

Native American Treatment Court Cultural Program

An Urban Indian Center
Transformative Approach

TRIBAL LAW & POLICY INSTITUTE

VETERANS TRIBAL HEALING TO WELLNESS COURT
VIRTUAL TRAINING

MAY 18, 2020



IFHC
Indian Family Health Clinic



DISCLOSURE

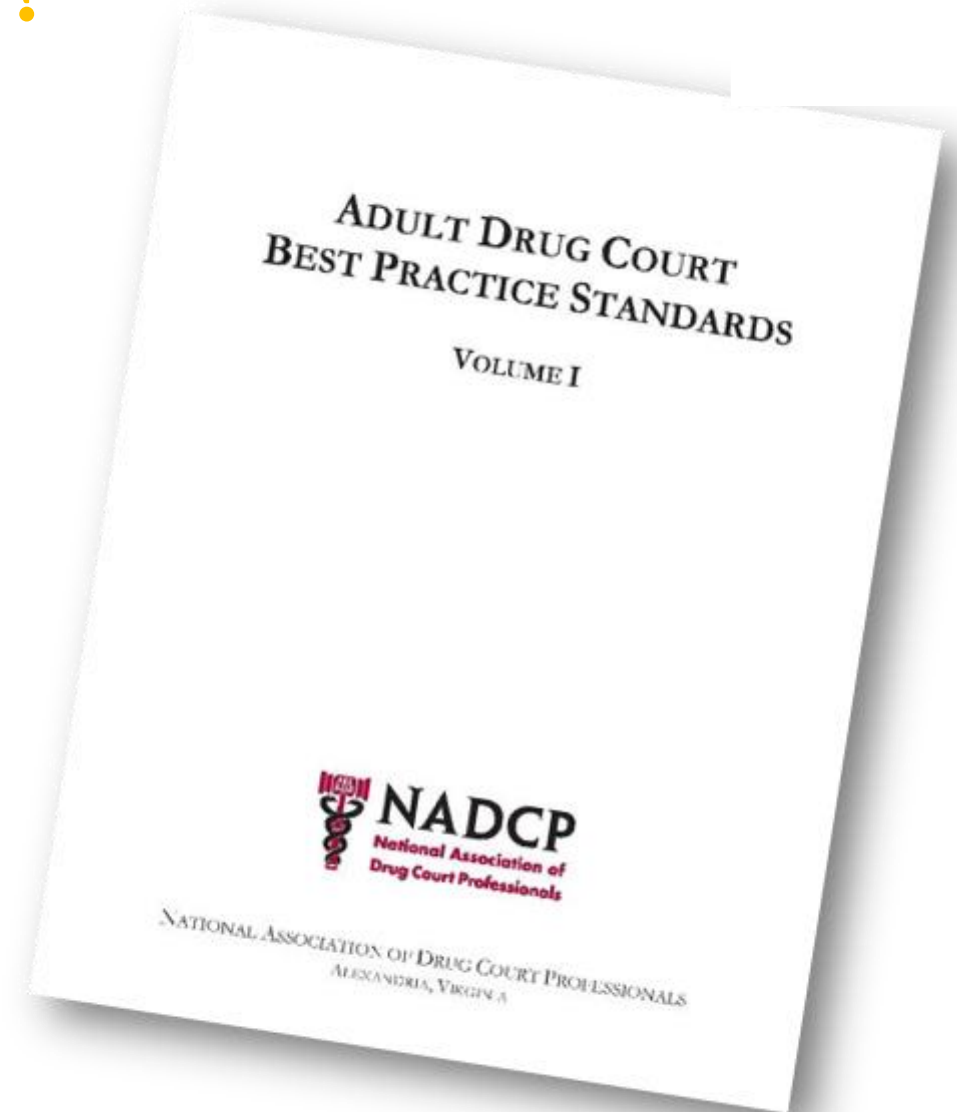


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Points of views or opinions in this document are those of the author and do not necessarily represent the official position or policies of the U.S. Department of Justice.

WHY ESTABLISH A NATIVE AMERICAN TREATMENT COURT DOCKET?

- Ensure equal opportunity for everyone to participate and succeed regardless of race, ethnicity, or gender.
- Take affirmative steps to detect and correct disproportionate census, inequitable services, and disparate outcomes involving those who have historically faced discrimination.
- Courts are responsive to the cultural differences within their population.



WHY ESTABLISH A NATIVE AMERICAN TREATMENT COURT DOCKET?

- Native American Racial Disparities Exist
 - 6.6% of Montana population
 - 20% of Montana State Prison population
 - 34% of Montana Women’s Prison population
 - 81% of Native Americans were incarcerated on a technical or compliance probation violation, compared to 5% of Caucasians

MISSOULIAN

MONTANA

Native Americans are over-represented in Montana’s prisons. What can be done?

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BILLINGS — American Indians are overrepresented in Montana’s correctional system, and lawmakers hope to do something about it.

Members of the State-Tribal Relations Committee toured the Montana Women’s Prison and participated in an offender re-entry simulation Tuesday. The lawmakers also heard from state officials about challenges American Indian offenders face while serving probation or parole. The interim committee is tasked with improving access to tribal resources for tribal offenders on community supervision.

While American Indians make up a little more than 6 percent of the state population, and they account for 21 percent of the state’s inmates and 27 percent of the state’s arrests for failures to appear in court or for probation or parole violations.

One reason for this discrepancy is lifestyle differences, said state Sen. Jason Small, R-Butte.

Small said many of his constituents don’t have a landline in their home, and some areas in his district began getting cell service only in the past year or two.

“Lots of people are sort of detached from the outside world,” Small said. So requirements like regular communication with probation and parole officers can be tough to comply with.

And because Small’s district, which covers the Northern Cheyenne Reservation, is so rural, it’s not feasible for people to walk or bike to meetings.

Victims of crime

It’s not just that Montana’s Native population is committing crimes, failing to appear in court and violating probation and parole at a higher rate than other groups. They’re also too often the victims of crimes, lawmakers are learning.

Of the 92 Montana children entered on the National Crime Information Center’s missing persons list, 36 — or 39 percent — are Native American.

In the past two years, one-fifth of tribal law enforcement agencies across the country reported they’d investigated human trafficking cases, according to a Government Accountability Office study. The study was done because human trafficking involves vulnerable populations, and Native Americans are considered a vulnerable population due to high rates of poverty and abuse, the study said.

Sometimes probation and parole officers travel to the offenders instead.

Poverty comes into play, too. Small said he’s heard of people committing crimes in order to get put in jail, “just to have someplace to winter out,” he said.

Rep. Rae Peppers, D-Lame Deer, said most of her constituents are unable to afford their own attorneys and instead rely on the public defender system. That puts them at a disadvantage, she believes, because public defenders manage high caseloads and can’t devote the same amount of time to each case that private attorneys can.

Living off the reservation

Native American offenders risk cultural alienation if they serve their supervision off of their home reservation.

The sweat lodges and smudging ceremonies that inmates at various Montana prisons can attend are often hard to find upon release, if the person serves their su-

pervision away from home. And officials speaking Tuesday said that’s not uncommon.

“Some have stated that there is nothing for them by going back to the reservation,” said Harlan Trombley, American Indian liaison at the Department of Corrections. “I’ve heard some say that if they go back (home), they may end up going back to prison due to the drug and alcohol use that goes on there.”

Roughly 65 percent of American Indians or Alaskan Natives have abused prescription drugs within their lifetime and 27 percent had within the previous year, according to a consultation the U.S. Department of Health and Human Services did in 2014 on prescription drug abuse in Indian Country.

Someone from a reservation might also choose to serve their supervision off reservation in order to be closer to things like mental health care providers and job search services.

Finding housing and employment is another chal-

lenge for offenders. Lots of reservations have Indian Housing Authority placements, but Trombley said long lines and criminal records can make it hard to secure that housing.

Models for change

Corrections officials point to a few things going well in Montana for tribal offenders that they’d like to see more of.

On the Flathead Reservation, a re-entry program coordinated out of the public defender office helps offenders secure drivers licenses or other photo identification. It connects them with job hunting assistance, and it uses elders as mentors.

“I think it is helpful because as Native Americans, we are taught to respect our elders,” Trombley said. “So I think by having guidance from an elder, it will help a person be successful.”

Officials with the Flathead re-entry program have offered to help other reservations start similar programs, sharing information on grants and other key components of the program.

“I think every reservation needs to start a re-entry program similar to theirs,” Trombley said.

Billings also has an offender re-entry task force that officials say is making a difference, and has piloted projects to kickstart job searching with offenders even before they leave prison.

The State-Tribal Relations Committee is also studying Indian student achievement, economic development in Indian Country and health care for American Indians.

WHY DO NATIVE AMERICANS STRUGGLE IN TREATMENT COURTS?

- National data is lacking
- In Montana, Native American treatment court successful completion rates are 32.2% less than other participants
- Why?
 - Lack of cultural awareness
 - Lack of treatment options
 - Social and geographic isolation
 - Lack of transportation
 - Lack of housing
 - Lack of employment
 - Lack of care
 - Inaccessible health care



KEY COMPONENTS OF A NATIVE AMERICAN TREATMENT COURT DOCKET

- Adhere to NADCP Ten Key Components of Treatment Courts and Best Practice Standards
- Involve Native American Participants in Creating the Program
- Partner with Indian Family Health Clinic
- Engage Community Treatment Providers in Establishing Native American Treatment Options and Support Groups
- Integrate Native American Culture and Traditions



NATIVE AMERICAN PARTICIPANT INVOLVEMENT IN PROGRAM DEVELOPMENT

- Focus Group of Native American Participants and Community Members
- Phase Names
- Graduation Certificates
- Prosocial Activities
- Cultural Treatment Activities
- Graduation Ceremony
- Monitor Feedback
 - Cultural Speakers
 - Prepare Traditional Meals
 - Plan Pow Wow
 - Historical Education
 - Tribal Differences
 - Traditional Outings



PHASE ADVANCMENT



Awakening



Humility



Empathy



Strength

GRADUATION



COLLABORATION



IFHC
Indian Family Health Clinic



IFHC

501(c)(3)
Non-Profit

Our
Customer

Services

Non-Profit

- Since October 1, 1999, Indian Family Health Clinic of Great Falls, Inc. (IFHC), a 501(c)3 non-profit, has provided health care, behavioral health, chemical dependency, and related services for the City of Great Falls, Cascade County, and surrounding areas Urban Indian population serving approximately 15,000+ urban Indians representing over 90+ Tribes.

Our Customer

- Serve All
- “Invisible Tribe” - IFHC serves Urban Indians representing members of multiple Tribes within Montana and the United States, as well as Montana State recognized Little Shell Tribe, and AI/AN descendants.
- IFHC is also a FQHC look alike; and serves non-AI/AN patient, clients, and community.

Our Services

- Health Clinic
- Behavioral Health
- Fitness & Wellness Center
- Community & Education Services
- Other

OUR VISION

IFHC envisions a welcoming and inclusive health care center to provide a balance of care for body, mind, and spirit.



OUR MISSION



To provide and promote culturally sensitive, holistic, quality health care for American Indian people.

OUR VALUES

IFHC is based in a foundation of values and guiding principles central to American Indian cultures and traditions. Our values embody and guide our work and services, including:



CARE



IFHC fosters a welcoming environment in support of the right to have and experience care, healing, and wellness. Eagle carries the gift of love. With love all things are possible.

EMPOWERMENT & EQUITY



IFHC approaches health care as one of empowerment and equity, including attention to physical, mental, spiritual, and social well being. The turtle carries truth. Truth is symbolic of law and principle.

ACCOUNTABILITY



IFHC promotes responsibility and stewardship in the management, administration, and delivery of caring services. The beaver carries wisdom. Wisdom is the gained experience and knowledge.

INTEGRITY



IFHC understands and acknowledges the whole person in care. The forest and sage within carries honesty. It is from within and not to be confused with truth (law).

COURAGE



IFHC is committed to seeking holistic solutions through healing practices. The Bear carries courage. The bear will give us strength to seek resolutions through healing

COMMUNITY



IFHC believes in working together to ensure health for the individual, and therefore strengthening the greater community. The wolf carries humility. Central to the wolf is the family pack and is symbolic of community.

RESPECT

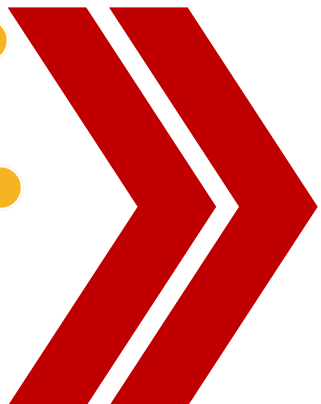


IFHC provides care and services in a manner that respects an individual's culture, practices, and traditions. Respect is the gift from the Buffalo. Respect oneself and others.

TRANSFORMATION SNAP-SHOT



“Old” Care Model
“Patient”
Structured Office Visit
Limited Integration
High No Show Rate
Fundamental Quality



Holistic Care Model
Culture & Caring
“Customer”
Flexible Care Visit
Integration/IBH
Significant Decrease in
No Show Rate
Quality-Centered
Staff Engagement
Inclusive Approach

IFHC *Transformation* Holistic Model

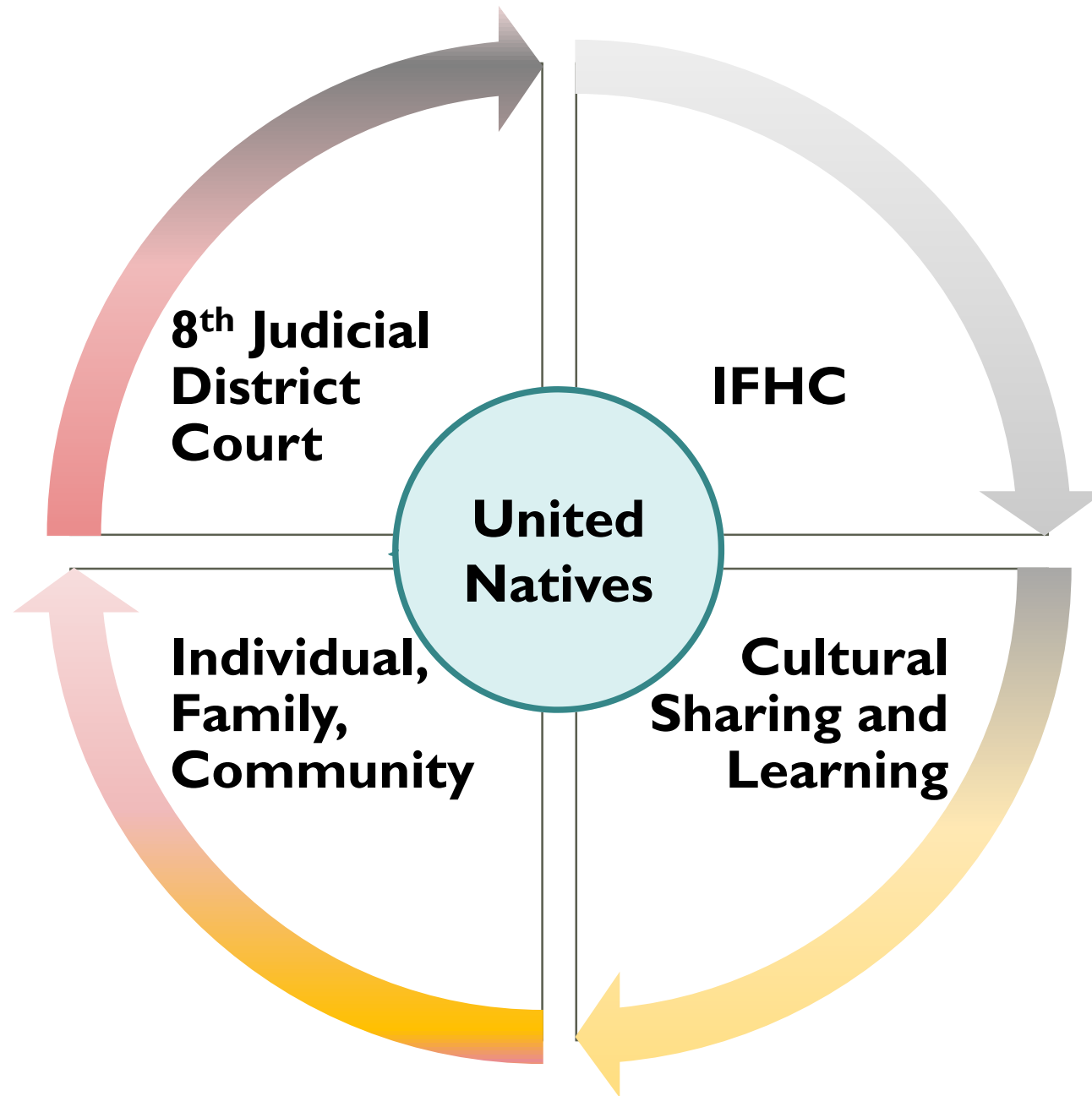


- Holistic Healing
 - *Shared Traditions, Healing, and Future – An IFHC Model*
- Behavioral Health Integration
- Trauma Informed Care
- Lifestyle, stress, exercise, integrative medicine
- Earlier and more interventions
- Treat *when, where* and *how* our customer needs it.
 - Begin with Where the ***patient is***, not where we wish them to be,
 - ***Individualized*** based upon their needs, varying support mechanisms, appointments accordingly
 - Integration of Culturally Relevant Healing and Care

CULTURE CARE



- **Traditions Define Us.**
- They help us grow while enabling us to remember who we are, where we come from, and what we stand for.
- In partnership with **Judge Pinski and the Eighth District Drug Treatment Court and Veterans Treatment Court**, IFHC Native American Cultural Program enables Native American participants to connect to their identity, Native traditions, practices, and history through culturally topics, discussion, demonstrations, information, peer-sharing, discussion, and support.



Partnership with Judge Pinski and the Eighth District Drug Treatment Court and Veterans Treatment Court in the delivery of culturally relevant care in the form a Native American group:

United Natives

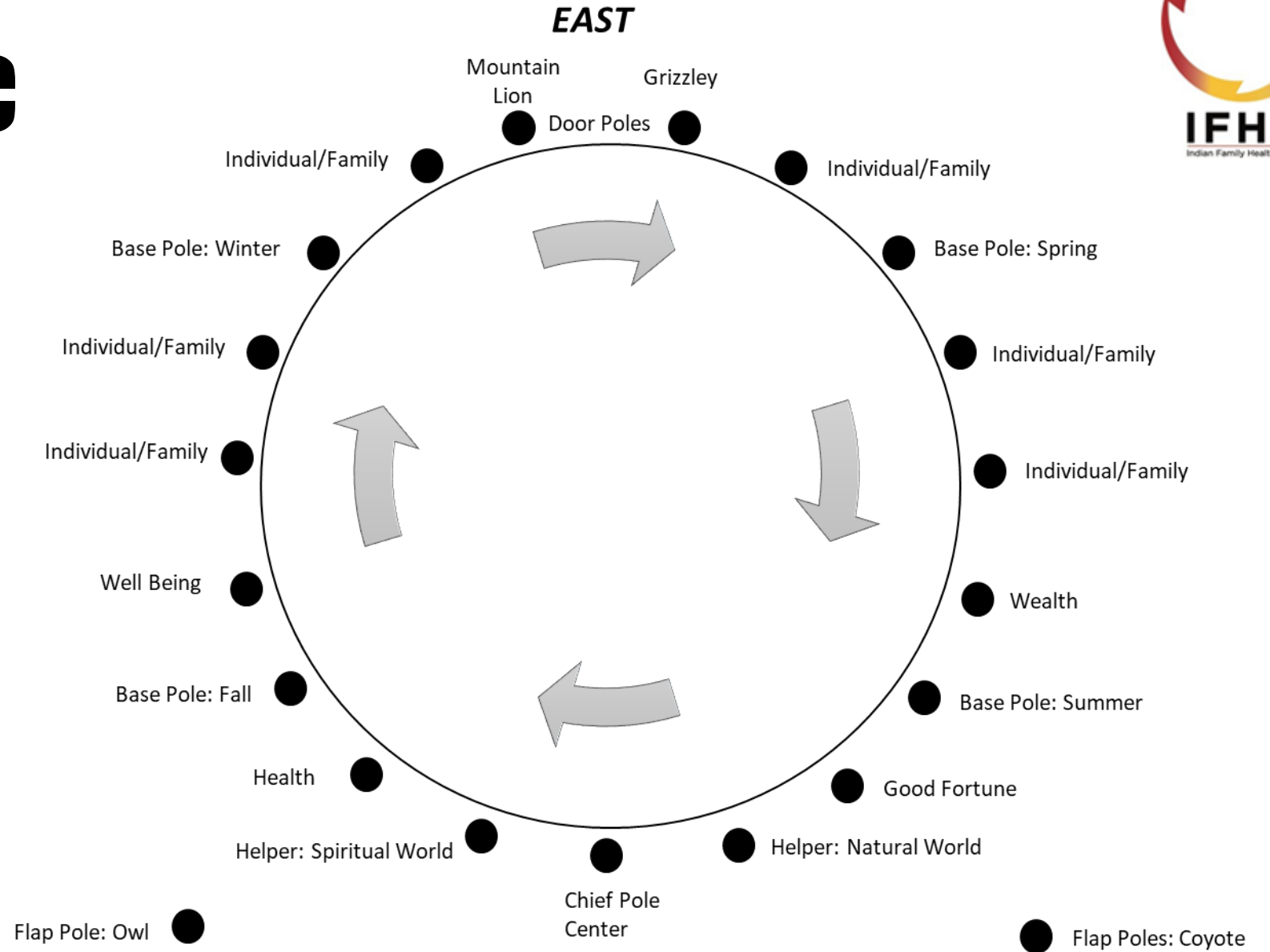
EXAMPLE: GROUP ACTIVITY

Building Your Own Drum



EXAMPLE: GROUP TOPIC

History, Meaning & Parts of Native American Tipi/TeePee



GROUP ACTIVITY:

As A Group, Putting up a Tipi



How Are We Doing?

- **Drug Treatment Court Census – 27% Native American**
- **64% increase in Native American enrollment**
- **51.5% increase in Native American successful completion**
- **76.2% increase in average days of retention of unsuccessful Native American participants (average 171.66 days to 247.86 days)**
 - **Increase in 90 day retention (78% to 100%)**
 - **Increase in 180 day retention (44% to 57%)**
 - **Increase in 365 day retention (0% to 14%)**



What's Next?

Tester visits Great Falls Vet Court



Veteran AJ White Cloud performs a dance to honor Senator Jon Tester's commitment to veterans. Veterans, mentors and community members gathered in the Great Falls Veterans Treatment Courtroom to honor the service of Native American veterans on Friday.

SKYLAR RISPENS/GREAT FALLS TRIBUNE

Skylar Rispens Great Falls Tribune
USA TODAY NETWORK

Veterans, mentors and community members gathered in the Great Falls Veterans Treatment Courtroom to honor the service of Native American veterans in the community and hear testimony of the program's participants.

fluenced his life and made him stronger by helping him learn how to deal with his demons on the road to recovery. Since being involved in the local Veterans Treatment Court Lambert has become an advocate to voice concerns about the lack of programs to support Native American veterans.

"Montana does not have enough programs to support both reservation and ur-

diction after being discharged after being injured. He eventually wound up in prison, where he decided to focus on himself and his recovery. He found himself in the Veterans Treatment Court.

"I'm learning, I'm finally coming out of my shell," said White Cloud. "I'm finally becoming me without the addiction controlling my life."





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