solution to the dilemma of how to combine the familiar and the strange, the old and the new, into his own life". In other words, the counselor aids the client in maintaining cultural uniqueness and identity while also sharing common elements of the American culture. This is what Sue is aiming at in stage five of his MID Model. The stage of synergetic articulation and awareness means that minority group clients no longer experience strong conflicts between their own cultural heritage and the demands of the dominant culture. A balance between the two has been achieved which allows for practical interaction in both cultures.


17 Sue, Counseling, p. 67.
As Sue states: "The goal of society should be to recognize the legitimacy of alternative life-styles, the advantages of being bicultural... and the value of differences". Counselors have an obligation to develop their own awareness and appreciation of other cultures, as well as to aid their clients in attaining that same awareness and appreciation. They need to find effective means of bridging the differences between two cultures—both in their training of counselors and in their interactions with minority group clients. A beginning has been made in recent years, but the many problems and questions that arise from a consideration of cross-cultural counseling still require extensive research efforts.

The counseling profession has been extremely slow in taking on the challenge of such research. Some of the questions that must be looked at include:

1) Who can successfully counsel a minority group client? Must the counselor be a member of the same minority group, or is it better for the counselor to come from a different minority group, or to be a well-trained majority group counselor?

2) What counselor competencies are necessary for successful cross-cultural counseling?

3) How can counselors best be trained to work with minority group clients?

The remainder of this paper will be devoted to offering possible answers to these questions as they relate to the Indian client. Whereas much recent cross-cultural research has been concerned with Black and Hispanic cultural values and lifestyles, far less research has been done on Indians. It may be that this is true because Indians represent only about one percent

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18 Ibid., p. 10.
19 Throughout this paper the term "Indian" will be used to designate those individuals who are descended from the original inhabitants of the North American continent. Other terms found in the literature include "Native American" and "American Indian".
of the total United States population. They have been essentially an "invisible" minority group—a minority group not given to forcing others to notice them, nor to making demands for themselves from society. Many Indian leaders have long been aware of the power of political involvement. However, those who are most actively trying to work through the government to achieve change represent a minority of the total Indian population.

Whatever the reason for the paucity of research, it is true, as Richardson points out, that the "white man has never seen fit to want to understand the Indian." 20 White American society has demanded that Indians assimilate themselves into the dominant culture. Despite several centuries of prejudicial treatment, however, Indians have managed to hold onto their cultural uniqueness. This fact should be sufficient reason for counselors to make it their responsibility to familiarize themselves with Indian values, to appreciate their culture, and to be willing to work within their cultural framework.

20 Edwin H. Richardson, "Cultural and Historical Perspectives in Counseling American Indians," Derald Wing Sue, Counseling the Culturally Different: Theory and Practice, (New York: John Wiley & Sons, 1981), p. 220. Many feel that one reason for this lack of interest was that people believed the Indians would soon die out, and the "Indian problem" would solve itself.
Chapter Two

A Brief History of the American Indian

In order to understand the concerns and counseling needs of the modern urban Indian, it is essential to be aware of the history of White-Indian interactions. Those who want to work effectively with Indians need to know about their past; they need to understand how domination by the White culture has affected present living conditions, as well as attitudes.

Non-Indians have written much of the literature about Indians. Many have depicted Indian culture as an "interesting fossil of an extinct species." ¹ As more is being written by Indians and by non-Indians who are truly interested in presenting Indian history as accurately as possible, a picture emerges of peoples who have steadfastly resisted policies aimed at the extinction of their cultures.

From the beginning, Indians have had a unique status as a minority group in the United States. The first European explorers who came into contact with them began a policy of making treaties with the Indians. This policy is still followed today. What this means is that Indian nations are seen in effect as sovereign nations within the United States. In principle, each Indian nation has its own tribal government; most nations are exempt from the laws of the state in which they exist, and are answerable to the federal government only to the extent of the terms of the most recent treaty.²

Although treaties have been broken and/or rewritten throughout the period of White-Indian contact, sovereignty places the modern Indian in a special, often difficult position. Many Americans do not understand the rights which sovereign status guarantees the Indian. For example, they are often openly hostile to Indians who will neither share their land nor their hunting and fishing rights on that land. In addition, those Indians who elect to remain on the reservation find that there are many government programs for which, as a sovereign nation, they do not qualify. Thus, the Indian must either accept deplorable conditions of poverty, or must move into the city in hopes of a better lifestyle. Just how this situation has evolved can best be understood by taking a look at the White man’s treatment of the Indian from their very first contact to the present.

The first European settlers in America, especially the English, saw the Indians as living a “barbarian, heathen existence.” They felt it their duty to “save” the Indians by introducing Christianity and by forcing Indians to abandon their own culture and assimilate themselves into the “correct” European culture. In addition, many of the first White settlers wanted the land, and the yield from that land (such as furs and gold) which the Indians possessed. As Boyer states: “It was both the clash of two very different cultures, as well as European greed for land and gold that eventually led to open hostilities and warfare.”

Although Indians clearly outnumbered the first White settlers, they failed to force the White man off of their land for two reasons. First, they did not initially see the White man as a threat. Rather, many actually saw the White man as inferior—a feeling that persists among many Indians to this day—and in need of their help to survive in a new land. Secondly, despite their numbers, Indians belonged to many vastly different tribes. As Boyer explains, the “lumping together of different cultures is generally due

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5 Ibid., p. 83.
to the non-Indian’s tendency to assume all ... were alike, which is akin to grouping Hungarians with English because both were Europeans”. 6 Just as the nations of Europe would find it difficult to forget their differences and unite against a common threat, so it was for the Indians. When they realized the dangers posed by the White man, a few far-sighted Indian leaders did attempt to unify a number of tribes. Most such attempts, however, failed.

The White people who first settled in America came from different European countries, (predominantly from England, France and Spain), each of which wanted to control as much of the new-found land as possible. The Indians readily entered into alliances (via treaties) with these major powers, as they vied for control. During this time, because each faction needed the Indians’ support, Indians enjoyed prosperity and acceptance. However, once the wars ended and the English gained control of most of those lands that now form the United States, the status of Indians changed drastically. The English no longer needed their support, and, more importantly, they began to see the Indian as a nuisance who stood in the way of European expansion in the new world.

The early 1800’s saw a marked change in attitudes toward the Indian. As more European settlers came to America, and more land was needed, the Indian was forced to move further and further west. Treaties became documents that exerted authority only as long as they represented White interests. When they were no longer useful to the White man, treaties were broken and/or rewritten. The Indian soon concluded that the White man could not be trusted.

Table 1, “Federal-Indian Policy Periods” 7 highlights the significant federal legislation concerning Indians from the early 1800’s to the present.

There has been tremendous fluctuation in federal policy throughout this period. Unable to assimilate the Indian into the “melting pot” of America, government officials have finally had to recognize and uphold the rights

6 Ibid., p.7.
FEDERAL-INDIAN POLICY PERIODS

Although Federal-Indian policy periods fluctuate and overlap, they can be roughly divided into seven major periods. The following chart depicts the periods and their most significant legislation.

<table>
<thead>
<tr>
<th>PERIOD</th>
<th>TIME</th>
<th>EVENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Removal Period</td>
<td>1830 -- 1850's</td>
<td>Indian Removal Act to the decision to open up the Indian territory west of the Mississippi for settlement. It became government policy to set aside reservations for Indian tribes.</td>
</tr>
<tr>
<td>3. Reservation Period</td>
<td>1850's -- 1887</td>
<td>Maintenance of the reservation system to the passage to the Land Allotment Act (Dawes Severalty Act) which distributed allotments of land to individual Indians and thus broke up tribal landholdings.</td>
</tr>
<tr>
<td>4. Land Allotment</td>
<td>1887 -- 1934</td>
<td>Land Allotment Act to the passage of the Indian Reorganization Act which reversed the trend to break</td>
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<td>up tribal lands and self-rule. Also passed in 1934 was the Johnson O'Malley Act which allows the Federal Government to contract with states and other agencies to deliver special services to Indians.</td>
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<tr>
<td>5. Indian Reorganiza</td>
<td>1934 - - - - -</td>
<td>Indian Reorganization Act to the enactment of House Concurrent Resolution 108 which terminated the special services provided through the BIA to tribes.</td>
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<td>tion Period</td>
<td>1953 - - - - -</td>
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<tr>
<td>6. Termination Peri</td>
<td>1953 - - - - -</td>
<td>House Concurrent Resolution 108 to President Johnson's call for an official end of tribal termination policy and the need to support tribal &quot;self-determination without termination&quot;.</td>
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<td>od</td>
<td>1968 - - - - -</td>
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<tr>
<td>7. Self-Determination</td>
<td>1968 - - - - -</td>
<td>Following the policy reversal in 1968, P.L. 608, The Indian Self-Determination and Educational Assistance Act of 1975 was passed along with other complementary policy decisions--like the Indian Child Welfare Act of 1978--which further commits Federal policy to the support of self-determination without termination.</td>
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of Indians to their own culture and traditions.

The history of Indians in Wisconsin provides a good background for understanding the history of Indians in general. During the War of 1812, the French made treaties with the Indians in order to gain them as allies against England. Once the war had ended, the position of the Indians changed drastically. America was growing, and settlers needed more and more land as they pushed west. As a result, the Indians were forced to give up significant portions of land. The Intertribal Council at Prairie du Chien in 1825 began this process; it culminated in 1848 when all Indian land in Wisconsin, except for the Oneida reservation, was ceded by treaty to the United States government. Because the northern portions of Wisconsin were not desirable to White settlers at that time, many Wisconsin Indians were able to stay in Wisconsin (others were forced to move west of the Mississippi). Primarily because the United States government feared that Indians might unite and create trouble if too many were forced west, new treaties were drawn up in 1854 and 1856. The provisions of these treaties assigned reservations in Wisconsin to the Menominee, Stockbridge and Chippewa Indians (the St. Croix and Mole Lake bands of the Chippewas were not included). Thus, the reservation system became firmly established.

During this period (roughly, from 1850) great stress was put on forcing Indians to give up their culture and to accept the ways of the White man. One of the strongest measures the government took at this time was to remove children from their homes and send them to boarding schools hundreds of miles away. These children were forbidden to speak their tribal languages and to practice their tribal traditions. Instead they had to speak, dress, act, and think like White children. In addition to successfully interfering with tribal culture, this policy also created a group of young adults stranded between two cultures. Not only did these young people find it difficult to gain acceptance in either the Indian or the White culture, but they were also ill-prepared to take on the task of being parents. Having been removed from their homes at about age five, most had not known the nurturing of

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parents, and were therefore handicapped in nurturing their own children.

The Allotment Act (Dawes) of 1887 was also aimed at undermining a strong Indian culture. The purpose of this act was to make Indians individual farmers on small, self-sufficient family farms. The result of the act was that Indian land holdings were broken up and scattered. Many Indians also experienced economic disaster. At a time when farming was becoming highly mechanized, the traditional self-sufficient farm could not compete with large-scale, single-crop agriculture.

During World War I, many Indians volunteered to defend the United States. This brought Indians into close contact with large numbers of non-Indians. The American public thereby became aware of the dreadful economic plight of the Indian. Public outrage resulted in the Brookings Report of 1928. This represents a landmark in Indian history, as it was the first report to applaud Indian cohesion and steadfastness in the face of oppression, and to suggest that “not everything Indian was necessarily bad”. A few years later, in 1934, John Collier, Commissioner of Indian Affairs, was able to get the Indian Reorganization Act passed. This Act allowed Indian tribes to organize themselves under their own constitutions and to enter into contracts as self-determining communities. Collier was also able to stop the rapid loss of tribal lands and to allot reservations to the St. Croix and Mole Lake Chippewas.

World War II again saw many Indians volunteering for military service. The war economy also provided temporary alleviation of the poverty conditions on the reservations. Many Indians found employment in wartime industry, which, of course, brought many Indians into the cities. The post-war economic depression, coupled with neglect of pre-war government programs for Indians, brought the return of extreme poverty to the reservations.

Returning soldiers, as well as those Indians who had lived in the cities during the war, were no longer content to accept the inferior conditions of

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10 Ibid., p. 16.
reservation life. The United States government responded in two ways: 1) by encouraging individual tribes to accept a termination policy, and 2) by endorsing a massive relocation of Indians from the reservations to the cities.

The first government action (termination) meant that the federal government would no longer be responsible in any way for a terminated tribe. Such a tribe would be expected to be both self-governing and self-sustaining. This would effectively relieve the United States government of carrying the financial “burden” of the Indian. In Wisconsin, the Menominee tribe was judged to be capable of handling termination. Although the Menominee fought termination throughout the fifties, tribal leaders finally agreed to the policy in 1961. Their decision was based primarily on the misunderstanding that termination symbolized acceptance of the unique Menominee culture, whereas it was actually aimed at destroying tribal entities. 11 What actually happened was political and economic disaster. After so many years of oppressive and destructive treatment, the Menominees were by no means capable of handling their own affairs without some kind of outside help. Suddenly they had to pay state taxes. They were subject to state business regulations and to state game and fishing laws. Without appropriate training and resources, they were forced to be totally self-supporting. To meet rising costs, the tribe had to sell much of its land. What was already abject poverty became even worse; the tribe stood in jeopardy of total bankruptcy. Finally, in 1973, termination was rescinded. Many problems still exist, but the Menominees are becoming increasingly better equipped to handle them.

The second government reaction to post-war demands (relocation to the cities) actually meant that Indians exchanged one form of poverty for another. Most came with little or no job training, with minimal education, and with little assistance available to help them locate work or adjust to city life. The stress of living in the bustle of a large city, such as Milwaukee, combined with prejudicial treatment wherever they went, has given the modern Indian an entirely new set of problems with which to cope. The specific tribes found in Wisconsin, and the special problems tribal members

11 Ibid., p. 18.
face in an urban setting will be discussed in the next chapter.
Chapter Three

The Indians of Wisconsin:
Demographics and Urban Problems

Now that cross-cultural counseling and general Indian history have been discussed, we will take a closer look first at Wisconsin Indians, and then at Milwaukee Indians. It is not an easy task to study “Indians”, as the individual tribes are widely diverse. Grouping Indians by language stock, lifestyle/value system, or location produces “artificial divisions.” ¹ These may be helpful as a means of producing a more easily studied unit, but should not be misconstrued to mean that all Indians (even within that group) are alike.

A good means of illustrating how complicated it is to study “Indians” is to consider the controversy that exists about just how an Indian is to be defined. The Bureau of Indian Affairs (BIA), for example, specifies anyone whose blood is one-quarter Indian. Many tribes also use this designation to determine a person’s eligibility to be on the tribal roll; other tribes will accept less Indian blood, while still others demand a higher percentage. A few tribes even require an Indian to be full-blood. The Bureau of the Census, on the other hand, looks at socio-cultural affiliations, rather than blood quantum. In other words, if a person claims he/she is an Indian, the Bureau of the Census accepts that as adequate to define that person as an Indian. ² Thus, the government of the United States officially recognizes 478 tribes by BIA standards. There are an additional fifty plus tribes who are not recognized as such by the BIA, and who therefore are ineligible for assistance under any BIA-sponsored Indian programs.

² In this paper, “Indian” is defined according to the Bureau of the Census standards.
Despite the fact that each Indian tribe possesses its own unique culture and value system, any attempt to understand and work with Indians must begin with a more general orientation to Indian issues. There are many problems, and some values, common to all Indians, regardless of tribal affiliation.

There are six major tribes presently residing in Wisconsin. Some are indigenous to this area, while others were forced into Wisconsin as a result of the White man's desire for their land. The illustration "Indian Tribes of Wisconsin" shows the location of each of these six tribes, giving a good idea of the total acreage of Wisconsin which Indians actually occupy.

The Wisconsin tribes and some important features of each are:

1) Oneida (Iroquois language stock)

These Indians are originally from New York State. They moved to the Green Bay area in 1823 where they were given 65,000 acres of land. They now own only slightly more than 2,500 acres. Tribal rolls indicate that there are over 5,000 Oneida Indians in Wisconsin. Of these only about 400 actually reside on the reservation.

Because they come from the east where they had early contact with non-Indian settlers, the Oneidas demonstrate greater adjustment to the dominant culture than do the other Wisconsin Indians. They enjoy a higher employment rate, generally better education and health, and a better standard of living on and off the reservation than do most other Indians.

2) Winnebago (Siouan language stock)

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Indian Tribes of Wisconsin

Illustration 1
The Winnebagos were indigenous to Wisconsin, and were located primarily along the upper Mississippi. The treaties of the 1830's took away most of their land in Wisconsin. Many moved at that time to Minnesota, then to North Dakota, and finally to Nebraska, where the Winnebago reservation is now located. Those Winnebagos who still live in Wisconsin do not have a reservation here. They occupy less than 40,000 acres of land—acres which are widely scattered. Because the Winnebagos do not reside in one easily specified area, it is extremely difficult to get an accurate census. Tribal rolls list over 3,000 members, but that figure is difficult to prove.

3) Stockbridge-Munsee (Algonkian language stock)

Members of this tribe moved to Wisconsin from Massachusetts and Delaware in 1822. They moved voluntarily in an effort to escape non-Indian prejudicial treatment and to find new land. In 1856, they signed a treaty with the Menominee Indians under which they acquired 44,000 acres. United States government practices have reduced that land to the present 15,000 acres for a tribe that numbers about 750 members.

4) Potawatomi (Algonkian language stock)

Although this tribe is indigenous to the Wisconsin area, the government forced the Potawatomi to move onto a reservation in Kansas in 1836. Many of the Indians refused to go, and fled into the northern wilderness of Wisconsin. Tribal rolls indicate that about 200 Potawatomi still live in Wisconsin on less than 12,000 scattered acres. Most of these Indians live in deep isolation, completely separate from the White culture around them.

5) Menominee (Algonkian language stock)

The Menominee are the oldest known Indian residents of Wisconsin. Tribal rolls indicate there are over 3,500 members of this tribe. In 1966 their reservation comprised about 234,000 acres, but much of
that land was developed and sold by White entrepreneurs as vacation land. This was during the period when the federal government had terminated the Menominee tribe. To combat economic problems, the tribe was forced at that time to lease and/or sell much of its land.

6) Chippewas, also known as Ojibwa (Algonkian language stock)

As can be seen in the illustration "Indian Tribes of Wisconsin", the Chippewas live on six different reservations in northern Wisconsin. This is because the Chippewa Indians are divided into the following six bands: ^5

a) Bad River reservation

The largest Chippewa reservation in Wisconsin, the Bad River reservation is comprised of about 42,000 acres (much of which is often flooded) for a tribe that numbers over 1,300 members. It is an economically depressed reservation, and has been the target of ongoing dispute over hunting and fishing rights.

b) Lac Court Oreilles reservation

With about 3,500 tribal members, this reservation has recently begun to move slightly above the poverty level as a result of improved industry.

c) Lac du Flambeau reservation

Located in a prime tourist area because of its many lakes and pine forests, this reservation enjoys slightly better prosperity than do most other reservations. Its over 1,800 tribal members sold much of their lake-frontage land to non-Indian tourists in an attempt to improve their economic status. Although this practice has essentially stopped

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^5 A band is a sub-division of a tribe; it is an entirely separate political entity. Thus, there are actually six "tribes" of Chippewa Indians in Wisconsin, not one tribe. Each considers itself distinctly different from all others.
now, the result is that Indian lands are checkered with non-Indian lands. This often creates tension and controversy.

d) Mole Lake (Sakagoan) reservation

The smallest in Wisconsin, this reservation contains only 1,700 acres for the estimated 109 Indians who live on the reservation. (Tribal rolls indicate a total of 985 members.)

e) St. Croix reservation

Known as the “Lost Tribe of the Chippewas,” this band was not included in the 1854 treaty that established reservation lands for Chippewa Indians. The over 400 members of this band became isolated and widely scattered as a result. Finally, in 1934, they were given 1,750 acres, but the land is basically useless economically.

f) Red Cliff reservation

The total size of this reservation is 7,321 acres for the 310 Indians who live there. BIA statistics indicate a tribal enrollment of 2,276 Indians.

The Chippewa Indians number approximately 11,000, which is about one-third the total Indian population for Wisconsin.

Living conditions on all the reservations are very poor. There is generally severe poverty due to lack of employment (most work is only seasonal at best), and to marginal land. Also, because the United States government considers reservations to be sovereign nations, they are denied the benefits of many government social service programs. Although many tribes are now beginning to run their own schools on the reservation, educational levels have traditionally been very low. Forced to go to schools off the reservation (and many students must still do so at least for high school), the prejudice and alienation encountered have caused about seventy percent of all Indian

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6 Ibid., p. 27.
youth to drop out of school without a high school diploma. Also, housing on most reservations is sub-standard and sanitation is very poor. This causes a very high disease rate and a high mortality rate, especially among infants.

National statistics indicate that Indians have a lower life expectancy than Whites do, that the average annual income is $1,500, and that unemployment ranges from forty to eighty percent. This means that approximately three-fourths of all Indians live at or below the poverty level. Poverty and discrimination produce a pervasive depression among Indians, causing an annual suicide rate that is double that of the dominant culture. In addition, alcoholism affects about ninety-five percent of all Indians either directly or indirectly. This is a severe problem that requires much additional research. We do know that hard liquor was unknown among Indians until the White man introduced it, and that alcohol consumption contributes to a very high rate of automobile-related deaths and to the violence that is becoming ever more prevalent among Indians.

Partly as a result of the BIA Relocation Program of the fifties, and partly in an attempt to escape the poverty of reservations, many Indians have moved to the cities. As Nancy Lurie points out, most Indians use the city for employment; they still see the reservation as their home. Many return to the reservation as often as every weekend, if time and finances allow them to do so.

Milwaukee has the largest Indian population in the state. Census figures indicate that over 8,000 Indians live in Milwaukee. The illustration

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10 Because many Indians are highly transient, it is difficult to get accurate census data. Many feel that the Milwaukee Indian population is actually closer to 10,000.
“Native American Population Concentration” 11 shows that most of the Indians in Milwaukee (over sixty-five percent) live either in the center of the city or on the near south side. Both are areas of low-income or unemployed populations. Thus, as was indicated in Chapter Two (p. 16), many Indians actually traded reservation poverty for urban poverty. They came to the cities with poor educations, little or no job skills, and a cultural background that made them prime targets for majority culture prejudice.

The clash of cultures produces high stress rates among urban Indians. Not only does the urban Indian become keenly aware of how different Indian culture is from the dominant culture, but Indians of different tribal backgrounds also come into conflict with each other. 12 The majority culture demands total assimilation, while most Indians strive to maintain their own traditional culture and values. The average urban Indian feels oppressed, powerless and exploited. Not only do most urban Indians occupy the lowest rung of the socio-economic ladder, but the government of the dominant culture does little to help them. Failing to understand the Indian extended family concept, 13 for example, government officials often remove Indian children from their homes for what is perceived as neglect or desertion. As a result, about twenty-five to thirty-five percent of all Indian children in the city are removed from their homes and placed in foster care. Of these children, eighty-five percent are placed in non-Indian homes. Although recent federal legislation has mandated a stronger attempt to place such children in Indian homes, most people have trouble understanding why this is such a problem. They cannot—or will not—see how totally different the two cultures are; they fail to comprehend what a tremendous strain such treatment places on both the Indian children and on their families. Such treatment causes problems ranging from identity crises to a question of eligibility for Indian programs. These programs require proof of Indian heritage. This

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11 Information provided by the Milwaukee Indian Health Board.


13 This concept is more fully explained in Chapter Four.
Native American Population Concentration

Illustration 2
cannot be proven, if a child was adopted and has no access to his back­
ground. The Indian Child Welfare Act of 1979 (effective May 1980) allows
the Bureau of Indian Affairs to examine records to determine tribal enroll­
ment eligibility.

Added to the many problems engendered by urban racism is the fact
that more and more Indian homes are becoming single-parent homes. There
has been an alarming increase in male violence against women and children—
a problem which is alien to the traditional Indian value system. The break­
down of the family has led to increased poverty; urban stress has resulted in
greater alcohol and drug problems, as well as an increased crime rate among
Indians. Disease and mortality are high, because of poverty conditions and
the failure of urban Indians to obtain nutritional, health or social services
aid. The Indian's basic distrust of Whites often prevents the seeking of such
help from established agencies. Also, the availability of services specifically
for Indians is limited in urban areas.

Milwaukee has responded to the problems of its Indian population
basically in two ways. The first is to see such problems as indicative of
minority cultures in general, and to provide welfare assistance. This, as
Vine Deloria states: “perpetuates dependency upon a distant bureaucracy
with no corresponding sense of responsibility to the source of support.” 14

In essence, the welfare system enhances the helplessness which the Indian
already experiences, (many Indians refuse to apply for entitlement programs
for which they are eligible) and fails to address the real problem of how to
rise above existing conditions.

The second, and by far more effective, response has been made by
the Indians themselves. The experiences of World War II promoted a new
pride in being Indian and an urgent desire to raise the status of Indians
in general. As more and more Indians have become well-educated, they
have become better equipped to articulate the problems that are specific
to Indians and to suggest solutions. In 1961, the Great Lakes Intertribal

14 Vine Deloria, We Talk, You Listen: New Tribes, New Turf (New
Council was formed. 15 The aim of this council is to gain funding from government agencies and private foundations for projects which will address the needs of local tribes. What is significant about this council is that it was formed by Indians for Indians, and also that it promotes what has come to be known as a "pan-Indian" approach to Indian problems. 16

The pan-Indian movement centers on common concerns and common interests among tribes. It does not demand that Indians give up their tribal uniqueness; it asks only that they be willing to work together to exert an impact on local, state and federal governments in order to promote positive change. 17

Instead of being engulfed by the urban dominant culture, Indians have formed their own self-help organizations and centers. Agencies such as the Milwaukee Indian Health Board, Milwaukee Indian Manpower, and the Siggenauk Center (to name but a few) are representative of the pan-Indian solution. Indians of a variety of tribal backgrounds are banding together to promote better physical and mental health care, to improve educational and job opportunities, and to provide a sense of community for Milwaukee Indians.

The Indian powwow is an excellent example of this new way of thinking. Originally a tribe-specific cultural ritual, the powwow has also become an "expression of intertribal solidarity." 18 It is often used as an intertribal

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15 Lurie, "Indian People", p. 6.

16 According to Fred Muscavitch, "Pan-Indianism refers to special communal feelings of unity and solidarity which develop among many urban Indians, despite tribal and other cultural differences. Community organizations often develop in urban Indian communities based upon a commitment to pan-Indianness." See: Fred Muscavitch, President, Educational Needs Assessment of Milwaukee County's Indian Community (Milwaukee: Milwaukee Indian Education Committee, Inc., 1982), p. 57.


social event—a chance for Indians to gather together to share and to perpetuate their traditions and cultures. Social powwows occur on a regular basis in Milwaukee and the surrounding area. Many are sponsored by individual tribes, but most are open to Indians of any and every tribal affiliation—and to non-Indians as well.

Indians have also encouraged and helped develop Indian Studies programs at many universities. Marquette University, the University of Wisconsin—Milwaukee (UW-M), and the Milwaukee Area Technical College (MATC), for example, all have counselors for Indian students. UW-M and MATC have extensive programs of Indian studies aimed at: 1) encouraging Indians to go to and remain at the university; 2) providing instruction in Indian subjects for Indian students; and 3) providing instruction for non-Indians to promote awareness and understanding of Indian cultures.

Until this past fall, Milwaukee also had an elementary school for Indian children. In this school, Indian values and culture were interwoven with regular curricular activities. Lack of continued federal funding has forced this school to close.

Despite such setbacks, the recent trend toward active Indian involvement in Indian affairs creates an air of optimism. The living conditions of Indians in the eighties, although still very poor, show a remarkable improvement over the past. And, as Boyer says: "It is doubtful much of this would have come about, at least when it did ... had it not been for the struggle of Indians themselves ... [The credit goes to] Indian patience and perseverance at all times and places."

The fact that such a strong feeling of Indian solidarity has survived all attempts to destroy Indian culture gives strong testimony to the fact that there is something very important in that culture. In the next chapter, the Indian value system will be explored, and an attempt will be made to define those aspects of the Indian culture that make it so ineradicable.

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Chapter Four

Indian Values

It can do no harm and might do a lot of good to hearken to what Indian people may have to tell us. Despite more than a century of pressure to cease being identifiable Indians, Indians are still very much with us... Such persistence suggests that they have something going for them that they find worth maintaining...

As Nancy Lurie suggests in the above quotation, 1 Indians possess their own highly valued culture. It diverges sharply from that of the dominant society. Although more and more Indians are coming into the cities to earn a living, they are tenaciously holding onto—or in many instances rediscovering—their basic Indian culture and value system. Because this is true, it is important for counselors who want to work with Indians to understand the main components of that value system. 2 It is not an easy task to study Indian values, because there are so many variables affecting those values. The most significant variable is tribal diversity. Over five hundred Indian tribes, having unique historical backgrounds, living in profoundly different topographical locations, and speaking totally different languages cannot be lumped together into one easily-defined category. Those who demand that Indians be readily definable or that they conform to the dominant culture forget how much diversification exists within the dominant culture.

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2 Many Indians have never lived on a reservation. They were born and raised in the city, often by parents who did not teach them much about their heritage. My research has introduced me to many of these Indians. Instead of being totally assimilated into the dominant culture, as might be expected, most of these Indians are avidly learning about their Indian background. In fact, many of these people are among those who are extremely proud of their Indian heritage and who most actively insist on their right to subscribe to the Indian culture.
itself. As stated in a report by the National Indian Child Abuse and Neglect Resource Center: ³

There are probably more cultural diversities and uniquenesses among White populations in this country than there are among Indians, and yet they are able to coexist in an uneasy alliance . . . It is essential that everyone be able to understand both the viability and the necessity of cultural diversity. This is our choice: a nation of similarly dressed, similarly pigmented, similarly speaking people who live in fear of falling away from the 'norm', or a nation of diverse peoples, languages, cultures, and values that coexist together in harmony and peace. Clearly the latter is to be preferred.

Thus, it is important to accept and work with value diversification.

Additional variables that influence Indian values include the following individual characteristics: 1) degree of traditionalism; 2) having lived on a reservation—when, how long, the effects; 3) urban or rural residence; 4) degree of acculturation; 5) acceptance of self as an Indian; and 6) role-playing to meet the perceived expectations of the dominant culture. ⁴ All of these variables make it extremely difficult for a researcher to know whether the data collected are representative of a given Indian population. Therefore, even when the data base is narrowed to Milwaukee-area urban Indians, it is still not possible to state common values as absolutes. What can be done, nonetheless, is to isolate specific values that appear to be shared by most Indians. That is, I believe, where the person who wants to work effectively with Indians must begin. Lewis and Ho support this view when they say "No social worker could be expected to be familiar with the cultures of some 200 tribes....[He] should familiarize himself with those customs that are generally characteristic of all Native Americans." ⁵


⁴ Compare these variables with the stages outlined in Sue's MID Model, Appendix I.

Although many Indians might argue the point, there do appear to be a number of core values which most tribes share. Urban Indians in particular appear to be developing a set of pan-Indian values. Because the city confronts each Indian with the dominant culture’s value system, as well as with a large variety of other tribes and their specific values, it appears that many urban Indians are developing a value system that allows them to coexist with such diversity.

One of the main reasons a counselor needs to be conversant with the Indian value system is that one’s sense of identity is strongly linked with an intact value system. Urban Indians experience a tremendous clash of cultures when they come into prolonged contact with the dominant culture. Many find it very difficult to maintain their own sense of self-worth in the face of social intolerance and cultural variance. It is not an easy task to “weave a course between core culture and minority culture identity.” Cultural dualism puts tremendous stress on the individual “to move continuously and comfortably between two or more cultures, to belong to each, to identify fully with each, ... even when these ... pull in opposite directions.” Many urban Indians find it close to impossible to live with constant cultural clashes. Many are torn by conflicting demands and belief systems. Without help, they become lost to themselves; they run the risk of severe depression and possible suicide induced by unrelieved, seemingly insurmountable pressures. A well-informed, culturally sensitive counselor can help such an individual deal with the practical aspects of daily urban life, and, in so doing, improve that person’s sense and acceptance of self.

As Trimble notes, there are only a limited number of instruments

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7 Ibid., p. 207.


9 Ibid., p. 41.
available to assess values. Even fewer instruments have been developed for intercultural research, especially for Indian populations. As part of my research on counseling with Indians, I developed a survey aimed at assessing Indian values. The values which I chose to study were taken from what literature does exist comparing Indian and White cultural values. Two limitations in the instrument became apparent as it was being administered. The first is that the values investigated are not necessarily key ones. A better method of selection would have been to talk directly with Indians and to use their input in devising the instrument. Secondly, assuming that two values represent opposite ends of a continuum, that they are mutually exclusive, is not always valid. The instrument could be revised so that each value (e.g. Individual orientation vs. Group orientation) could be measured separately. Thus, instead of the existing format:

<table>
<thead>
<tr>
<th>Individual Orientation</th>
<th>Group Orientation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2 3 4 5</td>
</tr>
</tbody>
</table>

we would have:

<table>
<thead>
<tr>
<th>Individual Orientation:</th>
<th>1 2 3 4 5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group Orientation:</td>
<td>1 2 3 4 5</td>
</tr>
</tbody>
</table>

This allows the respondent to address each value individually, rather than forcing a choice between the two.

The survey (see Appendix II) was administered to fifteen professionals who work with Indian clients in the Milwaukee area. After each survey was completed, responses were then discussed and clarified. The sample included school counselors, family and crisis counselors, nutritional and family planning counselors, and welfare and legal advisors. Of this sample, six are Indian and nine are White professionals who work primarily with an In-

11 This would be a very lengthy process, however, unless the researcher already had the trust of the Indian community and direct access to an Indian population. Otherwise it could easily be a major research project in itself. The fact that one-on-one follow-up with each respondent was done does make the information obtained in this instrument useful. By working closely with key Indian leaders in Milwaukee, I have gained greater insight into the major pan-Indian values. These I will discuss in more detail after interpreting the results of my survey.
dian clientele. 12 The results tabulated for each value pair (see Table 2, “Indian/Non-Indian Value Orientations”), plus a short discussion of each are:

1) Sharing vs. Ownership

Almost all respondents agreed that sharing is a much stronger value for an Indian than is ownership. Most Indians, for example, do not save money. Whenever they have any money, they share it with other Indians. The same is true of other material possessions. In fact, those who have little, or nothing, still share by giving of themselves—their knowledge, special talent, or a helping hand. The seven respondents who gave this value pair a rating of 2 or 3 did so because they feel that younger, urban Indians are beginning to attach more importance to ownership than the traditional Indians does. They may still share, but they are more apt to limit their sharing to a much smaller, more intimate group.

2) Individual Orientation vs. Group Orientation

According to the literature the response expected here is that Indians generally place more emphasis on the group than on the individual and individual achievements. 13 (The importance of the extended family is a key concept here. Because it is so critical to Indian lifestyle, this concept will be discussed in greater detail later in this chapter.) Most respondents did give this item a 4 or 5. However, they (and those that circled 3) mentioned that the orientation is contingent on the situation. Once we think of this value in a counseling framework, the orientation shifts sharply toward the individual. To date, Indians have not responded well to group counseling. Although definitive research on why this is true still needs to be done, some reasons

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12 There are still very few Indians who have degrees qualifying them to work as counselors and/or educators in Indian agencies. Thus, although my sample may seem weighted with non-Indians, it is representative of the professionals working with Indians in the Milwaukee area.

Table 2

Indian / Non-Indian Value Orientations
Frequency of Responses

<table>
<thead>
<tr>
<th>Value Pair</th>
<th>Indian Respondents</th>
<th>Non-Indian Respondents</th>
<th>Predicted Response</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1 2 3 4 5</td>
<td>1 2 3 4 5</td>
<td>1 or 5</td>
</tr>
<tr>
<td>Sharing vs. Ownership</td>
<td>4 1 1 0 0</td>
<td>4 3 2 0 0</td>
<td>1</td>
</tr>
<tr>
<td>Individual vs. Group</td>
<td>2 0 1 1 1</td>
<td>0 1 5 3 0</td>
<td>5</td>
</tr>
<tr>
<td>Competition vs. Cooperation</td>
<td>0 0 1 3 2</td>
<td>0 1 0 4 3</td>
<td>5</td>
</tr>
<tr>
<td>Long-term Goals vs. Short-term Goals</td>
<td>0 1 1 2 2</td>
<td>0 0 2 5 2</td>
<td>1</td>
</tr>
<tr>
<td>Elders vs. Youth</td>
<td>1 1 4 0 0</td>
<td>4 2 3 0 0</td>
<td>1</td>
</tr>
<tr>
<td>Schools vs. Tradition</td>
<td>0 0 4 1 1</td>
<td>0 1 2 2 4</td>
<td>5</td>
</tr>
<tr>
<td>Material Gains vs. Personal Happiness</td>
<td>0 0 0 1 5</td>
<td>0 0 1 3 5</td>
<td>5</td>
</tr>
<tr>
<td>Easy to talk vs. Hard to talk</td>
<td>0 0 0 1 5</td>
<td>0 0 0 3 6</td>
<td>5</td>
</tr>
<tr>
<td>Nature Controlled vs. Man part of Nature</td>
<td>0 0 0 1 5</td>
<td>0 0 0 3 6</td>
<td>5</td>
</tr>
<tr>
<td>Rules Flexible vs. Rules Inflexible</td>
<td>3 2 1 0 0</td>
<td>3 4 1 1 0</td>
<td>1</td>
</tr>
<tr>
<td>Accepts Others vs. Tries to change Others</td>
<td>5 1 0 0 0</td>
<td>7 1 1 0 0</td>
<td>1</td>
</tr>
<tr>
<td>Organized Medicine vs. Natural Medicine</td>
<td>0 1 1 2 2</td>
<td>0 0 4 3 2</td>
<td>5</td>
</tr>
</tbody>
</table>
can be suggested. One basic problem is trust: a group containing non-Indian members may be perceived as threatening, whereas a group predominantly composed of Indians presents genuine concerns about confidentiality. Also, Indians are traditionally not given to imposing themselves or their views on others. This could also contribute to their lack of active participation in a group.

3) Competition vs. Cooperation

Again, according to the literature, the expected answer here would be a strong premium placed on cooperation. Traditionally, the Indian has found it far more effective to work together as a group toward a common goal. It is all right to excel in bravery or hunting, but that is not a group priority. However, when these two values are considered from an inter-tribal (vs. an intra-tribal) perspective, the value changes. There is often fierce rivalry between tribes. This is a problem which present Indian leaders are trying to solve. Many leaders now realize that the Indian, especially in the city, needs to present a united front to the dominant culture. If Indians are to survive as a distinct culture, Indians from different tribes will have to learn to work together on common problems.

4) Emphasis on long-term goals vs. Emphasis on short-term goals

Here the expected answer (long-term goals) was rarely selected. According to the literature, the Indian has learned to be patient and to allow history to take its course. The Indian concept of time is circular—as are the seasons—allowing him to have faith that eventually, even if not in his own time, things will work out right for his people. Truly important things, such as land and its gifts, the spirit world, and people past and present are not bound by time constraints.

Present day urban reality, however, seems to contradict this value. The Indian may still believe that ultimately things will come out all right, but he must at the same time concentrate on survival in the present. For one thing, history has taught the Indian not to count too heavily on the future (e.g. broken treaties). Also, because the economic system, especially
for the Indian, is so precarious, it has become important to live for the moment—people have little control over the future.

When this concept is viewed from a counseling perspective, an even higher value is placed on short-term goals. It is very hard to get Indians to seek professional help. When they do, it is generally as a last resort. Therefore, the counselor has to address immediate needs, set a definite, short-term time frame, and produce fairly quick results. If this does not happen, chances are very high that the Indian will fail to return.

5) Focus on older members of society vs. Focus on younger members of society

Most respondents to this item saw both elders and children as important. Even those who weighted elders higher, mentioned the premium placed on children as well.

Indians value the knowledge and wisdom of their elders very highly. Much of their cultural tradition is not written down; it is handed on orally by the elders in the tribe. Because the elders have lived the longest, Indians believe they possess great wisdom; longevity is proof of great inner power and knowledge. Elders are honored not only in principle in Indian ceremonies, but also in practice. Indians actively seek the advice of their elders, respect it, and follow it.

Children are important too, for they are the perpetuators of the race. Great emphasis is placed on the extended family and on group responsibility for raising children in the "Indian Way."

6) Learning via established schools vs. Learning via culture and tradition

The traditional Indian method of learning is by culture and tradition. In the past, young Indian children were taught by example; they were allowed to experiment and to learn by following their natural curiosity.

Because our modern technological world demands a sound education
in government-established (or parochial) schools, many Indians have come to see the value of such learning. They know that, if their people are to prosper, they must be formally educated and have formally educated leaders. Most Indians do not see these two values as conflicting; they are able to combine the two without sacrificing their basic cultural traditions.

7) Success measured by material and social accumulations vs. Success measured by personal happiness

Fourteen of the fifteen respondents rated this item at 4 or 5. As one person said "very few Indians are materialistic." Being alive and able to enjoy life is of primary importance. Some urban Indians are beginning to value material possessions also, but these are, for most, less a sign of status, than a means of having something to share. One young woman with whom I talked admitted she had stayed in a relationship with a man because of the many things he gave her. Finally, she admitted, she realized the unhappiness he caused her was not worth the material possessions he gave her. She has since returned to her people on the reservation, and says she is "poorer, but happier ... and what's the use of all those things, if you can't really enjoy them?" This seems to be representative of the Indian attitude in general.

8) Talking openly about self and others is easy vs. Talking openly about self and others is difficult

Almost all respondents agreed that Indians do not talk openly with ease. One of the main factors involved is trust—and that takes a long time to build, especially with a non-Indian. As one person said "first we can become friends, then we can get close, and then, maybe, I can trust you. It is a very long process." A second factor is that of confidentiality. The Indian community is a small, closely-knit community where there are few, if any, secrets. Thus, Indians are loathe to talk about personal problems to another Indian, unless they do not care that others will know it as well.

9) Man controls nature vs. Man is part of nature

Answers to this item were unanimously in support of the value that
man is part of nature. This is a very basic Indian value; because it is so important, it will be examined in greater detail later in this chapter.

10) Rules are flexible and natural vs. Rules are inflexible and arbitrary

There is a great amount of variance in response to this item. The reasons seem to be 1) a failure to interpret the meaning of each value as it was intended in the instrument, and 2) the awareness that both values have a place in our lives.

Respondents saw the idea of flexibility as indicative of the way treaties have been handled (Indian point of view), or as a good example of what is known as "Indian time"—it doesn't matter much when something gets done, as long as it does (White view of Indian point of view). Others perceived it as meaning that rules result from the natural order of things—as they are necessary, they develop. This is the traditional Indian viewpoint, which seems to have worked well within the small social unit of the tribe. In a larger society, however, written, established rules are necessary to prevent chaos. Three respondents—all Indian—made this point. All three said they preferred to see such rules develop naturally, if possible, and that such rules ought to be flexible enough to "fit the needs of the moment."

11) Accepts others as they are vs. Tries to change others

Opinions were almost unanimous on this item—most Indians are very accepting of others. Some are realistic in seeing that you cannot change others ("especially the elders"), whereas most view this as respecting the individual's right to be what he wants to be, or to act however he sees fit. One person said she would only attempt to change someone if that person were abusing drugs, alcohol, or the rights of others. Finally, the respondent who circled 3 did so from a counseling viewpoint. The assumption here is that a person comes to a counselor because that person wants to change; it

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14 Indians ask that they be accepted as they are—that they be allowed to be what they choose. In return, they acknowledge the rights of others to ask for that same respect.
is then the counselor's responsibility to facilitate that change.

12) Organized medicine vs. Natural medicine

This was a difficult item for many respondents. One saw organized medicine essentially as Indian medicine "put into a sugar-coated pill." Others, looking at this item from a strictly traditional perspective, weighted natural medicine very heavily. There are still many Indians, even in urban areas, who strongly rely on the medicine man to cure their ills. This belief is closely aligned with the Indian religious faith and holistic view of the world. Both of those concepts need to be looked at more closely. They are basic to the Indian value system and will be discussed in the next section of this chapter.

Those respondents who gave this item a 3 saw both types of medicine as useful to Indians. Because many Indians are now urban, they do not have easy access to a medicine man. Many have also realized that organized medicine has some valuable services to offer. Those who work directly with the health care facilities of the Milwaukee Indian Health Board, felt Indians utilize the services offered there, because the Health Board is sanctioned by other Indians (the Board of Directors is composed entirely of Indians.) The point was also made that older, presumably more traditional Indians, make far less use of such facilities.

One message that comes through clearly as we look at the results of the values survey is that there are very few unanimously perceived "Indian" values. What often happens is that a set of values is accepted as representative of a given group of people. Stereotypes develop in this way. Once we accept certain traits as indicative of a certain group, we run the risk of losing the individual in the group. We, as counselors, need to be aware of the cultural differences that can exist between Indians and the dominant culture. We must be careful, however, to use those differences as guides for working with Indian clients, and not as absolutes that dictate how we will interact with them. Reading the literature on Indian values is a good place to begin, but it cannot stop there. The best way to build an accurate understand-
ing of Indian values and lifestyle is to talk and work directly with Indians. It is not easy as a non-Indian to gain the trust of the Indian community. However, patience, caring and honesty of intention will eventually pay off. Once that trust is established, continual, direct contact with Indians is the most effective way to get to know them. Much of what I have learned did not come so much from my survey instrument itself, as it did from talking one-on-one with Indians about the survey and about Indian perceptions. I was also privileged to be part of a three-day conference on Indian family issues, which provided important guidance on the issues and values that are of primary concern to contemporary Indians.

What seem to be the most significant Indian values all grow out of the extremely religious outlook that most Indians share. Although there are specifically Indian religions, Indians, nonetheless generally respect all religions as being part of the “Indian hoop of life.” According to traditional Indian philosophy, people are one small part of the total creation and must live in harmony with it. They must strive to be in tune with the earth, and at peace with nature and their fellow human beings. An important symbol is that of the circle—it represents continuity, symmetry, interdependence of all things, and power. Most Indian ceremonies begin and end with a circle, because it is believed that the circle gives power to the purpose of the gathering. The unity and power achieved must be used for the good of others; otherwise evil will fall back on its perpetrator.

The holistic way of viewing the world differs markedly from the perceptions most members of the dominant culture have. The way in which each culture looks at a tree is a good example of the basic difference. The Indian sees the tree as being like himself: it needs the sun and the earth to grow; it has blood (sap) in its veins; it grows; it has youth and old age. The non-Indian, on the other hand, looks at a tree and sees how he can use it.

To the lumberjack, for example, it is so many boardfeet of lumber. This does not mean that the Indian will not use the tree for shelter or to make a fire, if he needs to. But, he does so with great respect and appreciation, and does what he can to replace it.

In the same way, land has a totally different meaning to the Indian than it does to the non-Indian. The Indian does not see land as a possession; it is not a commodity to be bought and sold. Land is there to support the Indians—it “tells them where they live and defines for them how they live.”

Because his ancestors were born and died in a particular area, the land where they were buried becomes a very vital part of an Indian’s life. He takes from the land what he needs, but he also feels the responsibility he has to take care of that land. This too, then, is an integral part of the holistic view of the world.

Many Indians view illness—whether physical or mental—as indicative of being out of harmony with the world. As Richardson states: “In the Native value system, any illness encountered, whether physical, mental, or social, is thought of as a disharmony with other forces.” Great care is taken to bring the sick person back into balance with the world around him. Many ceremonies and curative dances are performed with that intention.

Time, also, is viewed from this holistic perspective. For the Indian, time too is circular—it has no beginning and no end. Just as the days and the seasons come and go in a circular pattern, so life flows also. Since time is circular, “things are done as needed.” “Indian time” is still a much-heard concept in Indian circles. As Indians live in, and adjust to, city life,

17 Ibid., p. 33.
19 Edwin H. Richardson, “Cultural and Historical Perspectives,” p. 229.
21 Ibid., p. 1.
however, that orientation is being forced to change. To survive economically, the Indian must watch the clock. Nonetheless, he does not have to give up his basic belief in the circularity of time in making the necessary adaptation.

Perhaps the best example of harmony and interdependence is the value the Indians place on the extended family. As Brown says: “Relational groups ... are the cementing agents of Indian existence and reflect the philosophy of Indian life.” 22 That is, families are an extremely significant support system for the Indian. “Family” is not just the nuclear family which is generally the focus of the dominant culture; it is a very complex extended family system, often encompassing those of very distant kinship, as well as people adopted into the tribe/family. Knowledge of the extended family is essential for the mental health professional. This network is usually activated whenever an individual is experiencing problems; it is often the first source to which an Indian turns for help. Red Horse, et al. mention the fact that many tribes have naming ceremonies aimed at development of a supportive network for each child. The ceremony “reconfirms the responsibilities of a natural network, that is, aunts, uncles, and cousins. The family emerges as a protective social factor [italics mine] to provide for the health and welfare of the children.” 23 Knowing this network exists helps us understand why most Indians traditionally seek professional help only as a last resort. Red Horse, et al. have devised a schema to show how the typical urban Indian approaches working on a personal problem. (See Illustration 3, ”Individual Urban Indian Seeking Aid.” 24 )

Beginning with himself and his own personal resources, he gradually works his way outward through the family, the extended social network, the tribal religious leader, and the tribal community as a whole. The diagram makes it clear that most Indians work through every available tribal

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24 Ibid., p. 72.
Individual Urban Indian Seeking Aid

Numbers indicate the order of significance and sequential path followed by urban Indians seeking help.

Illustration 3
resource, before finally going to an agency. At that point, the Indian client is desperate, and direct, immediate results from the agency are essential.

As more Indians move into urban areas, away from their reservations, the extended family and tribal support group begins to break down. According to the report by the National Indian Child Abuse and Neglect Resource Center: "There is a direct ratio between the breakdown of traditional Indian support systems and practices of child-rearing and the rising incidence of Indian child abuse and neglect." 25 This fact clearly demonstrates one way that forced assimilation into the dominant culture has caused problems for the Indian. Adolescent Indians are especially confused about where they fit in society—weakened family ties have left them stranded in an essentially alien culture. At the same time, they do not "fit" into reservation life either.

Many contemporary Indian leaders are becoming alarmed at what they see as the weakening of Indian traditions and values in the city. Vine Deloria says: "The brain drain of leadership from the Chippewa reservations to the cities has been enormous over the years. Migration to the cities has meant an emphasis on land sales, little development of existing resources, and abandonment of tribal traditions." 26 Although Deloria is commenting specifically on the Chippewas, similar concerns are felt among other Indian tribes as well. Many organizations are forming in the cities to address the problem of revitalizing Indian traditions. One such organization is the Positive Indian Development Center in Green Bay. Since the extended family concept is central to the value system of most Wisconsin Indian tribes, the Positive Indian Development Center recently held a conference at the University of Wisconsin–Stevens Point where Indian family issues were explored. The purpose of the conference was to bring weakening Indian traditions to the attention of both Indians and interested non-Indians in an attempt to


search for possible solutions. As one of the presenters said: “We have grave concerns about the loss of our Indian traditions, especially as relates to the extended family and the importance of the teaching of our elders. All of this is tied in with spirituality, which is part of your life every moment of your life.” 

The primary messages imparted by all who spoke and gave workshops at this conference were:

1) We Indians need to learn to work together to solve our common problems. We are not agreed on all our basic values, but is that necessary for us to be able to work together?

2) We have to stop blaming. Change begins with a belief in your "self"—you have to start there, before you can begin to reach out to others.

3) It’s time we forgive and forget, and allow those among the non-Indians who sincerely want to help us to do so.

All of this has significant implications for the concerned counselor who works with Indian clients. Focusing on identity, self-esteem, and the revitalizing of an active support system would seem to be the most immediate needs of these clients. To do so, the counselor must be informed about Indian values and lifestyles, but must also avoid the often common trap of “becoming so engrossed in the culture differences that lie hidden in the client’s every sentence or gesture [that he] might completely ignore the problem.”

In the next chapter we shall take a look at how Indian clients feel about counseling, what they want from a counselor, and what they do not want. This should lead to some valuable suggestions for techniques and approaches appropriate to counseling with Indian clients.

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27 For reasons of confidentiality, the speaker must remain anonymous. (Although this was said to the group as a whole, I do not have permission to reveal the speaker’s name.) The important aspects of the quote are the stress on family, on elders, and on spirituality—all central features of what can probably be termed a pan-Indian value system.

Chapter Five

Indian Attitudes Toward Counseling

It is not an easy task to gain usable data from Indians concerning their orientation toward counseling. One of the factors that makes this so difficult is a problem that many face when doing research on minority groups. Either previous researchers have concluded that the minority group studied represents a cultural aberrancy, or they have given the minority group the idea that research is essentially a laboratory experiment. Many researchers make their subjects feel that research deals mainly with theories, and not with real human beings in a real human setting. It is essential, then, that the group being studied be reassured that the goal of the research is to address real human interactions. Equally important is that the researcher provide feedback on the research findings. Too often surveys are done, and those involved never hear the results, nor reap the rewards. This makes them much more reluctant to participate in any other research projects.

Research with Indian subjects is further complicated by Indian attitudes toward representatives of the majority culture. Many, especially among the older Indians, have a lot of bitterness towards Whites. They do not trust the intentions of White researchers, and they resent what they often perceive as paternalism. Too often, work with Indian populations has been done with a "holier-than-thou, savior-of the Native-American attitude." \(^1\) This approach is judgmental from the start; it gives the Indians being studied the clear message that they are inferior, but that they can be helped. Most Indians are proud of their heritage and their culture. They have the right to ask that we address their problems within the context of

Another problem which a person doing research on Indians faces is that many Indians will comply on the surface. Many are very good at telling the researcher what they think she wants to hear. It is very difficult to detect when this is happening. Sometimes careful questioning will reveal discrepancies and thus alert the researcher that the subject is just “playing along.” However, it is not always possible to know this, unless a researcher has had extensive experience with a given population. Since I am relatively new to the study of counseling with Indians, I suspect that some of my surveys are slanted by this type of response. I have chosen, nonetheless, to use all of the data collected, trusting that most of the subjects interviewed have given honest responses.

The purpose of the survey instrument which I designed is to investigate Indian attitudes toward non-Indian counselors and toward counseling in general. The first page of the survey asks solely for demographic data, to see which, if any, of these variables might have a significant effect on the attitudes under investigation. As the survey results are discussed, it will become apparent that few reliable correlations between attitude and any of the demographic data can be made. The most significant factor that appears to affect a negative attitude is previous experience with counseling, or lack of any such experience. Even this variable, however, does not consistently correlate with negative attitudes.

The survey was administered to forty-six Indians in the Milwaukee area. Wherever possible, I administered the survey directly. That way, answers could be clarified and expanded where necessary. The purpose of the survey was explained to the participants, and strict confidentiality was promised. Participants were told they did not have to respond to any questions that made them uncomfortable. The surveys done using this method have proven to be the most helpful.

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3 See Appendix III for a copy of the instrument.
About one-third of the surveys were done either by mail or by a third party, with little chance for direct follow-up. They had to be administered in this way, either for reasons of trust, or because of time constraints. Many of these surveys were filled out conscientiously and completely. A few, however, are not so complete. Minimum opportunity for follow-up (confidentiality limits that possibility) means that these surveys are not as useful as they could be. Vague answers cannot be clarified; negative responses cannot be explored. Although this is unfortunate, at least eighty to eighty-five percent of the total surveys administered do contain very helpful information.  

Because of difficulties already described, the sample was selected purely by availability and willingness to participate. Respondents came primarily from the Indian Health Board, Indian Manpower, Marquette University, University of Wisconsin—Milwaukee, and private contacts. Analysis of the surveys shows that the sample is representative of the Indians who live in Milwaukee. Tribal affiliations, for example, correlate favorably with statistics stating what percentage of all Milwaukee Indians come from each of the major Wisconsin tribes.  

The comparisons are:

<table>
<thead>
<tr>
<th>Survey of 46</th>
<th>1982 Statistics</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Oneida</td>
<td>28.2%</td>
</tr>
<tr>
<td>2) Menominee</td>
<td>17.7%</td>
</tr>
<tr>
<td>3) Chippewa</td>
<td>28.8%</td>
</tr>
<tr>
<td>a) Bad River</td>
<td>9%</td>
</tr>
<tr>
<td>b) Lac du Flambeau</td>
<td>5%</td>
</tr>
<tr>
<td>c) Lac Court Oreilles</td>
<td>2%</td>
</tr>
<tr>
<td>d) Red Cliff</td>
<td>2%</td>
</tr>
<tr>
<td>e) Sakagoan</td>
<td>2%</td>
</tr>
</tbody>
</table>

4 Of 46 surveys, six were done by mail and eight were administered by other people. For the eight administered by other people, follow-up was done on four. That means that at least thirty-six to forty-one surveys (78%-90% of the total 46) were administered directly or with the possibility of follow-up. Of the six received by mail, only one was so vague that no usable information could be obtained from it.

4) Stockbridge-Munsee 8.8% 3%
5) Winnebago 6.6% 1%
6) Potawatomi 6.6% -
7) Sioux 2% -
8) Cherokee 2% -

In addition, The Indian Health Board Social Services Department served 700 Indian clients in 1983. The following statistics define this group:

<table>
<thead>
<tr>
<th>Age cluster:</th>
<th>18–64</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male:</td>
<td>280 (40%)</td>
</tr>
<tr>
<td>Female:</td>
<td>420 (60%)</td>
</tr>
<tr>
<td>Income level:</td>
<td>0–6,999 — 615 (87.8%)</td>
</tr>
<tr>
<td></td>
<td>7,000–12,000 — 85 (12.2%)</td>
</tr>
</tbody>
</table>

The sample for this study yields the following statistics:

<table>
<thead>
<tr>
<th>Age cluster:</th>
<th>18–58</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male:</td>
<td>15 (32.6%)</td>
</tr>
<tr>
<td>Female:</td>
<td>31 (67.3%)</td>
</tr>
<tr>
<td>Income level:</td>
<td>0–5,000 — 21 (45.6%)</td>
</tr>
<tr>
<td></td>
<td>5,000–10,000 — 4 (8.7%)</td>
</tr>
<tr>
<td></td>
<td>10,000–20,000 — 13 (28.8%)</td>
</tr>
<tr>
<td></td>
<td>over 20,000 — 6 (13.3%)</td>
</tr>
<tr>
<td></td>
<td>no reply — 2</td>
</tr>
</tbody>
</table>

The main difference between the two sets of statistics is income level. Because the Indian Health Board offers free or sliding fee services to clients, they are definitely going to have a lower income clientele. This survey, on the other hand, included Indian professionals, as well as students (some employed), and low-income Indians. The percentage of those in the $10,000–$20,000 and up bracket could, therefore, be misleading. The reader must

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6 Statistics were compiled and made available by the staff of the Indian Health Board.
bear in mind that the sample contains only forty-six participants. An attempt was made to include Indians from a wide variety of backgrounds, at various socio-economic levels. Income data are therefore skewed. Average income for Milwaukee Indians is not as high as it might seem from these data.

Responses to the survey questions concerning Indian versus non-Indian counselors produced three sets: 1) ten respondents said they definitely could not work with a non-Indian counselor; 2) eleven said they might be able to, depending on the nature of the problem and on the counselor; and 3) twenty-five said they could accept and work with a non-Indian counselor with no problem. (See Table 3 for tabulated results of this part of the survey.)

Of those who said "no" to a non-Indian counselor, six had had previous counseling experience—all with Indian counselors—and four had never been to a counselor at all. All ten expressed a lack of confidence in non-Indian counselors. Many felt non-Indians could never understand the Indian's values, perspectives or experiences. They have not lived the history and the prejudice which an Indian encounters. One person did feel that a non-Indian might be able to work with an Indian, but only if that counselor had an open mind and was willing to learn about Indians. Two of those who had never gone to a counselor said they had no faith in counseling itself. They felt they could either handle their own problems, that their problems were too personal to entrust to a virtual stranger, or that they could get the necessary help from family and friends. One of these respondents also stated that White people are not really interested in Indians; they are "in it for the money."  

Six of those who stated they might be able to work with a non-Indian counselor had been to counselors previously. Three had seen an Indian counselor, one did not indicate what type of counselor, and two had seen a non-Indian counselor. Five of the eleven in this group had never been to a

---

7 Confidentiality precludes giving names for any and all quotes from the survey.
Table Three

Client Survey Results:
Do you feel a non-Indian can understand and help you?

<table>
<thead>
<tr>
<th>Sex</th>
<th>No (10)</th>
<th>Maybe (11)</th>
<th>Yes (25)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male:</td>
<td>6</td>
<td>1</td>
<td>8</td>
</tr>
<tr>
<td>Female:</td>
<td>4</td>
<td>10</td>
<td>17</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Tribe</th>
<th>No (10)</th>
<th>Maybe (11)</th>
<th>Yes (25)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Menominee:</td>
<td>2</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Oneida</td>
<td>1</td>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td>Chippewa</td>
<td>3</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>Stockbridge-Munsee</td>
<td>2</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Potawatomi</td>
<td>1</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Winnebago</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Sioux</td>
<td>0</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Cherokee</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Residence</th>
<th>No (10)</th>
<th>Maybe (11)</th>
<th>Yes (25)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Milwaukee only</td>
<td>3</td>
<td>1</td>
<td>14</td>
</tr>
<tr>
<td>Milwaukee and other cities</td>
<td>2</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Milwaukee and reservation</td>
<td>5</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>Unspecified</td>
<td>1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Income</th>
<th>No (10)</th>
<th>Maybe (11)</th>
<th>Yes (25)</th>
</tr>
</thead>
<tbody>
<tr>
<td>0–5,000</td>
<td>6</td>
<td>6</td>
<td>9</td>
</tr>
<tr>
<td>5,000–10,000</td>
<td>2</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td>10,000–20,000</td>
<td>1</td>
<td>0</td>
<td>5</td>
</tr>
<tr>
<td>20,000+</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Unspecified</td>
<td>1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| Age Range:         | 19–41   | 21–40       | 18–58    |

<table>
<thead>
<tr>
<th>Experience with counselors</th>
<th>No (10)</th>
<th>Maybe (11)</th>
<th>Yes (25)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) None</td>
<td>4</td>
<td>5</td>
<td>7</td>
</tr>
<tr>
<td>b) Indian</td>
<td>6</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>c) non-Indian</td>
<td>0</td>
<td>2</td>
<td>11</td>
</tr>
<tr>
<td>d) Unspecified</td>
<td>1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
counselor, because they had never felt the need, or "never thought of it."

All of the respondents in this group expressed the opinion that it could be very difficult for a non-Indian to counsel an Indian. They mentioned cultural differences, unconscious biases, not liking to have to explain themselves and their culture repeatedly, and a feeling of paternalism as aspects that they felt could exist and could obstruct the counseling process. They were, however, willing to give a non-Indian counselor a chance, if that person truly tried to understand them and their culture. Most felt it is possible for a non-Indian to be effective, but that the non-Indian would have to work directly with Indians for a long time, as well as study their history and culture thoroughly. One person felt that the non-Indian might want to understand and help, but that it would be almost impossible—"you have to have lived it."

Among the twenty-five who said they would be willing to work with a non-Indian counselor, eighteen had had previous counseling experience (seven with Indian counselors and eleven with non-Indians) and seven had never been to a counselor before. Those who had never talked with a counselor all felt they could be very comfortable with a non-Indian. Six were between the ages of eighteen and twenty-five, and all had lived in Milwaukee virtually all their lives. They felt almost as comfortable with White people as with other Indians, and said they had not been brought up in a strong Indian tradition. Cultural differences were therefore not a problem for any of these people. The oldest Indian among this group (age fifty-three) said her trust in a non-Indian counselor would be based on her trust in the Indian agency for which the counselor worked (in this case the Indian Health Board).

Of the respondents who had been to Indian counselors, only one stated a preference for Indian counselors. This person, however, did feel a non-Indian could be helpful, if that person were open, non-judgmental, and made an honest attempt to understand the history and culture of Indians. Two respondents stated they would most likely prefer an Indian counselor, if their problem were a specifically Indian or tribal-related problem. Neither of
these two, when questioned further, was able to state exactly where that line would be drawn. Both also agreed that an informed, up-to-date non-Indian counselor could most likely give effective assistance, if no Indian counselor were available.

All of the rest of the respondents who had seen non-Indian counselors were very positive about their experiences. One respondent actually indicated she would prefer a non-Indian counselor, because of confidentiality concerns. Another woman said it is the person, not the race that matters—for both the counselor and the client. The counselor is “just another human being” and “I want to be seen as a person, not as an ‘Indian’.” Several people believed that being a good professional counselor was more important than race or ethnic background. Most respondents stressed the value of trust—a very significant value for professionals to strive toward. Trust would come as a result of a strong recommendation by a friend, because a particular counselor is employed (or sanctioned) by a trusted Indian agency, and, most importantly, by the counselor’s interactions with the client. When asked if it would be all right for a non-Indian counselor to admit lack of knowledge of a given Indian tradition and to ask for clarification, almost all of the twenty-five people in this group said “yes”. In fact, such honesty would be greatly appreciated, and would facilitate the rapport between counselor and client. It would help to dispel the stereotypical ideas about Indians that many non-Indians unconsciously carry with them. One young man (age twenty-one) said he is very proud to be an Indian, and he feels many Indians are still looking too much at the past history with Whites. He would like to see a change in the bitterness many Indians feel, so that the two cultures could work together better.

Strong bias is often seen among Indians too, often expressed in the form of strict reserve. This may be difficult to detect, especially by an uninformed counselor, and can severely impair counseling effectiveness. As one client said so well: “Counseling can be very effective, if both parties understand each other and their respective biases.” Sensitivity and openness are necessary on both sides of the counseling dyad. The counselor carries the primary responsibility for a good working relationship, but the client
must be aware of the biases she may have also.

According to the data obtained, those who have had previous counseling experience with a non-Indian counselor seem to be the most open to working with non-Indians. Close scrutiny of the rest of the demographic data, however, reveals few, if any factors that could reliably indicate whether or not a specific Indian client would be able to work with a non-Indian counselor. Neither age, sex, education, income level, nor number of years lived on a reservation seems to be a reliable index. The implication appears to be that none of the demographic factors, in and of themselves, are sufficient to determine how a counselor and client are apt to interact. Doing so puts the stress in the wrong place—on the data and not on the person. An intake interview should aim therefore at assessing a particular client’s attitude toward non-Indian counselors. Sue’s MID Model (see Appendix I) can be of help here. If the client is negative about non-Indian counselors, that client may well be in stage two (dissonance) or stage three (resistance and immersion). On the other hand, if a client is willing to consider a non-Indian counselor almost unconditionally, that client may well be in stage one (conformity) or stage five (synergetic articulation and awareness). Those clients who will accept a non-Indian only under certain conditions are most likely at stage four (introspection) or possibly stage two (dissonance). In either of these two stages, the client can cite both positive and negative aspects of an inter-cultural counseling relationship.

It must be stressed that this type of analysis is intended only as an aid for the non-Indian counselor. It is not to be used to “prescribe” a spe-

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8 The data in Table 3 do seem to imply that those most open to non-Indian counselors are: 1) women—87% of the total surveyed vs. 60% of males; 2) Oneidas—92% of those surveyed vs. 78% of Menominees or 75% of Chippewas; and 3) Indians who have had little or no contact with a reservation—20 out of 25, or 80%. However, because the sample is so small and because other (unknown) variables may be affecting the results of this survey, definitive conclusions should not be made. Additional research on each population defined (e.g. female vs. male; Oneida vs. other tribes) would need to be done before any valid conclusions can be drawn.
pecific approach nor the ideal setting. Rather, it is mentioned as a tool to help the non-Indian counselor understand and accept the Indian client’s perceptions. That understanding is the first step toward a successful counseling relationship.

The final sections of the survey concerned the Indian client’s expectations. The purpose was to assess counselor attributes and counseling outcomes which the respondents felt were desirable. The counselor attributes fall into the following three general categories:

<table>
<thead>
<tr>
<th>Personal Attributes</th>
<th>Techniques</th>
<th>Professional Qualifications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Patience—allow trust to build slowly</td>
<td>*Honesty—don’t say “I understand” when you don’t</td>
<td>Indian agency builds in trust</td>
</tr>
<tr>
<td>*Understanding</td>
<td>Ask the right questions</td>
<td>Be reliable</td>
</tr>
<tr>
<td>Sincere desire to help</td>
<td>Relate to the individual and his problem (don’t address your own problem)</td>
<td>Credentials</td>
</tr>
<tr>
<td>*Trust—one both sides</td>
<td>*Make the client feel comfortable; be open and accepting, but don’t push</td>
<td>Capable</td>
</tr>
<tr>
<td>Be true to yourself</td>
<td>Don’t pity the client; show compassion</td>
<td>Ethics</td>
</tr>
<tr>
<td>Willingness to learn</td>
<td>*Get to know the client as a person</td>
<td>Professionalism</td>
</tr>
<tr>
<td>Consideration and respect</td>
<td>*Be non-judgmental and accepting—don’t act shocked; don’t put the client down</td>
<td>*Awareness of cultural differences</td>
</tr>
<tr>
<td>*Maintain strict confidentiality</td>
<td>Don’t use bizarre techniques</td>
<td></td>
</tr>
</tbody>
</table>
Express positive attitudes
Don’t manipulate attitudes
Be available

* Those qualities cited at least five times by members of the sample.

As can be seen from this list, what the Indian client wants from a counselor is basically the same as what any client wants. The answers also correlate highly with those received on similar items in the counselor survey. The main—and very significant—difference is the desire for the counselor to be informed about cultural differences. This involves reading about, and talking and working with Indians, as well as accepting the validity of their values, beliefs, and way of life.

Analysis of the variety of answers to question number six (What do you want *most* from a counselor?), reveals five main desired outcomes:

1) I want to be able to talk, to be listened to, and to be understood.

2) I want guidance and help in exploring my options. I don’t want you to give me answers. Provide advice and let me decide what “fits.” I want results, but I want to be involved in the process.

3) I want to be seen as a unique individual. Respect me and don’t give me the run-around. Don’t make me feel like a case number, and don’t give me “packaged answers” from textbooks. I am an intelligent human being. Respect that.

4) Be honest with me. Tell me the truth, even if it hurts and I don’t like it—but do it gently.

5) Try hard to help me, because you genuinely care.

6) Don’t impose your values on me—don’t try to make me into a White person.

Here, also, counseling expectations are very much the same as they
are for all clients. It is important, then, to understand the values and background of Indian clients, but not to lose sight of the fact that they are human beings with human needs. Special knowledge may be necessary to work with them, and counselors may have to modify their approach to fit each situation, but they must not make the mistake of treating their Indian clients differently from their White clients solely because they are Indians. To do so would be to set them apart as different from all others, and to deny their basic human qualities. As Nancy Lurie says: "Indians do not need do-gooders or people to tell them how to manage their lives so as to become just like the rest of us, but they do need friends who will trust their judgement and support them politically and financially to make their own experiments in community life." 9 This is the very same message almost every Indian involved in this study has expressed.

As I was gathering my survey data, I was shocked several times by the obvious bias many Indians expressed toward me. 10 I had never experienced such strong prejudice before. It angered me at first that these people judged me without knowing me; they would not give me a chance. I had to realize first of all that many of them have experienced that feeling all their lives, and, secondly, that I could not expect to earn their trust automatically. I had (and have) to prove myself worthy of that trust. It is not an easy process. I asked one man finally how I could get to know him and gain his trust. His reply was: "You can't, unless I let you. You'll know by the way an Indian acts, although they may never tell you how they feel." I have had to be content with that answer; I have had to be patient, as open to learning as possible, and very observant of the interactions of Indians with each other and with non-Indians. It is a long process, but it can be rewarding. Willingness to learn, the proper training, and an open mind can assist a non-Indian in becoming a good counselor for Indian clients.


10 Some of the negative reaction may well be due to attitudes toward research, as I described at the beginning of this chapter; some may be due to my race. More research needs to be done before this reaction can be explained.
As Atkinson says: "Carried to an extreme, the similarity of experience argument suggests that all counseling is doomed to failure, since no two individuals can ever fully share the same life." 

Most counselors are not, and never will be, Indians. They can, however, learn to appreciate, accept, and understand each individual Indian’s cultural heritage and life-experience. The next chapter will present ways in which that learning can occur and be implemented.

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Chapter Six

Counseling Indians: Training and Outreach

The first portion of this paper introduced and explored the concept of cross-cultural counseling in general. The issues involved were discussed and the need to consider cultural variances in a counseling relationship were explained. Because very little research has been done on cross-cultural implications arising from counseling with Indian clients, the remainder of this study has focused on urban Indians (specifically those in the Milwaukee area). A brief survey of the history of Indian-White relations and of Wisconsin Indians provided the background for understanding contemporary Indian attitudes, problems, and living conditions.

In order to facilitate knowledge of Indian values, as well as of Indian reactions to counseling and Indian expectations of counselors, two surveys were done. The first survey, administered to professionals who work with Indian clients, was aimed at assessing the differences between Indian and non-Indian value systems. Although inconclusive in themselves, the results, when combined with direct discussion of values with the professionals surveyed, do provide a basis for better understanding of Indian traditions and life-styles.

The second survey was administered to a variety of Indians living in the Milwaukee area. The purpose of this survey was to assess the openness of Milwaukee Indians to non-Indian counselors, as well as to counseling in general. In addition, this survey, combined with portions of the first survey, highlighted the counseling needs and expectations of urban Indians.

This study has raised far more questions than it has answered. The intention has been to make counselors and those who train counselors aware of the need to address cross-cultural concerns. There are many areas where
additional research is needed, especially for those working with an Indian clientele. The final section of this paper will focus on ways that counselors can obtain training that will improve their ability to meet the needs of their Indian clients.

Very few, if any, counselors can escape working with a culturally different client at some time in their practice. It is vital, then, that counselors know there are differences in perceptions and values, so that they may be properly prepared to work within a variety of cultural frameworks.

Sue warns that programs aimed at training cross-culturally adept counselors may find that they need to add a large number of courses to an already demanding curriculum. In order to limit the number of courses, such programs might focus on one or two minority groups. The danger then would be that generalizations might be made from one group to all minority groups. This would be a grave error—Indians, for example, are no more like Hispanics or Blacks than like White people. To avoid this problem, counselor training programs could incorporate one or two general courses on cross-cultural counseling awareness into their core curriculum. Specialization could then be offered for specific minority group cultures, either as part of a regular degree program, or as a post-degree certificate program. The general course(s) would aim at sensitizing potential counselors to their own values and biases and to those of members of other cultures. Differences and similarities would be stressed; the ability to keep an accepting, open mind would be taught. This would then generate new awarenesses, rather than creating new stereotypes—there is a very fine line between the two.

There is an especially strong need for well-trained professionals to work with Indian clients. So few Indians are as yet qualified as counselors themselves that many Indians must see a White professional. As Lewis and Ho say, to meet the needs of these clients:

1 These have been pointed out throughout this paper.
3 Ronald G. Lewis and Man Kueng Ho, “Social Work with Native
Those who plan ... curricula and training programs must expand them to include specific preparation for workers who will be dealing with Native Americans.... All persons, regardless of race, should be encouraged to develop a sensitivity toward Native Americans whom they may have the opportunity to serve.

At present, most mental health agencies are ill-equipped to meet the needs of Indian clients. The federal government allocates only nine million dollars per year for urban Indian health care programs throughout the United States. As was stated in Chapter Four, most Indians seek professional help only after they have exhausted all other resources. Even then they are profoundly reluctant to go to a professional, unless that person is an Indian or is employed by an agency sanctioned by the Indian community. Because so few such agencies exist at present, many, many Indians go without the care that they need. The answer to this problem seems to be twofold: 1) better training of professionals in cross-cultural counseling; and 2) improved outreach to the Indian community.

Paul Pedersen has developed a training model which he calls the "Triad Model of Counseling." According to Pedersen, the counseling relationship is a coalition of the counselor and the client against the problem. Since the problem generally possesses good as well as bad characteristics from the viewpoint of the client, that coalition needs to be strong. When the client comes from a culture that is markedly different from that of the counselor, as do most Indians, it is very difficult to establish a strong counselor-client coalition. The client may actually see the counselor, who represents the majority culture, as an integral part of the problem, and may, therefore actively or passively resist the counseling process.

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Pedersen's suggestion for training counselors to anticipate and com-


bat this resistance is to use what he calls an “anti-counselor.” The anti-counselor is a member of the same culture as the client and, as such, is able to articulate the resistance and apprehensions which the client may be feeling, but may be unable to express directly. The role of the anti-counselor, then, is to be deliberately subversive to the formation of a working counselor-client relationship. The anti-counselor actively exerts as much force as possible to maintain the problem. There are in this system, then, three participants—the counselor, the client, and the anti-counselor (who represents the problem in the struggle for a counselor-client coalition).

The use of such a model in cross-cultural training has several advantages. It provides counselors in training with continuous, immediate feedback on the appropriateness/inappropriateness of their interactions with the minority group client. Thus, according to Pedersen, counselors in training become less threatened by clients from other cultures, and they develop skills in the following four areas:

1) They learn to anticipate client resistance.

2) They become aware of their own defensiveness and are better able to diminish it.

3) They learn recovery skills. One of the goals of this type of training is to encourage counselors to take risks in their interactions with minority group clients, and to be able to accept and learn from their mistakes.

4) They become more sensitive to the client’s cultural perspective. This improves their ability to articulate the problem as the client sees it, and to use interventions that are culturally appropriate for the client, and therefore maximally effective.

Pedersen stresses that this model is intended solely for counselor training; it is not in any way intended as a tool for therapy. He has used the model to train counselors in a wide variety of situations where the values of the clients are at variance with those of the counselor. His research on this
model has indicated evidence of its effectiveness as a training method, but, as Pedersen admits, additional research needs to be done to measure and validate the four skill areas which he has identified as developing from this form of training.

Atkinson, Morten, and Sue briefly discuss Pedersen’s Triad Model, citing research giving evidence to support the effectiveness of this model in counselor training. In the past few years, Pedersen has developed materials based on this model that can be used as resources for cross-cultural counselor training, either in a regular training program, or in a workshop. The materials consist of a one-hour videotape of four triad interviews plus a training manual. Counselors in training can thus see how this approach is implemented, and can then practice developing their own cross-cultural skills using Pedersen’s format.

Pedersen’s training model provides an excellent start for the counselor who wants to work with Indian clients. The anti-counselor will force the counselor in training to face his own biases and stereotypes and to deal with them. The trainee will also learn what conflicts the Indian is exposed to, as he tries to meet the demands of his own culture and, at the same time, integrate them into the demands of the dominant culture. This awareness, as well as knowledge of Indian history and values, will make the counselor much more responsive and effective.

Many of the professionals who work with Indians in the Milwaukee area have some excellent ideas for training counselors to work with Indians. All of them stress the need to go beyond textbooks and the classroom, if the counselor really wants to know how to work with Indians. Some suggest that Indians from the community should be directly involved in the training program—as teachers, as resource persons, or as presenters of workshops. All who participated in this study emphasize how very important it is for the counselor to go into the Indian community—it is important to become known and accepted by Indians, especially key leaders of the Indian community. This can be accomplished by attending powwows and other Indian

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5 Atkinson, Counseling, p. 248–249.
social functions, or Indian-sponsored workshops and conferences, in order to make one's self "visible" to that community. Trust is the key to working with Indians, and that can only be earned by consistently demonstrating sensitivity, sincerity, eagerness to learn, patience, and honesty at all times.

Other suggestions for counselor training included showing filmstrips on Indian issues, and possibly taking field trips to Indian reservations. Almost all professionals believe that a very important feature of a good training program would include several field placements in agencies that serve an Indian population. Such placements should be coordinated with classwork, so that theory is constantly combined with, and thereby reinforced by, reality. Ongoing encounters with Indians allow the counselor to observe customs and values first-hand, and to ask Indians directly how a non-Indian can work with them. In this way, the counselor gains extremely valuable knowledge.

The primary goal in training is to acquire knowledge, compare it with reality, and apply what works in each unique situation. Counselors need to know how to assess the cultural position of each Indian client (using, for example, Sue's MID Model as a guideline), and how to modify their counseling approaches to fit that client's perceptions, problems, and needs. Some important culture-specific variables to consider include eye contact (continuous, direct eye contact is often felt to be disrespectful), personal space (Indians do not do a lot of touching), non-verbal interaction, and lack of open demonstration of feelings. What a counselor considers to be "normal" must be flexible enough to encompass apparent variations from the "norm" that result from cultural differences.

As was seen in chapters four and five, it is often difficult to convince Indians to seek counseling help. Those who do come are desperate. Their problems need to be addressed immediately and efficaciously. If a counselor or agency does this well, not only will the client be pleased, but word will spread that the counselor or agency can work with Indians. The Indian community is very close-knit; they communicate by what is often referred to as the "moccasin hotline." Good service will be rewarded.
Trimble suggests that one way a non-Indian counselor can make an Indian client more comfortable is to involve another Indian in the counseling session. This might put the client at ease, allowing the counselor to assume a less active role initially, and to gain the client’s trust slowly and patiently. It could, however, impair the counseling process, as some Indians would fear that confidentiality might be compromised. Also, the counselor could find himself in an adversary position against a strong Indian/anti-counselor alliance. Great care should be exercised whenever a counselor elects to use this approach.

Confidentiality and trustworthiness are probably the most important aspects of any program that serves an Indian population. Since the Indian community is so very cohesive, breaches of confidentiality spread quickly and reduce the credibility of the program/counselor immediately. Once trust is lost, it is virtually impossible to restore.

Agencies interested in working with Indians must learn to network. They need to exchange in-services and/or workshops with each other in order to make their specific services known to each other. It is also a good idea to ask Indians directly what it is they want and need from each agency. Indians can also offer workshops geared toward sensitizing mental health providers to Indian culture-specific issues and Indian needs. The main point here is that professionals know and use whatever their community has to offer, when they need advice on working with an Indian client.

Agencies such as the Milwaukee Indian Health Board enjoy the trust and faith of Milwaukee Indians, because they are sanctioned by Indians and exist for Indians. Those agencies with a broader base would do well: 1) to have an Indian on their staff; 2) to become known and trusted by Indian community leaders via outreach programs; and/or 3) to gain the trust of Indian agencies who will then refer clients. Inter-agency cooperation is

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essential, if the needs of urban Indians are to be met, especially since financial considerations drastically restrict the number of programs that can be set up specifically for Indians.

In chapter five (pp. 56–57) those counselor attributes and approaches which most Indians felt were important were outlined. As stated there, outside of cultural awareness and sensitivity, most of the items listed are basic to what all clients are looking for in a counseling setting. Probably the best thing to remember when working with an Indian client is to maintain respect for that client at all times. As one Indian professional said: “Don’t push values on them [Indian clients], for they respect you also and won’t do this to you.” Whenever Indians come to you for counseling “can you help them acquire the skills they need to compete in the White-man’s world, without at the same time imposing your values on top of those they already have? …Respect Native American people, as you respect others; they have a right [italics mine] to be an Indian.” 7 If you, as a counselor, can do that, then you and your Indian client have a wonderful opportunity to learn from each other. You both can grow in understanding and acceptance, enriching your lives tremendously in the process.

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APPENDIX I

Summary of Sue's MID Model

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<thead>
<tr>
<th>Stages of minority development model</th>
<th>Attitude toward self</th>
<th>Attitude toward others of the same minority</th>
<th>Attitude toward others of different minorities</th>
<th>Attitude toward dominant group</th>
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<tr>
<td>Stage 1 - conformity</td>
<td>Self-depreciating</td>
<td>Group depreciating</td>
<td>Discriminatory</td>
<td>Group appreciating</td>
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<td>Stage 2 - dissonance</td>
<td>Conflict between self-depreciating and appreciating</td>
<td>Conflict between group depreciating and appreciating</td>
<td>Conflict between dominant-held view of minority hierarchy and feelings of shared experience</td>
<td>Conflict between group appreciating and group depreciating</td>
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<tr>
<td>Stage 3 - resistance and immersion</td>
<td>Self-appreciating</td>
<td>Group appreciating</td>
<td>Group appreciating</td>
<td>Selective appreciating</td>
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<td>Stage 4 - introspection</td>
<td>Concern with basis of self-appreciation</td>
<td>Concern with nature of unequivocal appreciating</td>
<td>Concern with ethnocentric basis for judging others</td>
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<tr>
<td>Stage 5 - synergetic articulation and awareness</td>
<td>Self-appreciating</td>
<td>Group-appreciating</td>
<td>Group appreciating</td>
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APPENDIX II

Counselor Survey
COUNSELOR SURVEY

This survey is intended solely as a means of assessing how mental health professionals can best meet the needs of the Indian population. Your cooperation in filling out the survey and agreeing to a short follow-up interview will be greatly appreciated. All information will be kept strictly confidential; no names will be used in the final report. I ask for your name on the survey solely so that I can do a follow-up interview with you.

Thank you for your help and cooperation.

I. Name: __________________________

II. Are you yourself Indian?

Yes ___ Please indicate your tribe:

No ____ Please indicate your ethnic background:

III. How long have you been working with Indian clients?

IV. How would you define the term "Indian"?

V. The following items list common cultural value pairs. Each value pair represents opposite ends of a continuum. Please indicate to what extent you feel one or the other of these values affects counseling with Indians?

The scale works as follows: 1 = strongly important
                                        2 = moderately important
                                        3 = of equal importance
                                        4 = moderately important
                                        5 = strongly important

For the values "sharing" vs. "ownership", for example, 1 and 2 refer to "sharing", and 4 and 5 refer to "ownership".

Please indicate briefly also in what way the values you select are significant.

1) Sharing ........................................ Ownership

    1 2 3 4 5
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<tr>
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<th>Individual Orientation</th>
<th>Group Orientation</th>
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<th>Focus on older members of society</th>
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<th>Success measured by material and social accumulations</th>
<th>Success measured by personal happiness</th>
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<tbody>
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<td></td>
<td>4</td>
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11) Accepts others as they are

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Tries to change others

12) Organized medicine

|   | 1 | 2 | 3 | 4 | 5 |

Natural medicine

VI. Any other values you feel are important:

VII. Please respond briefly to each of the following questions, indicating whether you feel each question is, or is not, relevant to the issue of counseling effectively with Indians.

1) In your opinion, what are the main problems for which an Indian seeks professional help? How well do professionals actually meet the needs of such clients?

2) If you are an Indian yourself, do you personally feel a non-Indian can really understand you? What personal or professional attributes help you trust a non-Indian professional?
3) Can a non-Indian deal effectively with Indian clients?
   If no, what gets in the way?
   If yes, what training/skills help?

4) In your opinion, what characteristics are important for a professional to have who is dealing with Indian clients?

5) What techniques or skills do you possess that you feel make you effective with your clients? How did you develop those skills.

6) How do you feel you could improve your interactions with your clients?
7) What would you say is your success rate in dealing with Indians? What gets in the way?

8) Why do your clients trust/sometimes not trust you? What would change that?

9) How can mental health professionals improve their outreach programs and more effectively gain the trust of the Indian community?

10) How could training programs for mental health professionals better prepare their students for work with Indians?

11) If someone were new to work with Indians, what advice do you feel would be the best advice you could give them?
APPENDIX III

Client Survey
CLIENT SURVEY

We are asking you to take part in this survey so that counseling for Indians in the Milwaukee area can be improved. Your participation in this survey is greatly appreciated.

All of the information you give us on this survey will be used solely for research purposes. It will be kept strictly confidential at all times.

I. The following section is for statistical purposes only. Please leave blank any items you do not feel comfortable answering.

1. What tribe do you belong to?

2. What is your sex? Male____ Female____

3. What is your age?

4. Do you have any children?
   How many?
   What are their ages?

5. How long have you lived in Milwaukee? Where did you live before? Have you lived on a reservation?

6. Do you work? How far did you go in school?
   Where?

7. Check the income level that applies to you?
   _____ below $5,000     _____ between $5,000 and $10,000
   _____ between $10,000 and $20,000   _____ above $20,000
II. The following are questions which we hope will help us understand the needs of Indians living in the city, and which will also help us to improve the services offered to Indians in the Milwaukee area. Again, please leave blank any items you do not feel comfortable answering.

1) Have you ever gone to a counselor for help before?
   a) If no, why not?
   b) If yes:   1) Was the counselor an Indian?
               2) What was your reaction?
               3) How many times did you go?
               4) Did you feel you were helped? Explain.
               5) If you ever needed help again, would you back to that counselor or agency? Why or why not?

2) Do you feel a non-Indian can understand and help you?
   a) If no, why not?
   b) If yes, what would help that counselor work better with you?

3) If you felt that you needed help from a counselor, would you choose an Indian, or doesn't it matter? How would you make your decision?

4) Do you trust counselors?
a) If no, why not? What would help?

b) If yes, what helps build that trust?

5) Do you feel non-Indian counselors share your values? Can they accept and understand your values, and work with you?

What values or biases do you feel get in the way?

6) What do you want most from a counselor?

Any comments you may have on this survey, or on counseling in general:
Books and Articles


Unpublished Proceedings