

An Historical Profile of American Indians and Alaska Natives in Psychology

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The history of American Indian and Alaska Native psychology is a brief one in comparison with the rich histories of other U.S. ethnic groups. In the mid-1960s, there were probably 10 or so Indians and Natives with doctoral degrees in psychology; since then, that number has increased to about 350. The number of publications dealing with Indian and Native psychological topics also has increased significantly over the past 40 years. Appreciable gains have been made in the number of academic institutions that actively recruit and educate Indian and Native students in psychology and in the conduct of research and scholarly projects. The progress and developments generated and attained in Indian and Native psychology in the United States is summarized in this article. To add to the discussion, the voices and experiences of 5 notable American Indian elder psychologists also are featured.

Keywords: American Indian, Alaska Native, history, elder biographies, Society of Indian Psychologists

American Indian and Alaska Native psychology is a broad area of psychological inquiry in which the topic of interest includes the indigenous peoples of the Americas and their descendants.¹ The field does not imply that there is a unique American Indian and Alaska Native collective psychological style or modal personality profile; that is, there is no common psychological character or set of personality characteristics that can be uniformly applied to all of

those who identify themselves as being an American Indian and Alaska Native. In its broadest appearance, the field represents an area of scholarly interest that attracts students and scholars from various disciplines including anthropology, psychiatry, social work, and sociology as well as psychology. American Indian and Alaska Native psychology represents a field of inquiry that has a short history in comparison to that of other ethnic groups.

In this article, we present a summary of recent historical information that highlights the careers and accomplishments of five notable psychologists of American Indian background who have contributed significantly to the growth of the field. In addition, information is provided on the numbers and characteristics of those who are or were members of the American Psychological Association (APA) as well as the number of doctorates awarded to Indian psychologists in recent years, descriptions of selected academic programs in the United States that emphasize the undergraduate and graduate education of American Indian and Alaska Native students, a short description of the accelerated growth of publications dealing with the field, and a description of the found-

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We are especially grateful for the assistance provided by the major pioneers in American Indian and Alaska Native psychology. Thanks to Carolyn G. Barcus, Marigold Linton, Arthur L. McDonald, and Diane J. Willis, all of whom graciously consented to be interviewed and provided us with personal materials concerning their lives and experiences.

Finally, manuscript page restrictions prevented us from including additional historical information. We extend our deepest apologies to those whose contributions to the field were not included in this article. Perhaps at some future point, someone will set out to write a more thorough detailed history of Indian and Native psychology in which more significant contributors, contributions, events, and memorabilia can be included.

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¹ Our historical profile of American Indian and Alaska Native psychology is restricted to activities that occurred in the United States. Page limitations prevented us from including the activities and accomplishments of First Nation psychologists in Canada. Arthur Blue (Dene), for example, by most accounts, probably is one of the first Natives to receive a doctorate in psychology. Along with being active in Canadian and international psychological associations, Blue had been active in the American Psychological Association and Society of Indian Psychologists before his retirement. He continues to consult with colleagues worldwide and, most important, with young aspiring psychology students in Bandon, Manitoba, Canada. Other notable First Nation psychologists include Jacques Kurtzess (Montagnais), who is with the psychology faculty at the University of Quebec at Chicoutimi, and Roland Chrisjohn (member of the Iroquois Confederacy, Oneida), who is at the University of Saskatchewan and coauthored with Sherri Young the chilling and insightful book entitled *The Circle Game: Shadows and Substance in the Indian Residential School Experience in Canada*. There are other First Nation psychologists who should be acknowledged in a future article or book on the history of First Nation and indigenous people in psychology.

ing and activities of the Society of Indian Psychologists. It is remarkable that the short history of American Indians' and Alaska Natives' involvement in psychology began in the late 1960s and since that time has grown dramatically in numbers and activities.

Demographic Characteristics of American Indians and Alaska Natives in Psychology

Not all Indians and Natives with graduate degrees in psychology affiliate with professional associations; however, those who do provide us with useful information concerning their interests and background. The APA maintains detailed records on the characteristics of their members, especially those who consent to providing information concerning their ethnic or racial affiliation. Data from their files provide us with an approximation of the number of Indians and Natives who affiliate with the APA through their membership status (American Psychological Association [APA], 2004).

According to the APA's Office of Demographic, Employment, and Education Research, in 1989, 91 members of Associate, Member, and Fellow status indicated they were of American Indian heritage. Six years later, in 1995, the number who indicated they were of American Indian background jumped to 399, which represents a staggering 338% increase in that short period of time. In 2004, 9 years later, the number dropped to 212 or a decrease of 88% over 1995; the 2004 number represents a 132% increase over the 1989 figure, which also is bewildering (APA, 2004).

The variable fluctuation in the membership numbers raises interesting questions, because the rising numbers belie the actual U.S. population increases of Indians and Natives over the last decade. From 1970 to 1980, for example, the total American Indian and Alaska Native U.S. population increased by 72%; from 1980 to 1990, it showed an increase of 38%. From 1990 to 2000 there was a 26% increase, so the APA's variable Indian membership fluctuations must be attributed to some other effect or phenomenon that represents more accurate accounts (Snipp, 1996).

The number of Indians and Natives also seems to vary with the educational data files maintained by the U.S. Department of Education (DOE) and the National Science Foundation (NSF). From the period of 1976–1977 to 1993–1994, the DOE reports that 127 psychology doctoral degrees were awarded to American Indians and Alaska Natives (Pavel, Skinner, Calahan, Tippeconnic, & Stein, 1998). Furthermore, the NSF reports that 203 doctoral degrees in psychology were awarded to Indians and Natives between 1994 and 2003 (National Science Foundation, 2003). Thus, the pooled DOE and NSF data indicate that 330 doctoral degrees in psychology were awarded to Indians and Natives from the period of 1976–1977 to 2003. Using the combined data set as a reference, then, the APA's 2004 membership count of 212 is not unreasonable, especially because one must realize that not all who have doctoral degrees in psychology are members in APA. Nonetheless, the inconsistency between the three data sets begs several questions. No one will know for certain what the actual numbers are; however, there are some plausible explanations that may account for the patterns.

Identity Explanations

Multiple explanations are available at provincial and theoretical levels to explain why people choose to identify as American

Indians and Alaska Natives. At minimum, most propositions are speculative (Trimble, 2000, 2005). Even definitions for American Indian and Alaska Native are tentative and in some circles of inquiry, controversial. Yet within the body of historical, anthropological, and psychological literature, sufficient information is available to put forth plausible explanations for identity recognition and declaration.

For logistic and political reasons, the federal government, through the Bureau of Indian Affairs (BIA), found it necessary to provide a legal definition of an American Indian, the only ethnic group in the United States that is afforded this distinction. The definition has undergone numerous revisions in the past 100 years or so, but currently, the BIA defines an American Indian as a person whose American Indian blood quantum is at least one fourth and who is a registered or enrolled member of one of the 500 or more federally recognized tribes. The hard-and-fast criteria eliminated many people of American Indian background who affiliated in one form or another with one of some 200 federally nonrecognized tribes, ones that in many cases never signed formal treaties with the government or were part of scattered small groups in the Northwest and Southwest parts of the United States (Snipp, 1996).

For some American Indians and Alaska Natives the BIA's restricted definition is not representative of the range of Indian lifestyles and levels of identification. The U.S. Bureau of Census and the DOE each developed their own criteria. The Census Bureau allows U.S. citizens to declare his or her ethnic origin on the basis of the group with which he or she most identifies—in a word, the criterion is self-enumerative.

After conducting an extensive survey among Indian people throughout the United States, DOE staff are probably more pragmatic and perhaps closer to reality with their definitions; their survey generated some 70 distinct definitions. On the basis of their results, DOE decided on a definition that closely resembles BIA criteria but provides more latitude for tribal-specific criteria, regardless of federal status (U.S. Department of Education, 1982). The APA uses a self-declaration approach modeled after DOE and the U.S. Bureau of Census.

APA Ethnic Demographic Patterns

In 2000, the APA began asking Indian and Native members to indicate their tribal affiliation. Hence, in 2001, 244 members listed 43 different tribes ranging from a high of 39 members who indicated a Cherokee tribal affiliation to numerous instances in which a single tribe—such as Pima, Miami, Quapaw, Kickapoo, Ojibwa, and so forth—was listed; 14 members indicated that they affiliated with at least one of the three other "Five Civilized Tribes of Oklahoma" (Chickasaw, Creek, and Choctaw; APA, 2004).

In 2004, the average age of APA's Indian members was 54 ($SD = 10.8$); 19 were 70 years of age or older. In fact, slightly more than 80% were over the age of 44, which indicates that the Indian membership is an older population. About 47% of the members reside in the West South Central, Pacific, and Mountain states, and 13% reside in the New England and Middle Atlantic geocultural regions. Close to 90% (194) of the members hold the doctoral degree; 36% indicated that it had been 25 or more years since they received their doctoral degree. Twenty-four percent (49) indicated they were in independent practice, and 28% (59) worked

in academic settings. About 84% (176) were members, 10% (20) were Fellows, and about 6% (11) were associate members. APA division affiliation varied, with the majority indicating that they belonged to Division 12 (Clinical Psychology) and Division 45 (Society for Psychological Study of Ethnic Minority Issues). Other division affiliations included Psychotherapy, Psychologists in Public Service, Counseling Psychology, Personality and Social, Society for Psychological Study of Social Issues (SPSSI), Psychologists in Independent Practice, and Psychology of Women. Division affiliations indicate that the 2004 annual Indian and Native membership record showed that members held membership in more than one division; 39% (62) indicated they belonged to two or more divisions (APA, 2004).

History of the Society of Indian Psychologists

The Society of Indian Psychologists (SIP) has its roots in the Network of Indian Psychologists (NIP), a group started by Carolyn Attneave in the 1970s. Carolyn and Morton Beiser received a grant to travel to a small set of Indian communities to describe mental health services. Carolyn enjoyed meeting the various mental health providers, most of whom held Master of Social Work degrees. She kept track of phone numbers and mailing lists. At one point she decided to formalize her "network and put the 'psychologist' label on it" (LaFromboise & Fleming, 1990, p. 544).

About the same time, in the winter of 1971, Joseph E. Trimble, then at Oklahoma City University, created an American Indian Interest Group through cooperation of and support from the Society for the Psychological Study of Social Issues (SPSSI), Division 9 of the APA. Eventually, Trimble and Attneave merged efforts to form the beginnings of SIP.

The group met catch as catch can at Indian Health Service (IHS) sponsored meetings and occasionally at APA's annual convention. When the time came to formalize with by-laws, elected officers, and so forth, a motion to change the name to Society of Indian Psychologists was passed. According to Carolyn, NIP was believed to call to mind alcohol users, a stereotype that needed not to be supported. (Candace Fleming, personal communication, February 23, 2005)

Another group that included SIP members came together at Utah State University in Logan in 1987 for the first annual convention of American Indian Psychologists and Graduate Students, to discuss psychological issues of Indian and Native people. Eventually, SIP held its annual business meeting and election of officers during this convention, while continuing to meet annually at the APA convention. SIP presidents have been Candace Fleming, J. Douglas McDonald, Teresa D. LaFromboise, Mary Clearing-Sky, Carolyn Barcus, John Chaney, and Rebecca Foster; John Peregoy is the 2005–2007 president, and Mark Daniels is the president-elect for 2007–2009.

Technology was to play an important role in connecting SIP. In 1998, then-President Mary Clearing-Sky initiated a list-serve connecting the membership, and in the following year, Secretary B. J. Boyd put up the society's Web site (http://www.okstate.edu/osu_orgs/sip/). As a result, SIP members are able to consult with and inform each other and promote an almost-instant group voice on matters of importance to its communities, its profession, and the nurturing of graduate students and new psychologists. SIP has been able to facilitate research; assist students with internship or

job searches and professional interests; connect institutions, foundations, agencies, and individuals wanting to connect with the Indian and Native world; find speakers or authors; post positions of interest to the group; and post communications networks and resource pages during times of crisis, such as the terrorist attacks of September 11, 2001, and more recently, the Red Lake, Minnesota, High School massacre of 2005. Perhaps most important, SIP has been able to support its members quickly as peers and elders, somewhat ameliorating the often "lone Indian" environments that Indian and Native students and professionals often occupy.

SIP's hope for the future includes greater visibility with APA and "on the hill" in Washington, D.C. Envisioned is having a D.C. office, funded by grants because the membership is too small to support it financially. Progress toward this goal, which has been spoken of several years now, is hampered by the lack of a paid staff that is needed to afford the time in resource garnering and grant writing.

APA Governance Participation

Many Indian and Native psychologists have had a strong influence in the governance activities of the APA as well as in regional and state psychological associations. Over the years, a small number have served on several APA committees, task forces, and boards. In 1985, for example, Logan Wright was elected to the presidency of APA, thus becoming the first psychologist of American Indian background to hold that distinguished office. His presidential address at the 1986 APA convention was titled, *The Type A Behavior Pattern and Coronary Artery Disease: Quest for the Active Ingredients and the Elusive Mechanism* (Wright, 1988). Within APA's Division 45, the Society for the Psychological Study of Ethnic Minority Issues, Indians and Natives served terms as president; they include Charles J. Pine, Teresa D. LaFromboise, Joseph E. Trimble, Stephen E. James, and Elizabeth Boyd. Arthur W. Blue also was one of the founding members of Division 45, as were Charles J. Pine, Teresa D. LaFromboise, Diane J. Willis, and Joseph E. Trimble. Additionally, several Indian and Native psychologists have served on Division 45's Executive Committee, and they include Candace M. Fleming, Pamela Jumper Thurman, Carolyn Barcus, J. Douglas McDonald, and Joseph J. Horvat.

Significant Publications

An extensive number of books, journal articles, and monographs have been written about American Indians and Alaska Natives in the field of anthropology. From early ethnographic accounts at the turn of the 19th century to detailed descriptions of lifestyle patterns, developmental stages, modal personality profiles, kinship relationships, rituals, and traditions, anthropologists have been almost at the doorstep of Indian communities documenting nearly all facets of tribal life. Until the 1960s, however, psychologists have contributed little to the literature on Indians and Natives.

Interest in compiling ethnographic materials on American Indians began in 1877 by the Geographical and Geological Survey of the Rocky Mountain Region. Some of the earliest ethnographic collections from this period are the diaries of John Wesley Powell, which recount his exploration of present-day Colorado and study of the region's Indians. Three volumes printed under authority of special resolutions of Congress had been completed by 1879. In

that year, the Smithsonian Institution established the Bureau of American Ethnography to sponsor and publish research on American Indians and Alaska Natives. Lasting from 1879 to 1965, the Bureau published thousands of pages of quality anthropological and archaeological research on a huge variety of subjects in the form of bulletins and annual reports; many of the topics focused on the psychological attributes and character of various tribal and village groups.

Bibliographies

From 1879 to the present, countless numbers of graduate students and academicians in anthropology, psychiatry, and to a lesser extent psychology collected data and compiled thousands of reports and publications dealing with the ethos of most Indian tribes and many Alaska Native villages. Consequently, over the decades, well-intended researchers found their way to Indian and Native communities, consorted with tribal leaders and their informants, conducted their research, snapped countless photos, recorded sacred songs, and documented rituals and ceremonies, many of which were forbidden to be witnessed by outsiders; then they left, in many instances never to be heard from again.

The historical record shows that the North American Indian and Alaska Native are probably the most studied ethnic minority groups in the United States. Several significant and comprehensive bibliographies have been published in the past four decades that reflect the extensive nature of the social and behavioral science literature on America's aboriginal people. Dockstader (1957) compiled and published an extensive list of 3684 theses and dissertations that dealt with American Indians dating back to 1890. Hodge (1976) published a comprehensive annotated bibliography listing 2600 books and articles dealing with contemporary American Indian issues and topics; many of the cited articles are unpublished. Martin and O'Leary (1990) cited over 25,000 books and articles that describe the traditional thoughtways and lifeways of North American Indians; about 1700 citations deal with archaeology, and another 500 focus on medical care. Mail and McDonald (1980) and Lobb and Watts (1989) published extensive bibliographies on the use and abuse of alcohol and drugs among Indians and Natives; many of the citations are master's-level theses and doctoral dissertations. Combined, the bibliographies reference over 1500 citations, some of which are duplicates, as one might expect.

PsycINFO Citations

The APA's PsycINFO electronic database indicates that references to American Indians and Alaska Natives increased from 203 in the 1960s to 1434 in the 1990s. During the 1920s and 1930s, a few articles appeared in journals describing intelligence test score patterns among small samples of Indians. Not much else of importance and substance on American Indian psychological topics appeared in the scientific literature until the 1960s. In 1965, Alonzo T. Spang, for example, published what perhaps was the first article on the subject of counseling American Indians (Spang, 1965). Four years later, Father John Francis Bryde (1969) released an interesting small monograph titled *Acculturation or Modern Indian Psychology*. The monograph was written under a contract from the Bureau of Indian Affairs and focused almost exclusively on American Indians in South Dakota and, specifically, those on

the Pine Ridge Indian Reservation; the tone and contents of the monograph were heavily influenced by psychoanalytic theory. In 1971, Bryde published a revised and expanded version of his monograph and titled it *Modern Indian Psychology* (Bryde, 1971a). Bryde's revised text included expanded material on Indians in general, departed from a reliance on psychoanalysis, and dealt with topics such as "Indian personality," self-concept of Indians, Indian values and value conflicts with non-Indians, and "dealing with cultural conflicts." Also in 1971, Bryde (1971b) published what might be considered the first book dealing with counseling American Indians, titled *Indian Students and Guidance*.

A flurry of articles on Indians and psychology began to appear toward the end of the 1960s, and the rate has accelerated since then, as was indicated earlier. Most articles and books dealt with mental health and alcohol and drug use topics. Two literature summaries have been published that reflect the extensive nature of the literature on American Indian and Alaska Native psychology. In 1981, Dianne R. Kelso and Carolyn L. Attnave compiled and published an extensive bibliography of 1363 citations dating back to 1930 on North American Indian mental health (Kelso & Attnave, 1981); the citations, however, include articles covering many academic disciplines and not just psychology. In 1994, Joseph E. Trimble and Weldon M. Bagwell edited a bibliography of psychological and behavioral articles on North American Indians and Alaska Natives published from 1967 to 1994; most of the 2328 citations are presented in abstract or summary form (Trimble & Bagwell, 1995). For all of the electronic literature and bibliographic citations it is difficult to identify how many of the authors were psychologists, because an author's actual professional affiliation often is not included as part of a publication.

It is noteworthy that there are few books written about Indian and Native psychology. However, in 1995, Eduardo and Bonnie Duran (Duran & Duran, 1995) published an interesting and significant discussion of contemporary Indian problems and issues from the psychological perspective of American Indians; their thought-provoking book, aptly titled *Native American Postcolonial Psychology*, is likely one of a few full-length manuscripts focusing on contemporary American Indian experiences from a psychological perspective. Duran and Duran argued that it is imperative to understand the underlying trauma and internalized oppression of American Indians to fully understand the issues that American Indians and Alaska Natives experience in today's world.

The *Journal of the National Center for American Indian and Alaska Native Mental Health Research*, edited by medical and cultural anthropologist Spero M. Manson, publishes a number of scholarly articles annually dealing with American Indian psychological topics. Often referred to as the *Journal of the National Center* or the *Journal of American Indian and Alaska Native Mental Health Research*, the journal has its origins at the former White Cloud Center in Portland, Oregon, where the first issue was published in the spring of 1978. Robert A. Ryan was the founding and inaugural editor as well as the center's director. Initial volumes were referred to as the *White Cloud Journal of American Indian/Alaska Native Mental Health*. However, the journal name was changed when the National Center moved several years later from the Oregon Health Sciences University in Portland and the University of South Dakota to its present location at the University of Colorado Health Sciences Center in Denver.

Psychology Educational Programs for American Indians and Alaska Natives

In the late 1960s there were probably fewer than 10 doctoral-level psychologists of American Indian background living in the United States. The actual count is elusive and therefore could have been larger, because there were no known procedures available for deriving the real numbers.

From the early 1970s onward, several Indian and non-Indian psychologists grew increasingly concerned about the availability of psychology graduate programs that would accommodate the unique cultural orientations and program interests of Indians and Natives. As a consequence, a small group of psychologists initiated and developed culturally appropriate recruitment and retention programs aligned with culturally resonant curriculum reform. SIP activities contributed to increases in the number of Indians who chose psychology as a career; a good deal of the influence occurred through the active mentoring that many SIP members provided for Indian students interested in the profession as well as the mentoring opportunities provided by non-Indians and non-Native educators. Utah State University's annual conference of American Indian Psychologists and Psychology Graduate Students also provided significant guidance and inspiration to young Indian and Native students interested in psychology careers.

INPSYDE, ANPsych, and AIIP

The Indians into Psychology Doctoral Education (INPSYDE) program also has significantly contributed to the growth in numbers. Arthur L. McDonald initiated the INPSYDE program in the mid-1980s. Working with a team of public policy specialists from the APA and with congressional aides, Arthur L. McDonald was able to influence the support of the U.S. Senate to include a provision for INPSYDE in the 1992 Indian Health Care Improvement Act. In 1992, Senator Kent Conrad (D-North Dakota) proposed the University of North Dakota (UND) Quentin N. Burdick Indian Health Programs Initiative within Senate Bill 2412.

The legislation also allowed for the development of up to three INPSYDE programs within three different APA-accredited clinical psychology-training programs but specified that UND's INPSYDE program would be the first funded and maintained. An APA site visit team established the determination of UND's ability and capacity to support the first INPSYDE program in the spring of 1992.

Arthur L. McDonald also was responsible for developing a Rural Minority Mental Health Training program in 1991. The intent of the program was to provide academic training to psychology students interested in providing clinical and counseling services in rural settings, especially American Indian reservations; most of the students are of American Indian and Alaska Native background. Training consists of teaching classes, working in the college clinic, and providing community services through Dull Knife Memorial College in Lake Deere, Montana. Students take a full course load that includes courses in the foundation of oral history, tribal healing systems, and rural mental health practice issues. Initially established at the UND, the program has expanded to include students from colleges and universities in Oklahoma and North and South Dakota.

Currently three INPSYDE are in full operation at the UND, Oklahoma State University, and the University of Montana, Mis-

soula. The Alaska Natives into Psychology (ANPsych) program is specifically tailored to meet the cultural education of Alaska Natives and is jointly sponsored by the University of Alaska in Anchorage and in Fairbanks. Additionally, through the efforts of Carolyn G. Barcus and the Indian Support Project at Utah State University, numerous Indian students have received undergraduate and graduate degrees in psychology. Candace Fleming at the National Center for American Indian and Alaska Native Mental Health Research Center in Denver, Colorado, also has been providing postdoctoral training for psychologists interested in conducting research with Indian and Native communities.

University of Alaska Anchorage and Fairbanks

The ANPsych program began in 1999 (<http://www.uaf.edu/psych/anpsych/index.htm>). Gerald V. Mohatt and James Allen at the University of Alaska Fairbanks (UAF), through negotiations with Alaska Senator Ted Stevens' office, initiated ANPsych. A Memorandum of Agreement was reached between UAF and the University of Alaska Anchorage (UAA) in 2000, to conduct the ANPsych Program in psychology departments on both of the major campuses of the university. The primary purpose of the ANPsych is to train Native (Alaska Native and American Indian) students as psychologists and behavioral health practitioners. This cross-site collaborative program begins with the recruitment of rural Native (Alaska Native and American Indian) high school students, who are introduced to the discipline of psychology and related behavioral health careers. The training pipeline provides social, cultural, financial, and academic support and is directed specifically to the undergraduate degree in psychology. Furthermore, a select group of Native students receive similar support for advanced training in psychology at the graduate level through the UAF Master of Arts in Community Psychology program and the UAA Master of Science in Clinical Psychology program. Alaska's Board of Regents recently approved a doctoral program in clinical/community psychology with a rural and indigenous focus. The first cohort of students began the program in the Fall of 2006. Pamela Deters is trained as a clinical psychologist and is responsible for the overall ANPsych program, including personnel, program activities, and budget management; the project directors on both campuses are Alaska Native women with advanced degrees in psychology and social work.

The ANPsych program has been extremely successful to date with 60 Native students engaged at the undergraduate level since the inception of the program and the graduation of 22 Native students with a bachelor's degree in psychology and 24 Native students at the graduate level. The development and implementation of the doctoral program will be unique in the nation, designed specifically to meet the needs of rural and indigenous Alaskans. ANPsych staff anticipate graduating 8–10 psychologists per year, the majority of whom will be of Alaska Native and American Indian heritage.

University of Montana, Missoula

The InPsych program at the University of Montana, Missoula, is designed to recruit American Indian undergraduate students into psychology and recruit and train American Indian graduate students into clinical psychology (<http://psychweb.psy.umt.edu/inpsychwww/>). The ultimate goal is for graduates to return to

reservations to fill the many mental health needs. The Indian Health Service (IHS) funded the InPsych program on a 3-year cycle beginning August 1, 1997. Nabil Haddad authored the successful InPsych grant proposal. Deborah Pace was the first program director and was succeeded by Gyda Swaney in August 2000. Gyda Swaney is an assistant professor in the clinical psychology program and teaches abnormal psychology, multicultural psychology, rural psychology, and clinical practicum (<http://www.umt.edu/inpsych/overview.htm>).

University of North Dakota

The University of North Dakota (UND) INPSYDE program is part of the Quentin Burdick Indian Health Programs at UND (<http://www.und.nodak.edu/org/inpsyde/>). The UND INPSYDE program is currently in the 10th year of funding support through IHS since July of 2005. The INPSYDE director is J. Douglas McDonald, who holds a doctorate in clinical psychology and is an associate professor of psychology at UND.

UND's INPSYDE program objectives are to (a) increase the motivation for training and careers in mental health at all levels; (b) build and maintain affiliations between tribal colleges, reservation high schools, IHS service units and UND; (c) recruit American Indian students in psychology undergraduate and graduate programs; (d) provide comprehensive support to assist in successful academic and career achievement; (e) provide psychological services to underserved Indian communities; (f) establish training opportunities for psychology graduate students in Native communities; and (g) place American Indian mental health professionals in Indian communities. To accomplish these objectives, the UND INPSYDE program provides broad services, including academic support, financial assistance, career preparation and support, personal support, and social/cultural support.

UND offers an on-campus summer institute enrichment program for American Indian junior and senior high school students who are interested in pursuing a degree in psychology and related disciplines. The institute is designed to help students develop academic foundations in psychology and science that are vital to success in college; the program includes instruction in behavioral science and psychology courses such as assessment, psychotherapy, cross-cultural psychology, research design, and statistics.

Since 1997, UND's INPSYDE program has awarded 10 doctorates and 23 master's-level degrees in psychology to American Indian students. In 2004, INPSYDE identified 42 Indian and Native undergraduate students who declared psychology as a major or minor.

Oklahoma State University

Oklahoma State University (OSU) has a long history of providing successful educational opportunities for American Indians. A NSF study ranked OSU's psychology department second nationally as the baccalaureate source institution of American Indian psychology doctorates between 1991 and 1995 (<http://psychology.okstate.edu/special/aiip/andos.html>).

As part of the Indian Health Care Improvement Act of 1992, OSU was authorized by the U.S. Senate to provide programs that facilitate recruitment and training of American Indian students for

careers in psychology. The summer enrichment program is a joint effort between the clinical, counseling, and school psychology training programs at OSU. With the support of the graduate college, the American Indians into Psychology (AIIP) program provides training opportunities that encourage American Indian students to pursue careers in psychology and provide mental health services to underserved American Indian communities. The primary difference between the OSU program and those at UND and the University of Montana is that OSU's is an undergraduate-to-graduate bridge program; hence AIIP's primary focus is to prepare undergraduates for graduate school. The AIIP director is John Chaney, who holds a doctorate in clinical psychology and is professor of psychology at OSU.

The AIIP Summer Enrichment Program—designed to help American Indian students gain exposure to the diverse aspects of the field of psychology through research, clinical, and educational activities—consists of three components: (a) Research: Participants work with faculty and graduate students in the clinical, counseling, school, and lifespan developmental (experimental) projects. (b) Clinical: Participants are placed with a tribal health care or social services agency one to two days per week and given the opportunity to shadow psychologists, social workers, and other professionals who provide direct services to Indian peoples. (c) Professional Development: Participants attend weekly seminars on subjects ranging from ethics to research design to tribal law. Guest speakers from around the state and the nation are brought in to lecture and discuss with participants about topics relative to Indian and Native psychology.

The clinical program at OSU offers an interdisciplinary program with opportunities for American Indian students to enter into mental health professions in psychology. The primary goals of the program are to (a) provide outreach and recruitment for mental health careers to American Indian communities nationwide; (b) develop liaisons with tribal communities, university-affiliated programs, and other entities to promote the education of American Indian students; (c) provide summer mentoring programs for American Indian students to gain exposure to the diverse aspects of the field of psychology through research, clinical, and experimental activities; (d) provide stipends to undergraduate and graduate students to pursue a career in psychology; and (e) provide psychological services to underserved American Indian communities by establishing training opportunities for psychology graduate students in American Indian communities.

Since 1997, OSU has awarded 10 doctorate degrees in psychology to Native students. In addition, AIIP has had 78 Native undergraduate students participate in seven summer institutes (1998–2004). Of these, 78 students, 47% ($N = 37$), either are current graduate students or have received their graduate degrees at universities across the country. Put in slightly different terms, whereas the national rejection rate for all students applying to doctoral programs is somewhere between 80% and 90%, AIIP has established almost a 50% success rate at getting their summer institute students into these programs.

In addition to the programs described above, several U.S. colleges and universities have been successful in graduating Indian and Native youth at undergraduate and graduate levels; most institutions provide programs and curriculum experiences similar to those at UND, OSU, Montana, USU, UAF, and UAA. Although not an exhaustive list, the following institutions have a demon-

strated commitment to the education and graduation of Indian and Native students: the University of South Dakota, the University of Oklahoma, Northeastern State University, the University of North Carolina at Pembroke, Nova Southeastern University, and the University of Iowa. Additionally, many Indians and Natives concentrate their studies in psychology and mental health at several tribally controlled colleges.

Distinguished American Indian Psychologists

Since the late 1960s, a few notable and accomplished psychologists of American Indian background have made significant contributions to psychology and more specifically to the growth and development of American Indian and Alaska Native psychology. The careers and accomplishments of five Indian and Native psychologists are featured in this section and include Carolyn Lewis Attneave, Carolyn G. Barcus, Marigold Linton, Arthur L. McDonald, and Diane J. Willis. By all counts, each of these individuals has had a remarkable career as attested to by their commitment to the education and training of young Indian and Native youth as well as the advancement of specialized areas in psychology. The stories told by the five psychologists provide a personal history of their struggles and involvement in the field that add a rich texture to the field's history.

Carolyn Lewis Attneave

Carolyn Lewis Attneave, PhD (Delaware, Lenni-Lenape; see Figure 1), was born in El Paso, Texas, in 1920 and passed away in 1992. Attneave spent her early years in south Texas but spent many of her summers visiting with her Delaware relatives in northeastern Oklahoma. Her family eventually moved to California. In 1936, Attneave enrolled at Chico State College in California, where in 1940 she earned her baccalaureate degree in English and theater; she stayed on at Chico State to earn another bachelor's degree in secondary education. After spending a few years teaching 6th grade in the San Carlos School District in California, Attneave enrolled in the graduate program at Stanford University in 1942. She finished her doctoral studies in 1952 in clinical psychology; in the interim between 1942 and 1947, Attneave served in the U.S. Coast Guard Reserve, in which she became one of their first women officers (LaFromboise & Fleming, 1990).

Attneave is best known among Indian and Native psychologists for initiating and sustaining numerous culturally based activities and programs, advances in family network therapy, and most important, founding the Society of Indian Psychologists. In their wonderfully written and insightful interview with Attneave, aptly titled *Keeper of the Fire: A Profile of Carolyn Attneave*, Teresa LaFromboise and Candace Fleming (LaFromboise & Fleming, 1990) referred to her as a "cultural broker," an impassioned proponent of family network therapy, "a storyteller," "a synthesizer in an age of specialization," and a "wise mother of the tribe" (pp. 544, 542, 545, 546, & 546). By all accounts, Attneave exemplified these admirable characteristics in every phase of her outstanding career. She was a remarkably earnest psychologist, educator, cultural broker, and human being. In another short biography about Carolyn Attneave, Carolyn Heckman-Stone (2000) referred to Carolyn Attneave's life and influence as "a legacy of dandelions" (p. 113), deriving the image from a comment that Attneave made about her



Figure 1. Carolyn Lewis Attneave. (Printed with permission by the Department of Psychology, University of Washington)

life. Specifically, Attneave said, "Perhaps my influence, if you want to call it that, has been diffused over a wide area . . . maybe, in the long run, my widely divergent activities and those of my students have created better chances of survival—like dandelions, not cultivated plants in a garden" (Heckman-Stone, 2000, p. 113; LaFromboise & Trimble, 1996, p. 549).

Attneave had a varied career devoting her time and energy to promoting educational opportunities for Indian and Native students as well as providing counseling and clinical services in numerous communities, most notably in Oklahoma. In 1956, Attneave accepted a student personnel appointment at Texas Technological College. She left the institution to set up a private clinical practice in 1962. Then in 1963 she moved to Oklahoma to become a regional coordinator of community guidance services for the state's Department of Health. In 1969 she moved to Philadelphia to accept an appointment at the Child Guidance Clinic. While there, she worked with Jay Haley and Ross Speck on ways to refine network therapy as an alternative to hospitalization for schizophrenic patients. The collaboration and relationship with Ross Speck led to the 1973 publication of *Family Networks: Retribalization and Healing*; by all accounts, the work still is considered to be the most comprehensive and significant presentation of social network therapy for families (Speck & Attneave, 1973).

Attneave moved to Boston in 1969 to coordinate the Massachusetts Department of Mental Health Public Service Career Program. While in Boston, she became a founding member of the Boston Indian Council, one of the largest Indian centers in the country. In 1970, she founded, wrote, and edited the *Network of Indian Psychologists*, a newsletter created to exchange information about

services available to Indian communities. The newsletter soon grew into a formal organization that is now known as the Society of Indian Psychologists (LaFromboise & Trimble, 1996).

In 1973, Attneave collaborated with Morten Beiser and Alexander Leighton as a research associate and lecturer in the Department of Behavioral Sciences at the Harvard School of Public Health. She and Beiser conducted a baseline study of the mental health needs, service networks, and utilization patterns in the eight catchment areas of the Indian Health Service. The effort produced a nine-volume document and ultimately led to Attneave's collaboration with Diane Kelso on a National Institute of Mental Health-sponsored project to compile an annotated and computerized bibliography of American Indian and Alaska Native mental health research (Kelso & Attneave, 1981; LaFromboise & Trimble, 1996).

Attneave's last official academic appointment came in 1975 when she accepted a professorship in the psychology department at the University of Washington; Attneave also directed the university's American Indian Studies Program. She retired in 1980 in order to spend more time in her garden and to travel around lecturing and visiting with families from different parts of the country.

In a thoughtful and poignant interview with Carolyn Attneave, Teresa D. LaFromboise asked her, "What would you like to be remembered for?" Attneave replied in her somber and somewhat deep, raspy voice,

I don't know [laughs]. I really don't have any idea. I haven't quit doing things just because I've retired. Making the basic concepts of network therapy and its broad application more explicit needs to be done. I'm working on publishing things in that line. Now, too, I have a golden opportunity to be on the other side of the fence and let people, who are almost totally unaware of my professional status, know of some of the problems and their solutions that can be accomplished by an ordinary member of the community. I don't think about how I'll be remembered. I think about what I have to do next, and when I'm going to have time to do it [laughs]. (LaFromboise & Fleming, 1990, p. 547)

Attneave continued to write, lecture, and travel right up to her passing in 1992. Indeed, her legacy—a "legacy of dandelions"—lives on in part through the activities and growing membership of the Society for Indian Psychologists (Heckman-Stone, 2000).

Carolyn G. Barcus

Carolyn G. Barcus, EdD (Blackfeet; see Figure 2), was born in Cardston, Alberta, Canada, in 1939 and grew up on a cattle ranch on the Blackfeet Indian Reservation in Montana. Barcus is best known among Indian and Native psychologists for initiating and sustaining the annual conference of American Indian Psychologists and Psychology Graduate Students held at Utah State University in Logan. First convened in 1987, the conference eventually merged with the Society of Indian Psychologists, which convenes its annual meeting in conjunction with conference activities; in June 2005 the conference held its 18th consecutive meeting.

Barcus has had a varied career, devoting her time and energy to promoting educational opportunities for Indian and Native students as well as once providing counseling and clinical services



Figure 2. Carolyn G. Barcus.

through the IHS and Utah's Department of Corrections. Currently, Carolyn is a clinical assistant professor in Utah State University's (USU) psychology department, where she also serves as the Director of the Indian Support Project, which is responsible for the recruitment and retention of Indian graduate students in the school psychology's master's degree program and the doctoral program in the combined professional-scientific psychology program.

Barcus holds her baccalaureate degree in physical education from Montana State University, her master's degree in physical education from USU, and her doctorate in counseling psychology also from USU. Upon receiving her baccalaureate degree, she taught in the Ponderosa County School District in Conrad, Montana. In 1964 she took advantage of the BIA Employment Relocation Program and moved to Windsor, Colorado, to teach in the public school district there. About that experience, Barcus states,

I stayed on at USU and coached tennis and bowling, traveling all around [the] western United States with the teams. During that time I was struck with the life issues of the team members and my desire to understand and deal with them. I asked to take an intro psych class that required an exception to the rule then that one must be an enrolled student. I kept going and got my doctorate of education in psychology. After grad school I worked for a while in corrections in Utah. Later I took a position at the Indian School in Brigham City, Utah, and worked there until it closed 6 years later. I was working as a "mental health specialist" in the IHS terminology. For 4 of those years I was the service unit director for the Intermountain Indian Schools. During

that time this was the only mental health therapy for Indian adolescents in the country. We had a mental health dorm. The school closed in 1984.

Because of her teaching and counseling experience in working with Indian youth in 1984, Barcus received an invitation from USU to provide programming for 20 Navajo (Dine) students who needed to finish their master's degrees in school psychology. Barcus managed that program, and out of that American Indian Support Program (AISP), 7 of the 20 students eventually earned their degrees.

To convene the first conference of American Indian Psychologists and Psychology Graduate Students, Barcus applied for several grants and received funding from the U.S. Office of Indian Education and the National Institute of Mental Health (NIMH). "We were on 'soft money' for 7 years," she maintained. In addition to receiving outside funding for the first series of meetings, Barcus was able to obtain generous funding from USU and the IHS; USU continues to provide financial support for the annual conference. Through Barcus' efforts, NIMH also provided training grant monies for USU's American Indian Mental Health Training Program that lasted from 1986 to 1991. Because of her fervent commitment and dedication to the graduate education of Indians and Natives in psychology since 1986, Barcus and her colleagues at USU have awarded graduate degrees to some 50 Indian students.

In addition to her teacher and program coordination activities, Barcus has served on a number of APA committees, most notably Division 45, in which she served on the division's executive committee. For her outstanding accomplishments in promoting and advocating educational opportunities for Indians and Natives in 1997, Barcus received the President's Diversity Award from USU. Additionally, Barcus is a board-licensed psychologist and a certified school psychologist in Utah.

When asked what she thought were the critical and important issues for Indian and Natives in psychology, Barcus indicated that

(1) native psychologists must continue to get together, and (2) they must be professionally organized. In the 5 years since becoming SIP president I have been active in APA. We need to be at the table. We need more than a few people there and we need some of the newer psychologists to be getting ready to do this. The grass roots effort, energy, and impact we make is critical, and equally important is being part of the decision making at the national level which affects us all as providers, educators, and researchers. We need to educate the newer students regarding these critical needs. We need to be thinking about how and where to share these issues with SIP members. And those concerned about the dignity, welfare, and future of Indians and psychology.

Marigold Linton

Reading the materials about Marigold Linton's life and career, one is struck with the image of a determined youth and adult (see Figure 3). One can imagine her saying with authority, "Watch me!" then getting the task at hand done, and more. Moving forward from poverty as most Indians with higher education have done, Linton mustered courage to accomplish her early dream and goal of going to college and returning something to her community.

She began her journey with a first and has accomplished many firsts in her career. Linton blazed a trail and then turned to blazing



Figure 3. Marigold Linton.

and enhancing trails for others. Linton, who is Cahuilla-Cupeno from the Morongo Band of Mission Indians in California, was the first California reservation Indian to attend a university. Encouraged by a lone teacher who recognized her scholarship and by her mother, Linton left the Morongo Reservation for the University of California at Riverside, which she described as "30 miles away and a world apart." "The achievement of almost all of us," she said, "didn't dispel the fear that Indians cannot succeed," and Linton pushed herself, spending most of her time studying. Moreover, she succeeded in sciences, not a woman's domain at that time.

Moving beyond an early idea that she would teach English, Marigold pursued science with fervor, majored in experimental psychology, received her Bachelor of Arts degree in 1958 from the University of California at Riverside, made a difficult decision between political science and psychology for her graduate work, and relocated "to see more of the world."

She did graduate work in experimental psychology at the University of Iowa from 1958 to 1960, and subsequently earned her PhD in experimental psychology from the University of California at Los Angeles in 1964. Before leaving Los Angeles, Marigold worked on an adolescent suicide prevention project. Her academic career began as part-time counselor and part-time psychology teacher at San Diego State University. Later she became full time in the psychology department. Here she achieved another first by

convincing the department to place everyone who met the criteria on the tenure track, including women. She credits tribal teaching regarding the interdependence of all for the insight that this solidarity is essential. Linton rose quickly to the rank of full professor.

By 1972, Linton had focused her cognitive psychology research and publication on long-term memory, in particular, autobiographical memory. Recruited by the University of Utah in 1974, Linton accomplished another first: the first woman to be hired as a full professor at the University of Utah. She became her own subject, delving into her own memories, observing and classifying information she had forgotten or could not recall, later studying how efficient our minds are in retaining knowledge. Additionally, Linton contributed to scientific research by coauthoring *The Practical Statistician: Simplified Handbook of Statistics* (Linton & Gallo, 1975).

Early in her career, Linton, with an appreciation of the struggles of Indian students born of her own experience, began to envision ways of promoting greater educational opportunities for Indians. In 1970, she and others founded the National Indian Education Association (NIEA), a group now grown from 4 or 5 to over 10,000 members. NIEA is a nonprofit advocacy organization aimed at ensuring American Indian, Alaska Native, and Native Hawaiians a national voice in their education.

In 1973, Linton and others launched another group, the Society for the Advancement of Chicanos and Native Americans in Science (SACNAS), promoting opportunities for Chicano/Latino, Indian, and other underrepresented students in graduate science education. She currently serves as the SACNAS president. In 1993 and in 1995, SACNAS honored her with their Service Award and their Founders Medal.

Switching her career focus in 1986 to university administration, Linton headed to Arizona State University (ASU), where she directed several programs concentrating on enhancing educational opportunities for American Indians. As Director of Educational Services for the College of Education and Director of American Indian Programs, Marigold was able to fulfill more of her dream of influencing community development. Programs she headed, and for which she wrote successful grants, helped strengthen basic "3-R" skills (reading, writing, and arithmetic) of the underrepresented and provide training programs for teachers working for tribes.

Moving to the University of Kansas (KU) in 1998, Linton accepted the position as Director of American Indian Outreach at KU, where she helped build a broad partnership with nearby Haskell Indian Nations University (HINU). The collaborative arrangement assisted in enhancing Indian education in the biomedical sciences by building bridges from Haskell to KU and other universities. Linton's grant-writing skills raised more than \$12 million toward the HINU/KU partnership. Her efforts included the *Bridges* program, a Research Initiative for Scientific Enhancement grant supporting Haskell's research and planning projects, a computer-learning lab and local research experiences, HINU biology classes similar to those at KU, and funding for Haskell faculty members to earn advanced degrees. In addition, special classes and tutoring for HINU students challenged by gatekeeper science courses, funding for 3-year postdoctoral candidates to work in research labs and teach sciences at HINU, and develop the math curriculum at HINU have been achieved through the partnership she designed and implemented.

Goal setting, planning, and flexibility are skills and attributes she recommends that students utilize in their own trail to success. Responding to one interviewer regarding advice toward reaching one's goals, Linton stated,

I have always thought of life as being like a tree with each of us being a climber. You start climbing at the bottom. And there are always branches that you must choose between. You can't do everything. I recommend that you pick the best branch for you. So, with your general plan you climb, then you look around and see what is possible. Don't be restricted by what your friends do, what your parents do, or even what the tribe thinks you should do. It is possible to develop your own vision as you move through life, and accomplish things for our people and for all people.

Once asked what motivates her to give back to the community, Linton responded, "I still feel terribly sorry for the little girl that I was . . . that child who had so much trouble and pain getting there." Turning our own experiences to compassion and work for others appears to be a recurring hallmark of the Indian psychologists we have interviewed or studied for this article.

Arthur L. McDonald

Arthur L. McDonald, PhD (Oglala Lakota; see Figure 4), Indian

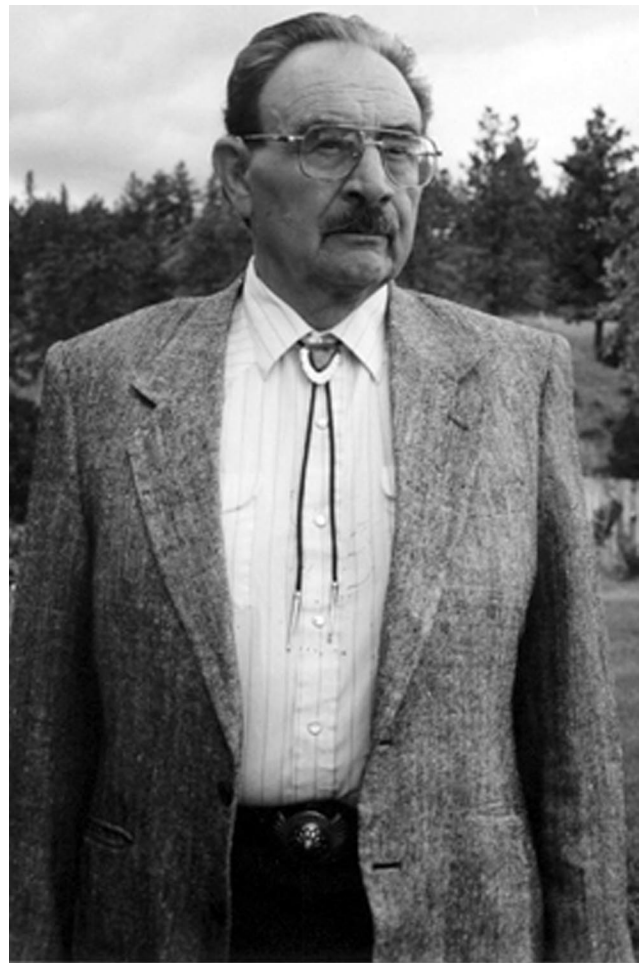


Figure 4. Arthur L. McDonald.

psychologist, former professor and department head, long-time rural and Indian mental health systems advocate and architect, and horse rancher, does not like to talk about himself. Ask him to talk about rural and Indian mental health needs, and the response is quite the opposite. An area of great passion for McDonald, he will readily share what he believes to be important for psychology to grow and develop in ways that will make it more responsive to the people to whom he has dedicated his career. Most important, McDonald is well known for his tireless commitment to providing psychological training for Indians and Natives interested in careers in psychology. Moreover, McDonald is largely responsible for promoting the passage of the Quentin N. Burdick Indian Health Programs Initiative described in the University of North Dakota section of this article.

McDonald, as with his traditional elders, will take the listener on a rich journey filled with many stories, which he intersperses with his strong beliefs, values, and conclusions from which you derive the meaning. In his stories, McDonald honors his 96-year-old mother, whom he says taught him much and still knows she has much to teach him. He honors the rural one-room reservation school on the Pine Ridge Indian Reservation in South Dakota, which he attended as a child, a school guided by parents who were highly involved in curriculum goals, who were process oriented, embedded in community, and provided survival skills in that area. "Mirroring, better than today's public schools can, the tribal systems where the whole community is responsible for passing on knowledge, these earlier reservation schools were more conducive to tribal survival," McDonald suggests.

After attending the one-room school and BIA schools, McDonald went to Bennett County (South Dakota) High School. From there he served in the Marine Corp during the Korean War. On seeing that there was no work for him on his reservation, McDonald went to the University of South Dakota (USD) on the GI Bill. He states he had no real dream or goal and often thought "they'd find me out and send me back to the reservation." Then he added "but all of a sudden I was done." His undergraduate mentor, Norm Heimstra, pushed him in undergraduate studies, insisting on his involvement in his psychology program. Heimstra was to push him many times, insisting that McDonald apply for graduate school, then for a teaching position at Central College. Later, he received an NDEA (National Defense Educational Act) fellowship at USD. Still believing he might be "found out" because of his background, he worked arduously and completed his doctorate in 2 years and three summers, thus at the time becoming one of a handful of Indians with doctorates in psychology.

Montana State University and a position as assistant professor followed. McDonald soon became department head, developed a graduate program in applied psychology aimed at training people to work in rural and Indian communities, and was awarded a 5-year federal grant for training community mental health workers on the Northern Cheyenne reservation in Montana. Working in collaboration with the his, the program graduated its first students in 1972.

McDonald decided to stay on at the Northern Cheyenne Reservation and resigned the department head position. There were few Indian psychologists working on the reservations then and "the institutional and cultural racism at the university just didn't make a good fit for me. It was more important to train students."

"Thirty-three years later, problems have not changed that much," McDonald maintains, "and solutions have not changed that much. Folks have not attempted to do the training necessary and we have tremendous failing in the teaching of psychology." McDonald, however, has spent many years pushing the systems, promoting the training he sees wanting, writing rural health grants, being a prime mover to bring into existence Indians into Psychology programs, being a voice in regional and national rural mental health boards and associations, traveling the country often as a one-person lobby on these issues, assisting others as they envision and implement service and training programs, and training interns and externs who come to the community. Currently, one of his many activities is working at the federal grant funded Ashland Community Health Clinic, just near the Northern Cheyenne Reservation in Ashland, Montana, and collaborating with the Black Hills Veterans Health Care Systems' Rural Geropsych Grant Program in the training of psychology interns. He envisions the development of a master's-level licenced practical counselor (LPC) program training culturally relevant, rural psychologists. "Our hope is that some of these folks will continue on into culturally relevant doctoral programs," McDonald maintains.

From his experienced vantage point, McDonald perceives several places in which psychology can focus to become relevant to rural and Indian communities. Starting with research, McDonald would hope that we could design studies useful to rural practitioners. The phenomenon of "becoming urban Indians to survive university systems prevents students from expressing basic tribal values and pursuing relevant research. Building meaningful databases upon which we can base important health systems decision-making would be a great contribution."

McDonald maintains that knowledge is tribally specific and states that "among American Indians, there are many cultures and much variation. Our survival systems are tied to the land and location. Treatment for PTSD [posttraumatic stress disorder], for example, will differ from one end of the country to another. Another example is that herbal medicines are specific to the plants growing in the area the tribe occupies." That is why "training must be [e]mbedded in the appropriate geography. Even therapeutic language is related to place, therefore training must be related to place. Our systems, again, are communal and not individualistic."

McDonald became involved in the APA late in his career (1992). "APA wasn't doing much of anything for us," he affirms. "Division 45 was the only real movers making any effort to find new ways of looking at things, and they made a major change in APA in their day. It is the most cohesive of the divisions, its leadership has not tried to mold people, and they continue to celebrate differences. The values and goals of this division have resisted efforts toward homogeneity. The survival and importance ultimately of issues in psychology lie in that multicultural diversity."

"We need to belong to groups that are amenable to tribal psychology," McDonald maintains, "and have tribal orientations and attachments if we are to be successful in our communities. I would encourage Indian psychologists and the Society of Indian Psychologists (SIP) to belong to and place its energy in the National Association of Rural Mental Health (NARMH). We (rural and Indian people) have a set of needs and values that need to be understood and taught by training and educating folks to deliver services here in rural settings."

McDonald was honored by APA's Division 45 (Society for the Psychological Study of Ethnic Minority Issues) with their Lifetime Achievement Award and by APA's Education Directorate for his work on promoting graduate educational opportunities for Indians and Natives interested in pursuing graduate degrees in psychology and for his stellar efforts in promoting and advocating for the rural mental health needs of Indians in 1996.

McDonald concluded his interview with the following thoughts. "My mother's training throughout my life has stood me bettered. It is about process more versus the content orientation of formal education. At 96, my mother agrees she is not through training me. The lessons of the elders are so important and become more so as they fail to be perpetuated. They appear to be losing importance, as we don't take time to understand the values of the lessons. I feel guilty letting the teaching slip away. It is a tragedy for all of us and for psychology."

Diane J. Willis

Diane J. Willis, PhD (Kiowa; see Figure 5), has made remarkable accomplishments in her stellar career as an educator, scholar, leader, and practitioner; her accomplishments are varied but all with the goal of conducting research and advocating for service and resource development primarily for children. While she often focused on service enhancement for children and parents in Oklahoma, the effects of some of her work have been felt nationwide. Willis has received many awards and continues in "retirement" to contribute to the community, focusing a great deal now on development of services for American Indian children and families.

Born and raised in Tahlequah, Oklahoma, by civic-minded merchant parents, Willis gained an appreciation for political action informing policymakers, and she urges young psychologists to do the same. Willis learned by example from her father, a highly respected representative in the Oklahoma House of Representatives, who served as Speaker of the House, Chair of Appropriations, and Chair of the Taxation and Revenue Committee.

Willis earned a baccalaureate degree in biology in 1960 at Northeastern State College in Tahlequah, Oklahoma, received medical technology training (ASCP) in 1961 from St. John's Hospital in Tulsa, Oklahoma, a master's degree in psychology with a minor in special education from George Peabody College in Nashville, Tennessee, in 1964, and a doctorate in experimental psychology with a major emphasis in child psychology in 1970 from the University of Oklahoma.

Responding to the observation that she has had a remarkable and productive career, Willis said that she has focused much of her effort on children with developmental disorders, especially children who have been abused. Her commitment to this field was inspired through her mentors at George Peabody College, especially the renowned Nicholas Hobbs. As Director of Psychological Services at the Child Study Center at the University of Oklahoma Health Sciences Center, she contributed to, if not spearheaded, the services at Oklahoma to a prestigious level; their evaluations and work with children would receive the attention they needed.

Willis' career history includes positions and appointments as a medical technologist, instructor, research assistant, staff psychologist, consultant, research associate, and assistant, associate, and full professor of medical psychology in the Department of Pediatrics at Oklahoma Children's Memorial Hospital, where her ac-



Figure 5. Diane J. Willis.

complishments in the provision, development and enhancement of services for the developmentally disabled and abused infants and children, and the supervision of interns and residents, are too numerous to list here.

Willis was the associate editor of the *Pediatric Psychology Newsletter* for 1 year, and then became editor from 1973 to 1975. Within a year, she developed the newsletter into a journal and was the first editor in 1975–1976 of the *Journal of Pediatric Psychology (JPP)*. The first issues focused on special topics that had not received much press but were nevertheless very important. Child abuse and neglect were the focus of one entire journal issue (Willis, 1976a) and was published before the public and professionals took much interest in the topic. Child neuropsychology was the topic for another one of the early issues (Willis, 1976b). With children showing up in hospitals injured, and physicians not recognizing the signs of child maltreatment, Willis felt that it was absolutely essential to train pediatric psychologists in this area. She resigned as editor of the *JPP* after 1 year, when she was elected president-elect of the Society of Pediatric Psychology. Shortly after this, she was also appointed editor of the *Journal of Clinical Child Psychology (JCCP)* from 1977 to 1982. Willis is the 2005–2006 president-elect for the American Orthopsychiatric Association.

Asked to choose among her many accomplishments one that was her favorite or one she looked back on with great joy, Willis

stated that that would be the education and training of students, interns, and residents to do the work she does; second, setting up new educational and training programs; and third, recruiting, hiring, and then nurturing new people to run programs. As she neared retirement, she focused on working in the Indian community. Upon reflecting on her retirement decision, Willis commented, "I now have that time, and it is an extraordinary experience which I value very much." Invited to name the hallmark of her career, she replied that that might be the Child Protection Committee she helped establish at the Child Study Center just after the Child Abuse Act was passed in the 1970s. In addition to these accomplishments, she and her staff cofounded the Parents Assistance Center to provide vitally needed therapy and parenting skills. She and Logan Wright, the first person of American Indian background to become president of the APA, then met with Oklahoma officials to explain the need for Medicaid payment for the therapy and assessment of children. Oklahoma then became the first state to reimburse mental health services under Medicaid, a practice that then blossomed for all states.

Willis took an early retirement to work closely with the American Indian Institute to develop Early Head Start programming in Indian country, an endeavor that she had come to love. Providing wrap-around services starting with pregnant mothers is Early Head Start's focus. She has helped develop and promote an infant mental health project and set up a pilot plan for 0- to 3-year-olds in Cherokee, North Carolina.

Willis brimmed with excitement and enthusiasm in all of her descriptions and with the fact that she has had fun and loved her work. She continues to keep tabs and lobby on legislation for Early Head Start programs. Willis also finds time for part-time stints teaching the Armed Forces in Europe, reading a broad range of books, gardening, and traveling and learning about new cultures and discovering again the commonalities as well as the differences in our cultures.

For her commitment to child advocacy and advancing the field of pediatric psychology, Willis has received numerous honors and awards. Some of the awards include the following: the Indian Woman of the Year in 2000 from the Oklahoma Federation of Indian Women; the Nicholas Hobbs Award for Distinguished Child Advocacy in 1993 from Division 37 of the APA; the Karl F. Heiser Award for Distinguished Child Advocacy in 1992 from the APA; the Distinguished Psychologist Citation Award from the Oklahoma Psychological Association in 1989 for her significant contributions to psychology through teaching, research, professional service, and the active promotion of psychology as a profession; and the Distinguished Contribution Award from the Society of Pediatric Psychology, Division 12 of the APA, in 1982–1983.

When asked to reflect back on her accomplishments, Willis provided the following observations. She advises youth to

work hard, be creative and visionary in your thinking, and surround yourself with outstanding professionals. Be open to input from others and learn that there is more to life than just psychology. Use your skills and your knowledge to open doors for others, and take the time to help open those doors. Be involved in your professional organizations but also be active at home in organizations that benefit people less fortunate or disenfranchised or people in need of psychology's assistance. Be unselfish by giving psychology away to others through group work or through donation of time to speak, consult, or advocate

on behalf of the needs of others. Be civic minded and be politically active, informing policymakers about psychology. It is as imperative to me that psychologists be good and interested citizens. Life will be richer because of our involvement, and we can contribute more to others.

Summary and Conclusion

In the 1920s and 1930s a handful of social scientists and historians wrote about the status and future of America's indigenous population as though they were vanishing and becoming extinct. While many scholars criticized the harsh prognosis, in fact America's indigenous population has not vanished, and the population has increased to over 2.5 million in 2000, representing some 500 or more federally recognized tribes and villages. Nonetheless, with the rapid growth of the Native population, psychology all but ignored the ethnocultural group on the grounds that the field of inquiry involves a number of academic disciplines other than psychology. Active and concerted interest in conducting psychological research with and among American Indians began in the mid-1960s. Up to that point in time, Indians and Natives were woefully underrepresented in faculty ranks, federally sponsored research review programs and committees, graduate programs, and the infrastructure of professional associations and societies. Furthermore, curriculum and research themes in psychology were nearly devoid of content dealing with Indian and Native topics. To fill the gaps and make the concerns and problems of American Indians known, small interest groups emerged and formed from the heated debates and turbulent controversy of the late 1960s and 1970s.

Yet, notwithstanding the early to middle 20th-century ignorance and resistance to including Indian and Native concerns and interests in psychology, significant changes for America's indigenous ethnocultural group did occur in a dramatic manner. Key historical events are presented in this article, together with the voices of Indian elder psychologists who lived through and were an integral part of the changes that occurred since the 1960s. Especially important are the success of academic programs set in place to accommodate the various lifeways and thoughtways of Indians and Natives. What comes through the brief historical account is the undeniable fact that throughout the history of federal regulation and the many failures of government policy, Indians and Natives survive through deep commitments to identity, traditions, customs, language, and now control over their destiny through self-determination.

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