

Chapter 10: Appendices to Tribal Policies and Procedures Manuals

Overview

All ten of the Key Components for Tribal Healing to Wellness Courts can implicate the appendices of the Policies and Procedures Manual. The appendices can include any supplemental information and attachments that the team deems relevant, such as contact information for other agencies, memorandum of agreements, or background information on treatment philosophies.

Relevant Key Components

Key Component #1: Individual and Community Healing Focus

Tribal Healing to Wellness Court brings together alcohol and drug treatment, community healing resources, and the tribal justice process by using a team approach to achieving the physical and spiritual healing of the individual participant, and to promote Native nation building and the well-being of the community.

Key Component #2: Referral Points and Legal Process

Participants enter Tribal Healing to Wellness Court through various referral points and legal processes that promote tribal sovereignty and the participant's due (fair) process rights.

Key Component #3: Screening and Eligibility

Eligible court-involved substance-abusing parents, guardians, juveniles, and adults are identified early through legal and clinical screening for eligibility and are promptly placed into the Tribal Healing to Wellness Court.

Key Component #4: Treatment and Rehabilitation

Tribal Healing to Wellness Court provides access to holistic, structured, and phased alcohol and drug abuse treatment and rehabilitation services that incorporate culture and tradition.

Key Component #5: Intensive Supervision

Tribal Healing to Wellness Court participants are monitored through intensive supervision that includes frequent and random testing for alcohol and drug use, while participants and their families benefit from effective team-based case management.

Key Component #6: Incentives and Sanctions

Progressive rewards (or incentives) and consequences (or sanctions) are used to encourage participant compliance with the Tribal Healing to Wellness Court requirements.

Key Component #7: Judicial Interaction

Ongoing involvement of a Tribal Healing to Wellness Court judge with the Tribal Wellness Court team and staffing, and ongoing Tribal Wellness Court judge interaction with each participant are essential.

Key Component #8: Monitoring and Evaluation

Process measurement, performance measurement, and evaluation are tools used to monitor and evaluate the achievement of program goals, identify needed improvements to the Tribal Healing to Wellness Court and to the tribal court process, determine participant progress, and provide information to governing bodies, interested community groups, and funding sources.

Key Component #9: Continuing Interdisciplinary and Community Education

Continuing interdisciplinary and community education promote effective Tribal Healing to Wellness Court planning, implementation, and operation.

Key Component #10: Team Interaction

The development and maintenance of ongoing commitments, communication, coordination, and cooperation among Tribal Healing to Wellness Court team members, service providers and payers, the community and relevant organizations, including the use of formal written procedures and agreements, are critical for Tribal Wellness Court success.

Purpose

The purpose of the appendices is to provide helpful educational and reference materials to both the Healing to Wellness Court Team and to the participants and their families.

Sample Tribal Wellness Court Wording

Little Traverse Bay Band of Odawa

"Waabshki-Miigwan Court Manual" (January 2011)

Appendices***AA Twelve Steps***

1. *We admitted we were powerless over alcohol—that our lives had become unmanageable.*
2. *Came to believe that a Power greater than ourselves could restore us to sanity.*
3. *Made a decision to turn our will and our lives over to the care of God as we understood Him.*
4. *Made a searching and fearless moral inventory of ourselves.*
5. *Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.*
6. *Were entirely ready to have God remove all these defects of character.*
7. *Humbly asked Him to remove our shortcomings.*
8. *Made a list of all persons we had harmed, and became willing to make amends to them all.*
9. *Made direct amends to such people wherever possible, except when to do so would injure them or others.*
10. *Continued to take personal inventory and when we were wrong promptly admitted it.*
11. *Sought through prayer and meditation to improve our conscious contact with God, as we understood Him, praying only for knowledge of His will for us and the power to carry that out.*
12. *Having had a spiritual awakening as the result of these Steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.*

The Indian Twelve Steps - Walking the Red Road

1. *We admitted we were powerless over alcohol — that we had lost control of our lives.*
2. *We came to believe that a power greater than ourselves could help us regain control.*
3. *We made a decision to ask for help from a higher power and others who understand.*
4. *We stopped and thought about our strengths and our weaknesses and thought about ourselves.*
5. *We admitted to the Great Spirit, to ourselves, and to another person the things we thought were wrong about ourselves.*

6. *We are ready, with the help of the Great Spirit, to change.*
7. *We humbly ask a Higher Power and our friends to help us change.*
8. *We made a list of all the people who were hurt by our drinking and want to make up for these hurts.*
9. *We are making up to those people whenever we can, except when to do so would hurt them more.*
10. *We continue to think about our strengths and weaknesses and when we are wrong we say so.*
11. *We pray and think about ourselves, praying only for strength to do what is right.*
12. *We try to help other alcoholics and practice these principles in everything we do.*

Ten Key Components of Wellness Courts

Key Component #1: *Tribal Healing to Wellness Courts bring together community-healing resources with the tribal justice process, using a team approach to achieve the physical and spiritual healing of the participant and the well being of the community.*

Key Component #2: *Participants enter the wellness court program through various referral points and legal procedures while protecting their due process rights.*

Key Component #3: *Eligible substance abuse offenders are identified early through legal and clinical screening and are promptly placed into the Tribal Healing to Wellness Court.*

Key Component #4: *Tribal Healing to Wellness programs provide access to holistic, structured, and phased substance abuse treatment and rehabilitation services that incorporate culture and tradition.*

Key Component #5: *Participants are monitored through intensive supervision that includes frequent and random testing for alcohol and other substance use.*

Key Component #6: *Progressive consequences (or sanctions) and rewards (or incentives) are used to encourage participant compliance with program requirements.*

Key Component #7: *Ongoing judicial interaction with each participant and judicial involvement in a team staffing is essential.*

Key Component #8: *Monitoring and evaluation measure the achievement of program goals gauge effectiveness to meet three purposes: providing information to improve the Healing to Wellness process; overseeing participant progress; and preparing evaluative information for interested community groups and funding sources.*

Key Component #9: *Continuing interdisciplinary education promotes effective wellness court*

planning, implementation, and operation.

Key Component #10: The development of ongoing communication, coordination, and cooperation among team members, the community, and relevant organizations are critical for program success.

Seven Grandfather Teachings

Nibwaakaawin—Wisdom: To cherish knowledge is to know Wisdom. Wisdom is given by the Creator to be used for the good of the people. In the Anishinaabe Language this word expresses not only "wisdom," but also means "prudence," or "intelligence." In some communities, **Gikendaasowin** is used; in addition to "wisdom," this word can mean "intelligence" or "knowledge."

Zaagi'idiwin—Love: To know Love is to know peace. Love must be unconditional. When people are weak they need love the most. In the Anishinaabe language, this word with the reciprocal theme /idi/ indicates that this form of love is mutual. In some communities, **Gizhaawenidiwin** is used, which in most context means "jealousy," but in this context is translated as either "love" or "zeal." Again, the reciprocal theme /idi/ indicates that this form of love is mutual.

Minaadendamowin—Respect: To honor all creation is to have Respect. All of creation should be treated with respect. You must give respect if you wish to be respected. Some communities instead use **Ozhibwaadenindiwin** or **Manazonidiwin**.

Aakode'ewin—Bravery: Bravery is to face the foe with integrity. In the Anishinaabe language, this word literally means "state of having a fearless heart." To do what is right even when the consequences are unpleasant. Some communities instead use either **Zoongadikiwin** ("state of having a strong casing") or **Zoongide'ewin** ("state of having a strong heart").

Gwayakwaadiziwin—Honesty: Honesty in facing a situation is to be brave. Always be honest in word and action. Be honest first with yourself, and you will more easily be able to be honest with others. In the Anishinaabe language, this word can also mean "righteousness."

Dabaadendiziwin—Humility: Humility is to know yourself as a sacred part of Creation. In the Anishinaabe language, this word can also mean "compassion." You are equal to others, but you are not better. Some communities instead express this with **Bekaadiziwin**, which in addition to "humility" can also be translated as "calmness," "meekness," "gentility," or "patience."

Debwewin—Truth: Truth is to know all of these things. Speak the truth. Do not deceive yourself or others.