Annotated Bibliography

On

Traditional Medicine

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For National Aboriginal Health Organization
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TRADITIONAL HEALTH AND HEALING

The annotated bibliography consists of academic journal articles and books that examine a variety of aspects of Traditional medicine through case studies and research projects. The list includes articles from social work, psychology, sociology, anthropology, medical, alternative medicine and academic dissertations. The unit of study across all disciplines is Traditional medicine. Both time and resources limit the environmental scan of academic research in the area of Traditional medicine. The location of the relevant literature is a barrier to access and the search is time consuming given the inter-disciplinary nature of the research topic. The task of canvassing the literature in order to provide “annotation” is labour intensive.

The annotated bibliography should serve as a foundation for a desperately needed collection of research in the area of Traditional medicine. The annotated bibliography will be useful for organizations, researchers, medical practitioners and health care providers.

How traditional healing practices are applied in the treatment of alcohol related problems. The healing practices include nativistic movements, sacred dances sweat lodges, talking circles and cultural enhancement programs.

Akisu, Joamie. *Interviewing Inuit Elders: Perspectives on Traditional Health*

The book gathers Inuit perspectives of traditional medical knowledge through Elders testimonies. Several categories of traditional medicine emerged, diagnosis, physical and mental states, material used for healing, counseling and botany. The objective is a direct exploration of traditional knowledge by the Inuit themselves.


An excellent paper describing the exploitation and appropriation of Native American spirituality by individuals who commodify the sacred. Arguments by “plastics” that they have a “right” and that “spirituality is not something that can be owned” are countered by pointing out that copyrighting work is indeed “owning” a piece of Native American spirituality. As the author points out, “their imperialistically nostalgic fetishization of Native American spirituality hinders any recognition of their own historical and social complicity in the oppression of Indigenous Peoples.


The report embraces the traditional knowledge of Elders, spirituality, shamanism and customary law as a framework for holistic well-being of the Inuit people. Agencies that deliver programs and develop policy must incorporate the traditional knowledge into their organizational structure.

The first Navajo women surgeon in America details the validity of ceremony, traditional medicinal practices and philosophies. She articulates the lack of respect and understanding the West has afforded traditional knowledge of wellness and suggests the incorporation of these values would enhance the health system of the west.


The author elaborates on the philosophical principles of Native American traditional healing practices. She explains the wide diversity and specialties that exist in Native American health systems.


A Dene Elder, George Blondin, overviews Dene stories and presents their laws regarding medicine, social, political and spiritual life. The explicit analysis he offers frame what a medicine man or women can and cannot do and is very helpful in understanding the Dene cultural milieu.


A Toronto physician Mel Borins traveled throughout developing countries examining traditional healing practices, including speaking to elders from an Ontario reserve. He argues Indigenous healing practices should be preserved and protected.

The incorporation of traditional healing practices with Western in Canada and the U.S and how Australia is using these models to develop their own programs of treatment.


Data collected using the guidelines of the World Health Organization’s Global Program on AIDS (RAP) in an urban Native community in Montreal. Findings suggest a potential for explosive transmission and argues how health policies must use community and culture to both apply healing practices as well as preventions.


This ethnographer described the practices of the Zunis as rich in legitimate drugs and having real medical medicinal value. She observed that practitioners are both male and female, described various plants used for specific illnesses, and recorded “primitive” surgery. Caution: Material is dated.


A case study demonstrating the treatment of a fourteen old female foster child with suicidal, self-mutilation and aggressive behaviors who acquired a sense of belonging when interdependent relationships were established. The article examines how art therapy can encourage American Indian children to express themselves visually.

This article illustrates the common principles, best practices and ethics of Native American healing, while describing the role that community, family and ceremonies play in healing the whole of a being.


The authors examine the last fifteen years of First Nations healing developments and approaches and concludes that the use of traditional practices are useful models of treatment.

Coulehan, J.L., M.D., MPH. “Navajo Indian Medicine: A Dimension In Healing.” *The Pharos*. (July 1976) p.93-96

This article describes a case study of the Navajo system of health and healing that co-exists with contemporary scientific medical practices. The author explores the different approaches and concludes the reductionist approach of Western medicine limits their view of wellness.


The author reviews the diverse healing practices among the Navajo - Traditional, Native American Church and Christian faith healing. The paper discusses issues of identity and politics within the nuances of traditional healing.

The author provides the reader with this cultural assessment study explaining disease within a Western model. Culturally aware health care providers share their understandings of traditional etiology of diseases.


The author describes how too many Aboriginal children and youth in Canada are living in violent and depressive environments, compounded by extreme poverty. This article offers the reader the option that traditional healing can be a rehabilitative process that can help to break the cycle of violence in our homes and communities.


This paper describes medical preparations and surgeries performed by Pawnee doctors and healers, citing one Army Major who remarked that “he would prefer the treatment of a good Pawnee doctor for a wound to the care of an ordinary surgeon,” and goes on to describe remarkable cures to the author. Caution: Dated material.


The author describes criteria and training assessments used by Shamans in this examination of modern Shaman healing practices in several Alaskan villages.

No information.

Fuchs, M. “Use of Traditional Indian Medicine Among Urban Native Americans.” Medical Care. Vol. 3(11) (November 1975) p. 915-927

This is an empirical study of urban Native Americans living in the San Francisco area to survey their usage of traditional Native medicine. Interviews with 277 families yielded results that indicate Native Americans (across socio-economic strata) use traditional medicine more if they: speak their language; frequent their reservation; and state a preference to living on a reservation.


An empirical study that focused on what families thought caregivers should know when dealing with American Indian children with chronic conditions. The study included 30 American Indian families in a large midwestern city who shared their cultures and provided recommendations on cultural sensitivity for use by caregivers.


An overview of traditional uses of medicines within the Inuit community of Baffin Island the author describes how individuals and communities must be encouraged to maintain both the values and traditional knowledge. One suggestion—the support of health policies.

Grinde, Donald A., Johansen, Bruce E. “Ecocide of Native America: Environmental Destruction of Indian Lands and Peoples.” (Santa Fe, NM: Clear Light Publishers, 1995)
The authors begin with an introduction to Native American perspectives on the environment and detail the devastation of their homelands. From uranium mining and toxic waste spills in the Navajo homelands to Mohawk homelands in Akwesasne, where turtles qualify as toxic waste, this book is made more powerful by the environmental testimonies found throughout the book. These testimonies repeatedly speak to the interconnectedness of all life.


An empirical study comparing patterns of use by America Indian Veterans across biomedical care and traditional care. Results demonstrate that tribal groups were similar in socio-demographic and health problems.


The author begins by articulating the role of healer in both western and non-western health paradigms. He describes his journey as both spiritual and enlightening as he works with southwestern Native Americans. By the end of the text he “adapts” Native American healing methods and begins to practice a number of the rituals he had been exposed to through his tenure with Natives.


An empirical study of women healing from sexual abuse using traditional methods and ceremony. There are suggestions for non-Aboriginal counsellors in facilitating healing through the use of culture.

The therapeutics of expression through arts may be conducive to Indigenous children specifically. This study reviews 8-11 year old Hawaiian children’s movement towards self-consciousness to self-awareness. The authors include protocols developed to help Native Americans, with implications for traditional healing among African and Hispanic children.


A narrative of a Navajo peyote ceremony is used to illustrate the importance of incorporating traditions with care and includes a definition of the culture care theory and practice.

Kahn, Marvin & Lejero, Linda & Marion, Francisco et al. “An Indigenous Community Mental Health Service on the Tohono O’odham (Papago) Indian Reservation; Seventeen years later,” *American Journal of Community Psychology*, Vol. 16 (3) (June 1988) p. 369-379

The Tohono O’odham community staffs and delivers a mental health program and services and this article details how their seventeen-year-old program has dealt with a wide range of needs and issues that include suicide and child sexual abuse. Traditional healing is integrated into the services provided as Medicine men and women are utilized as consultants.


This article provides an exploration of the key role identity plays in the healing process. The use of Medicine Wheel teachings is brought into play to demonstrate the healing process as it relates to First Nations identity.

This is a study of 300 Navajo patients in a rural Indian Health Service hospital that surveys their use of traditional healers. The study demonstrates there are no class or age indicators of usage other than religious affiliation. The findings indicate that over sixty percent of those surveyed use a traditional healer at least once in their lifetime.


The author offers a critical examination of the disadvantaged position of Aboriginal women and their use of traditionalism as a recovery tool from substance abuse / addictions. In an era when non-Aboriginals are appropriating Aboriginal religious beliefs, this article provides thoughts on the imperialism of spirituality in a modern setting and the marginalization and re-victimization of Aboriginal women.


As pharmaceutical companies harvest Indigenous knowledge of plants, equitable agreements should benefit Aboriginal Peoples. Additionally, there should be a method of reciprocity to enhance the well-being of those populations.

LaFromboise, Theresa D. & Heyle, Anneliese M & Ozer, Emily J., “Changing and diverse roles of women in American Indian cultures” in Gender, Culture and Ethnicity: Current research about women and men, xii, Letitia Ann Peplau and Sheri Chapman Debro, eds; et al. (Mountain View, CA, USA: Mayfield Publishing Co, 1999) p. 48-61

This article is an exploration of the traditional gender roles of Indian men and women. The researchers examine the roles of Native American women prior to European contact, concluding that achieving well-ness and balance highlight the spiritual source of their strength.

The paper establishes the central role of traditional medicine in Aboriginal society and the value of the Aboriginal traditional medicine framework in working toward healthy Aboriginal communities. The author examines fundamental differences between traditional medicine and western medicine and describes two conflicts challenging the successful integration of Aboriginal traditional medicine within western medicine: issues of power and the Aboriginal conceptualization of illness prevention.


A description of traditional healing perspectives in maintaining well-ness and balance. Studies are reviewed which support the efficacy of the traditional approach and cultural sensitivities of Native Americans.


The author provides overviews of various principles offered by medicine men such as harmony and compares such views with western assumptions.


The paper explores the application of multi-cultural feminist theory specific to Aboriginal women. Other factors in healing Aboriginal women and their specific issues involve aspects of traditional healing, which the author suggests that counsellors should be able to integrate into practice.

An examination of literature concerning the treatment of mental illness or depression of Native Americans and Alaska Natives. The author finds little empirical evidence about the effectiveness of several Western approaches and raises the critical issue of the need to develop research in the area of traditional healing practices.


This paper describes a study using semi-structured interviews with patients at an Indian Health Service clinic in Wisconsin. Over 30% of the people use traditional healers and over 80% consider doing so, and recommends that physicians should be aware of patient use of traditional medicines.


This is a critical assessment of the use or overuse of Native American spirituality by counselors in their treatment of Native Americans. The author explores the principles of Native American spirituality and suggests that the patient may attain their own spirituality without the intervention of non-Native therapists.


This essay attempts to validate traditional healing practices through an acknowledgment of their approaches and demonstrates their methods of trial and error are not unlike their Western counterparts.

This paper describes the impact colonialism has had on Maori health systems that lead to the prioritization of their health agenda. The first priority is to redress the poor health of Maori. The second priority is an attempt to promote traditional knowledge for future generations. Thirdly, to share traditional knowledge in an environment of consent, access protocols and benefits of their knowledge in traditional medicine. The author also highlights the three components of traditional medicine and applies the term ‘medical pluralism’ to this practice.


The author arranged for a series of meetings with traditional healers and created a dialogue on traditional worldviews and biomedicine. The study demonstrated that over 80% of the patients showed significant benefits.


This paper provides an orientation of American Native health needs, with a focus on the issues arising over traditional Indian healing and the coverage of such services. The author considers the problems in developing a policy capable of integrating of traditional healing and western methods.

Mohatt, Gerald & Elk, Joseph Eagle. The Price of a Gift: A Lakota Healer’s Story. (Lincoln, NE, USA: University of Nebraska Press, 2000)

A biographical account of a respected traditional Lakota healer who has practiced over 30 years on the Rosebud Reservation, South Dakota. It provides an introspective look at the career of a traditional healer and demonstrates the relationship between personal and cultural dimensions of a healer.

A holistic approach to healing the self, groups and community using Cree traditional teachings. The medicine wheel is described and applied to build bridges of understanding.

Nader, Kathleen, ed; Debrow, Nancy; ed; Stamm, B. Hudnall; ed. Honoring Differences; Cultural Issues in the Treatment of Trauma and Loss, (Philadelphia, PA, USA. Brunner & Mazel, Inc., 1999)

The authors consider how culture contributes to healing trauma and loss. An overview is provided of the diversity of cultures and how health professionals should be sensitized to their patient’s traditions and beliefs in their healing practices.


This six-week study draws on the role conflict reduction intervention plays in the lives of eight urban American Indian women. The balancing of multiple roles and integrating traditional and contemporary feminine strengths in a positive manner is the focus of the study.


One page article about violence against women in New Mexico.

The author reviews the diabetes epidemic among Native Americans and using traditional cultural beliefs to affect the success of services to Natives experiencing vision loss.


This article provides a demographic profile of Natives in the health system and how few opt for careers in medicine.

Quintero, Gilbert A. “Gender, Discord, and illness: Navajo philosophy and healing in the Native American Church” *Journal of Anthropological Research*, Vol. 51 (1) (Spring, 1995) p.69

This research study explores how family discord is related to disease, and the role that the Native American Church plays in healing.


An empirical assessment of the Belief Scale II theory, that people who endorse irrational beliefs have a tendency to suffer from emotional disturbance and the implications for cross-cultural therapy.


The American Lake VA Post-Traumatic Stress Disorder (PTSD) Treatment Program’s outreach efforts to Native American Indians of the northeast US altered their treatment to be more culturally sensitive in this study of American Indian war veterans.

This study examines the Indian Shaker Church, an inter-tribal religious movement and curing cult, and how they have intervened in culture based alcohol treatment and prevention.


Using A.I. Hallowell (1960) fieldwork observations of the Ojibwe, the author describes or constructs a traditional Ojibwe world, which determines the shape of reality through dreams, language and relationships. Through this analysis, she demonstrates the power of myth through a windigo and explains its relevance to the community healing after the suicide of seven teenagers.


The author presents a traditional Sahaptin legend as a paradigm to explain relationships and responsibilities. He offers several ways that therapist can better understand Native American holistic learning and teaching as treatment tools.


This is an account of medicine and surgery, as it exists among the Cree Indians by a non-professional observer who resided for a number of years among them and is familiar with their language, habits and customs. Caution: Dated material.

A model for healing from a Native American perspective, explores its diversity and offers practical approaches for use in counseling individuals.


An overview and historical summary of Indian Health Services in the U.S. and includes the development of policies that included the tribes in collaborative efforts for the delivery of health services. The article demonstrates the progress made, such as budgets allocated directly to tribes (44% of $1.06 billion), and continues to work towards partnerships that include traditional health.


This document was signed by Yagé Shamans of the Columbian Amazon in July 2000. The Code of Ethics for the Practice of Indigenous medicine and Code of Medical Ethics agreed to by the Shamans describes the beliefs of the Elders, Medicinal Plants, Healers and the community, conduct of Healers and much more. The Code developed by Yagé Healers can be a useful starting point for other Indigenous Nations to adapt for their own nation’s needs.


The authors describe how the values of AA, especially concerning spirituality, can be in conflict with traditional Native Americans beliefs and spirituality. This article examines healing methods of the Oglala Lakota and how their traditional treatments may be more effective.

Traditional philosophies of helping and healing among the Lakota are described as moving towards a Lakota-centric practice of social work.


Ibid.


This paper discusses changes in the biomedical views of traditional medical practices since the World Health Organization’s (WHO) Alma-Ata Declaration. The author acknowledges the role of colonialism and oppression of North American Natives practices and provides opinions on their contemporary relevance. He summarizes the diversity of Native practices and notes the lack of research across the board, specifically with Métis Peoples. He conducted the study in Saskatoon and concludes there is widespread adherence to traditional medicine within his study group.


North American Indians is explored with in a historical and contemporary context. The development of the Native American Church is examined in a historical and contemporary context, with the focus on the healing aspects of peyote ceremonies. It is the largest inter-tribal religion practiced by over 125,000 North American Indians


The article deals with an examination of Indigenous healing practices as well as the role of kinship in healing disrupted family patterns. The responsibilities of
grandparents and the knowledge and use of inter-generational medicines that survive and are still used, despite modern health care are presented.


A study was conducted in California with an American-born healer trained in the Philippines. The correlation between the high expectancy of the patient and healer influenced their treatment success. The author concluded that it is the bonding relationship between healer and patient that is a primary factor for success in the healing process.


This article engages the reader by explaining the lack of definition for traditional medicine and suggests that one’s own community defines traditional medicine. She also argues for the protection, promotion and preservation of the healing practices of Indigenous Peoples.


This empirical study assessed post-secondary First Nation students’ attitudes toward traditional healing practices. The majority of students expressed varying levels of acceptance.

Historical trauma and unresolved grief is examined and related to the Wounded Knee Massacre, explaining how this traumatic event impaired Traditional Lakota grieving. The author has developed an assessment for treatment using psycho-educational group interventions for healing.


This study examines the question of how adaptable is traditional and modern medicine and can they co-exist in British Columbia? The author also identified the difficulty in defining ‘traditional Native medicine’ in conducting the study.

DISSERTATIONS


The study examines the impact of several massive, cumulative traumas associated with the assassination of Sitting Bull, Boarding schools and the Wounded Knee Massacre. The author developed a psycho-educational group intervention plan to resolve and heal historical unresolved grief and trauma. Her methodology included the participation of 45 Lakota human service providers and confirmed her hypothesis.


No information.

This empirical study examines three distinct healing traditions of the contemporary Navajo health care system. The three included in this study are the Native American Church, Pentecostal Christian Healing and the Traditional Navajo healing methods. The author demonstrates that the traditional Navajo practitioners are less involved in the treatment of alcohol and substance abuse while suggesting that the Church’s response includes aspects of traditions while treating a modern problem.


This empirical study draws from narratives of participants in the Winnebago/Omaha Diabetes Project. The researcher develops narratives and themes into areas of traditional/cultural and spirituality and health care treatment.


The author conducted open-ended interviews about the therapeutic processes in the three prominent Navajo healing traditions, Pentecostalism, Native American Church and traditional Navajo ceremonies. The author demonstrates the self-transformations according to the individual’s religious beliefs and identity.

An empirical study of lived experience of Cree and Ojibway women healers in the U.S. and Canada. The findings suggest several themes emerged that could be applicable to nursing theory, research and education and best practices.


Through and exploration of the epistemological western scientific paradigm, it is demonstrated how psychopathology retraumatizes through enculturation. Through a historical examination of the Colville tribe in Washington State, the author demonstrates the profound transformations and healing that can take place through traditional knowledge and practices.